

# SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



*Likkutei Sichos, Vol. 21*

## Mishpatim, Sicha 1

— By Mrs. Chanie Gourarie, Chabad Toms River

On the Passuk, “If you see the donkey of someone you hate,  
Lying under its burden,” because of the weight,  
“Will you refrain from helping him?” is the question,  
“You shall surely help along with him!”

The Mechilta says that there are exceptions two,

1. You don't need to help a non-Jew's donkey that is carrying the burden of a Jew.
  2. If in a cemetery the animal is located,
- Since a Kohen must remain pure, to help he is not permitted.

Two exceptions for helping a donkey we also find in Rashi,

1. He can hold back if he is elderly,  
And to unload a donkey would be below his dignity.
2. You don't need to help if the burden of a Jew is on a non-Jew's donkey.

Why does Rashi omit the case of the cemetery,  
And bring instead the case of someone who is elderly?  
Why is the order changed in Rashi,  
Why is the case of a non-Jew's donkey secondary?

It is unusual for the Torah to speak about the possibility,  
That you won't want to help your enemy,  
And if it is something important to address then why not mention it previously,  
In the Passuk before where it speaks of returning a lost object to one's enemy?

The Torah recognizes human nature and therefore in our case specifically,  
 It tells us not to find excuses or get lazy.  
 Because unloading a donkey is hard work physically.  
 While returning a lost object requires very little energy.

Rashi first lists the example of an older person's dignity,  
 Because to get out of helping, it is the best excuse logically.  
 Then it speaks of the suffering donkey who is owned by a non-Jew,  
 Because if you have pity, who owns it is not what will stop you.

Rashi leaves out the cemetery case,  
 Because that isn't the place,  
 Where a donkey with a burden would usually be found,  
 By a Kohen, in a cemetery, walking around.

If we look deeper we can see,  
 A wondrous deeper dimension in Rashi.  
 The Baal Shem Tov says that the word חמור/donkey,  
 Represents the material/חומר body.

Generally speaking, our bodies need helping,  
 Because the load of Torah and Mitzvos they are carrying!  
 We should not break our bodies through fasting,  
 Rather we should elevate our bodies and make this world Hashem's dwelling.

Rashi's first case is about an elder,  
 Wisdom he did acquire.  
 It is beneath his dignity,  
 To refine and elevate his body.

In order to reach his goal,  
 He can't just focus on his soul.  
 Fasting is justified,  
 So that his body can also be refined.

Rashi's second case is about a donkey,  
 Who is owned by a non-Jew temporarily.  
 Because through sin, his body and animal soul are torn away from Kedusha,  
 And they fall under the rule of Kelipa.

But from the load of Mitzvos that he carries not one Mitzvah,  
Will ever fall into the hands of the impure Kelipa!  
Fasting in this case is permitted,  
Because to return to Hashem he is committed.

Rashi omits case number three,  
Because he feels that there is no real case of a donkey,  
Being in a cemetery,  
Because even the body of a Jew never dies and has an eternal entity.

In our generation we were given the ability,  
To do Teshuva without fasting, pain and worry,  
Instead we should give Tzedaka generously,  
With joy we will bring Moshiach speedily!

\*\*\*