

## Master's Gratitude and Servant's Freedom

Introduction: Let us begin some of the laws of *Severance Pay* that the Torah imposes upon a master when freeing a slave:

- 1) One can only give severance from that which carries blessing (i. e. that which grows; increases):  
(-Kedushin 17a) "*What* (is the meaning when the verse states (-Deuteronomy 15:15), "*You shall surely provide him from your flock, from your threshing floor, and from your winepress*") "*flock,*" "*threshing floor,*" and "*winepress*"? (This serves) *to tell you (that) just as a flock, a threshing floor, and a winepress are unique in that they are included in the category of blessing, (i.e., they grow and multiply,) so too all (items) that are included in (the category of) blessing (may be given as a severance gift. This) excludes money (which does not increase on its own. This is) the statement of Rabbi Shimon. Rabbi Eliezer ben Ya'akov says: (This) excludes mules (which cannot reproduce). (The Gemara asks:) And Rabbi Shimon, (why does he exclude money but not mules)? (The Gemara answers: With regard to) mules, their bodies (grow and) enhance. (Although they do not reproduce, they still grow.) And Rabbi Eliezer ben Ya'akov, (why doesn't he exclude money? He maintains that) one can conduct business with money (and thereby profit from it. In this manner money can increase).*"
- 2) There is no severance pay to a Jewish slave who was sold to a gentile master:
- 3) The obligation of severance pay is only upon the slave's master.

Our Torah-portion (-Re'eh: Deuteronomy 15:12-15) commands us, "*If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve... And when you send him forth free from you, you shall not send him forth empty-handed. You shall surely provide him from your flock, from your threshing floor, and from your winepress, you shall give him from what the L-rd, your G-d, has blessed you,*" and the Torah goes on and gives us the reason for this mitzvah of *ha'anokah* (Severance; Compensation)', "*And you shall remember that you were a slave in the land of Egypt, and the L-rd, your G-d, redeemed you; therefore, I am commanding you this thing today.*"

Upon this the *Sifrei* (-on verse 15) teaches us "*And you shall remember that you were a slave in the land of Egypt': Just as in Egypt I bestowed upon you (the spoils of Egypt upon your leaving Egypt), and again (at the splitting of the sea), so too, you bestow upon him (once) and then, again. Just as in Egypt I bestowed upon you with a lavish hand, so too, you, And thus is it written (-Psalms 68:14), 'Even for those of you who lie among the sheepfolds, there are wings of a dove sheathed in silver' -the spoils of Egypt. 'and its pinions of fine gold' -the spoils of the sea. (-Song of Songs 1:11), 'Wreaths of gold shall we make for you' -the spoils of the sea; 'with spangles of silver' -the spoils of Egypt.*" Meaning, that the point of the verse, "*And you shall remember that you were a slave in the land of Egypt, and the L-rd, your G-d, redeemed you,*" is that just as G-d had compensated us with the severance of, "*the spoils of Egypt,*" and, "*the spoils of the sea,*" and, "*therefore, I am commanding you this thing,*" that we too must we grant a Jewish slave and Jewish maid, when they go free, with a severance package. However, according to this, the main point of the verse is missing, as the verse makes no mention of what G-d gave us (the *ha'anokah*), when He freed us from our slavery from Egypt?!

To understand this, we need to understand, from a legal standpoint, how can the *Sifrei* see G-d's giving us "*the spoils of Egypt,*" and, "*the spoils of the sea,*" as a legal giving of *ha'anokah*, when the three laws of *ha'anokah* mentioned in the introduction above don't apply to our being slaves, and then being freed, in Egypt, and the items that G-d gave us for the *ha'anokah*?!

Let us see yet another *ha'anboah* that takes place in the Torah: *Joseph*, after being a slave to Potiphar. Rabbi Levi Yitzchok Schneerson, father of the Rebbe, on his notes upon *Tractate Kiddushin*, where the laws of *ha'anokah* are discussed, writes, "*And Joseph, who was at first a Hebrew Slave, as the verse states (-Genesis 41:12), 'And there with us was a Hebrew lad, a slave,' thus, when he was freed, was needed to be given ha'anokah, and the ha'anokah that was given to him, besides that which he received from Pharaoh, the ring and golden chain... linen garments... behold, the primary ha'anokah that he received was that which G-d gave him, which is that G-d sent Angel Gabriel to teach him the 'Seventy Languages'... and do not question that the ha'anokah needs to be from the master unto whom he was a slave... for it could be said that also from Potiphar there was a ha'anokah, which is that which it was given to him (Joseph) his (Potiphar's) daughter Osnas (for a wife).*"

