

# THE PATH OF THE JUST - CHAPTER 11:1

*by Rabbi Yaakov Feldman*

There are as many aspects of innocence -- our subject at hand -- as there are Torah prohibitions, i.e., as there are things that were to be on guard against. That means to say that each Torah prohibition (like not stealing, not lying, not desecrating the Shabbos, etc.) has its own structure and subject matter, which then calls for specific precautions and for unique ways of achieving innocence in the face of it. =2 0

But rather than analyze each (dont forget, there are 365 Torah prohibitions) Ramchal will present the ones we have the most trouble with and suggest remedies. He explains the dynamic behind Torah prohibitions elsewhere, so lets see what he offers us there beforehand.

Its important to understand from the first that sins lie at the lower end of holiness, Ramchal underscores. That means to say that while they re far and away unholy, sins are still and all rooted in holiness and thus connected to G-d on some, albeit low, level. So they can be redeemed and turned around to goodness, were told.

In any event, the wrong thats brought about in the world (which were to steer clear of by avoiding Torah prohibitions) is a consequence of Adam and Eves error in the Garden of Eden (also see 2:1 above). One thing, and one thing alone, had been prohibited of them, but they nonetheless disobeyed. And so were compelled to avoid even more prohibitions to set right their way and to turn wrongdoing to righteousness (see Adir Bamarom pp.407-408. 286).

So in a way, each one of us is set down anew onto a fresh Garden of Eden of our own and asked to accept G-ds counsel every day. Accept it again and again, and the whole will be set aright; reject it and we too will have fallen short of the mark.

Lets learn now which prohibitions were likely to overlook and see what Ramchal suggests we use to avoid that.

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