



# CREATING THE SETTING TO ADDRESS THE OBJECTIVE

## **YadAvNow.com Weekly Video Series: Ki Seitzei**

Rabbi Yosef Kalatsky

**Being Held Accountable for That Which is Beyond One's Capacity**

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**When the Influence of the Yetzer Hara Begins on a Body**

CLICK TO VIEW!



**The Power of Aveira Goreres Aveira**

CLICK TO VIEW!



**The Love of a Parent for a Child**

CLICK TO VIEW!



**When Permitted to Turn a Blind Eye**

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**Toevah**

CLICK TO VIEW!



## The Delinquent Debtor is Basis for Disqualification

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1. An Amonite or Moabite who convert to Judaism are considered illegitimate Jews.
2. They didn't extend bread & water when you left Egypt.
3. And they commissioned *Bilaam* to curse you.
4. *Ramban*: The claim against them is they are indebted to the descendants of *Avraham*, who saved the life of Lot, their antecedent.
5. *Avraham* rescued Lot from the 4 mightiest kings and from *Sodom*.
6. Had they the capacity to be appreciative, they would have offered their hospitality.
7. *Ohr Hachaim Hakadosh*: Although Moav sold bread and water to the Jewish people, they had given to them gratis without payment.
8. It was a ploy to draw the Jews into the clutches of The Moabite women.
9. *Midrash*: An example of liability is when one does not do an act of kindness with someone who is not in need of kindness.
10. Amon & Moav became illegitimate when they did not offer their bread and water to the Jews in the desert.
11. The Jewish People were fully self sufficient at that time; they had Manna and wellspring.
12. If Amon and Moav had felt indebted to the Jews for their existence they would have not used the sale of the water and bread as a ploy to ensnare them.

## Initiative As Catalyst

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1. *Midrash*: One *mitzvah* engenders another.
2. Rav Chaim of Volozhon: Performing a *mitzvah* in the spirit of Purity engenders one to do another.
3. Multiple positive and negative commandments are juxtaposed in the portion of Ki Seitzei.
4. Example: Seeing a mother bird nesting on her chicks or eggs, one must send off the mother before taking the chicks or eggs.
5. This is followed with a *mitzvah* of putting a parapet on one's roof when building a house.
6. Next: The negative commandment not to plant wheat near a vineyard.
7. Next: The negative commandment not to plow with an ox and donkey together.
8. Next: The positive commandment of putting fringes on a four-cornered garment.
9. *Midrash*: When one *mitzvah* engenders another, G-d provides the financial to create the context for the *mitzvah*.
10. *Gemara*: All is predestined except for fear of Heaven.
11. Free choice is the area for which man is allotted to dictate.
12. One's choice will determine the degree of capital that G-d will provide.
13. *Gemara*: One's material allocation is set from Rosh Hashana to the next Rosh Hashana.
14. G-d includes in that allocation the material means to be able to execute the *mitzvah*.

