

לחיות את הפרשה LIVING THE PARSHA

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תַּשִּׁים לִפְנֵיהֶם (שמות כא, א)

"These are the laws that you shall place before them" (Shemos 21:1)

משפט נפשו הפרטית

מתן תורה כשם שנאמרו בפרשת משפטים דיני ממונות בין איש לרעהו, כן יש דיני משפטים עם נפשו שלו, עם כוחות נפשו הפרטיים.

ועניינם, כאשר האדם שוקל אם לעשות דבר מה שאינו מחויב לעשותו, עליו לשקול במשקל שקורא לו הרמח"ל - 'משקל החסידות'. ועומק משקל זה, לשקול האם ראוי לעשות דבר זה לפי משקל כוחות נפשו. איזה כח נצרך בנפש לעשות מעשה זה, איזה כח נצרך לחזק בנפשו, איזה כח ינזק ממעשה זה, ואיזה כח הוא יחלש. זהו משקל פנימי ועדין

למעשה

על האדם להיות מודע לכח החזק בנפשו, ולשקול את המעשה שבא לידי, בעיקר האם מחזק את כחו העיקרי או מחלישו. וזהו המשקל היסודי בנפש, וזהו 'שפיטת נפשו'.
כמובן נצרך עוד שיקולים, אולם זהו השיקול העיקרי.
באופן זה האדם נוגע במדרגת 'קוב"ה אוריינתא וישראל חד הוא', זמן מעט זה משפיע על כל היום, אם מעט ואם הרבה, לחוש את קרבתו ית' בתדירות יתירה.

JUDGEMENT OF ONE'S OWN SOUL

Parashas Mishpatim discusses judicial laws, money issues between people. Similarly, each person must also judge himself. This means to judge and to measure his personal characteristics and strengths.

When a person is undecided whether he should do a certain action that he isn't obligated to do, he should weigh the matter on the scale, which the Ramchal calls "Mishkal HaChasidus", the scale of Chasidus. The concept of this scale is to weigh whether he should do this action, based on the strengths of his *nefesh*. Which strength of his *nefesh* will he need to activate to do the deed, and which asset does he need to strengthen in his soul. Which strong point of his soul will be damaged from this deed, and which characteristic will become weak? This is the inner, and delicate scale that he has to weigh and consider

IN PRACTICE

A person has to know the strengths of his *nefesh*, and to measure the deeds that come his way. Primarily, will it strengthen or weaken his primary strength? This is the fundamental weighing of his *nefesh*. This is how he judges himself.

Obviously, there are other considerations to take into account, but this is the primary consideration to weigh.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

JUDGEMENT OF ONE'S OWN SOUL

Parashas Mishpatim discusses judicial law. When there is a money disagreement, and there is uncertainty who receives the money, the judges will weigh and consider every angle, and reach a conclusion according to Torah.

This reminds us of another weighing and judgment that occurs even more often than in the courtrooms. This is the process of weighing and determining whether or not to do a certain deed. The *sefer Mesillas Yesharim* calls these decisions *Mishkal HaChasidus*, the weighing scale of righteousness.

Torah and *mitzvos* obligations are obviously non-negotiable. But there are many deeds that aren't a *mitzvah* or an *aveirah*, and they are up to the person to decide whether to do the deed or to refrain. An example of this might be whether to eat more, or to eat less, whether to be involved in one type of *chesed* or another, which profession to choose, and so on. These issues aren't discussed explicitly in Shulchan Aruch, and it is up to each individual to decide what he should do. How can a person make the wisest decision? It begins when one knows his primary strength. That awareness will help him know what he should do.

PRACTICAL APPLICATION

When a person is uncertain whether to do a certain deed or not, he should (a) know his primary talent and strength that Hashem gave him, which with it he can serve Hashem; (b) and then he should ask himself whether performing this deed will develop or harm his primary strength. That will help him decide.

This is the primary consideration, even though are other considerations to take into account.