

## פרשות אחרי מות קדושים

Do you know how the *Novi Amos* concludes his Sefer? If not, let us read it together (Perek 9/P'sukim 13-15):

הִנֵּה יָמִים בָּאִים נָאִם ה' וְנִגַּשׁ חוֹרֵשׁ בְּקִצֹר וְדֹרֵךְ עֲנָבִים בְּמִשְׁךְ הַזֶּרַע  
וְהִטִּיפוּ הַהָרִים עָסִיס וְכָל הַגְּבְעוֹת תִּתְמוּגְגְנָה: וְשָׁבְתִי אֶת שָׁבוֹת עַמִּי  
יִשְׂרָאֵל וּבְנוּ עָרִים נְשֻׁמוֹת וַיָּשֻׁבוּ וַיִּטְעוּ כְרָמִים וְשָׁתוּ אֶת יַיִן וְעָשׂוּ גִּנּוֹת  
וְאָכְלוּ אֶת פְּרִיהֶם: וַיִּטְעֲתִים עַל אֲדָמָתָם וְלֹא יִנְתָּשׁוּ עוֹד מֵעַל אֲדָמָתָם  
אֲשֶׁר נָתַתִּי לָהֶם אָמַר ה' אֱלֹהֵינוּ: לְקִיָּה:

'The days are coming', says Hashem, 'and the time of the one who plows will approach the time of the harvester and the time of the one who crushes the grapes will approach the time of the one who seeds; the mountains will drip sweetness and all of the hills will dissolve.

I will return the returnees of My People Israel and they will build desolate cities and inhabit them; they will plant vineyards and drink their wines; they will make gardens and eat their fruits.

I will plant them on their land and they will not be forsaken anymore from upon the land that I gave them,' says Hashem your G-d.

That is, explain the commentators, the Torah's promises will be fulfilled. From where do we learn of those promises? In Parshas B'chukosai we will read (Vayikro Perek 26/P'sukim 4-5):

וְנָתַתִּי גִשְׁמֵיכֶם בְּעֵתָם וְנִתְּנָה הָאָרֶץ יְבוּלָהּ וְעַץ הַשָּׂדֶה יִתֵּן פְּרִי: וְהָשִׁיג  
לְכֶם דִּישׁ אֶת בָּצִיר וּבָצִיר יִשְׁיג אֶת זֶרַע וְאָכְלֹתֶם לַחֲמֻכָּם לְשִׁבְעָה וַיִּשְׁבְּתֶם  
לְבֶטַח בְּאֶרְצְכֶם:

I Hashem will give your rains in their time and the land will give its produce and the tree of the field will give its fruit. The time of threshing will reach the time of grape harvesting and the time of grape harvesting will reach the time of the seeds; you shall eat your bread for satiation and you will live securely in your land.

Rashi writes there:

בעתם - בשעה שאין דרך בני אדם לצאת, כגון בלילי שבתות ובלילי ימים טובים:

*In their times* - At a time when people don't generally go out, such as Shabbos and Yom Tov nights.

ועץ השדה - הן אילני סרק, ועתידין לעשות פירות:

*The tree of the field* - these are non-fruit trees and, in the future, they will give fruit.

והשיג לכם דיש את בציר - שיהא הדיש מרובה ואתם עסוקים בו עד הבציר, ובבציר תעסקו עד שעת הזרע:

*The threshing will reach the grape harvest* - You will have so much to thresh and work at it until the grape harvest; you will be busy with the grape harvest until the time to plant.

ואכלתם לחמכם לשבע - אוכל קמעא והוא מתברך במעיו:

*You will eat your bread to satiation* - One will eat a little and the food will be blessed in his insides.

This is what the initial verses are saying in Sefer Amos. The time is coming for the prophecies of the Chumash to be fulfilled.

Why will the mountains melt? Radak writes in Amos:

והטיפו ההרים עסיס - על דרך משל מרוב היין והפירות על דרך זבת חלב ודבש...

*The mountains will drip sweetness* - This is a *moshol*. As if from the abundance of wine and fruit the mountains will be flooded. This is like the verse 'A land flowing with milk and honey<sup>1</sup>.'

תתמוגגנה - על דרך משל כאלו הגבעות נמוגו ומתמוססת מרוב החלב שזב עליהן מן הצאן:

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<sup>1</sup> This phrase appears multiple times in Tanach. One instance is in our reading of Parshas Kedoshim this week which states (Vayikro Perek 20/Posuk 24):

וְאִמַּר לְכֶם אֲתֶם תִּירְשׁוּ אֶת אֲדֹמְתָם וְאֲנִי אֶתְנַנֶּה לְכֶם לְרֶשֶׁת אֶתְּהָ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם מִן הָעַמִּים:

I will say to you, 'You will inherit their land that I will give it to you to inherit it, a land flowing with milk and honey; I am Hashem your G-d Who has separated you from the nations.'

