

Seudah Shlishis, Parshas Vayikra 5764

At the third Shabbos meal, Mohorosh Shlit"va spoke inspiring words based on Lekutei Mohoron, Part I, Lesson 280, which discusses the secret of a Din Torah (a legal dispute that is decided in Jewish court).

Rebbe Nachman says: "Know! The need to appear in court to be judged in a Din Torah is a punishment and reproof that the Torah gives a person. For in truth, doing business is "Torah", just as studying the laws that relate to business is "Torah". For example, learning the laws that apply to trading a donkey for a cow is of course "Torah". All the more so, actually doing business with another person by trading a donkey for a cow is most certainly "Torah", because the latter is actually practicing the Torah. Therefore, when doing business, one needs to connect his thoughts only to the Torah and to the laws that are enfolded in all the details of the business. And he who uproots his business from the Torah – detaching his business from the laws of the Torah - is punished afterwards in that he needs to be judged in a Din Torah. And then he needs to return and bring back all of the facts – all of the thoughts and all of the dealings that he had at the time he did business, from beginning to end – to the laws of the Torah. That is, he needs to go back and recount it all to the judges and they will issue a Psak Din (Torah Judgment) on this. It turns out that Torah has been made from all of his business dealings. And this is the rebuke that the Torah is giving him for uprooting his business from the Torah and for thinking there is no Torah in his business. Therefore, his punishment is that he needs to come before a Din Torah in order to bring back all of the details of his business dealings and make Torah from them. And now they show him that all business is Torah, for everything has now become a Din Torah (These are the words of Rebbe Nachman.)"

Mohorosh explained that in this lesson Rebbe Nachman reveals to us the secret of a Din Torah. People think that the purpose of a Din Torah is only to settle a monetary dispute or the like between two people, where one claims his fellow owes him such and such, and his friend claims it is not so, and the judge needs to decide who is right. In truth, there is in a Din Torah much more than this. There is an inner secret in a Din Torah, for Hashem's G-dliness is treasured up within each and every detail of creation. The root of the life-force of the inanimate, plant, animal and human worlds, of absolutely

everything, is the G-dliness that is encloded in them. And the main service of a person is to find the G-dliness in each thing and to connect his thoughts to Hashem through each thing. And this is the subject of learning Halacha (Torah law) and Shulchan Aruch (Code of Jewish Law), which teach a person how to find the G-dliness within all of the details of life. The Shulchan Aruch reveals to us how there is Torah and Halacha in inanimate objects. For example, it is forbidden to dig a pit in the ground in a public area and say that it is not your responsibility if someone were to accidentally fall into it. For the Torah reveals to us that a pit dug in a public area becomes yours and you are responsible for any damages that it causes. We also have all of the laws of plant life, such as kilaim (the prohibition against mixing and planting together different species of plants), orlah (the prohibition against using fruit from the first three years of a tree), trumos (crop tithes to the priestly class) and maaseros (various other crop tithes). With regard to animals, there are all of the laws of both domesticated and wild animals – which are kosher and which are not. And with regard to human beings, there are all of the laws between man and his fellow man. We find that the Shulchan Aruch is the life-force of the Jew, as the Chazon Ish zt"l once said that the Shulchan Aruch is the “*Urim v’Tumim*” of the Jew, for it calls out and reveals to each Jew how the will of Hashem is treasured up within each detail of creation. (Note: The *Urim v’Tumim* is a piece of parchment containing G-d’s Ineffable Name that was placed inside the High Priest’s Breastplate; it would cause the letters on the Breastplate to glow; by combining the letters in the correct order, the High Priest would know G-d’s answers to important national questions.)

When a person is involved in any kind of business but forgets to search for Hashem’s glory in it, then the Torah will rebuke him and force him to go back and connect his thoughts to the Torah. And this is done by the Torah summoning him to come before the judges to be judged in a Din Torah. Then he needs to bring all of the deeds, words and thoughts that he had at the time he did business to the Din Torah. And the judges make Torah and Halacha from all of them. We find that the person revisits all that transpired and begins to understand how there is Torah and Halacha in all of his interests and business dealings. And in this way, the blemish he created by tearing himself away from the Torah at the time he did business is rectified. Through a Din Torah it is all rectified, for the judges show him how there is Torah in every detail. We see that in addition to the judges settling a dispute by having the money return to its rightful owner, a second aspect of the business transaction is rectified – the blemish of forgetting that Hashem’s G-dliness is within his business dealings. And now he goes back and finds the Torah that exists in

every detail, which is truly the main purpose of creation. Therefore, happy is the one who merits to find Hashem's G-dliness within all of the details of life, for then it will be a life of Torah and true attachment to Hashem. Happy is he and fortunate is his portion.

Mohorosh connected these ideas to our Parsha in the following way. It is written (Vayikra 5): "If a person sins and wrongfully deviates from Hashem and denies to his friend the possession of a keepsake placed in his trust or, a deposit [regarding money that was loaned or in partnership,] or theft [claiming that something was stolen,] or, oppressed [he withheld wages from] his friend." Let's try to understand the connection between the beginning of the verse – 'If a person sins and wrongfully deviates from Hashem' and the end of the verse – "and denies to his friend"? This verse deals with the laws between man and his fellow man. If so, then why does the verse begin, "If a person sins and wrongfully deviates from Hashem", which seems to be speaking about laws between man and G-d? But according to the words of Rebbe Nachman we can understand it very well. The entire matter of a Din Torah and the monetary disputes between people both originate in a person's forgetting that Hashem's glory is within his business. And so the Torah rebukes him by forcing him to retrace his thoughts through the Torah. We find that it is indeed a matter of "If a person sins and wrongfully deviates from Hashem," as he forgot to search for and find His glory within his business dealings and as a result he came to a Din Torah. "And denies to his friend the possession of a keepsake placed in his trust," for all of the laws between man and his fellow man go hand in hand with the laws between man and G-d and it is forbidden to separate them at all, for it is impossible to be a truly sincere and upright person unless the two are harmonized. If a person is a brilliant scholar and a treasure chest of knowledge, and is precise in his performance of all of the mitzvos between man and G-d with great precision, but with regard to the laws between man and his fellow man he is very careless and negligent; and he speaks badly about others and is careless with their money and possessions, then what is his brilliance and expertise worth? Therefore, happy is the one who does not mislead himself at all, who searches for and finds Hashem's glory within each and every detail of the days of his life, in every place and in every time. For then, he will fulfill the ultimate purpose of creation. And Hashem should help us attach ourselves to Him in truth and simplicity and we will merit to return in perfect repentance before Him until we are included in Him completely, now and forever. Amen v'amen.