

"If a person sins and commits a transgression against Hashem by lying to his neighbor." (5:21)

"One does not deal falsely with his neighbor unless he first rebels against Hashem, and likewise one does not commit a transgression unless he first rebels against the One who commanded him concerning it." (Tosefta Shavuious 3:5)

The distance between man and Hashem exists not only in power, wisdom and omniscience, but also in value. Man achieves value in his life by relinquishing his independent claims to value and realizing his unique and distinctive connection to the source of all value, Hashem. Judaism categorically rejects the liberal axiom that man is the measure of all value. We derive from the above *Tosefta* that a man who sins against his fellow man, has preceded this sin by first rebelling against Hashem. Belief in Hashem is the foundation of all morality and the rejection of morality is the rejection of Hashem. The complete subordination of man's will to the will of Hashem, serves as the best method of influencing a man's good life. A true G-d fearing person is one who feels Hashem's presence at all times, and therefore, is compelled to do good. The religious code consists of two sets of commandments and obligations, those which govern man's conduct towards his fellow man and those commandments which relate to special obligations of man towards Hashem. Since the laws concerning man's actions towards his fellow man also receive their mandate from Hashem, the strict observance of these commandments are doubly reinforced. One who foolishly thinks that he can be considered religious and orthodox by observing only those precepts concerning one's relationship with Hashem, is - neither!