*Will dissolve* - This is a *moshol*. It will be as if the hills will dissolve and melt from the abundance of milk that will flow from the sheep that graze upon them<sup>2</sup>.

Not only does the *Novi* grace us with those words, but, also, *Minhag Yisroel* is to read those words this Shabbos of Parshas Acharei Mos-Kedoshim as its Haftarah.

The following verse of those P'sukim in Parshas Bechukosai (Posuk 6) adds to the blessings and reads:

וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ וְשָׁכַבְתֶּם וְאֵין מִמָּרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ  
וְחָרֵב לֹא תַעֲבֹר בְּאֶרְצְכֶם:

I will place peace in the land and you will lay down and not tremble; I will cease bad animals from the land and a sword will not pass through your land.

וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ - I will give peace in the land. There will be *Shalom* which will express itself with a sense of *Shleimus* - completion and totality. There will be nothing else to ask for. G-d's blessings will be all that we will ever need.

But, even when we live in a time of plenty, *Boruch Hashem*, we should never allow that wonderful plenty to delude us into thinking that 'this is how it *has* to be'. When we have times of hardship, we learn that 'how it has to be' has no meaning whatsoever; we can learn quite quickly and harrowingly that 'it has to be' is a phrase empty of meaning.

Amos is teaching us that it will only 'have to be' when the Ribbono Shel Olom will make such a decree. 'He Yisborach promised and it will come true', the *Novi* said millennia ago.

However, it has been a long time since the *Novi Amos* has spoken these words and even a longer time since the words of Hashem in Parshas Bechukosai were uttered.

We patiently wait for those prophecies to be fulfilled and at the same time have an obligation to be aware that our actions are

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<sup>2</sup> In the continuation of his commentary there, Radak explains his justification for bringing the subject of sheep into his explanation of a verse that does not mention sheep.

capable of either deferring that fulfillment or capable of bringing it closer.

The very placing of those P'sukim in Parshas Bechukosai is telling. Because, a few verses later, we read the dire *tochecha*, Divine rebuke warning us of what to be beware so that the blessings will be fulfilled and not undertake actions that deter that fulfillment.

As Chazal teach (Masseches Eduyos Perek 5/Mishnah 7):

מעשיך יקרבוך ומעשיך ירחקוך:

Your deeds bring you close; your deeds distance you.

On the one hand, it is simple to explain what we must avoid and what we must do. Dovid HaMelech said it eloquently in Tehillim (Perek 34/Posuk 15):

סור מרע ועשה טוב בקש שלום ורדפהו:

Turn from evil and do good; seek peace and pursue it.

Unfortunately, as it is well-known, simple formulae, as truthful and eternal as they are, are not enough to bring us to the point of those deeds that bring us closer to HaKodosh Boruch Hu. We need a boost, a push, a moment of understanding and clarity that may serve the purpose of going beyond the lip-service of treating holy P'sukim as platitudes and transforming them into realized reality.

Let us look at the two Parshos that form this week's readings: Parshas Acharei Mos and Parshas Kedoshim.

There are a number of items that join these two Parshos besides their immediate written proximity in the Torah. One that is particularly blatant because the number of verses involved deals with forbidden relationships.

We may be more familiar with that as a subject of Parshas Acharei Mos because that section is also the Torah reading at Minchah on Yom HaKippurim. We may be less familiar with the fact that that same subject is dealt with at length once more in Parshas Kedoshim.

What is the reason for the repetition?

If we carefully examine the two sections, one at the end of Parshas Acharei Mos (Perek 18) and the other at the end of Parshas Kedoshim (Perek 20), we will find a distinction between them. But even that distinction will not necessarily satisfy our question about seemingly needless repetition.

In Parshas Acharei Mos we read one of those verses (Perek 18/ Posuk 6):

אִישׁ אִישׁ אֶל כָּל שְׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלוֹת עֶרְוַה אֲנִי ה':

Any person should not come near the relative of his flesh to uncover nakedness, I am Hashem.

This more general verse, which has its own specific application<sup>3</sup>, is followed by a list of *arayos* forbidden marriages that are very specific. This one cannot be with that one, etc.

In Parshas Kedoshim, the relationships are repeated, but the Torah's teaching there doesn't repeat the prohibition of the relationship. Rather the Torah writes what punishment is given to perpetrators if such a relationship occurs..

Thus, the words

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<sup>3</sup> Chazal learn many things from this 'general' verse. We will note two of the *limmudim*.

The first is in Masseches Sanhedrin (57 b) where we find a many-paged *sugya* regarding the *Sheva Mitzvos B'nei Noach*. The Gemara there writes:

אִישׁ אִישׁ – תְּנוּ רַבָּנָן, אִישׁ, מֵהַ תְּלִמּוּד לֹמַר אִישׁ אִישׁ, לְרַבּוֹת אֶת הָעוֹבְדֵי כּוֹכָבִים  
שִׁמְצוּיִם עַל הָעֲרִיּוֹת כִּי־שִׂרָאֵל

*Any man-* The Rabbis learned in a Braisa, 'It says *ish* – a man'. Why does it say *ish, ish*, twice? This comes to include non-Jews who are also commanded regarding forbidden relationships just like Jews are commanded (although their list of prohibitions is not identical with the Torah's prohibition for Jew).

