

## Don't Get Lost in the Details

Based on the weekly Shmuess given by HaRav Shaya Cohen, Rosh HaYeshiva, Yeshiva Zichron Aryeh

לעילוי נשמת גיטל בת הרב אליעזר מנוח | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי  
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In this week's Parsha, the Medrash Rabbah (*Shemos Rabbah* 30:6) says, "Come and see how much Hashem commanded in this Parsha on each and every Mitzvah. This can be compared to a son of a king whose father warned him in full detail, not to stumble and get punished. He warned him because of how precious he is to him. So too, Hashem warned Klal Yisrael on the Mitzvos because they are more dear to him than angels."

Parshas Mishpatim is filled with the laws of damages, and Bein Adam Lachaveiro. All Mitzvos that resonate with our logic, and we are capable of coming up with many on our own. Yet, Hashem had to warn us in full detail, and tell us all of the intricacies of each Mitzvah because of His love for us, even though these are Mitzvos that we wouldn't be resistant to do. His love for us was expressed in sharing the most minute detail to ensure we don't make any mistakes and bear the consequences.

This Medrash can help us reframe our perspective on the nuances and details of every Mitzvah. Often, we are overwhelmed by how much is required of us, and we feel pressured from the fine details that are expected of us. However, this Medrash shifts the perspective of the details from negative to positive. The minute details are an expression of Hashem's love for us, sharing with us every detail of the law to make sure that we don't falter.

## If You Fail to Prepare, You Prepare to Fail

There is a Gemara in Sanhedrin 7b that comments on the Pasuk, "These are the laws that you should place in front of them." The Gemara asks: Shouldn't the Pasuk have said that you should teach them instead of that you should place in front of them? Rebbi Yermiyah, and some say it was Rebbi Chiya Bar Abba, answered that the Pasuk is coming to teach us that the judges should place in front of them the tools they need to judge. Like we find by Rav Hunah that when he was going to judge a Din Torah, he said, "Take out my tools, a whip for lashes, a Shofar for excommunication, and a sandal for Chalitzah."

Upon initial analysis, the lesson from this Pasuk is difficult to understand. It would be safe to assume that Rav Hunah did not know what issue would come up in Beis Din that day, perhaps someone would need lashes, someone else a Shofar, and maybe Chalitzah. So why was it necessary to bring all of these materials to court? What would be so wrong with Rav Hunah having to go get the item as needed, that the Torah needed to stress not to do that?

It must be that the Torah is sending a message to a judge, that what he is doing is so important, that he must be fully prepared. As Chazal tell us, "One who judges truthfully becomes a partner with Hashem in creation". When someone is fully prepared it adds Chashivus to what he is doing.

We can extrapolate a lesson from here that extends further than judges, and can be applied to teachers and speakers. It seems that being fully prepared and being ready for all possibilities, adds to the value and importance of what one is doing. This communicates Chashivus to both the speaker and the audience, making the message more impactful.



## Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

The Pasuk says, "Pull me close and after You we will run." (1:4) If Klal Yisroel is in a state where we are willing to run after Hashem, why must He pull us towards Him? If we are in a state where He must pull us towards Him, then why would we run after Him?

*The king, upon having a falling out with his wife, threw her out of his palace for a specific amount of time. When the allotted time passed she returned to him. This occurred once, and then again, however the third time this occurred, infuriated, the king sent her far away for an extended period of time. Eventually, missing her terribly, the king turned to his advisers saying, "This time, my wife will not return on her own rather I, together with the entire royal court, must go out to search for her and bring her back." When the king finally found his wife she was wallowing in dirt. All were witness to the great honor she received as the mighty king begged her to return to him. Finally, he grabbed her by the hand, lifted her up and led her back to the palace promising her that he will never part with her again. So too with Klal Yisroel. We ourselves returned to Hashem at the culmination of our first and second exiles. However, in our current exile this will not occur. Rather, Hashem himself will take us by the hand and lift us up, pacifying us as he returns us home forever. (Zohar Vayikra 6)*

It seems that Klal Yisroel's seeming lack of interest in Hashem is merely a defense mechanism used for fear of being rejected again by her true love. Therefore, once she is promised never to be sent away again, she readily agrees to come.

*Pull me close* - to assure me that You won't break my heart again, then - *after You we will run*. For that is the true ultimate desire of every Jew!



## ELIEZER INSTITUTE Emunah Highlights

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Life is full of challenges; no one is ever completely exempt. In the face of these challenges most of us have two wishes, to have the problem resolved and to be free of worry in the process.

Rashi, in Parshas Behar, tells us that the word Betach, which is the root of the word Bitachon, refers to the absence of worry. Now that we understand what Bitachon can accomplish, how can we help ourselves reach the state of mind of no worry and how can we resolve the challenges that cause us to worry?

There are many levels of Bitachon, trust in Hashem. All of the levels have the ability to bring peace of mind and reduce, and even eliminate, worry. One level is having the understanding that there are no accidents, Hashem has control over every detail. Another level is using Tefillah as a means of making requests of the One who is in control of everything. Another level is having the absolute confidence in Hashem that He will carry out your requests, and the highest level of Bitachon is accepting the good and bad with equal understanding that everything is Hashem's kindness.

For the purpose of this discussion, we will refer to another level called Kivui, Hope. The Meiri writes that one who puts his trust in Hashem will not have his hope disappointed. It seems that the adamant refusal to give up hope, even when the situation looks bleak, earns one the merit to avoid disappointment and achieve the desired results.

It must be understood that when we speak of refusing to give up hope, we do not refer to merely verbally professing the refusal. It must be a real and truly heartfelt expression which comes from one's appreciation of Hashem's kindness and mercy emanating from His infinite love for us. It also requires true conviction that there is nothing standing in the way of His ability to resolve even the greatest challenge.

The realizations and emotions are not easy to come by. They require much effort, focus and attention. Future discussions will work on developing and expanding these concepts. It requires work, but the results are well worth it.