Here too, we have the question of three laws mentioned in the introduction: (i) Joseph was a slave to a gentile, Potiphar. (ii) The primary *ha'anokah* was from G-d, sending Angel Gabriel to teach Joseph the '*Seventy Languages,*' and not from the master in his slavery, Potiphar. (iii) That which Joseph received, the ring, golden chain, '*Seventy Languages,*' and *Osnas* (seemingly you can say that *Osnas*, who bore for Joseph two sons, was "*that which is in the category of bringing blessings*"), were not of, "*that which is in the category of bringing blessings*". Now, even though Rabbi Levi Yitzchok is explaining this in mystical terms (as will soon be explained), nevertheless, the Zohar (-Vol III 152a) emphasizes that the *Revealed Torah* and the *Esoteric Torah* are both one. Hence, the novelty of Rabbi Levi Yitzchok's teaching that Joseph received *ha'anokah*, is in it following the legal opinion of the *Sifrei*, that (i) *ha'anokah* is even when the master is a gentile, (ii) even when the *ha'anokah* is not, "*that which is in the category of bringing blessings,*" and (iii) even when it is received from one other than the master.

*Explanation* (in the *Sifrei's* opinion of *ha'anokah*): Within *ha'anokah* there are two dynamics:

- (i) The giving of the master, which is connected with the slave's previous service. The master's giving of severance is the master's "showing gratitude," to the slave for the work that the slave did. [To the point that there is an opinion (-see Likkutei Sichos, Vol 19, p 154) that giving *ha'anokah* is not a category of charity, but of payment for his work.]
- (ii) The receiving of the slave, meaning that which is accomplished within the slave through his receiving the *ha'anokah*. The slave's receiving the *ha'anokah* is a part of his being freed from slavery. The completion of his being freed is when, "you shall not send him forth empty-handed," but rather, with a special gift that is, "bestowed upon you with a lavish hand," which is the opposite of his being a slave, and undoes his having been a slave, and places him in a position of freedom and a 'lavish hand."

It is the second dimension of *ha'anokah* that is emphasized in the verse's, "And you shall remember that you were a slave in the land of Egypt, and the L-rd, your G-d, redeemed you; therefore, I am commanding you this thing..." that the "and the L-rd, your G-d, redeemed you," from slavery be done properly. And it is of this dimension of *ha'anokah* that the *Sifrei* speaks of. Hence, we now understand why the *Sifrei* speaks of a *ha'anokah* that is (i) for a slave of a gentile -for concerning the feeling of the slave being fully redeemed it doesn't make a difference if the master was Jewish, (ii) nor who (his previous master, or someone else) is giving him now to become of a, "lavish hand," or (iii) whether the *ha'anokah* is, "that which is in the category of bringing blessings," because the slave's completion of being liberated is in the moment of receiving the *ha'anokah*, and not what the *ha'anokah* will bring to him in the future. Rather, these three laws of *ha'anokah* are in the dimension of the *ha'anokah* of the master's giving gratitude for the slave's previous work. Not as the slave's receiving his absolute freedom

From this comes yet another novelty to the law the *Sifrei* is teaching, "I bestowed upon you, and again, so too, you bestow upon him (once) and then again. Just as in Egypt I bestowed upon you with a lavish hand, so too, you bestow upon him with a lavish hand." Concerning the dimension of the *ha'anokah* of the master's giving there is a limit in how much must be given, even concerning the *ha'anokah* given by G-d Above, being but a sign of gratitude, which is to commensurate with the amount of work that was performed by the slave. However, concerning the dynamic of *ha'anokah* of accomplishing a complete freedom by the slave, there is no limit, in the measure of the slave's becoming a free man of means, and hence, the *Sifrei* rules, "you bestow upon him (once) and then again... you bestow upon him with a lavish hand."

And this explains why the verse makes no express statement of what G-d gave, but rather, "And you shall remember that you were a slave in the land of Egypt, and the L-rd, your G-d, redeemed you," being that the point is not what G-d gave, other than G-d's giving was so that the, "redeemed you," be done properly, "therefore, I am commanding you this thing..." that it be, "you bestow upon him (once) and then again... you bestow upon him with a lavish hand."

