

# CHAYUS

## *A Shabbos Stimulus*

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota*

Erev Shabbos Parshas Mishpotim 5781 – February 12, 2021

ערב שבת פרשת משפטים, ל' שבט, ה'תשפ"א

כתר שם טוב

### PORTIONS OF LIGHT

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### Negligence in Divine Service

*For any matter of negligence: for an ox, donkey, lamb, garment; for any lost object...* (Exodus 22:8).

A guardian employed to protect someone's asset is financially responsible for negligence. פְּשָׁע (*Pesha*), negligence, is the acronym of פְּרִיקוּת שֶׁל עוֹל (*perikut shel ol*), casting off [Heaven's] yoke. The phrase *For any matter of negligence* implies that the cause of all spiritual ills is a deficit in our subservience to G-d's will.

But how can a Jew reject G-d's will? Is a Jew not holy, born in purity through the use of a kosher *mikveh*, which contains purifying power that is a *chok*, a Divine decree that transcends logic? Such laws are intrinsically associated with subservience to G-d's will? Furthermore, the angels warm themselves by water heated for a *mikveh*, and accompany the soul as it descends into a body. So how then can a Jew reject G-d's will?

The answer: *An ox*—our *yetzer hara* (evil in-

clination), whose source is the celestial “*face of an ox*” [as described by the prophet (Ezekiel 1:10)]; *A donkey*—spiritual frigidity, as the Talmud states, “A donkey feels chilly even in midsummer’s heat”; similarly, our *yetzer hara* cools off our passion for G-d’s service—*G-d is a sun* (Psalms 84:12). *A sheep*—distraction, as in, *a scattered sheep* (Jeremiah 50:17); we are unfocused, scattering our attention in all directions, wanting everything. *A garment*, our soul’s soiled garments of inappropriate thought, speech, and deed. *For any lost object*, we lose recognition of our dismal spiritual status. There is only one way to avoid these pitfalls: *kabbalat ol*—*accepting the yoke of heaven unconditionally*.

**Focus:** Do everything for G-d’s sake, not for yours; you can’t go wrong.

גאולה

### GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

### An Eye for an Eye

*“If a fire goes forth ... and a stack of grain or standing grain or the field be consumed, the one who ignited the fire must surely pay”* (Exodus 22:5).

G-d declares: I must surely pay for the fire that I ignited! I set fire to Tziyon, as it is stated, “*He kindled a fire in Tziyon that consumed her foundations*” (*Eichah* 4:11). I will surely repay by rebuilding it with fire, as it is stated [regarding Yerushalay-

im in the Era of Redemption], “*I will be for it, says G-d, a wall of fire around, and for glory I will be in its midst*” (*Zechariah* 2:9).

*Bava Kama 60b*

Chumash

**Mishpotim, 7th reading:** G-d concluded His presentation of the Torah's laws with the promise that if the Jewish people would observe them, He would bless them and drive out the nations occupying the Land of Yisrael, enabling them to settle it peacefully. The narrative then returns to its account of the Giving of the Torah. This time, it focuses on the covenant that G-d forged between Himself and the Jewish people through giving them the Torah.

Tanya

**Likutei Amarim Ch. 29:** Being broken-hearted, even repulsed, by one's own lowliness (stemming from one's animal-like character/soul) - will allow the divine soul to shine forth. One should even ridicule oneself sharply for one's foolishness in obstructing G-dliness.

**Takeaway:** Contemplation to "break" self-centeredness of the animal soul: You, evil inclination, are a horrible influence, you are meaningless and void. For how long will you conceal from me the infinite light of the Eternal G-d?! Stop trying to distract me from obvious truths.

Rambam (1)

**Sefer Nashim, Hilchos Ishus Ch. 13 — Providing Garments:** The proper amount to provide to one's wife (and her children). When a husband leaves on a journey what are his responsibilities. Vows that a husband can or cannot make (because they contradict his responsibilities).

### *Tracht Gut Vet Zein Gut*

**The main thing—as a result of which the trusting person will trust,\* and without which he will not trust—is that 1) he is certain that the person upon whom he is relying will follow through on that which he said and do what he promised to do, and 2) the trusting person must also think that the person he is trusting will even do good that had never been stipulated and that he had been assumed responsible to do, and that he will do it as an act of his generosity and kindness.\***

### Commentary

**The trusting person will trust.** The author is describing the nature of "trust" by describing the concept of trust between two people. The author's intent, however, is to state that clearly this is the nature of trust in G-d.

