

## Parsha Shiur by Rabbi Mayer Friedman

### פרשת אמר

**ושמרו את משמרתִי ולא ישאו עליו חטא ומתו בו כי יחללהו אני ה' מקדשם**  
**“They shall protect my charge and not bear a sin thereby and die because of it, for they will have desecrated it - I am Hashem, Who sanctifies them” (22:9)**

The command to protect the mitzvos refers to the idea of creating safeguards around the mitzvos to prevent transgressions. R' Moshe Sternbach, in his sefer Taam VaDaas, writes that when we make these safeguards, we should be aware that there are two different types of protections. There are those preventive measures that were enacted by Chazal and which every individual is required to follow and there are certain extra stringencies that certain people take upon themselves that are not universal. One should not look badly upon his neighbor for not fulfilling the same stringent opinions that he upholds. What the other person does has a basis in halacha and he is not sinning by any means. We see this in our posuk, which follows the commandment to enact safeguards with the warning not to bear a sin through it. R' Sternbach interprets this to mean that we should not allow our voluntary safeguards to cause us to view others as acting inappropriately. We should remember that others are not sinning just because they may not be observing the same stringent opinions that we follow.

**ואיש כי יקריב זבח שלמים לה' לפלא נדר או לנדבה בבקר או בצאן תמים יהיה לרצון כל מום לא יהיה בו**

**“And a man who will bring a feast peace-offering to Hashem because of an articulated vow or as a free-will offering from the cattle or the flock, it shall be unblemished to find favor, there shall not be any blemish in it” (22:21)**

In Maseches Menachos, R' Akiva is of the opinion that they only korbans which a gentile may offer is an Olah. Why should this be so? R' Sternbach explains that a Jew understands that even the mundane can be sanctified. We see Hashem in every aspect of the world and we know that Hashem is not merely relegated to some spiritual realm which is not relevant outside the place of worship. Because we know this, we can take an animal and sacrifice it to Hashem as a way of becoming closer to Him through our material possessions. We can even eat the korban afterwards in sanctity and the physical activity of eating can become an uplifting spiritual experience. However, a gentile does not understand this idea. He believes that the spiritual and the physical worlds are completely separate and can never intersect. They relegate the spiritual to its own completely separate sphere of life. For example, their clergy does not marry because they avoid the physical world. Therefore, a gentile can only bring the type of korban that is completely burnt, the Olah, because that is the only way that they can relate to Hashem. We, on the other hand, can bring korbanos that we can eat.

Today (Erev Shabbos) is Pesach Sheni, the day on which those who missed out on bringing the Korban Pesach in Nisan would have a second chance to bring the korban. Why do we give people a second chance to fulfill this mitzvah? The idea of Pesach, to recognize Hashem's providence in every facet of the world, both spiritual and mundane, is such an important fundamental. Nobody should miss out on commemorating the exodus from Egypt, the memory of which etches this idea in our hearts. It is important to bring the korban and not to miss out on this mitzvah which is the foundation of our emunah.

**ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם**

**“You shall not desecrate My holy name, rather I should be sanctified among the Children of Israel; I am Hashem Who sanctifies you” (22:32)**

Sefer Yereim writes that there are many different actions included in the prohibition against Chilul Hashem, desecrating Hashem's name. It includes fearing Hashem, giving honor to His name, not profaning it, giving proper respect to Hashem and the Torah and not to make light of any mitzvah. Based on this, the Chofetz Chaim says that when a person speak negatively about another person and speaks loshon hara, since he gets no benefit from doing so, it clearly shows that the person take mitzvos lightly. Therefore, says the Chofetz Chaim, speaking loshon hara also falls under the category of the weighty prohibition of Chilul Hashem.

**דבר אל בני ישראל ואמרת אליהם מועדי ה' אשר תקראו אתם מקראי קדש אלה הם מועדי**

**“Speak to the Children of Israel and say to them: Hashem's appointed festivals that you are to designate as holy convocations - these are My appointed festivals” (23:2)**

What does "mikra kodesh," "a holy calling," mean and what impact does it have on our behavior on the Yomim Tovim. Ramban says that the Torah obligates us to call a public gathering on Yom Tov to praise Hashem and to give thanks to Him. The Pri Megadim (490:2) says that this means that we need to pray with a minyan on Yom Tov. Even though we are obligated to pray with a minyan every day, on Yom Tov it is a mitzvah from the Torah.

Kesharim Baruch College/NYU Parsha Shiur

Shiur given by Rabbi Mayer Friedman

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