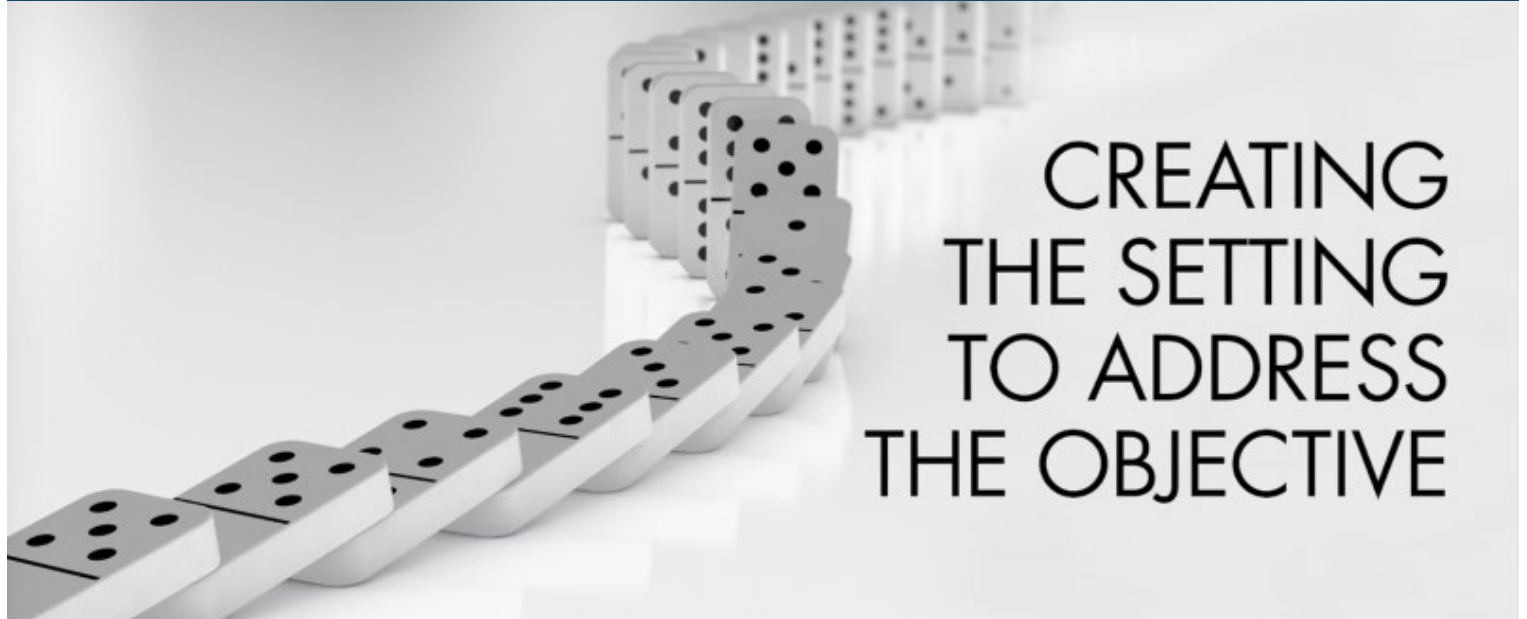
## Is Liability Attributed to G-d's Agent

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1. There is a *mitzvah* to make a parapet on one's rooftop.
2. If one falls to his death due to a lack of an enclosure, there is liability to the homeowner.
3. The text of the verse: the one who falls that will fall.
4. Sifri: The one who was destined to fall (die) will fall.
5. There is a negative reflection on the homeowner because he was used as the medium to implement the death of this individual.
6. There is a dictum in *Chazal*, G-d brings detriment through those who are culpable.
7. Why is the homeowner any less than the executioner of the Court who has no liability for being the agent to take one's life?
8. *Ramban*: If the Bondage in Egypt was preordained by G-d at the covenant between the parts, why were the Egyptians held accountable?
9. He explains if the Egyptians had instituted the Bondage, as G-d's agent there would be no liability.
10. The bondage was precipitated by the Egyptians due to their insecurity and hate for the Jews.
11. The executioner as the agent of the Court is functioning as G-d's agent, there is no negative side.
12. There is a degree of culpability to the homeowner despite the fate of the one who falls because it is due to his irresponsibility for not providing the parapet.

## Weekly Torah Commentary Series: Ki Seitzei



### The Progression of Negative Behavior

*Torah*: “But if there will be a man who hates his fellow, and ambushes him and rises up against him, and strikes him mortally and he dies, and he flees to one of these cities...” On a superficial level, the *Torah* seems to be saying that if one hates his fellow and allows that hate to fester within himself it will ultimately lead to murder. However, *Chazal* explain the intent of the *Torah* differently.

*Chazal*: When the *Torah* makes the point that we are dealing with a person who hates his fellow it is to teach us that when one transgresses a seemingly unimportant *mitzvah* (such as hating one’s fellow) he will come to transgress a more serious *mitzvah* (i.e. murder). Meaning, the reason an individual ultimately comes to murder his fellow is not because he left his hate unchecked but rather because he initially transgressed the prohibition of hating one’s fellow.

This evolution from the less severe to the more severe is based on the concept of “*aveira goreres aveira* –

one transgression (even of a minor nature) will lead to other transgressions (of an even more severe nature).” When one hates an individual who he is obliged to hate; such as a person who is unquestionably classified as evil (*rasha*), this intense negative feeling towards the individual will not lead to murder because the initial hate is categorized as a *mitzvah*. Thus, it does not lead to murder.