The second source is from the Midrash Halacha *Toras Kohanim* on this verse:

לֹא תִקְרְבוּ - מֵהַ תְּלִמּוּד לֹמַר?, לִפְיֵי שְׁנֵאמַר אִישׁ, אֵין לִי אֵלָא אִישׁ שְׁמוּזְהָר,  
אֵשֶׁה שְׁמוּזְהָרֵת מִנִּיין, תְּלִמּוּד לֹמַר לֹא תִקְרְבוּ:

[Literally] *They should not come near* – What does 'they' come to teach? Since the verse says *ish* -a man, I might think that the prohibition of *arayos* is for men only. How do we know that the prohibition includes women as well? The Posuk comes to teach and say, '*they* should not come near' – men and women are included.

מות יומת

He shall surely die

and

דָּמִיָּהֶם בָּם

They have forfeited their blood

are repeated throughout that chapter in Pashas Kedoshim and are not found in the parallel section of Parshas Acharei Mos.

And thus, it is clear that the section of *arayos* of Parshas Acharei Mos comes to teach us the prohibitions and the section of *arayos* of Parshas Kedoshim comes to teach us the punishments that occur to those who violate those prohibitions.

And, this distinction by itself is not satisfactory. Our Torah which counts every word, decides the use of every word and its placement, could have easily combined the prohibition with the punishment and written: 'Do not commit this act for which you will die.'

But since the Torah didn't do that, there must be a reason and we are obligated to delve and seek understanding.

It must be pointed out - because one may wish to suggest an explanation for this separation of prohibition from punishment and say that it is a phenomenon unique to *arayos* - that explanation isn't so.

Not only is this separation of prohibition from punishment found in other areas of the Torah, we find that the order of their appearance is sometimes reversed: the Torah will tell of the punishment and only later write the prohibition.

An example of an area other than *arayos* where the prohibition and punishment are separated and the punishment is written before the prohibition is stated is found in our Parsha and discussed in Masseches Avoda Zarah (51 b).

We read in Parshas Acharei Mos (Perek 17/P'sukim 3-4):

אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׂוֹר אוֹ כֶּשֶׁב אוֹ עֵז בַּמִּחְנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמִּחְנֶה: וְאֵל פֶּתַח אֹהֶל מוֹעֵד לֹא הֵבִיאוּ לְהִקְרִיב קָרְבָן לָהּ

לְפָנַי מִשְׁכַּן ה' דָּם יִחָשֵׁב לְאִישׁ הַהוּא דָּם שָׁפַךְ וְנִכְרַת הָאִישׁ הַהוּא מִקִּרְבַּ עַמּוֹ:

Any person from the House of Israel who will slaughter an ox or a sheep or a goat in the camp or will slaughter it outside the camp and not bring it to the opening of the Ohel Moed to offer it as a *Korban* to Hashem before the G-d's Mishkan - it is considered as blood for that man; he has spilled blood and that man shall be excised from the midst of his people.

Rashi explains these verses that may appear to be somewhat cryptic:

אשר ישחט שור או כשב - במוקדשין הכתוב מדבר, שנאמר להקריב קרבן:

*One who will slaughter an ox or a sheep* - the Posuk is discussing an animal that was sanctified as it says, 'to bring a Korban'.

במחנה - חוץ לעזרה:

*In the camp* - outside of the *Azara* area of the Beis HaMikdosh.

דם יחשב - כשופך דם האדם שמתחייב בנפשו:

*It is considered as blood* - It is considered as if he spilled a person's blood in that he deserves capital punishment.

The Halacha taught that this sin is called שחטי חוץ, an animal that was designated as a *Korban* that was slaughtered outside the perimeter of the Beis HaMikdosh. Similarly, if the animal was slaughtered inside the perimeter of the Beis HaMikdosh but one of the other required services was done outside the Beis HaMikdosh - it has the same Halacha and is still referred to as *sh'chutei chutz* since that is the particular *avoda* that the verse mentions.

Thus, the Torah teaches us in our Parsha that there is the severe penalty of *koreis* for this act.

However, can we call it a sin? Has the Torah forbidden it?

That is exactly what the Gemara in Masseches Avoda Zarah asks:

בקדשים שהקדישן בשעת איסור הבמות והקריבן בשעת איסור הבמות, שהרי עונשן אמור, שנאמר: ואל פתח אהל מועד לא הביאו וגו', עונש שמענו, אזהרה מנין? תלמוד לומר: פן תעלה עולותיך;

In regards to sanctified animals that were sanctified when the prohibition of *Korbonos* on personal altars was in effect and that animal was offered while that prohibition was in effect<sup>4</sup> - the punishment is said as it is written, "He did not bring it to the opening of the Ohel Moed...he is excised. The punishment is heard. From where do we know the prohibition? From "lest you offer your burnt-offerings".

