



## Midreshet Yom Rishon

# Getting out of Egypt: Freedom Begins in the Mind

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### Introduction

#### 1. Vayikra 19:17-18 (Alhatorah translation)

לֹא־תִשְׁנֹא אֶת־אָחִיךָ בְּלִבְךָ הוֹכֵם תוֹכִים אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֶטְא:

You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

לֹא־תִקָּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמְּךָ וְאֶת־בְּת לְרַעַךְ כָּמוֹךָ אָנִי יי:

You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Hashem.

#### 2. Mitzvot or Middot, Rabbi David Cohen, <https://www.yeshiva.org.il/ask/2536> (similar saying attributed to Rabbi Yisrael Salanter)

מדוע אנשים מקפידים שלא יהיה פרור חמץ בבית (למשל), אבל לא יהיה להם איכפת שהנקיון יתבצע ע"י כעסים ומריבות רבות?

Why are people careful that there should not be a crumb of Chametz in their house (for example), but they could not care that the cleaning will happen through anger and much fighting?

3.

People I  
don't  
choose

People I  
choose

Casual  
acquaintances  
/strangers

### Definitions:

What is Hakpada? Internalized anger and resentment.

What is Ka'as? Externalized anger.

### Torah Definition of Hatred:

#### 4. Sanhedrin 27b (Davidson Edition translation)

האוהב והשונא אוהב זה שושבינו שונא כל שלא דבר עמו שלשה ימים באיבה.

One who loves or one who hates one of the litigants is also disqualified. With regard to one who loves one of the litigants, this is referring to his groomsman. One who hates is referring to anyone who, out of enmity, did not speak with the litigant for three days.

### How do we get rid of it?

In English we will use the mnemonic MEND IT.

1. Measuring stick/Let it go. (Vitur)
2. Express yourself (Tochacha)
3. Not so serious (Humour)
4. Divine instruction (Bitachon)
5. Tefilla

### 1. Vitur (internal resolution)/M = Drop the MEASURING STICK

#### **5. Rosh Hashanah 17a (Davidson Edition translation)**

(רבה אמר) כל המעביר על מדותיו מעבירין לו על כל פשעיו שנאמר נושא עון ועובר על פשע למי נושא עון למי שעובר על פשע.  
Rava understood this verse differently and said: With regard to whoever forgoes his reckonings with others for injustices done to him, the heavenly court in turn forgoes punishment for all his sins, as it is stated: "He bears sin and forgives transgression" (Micah 7:18). Whose sins does He bear? The sins of one who forgoes his reckonings with others for injustices committed against him.

#### **6. Rashi there**

המעביר על מדותיו – שאינו מדקדק למדוד מדה למצעים אותו ומניח מדותיו והולך לו...

This refers to someone who is not meticulous about measuring the pain others caused him/her and refrains from measuring and lets it go...

How do we do this?

#### **7. Vayikra 19:15 (Alhatorah translation)**

לֹא־תַעֲשֶׂוּ עֹלָל בַּמִּשְׁפָּט לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְיֶה פָנֵי גָדוֹל בְּצִדְקַת תִּשְׁפֹּט עִמֵּיתְךָ:

“You shall do no injustice in judgment: you shall not be partial to the poor, nor show favoritism to the great; but you shall judge your neighbor in righteousness.

#### **8. Rashi there (Alhatorah translation)**

דבר אחר: הוי דן את חברך לכף זכות.

Another explanation is: Judge thy fellow man with an inclination in his favour (Sifra, Kedoshim, Chapter 4 4; Shevuot 30a).

#### **9. Avot 2:4**

...ואל תדין את חברך עד שתגיע למקומו...

...Don't judge another person until you are in his place...

### 2. Tochacha (rebuke)/E = ENGAGE with person... EXPRESS yourself

#### **10. Vayikra 19:17**

לֹא־תִשְׂנֵא אֶת־אָחִיךָ בְּלִבְּךָ הוֹכֵחַ תּוֹכִיחֵהוּ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלֶיךָ חֵטְא:

Do not hate your brother in your heart/ You should surely rebuke your friend and don't carry on you the sin."

### 3. Humour/N = NOT SO SERIOUS

#### **11. Alei Shor (Rabbi Shlomo Wolbe) Volume 2, page 242**

עין חידה לחולשות בני אדם אך מבלי לזלזל בערכם

A sharp eye for the deficiencies of others, but without devaluing them.

### 4. Bitachon/DI = DIVINE INSTRUCTION

#### **12. Chovot Halevavot Shaar Habitachon, Chapter 3**

והחמישי, שאין ביד אחד מהברואים להועיל את נפשו ולא להזיקה ולא לזולתו כי אם ברשות הבורא יתברך.

All people are shluchim of Hashem, they cannot do bad or good to without His approval.

#### **13. Sefer Hachinuch, Mitzvah 241 (Sefaria translation)**

משרשי המצוה. שידע האדם ויתן אל לבו כי כל אשר יקרהו מטוב עד רע, הוא סבה שתבוא עליו מאת השם ברוך הוא. ומיד האדם מיד איש אחיו לא יהיה דבר בלתי רצון השם ברוך הוא, על כן כשיצעהו או יכאיבהו אדם ידע בנפשו כי עונותיו גרמו, והשם יתברך גזר עליו בכך, ולא ישית מחשבותיו לנקם ממנו, כי הוא אינו סבת רעתו, כי העון הוא המסבב, וכמו שאמר דוד עליו השלום (שמואל ב טז יא) הניחו לו

ויקלל כי אמר לו י-י. תלה הענין בחטאו ולא בשמעיו בן גרא. ועוד נמצא במצוה זו תועלת רבה להשבית ריב ולהעביר המשטמות מלב בני אדם, ובהיות שלום בין אנשים יעשה השם יתברך שלום להם.

It is from the roots of the commandment that a person know and put into his heart that everything that happens to him - good and bad - the cause of it coming to him is from G-d, blessed be He. And from the hand of man - from the hand of a man to his brother - there would not be anything without the will of G-d, blessed be He. Hence, when a person caused him pain or hurt him, he should know for himself that his [own] sins caused [it], and that G-d, may He be blessed, ordained this for him. And he should not place his thoughts to taking vengeance from [the one who pained him], since he is not the cause of his evil, but rather the sin is the cause; like David, peace be upon him, stated (II Samuel 16:11), "leave him to curse, since the Lord told him [so]" - he made the matter depend upon his [own] sin, and not upon Shimei ben Gera. And there is also a great benefit found in this commandment, in quieting a dispute and removing enmity from the heart of people. And when there is peace among people, G-d, may He be blessed, will make peace for them.

##### 5. Tefilla = T