

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א ניסן  
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הרה"ת ר' אלעזר  
וזוגתו מרת אסתר זלאטא  
ומשפחתם שיחיו  
באגאמילסקי  
להצלחה רבה ומופלגה  
במילוי שליחותם הק'

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## WHEN CARROTS AND STICKS DON'T WORK

Shabbos Parshas Acharei, 5725\*

The section in the Torah that discusses *arayos*—forbidden relationships—begins with a statement, “I am Hashem your G-d.” The types of *aveiros* that the Torah is about to discuss are particularly challenging, and for many people, additional incentive is necessary to help them resist temptation. And so, although the Torah doesn’t usually threaten punishment or promise reward when giving a mitzvah, here the Torah prefaces with a reminder: “I am Hashem, your G-d”—the One who decrees, and the One who enforces; the Judge who punishes, and the One trustworthy to reward. This serves as an extra boost of incentive to help people observe the *mitzvos* that the Torah is about to teach.

But at the very end of the section, after detailing the *arayos*, again the Torah says, “And you shall not become defiled by them, I am Hashem your G-d.” Why the repetition? The first time it was mentioned was **already** a *chiddush*, giving an extra dose of warning and

encouragement. Why does the Torah say it again?

Rashi, in explaining what that *possuk* means, gives us the answer: “You shall not become defiled by them, I am Hashem your G-d—if you do become defiled, I am not your G-d.”

For some people, the temptation of *arayos* may be too difficult to overcome, even with the extra emphasis on Hashem’s reward to those who do good and punishment to those who do evil. The carrot and stick won’t work. It is for these people that the Torah **repeats**, “I am Hashem your G-d.”

However low a Yid may stoop, he cannot allow himself to be separated from Hashem. He may not care for reward; he may not even fear punishment, but separation from Hashem — that he cannot tolerate.

“A Yid does not want, and cannot be torn from G-dliness.”

1. Sanhedrin 38a.
2. Sicha Parshas Tazria 5725.