The verse that states the prohibition is found in Parshas R'eh (D'vorim Perek 12/Posuk 13):

השֹׁמֵר לָךְ פֶּן תַּעֲלֶה עֲלֵיךָ בְּכֹל מְקוֹם אֲשֶׁר תִּרְאֶה:

Guard yourself lest you offer your burnt-offerings in any place that you see fit.

Rashi writes:

השמר לך - ליתן לא תעשה על הדבר.

בכל מקום אשר תראה - אשר יעלה בלבך...

*Guard yourself* - this makes this act a violation of a *lo sa'aseh* -Torah prohibition.

*In any place that you see fit* - that will cross your mind.

Thus, we see that the phenomenon that we find in our Parshos is not limited to them, nor to the subjects in them nor in the order in which the information is presented. Sometimes the prohibition is written first and the punishment much later and sometimes the reverse is true: the punishment is written and then, only later in the Torah, do we find Divine enactment of the prohibition per se.

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<sup>4</sup> The Gemara there discusses the status of animals designated as *Korbonos* prior to the time of the building of the first Beis HaMikdosh. There were periods of time when a person was allowed to build a personal *bomoh*-altar and offer his *Korbonos* upon it without taking it to the Mishkan and there were times when such wasn't allowed.

The particular question to which this section refers is the status of an animal that crossed the times when a *bomoh* was allowed to a time when it wasn't permitted and vice-versa. Does it lose its status temporarily? Permanently?



Of course, it is true that many times the Torah teaches the prohibition and the punishment violation together, in the same place. Those events are intuitively expected. However, since we see that there are many instances where such intuitively expected events do not occur, we need to understand the Torah's rationale for separating the prohibition from its accompanying punishment.

A careful look at the writings of the *Aruch HaShulchan* in at least two places will provide us with an entrée for understanding the occurrence that we witness in this weeks' readings.

In the first Siman of *Aruch HaShulchan*, that great Posek chooses to provide fundamental lessons regarding basic beliefs and fundamental principles of the Torah. Among the many lessons that he teaches we read (Orach Chaim Siman 1/s'if 13):

ומיסודי הדת להאמין בשכר עולם הבא ובעונש הגיהנם ובביאת משיח ובתחיית המתים וכן מיסודי הדת לעשות כל המצות לא מפני שהשכל מחייב כן כגון במצות שבין אדם לחבירו אלא מפני שהקדוש ברוך הוא צוה אותנו לעשות כן ולכן נאמר בדברות האחרונות (דברים ה'יב<sup>5</sup>, טז<sup>6</sup>) בשבת ובכיבוד אב כאשר צוך ה' א...ל'קייך משום דזה מוסכם בכל אום ולשון שהאדם צריך לנוח יום אחד בשבוע כדי לחזק כחותיו וכן ההסכמה בכל אום ולשון לכבד הוריו ולזה אמרה תורה שמור את יום השבת לקדשו כאשר צוך ה' א...ל'קייך כבד את אביך ואת אמך כאשר צוך ה' א...ל'קייך כלומר ולא מפני שהשכל מחייב כן ובדברות הראשונות קודם חטא העגל לא הוצרכו לאזהרה זו לפי שהיו כולם במדרגת מלאכים כדכתיב [תהלים פב/ו] אני אמרתי אלהים אתם ובני עליון כולכם:

It is among the fundamental principles of our religion to believe that reward that comes in *Olom Habo* and that

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<sup>5</sup> The entire verse reads:

שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כְּאֲשֶׁר צִוָּךְ ה' אֱלֹהֶיךָ:  
Guard the Shabbos Day to sanctify it like Hashem your G-d commanded you.

<sup>6</sup> The entire verse reads:

כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ כְּאֲשֶׁר צִוָּךְ ה' אֱלֹהֶיךָ לְמַעַן יִאָּרְיֶכָּ וְיִמְיָךָ וְלְמַעַן יִיטֵב לָךְ עַל הָאֲדָמָה אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ:  
Honor your father and your mother like Hashem your G-d commanded you in order that your days will be lengthened and in order that He will do good for you on the land that Hashem your G-d gives to you.

punishment is in *Gehinom* and that the Moshiach will come and that the dead will come back to life.

Similarly, it is among the fundamental principles to do all of Mitzvos not because one's intellect requires it to be so - such as commandments relating to interpersonal relationships - but to do them because Hashem commanded us to do them.

It is for that reason that in the Second *Luchos* the words 'like Hashem commanded you' are added to the Mitzvos of Shabbos and *Kibbud Ov v'Eim*. Those words were added to those commandments because it is understood among every nation and people that a person requires a weekly day of rest in order to strengthen his power and it is agreed among every nation and people that one needs to honor one's parents.

