

"You shall not add unto the word which I command you, neither shall you diminish from it." (4:2)

The admonishment against diminishing a word of the *Torah* is easily comprehensible. Why are we exhorted, however, not to add *mitzvos* to the *Torah*? Would not adding *mitzvos* serve to enhance our service of Hashem? *Horav Yaakov Neiman Z"l* responds with a simple, but emphatic, statement. We must believe that the *Torah* was given directly to Moshe by Hashem. He presented the book with all aspects of each *mitzvah* fine-tuned to perfection. Thereafter, he handed the *Torah* to Moshe to transmit to *Bnei Yisrael* in its entirety. As it is expressed so eloquently in Tehillim (19) "*the Torah of Hashem is perfect.*" Only if the *Torah* had been a human creation would there have been room for possible amendment. The Jew's firm belief that the *Torah* is a unique manuscript obviates any question regarding the *Torah's* completeness.

Due to the *Torah's* Divine origin it is a code which is accessible to all individuals regardless of their scholastic acumen. It is relevant to varied life situations under all conditions. The Divinely authored *Torah* is immutable because of its inherent perfection. One who audaciously attempts to alter any aspect of the *Torah* indicates a blatant disregard for its Divine origin.