

א. כבוד-שמיים

1)

המשמעות השגנה בהירה מרווחם הוא את ערך האדם ועורך כל היצורים, וממלא אותם הכירה של גודל הנפש, מחברם ענוה טהורה. כבוד הבריות שדוחה את לא-ת�性ה שבתורה, להורות על כבוד שמים הבהיר, המגדיל בטובו את יסוד כבוד הבריות.

2)

"When the obligation to honor God (kevod Shamayim) is grasped in an enlightened manner, it raises the worth of man and the worth of all creatures, filling them with largeness of spirit, combined with genuine humility...It is for this reason the sages declared that the dignity of persons (kavod habriyot) is so important that it supersedes a negative precept of the Torah (Berachot 19b). Thus we learn that an enlightened conception of Kevod Shamayim engenders as its beneficent by-product the principle of human dignity. (Midot HaRa'aya, Kavod, piska #1)

שמע ישראל, יהוה אליהינו, יהוה א' אחד: מיטמי
ברוך שם כבוד מלכותו לעולם ועד.

3)

However, ברוך שם כבוד מלכותו לעולם ועד, which Moshe Rabbeinu heard from the *malachim* while he was near the *Kisei HaKavod* during the thrice-repeated forty days on *Har Sinai*, is *כבד אלהים*, honor of God, which is to be said quietly in deference to its very esoteric nature. In fact, the Midrash compares the reciting of these words to a piece of jewelry which was "stolen from the King's palace", לאחר שגנב קוזמין מתחם פלטין של מלך, *למה הזכיר רומה, לאחר שגנב קוזמין מתחם פלטין של מלך*: *כל תחיקתי ביה בפרחטי אלא בתרה ביתך* This can be compared to one who stole a piece of jewelry from the king's palace and gave it to his wife with instructions to wear it only in her house, but not publicly (see *Devarim Rabbah* 2:36 and *Midrash Tanchuma, Kedoshim* 6).

The meaning is that the *malachim* did not know that Moshe Rabbeinu had heard them say these exalted words, and that he would later transmit them to *Bnei Yisrael* through *Torah Shebe'al Peh*. We therefore say ברוך שם כבוד מלכותו לעולם ועד quietly to ourselves, to stress the very exalted nature of the meaning of these words.

4)
Rav Schwab
on
Prayer

בב' אלכון (6):

א שפט: נזול בבוד הגבירות
שודקה[את] לא מישעה שנותה.

The Gemara cites an additional proof from a *baraita*: Come and hear: Great is human dignity, as it overrides a prohibition in the Torah.

ב א שפט: "זה תעלהת מכם" -
קניהם טאהרה מוחלים מכם ועתם
שאין אלא מוחלים מכם.

The Gemara cites an additional proof from a *baraita*: Come and hear: With regard to the laws of returning a lost object, it is stated: "You shall not see the ox of your brother or his sheep go astray and ignore them; return them to your brother" (Deuteronomy 22:1). The *baraita* explains that the seemingly extraneous expression and disregard them⁵ must be understood to give license that at times you disregard lost objects and at times you do not disregard them.

| ס | פרשת כי תצא | ספר דברים |
|----|--|---------------------------------|
| ככ | ל-אי-תראה את-שׂור אֲחֵיךְ אָוֹ אֶת-שׂוֹלְנָךְ וְהַתַּעֲלֵמֶת מִמְּךָ כִּי-הַשְׁבָּתָתְכֶם לְאַחִיךְ וְאֶמְלָא קָרוֹב אַחִיךְ וְלֹא | א אל-חוּר נָתַן לְךָ גְּדַלָּה: |

4) The Dignity of Every Human Being

Every individual is endowed with the divine image. The importance of receiving guests is underscored because it reflects appreciation for each individual not only as a fellow human being, but as a unique creation before God.