And that is why the Torah wrote 'Observe the day of Shabbos to sanctify it *like Hashem your G-d commanded*' and why the Torah wrote, '*Honor your father and your mother like Hashem your G-d commanded.*'

This means to say that one does not do those Mitzvos because our intellect requires it. We do them because G-d commanded them.

In the First *Luchos*, prior to the sin of the Golden Calf such a warning of 'like Hashem your G-d commanded' did not have to be written because all of Israel was on a level like the angels, as it is written, 'I Hashem said that you are mighty; you are all superior beings.

*Aruch HaShulchan* presents the same theme in Yoreh Deah (Siman 240/s'ifim 2-3) in his commentary of the Halachos of *Kibbud Av v'Eim*. We read:

כיבוד אב ואם היא מהמצות השכליות ונתפשטה בכל אדם ולשון וגם הכופרים בתורה נזהרים בה מפני השכל והטבע ואנחנו עם בני ישראל נצטוינו על כל מצוה שכליות לבלי לעשותה מפני השכל אלא מפני ציוי הקדוש ברוך הוא בתורתו הקדושה ועל זה נאמר והיה עקב תשמעון את המשפטים האלה וגו' דמקודם כתיב ושמרת את החוקים ואת המשפטים וגו' ולזה אומר והיה עקב תשמעון את המשפטים האלה כלומר דהחוקים וודאי תעשו מפני שאתם שומעים לקולי אבל עיקר השכר הוא שגם

המשפטים שהם המצות השכליות תעשו מפני השמיעה כלומר מפני שאני מצוה אתכם ולא מפני השכל וזה שאמר דוד מגיד דבריו ליעקב חוקיו ומשפטיו לישראל וזה עיקר גדול במצות התורה:

Honoring one's father and mother is in the category of 'rational' commandments and it has spread among every nation and people. Also, those who deny Torah are careful about this Mitzvah because of their intellectual understanding and because of the nature of man.

But we, the people of B'nei Yisroel, were commanded regarding 'rational' Mitzvos to do them not because they are rational but because of G-d's commandment in His Holy Torah. And that is what it says in Parshas Eikev, 'it will be because you listen to these laws...' and the previous verse says, 'you shall guard the statutes and the laws, etc. And it is in that context that we read, 'it will be because you listen to these laws.'<sup>7</sup>

That is to say, 'of course you will do the statutes because you listen to My Voice. But the main reward will be also when you do the *Mishpotim*, the laws that are rational, because you are listening to My Voice. That is, because I Hashem commanded them to you and not because of your intellect.

That is what Dovid said in Tehillim (Perek 147/Posuk...), 'He tells His Words to Yaakov, His *Mishpotim* and His statutes to Israel...' This is a major fundamental principle in the commandments of the Torah.

ויראה לי דלכן בדברות האחרונות כתיב כבד את אביך ואת אמך כאשר צוך ד' אלקיך כלומר לא תכבדם מפני שהשכל גוזר כן אלא כאשר צוך ד' אלקיך ובדברות הראשונות לא הוצרכו לזה מפני שהיו במדרגה גדולה

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<sup>7</sup> The last Posuk of Parshas Voeschanan and the following verse, the first in Parshas Eikev (D'vorim Perek 7/P'sukim 11-12) read:

וְשָׁמַרְתָּ אֶת הַמִּצְוָה וְאֶת הַחֻקִּים וְאֶת הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מֵצִוְךָ הַיּוֹם לַעֲשׂוֹתָם: וְהָיָה עֵקֶב תִּשְׁמַעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמַרְתֶּם וְעָשִׂיתֶם אֹתָם וְשָׁמַר ה' אֱלֹהֵיכֶם לְךָ אֶת הַבְּרִית וְאֶת הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:

You shall guard the Mitzvos and the Statutes that I command you today to do them. It will be because you will listen to these laws and guard them, Hashem your G-d will guard for you the covenant and the kindness that He swore to your forefathers.

כדכתיב אני אמרתי וגו' ובני עליון כולכם ופשיטא שכל מה שעשו לא עשו רק מפני ציוי הקדוש ברוך הוא אבל בדברות האחרונות אחר חטא העגל שירדו ממדריגתן נצטרכו להזהירם על זה [וכן בשבת כתיב שם כן משום דגם זה מוסכם בכל אום ולשון לשבות יום אחד בשבוע ולזה אומר שמור את יום השבת לקדשו כאשר צוך וגו' ולא מפני השכל]:

It appears to me that therefore in the Final Luchos it is written, 'Honor your father and your mother like Hashem your G-d commanded you.'

This means to say: 'Do not honor them because your intellect has decreed so but "like Hashem your G-d commanded you."

In the First Luchos it was not necessary to for that to be written because they were on a higher level as it is written, 'I said...you are all superior beings.' At the time of the first Luchos it is simple that all that they did was only because the commandment of HaKodosh Boruch Hu. But in the Final Luchos, after the sin of the Golden Calf, when they descended from their superior level, they had to be warned about this.

