

**Mishpotim – Rabbi Yosef Yitzchok Serebryanski 5782**

**Attaining the result**

**Keep the flow of life clear**

**Deception**

**Eyesore**

**Judgement Knot**

**Law and no order**

**Movement**

**Order**

**Mishpotim- Eyesore**

(Deuteronomy 16:20) **“Pursue righteousness so that you live and inherit the land that YHVH your Lord gives you.”** To what extent does the law and/or the perception of people have an effect on our lives? How do these things motivate our actions when it comes to balance, seeking revenge, taking advantage, and abuse of all types? How “right” is our righteousness?

(Exodus 21:24) **“An eye for an eye.”** If this is the correct meaning of the Hebrew words, then the Hebrew should read with the words written in Deuteronomy (19:21) **“ayin beayin.”**

However it uses an additional word and reads **“ayin tachas ayin”** which causes it to have a somewhat different meaning. The Torah is brief and precise in the words it chooses. Thus, it becomes obvious that there is something else here, not just “an eye for an eye.” The addition of the word “tachas” indicates that there is to be a response other than taking one eye out as payment for another.

Let us take a closer look at the way some people perceive this concept, and why their thinking is wide off the mark. How does taking out another person’s eye fix

the situation? The pain and damage of knocking out another person's eye does not replace the original eye that was knocked out. Removing yet another eye only serves to compound the problem, as following that action there are two people who are missing an eye. Thus this solution brings further imbalance to the situation, not less.

The optimum way to fix the situation would be to restore the removed eye which is obviously not possible, short of a miraculous feat. There must be a practical way to address the situation of the person whose eye is now gone. Some form of compensation in consideration of the new needs of this person must be found to ameliorate the situation. The new situation no doubt requires assistance in any number of areas to restore the function of life that existed prior to the loss.

Knocking out the eye of the person who affected the damage does nothing to help that situation. It only accomplishes revenge. That does nothing to fix the inadequacies that were caused by the damage. It simply results in two people with deficits. The only balance in that situation is that one person of the two was injured with purpose in some attempt to equal the suffering of the other. That does nothing to resolve the issues caused by those damages. There are now two people suffering instead of one.

What has been gained? It may have taught the attacker a "lesson," but it has done nothing to teach anyone how to make restitution that will attempt to rebalance improper actions. Just as when someone seriously injures another by accident, a simple "I am sorry" does not offer an adequate physical resolution, causing the same injury to a perpetrator does not fix anything.

In Psalms (109:4) the word "tachas" means "instead of" or "in response to." In that context it does not mean you repeat the same action. In fact, the intention there is a response in an opposite or different manner. In Genesis 6:16 the word "tachas" refers to the lower level of the ark. "Tachas" also means "under" or "replacement of" which can include the financial equivalent (Talmud Temurah 26b.) A real eye cannot be replaced. Therefore it makes sense that the verse in

Exodus is indicating the need to compensate in some way through something that corresponds to an eye (in whatever way that is).

Rabbeinu Yonah (Mishlei 17) explains the word “tachas” as a “lowering” or “resting” of something as it says (Psalms 38:3) “Vatinchas,” “and your hands rested on me.” Causing further injury does not rest anything; instead it only exacerbates and causes more pain. This does not force the offender to make an attempt to remediate what he/she has done.

The Hebrew words tachas - תחת and nachas - נחת both have three letters. The first letter is different and the last two letters are the same. The letters תח (chait) means fear. The addition of the letter noon at the beginning of the word chait lowers or rests the fear. The letter tov, open at the bottom to reflect grounding, is added to the beginning of the word chait making the word “tachas.” The Torah uses the word “Tachas” which means to ground (balancing and cleansing of) the action of what happened.

We are also taught about a Jewish court that rules a person has to be killed for his actions and is killed. The court that carries out the punishment is called a court of (that is guilty of being) murderers, despite the fact that they were adhering to the requirements of the law.

The ancient codes of Ur-Nammu (preceding Moses by 700 years and the Hammurabi laws by 300 years) stress monetary restitution to victims, not revenge on the criminal. The codes discuss the amount to be paid as compensation for various parts of the body. Thus the idea of financial payment existed long before Moses gave the laws in book of Exodus. Mankind attributed payment to human losses, possibly in order to intimidate people into behaving. Similarly the Jewish sages always explained this verse to mean monetary compensation (for details see Maimonides, Rabbeinu Bachya, Nachshoni in Hagus Beparshiyos Hatorah, etc.)

From a spiritual or energy point of view, each imbalance needs to be rebalanced. The person whose eye is knocked out (or suffers any devastating loss) needs some form of rebalancing. The person who committed the act also must be rebalanced. Of primary concern is how to “fix” the damage.

Each case requires individual consideration in order to evaluate and figure out what brought the perpetrator to commit the heinous act. Only by addressing that imperfection can a person even understand enough to truly prevent reoccurrence.

It is amazing to see how people are so wrapped up in their belief of what certain words should mean. How is it that they have arrived at the belief that strictness and harshness is the only way to carry out the Creator's intent? They are not open to the idea of a different way of understanding that was conveyed here. They express their limited perspective without opening their "eyes" to see what the Creator intends (which just might be beyond their perception.)

I have never understood why people do not see the energy and subliminal effects of what they do and say. Why do people limit themselves to a specific space or way when there is so much more? Each element creates a force that can be positive or negative. It is the energies that we create on which people should be focused. Doing so will prompt us to become responsible for our actions. When we consider the impact of our actions, we think before we act.

Doing nothing to cause an opposite negative reaction helps the whole of society. If we teach people more about affecting balance, then we will not have to threaten them with fear of reprisal. When we are unaware of the energies that we create, we become destructive without even realizing what initiated the negative results.

Some people think that this verse in Exodus relates only to the physical, whether in retribution or compensation. Think about how it may be teaching the need to restore the energy balance.

How is it that people choose to close their eyes to deeper and broader perspectives? What are the spiritual perspectives that need to be addressed? What does the issue of an eye (right and left) represent? What does it do for a person in a physical and spiritual sense? In what way have we become so blind that it has caused the physical loss of the eye? Only when we can look to understand these things can we look at the issues of both people who are involved and come to a fitting conclusion.

We are bombarded by people who turn a blind eye to the truth. Society deems this to be acceptable behavior on part of the media, politicians, religious leaders, etc. We have taught people that if they hammer at us long and hard enough, we will simply give up the fight as opposed to standing firm about truth. That message will never be wasted on those who wish to capitalize and exploit the ones whose “righteousness” does not allow them to “cause embarrassment” to people. When reacting to things, even those with righteous intent must understand that if a playing field is not level, failure to act can enhance the imbalance they are trying to correct.

We need to transform our eye so that it is not stuck in either the physical or spiritual realm. It should function as a floating conduit through which our Creator can view us and creation. It should be developed as a pathway through which we view all matter in the way our Creator wants us to see it. Most of all it should open in us the ability to see truth through the barriers erected by those for whom it would be more convenient if we never glimpse it. If we focus properly on what is truth, we will get beyond the restrictions of our (human) limitations. We will clearly recognize how to achieve balance. We will have “gotten” the message.

### **Mishpotim - Judgement Knot**

Often the word judge or judgment implies coming to the conclusion (or using methodology to come to the conclusion) that something is either good or bad, or positive or negative. In general, the connotation is one that reflects the negative way that people think or judge themselves as well as others

It is much healthier and more productive to utilize the concept as a tool to discern and restore balance. Of course, that will not obliterate the issue that results when people have differing opinions about the definition of balance. This is further complicated by diverse thoughts regarding implementation. The fact that we all agree in principle does not solve this issue.

For example, when a person is killed, we can all agree that there is nothing to be done that can bring that dead person back. Yet there are many who believe that the murderer should either be killed or kept imprisoned for life. The purpose here

is not to restore what was lost. It is simply to prevent others from suffering the same fate as the victim. Either solution does nothing to restore the balance of the negative energy that was caused by killing.

We choose to respond to things as a result of our beliefs and perceptions. We give little consideration to the energy and repercussions of our actions. Yet the truth is that our response often serves to generate further imbalances. The preconceived ideas we have established before dealing with issues prevents us from searching for understanding of the true consequences of our actions.

Each act we undertake has components that are physical as well as spiritual, or that which is comprised of energy/vibration. While we may be convinced that we know what is the best course to take in any given situation, our assessment is often one-sided and does not incorporate the in-depth evaluation necessary to bring about proper balance.

We have come to accept the fact that most politicians are liars. Yet the media has helped them to manipulate themselves into positions where they are revered as gods. We actually have come to believe the most ridiculous notions with regards to this fact. Many people espouse the fact that it is ok for politicians (and by default almost anyone else) to lie as long as they do not get caught.

Others seem enamored by the skill of how well their beloved politicians can manipulate the public's beliefs. Most people seem riveted by watching political events unfold, even when they know that they are based on one blatant lie after another. Deciding which politician to support becomes a choice based on a circus, with some voters deciding on who covers up the facts less, or who hides them better. The blame for this lies with those who support these "crooks" as well as those who promote them.

(Jeremiah 30:18) **"And the palace will sit in its proper place."** The Hebrew word for "proper" is "mishpoto," which is commonly translated as "judgment." In Exodus 21:1 it is translated as "laws." In Exodus it refers to law on a physical level. According to Kabbalah and Chassidic thought, Exodus is describing details of imbalances and restorations on a soul level. It talks about the direct effects that

result from a person's actions. Here we find the explanation of how a person's actions can bring about his/her death. A dark, imbalanced energy descends on the person bringing about the ultimate disconnection from his/her life source.

Therefore, the issue is not about **you** judging **others**. Rather it is about how one's actions serve as a judgment upon his/herself.

In conclusion, supporting a lie supports robbing a person of the ability to know, or make a decision based upon, the truth. What then does passing harsh judgment do to our ability to progress towards positive goals in our lives? Wasting our time being critical of others does nothing to support our own growth. Instead it diverts us from the course of fulfilling our task in the short time that we are given to do so.

If we simply were cognizant of the destructive effects that this had on the people effecting judgment, we would realize that each person should invest that time being constructive about his/her spiritual evolution. When judgments are used to promote balance, they are helpful in this process. However, their improper application will topple society rather than build it to reach its pinnacle in all possible things.

Being aware, and bringing that awareness to others is a start. The next time you are tempted to criticize someone's behavior, think of the cascade of effects that it can bring upon that person as well as yourself. The exponential development may bring about disparaging results that you never dreamed possible. The recipient of that unwanted negativity may end up being the very people you sought to insulate from harm!

Jeremiah 34:15 **“And you can return at any time and make matters straight in my eyes, inviting freedom, one person to another.”** Let us strive to do the right thing by giving freedom for the positive energy to flow within society, rather than promoting and supporting the converse.

## Attaining the result

People are exhausted and confused as a result of the lifestyles we have, i.e. the work, slavery and all the problems that permeate and destroy society. Each passing day makes it easier to identify which people are those who choose to live a lie and those who are interested in the truth. We discover who believes superficial life is all there is and who decides to journey deeper into his/her soul to establish their personal connection and relationship with the Creator.

The Torah commentaries explain that the current existence is a temporary state that is destined to last for a six thousand year period before we transcend it. Thus, (eventually) everything will evolve to a point of being restored. The choice made by human beings in their journeys will make that ultimate restoration have greater depth for the individual.

Moses is told (Exodus 21:1) **“and these are the judgments (movements) that you shall place before them - lifnayhem.”** The verse does not say **“tell them”** rather **“place before them”** meaning that it is essential that Moses explain the reasons *for* and meanings *of* the rules. The Hebrew word **“mishpatim”** means **“judgments.”** The Hebrew word for **“laws”** is **‘halacha’** which means **‘movement.’** The judgments are about teaching us how to move through this world in our thought speech and actions.

The Hebrew **“lifnayhem”** (before them) means **“to their face”** or **“internally – lifnemiysom.”** Rashi writes that **“it is like saying don’t give them raw food, but food that is ready to eat and be digested. Explain Torah to them in a way that is easily digested.”**

The next verse (Exodus 21:2) states **“when you acquire a Hebrew servant, six years he shall work and in the seventh he will go free, unrestricted.”** It states **“you”** in singular **not** you in the plural. This means the **“you”** refers to Moses.

The Hebrew term for **‘buy’** or **‘acquire’** is **“koneh”** which also means **‘attain.’** It can be understood as a directive to Moses that when he attains the level of Hebrew servant – **“eved ivri,”** then he will be able to give proper guidance to the people.

The word “**koneh**” is interchangeable with the word “**boreh - create.**” In Genesis 14:19, 22; “**koneh**” means “**Maker** of Heaven and earth.” In the Shemoneh Esreh prayer, we say “**koneh hakol – who creates all things.**” Sometimes we find the term “**boreh**” as in Genesis 1:1 “**created the heaven and the earth**” or Isaiah 40:28, “**creates the end of the earth.**” Isaiah 42:5 “**creates the heaven.**” In the Yotzer prayer – “**boreh ess hakol – who creates all things.**”

What is the difference between “**koneh**” and “**boreh**”? “**Koneh**” refers to a chain of events, cause and effects. “**Koneh**” means that it goes from the possession of one to the possession of another, (from one space to another.) A change in ownership creates a change or evolution in energy.

“**Boreh**” refers to that which is beyond “**koneh.**” “**Boreh**” means bringing forth something new from a source (space) from where it did not exist previously. In other words it does **not** come through evolution or cause and effect. In Hebrew this is called ‘**yesh me’ayin**’ – something that comes from nothing.

The Holy One both gives life to creation of new matter **and** causes matter to evolve. Moses reveals knowledge to people from their soul source, the level of **Ivri** which refers to the other side (although the word **ivri** is commonly translated as Hebrew). This is on a level far below that of bringing forth a new creation.

There is a deeper view that can be read into the words of the second verse; Moses achieves the ability to serve the Creator with the understanding from the other side. Thus for six thousand years people will work with it and in the seventh thousand year people will be free of the limitations.

We will be able to serve the Creator directly as we will all see the Divinity in everything. There will be no need to fix things as we will see the truth in everything. For six thousand years we have the ability and choice to fix things in this world but in the seventh there will not be anything more to fix.

Each person here may choose to wait. However each one of us may decide to focus on creating the space for the future to come to us in greater speed. After we study the spiritual energy and life force that is behind the words of Moses we

can become open to being on the other side in some way at this time before it sets in for the rest of society.

### **Mishpotim – Keep the flow of life clear**

Life is given freely to everyone and everything. When a person thinks he/she can control some of that flow, he/she has to make sure that it does not create blockages in the flow. The blockages cause imbalances, disease and death.

The world was created with a balance. Even the imbalance of the world has a balance. When people try to contain or manipulate the way nature works, they are able to do so. Yet, people are not focused on the ultimate consequences that are often not seen easily but on the short term result. This has created many destructive imbalances in human life and the world as mankind inserts itself into the flow of life without knowing or seeing each change on a variety of levels.

Exodus 22:24 **“With money that you lend my people, the poor with you, do not behave like a creditor, do not put on him interest.”** The Hebrew is **“Im kesef talveh ess ami ess heoni eemoch, lo seeheye lo kenoshe, lo sesimoon olov neshech.”**

The Hebrew word **“kesef”** translated as **“money”** also means **“desire.”** (Genesis 31:30) **“nichsof nichsafto lbeis ovisho – you desired to return to your father’s house.”** (Psalms 44:3) **“My heart yearns - nichsefo.”**

The Hebrew word **“loveh”** translated as **“lend”** means **“attaching”** oneself to another. (Genesis 29:34) **“Yiloveh isschi elay – my husband will attach himself to me.”** (Isaiah 14:1) **“The ger will join them.”** (Isaiah 56:6) **“Children of foreigners who join.”** The name Levites (levi) reflects that they are attached to the priests who serve in the Temple.

**“The poor with you (imoch)”** can also be read as **“The poor of (amoch) your people.”** It can also refer to the poor inclination which is often the positive inclination that assists you to serve the Creator with your desire. This is based upon (Ecclesiastes 4:13) **“Better a poor but wise youth”** this refers to the yetzer tov – good or positive inclination.

**“The poor with you”** is also guidance to associate your desire with the humbleness in you. It can be understood as a way to reflect on your actions so that when you lend to another person you look at the poor aspect within yourself.

When you are humble **“You will not behave like a creditor”** meaning that with your desire you will do what the Creator wants without expecting any reward.

**“Do not put on or next to him neshech,”** “neshech” means “bite.” Rashi comments that is like the bite of a snake. Initially it is only a small hole but soon it blows up. The verse tells us that in fulfilling your desire do not associate it your negative side. It can also mean that when do something from desire to serve the Creator you have to make sure there is no opening for something that can be poison later.

One reflection on this verse is that the Creator lends us life freely and we need to do the same with others. Life is about allowing things to flow freely without creating blockages. We know what a blockage in the flow of blood does but we often do not think of what energy blockages do.

Each person is a conduit for the life force of the Creator that flows into creation. When a person holds back that flow a blockage in the flow is created. May we all wake up to see and understand the flow of life and be the unique creation we each are to fulfill the Creator’s purpose in giving us life.

### **Mishpotim – Deception**

Deception is a powerful tool that helps to fuel the corruption in society that flourishes and grows unabated. Although people are able to delay the eruption of certain forms of corruption it is (at best) just a temporary fix. Eventually, despite their best efforts, that corruption will re-appear with a different name or present itself in a totally different form.

Dishonesty and deception are rampant throughout all layers of society. This is nothing new, as is evidenced by the following Biblical example; (Exodus 23:7) **“From a matter that is false distance yourself.”** The nature of human beings is

that they cannot live without succumbing to falsehood and corruption in order to effectively navigate within society.

Acceptance of a certain amount of corruption and dishonesty is approved as a matter of the normal course of everyday events. It is considered to be nit-picking when one makes an issue out of any, all or most of the times that this behavior exhibits itself. The whistle blower becomes labeled as the abnormal one who cannot seem to accept norms within society.

This sad set of circumstances has existed for thousands of years. The propensity for corruption has become so ingrained in people's nature that they barely recognize (or get away with ignoring) its existence. This becomes evident when one attempts to demonstrate to them its prevalence within society. The consequences have affected everyone in both the physical and spiritual realm.

Yet, despite mankind's progress to the contrary, the essence of who we are (as individuals) remains pure. There are just too many factors that bombard us on an ongoing basis that conceal, distract and block us on a soul level. These are impediments that attempt to insure that we never quite discover the Divine core that is deep within us. The deep thing at the core within us is our direct connection with the Divine source of life.

Yet, buried within even the most recalcitrant amongst us is the key to our direct connection. It is not a working partner in the missteps we take along our journeys. That spark does not become contaminated by our actions. Rather, it remains dormant and waiting within our grasp for that moment in time when we finally choose to establish our re-connection. It waits for us like a long lost love anticipating the ultimate reunification process.

For some the inheritance that we received from our forbearers prepares us for this connection. For others it may mean the journey and final discovery of the process of learning about how to "listen" and connect with that "spark." It may come as the result of a connection with someone who is already "there." Or it may come as the result of a spiritual awakening that is unique to that person and

their personal connection with the Creator. For some it is the result of a freak experience that awakens them to that which we were previously blind.

(Tanya chapter 18) **“A person who has limited understanding of the Creator and does not have a heart to comprehend the vastness of the endlessness of the Creator can also easily serve the Creator from the depth of the love and connection in his/her heart. This bond with the Creator was formed by the actions of Abraham Isaac and Jacob and as such was inherited in the life force to all their future generations.”** Thus we see that no matter how we come to it, our connection has existed since mankind first received the gift of life from the Creator.

There is a love within each person that is the opening to their connection with life. Using fear as a tool to teach fosters a distance between us and the source of life. It may be used to try to prevent people from doing the wrong thing by controlling their actions. However, the long term result is that fear becomes an impediment to our connection with the source of life, the essence of our being.

Exodus 23:25 **“Act in accordance with the directives of YHVH your God and draw it forth with your bread and with your waters and I will remove sickness (afflictions) from your midst.”** By restoring our connection with the source of life balance, we will be restored with the ability to better navigate our physical world.

When we learn to live within the balance and flow of nature, we tend to listen without trying to change that which is not meant for us to change. The fact that we can do something is not a reason to do it. If we are without some degree of balance we are then ultimately blind to the destruction that we cause by the choices that we make (without the benefit of the balance that we lack.).

If we learn how to replace the lies and deception with a true and balanced connection to the source and the flow we can restore that which was destroyed. When we do this on an individual basis we restore a small piece of the universe. When we gather together as one, our capability to restore becomes infinite in its scope. We place ourselves and (utilize) our gifts in the hands of the Creator and everything becomes possible.

## **Mishpatim - Law and no order**

Although balance is a constant in creation, we humans must find and direct our personal balance. It is so easy to become enslaved by the many demands made upon us during the course of our lives. Our beliefs, expectations, dreams and desires propel us in various expressions and directions.

People who find themselves living in environments that are in sharp contrast to the place from whence they originated, often have a difficult task adjusting to their surroundings. They are particularly sensitive with regards to living within any confines or confined spaces. It would seem that some people are afraid of exposing the ways in which they are different from others as it could destroy their ability to survive.

Learning to listen and to one's own self and being truthful is of prime importance. The pressures and expectations of society and living with others often distract the energy a person must use to focus on him/her self. Thus, at times, people who espouse the truth become discouraged and will not look at nor accept the truth.

Silence and stillness are crucial "nutrition" for people. They allow for natural healing to take place. Stillness permits a person to become cushioned in a space where he/she can let go of the requirements of the structures which confine them. Only then is one able to see the truth even if the world around them does not accept it.

Seclusion ensures temporary quiet. However, it also removes that person from the world. This action disconnects him/her from the ordinary lives that people live. Eventually one must establish the kind of balance that permits individual identity within one's personal space while functioning within society.

We commonly expect that people will judge others and then act upon their feelings by telling others what they should or should not do. Before one can truly judge, one must remove oneself from the situation and simply be an observer. Before talking, we need to listen. Listening and observing should always precede speech to, and guidance of, others.

In historical times it was customary for rabbis to take a temporarily leave of absence from their community. They would go on a two or three-year walkabout in places where no one knew who they were. During the course of their travels

they learned about the crux of living. As part of the journey was that they would not be attached to material things, they were better able to define the true essence of life “as compared to issues of lesser importance”. Upon their return they were better able to listen to people without becoming blinded by society’s expectations and demands.

(Exodus 21:1) “And these are the laws that you shall place before them.” It does not say “commands” rather it is written, “mishpat.” Mishpat is here to put everything in its proper place. Restore the light of the Creator to each situation.

Before doing this, the person making the judgement must learn how to balance the movements in life as they relate with the rest of the world. People have misappropriated the use of law in an attempt to judge and control. The existing structures of life are threatened by the miasmatic whirlpool that circles at the perimeter. It appears that very soon we will all be at that “now or never” precipice that results in a leap to either safety or doom. It is up to people to find the responses that generate a cause for us to survive.

### **Mishpotim - Movement**

The first movement is to flow with the flow of creation as it is connected to its source. Existing here and being connected with beyond keeps the flow and balance open. When that is blocked the imbalances seem to grow. Serving those who bend the elements in this world to confine us to their limitations and ultimate shortcomings.

It is simply amazing to observe how many people can see the same thing and yet perceive it differently. Some people can only process simple direction. Others have no ability whatsoever to see what is right in front of them. They have eyes but do not see, they have hearts but do not feel, they have ears but do not hear, they have brains but do not think.

Proper manners, respect, decency and honesty are all important qualities necessary to have a cooperative, working society. Yet, although civilization has progressed in some forms of knowledge, it is sorely lacking in these ethical traits. Laws are unenforceable because those for whom they are designated ignore

them. People who conduct themselves properly are the ones who usually suffer. The power mongers and the guilty continue to do what they want, thinking that they are “above the law.”

Assisting people by lending money to them is a process that has gone haywire. Charging interest and destroying borrowers when they are unable to pay back is unethical and ungodly. The Torah refers to the practice of charging interest as “neshech”, which means biting. Charging interest on loans is one of the accepted behaviors in society that ruins people’s lives.

Far too often what a person does right, is connected with their ego instead of with the power beyond. Recognizing self-worth is important to getting things done, but a pumped up ego is a limitation that blocks one’s way. There are people, who, although they are connected with a power beyond, are not balanced in this world. Working through an issue can free us from our bonds to that issue. However, we may become even more entangled or entrenched as we further invest ourselves into the situation. These types of imbalances ultimately generate problems instead of solving them.

We live in a time and space where ego and other energies contrary to progress are constantly fighting to prevail, even as they (those negative forces) are approaching the day of their last breath.

Your soul, desire and possessions are on loan to you for a specific period of time. (Exodus 22:24, ancient translation) Through being an “ONI” – humble, you share yourself; you fulfill your responsibility to look after your soul so that when it is time to return it you can account for your journey.

When you will see the donkey of your enemy crouching under its load and you refrain from helping him, know that you should help him (Exodus 23:5).

This verse can be translated and explained in the following manner: ‘If you think that the physical matter is your enemy; that it is flowing downwards under its load (it is not accomplishing its higher purpose), and you hold back or cease from

helping it, removing your attitude and the load will help (you should work with it to refine it, not to break it).'

There are also times when the Torah says that something is so bad that it is necessary to discard the good along with the bad. It requires eyes, ears and wisdom to know how and when to make the proper choices.

And Moshe took the blood and sprinkled it on (for) the people; and he said behold blood of the covenant that Hashem has made with you (Exodus 24:8).

Rabbi Eliezer Ashkenazi (born 1505) writes in his book (Maasei Hashem, Maasei Torah chapter 10, Parshas Mishpotim 53:3) that he sprinkled on the people but not on Aharon, Nodov, Avihoo and the seventy elders. A person who understands in depth Godliness does not need to make a covenant because he sees the truth of Godliness.

Let us utilize the opportunities that are presented to us as we pursue who we are. Strive to remain connected with the source of all existence. Also be resolved and determined to assist all who come (to us) for direction in connecting to the One who sustains the flow and universal order. This is not easy as we are limited to time and often the person who needs assistance is not ready to accept it as given.

May we all be blessed with the ability to discern what it is that we may keep – and what it is that we must discard. Do not allow arrogance to triumph over love. Be giving, kind, and sharing of the special gifts you have received. Only by doing so can we help in the creation of a cohesive society in which everyone is aware of his or her purpose and mission.

### **Mishpatim - Order**

There was a revelation of the Divine at Mount Sinai, we now have a portion delineating details of how to live and connect after that intense revelation. To go from the sudden extreme of spiritual openness to the physical realm (or vice-versa) doesn't bring proper balance. The portion discusses many of the extremes that humans may encounter during their lives.

Each sentence is another detail in life. The main element is how to serve the Creator as we go through life's experiences. For example, discussing the different human servants or slaves reflects various ways of serving the Creator. There are different levels of soul, various worlds and different levels of angels within each world.

