



Parshas Ki Teitzei 2023, bridge the gap

The Parsha Perspective is in honor of the Refuah Shlema of Ruchma Leah Bas Sarah And loving memory of Leah Mintche Bas Ya'akov Yosef, Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia.

Our Parsha continues Moshe's final address to Jewish people. There are over 70 Mitzvahs in our Parsha; some notable ones are returning a lost object to its owner. The obligation to send away the mother bird before taking her young. The Mitzvah of wearing Tzitzis and the law against wearing Shatnez, any garment that has a mixture of wool and linen.

However, a question comes to mind: At the beginning of chapter 22, we have the Mitzvah of helping a person's animal. The Pasuk writes, *"If you see your brother's donkey or ox fallen on the road, you may not ignore it; you shall surely raise it together."* Why does the Torah say *וְהִקְדַּם תִּקְדָּם* - *"You shall surely raise it"* rather than *"You shall help your brother raise the animal"*?

The Ramban, Rav Moshe Ben Nachman, a leading Torah scholar in the 12th century, gives a simple explanation. He writes that *"you shall surely"* signifies two distinct commandments: a positive one of helping a fellow Jew and a negative one of not disregarding a person in need.

According to the Ramban, this dual expression underscores the wrongfulness of neglecting the downtrodden and the righteousness of aiding the needy. These commands are mutually exclusive; ignoring the impoverished transgresses a negative commandment while recognizing, acknowledging, and assisting those in need fulfills our obligation to share G-d's kindness with the world.

However, Rashi, Rav Shlomo Yitzchaki, the leading Torah commentary gives a deeper and more profound explanation. He explains that Moshe uses *הֲקִימֵם תְּקִימָה* - "you shall surely" to give us a powerful and important message: You can only assist those who genuinely seek help. If they do not desire to participate or contribute constructively, you are not obligated to assist them.

Rashi derives this from Moshe's use of the words *הֲקִימֵם תְּקִימָה עִמּוֹ* - "you shall surely raise it **with him**," signifying a collaborative effort to fix and solve the problem. One should not claim, "It is your responsibility to help; I will merely stand by." The obligation and Mitzvah is to address and resolve the issue together.

This profound message is especially relevant as we continue to prepare for Rosh Hashanah and the day of judgment. As previously mentioned, the king is metaphorically in the field throughout this month. During Elul, G-d's holiness is more apparent and tangible, making creating a relationship with our Father in Heaven easier.

But this remains a joint endeavor; just as the king leaves his palace, his subjects must leave the city to greet him in the field. Just as G-d becomes more accessible this month, **we must also become more receptive to His holiness and light.** We need to leave the city behind and remove the barriers and fences blocking us from greeting our king.

In our daily lives, it is imperative to realize that we must take the initiative and commence our journey to our goals. We cannot wait for others to initiate our growth and path to success; we must pave our way to fulfill our part in G-d's plan for this world.

Whether this means pursuing a new career, starting a project, or embarking on a journey of self-discovery, the onus lies on us to initiate the change we desire. We must set the wheels in motion and believe that our efforts will be met with the G-d's support as we define our determination to reach out and fulfill our unique potential.

**"Pray as though everything depends on G-d.
But work as though everything depends on you."**

*Have a meaningful Shabbos,
Rabbi Sholom Yemini*