[Similarly regarding Shabbos when the same is addition is written because every nation and people agree that it is necessary to cease work one day of the week and thus it says, 'Observe the Shabbos Day to sanctify it like Hashem commanded you' -but not because of the rationality of the command.]

In fact, at the end of Parshas Kedoshim, Rashi provides another aspect of doing a Mitzvah only because it is G-d's command - and not because of some other reason.

We read there (Perek 20/Posuk 26):

וְהִיִּיתֶם לִי קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי ה' וְאֲבַדְלֶם מִן הָעַמִּים לְהִיּוֹת לִי:

You shall be holy for Me because I Hashem am Holy; I will separate you from the nations to be Mine.

Rashi writes:

ואבדל אתכם מן העמים להיות לי -...רבי אלעזר בן עזריה אומר מנין שלא יאמר אדם נפשי קצה בבשר חזיר, אי אפשי ללבוש כלאים, אבל

יאמר אפשי, ומה אעשה ואבי שבשמים גזר עלי, תלמוד לומר ואבדיל אתכם מן העמים להיות לי, שתהא הבדלתכם מהם לשמי, פורש מן העבירה ומקבל עליו עול מלכות שמים:

*I will separate you from the nations to be Mine* - Rabi Elazar ben Azaria says, 'From where do we know that a person should not say, "I am disgusted by meat from a pig, I don't want to wear *Kilayim*-a mixture of wool and linen'?

Rather a person should say, 'I want to, but what can I do because my Father in Heaven decreed upon me [not to do so]' - That is what the Torah teaches "I will separate you from the nations to be Mine" - your separation should be for My Name, separating from sin and accepting upon oneself the yoke of the Reign of Heaven.

Thus, we understand that there two stages of *Kabbalat HaTorah*. One stage was at the time of the First Luchos, when Israel was at an exalted level. The second stage was at the time of the Second Luchos when Israel's *madreigah* had sunk and the Torah had to reinforce itself, as it were, by adding לקיך א...ה' א. <sup>8</sup>

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<sup>8</sup> We find a similar idea expressed by Sfas Emes (*Shabbos HaGodol* 5646) who writes:

וכן כתיב בשבת כאשר צוך לקיים השבת בכח הציווי ולא כמו שקיימו קודם זה. וכן בכיבוד אב ואם כתיב כאשר צוך. שבלאו הכי גם כן דרך בני אדם לכבד אב ואם לכן כתיב כאשר צוך לקיים בדרך הציווי ומה שמקיימין בדרך הציווי הוא נחשב יותר מכל השכל של חכמים גדולים.

So, it is written regarding Shabbos, 'Like Hashem commanded you' so that they would fulfill the Mitzvah of Shabbos because of the power of the command, differently than they fulfilled Shabbos prior to the commandment at Sinai [at *Marah*]. And so it is with the Mitzvah of honoring parents that it is written, 'Like Hashem commanded you'.

Even without this commandment it is the way of people to honor father and mother and therefore it is written 'like Hashem commanded you' in order to fulfill honoring parents through Divine commandments.

That which is fulfilled because it is a Divine commandment is more important than doing something based on the intellect of great wise people.

We note that Sfas Emes does not disallow rational reason completely. He writes that which is done because of Divine commandment is vastly superior.

It would be a worthy project to investigate the parameters of disagreement between Sfas Emes and Aruch HaShulchan, if there are any.

An additional nuanced way of looking at the addition of צוך in the Second Luchos is suggested by Malbim. We read (Sh'mos Perek 20/Posuk 12):

ומה שכתוב כאשר צוך ה' א...ל'קיר, כי אחר שהבטיח מתן שכר על מצוה זו הזהיר שלא יעשו על מנת לקבל פרס, רק כאשר צוה ה' על זה. כאשר מצות כבוד אב ואם הוא מצוה שכלית שכל דעת אדם מודה בה, הזהיר הכתוב כאן שיעשה מצוה זו בשביל צווי ה', כמו כל חקי התורה

And that what is written here [in connection with the Mitzvah of Kibbud Av vEim, 'like Hashem your G-d commanded you' is because since Hashem promises reward for the fulfillment of this Mitzvah, the Torah warns that it should not be done in order to receive reward. It should be done only because Hashem commanded you regarding this.

Since this commandment is rational, it is a precept that all people agree to, the Posuk warns to fulfill due to G-d's command, like all of the statutes of the Torah.

Let us view a much earlier source and combine these *mekoros* to help us reach an approach to our question: Why, at times, does the Torah write its prohibitions and their punishments separately?

The Zohar Chodosh (B'reishis *Maamar Mechiras Yosef* 32) relates to the fact that in the Second Luchos the Torah writes:

שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כְּאֲשֶׁר צִוָּךְ ה' אֱלֹהֶיךָ...ל'קיר

Guard the Shabbos day as Hashem your G-d commanded you.

