



**RABBI SHALOM**

**ROSNER**

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# Hidden and Revealed

הַנְסִתְּרֹת לֵה' אֶלְקֵינוּ וְהַגִּלְתָּ לָנוּ וּלְבָנֵינוּ  
עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת  
(דברים כט:כח)

*The **hidden** things belong to Hashem, Elokeinu, but the **revealed** things apply to us and to our children forever: that we must fulfill all the words of this Torah.* (Devarim 29:28).

In the pasuk alluded to above, it is not readily apparent as to what items are **hidden and belonging to God** as juxtaposed with **revealed items applicable to mankind**. Rabbeinu Behaye cites five explanations from Rishonim, including his own suggestion.

## **RASHI - ARVUT - JOINT RESPONSIBILITY**

Rashi understands the pasuk as referring to the responsibility of each individual towards others. This is better known as the principle of ערבות (*arvut*). This explanation is consistent with the end of the pasuk that relates to fulfilling the precepts of the Torah לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה. Similar to a guarantor (literal translation), each individual is responsible for the actions of a fellow Jew. Rashi distinguishes that we are only responsible for actions of others performed in public. Transgressions that another commits in private, of which

only God is aware, (הנסתרות), will not be attributed to others, and in connection with those “hidden” actions, others will not be accountable.

## **RAMBAN - INADVERTANT VS DELIBERATE TRANSGRESSIONS**

The Ramban interprets the term “hidden” as referring to transgressions that one commits but is unaware that such actions are prohibited. With respect to those inadvertent transgressions of which God alone is aware, the transgressor will not be held fully responsible. However, with respect to the transgressions that one commits, being fully aware of his or her actions (בזדון), one will indeed be held accountable.

## **IBN EZRA - PRIVATE VS PUBLIC IDOLATRY**

The Ibn Ezra suggests that the term “hidden” refers to one who engages in idolatry in private, and will be punished by God. However, if one worships idolatry in public, then לנו ולבננו – it is the nation’s duty to deal with that individual as prescribed in the Torah. This is consistent with the previous verses that provide the fact that worshipping idolatry will lead to the destruction of the people and the land of Israel.

וּלְכֹנֵן וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם  
אֱלֹהִים אֲשֶׁר לֹא־יָדְעוּם וְלֹא חָלַק לָהֶם: וַיַּחַר־אֶף ה'  
בְּאָרֶץ הַהוּא לְהַבְיֵא עָלֶיהָ אֶת־כָּל־הַקְּלָלָה הַכְּתוּבָה  
בְּסֵפֶר הַזֶּה (דברים כט: כה-כו)

*For they went and served other deities, prostrating themselves to them deities which they had not known, and which He*

had not apportioned to them. And Hashem's fury raged against that land, bringing upon it the entire curse written in this book. (Devarim 29: 25-26).

### **RAMBAM – DUTY TO FULFILL MITZVOT EVEN IF REASON IS HIDDEN**

The Rambam identifies the term “hidden” as referring to the reasons for the mitzvot. We may not comprehend the reasons behind each command (טעמי) (המצוות). That may be hidden from us נסתרות. However, our duty is to fulfill the mitzvot irrespective of our understanding of the underlying reason for each mitzva, which God may not have revealed to us. לנו ולבנינו.. לעשות את כל דברי התורה.

### **RABBEINU BEHAYE**

Rabbeinu Behaye connects our pasuk to what precedes it. As mentioned above, the previous pesukim dealt with our punishment for not fulfilling the mitzvot. We will be sent into exile. Rabbeinu Behaye understands the term “hidden” to refer to the galut (exile). We do not know how long we will be destined to reside in exile. Only God knows when our exile will end. Once we are redeemed however, we will continue to abide by the Torah. The Torah is infinite and will be applicable even in the times of the Moshiach. That is what is meant by לעשות את כל דברי התורה.. לנו ולבנינו Even after the end of days, we will continue to abide by the Torah.

Chazal tell us that there are שבעים פנים (several different ways to interpret the Torah). We cited five different explanations of the same pasuk, all included

רפואה שלמה  
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in the perush of Rabbeinu Behaye on the pasuk referenced above. As Rosh Hashana approaches, may we be able to further strengthen our connection to Torah and mitzvot and the bond of *arvut* that exists between all members of Am Yisrael! May we all be blessed with a Shana Tova and כתיבה וחתימה טובה. ■



### **Be'er Tziporah a"h - Bottled Water Gemach**



Walking down King George St. in Jerusalem and want a cold bottle of water?

Come help yourself to a bottle at  
52 King George.

In loving memory of Yoni's wife **Tziporah a"h**, a true Eishes Chayil, always full of chessed, kindness and laughter, and brought life and strength to so many people, that she touched! She was like Aron, who loved peace and pursued peace.



Yoni thanks Hashem for having the opportunity of having Tziporah in his life, to learn of her caring, patience and happiness, to overcome her challenges. May Tziporah's Neshama be a light onto the world, in a time of darkness, and may her Neshama shine to Gan Eden. Yoni misses Tziporah with tears in his eyes, as Hashem gave him a gift, a crown jewel, now he returns her to Hashem.

With thanks and Toda. Love, Yoni

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Be'er Tziporah a"h Bottled Water Gemach  
to Chabad of Rechavia -  
Rabbi Yisroel Goldberg email

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הודו לה' כי טוב