*Dovid HaMelech* (King David) in *Tehillim*: “Those who hate You (*Hashem*), I will hate.”

*Gemara* in Tractate *Shabbos* citing a verse: “There should not be in you a false god. You should not worship strange gods.” The *Gemara* explains that this verse is referring to an individual who destroys vessels in a fit of anger, which will ultimately cause him to become an idolater. The *Gemara* asks, how is this possible? The *Gemara* answers that the “false god within you” mentioned in the verse is referring to the *yeitzer hara* (evil inclination). Meaning, one should not follow the

evil inclination which is within us because initially it will persuade the individual to transgress a prohibition of lesser consequence only to ultimately influence him to transgress something of greater consequence – such as idol worship.

The *Torah* is actually telling us that it is not merely a natural progression when one is out of control to go from a level of anger (which only causes him to break vessels) to a greater level of anger which leads to idolatry; but rather, the evolution from the lesser transgression to the more severe transgression is based on the principle of *aveira goreres aveira*.

*Reb Chaim of Volozhin z'tl in Nefesh HaChaim:* The principle of “*aveira goreres aveira* – a transgression leads to other transgressions” and “*mitzvah goreres mitzvah* – a *mitzvah* leads to other *mitzvos*” based on the *Zohar*. He explains that when one transgresses a contaminated spirit comes into being which engulfs the individual and encourages him to do more of the same, which is to transgress to a greater degree in an addictive manner. Conversely when one performs a *mitzvah*, a positive energy engulfs the individual and motivates the individual to do more of the same – which is *mitzvah*. This is the reason one must be careful even regarding a seemingly less severe prohibition because it will lead to something of a more severe nature.

## Seeing Life as a Debt of Gratitude

*Torah:* “You shall remember that you were a slave in Egypt, and *Hashem*, your G-d, redeemed you (*vayifdecha*) from there; therefore I command you to do this thing.” Whenever the *Torah* mentions the redemption from Egypt it usually states, “you shall remember that you were a slave in Egypt” or “I am your G-d who took you out of Egypt.” However in this case the *Torah* makes it a point to add, “*Hashem*, your G-d, redeemed you (*vayifdecha*) from there.” Meaning, *Hashem* is not only commanding the Jew to remember that he was a slave in Egypt but also to know that since *Hashem* redeemed him, the Jew owes a debt to G-d for that redemption.

*Rashi:* The *Torah* is saying that because *Hashem* redeemed the Jewish people from Egypt they must obey the Statutes even when it constitutes a financial loss. According to *Rashi*’s interpretation the verse is referring to what follows: “When you reap your harvest in your field, and you forget a bundle in the field, you shall not turn back to take it...” Despite the fact that it

would be a financial loss for the individual not to go back and gather the sheaves that he had forgotten, the *Torah* commands us that one is not permitted to go back to gather in what was forgotten. These bundles are to be left in the field for the poor. However, *Ramban* explains this verse differently than *Rashi*.

*Ramban:* The verse “You shall remember that you were a slave in Egypt...” is referring to the previous verse which states, “You shall not pervert the judgment of a proselyte or orphan, and you shall not take the garment of a widow as a pledge.” Thus the *Torah* is not obligating one to incur a financial loss because we were redeemed from Egypt.

We say every morning in the *Ezras* (the lengthy paragraph which precedes the *Amidah* in the morning service): “From Egypt You redeemed us (*gealtanu*), *Hashem*, our G-d, and from the house of slavery You liberated us (*pideesanu*).”

*Malbin* in his commentary on *Tehillim*: The terms of “*geula*” (redemption) and “*pidyon*” (liberation) are referring to two aspects of redemption. “*Geula*” is the term that refers to the spiritual redemption of the Jewish people. In Egypt the Jewish people were spiritually shut down (desensitized) and had no capacity for spirituality. Because *Hashem* brought about *geula* they had a capacity to relate and process spiritual matters.

The term “*pidyon*” refers to the physical liberation of the Jewish people from bondage. *Hashem* released the Jewish people from physical slavery. In the verse, “You shall remember that you were a slave in Egypt, and *Hashem*, your G-d, redeemed you (*vayifdecha*) from there; therefore I command you to do this thing” the *Torah* uses the term “*pidyon*” regarding the physical redemption of the Jewish people from Egypt. Thus, according to *Rashi* one can understand the verse to mean that since *Hashem* redeemed the Jewish people in a physical sense from Egypt – giving us our freedom, they must obey G-d’s statutes even in a context of taking a financial loss.