As we saw, and know, in the First Luchos the writes זכור את יום השבת, *remember* the Shabbos day.

The Zohar Chodosh writes:

...שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כְּאֲשֶׁר צִוָּךְ ה' אֱלֹהֶיךָ...אָמַר לֹן קוֹדֶשׁא בְּרִיךְ הוּא, אִי אַתּוֹן נְטָרִין לְהַאי שְׁבִיעָא עִילָאָה, לִית רְשׁוּ לְמִדַּת דִּינָא לְקַטְרָגָא בְּכוֹן.

*Guard the Shabbos Day to sanctify it as Hashem your G-d commanded you* - Hashem said to us, 'If you guard the sublime seventh day, *Middas HaDin* that brings punishment will not be allowed to make accusations against you.

That is, the aspect of *Shomor* introduces a new way of thinking. Observe Shabbos and avoid punishment.

When we contemplate this idea, it really is not surprising. *Zochor*, remember, is a positive commandment. It reflects the idea of עשה טוב. *Shomor* is a negative commandment and it reflects the idea of סור מרע.

We can understand the power of Shabbos, our testimony of belief that HaKodosh Boruch Hu is the Creator. We can understand that power will serve as a guard for us against *Middas HaDin*.

The question that we can pose is - why didn't the Torah provide us with that method of protection in the First Luchos?

The answer seems to be, in consonance with what we have learned above, that HaKodosh Boruch Hu still wishes for us to be on a level in which that our desire to do good would be a sufficient drive to keep us away from sin and from *Middas HaDin* without extra warnings.

HaKodosh Boruch Hu wanted us to have such strong positive motivation that the goals of fulfilling His Will would obviate specific warnings to stay away from evil.

And that desire was consonant with the level that we were at *Mattan Torah*. We could have heard יום השבת זכור את only and would have understood on our own שמור, guard it and don't violate.

Tragically, we were not able to maintain that sublime level, and in His mercy<sup>9</sup>, He 'changed' the Torah to strengthen our ability to observe it. He 'changed' *Zochor* to *Shomor* and He added *כאשר* מוך ה' א...ל'קיר.

Now, it is most reasonable to suggest that although Hashem 'changed' the Torah, He did not want to remove our aspirations for the sublime from it. Hashem retained memories of the sublime within the Torah so that we would not lose sight of our goals, aims and ambitions.

That is why the First Luchos still retained the word *Zochor* and that is why the First Luchos did not have *כאשר צוך* added to them. That is why the First Luchos remained and were placed in the Aron HaKodesh together with the Second Luchos.

That is what we read in Masseches B'rachos (8 b):

לוחות ושברי לוחות מונחות בארון.

The [whole] Second Luchos and the Fragments [of the First Luchos] were placed in Aron HaKodesh.

And now we have an approach as to why the Torah often separates between its statement of a prohibition and its statement of the punishment that accrues for the violation of the prohibition.

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<sup>9</sup> We read the very first verse in the Torah:

בראשית ברא א...ל'קים את השמים ואת הארץ:

In the beginning, G-d created the heavens and the earth.

We read in Parshas B'reishis (Perek 2/Posuk 4):

אלה תולדות השמים והארץ בהבראם ביום עשות ה' א...ל'קים ארץ ושמים:

These are the generations of the heavens and the earth when they were created; on the day of Hashem G-d's making the land and the heavens.

ברא א...ל'קים - ולא אמר ברא ה' שבתחלה עלה במחשבה לבראתו במדת הדין, ראה שאין העולם מתקיים, הקדים מדת רחמים ושתפה למדת הדין, היינו דכתיב ביום עשות ה' א...ל'קים ארץ ושמים:

*E...lokim created* – It does not say 'Hashem created'. The reason is that in the beginning the thought arose to create Man to live by *Middas HaDin*. He saw that the world will not exist. And then He wrote first *Middas HaRachamim* and partnered it with *Middas HaDin*. That is what is written: 'on the day that Hashem E...lokim made the earth and the heavens.

As we know, the Name Hashem often reflects Divine mercy whereas the Name E...lokim often reflects Divine judgment.



We are not anywhere near the *madreiga* where the Torah can omit prohibitions and rely on our sublime spiritual level to avoid them.

At the same time, Torah wants us to remember the level that we were once on in order for us to aspire to return to that level. How does the Torah teach us to have such an aspiration? We should at least aspire to be on the level that if a prohibition would be stated that we would be loyal to its observance even if no punishment would have been stated. We would have been loyal to the observance of that prohibition because Hashem said ‘No!’”

As a symbol of such aspirations, the Torah sometime chooses to list the prohibition separately from the punishment so that the prohibition is free-standing without the warning that a punishment provides.

We will ask ourselves: is there a way to return to such a level? What can we do to put ourselves on a path with sincerity to once again experience that sublime existence?

