

## To Be Holy

### I. A Unique Transmission

#### ויקרא יט: א-ב

וַיְדַבֵּר יְקוֹק אֶל־מֹשֶׁה לֵאמֹר

דַּבֵּר אֶל־כָּל־עֵדוּת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְקוֹק אֱלֹהֵיכֶם:

HaShem spoke to Moses, saying:

Speak to the entire assembly of the Children of Israel and say to them: You shall be holy, for I, HaShem your God, am holy.

#### רשי ויקרא יט: ב

דבר אל כל עדת בני ישראל. מלמד שנאמרה פרשה זו בהקדמה מפני שרוב גופי תורה תלויין בה (ספרא):  
 Speak to the entire assembly of the Children of Israel— This (the addition of the words כל עדת) teaches us that this section was proclaimed in full assembly because most of the fundamental teachings of the Torah are dependent on it (contained in it) [Sifra, Vayikra Rabba]

If the system isn't broken, why change it?

### II. Foundational Farming

#### ויקרא יט: ט-י

וּבְקַצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תִכְלֶה פְּאֵת שְׂדֵךְ לְקַצֹּר וְלִקֹּט קְצִירָהּ לֹא תִלְקֹט:

וְכַרְמְךָ לֹא תְעוּלֵל וּפְרֹט כְּרַמְךָ לֹא תִלְקֹט לְעֵנִי וְלִגְרֹ תַעֲזֹב אֹתָם אֲנִי יְקוֹק אֱלֹהֵיכֶם:

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest.

You shall not pick the undeveloped twigs of your vineyard, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I am HaShem, your God.

What are the parameters of these laws—are they simply another form of צדקה?

What lessons can be learned by all parties from שכחה, פאה, שחכה, שחכה, שחכה?

### III. An Unnecessary Warning?

#### ויקרא יט: יד

לֹא־תִקְלַל חֵרֶשׁ וּלְפָנָי עוֹר לֹא תִתֵּן מִכְשָׁל וַיִּרְאֵת מֵאֲלֹהֶיךָ אֲנִי יְקוֹק:

You shall not curse the deaf, or place a stumbling block before the blind. You shall fear your God: I am HaShem.

What are the three stages to the prohibition of עור לפני עור? What is their logic?

#### IV. Damaging Speech [Navigating a Potential Conflict]

##### ויקרא יט: טז

לֹא־תִלְךָ רֵכִיל בְּעַמֶּיךָ לֹא תֵעָמַד עַל־דַּם רֵעֶךָ אֲנִי יְקוּק:

Do not go as a talebearer among your people, do not stand idly by the blood of your neighbor, I am HaShem.

What are the various forms of damaging speech?

What happens when this prohibition runs up against עור לפני עור ?

#### V. Traveling Towards a Crescendo (and a letdown?)

##### ויקרא יט: יז-יט

לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:  
 לֹא־תִקֹּם וְלֹא־תִטַּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְקוּק: אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְהִמָּתֵר לֹא־תִרְבִּיעַ  
 כְּלָאִים שְׂדֵךְ לֹא־תִזְרַע כְּלָאִים וּבְגָד כְּלָאִים שֶׁעֵטְנָז לֹא יַעֲלֶה עֲלֶיךָ:

Do not hate your brother in your heart. Reprove your brother but incur and do not bear a sin because of him.

Do not not take vengeance or bear a grudge against the members of your people. And you shall love (for) your fellow as (for) yourself: I am HaShem.

You shall observe My decrees. You shall not let your cattle mate with a different kind; you shall not sow your field with two kinds of seed; you shall not put on cloth from a mixture of two kinds of material.

What are the parameters of the Mitzva of Tochacha?

What is the meaning of the phrase “do not bear a sin because of him?”

How else can this sentence be understood?

What are the day-to -day practical implications of vengeance? How does this differ from “bearing a grudge?”

Is “Love your fellow as yourself” an accurate translation of וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ? What might be the problem with it? What is the Torah’s true intent? Does this make things harder or easier?

Why can we explain the Torah’s leap from “brotherly love” to *sha’atnez*?

3

OU Parsha Shiur 2019-2020

Shiur 21 Acharei -Mot/ Kedoshim

Rabbi Shmuel Goldin