

SICHA POEM

Likkutei Sichos, Vol. 26

Mishpatim, Sicha 2

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Have you ever read a book that was written,
With chapters four and five after chapters six or seven?
Of course not, because when telling a regular story the events must be in order,
However if in Torah the order is mixed up, there must be a lesson to uncover.

In Parshas Yisro we have the description,
Of Hashem giving the Torah to the Yidden.
On the sixth or seventh of Sivan was the date,
When the Yidden experienced Hashem's revelation that was so great!

So why is it that at the end of Parshas Mishpatim,
The Torah goes out of order to describe what did happen,
On the 4th and 5th day of Sivan, which was part of the preparation,
For the Torah that chronologically was already given?

Before Matan Torah, in heaven the spiritual did remain,
Holiness the physical world couldn't contain.
Matan Torah abolished the separation,
Heaven came down to earth and earth could be elevated to heaven.

This great novelty is made up of parts two,
There is Hashem's part and the part of every Jew.
Hashem did His part by coming down to earth to give,
The greatest gift of Torah, which is our guide book for how to live.

Part two, is up to me and you,
We must show our commitment to Hakadosh Baruch Hu.
We give back by using our tremendous power,
To elevate all the physical things that we encounter.

Part one, which is Hashem's revelation, ended with a Shofar blast,
The holiness of the mountain didn't last.
As soon as Matan Torah was done the mountain became ordinary,
Because the holiness was temporary.

However, with regards to part two of a Jew who takes something ordinary,
And uses it for a purpose that is G-dly,
The item is elevated to the realm of holiness permanently,
Forever it remains holy.

In order to highlight the power of a Jew,
And to explain that the act of Matan Torah had parts two,
The Torah first tells us all the things that Hashem instructed us to do,
And only later it tells us about the Yidden's commitment to Hakadosh Baruch Hu.

In Parshas Yisro, Hashem instructed the Yidden on how to prepare for the big day,
Then the Torah describes the revelation of Matan Torah which made their Neshamos fly away.
The laws about a Mizbeach follow immediately,
To all this, the beginning of Parshas Mishpatim is linked strongly.

With the word “and” Parshas Mishpatim does begin,
“And these are the Mishpatim.”
Hashem taught Moshe all the laws which are the Torah's ways,
When Moshe was in heaven for forty nights and days.

At last comes part two, at the end of Parshas Mishpatim,
Where the Torah highlights the part of the Yidden.
Though it seems like it is a repetition,
The focus shifts to the Yidden's dedication.

This section begins with an invitation for elevation,
Hashem says to Moshe, עלה, come up to the top of the mountain.
It describes the beginning of the elevation which is the Yidden's actual preparation,
To all of Hashem's instructions they did listen.

The covenant between the Yidden and Hashem, Moshe wrote and read for them to hear,
“We will do and we will hear!” the Yidden did declare.

It describes the sprinkling of the blood from the sacrifices that the Yidden did bring,
What follows next is Parshas Terumah which is about the Mishkan’s building.

The instruction to build the Mishkan didn't happen,
Until after the golden calf sin,
But the details of the Mishkan are written here,
So that our goal will be clear.

Matan Torah can't be complete without me and you,
We must reveal and elevate the G-dly spark in everything that we do,
Because our goal is to transform this world into a Mishkan - a holy home for Hashem down here,
Which will be complete with the coming of Moshiach when Hashem will be felt everywhere!