**He will do it as an act of generosity and kindness.** The author is implying here that even if a person is not deserving of good, G-d will still bestow good upon a person who has *bitachon*. This is articulated by the author in chapter 2, where he writes "to the deserving as well as to the underserving."

The Maharal explains this by citing the Talmud (*Menachot* 29b), which expounds on the verse, *Trust G-d forever, for in G-d, the L-rd, is the eternal strength* (Isaiah 26:4)—whoever places his trust in G-d, G-d will be his shelter in this world and the World to Come. The Maharal explains that concerning trust in G-d the verse states *Trust G-d forever*, because even if a person is not deserving of a favorable outcome, he should still have

trust that it will be good, and that in this way, G-d *will* be his shelter and he will be bestowed with good.

The Maharal continues to interpret the verse, using it to explain how and why *bitachon* works: *For in G-d, the L-rd, is the eternal strength.* The Talmud (*ibid.*) explains that the letters *yud* and *hei* [the name of G-d used in this verse] are the letters of G-d's name through which this world and the World to Come were created; therefore G-d has control over both of these worlds. When a person has trust in G-d that He will be his shelter, he reaches a connection with G-d on the level where He is in control of (and surrounds) all the worlds, and G-d bestows upon the man of *bitachon* good from the upper world, the World to Come, which is only good, and makes it good for him in this world, even though he is not deserving (*Netivot Olam, Netiv Habitachon*).

We can explain the power of *bitachon* by borrowing the famous words of Rabbi Menachem Mendel, the

third Chabad Rebbe, known as the Tzemach Tzedek, to someone who asked him to intercede on behalf of a gravely ill person. The Tzemach Tzedek replied: *Tracht gut vet zein gut*—think good and it will be good.

We are not only believing that G-d is good, or that everything G-d does is for the good (*emunah*), because a situation may arise when we will not see the good; the goodness can remain hidden. This does not allow for “*tranquility of soul* of the one who trusts,” and surely not for the undeserving. Rather, “think good and it will be good” tells us that if you make G-d your only means of

achieving blessings (*bitachon*), and you develop these feelings to the point of full confidence in G-d that He will, in fact, fulfill your wishes, then G-d will surely grant them (*Likkutei Sichot*, vol. 36, p. 3 ff.).

**Bottom line:** If you recognize that G-d is your *only* means to achieving results, and you develop that feeling to the point of full confidence that G-d will in fact fulfill your wish for a certain result, then G-d will surely grant it.

זצ"ל רבי יצחק לוי יצחק על התורה

## FROM THE REBBE'S FATHER

זצ"ל רבי לוי יצחק שנירסון

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shloma

### The Kabbalah of Freedom

וּבְשִׁבְעַת יָצָא לְחֵפְשִׁי

“*And in the seventh year he shall go free*” (Exodus 21:2)

**Onkelos:** ... יפוק לבר חורין – *He shall become a Bar-Chorin* (a free man)

**Introduction:** This week's Parsha discusses the laws of the Hebrew slave (*Eved Ivri*), who must be released to freedom after 6 years of labor. The Hebrew term for a free man, as translated by Onkelos in Aramaic and which is used throughout Mishnaic and Talmudic literature is בן חורין (*Ben Chorin*).

#### Driving Questions:

Why is the term our sages employ for a free man — “בן חורין” (*Ben Chorin*), which taken literally has two unusual meanings:

- The **child** (בן) of freedom?
- חורין (*Chorin*)= Freedoms (plural)?

**Preface:** To understand this, we must first understand, what exactly is the definition of slavery and freedom from a Kabbalistic perspective?

A true slave is one who lacks his own mind, he has no independent thinking; he is subject to his master's instructions. When he goes free, he is essentially getting back his independence and self-identity which begins with him thinking for himself.

In the lexicon of Kabbalah, an *Eved* (slave) lacks *Mochin d'Gadlus*, mature, developed (lit. expanded) intellectual capacity. His mind is in an infantile state (*Mochin d'Katnus*).

