

He shall write for himself two copies of this Torah in a book. (17:18)

The *Melech Yisrael*, Jewish king, is instructed to write two *Sifrei Torah*: one that he keeps in his home; and a second one that he takes with him wherever he goes. We can well understand the need for a *Sefer Torah* that accompanies the king as he goes out, whether it is to war or just around the corner. The *Torah* dictates his life. It shapes his perspective. Never may he divorce his mind from the *Torah*. Why, however, does he have to write a *Torah* just so that it will remain in his palace, together with his other valuables? Every Jew should have a *Torah*. Is there a reason that the *Sefer Torah* that is his companion is not sufficient for fulfilling this *mitzvah*?

Horav Elchanan Sorotzkin, zl, offers a profound response. He explains that one can become too complacent in relationship to a *Torah* that is with him all the time; that joins him in battle; that is with him when he adjudicates law; that accompanies him to *shul*, to learn; that is by his side for every endeavor he undertakes. It might become profaned because of his "familiarity" with it. Thus, he must every once in a while step back to "catch his breath," take a few private moments with the *Sefer Torah* that is kept in his treasury. Let him introspect and observe whether he is acting properly, whether his intentions are sublime, whether he is still in touch with spiritual reality. Yes, the *Sefer Torah* in his treasury will ensure that his relationship with the *Sefer Torah* that accompanies him at all times remains special.