

He shall write for himself two copies of this Torah... It shall be with him, and he shall read from it all the days of his life, so that he will learn to fear Hashem. (17:18,19)

When he ascends the throne of monarchy, the newly-chosen king is to write two *Sifrei Torah*. He is to learn from them constantly, so that he will grow in his fear of Hashem. This will prevent his important position from making him feel too powerful. This is enigmatic. We are not talking about the average citizen; we are referring to the *Melech Yisrael*, king of the Jewish people, who has been hand-picked by Hashem for this appointment. Certainly, he is learned and G-d-fearing. Why does the *Torah* reflect such concern about his future spiritual standing?

Horav Shimon Schwab, zl, explains that this is one of the potential dangers of power. One is availed the opportunity to reign over others, to be in a prestigious position, to dwell in the limelight. Without warning, a personality change can occur. He is no longer the same fine, pleasant, committed person he was in the past. Something happens: perhaps it is all the *kavod*, honor, and glory; or it could be status - he thinks he is now better than others. We have only to observe the changes that have taken place in people we knew, when they had been just like everybody else, in order to note the transformation. There is only one cure for the disease of *kavod* - *Torah*. Through the studying of *Torah*, one is returned to reality, to contemplate the true source of power.

Horav Schwab explains the redundancy in the *tefillah*, prayer, which we recite on *Shabbos Mevarchim*, when we bless the coming month. We implore Hashem for *chaim*: a life of *yiraas Shomayim*, fear of Heaven, fear of sin, and a life of *osher v'kavod*, wealth and honor. Afterwards, we ask for *ahavas Torah*, love of *Torah*, and *yiraas Shomayim* - once again. Why do we repeat our supplication for *yiraas Shomayim*? The answer is simple: The first request for *yiraas Shomayim* is followed by a request for wealth and honor. Once we have received *osher v'kavod*, we have to pray for *yiraas Shomayim* once again, because it just is not the same anymore. May every Jew merit *osher v'kavod* - and that extra dose of *yiraas Shomayim*.