To Be Holy

I. A Unique Transmission

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.

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

II. Foundational Farming

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 fromלקט פאה, שכחה?

III. An Unnecessary Warning?

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 ofלפני עור? What is their logic?
IV. Damaging Speech [Navigating a Potential Conflict]

ויקרא יט: טז
לֹא־תֵלֵֵ֤ךְ רָכִיל֙ בְּעַמ ֶּ֔יךָ לֹֹ֥א תַעֲמֹֹ֖ד עַל־דַַּ֣ם רֵע ֶ֑ךָ אֲנִֹ֖י
יקוק
הוֹכֵֵ֤חַ תּוֹכִ֙יחַ א ת־עֲמִית ֶּ֔ךָ וְּלֹא־תִשָֹ֥א עָלָֹ֖יו חֵֹֽוטְּּֽא׃
לֹֹֽא־תִקֵֹ֤ם וְּлֹֹֽא־תִטֹר֙ א ת־בְּנֵַּ֣י עַמ ֶּ֔ךָ וְּאָֹֽהַבְּתָֹּ֥ לְרֵעֲךֶ֖ כָּמֶ֑וֹךָ אֲנִֹ֖י
יקוק
׃ א ֹֽת־חֻקֹתַי֮ תִּשְּמֹרוּ֒ בְּה מְּתְּּךָ֙ לֹא־תַרְּבִַּ֣יעַ
כִלְּאֶַ֔י שָדְּךָֹ֖ לֹא־תִזְּרַַּ֣ע כִלְּאֶָ֑יִם וב ֵ֤ג ד כִלְּאַ֙יִם שַֹֽעַטְּנֵֶּ֔ז לֹֹ֥ה עָל ֹ֖ה עָל ֹֽיךָ׃

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 לפני עור?

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

ויקרא יט: יז
לֹֹֽא־תִשְּנָֹ֥א א ת־אָחִֹ֖כי בִלְּבָב ֶ֑ךָ הוֹכֵֵ֤חַ תּוֹכִ֙יחַ א ת־עֲמִית ֶּ֔ךָ וְּלֹא־תִשָֹ֥א עָלָֹ֖יו חֵֹֽוטְּּֽא׃
לֹֹֽא־תִקֵֹ֤ם וְּלֹֹֽא־תִטֹר֙ א ת־בְּנֵַּ֣י עַמ ֶּ֔ךָ וְּאָֹֽהַבְּתָֹּ֥ לְרֵעֲךֶ֖ כָּמֶ֑וֹךָ אֲנִֹ֖י
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׃ א ֹֽת־חֻקֹתַי֮ תִּשְּמֹרוּ֒ בְּה מְּתְּּךָ֙ לֹא־תַרְּבִַּ֣יעַ
כִלְּאֶַ֔י שָדְּךָֹ֖ לֹא־תִזְּרַַּ֣ע כִלְּאֶָ֑יִם וב ֵ֤ג ד כִלְּאַ֙יִם שַֹֽעַטְּנֵֶּ֔ז לֹֹ֥ה עָל ֹ֖ה עָל ֹֽיךָ׃

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 יְאָבִבְךָ לְרַעֲךָ קֶנֶּךָ? 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?