

The Power of Charity – Parshat VaYishlach

written by Chaim Kramer
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Charity comes from trust—that a person trusts in God that he will not lose out or lack in any way because of the charity...

We hope that you'll all have a wonderful week.

This week's *parshah*, *VaYishlach*, means "Sent...." HaShem sent us a "wonderful" gift, the corona virus. It was meant as a gift for Esav, but apparently has spread all over the world.

Corona: A respiratory disease. It basically affects the lungs and breathing apparatus of a person.

Corona: A pandemic that shakes the very foundations of civilization. Health, livelihood, trust, social meetings, etc.

What are we to do about it?

Rebbe Nachman taught (*Likutey Moharan* I 225):

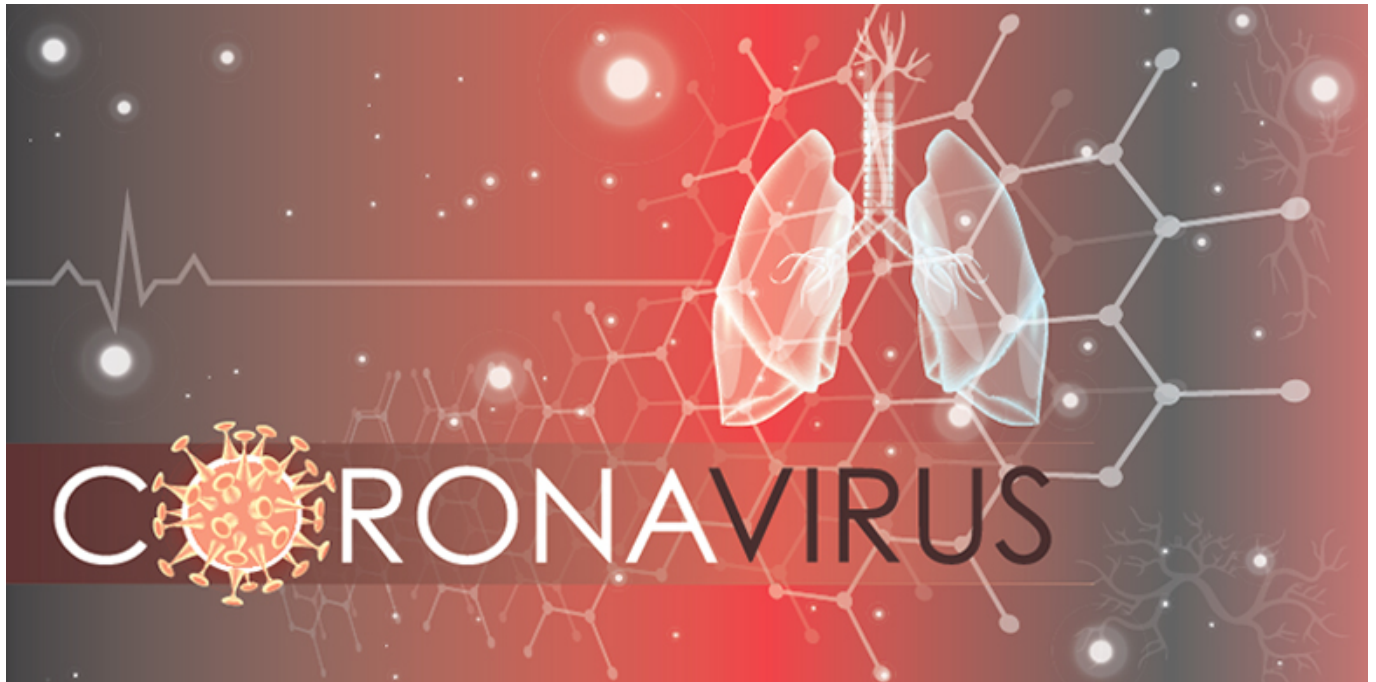
Know! when the lungs are perfect, it causes trust to be perfect. For in the main, trust is perfected by means of the intellect, as it is written, “Everyone’s eyes look to You in hope” (Psalms 145:15). “Eyes” are the aspect of the intellect, as it is written, “The eyes of both of them were opened” (Genesis 3:7); and Rashi comments: This is said with respect to wisdom (loc. cit.).

And intellect primarily depends upon the lungs. The reason is that the intellect depends upon the moisture (fluids) that rises to the brain, this being the oil. The brain itself is the wick, and the soul seated in the brain is the light. Thus it is that the intellect is maintained primarily by the moisture of the body. And the moisture itself depends upon the lungs, as is brought, “If not for the lobes of the lungs fanning the heart, the heart would consume the entire body...” (Tikkuney Zohar #13, p.28a). Thus it is that through the lungs the moisture is maintained and is not dried out by the heart. This maintains the intellect, which is the aspect of a lamp fueled by the moisture. And it is through the intellect that trust is produced (as above). We may conclude, therefore, that the perfection of trust is dependent upon the perfection of the lungs.

Know! when the lungs are perfect, it causes trust to be perfect. For in the main, trust is perfected by means of the intellect, as it is written, “Everyone’s eyes look to You in hope” (Psalms 145:15).

The main difference between man and animal is the articulation of speech. The essential distinction is in the articulation of speech—for animals and birds also have sounds and tones, but they do not have articulation of letters and speech. This is what distinguishes human status—man is able to articulate

speech.



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But to achieve human status one has to give charity, in the aspect of “let us make man” (Genesis 1:26). The Zohar teaches that “making” is charity (Zohar, Introduction, 13b). In other words, it is by means of charity that one achieves the aspect of man, which is the aspect of speech. This is “with your mouth” (Deuteronomy 23:24)—this is charity (Rosh HaShanah 6a). For it is through charity that the mouth—i.e., speech, the aspect of human status... And charity, for the most part, comes about through trust, in the aspect of “Trust in God and do good” (Psalms 37:3).²⁵ For if a person has no trust, he cannot give charity properly, because he will be afraid that he will be lacking that which he gives to charity. Thus, charity comes from trust—that a person trusts in God that he will not lose out or lack in any way because of the charity. For ‘God will bless him on account of this...’ (see Deuteronomy 15:10).²⁶ Thus it is that with trust, which is a product of the intellect, people give charity, which produces speech, perfects the lungs and can save us from corona.

May we be spared and that God send a complete healing to all.
This is the power of charity.