

## INSIGHTS from the SEDRA

*Insights from the Sedra is a project of the Scholar's Kollel of Great Neck. It aims to provide several questions and answers about the Sedra, culled from various commentaries, including the following: Baal Haturim, Darash Moshe, Vedebartha Bam by Rabbi Moshe Bogomilsky, Torah Treasures by Dov Furer, Wellsprings of Torah by Alexander Friedman, and Kol Dodi by Rabbi Dovid Feinstein, Great Torah Lights by Rabbi Yitzchak Meir Goodman, Something To Say by Dov Wasserman, The Vilna Gaon, Growth Through Torah by Zelig Pliskin and The Call of the Torah.*

### קדשים תהי

**"You shall be holy..." (19:2)**

*Mikdash Melech* points out that the Torah includes laws governing sacrifices, the gifts for the poor and honest weights and measures in this section on self-sanctification. Man should never assume that the mandate to act in a sanctified manner applies only to his relationship with G-d. The obligation to be holy includes every facet of human endeavor – the service in the Sanctuary as well as dealings with others. (Torah Anthology)

### איש אמו ואביו תיראו

**"Man shall fear his mother and father..." (19:3)**

The *Ksav Sofer* notes that the verse stresses the word "ish." This teaches us that even when one has matured, married, established his own home and is no longer dependent upon his parents, the commandment of honoring and fearing one's mother and father is no less obligatory than it was when he was young. No matter what age or station one has reached, the honor due one's parents is still incumbent upon him.

The *Netziv* observes that the Torah uses the formal "ish." Even if a person is considered great and has achieved status, he is no less obligated to hold his parents in awe than he was before.

The *Shelah* points out that the verse begins with the singular "איש" and then uses the plural "תיראו." He explains that the verse alludes to the fact that parents should be careful that they never place their children into a position wherein it becomes difficult for them to pay the proper respect to their father and mother. (Torah Anthology)

The word תיראו is written in the plural, to stress that whoever fulfills the *mitzvah* of respecting and honoring one's mother and father faithfully, serves as a hereditary example for his own children. If the roots of holiness lodge within the future parent, the offspring will inherit this trait as well. It is thus proper to say מצוה גוררת מצוה, *one good deed attracts another*.

(Ohr HaChaim)

**“You shall not steal...” (19:11)**

QUESTION: Why is the violation, “You shall not steal” written in plural whereas in the “*Aseret Hadibrot*” – Ten Commandments – it is written in the singular?

ANSWER: In the *Aseret Hadibrot* the commandment, “You shall not steal” refers to the stealing of a person – kidnapping. In our *parsha*, however, it is an admonition against stealing money. When one steals money, his punishment is to repay double the amount stolen, while the penalty for abducting and selling a person is death. Two people who kidnap jointly are exempt from the death penalty. On the other hand, two partners in a robbery jointly receive the penalty of double payment. Thus, the verse about stealing money uses the plural. (Panim Yafot)

ואהבת לרעך כמוך

**“Love your neighbor as thyself...” (19:18)**

QUESTION: The word “*kamocho*” seems superfluous? It could have simply said “Love your fellow”?

ANSWER: Regarding the creation of man, the Torah states: “*Betzelem Elokim bara oto*” – “In the image of G-d He created him” (*Bereishit* 1:27). The reason a Jew should love another Jew as himself is because of “*kamocho*” – the common denominator that both are “*Betzelem Elokim*” – “in the image of G-d.”

Interestingly, the word “*Elokim*” (אלקים) and the word “*kamocho*” (כמוך) have the same numerical value of 86. (Tel Orot)

The *Rambam* gave us an important rule about fulfilling this *mitzvah*: A Jew’s concern for his fellow’s monetary resources and honor must be as strong as his concern for his own monetary resources and honor.

In the words of *Tanna D’vei Eliyahu* (chap. 28), “*And so said Hashem to the Jewish People, ‘My beloved children, do I lack anything that I need to ask it of you? What, though, do I ask of you? Just behave towards one another with love, fear, and mutual respect, so never is there found among you sin or robbery or any other ugliness that would make you lose the status of upright people.’”* So says the verse, *He has told you, O man, what is good and what Hashem requires of you; only to do justice and love kindness and walk humbly with your G-d* (*Michah* 6:8). (Chafetz Chaim)

**SHABBAT SHALOM!**

*This week’s Divrei Torah are sponsored by Debbie & Hal Chadow in honor of the birth of a granddaughter, Mindel Miriam Fayga, Margalit Faye, born to his children, David & Joelle Chadow. For future sponsorship opportunities or to receive this publication, please call Steve Zuckerman at 516 652 5266 or email [zkster@aol.com](mailto:zkster@aol.com) or Rabbi Lichter at [ilichter@gns.org](mailto:ilichter@gns.org). Sponsorships in memory of or in honor of someone are \$50.00 per issue.*