

Ki Savo - Rabbi Lerner - September 11, 2011

28:69: [This pasuk comes at the end of the Tochachah]: *These are the words of the Bris that Hashem commanded Moshe to seal with Bnai Yisrael in the land of Moav, besides the Bris that He sealed with them at Chorev (Har Sinai). Why did we need a separate Bris?*

26:16: **Ramban**: This comes right before the Tochachah: *On this day Hashem commands you to perform these mitzvos and you should perform them with all of your heart and soul.* This is where Hashem has completed giving Moshe the commandments of the mitzvos to give over to the people - nearly all of the mitzvos have been given (there is still the mitzvah of writing the Torah which comes later). **Vilna Gaon**: Sefer Devarim is divided into three parts - the first is mussar that Moshe gives the people; the second section deals with many mitzvos; the third part that comes here is the blessings and curses. **Ramban**: This section comes just after the mitzvos section, where it talks about the mitzvah of Bikurim. This pasuk now begins the final section because Hashem has completed it all for the people - now it is time to perform them and guard against doing the negative ones.

Abarbanel: After Moshe completed explaining the Torah, where he gave all of the explanations for the mitzvos, there is nothing further to be said except to keep all of them - now that they know them, they have to do and observe them. They have to take the whole package seriously. After Moshe explained the mitzvos that required further elucidation, he saw fit to establish a new Bris - the first was Na'ase Ve'Nishmah - they would do them and hear them - they signed a blank check without knowing what they were signing on to - it was a great leap of faith. Now they know everything and Moshe wants a new bris to make them adhere to the mitzvos. The first Bris failed, as they sinned soon after with the Egel. This new Bris is after all of the facts are on the table, and there is a need for a new Bris for appropriate Shemiras Hamitzvos.

A different approach: **Netziv**: These pasukim are the introduction to the Bris which is a covenant of diligence - one must immerse oneself in the study of Torah and then come up with new insights. That is what this Bris is all about - now that you have been given the Torah, immerse yourself in the study of Torah. The Talmud is like the bread that satisfies the soul; learning unifies the body and the soul - that is the real meaning of the bracha of Ahava Rabah before Shemah - this bracha says that the greatest love Hashem has for his people comes from our study of His Torah. This is a special Bris about the study of Torah.

Yet a different approach: The **Rav**: The reason we need another Bris becomes clear when we look in parshas Netzavim - in 29:28 it says that *The hidden sins are for Hashem, the revealed are for us and our children forever, to carry out the words of this Torah.* Also, it says in 29:9 that the Bris is not just for those here, but for all those not here, including the future. This Bris is for all future generations. The first Bris was just for the generation that left Egypt and were at Har Sinai; there was a need for a Bris to obligate all future generations who were not present. The first Bris was for each and every individual present; this one is for the nation as one conglomerate. In 29:12 it says that they are being entered into a Bris as a nation; this type of Bris is passed on to the next generation - it is not just an individual thing; this Bris becomes a solemn obligation that is incumbent not just on those present, but all future generations, for all time. We are transformed here into a complete nation that is obligated in keeping the Torah. This is also why it says here the plural *Atem* - for all of you. In the past we were many individuals - here we are forged into a nation.

Additional explanation: The **Rav**: there is a fundamental additional difference between this Bris and the first. By becoming a nation, there is the issue of areivus, of obligation to and

responsibility for one's fellow - we are all bound together and responsible for the actions of our brethren. The actions of our fellow Jews affect us - the whole nation can suffer because of the actions of our fellow Jew. We must help others fulfill the mitzvos as well. We have to worry about the next person. Areivus is all built on this covenant. This halachah of areivus didn't begin on this day that Moshe talked to them - it went into effect when they crossed the Yardein - the land was needed to establish this Bris. The land helps to establish the concept of commonality, of kinship, of living together; where we all triumph and suffer together - crossing the Yardein made us all responsible for each other - that was the trigger for Areivus. We see this again in 27:2 where it talks about the special day when we will miraculously cross the Yardein, where they are then commanded to set up huge boulders and inscribe on them the entire Torah in 70 languages - the stones are then to be broken down, then reassembled, glued together, and then set up on Har Gerizim and Har Eival to hear the pronouncements of the blessings and curses. The symbolism of the stones is that all Jews are glued together and must be held together as one, just like these stones.

Rev Hirsch: the erection of these stones are to begin before they even finish crossing the Yardein because we received the land only because of the Torah; it was tied intimately to the Torah. We are getting this land only if we fulfill the dictates of the Torah. There is no separate entity of Medinas Yisrael - all is tied to the Torah.

Rav Amnon Bazak: what does this second Bris add? The new dimension is doing the mitzvos in your own private place, when there is no one watching you. There is a special list of curses in Perek 27 - in 27:15 it lists cursing one who builds an idol and emplaces it in secret. Most of these sins are done in private; berating one's parents; moving a property border at night in secret. Most of these are done in the privacy of one's home.

Ramban: quotes Rav Assi - if someone did all of the mitzvos but did not strengthen the hand of another who could have done more mitzvos with encouragement, this person is cursed. There is a responsibility each of us has to influence others to do mitzvos - that is the meaning of not upholding the Torah.

29:28: **Rav Bazak**: we can only act with what we see with the naked eye, but we must be aware that Hashem is always watching. The Bris is to emphasize that even though we are now more spread out than we were in the desert and without being on top of one another we have a greater opportunity to stray from the Torah, God is always watching what we do. What is done in private will be watched carefully by Hashem.