It is interesting to note that regarding the prohibition of charging interest the *Torah* juxtaposes the verse “I am your G-d who took you out of Egypt” – with no mention of “redemption.” Similarly we find regarding the prohibition of partaking in rodents and crawling creatures, there is only the mention of G-d taking us out of Egypt with no mention of “redemption.” How do we understand this?

Regarding the laws of usury, which is a profit which is not permitted to the lender, or the prohibition of partaking of forbidden species (which is the suppression of a desire), one has the ability to refrain from transgressing because, "G-d took us out of Egypt." However regarding the laws which do constitute a financial loss one has difficulty relinquishing what is rightfully his unless he sees it within the context of repaying a debt. Thus, the *Torah* stresses the aspect of physical redemption, in order to give us an appreciation for the debt that we owe G-d for granting us our physical freedom.

*Gemara* in Tractate *Taanis*: One is not permitted to test G-d except regarding the tithing of one's crops. The *Torah* tells us that if one tithes his produce as prescribed he is guaranteed by G-d to become wealthy. Initially one is permitted to tithe his crops with the intent to become wealthy as the verse states, "*aseir t'aseir*" which is explained to mean, "tithe to become wealthy."

Why does G-d allow one to test Him specifically in the area of tithing one's crops and produce? Because it is so difficult for one to give away something which is rightfully his, *Hashem* gives one an incentive to do so. Rather than seeing it as something being taken from the individual and experiencing it as a loss, the individual sees it as something that he gives only to experience a gain. If one sees giving charity as something that insures his own wealth then it would not be difficult to give charity. One must appreciate the benefit of giving away something that belongs to him. If one views life as a gift of *Hashem* and that he possesses is a blessing, he will continuously feel obliged to *Hashem* and his service to G-d will be experienced as a debt of gratitude. Thus he will not find it difficult to adhere to any of the *mitzvos* of the *Torah*.

## The Setting for Good Fortune

*Torah*: "If you build a new house, you shall make a parapet (fence) for your roof, so that you will not place blood in your house if a fallen one falls from it (to his death)." What is the meaning of the term "if a fallen one falls"? One would think that that one is considered to have "fallen" only after he actually falls; however, the *Torah* refers to the person who falls as "the fallen one" even before he falls.

*Rashi* citing *Chazal*: The individual who falls from the roof actually was destined to die through falling because he deserved to die. His death did not come

about because the owner of the house did not build a fence to protect one from falling. Nevertheless *Chazal* tell us that the *Torah* is communicating the principle that negative events that are meant to take place come about through people who are undeserving of reward or culpable.

Good things that are meant to take place come through one who is meritorious. The *Torah* is stating regarding the parapet that one should not be the medium through which the death of this individual should come about. Thus, although the individual deserved to die, the tragedy of his death came about through the individual who violated the law of not constructing a fence on his rooftop, causing him to be classified as one how is culpable.

*Rambam* in *Hilchos Teshuvah* (Laws of Repentance): "If one believes that one's status as a *tzaddik* (righteous) or *rasha* (evil) is predetermined, he is considered foolish for believing so. Every human being is in a position to be able to choose between good and evil." The concept mentioned by *Rambam* is found in the *Gemara* that states, "All things are predetermined with the exception of one's fear of Heaven." *Rambam* asks that there are several verses in the *Torah* which seem to contradict the concept of free choice in the area of righteous and evil.

*Torah*: "*Hashem* hardened the heart of Pharaoh." How could the evil that Pharaoh perpetrated against the Jewish people be attributed to him if it was something that he was compelled to do? Nevertheless Pharaoh was held culpable for all his actions despite his inability to choose. How do we understand this?

*Rambam*: Initially every human being has the power of choice; however, it is possible for one to forfeit and lose that ability through one's extreme level of evil deeds. It is considered an abuse of this privilege, when one behaves in such an extremely evil manner. *Hashem* withdraws the gift of free choice. Thus, if one is no longer in a state of not being able to choose, he is nevertheless held culpable for his actions because it was only through his own choice of evil did he lose his power of choice.