The Rav once observed that the fact that the second book of the Torah is called *Shemot*, "names," conveys the importance of every individual in God's eyes, because a name signifies the uniqueness of its bearer. Strikingly, the Ten Commandments are addressed to the Jewish people not in the plural but in the singular, to emphasize that God relates not only to the collective but to the individual as well.⁹

Rashi's first comment on the opening verse of *Shemot* is that the book begins with a recount of the Children of Israel because they are as dear as the stars in the sky, about which the Torah says that God "brings out the hosts by number, and calls each by name" (Isaiah 40:26). Each star is part of a galaxy, yet each star is numbered, named, and accounted for individually by God. Similarly, we need to view each individual as

very act of welcoming strangers into our home reflects our recognition that we are a spiritual work in progress and have plenty to learn from others. The Rav teaches that when a Jew is convinced of his own righteousness, of his own scholarship and wisdom, he will be hesitant to perform the mitzvah of hospitality, for in his mind he is convinced that others have nothing more to teach him.⁶



מן רבי חיים ליב שמואלבין זצ"ל

ראף ישיבת מיר

כבוד הבריות

אלה הדברים אשר דבר משה אל כל ישראל בוגר בירכו וגרא. נחצרות ודי זיהב (דברים א:א).

ומנה פאן כל המקומות שהזכיר לפני המקומות ביהן, לפיקח שטם את הדברים והזכיר ברכיו מני בוגרן של ישראלי (רש"י שם).

These are the words that Moshe spoke to all of Israel on the other side of the Jordan [River] ... between Tofel and Lavan and Chatzeros and Di-Zahav (Devarim 1:1).

[Moshe] enumerated all the places where [Israel] had angered Hashem. Therefore he did not mention them by name but only alluded to them to preserve Israel's dignity (Rashi ibid.).

2)

Hashem even went so far as to set aside His own honor in order to preserve the dignity of Bilaam. We are told that Bilaam's donkey was slain so that people would not point to it saying, *This is the donkey that brought about Bilaam's downfall* (Rashi Bamidbar 22:22). This in spite of the fact that had the donkey remained alive it would have constituted a tremendous קדוש השם, sanctification of God's Name. People would have pointed to the donkey and proclaimed God's wonders and justice. It would have been living testimony to Hashem's creation and control of the universe. The humiliation that Bilaam would have suffered would itself be honoring God's Name. Yet, the dignity of a human being, even of a Bilaam, is so valuable that Hashem preferred that His own honor be set aside for the sake of Bilaam's.

3

מדע. הלכות דעתות פרק ו'

כسف משנה

32

ג' ימוצה על כל אדם לאחוב את כל אחד ואחד מישראל בגין שגנמר ואהבת לרעך כמוך [ט] לפיקח
צריך לספר בשבחו ולחות על מטענו כאשר הוא הם על מטען עצמו ורוצחה בכבוד עצמו. והמתכבד בקהלון חביבו אין לו
חלק לעולם הבא:

court-martialed for disobedience and "theft." Yes, he was an esthete, an actor; but one that acted out of his *סִתְרָה* experience. Yes, he was a showman; but he exhibited *besed*. His beauty was redeemed, cleansed, purged and hallowed. Noble beauty. *וּכְבוֹד וְהַדֵּר תַּעֲטַרְתָּהוּ*. He was crowned with majesty and beauty. 

Let me record here another instance of Rabbi Shubow's kindness and loyalty to me I'll never forget. When my private little world was destroyed and I found myself sitting on a pile of ashes and smoldering debris, submerged in rootless desolation and numbness [such that] I could [not] even cry out in despair and grief, Shubow emerged like a friend and comrade. On that cursed evening on which she was taken away from me, Shubow came immediately to my home where the hostess, dead, took up the center of the parlor. He sat down beside the *aron*, the whole night reciting *Tehillim*, not being able to hide his tears. I sat with him dozing and waking up time after time to his rhythmic recital. He spent the night with me. Whenever in the sick anguish of my heart, in speechless incommunicable sorrow, I think of that black, dreadful, weird night, I see Joseph Shubow.

תְּחִלָּמָה

7) Surely each man should conduct himself in [His] likeness and it is only for vanity that they are in turmoil; he heaps up riches and does not know who will gather them in.

7) אַקְדְּבָלִם וַיְתַהְלֵךְ אִישׁ אֶזְרָךְ
תְּבָל יְהִמְמָן יְצַבֵּר וְלֹא יִרְעַמֵּר
אַסְפָּמָן: