

Mishpotim – Attaining the Result

by Rabbi Yosef Serebryanski

Mankind has created lifestyles that often exhaust and confuse people. Each passing day makes it easier to identify which people choose to live a lie and those who are interested in the truth. There are people who believe that superficial life is all there is while others journey deeper into their soul to establish their personal connection and relationship with the Creator and creation.

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 a human in their journeys will add depth for the individual at that time.

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” it says “place before them” meaning that it is essential that Moses explain the reasons 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 thoughts, speech and actions.

The Hebrew “lifnayhem” (before them) means “to their face” or “internally – lipnimitusom.” 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.

“Ivri” can also refer to those who understand they are just passing through this world. That this world will only be for six thousand years. “Eved ivri” has the same numerical value as Moshiach. (Genesis 19:33) “And they gave their father wine to drink at night – וַתִּשְׁקֶינָה אֶת אַבְיָהֶן יַיִן – בְּלַיְלָה” the numerical of the last letters of the words equals 555 the same as “Tikneh – acquire”. The word tikneh also means fix referring to the soul of Moshiach that eventuated from this act.

The numerical value of the first letters of words “and they gave to drink their father wine” is tov-good with the Kollel.

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 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 gives life to the creation of new matter and causes matter to evolve. Moses reveals knowledge to people from their soul source, the level of Ivri (Hebrew) which also refers to the other side. This is a level 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 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. Now we can fix things in this world but in the seventh thousand year there will not be anything more to fix.

Each person may choose to wait. However, each one of us may decide to focus on creating a space in preparation for the future. 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 before the rest of society catches up.

כי תקנה עבד ר"ת גי' ת"ץ ועם הכולל גימטריא תצא, כלומר נתצו הקליפות ואחר כך יצאו לחירות. תקנה הוא ג' פעמים אלף למד, ומגן ג' פעמים א"ל, היינו בעבודה כזו הקב"ה מגן לך. כי תקנה עבד עברי גימטריא תק"ס היינו ה' פעמים אלהים וה' פעמים יהוה שזוהו המתקת הדינים, ובגמר התיקון באים הסוף תיבות של כי תקנה עבד עברי עם הכולל היינו יהיה, כי ביום ההוא יהיה ה' אחד ושמו אחד