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With all of the above, we can now understand insights into the teaching of Rabbi Levi Yitzchok Schneerson, concerning the *ha'anokah* that Joseph received after being freed from his slavery, being that this teaching is following the opinion of the *Sifrei* and is therefore speaking of the dimension of *ha'anokah* which is about the slave receiving complete freedom:

- (i) This dimension of *ha'anokah* needs to be, regardless of Joseph's having been a slave to a gentile, Potiphar.
- (ii) The actual absolute freedom of Joseph was by Pharaoh's giving Joseph the ring and the golden chain, etc., of royalty. The opposite of being a slave. However,
- (iii) What made possible Pharaoh's giving Joseph a complete freedom was G-d's sending Angel Gabriel to teach Joseph the 'Seventy Languages," being that (-Sotah 36b), "When Pharaoh said to Joseph (-Genesis 41:44), 'And without you no man shall lift up his hand (or his foot in all the land of Egypt),' Pharaoh's astrologers said: You will appoint a slave whose master bought him for twenty silver (coins) to rule over us? He said to them: I perceive royal characteristics in him. They said to him: If (that is) so (and he is a child of royalty), he should know the seventy languages (that all kings' children learn). (The angel) Gabriel (then) came and taught him (the) seventy languages." Hence, G-d's act of *ha'anokah* was the, "primary ha'anokah."
- (iv) There is an additional point, in which the actual master giving the slave a gift, in which the very person to which he was a slave to, is now giving him a gift to complete the slave's freedom from being his slave, making his being free even stronger. "The *ha'anokah* needs to be from the master unto whom he was a slave... from Potiphar there was a Hanokah, which is that which it was given to him (Joseph) his (Potiphar's) daughter Osnas (for a wife)." Nevertheless, the "primary ha'anokah" of being completely freed, came from Pharaoh's giving Joseph the ring and gold chain objects of royalty, and G-d's making this possible with gifting Joseph with the knowledge of the 'Seventy Languages'.

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Let us see how the part of Rabbi Levi Yitzchok's teaching in accordance with the *Revealed Torah* also matches with the part of his teaching in accordance with the *Esoteric Torah*.

Rabbi Levi Yitzchok continues the teaching with, "A Jewish Slave represents... but 'Small Intellect'... and when he finishes his service... he becomes a free man, 'free' is 'Wisdom' and 'Understanding'... and behold, when he goes free... there has to also be the *ha'anokah*... the double 'ha'anik you shall ha'anik' one may say is representing the 'Wisdom' and 'Understanding', because that which he becomes a free man is from the 'Wisdom' and 'Understanding' as explained above, behold, from 'Wisdom' and 'Understanding' is drawn also the *ha'anokah* to him."

Thus we see, that the *ha'anokah* is not just a separate concept from the slave's freedom, being a "recognition of gratitude" for his work of slavery, but rather, that the *ha'anokah* -Wisdom and Understanding- itself is of the very content of his freedom, "free is 'Wisdom' and 'Understanding'." This is aligned with what was explained in accordance with the *Revealed Torah* that *ha'anokah* has the dimension of the completion of the slaves freedom itself!

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With this we will understand the *Esoteric Reason* as to why the law of *ha'anokah* only pertains to a *Jewish Slave* and a *Jewish Maid* and not to a gentile slave or maid. The simple (*Revealed Torah*) reason is that one may never free a *Gentile Slave or Maid* (unless doing so for the sake of a mitzvah), hence, being that (-Moreh Nevuchim, Vol III, Chapter 34) the Torah always speaks of the majority of cases, and the majority of cases would be that one may not free their *Gentile Slave*, hence, the Torah speaks not of giving *ha'anokah* to a *Gentile Slave*. Now, let us see the *Esoteric Reason*, for here it seems contrary to logic:

*If concerning a 'Jewish Slave', which represents the higher 'World of Creation,' and the 'Jewish Maid' which represents the next to higher 'World of Formation,' are in need of the ha'anokah of Wisdom and Understanding, then how much more so does the 'Gentile Slave' which represents the lowest 'World of Action,' definitely need the revelation of Intellects?!*

However, now that we understand that the *ha'anokah* is, in content, of the liberation of the slave, we now understand why *esoterically* the *Gentile Slave* receives no *ha'anokah*! For a Jew who's service is that of the *Gentile Slave* is always to essentially -in his spiritual level- remain a slave.

*Esoterically* speaking, the *Jewish Slave* and the *Jewish Maid* represent the refinement of one's *Emotions* -that his *Love*, *Fear*, *Compassion*, etc., be only unto that which is of spiritual value, and not of self-centered values. However, the service of the *Gentile Slave* is that of "Acceptance of the Yoke: Obedience." Being that the *Gentile Slave* is always of, "He prefers to be free (non-accountable; without responsibility)," thus, he must always be under the fear of his master, which is the only reason he does his service.