In Kabbalah, our intellectual function is divided into three general categories:

*Chochma*, the initial flash of creative conception; *Bina*, the developmental stage of unpacking and expanding on the initial seminal idea, thereby creating a

comprehensive, structured understanding; and *Da'as*, internalizing the idea, identifying with it deeply, to the extent that it produces emotion.

More specifically, *Da'as* contains two components:<sup>1</sup> *Chesed* and *Gevurah*.

What this means is, that when you internalize an idea it can produce one (or both) of the primary emotions of *chesed* (literally, kindness, but in the broader context, an attraction toward the idea, a love for it) or *Gevurah* (literally strength, but in the broader context, a withdrawal i.e. a fear of the idea).

Thus, Kabbalah refers to *Chochma* as father (“*abba*”), and to *Bina* as mother (“*aima*”<sup>2</sup>), for the father contributes the seminal drop (the seed of the concept), while the mother develops a full-fledged being out of it (the expanded and structured idea).<sup>3</sup>

Thus, *Da'as* is the child and product of these parents. In Kabbalah,<sup>4</sup> *Da'as* is referred to as the “firstborn

1. This is why the Head Tefillin has two shins carved out on each side. One side has a 3-headed Shin, and the other side has a 4-headed Shin. Because generally the head contains the three intellectual faculties of *Chochma*, *Bina*, *Da'as* (*Chaba'd*). But specifically, *Da'as* itself contains 2 parts, totalling 4.

2. Aramaic for the equivalent in Hebrew, אָמָא *Ima*, but spelled אִמָּא.

3. See Tanya, Likkutei Amarim, ch. 3.

4. See Zohar, Terumah, 137a.

son” (בְּרֵא בְּכָרָא) of *Chochma-Bina*. Just as a firstborn child inherits a double portion, so too does *Da’as* contain the duality (potential) of *Chesed-Gevurah* emotions.<sup>5</sup>

**Rabbi Levi Yitzchak teaches:** We now understand why a slave who goes free, and receives his full-fledged *Mochin*, i.e. his intellectual maturity is called a *Ben-Chorin*. *Chorin* is plural referring to the two parents *Chochma & Bina*. The product (child) of these two (*ben*, being a son) is *Da’as*.

Thus, when the slave has all three qualities of *Chochma, Bina* and *Da’as* he is a *Ben-Chorin*.

Fascinatingly, the Gematria (numerical equivalent) which indicates an inherent connection between words and what they represent, points to this.

5. See Biurei HaZohar of the Tzemach Tzedek, pg. 814 and Ohr Hatorah, Ki-Sisa, pg. 909.

For the word for freedom used here in the Torah חֲפְשִׁי (*LaChofshi*) has the same value as חֶסֶד, בִּינָה, גְּבוּרָה (*Chochma, Bina, Chesed, Gevurah*).

73	חכמה (5+40+20+8)
67	בינה (5+50+10+2)
72	חסד (4+60+8)
216	גבורה (5+200+6+2+3)
<b>428</b>	<b>Total</b>
<b>428</b>	<b>לחפשי (10+300+80+8+30)</b>

*Toras Levi Yitzchok, Chiddushim uBiurim LShas Mishna uGemoro — pgs. 117-118 Yalkut Levi Yitzchak, Vol. 5, Siman 100.*

פרשת השבוע

## PARSHA INSIGHT

By: **Rabbi Moshe Wisnefsky** From: **Daily Wisdom #3**  
Based on the works of the **Lubavitcher Rebbe**

### Walking Through the Cloud

*Moses entered the cloud and ascended the mountain. Moses remained on the mountain for 40 days and 40 nights.* (Exodus 24:18)

In order to receive the Torah from G-d, Moses had to traverse the cloud of smoke that was produced by the action of the Divine fire on the dirt and rocks atop the mountain. The lesson for us here is that we must be willing to descend into even the lowest aspects of reality (symbolized by the dirt and rocks) in order to sanctify and purify them, and make them into God’s home.

Nonetheless, we are taught that G-d made a path for Moses through this cloud so his face and clothing

would not become soiled by passing through it. There is indeed danger of being soiled by contending with the gross materialism of reality. But as long as we remain true to the Moses within us and the Moseses—the true teachers of the Torah—of all generations, G-d will protect us, enabling us to emerge unscathed from the encounter.

*Likutei Sichot, vol. 16, pp. 282-283*

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