

"These are My appointed festivals: for six days labor may be done, and the seventh day is a day of complete rest. A holy convocation." (23:2,3)

Rashi explains that some basic *halachic* differences differentiate *Shabbos* from the *mo'adim*, festivals. They are, however, listed together in order to teach us that one who desecrates the festivals is considered as if he desecrated the *Shabbos*. Likewise, one who upholds the festivals is viewed as if he upheld the *Shabbos*. What is the underlying message of this lesson?

Horav David Feinstein, Shlita, offers a novel insight into *Rashi's* comment. Hashem *Yisborach* is not only the G-d of Creation, He is also the G-d of history. We believe that just as Hashem created the world, He continues to direct every aspect of its existence - constantly. The *Torah* repeats a number of times that *Shabbos* attests to the fact that Hashem created the world. Likewise, the *Yomim Tovim* are a testament that Hashem continues to rule over the world.

Consequently, a *Torah* Jew must submit himself to the observance of the festivals as well as *Shabbos*. To observe *Shabbos* and be lax in the observance of the festivals is to deny that Hashem controls the world. Such a person will ultimately be faced with a glaring question: Why would Hashem create a world and permit it to run wild without direction? Indeed, such a person might think that since Hashem does not control the world, there was no value in creating it in the first place. Gradually, one may begin to lose faith in Hashem as the Creator of the world.

One who observes the festivals not only affirms that Hashem created the world, but also asserts that He continues to rule over it. By observing the festivals, one gives tribute to Hashem for directing the world, thereby realizing the ultimate value of Creation.