

"Anyone who will touch the mountain will die." (19:12)

The *Chofetz Chaim* applies this *posuk* as a lesson of the respect and reverence to be given to a *Torah* scholar. The Jewish people were instructed not to touch Har Sinai, due to its consecration as the place where the *Torah* would be given. This honor was extended to a harain, although it has no mind or feelings; how much more so should one be careful of in the respect afforded to a *Torah* scholar, one who has actually studied and absorbed the *Torah*.

The *Ateres Mordechai* suggests a more homiletic approach. Often ulterior motives and personal interests can cloud a situation so, that which is crooked will appear to be straight, and that which is clearly improper suddenly becomes appropriate. The *Bnei Yisroel* as they are about to receive the *Torah* are admonished not to allow these personal subconscious concerns to distort the true essence of the *Torah*. *Kol Hanoge Bahar* do not allow your personal *Negius* (interests, motives) to interpret the *Torah* to suit yourself. Do not justify your lifestyle with misguided explanations and definitions. The *Torah* must always remain the paragon of perfection as it was given on Har Sinai.