

WORDS OF WISDOM FROM RABBI YITZI

לרפואה שלימה ליוסף יצחק בן ברכה

PARSHAT MISHPATIM

Our Essence Revealed

In the Temple, at the opening of the Heichal (the Holy and the Holy of Holies were in the Heichal), there was a gate.

With regards to the opening of the Heichal gate, it says in Yechezkel that it is only to be opened on Shabbos, Rosh Chodesh, and when the Nassi brings a sacrifice. No one is allowed to enter through the gate. Even the Nassi should stand at the gate as the Kohen prepares and offers his sacrifice, and then he should bow down to Hashem, but he doesn't enter. On Shabbos and Rosh Chodesh, the gate is to remain open so that people visiting

the Temple can bow down to Hashem.

The gate was open on Shabbos and Rosh Chodesh but it was closed on Yom Tov. Why?

The difference between Shabbos and Yom Tov is that on Shabbos we are lifted

to a higher level; we are spiritually uplifted above the natural. On Shabbos, the court didn't find it necessary to set extra protections to prevent inappropriate behavior, even though it is a mitzvah to drink wine, which could lead to frivolity. Because on Shabbos, we are above the natural.

On Yom Tov we are not above nature. Rather, we draw from above into nature. Because we remain in the natural, and it is a mitzvah

to drink wine, we must abide by the rules of nature. Therefore, the court would set extra protections to prevent inappropriate behavior. This is also the reason why we are specifically meticulous about having a guest on Yom Tov more than on Shabbos. Because having a guest is a protection from inappropriate behavior, which is not necessary on Shabbos.

Another difference is that on Shabbos and Rosh Chodesh, Gehinnom does not operate because punishment is not meted out on Shabbos or Rosh Chodesh. However, it does operate on Yom Tov.

On Rosh Chodesh, although we are in the world, and we work (unlike Yom Tov), being that Gehinnom does not operate, and the Heichal gate was indeed open, we must conclude that we are in an elevated state, like Shabbos. And the work we do on Rosh Chodesh is somehow not the same as on a regular weekday. Also, because there is no mitzvah to drink wine, no protections are necessary.

Please allow me to take you to a deeper place.

About the Heichal gate, it says, "The gate of the inner courtyard which faces east shall be closed for the six working days, but on Shabbos, it shall be opened, and on Rosh Chodesh, it shall be opened."

Hashem created the world with ten utterances which came from the Divine Wisdom. Higher than Divine Wisdom is the Divine Will; that is where Hashem's yearning to create the world

**WITH EACH
NEW MOON, G-D
WHISPERS:
'STRIVE HIGHER,
SHINE BRIGHTER,
AND BECOME
MY PARTNER IN
THE PURPOSE OF
CREATION'**



begins. Divine Wisdom is connected to the world, while Divine Will is before or above any connection to the world.

The gate of the Heichal is called "the gate that faces _kadim_ (east)." Kadim is like _kodem_ , which means before; referring to the Divine Will.

During the six working days, the gate was closed, meaning, the Divine Will is hidden. During the six working days, our connection to Hashem comes only through toil and hard work. However, on Shabbos, the gate is open, and His will is revealed, as it says about the first Shabbos "He ceased work and rested." Does Hashem really need rest? Rather it means that He ceased creating from Divine Wisdom, and His Will was revealed. When this happened, Hashem had great pleasure, because His Will was fulfilled.

This happens every Shabbos, Hashem's Will is revealed. And since the essence of a Jew also preceded creation, as it comes from Hashem's Will, our essence is revealed as well. This is the meaning of the idea that on Shabbos we are given an extra neshama. An extra level of our neshama is revealed.

This is also why we add the words _'ratza banu_ (that He wants us) in the Shabbos Kiddush. Ratzon is from _ratzon_ , which means will. On Shabbos, the gate is open, Hashem's Will is revealed, therefore our essence is revealed, and we experience our intrinsic bond with Hashem. That we are His ratzon, His Will, He wants us.

On Rosh Chodesh, our essence is revealed as well, as "Israel is similar to the moon." The idea of Rosh Chodesh is that there is something new, there is a new moon. And this, in essence, is what a Jew is all about. Hashem made us partners in creation. Our part is to add something new through our actions and work, through our Torah and mitzvahs. Whereby we create an environment where Hashem could dwell openly. This is the Divine Will and the reason for creation. This will be realized with the coming of Moshiach.

On Rosh Chodesh, the deepest part of our neshama is revealed, the point where we are one with Hashem, the spark of Moshiach that is in each and every one of us.

Being that the Divine Will is revealed on Rosh Chodesh, the Heichal gate is open.

Imagine how great the revelation must be, when Shabbos and Rosh Chodesh coincide, on Shabbos Rosh Chodesh (or even greater, when Shabbos Rosh Chodesh is on Rosh Hashanah).

Take the opportunity to get closer to Hashem on Shabbos and Rosh Chodesh.

May we merit to experience this deep connection with Hashem. And may we soon see our Nassi and the opening of the Heichal gate, in our Third Temple. The time has come.

"Dear Torah From My Eyes,

Thank you so much for last week's Dvar Torah titled, How Special We Are. I was really inspired by it! I especially like the message how we are where we want to be on a spiritual level as well, and that we must never give up on any Jew!

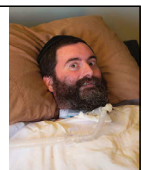
I also really liked the vort about the three crowns - that Hashem gives us, his precious children, two of them. I was really moved by the way it was written. I've been saying it every day for so long, and I never knew that it could be understood like that.

Keep inspiring Klal Yisrael!! Have an amazing Shabbos!!"

- Baila O, Lakewood

RABBI YITZI WOULD LOVE TO HEAR FROM YOU! SEND YOUR MESSAGE TO:
(937) 770-4802 | TORAHFROMMYEYES@GMAIL.COM

Despite facing one of life's most difficult challenges, Rabbi Yitzi Hurwitz continues to spread joy and faith to thousands around the globe. Diagnosed in 2012 with ALS, Rabbi Yitzi is now 95% paralyzed and no longer able to speak or breath on his own. Thanks to the miracle of technology, Rabbi Yitzi continues to spread his wisdom through his eyes, focusing on each and every letter of these Torah articles. Rabbi Yitzi, his wife Dina and their seven children are the Rebbe's Shluchim to Temecula, California.



DEDICATED IN HONOR OF THE BIRTHDAY OF

RABBI MOSHE YOSEF ENGEL

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