Reb Meir *Simcha* of Dvinsk *z'tl* contemplates the question if *Moshe Rabbeinu* had the ability to choose to become a heretic after he had received the *Torah* at Sinai. Reb Meir *Simcha* explains that *Moshe's* choice to

become a heretic was not possible because if it were possible it would then undermine the basis for *Torah* which was given through *Moshe*. Since this is the case then why would *Moshe* be deserving of reward for not becoming a heretic if he had no choice to do so?

Reb Meir *Simcha* answers that *Moshe* was fully deserving of reward because it was only through his own actions and choices that he was chosen to be the one to receive the *Torah* at Sinai. Thus, he put himself in a position that he could not become a heretic. Similarly, the principle that “good things come through one who is meritorious and tragedy (negative events) comes through one who is liable” – although the opportunity which comes to the one who is meritorious is not by choice, it nevertheless comes about because the individual chose to be meritorious through his actions/choices.

We say every morning in the paragraph of “*l’matzeiyach*” which follows *ashrei*, “May *Hashem* fulfill all that your heart desires.” What are our aspirations and desires? If one desires and aspires to become a better Jew, *Hashem* will assist him in doing so by providing him opportunity to do good – he will assume the status of one who is “meritorious.” However if one’s desires are not in line with the *Torah* perspective (or even contrary to *Torah*), then he classifies himself as one who is “not meritorious.” Thus *Hashem* will provide him with other situations that are not necessarily in his best interest.

## The Value of Forgoing One’s Personal Interest for the Sake of G-d

*Torah*: “If a man will have a wayward and rebellious son, who does not hearken to the voice of his father and the voice of his mother, and they discipline him, but he does not hearken to them, then his father and mother shall grasp him and take him out to the elders of his city and the gate of his place. They shall say to the elders of his city, “This son of ours is wayward and rebellious; he does not hearken to our voice; he is a glutton and a drunkard.” All the men of his city shall pelt him with stones and he shall die.”

*Gemara* in Tractate *Sanhedrin*: This child only assumes the status of a “rebellious” child when he steals from his parents to buy meat and wine to accommodate his desire. When his parents become aware of his behavior, they take him to the Court (*Bais Din*) and is given lashes for his unruly behavior. If he should become a repeated offender, and the parents should take him to the Court

and declare again: “our son has become a glutton and a drunkard”, the *Bais Din* condemns him to die by stoning.

*Gemara*: Although this child has only stolen to satisfy his desire (which does not carry the death penalty), he is nevertheless put to death because, “it is better that he should die in a (relatively) innocent state rather than in a liable state (for the death penalty).” Because if this behavior should continue it will become addictive and ultimately the “rebellious child” will commit murder to support his addiction. The *Torah* states that the rebellious son “does not hearken to the voice of his father and the voice of his mother.”

*Ohr HaChaim HaKadosh*: The *Torah* could have stated, “the rebellious son does not hearken to his voice” (referring to the father who had been previously mentioned in the verse). Why does the *Torah* feel it necessary to state “the voice of his father and the voice of his mother”? He explains based on the *Zohar* that the “father and mother” that are mentioned are not referring to his parents but rather to *Hashem*, his “father in heaven” and “mother” refers to the “*Chachamim* (the *Rabbis*).”

*Shlomo HaMelech* (King Solomon) in *Mishlei* (*Proverbs*): “Spare the rod and spoil the child.” Initially the child did not heed the words of his parents because they did not discipline him properly. Since he initially was not conditioned to heed the words of his parents, he ultimately will not be receptive to heeding the words of *Hashem* and the *Chachamim*. This is confirmed by the fact that although he had received lashes, he continued his gluttonous behavior. This only indicates that he is beyond the point of rehabilitation. Therefore, the *Torah* tells us that it is better for him to die in an “innocent state (less guilty) than later in a (more) liable state (murder) as a result of his advanced addiction.”

*Gemara* in Tractate *Sanhedrin*: The procedure relating to “rebellious son” never actually happened and will never come into existence because it is virtually impossible to meet all the criteria that are necessary to being about the proceedings of the rebellious son. The *Gemara* asks – if the case of the “rebellious son” is a law that has no relevance because it cannot be implemented, then why does the *Torah* discuss the legal procedure and criteria that lead to the conviction of the rebellious son? The *Gemara* answers that the value of presenting the case of the rebellious son is for the purpose of studying and elucidating it and receiving reward for its study.