This Shabbos we will read the third Perek of Masseches Ovos and the Mishnah (3) that teaches:

רבי חנינא סגן הכהנים אומר הוי מתפלל בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו

Rabi Chanina S’gan HaKohanim says: one should pray for the welfare of the kingdom; were it not for the its fear, each person would swallow the other alive.

The Vilna Gaon teaches that the source for this idea is the Posuk in Sefer Chavakuk (Perek 1/Posuk 4) that reads:

וַתַּעֲשֶׂה אֱדָם כְּדָגֵי הַיָּם כְּרֶמֶשׂ לֹא מִשָּׁל בּוֹ:

Hashem, You made man like the fish of the sea; like the crawling creatures about which there is no ruler who saves them from harm.

The Gaon reminds us of the Gemara in Masseches Avoda Zarah (4 a) that teaches:

מה דגים שבים - כל הגדול מחבירו בולע את חבירו, אף בני אדם - אלמלא מוראה של מלכות, כל הגדול מחבירו בולע את חבירו :

Just like the fish in the sea, the one that is bigger than the other swallows the other, so it is with people - were it not for the fear of the kingdom, the one who was bigger would swallow the other.

At the same time as we understand this *drasha* and its application in our Mishnah, we may ask: why does it say 'the welfare of the kingdom' -its *Shalom*? Let the Mishnah say 'pray for the kingdom'. What does the word *Shalom* add in that context?

Certainly, a second verse provides part of an answer. We read in Sefer Yirmiyahu (Perek 29/Posuk 7):

וְדַרְשׁוּ אֶת שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ בְּעֵדָה אֵל ה' כִּי בְשָׁלוֹמָה יְהִי לָכֶם שְׁלוֹם:

Seek the welfare of the city that I have exiled you to there and pray for it to Hashem because in its peace, you will have peace.

That is, as history has taught us in the past and in the present, when there is unrest and a lack of quiet, when a sense of security is missing, it is the Jewish People who are often seen as blameworthy and guilty for whatever difficulties the area is experiencing.

But there is another aspect of this Mishnah as well.

In his commentary *Ruach Chaim* to Pirkei Ovos, Rav Chaim miVolozhin tells us that the *Ritva* said that our Mishnah could be seen in a different light: The Kingdom is מלכות שמים -the Kingdom of Heaven!

At first this idea seems wondrous. Who are we to pray for *Sh'lom Malchus Shomayim*? We are expected to meddle in G-d's affairs?

But we remember that Man's behavior, at its extreme, can somehow tamper with *Malchus Shamayim*.

Thus, we read at the end of Parshas B'shalach (Sh'mos Perek 17/ Posuk 16):

וַיֹּאמֶר כִּי יָד עַל כֶּסֶף... הַ מְלָחָמָה לָהּ בְּעַמְלֵק מִדֶּרֶךְ:

The Divine Hand is raised upon the Throne of Hashem - a war against Amalek in each and every generation.

We note that the Four-Letter Name of HaKodosh Boruch has been truncated to two letters: *Yud* and *Heh*. The letters *Vov* and the second *Heh* are missing.

We see that the word כס as also been shortened so that the Torah's word for 'throne' is also incomplete.

Rashi writes:

כי יד על כס י...ה -...ומהו כס, ולא נאמר כסא, ואף השם נחלק לחציו,  
נשבע הקדוש ברוך הוא שאין שמו שלם ואין כסאו שלם עד שימחה שמו  
של עמלק כולו, וכשימחה שמו יהיה השם שלם והכסא שלם...

*The Divine Hand is raised on the throne of Hashem* -What is the word כס and not being written כסא with the letter alef? And G-d's Name was divided in half!

Hashem swore that His Name is not complete -*Shalem* and His Throne is incomplete until the name of Amalek will be erased. When Amalek's name will be erased, Hashem's Name will be complete -*Shalem* and His Throne will be complete -*Shalem*.

I understand what it means to seek the *Shalom* for one's country. I pray to HaKodosh Boruch Hu. I seek His mercy to protect us by having unthreatening surroundings and untense happenings.

What does it mean to pray for the Welfare of Malchus Shamayim?

The answer is that we seek Divine help to remove evil from ourselves and from our behavior. We beseech Hashem that if there are touches of *Amalek* within us, or even more than touches, He should give us the strength to remove them. We aspire to the *madreiga* that we will help restore His Name and His Throne to *their Shleimus*.

We do not only seek His protection from those who are more powerful than us and thus seek to swallow and destroy us. We also seek His deliverance and support for the *Shleimus* of His Kingdom when the threat of the mighty harming the weak will cease to exist.

Divine protection for us, alone, will not bring about the cessation of the lack of *Shleimus*. The absence of *Shleimus* will cease to exist because we have returned to the sublime level that we once knew and about which the Torah commands us not to forget.

We are blessed with a potential. The Torah is our tool to reach that potential.

We pray to the Ribbono Shel Olom that He will empower us to seek that potential and with the perseverance and dedication to reach that holy goal.

Shabbat Shalom

Rabbi Pollock