Each person has a soul in him or her that is his or hers to look after and be responsible for. Therefore, the Torah talks about how to guard it. Thus before a soul enters a body it is given the ability to do that which it needs to fulfill. When the soul enters this realm then the various physical powers or structures of limitation cause the person to be blocked from their infinite soul power.

Thus how a person expresses oneself in the physical or perceives matter is critical to what their power is flowing through. So it says in the sentence that if there is an issue with a negative entity, a person should bring their self to seeing the Creator in that aspect and then it will transform or rebalance. (Key hoo zeh – Likutei Sichos vol.1)

This portion is called mishpotim – judgments which are halacha – law and the word law in Hebrew means halicha – movement.

It says that the people should have three festivals a year for me – for I am the Creator. The word used for the festivals is regalim (also read reglaim) – feet, the word regel means foot and although we stand on two feet, three feet have a broader balance. We also have three, the person, the festival and the Creator.

Festival is also referred to as “moed,” which when the letters are re-arranged can be read as omed – standing. A person must always be moving. The aspiration of that movement is to achieve personal growth and a connection with the Creator. As people we tend to move in various directions including that which is away from the Divine Will. The fact that the Torah calls festival “regel” is a message to set aside time to remember that our movement should be in accordance with the Divine will. We have an example of such a walking, or movement, by Abraham (Genesis 12:9).

Movement also refers to the soul, as it exists on this planet, because in heaven there is no planting or growing. In heaven each element remains that which it is created for without changing ones' essence.

Why do all three festivals have a connection with grains, i.e. beginning with Passover in spring with the first grain, then Shavuot at harvest time and Sukkot when all grains have been gathered?

Spring in Hebrew is aviv, which means connection. Also the name has two aspects in it one is av – father and the two letters yood and beis which is twelve suggesting the twelve tribes. (Toras Shmuel 5633)

The word is alluded to as an acronym - roshe teivos in the words, "If he comes in alone he goes out alone (Exodus 21:3) and in the words (Genesis 17:27) "And all the people of his household, born in his household ...were circumcised with him."

Another element of three is that there are three periods in life; childhood, middle age and elderly. Thus three regalim reflects this as well. Each person has a father and mother, thus in the youthful desire of a boy and girl there is both a male and female element. As a male or female grow and become a man and woman, the effect of these elements change and the father or mother elements become more or less relevant. Then there is an older age where they both may become irrelevant.

This may reflect why it says (Exodus 23:19) "Do not cook a young animal in its mother's milk." Gedi is a young animal where the bones have not become strong. The letters of gedi change around and become a gid which has no bones only meat. This reflects a part of the body that is only meat and when a male is young not to cook it with the feminine feeling. (Maggid of Mezrich in Ohr Torah)

"Six years you should work" (Exodus 21:2), the Hebrew word for work is lacking a letter creating a new meaning in the sentence. On a spiritual plane these words are talking about the six thousand years that mankind serves the Creator and on the seventh we are free from such type of service. This is as it says (Psalms 139:16), "Days were formed, and to Him, one is in them." In Deuteronomy 7:11 it says, "That I command you today."

The word day means illumination and the word shono –year, has a meaning shinuy –change.

The word for work can also apply to animal skin that is worked over into clothes and as such the sentence reflects that the life in this world or universe is clothing for something deeper. Similarly, we see through the black part of the eye and the

part surrounding it is like clothing. This existence is like clothing to something deeper while the black holes in space seem to have all the power. Light in Hebrew is ohr which also means clarity while choshech - night means lack of clarity, thus yom – day means expression. Thus six days of creation is really just six manners of expression.

The world in Hebrew is olam an expression of concealment he-elam of the Creator life force through the clothing of how we exist yet it is not the essence of that which is actually beyond light. The darkness is more connected with beyond the light and beyond that which is revealed.

Im kesef Talve – if or with money you should lend etc. (Exodus 22:24), the word kesef also means desire and talve – loan means to give irrespective of what people do or don't do. The word talve can also refer to that which escorts a person after death (Nachalas Tzvi). Thus if a person wants his money to escort him after he dies then the sentence continues that he should give the money to the nation and the poor people in it.