*Rabbeinu Bachya*: If the purpose of this portion is purely for the sake of study, meaning to receive reward for study of *Torah* study, then why is it necessary for the *Torah* to present the case of the “rebellious son”? One could have studied any portion of the *Torah* to receive reward for its study.

*Rabbeinu Bachya* citing *Rashbah* (*Rabbeinu Shlomo Ben Aderes*): There is a special lesson to be learned from the portion of the rebellious son. The *Torah* is describing a situation in which two parents take their son to Court to be prosecuted for his errant behavior, despite knowing that he will be ultimately put to death by the Court. Although the child who had just entered adulthood had not committed a capital crime (and only stole to support his desire) this does not deter the parents from acting because they understand the serious potential of this kind of behavior.

A parent usually, because of his love for his child (which is a basis for a conflict of interest), tries to dismiss the unruly behavior of his child as something other than what it really is. The *Torah* tells us in this instance that the parents suppress their conflict of interest (as parents) and accept the *Torah*’s evaluation of the future of their child. Thus, they act as the *Torah* prescribes. Their love for *Hashem* becomes an overriding factor and supercedes their love for their child.

*Rashbah*: This is the equivalent of the *Akeidas Yitzchak* (The Binding of Isaac). The *Akeidas Yitzchak* was the most difficult of the ten tests which were presented to *Avraham* our Patriarch. The test was to see if *Avraham*’s love for G-d would surpass his love for his only child *Yitzchak* who was destined to be the future Patriarch. As difficult as it was, *Avraham* subordinated his love for his only son because of his greater love for *Hashem*. Similarly, the lesson to be learned from the case of the “rebellious son” is that every Jew’s love for *Hashem* must be so great that he should be willing to suppress the love for his own, as *Avraham* was willing to do. This is the meaning of the *Gemara* “elucidate it and receive reward.” It is only through its study and elucidation will one appreciate and realize to what degree one must love *Hashem*.

*Shema* (the declaration of one’s belief in the Unity of G-d): You must love *Hashem* “with all your soul – *B’chol nafshecha*.”

*Mishna* in Tractate *Berachos*: A Jew’s love for G-d must be so great that even if he must forfeit his life for *Hashem*

he must do so. There are some Commentators who explain, that included in the words “*B’chol nafshecha* – all your soul” that one must also suppress all of his desires for the sake of *Hashem*.

*Gemara*: During the time of drought it would start raining when *Rebbe Yehudah* would only remove one of his shoes in preparation for prayer. Although the *Talmudic* Scholars of *Rebbe Yehudah*’s generation were not proficient in all the six sections of the *Talmud*, when he would take the initiative to pray for rain it would begin raining. The *Gemara* asks – what was so unique about *Rebbe Yehudah* that his minimal initiative should cause *Hashem* to respond with rain? Sages of other generations, who were greater than the Sages of *Rebbe Yehudah*’s generation, could not cause it to rain despite the degree of effort and initiative taken.

*Gemara*: The generation of *Rebbe Yehudah* gave their lives to sanctify the Name of G-d. It relates an incident in which *Rebbe Yehudah* had taken action to correct a serious breach of modesty at the cost of compromising his own reputation. He negated himself despite the consequences of his action to sanctify the Name of G-d. If one is willing to forgo his own glory for the sake of *Hashem*, then this level of sacrifice is a fulfillment of one serving *Hashem* – “*B’chol nafshecha*.” The lesson of the “rebellious son” teaches us to what level of love one must aspire that one’s love for *Hashem* must supercede everything including that which is most dear to himself. If one is willing to sacrifice and forgo his own interests and aspirations for the sake of G-d, then by doing so, G-d will respond to his prayers because he demonstrated a very special level of love that he was willing to love *Hashem* “with all his soul - *B’chol nafshecha*.”

