Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 15 Parshas Kedoshim 5779 **בס״ד פרשת קדושים תשע״ט**

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פי״ט פסוק ב

Speak to the entire congregation of the Children of Israel, and say to them, you shall be holy; for holy am I, Hashem your G-d. {Vayikra 19:2}

מלמד שנאמרה פרשה זו בהקהל, מפני שרוב גופי תורה תלויין בה. - רש״י

This section was proclaimed in full assembly. - Rashi points out that we can be worthy of attaining such holiness only if we merge our own personalities into the larger community and identify completely with Klall Yisroel. Only "in full assembly" can we be holy. - Sefas Emes

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Speak to the entire congregation of the Children of Israel, and say to them, you shall be holy; for holy am I, Hashem your G-d. {Vayikra 19:2}

The word קדשים ("for you shall be holy") is spelled without the Vov, but קדוש (in "I, Hashem, your G-d, am holy") is spelled with the Vov. According to the Midrash, this indicates that "My holiness is greater than yours." Complete holiness belongs to Hashem alone. – Mayonei Shel Torah

לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חֵטְא: ויקרא פרק י״ט פסוק י״ז

You shall not hate your brother in your heart; you shall reason with your neighbor, and not allow sin on his account. {Vayikra 19:17}

Alternatively: "you shall surely rebuke your neighbor, and do not place sin upon him." In rebuking another, do not treat him as a wicked person. Rather, stress his dignity, conveying the message that the wrong he committed was beneath his dignity. Only in that way will your rebuke have the desired effect. This, then, is the thought The Torah seeks to convey: "You shall surely rebuke: if you rebuke someone, regard him as your neighbor, as your friend and your equal, and do not place sin upon him - do not treat him like a sinner, lest he turn aside from you entirely, and you will have accomplished nothing." – Chavos Yohir

לֹא־תִקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי ה׳: ויקרא פרק י״ט פסוק י״ח

You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am Hashem.{ Vayikra 19:18}

It is not easy to carry out the commandment "and thou shall love thy neighbor as thyself" in the fullest sense of its meaning. Therefore, immediately after this command, Hashem declares: "I am Hashem", so as to say that I, Hashem, stand ready to help you to fulfill My commandment provided that you sincerely wish to keep it. – Sefas Emes

וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פרק כ׳ פסוק ז׳

Sanctify yourselves, and you will be holy; for I am Hashem your G-d. {Vayikra 20:7}

Rav Yehudah said in the name of Rav: 'And you shall sanctify yourselves' refers to the ritual washing of the hands before eating (נטילת ידים). The words 'and you shall be holy' refer to the ritual washing of the hands at the conclusion of the meal (מים אחרונים)". When a child is born, he is immediately washed and cleaned, and when a person leaves this world, his body is purified and washed with water. It is incumbent upon each of us to live a sanctified and pure life from the time of the 'first water' until the time of 'the last water'. – Menachem Tzion

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