Now, even though the level of the *Gentile Slave* is lower than that of the *Jewish Maid*, who serves with feelings, nevertheless, the *Gentile Slave* has far more the virtue of humility; self-negation. Meaning, that even though the *Jewish Slave* and the *Jewish Maid*, which *slave* and *maid* are synonymous with self-negation, nevertheless, their service being of with their feelings, hence, they have a sense of self mixed in with their service to G-d. Not so with a *Gentile Slave*, who has no feelings at all, but only obedience and self-negation, in his service to G-d, and to G-d's *Supernal Will*.

And this is the reason as to why the *Gentile Slave* is to be an *eternal inheritance*, and, "shall you work them eternally." The service of the *Jewish Slave* and the *Jewish Maid*, which is a service saturated with their feelings, hence, (i) it is finite, and has its limits, and (ii) the very goal of this service is to ascend and leave the service of *Emotions*, and to enter in to service of *Intellects*. Hence, there is the being freed (from the service of *Emotions*) and being given the *ha'anokah* (of *Intellects*)! However, the service of the *Gentile Slave*, which is that of absolute self-negation, with absolutely no pleasure and feelings of his own, rather, he surrenders himself completely to the *Master*, hence, for the *Gentile Slave* there is no liberation, because (i) this service of absolute self-negation has no limitations, and hence, has no end, and hence, has no liberation thereof, and (ii) for this service of absolute self-negation, the gift of Human Intellects is but an interference, and hence, the *Gentile Slave* doesn't receive this *ha'anokah* of *Human Intellects*. Rather, the *Gentile Slave's* experience of *Intellects* is that of the *Master's Intellects*, which is as the Sages call it, "G-d speaks through his voice box," meaning that he studies Torah with absolute self-negation, in which his understanding of Torah is that of, "It was said (by G-d)."

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Notwithstanding the virtue of the service of the *Gentile Slave*, nevertheless, in general, the service of Israel is compared to that of the *Jewish Slave*, specifically. As Chassidus (-Sefer HaMitzvot of the Tzemach Tzedek 83a) defines the verse (-Exodus 21:2), "He shall work [for] six years, and in the seventh [year], he shall go out to freedom without charge," as alluding to, "The service of the slaves, which is Israel, that they need to serve for the Six Millenniums of this world, and in the Seventh Millennium (while the 'Days of Moshiach' and the 'Resurrection' (within the Sixth Millennium) are not only the time of reward alone, but are still part of "the ultimate completion of this world") there is the truthful receiving of the reward, an they Israel goes free, without mitzvot (in accordance with the opinion that in the *Mitzvot* will not be nullified in the ties of the Resurrection, but only in the Seventh Millennium)."

[And just as it is so in the *general* service of the creation, *Six Millenniums* of service, and then the *Seventh Millennium* of going free, so too, it is in each individual person's life, in which *Six Days* one must work, and on the *Seventh Day* one is freed from the work]

The explanation as to why the service of Israel is in general compared to the *Jewish Slave*, regardless of the exalted virtue of *self-negation* of the *Gentile Slave*, is because the ultimate intention is that there should be both forms of service, (i) that of *self-negation obedience*, and (ii) that of the *Faculties* (*Intellects* and *Emotions*) of the *Soul*. In the fashion that the *self-negation obedience* permeates and saturates the *Faculties of the Soul*, in which one has *pleasure, understanding, and feeling* in their service to G-d, in that it is not enough to only have *self-negation obedience*. Thus, in general, Israel's service is to be a Jewish Slave, a servitude connected with one's *Emotions*, until one reaches the, "going free" ascent from the *Service of Emotions* to the *Service of Intellect*, until one reaches the completion of freedom from slavery, which is the giving to him the *ha'anokah* from Above, the true revelation of *Intellects*.

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Our Sages teach (-Shemot Rabba 30:9) upon the verse (-Psalms 147:19), "He (G-d) tells His words to Jacob, His statutes and His judgments to Israel," "Because the attributes of the Holy One blessed be He are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to perform, but he does not perform anything. The Holy One blessed be He is not so. What He performs, He says to Israel to perform and to observe." Thus, it is understood, that in the *Seventh Millennium* when G-d will free Israel, His slaves, G-d will give the "ha'anik you shall ha'anik," to Israel! And being that we are already in *Friday*, the *Sixth Millennium*, *The Eve of Shabbat*, upon which the law commands (-Shulchan Oruch HaRav, Oruch Chaim 250:8) that one is to taste, "from each and every dish," hence, not only must we already taste of the "Rest" of the *Seventh Millennium*, but also of the "ha'anokah" of the *Seventh Millennium*!

And may it be G-d's will, that we go from the *tasting* to the actual *eating* of the dishes of the *days of Moshiach* and the *Resurrection*, which are the "Ultimate intention and completion of this world," and from there unto the primary "Receiving the Reward," which is in the *Seventh Millennium*.