## The Importance of Reflection and Contemplation

*Torah*: There is a Negative Commandment for one to remove a leprous lesion, “*H’Samer b’negah haTzaraas*... Beware of a *tzaraas* affliction (leprous lesion), to be very careful and to act; according to everything that the *Kohanim*, the Levites, shall teach you – as I have commanded them – you shall be careful to perform. Remember what *Hashem*, your G-d, did to *Miriam* on the way, when you were leaving Egypt.”

*Ramban*: It is a Positive Commandment for one to remember what *Hashem* had done to *Miriam* after

leaving Egypt. Although *Miriam* was devoutly righteous, since she had spoken inappropriately (*lashon hara*) about her brother *Moshe* she was afflicted with leprosy. The leprosy mentioned in the *Torah* is a consequence of *lashon hara* (evil speech) and not a degenerative disease. Thus, if one finds himself afflicted with this type of lesion, it should be clear to him that he has failed seriously in this area.

*Gemara*: When the *Torah* expresses a Negative Commandment it uses a number of terms to indicate that it is negative: “*h’shamer* (be watchful/beware)”, “*pen* (Maybe/you will consider)” or “*al/lo* (do not).” Regarding the prohibition of removing the leprosy lesion the *Torah* uses the term “*h’shamer*.” If the *Torah* wanted to communicate that one is not permitted to remove the leprosy lesion why did it not simply state, “Thou shall not (*al/lo*) remove the *tzaraas*”? Why does the *Torah* in this particular situation use the term “*h’shamer*” (beware/be watchful)?

The *Torah* uses the term “*h’shamer*” (beware/be watchful) regarding the removal of the leprosy lesion to indicate that not only is one not permitted to remove the lesion but also one must understand why the lesion must be left in place. For example, regarding the prohibition of partaking of meat that was not ritually slaughtered the *Torah* simply states, “Thou shall not...” because the *Torah* only wants to communicate the prohibition regarding that particular food item.

However, *tzaraas* which only is a consequence of speaking *lashon hara*, the *Torah* wants the afflicted individual to reflect and understand why he is in this predicament. After the *Kohen* pronounces him as a leper, he is sent outside of all of the camps where he must remain alone to reflect and introspect on his spiritual state. Thus, the *Torah* prohibits the removal of the leprosy lesion so that one could reflect on the cause of his affliction and do proper *teshuvah* (repentance). This is the reason the *Torah* juxtaposes the Positive Commandment of remembering what *Hashem* had done to *Miriam* immediately after the Negative

Commandment of “*H’Shamer b’negah haTzaraas* Beware of a *tzaraas* affliction (leprosy lesion)...”

*Sforno* in *Tazria*: The reason the leper must go to the *Kohen* to evaluate the lesion is because he is the keeper of the faith and the individual who is assigned by the G-d to instruct and counsel the Jewish people regarding spiritual matters. As the verse states, “The lips of the *Kohen* are the keepers of knowledge...You shall seek *Torah* from his mouth (the *Kohen*).” Since the affliction of *tzaraas* is emanates from one’s spiritual failing, he must be instructed by the *Kohen* on how to deal with his spiritual rehabilitation.

Regarding the *mitzvah* of *Shabbos*, the *Torah* in the first set of commandments expresses itself in the positive and in the second set in the negative. In the first set of commandments the *Torah* states, “Remember (*zachor*) the *Shabbos* to sanctify it.” In the second set of tablets the *Torah* states, “Keep (*shamor*) the *Shabbos* to sanctify it.” The *Torah* uses the term of “watchfulness” regarding the *Shabbos* to indicate that one must appreciate and understand why the Jew is not permitted to do creative activity on the *Shabbos* (the seventh day of the week). G-d was creative for a six-day period and refrained from creative activity on the seventh. The Jew who is G-d’s representation in existence must emulate that behavior to be the testament to the nations of the world that *Hashem* is the Creator.

It is not enough that the Jew should refrain from creative activity on the *Shabbos*. G-d wants the Jew to contemplate why he is refraining from creative acts on the *Shabbos*. The *Torah* by using the term “*Shamor*” regarding Negative Commandments is communicating to us that it is essential to have a sense and appreciation for importance of the Negative Commandment. It is through this sensitivity that one will not only adhere to the Negative Commandment of refraining from creative activity on the *Shabbos* but will also have a greater appreciation for the Positive Commandment of “Remember the *Shabbos* to sanctify it.”



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