

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Mishpatim 5779

Year 9, #334

שבת מברכין אדר א'

פרשת משפטים תשע"ט

The connection of the Law of the Jewish Slave to the Ten Commandments

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם: כִּי תִקְנֶה עֶבֶד עִבְרִי: (כא-ב)

And these are the ordinances that you shall set before them. Should you buy a Hebrew slave... (21:1-2) The Parsha begins with the laws of the Jewish slave. Rashi explains that this person stole money and didn't have enough money to pay back the victim, so the court sold him into slavery. The holy Chasam Sofer ז"ל asks: why does this mitzvah follow the *Aseres HaDibros*? We would expect that following the great revelation that took place at *Mattan Torah*, the Torah would discuss something like Shabbos, *Tefillin*, *Krias Shma*, or other mitzvos that are "in sync" with the divine and exalted experience of *Mattan Torah*. Why does the Torah begin with the laws related to theft? We may answer this difficulty based on an insight of the Bnei Yissoschor in his sefer *Agra d'Kalah*, in which he explains that the final command of the *Aseres HaDibros*, לֹא תַחְמוֹד, *don't covet*, is a review of the entire Torah, because the purpose of the Torah is to attain *emunah*. When one believes that Hashem gives everyone their just portion, that person won't be jealous of anyone. Based on this insight, we can answer the difficulty of the Chasam Sofer: When a person steals money, that demonstrates his lack of *emunah*. If one had *emunah*, he would realize that whatever is coming to him, Hashem will deliver in full. Now, the Jewish slave lacked *emunah* and stole from someone else. Now, the connection of the last command of *Aseres Hadibros* "don't be jealous," which demonstrates a lack of *emunah* (and Hashem requires that one should attain *emunah*), and the command of the Jewish slave, which is to attain *emunah*. Hence the connection of the two commands. Therefore, this Parsha begins with the law of the Jewish slave. (Yehuda Z. Klitnick)

Don't Descend to the level of a canine

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּ לִי וּבָשָׂר בְּשַׂדֶּה תִּרְפָּה לֹא תֹאכְלוּ לִלְבָב תִּשְׁלֹכֶנּוּ אֹתוֹ: (כב)

And you shall be holy people to Me, and flesh torn in the field you shall not eat; you shall throw it to the dog[s]. (22:30) Dogs get their due as a reward for keeping silent for the Jews during the plague of Bechorim in Egypt. The Midrash Rabbah (31:9) teaches us about dog behavior: If one dog barks, all the others gather and bark also for no purpose; but you must not do so, because you are holy: "You shall be holy men to me." If a person witnesses an assault on another, he is obliged to

intercede to defend the victim, but his motivation must be purely for the sake of rescue. But someone prone to dispute/machlokes will interfere in someone else's struggle, not from a positive motive, but rather in order to fan the flames of machlokes. By so doing, he emulates the dogs, who, when one dog barks, the others copy and amplify his senseless barking, for no reason other than their enjoyment in barking. The Torah warns us; If your aim is to exacerbate a dispute, you are no better than a barking dog. (כתב סופר)

Helping your Enemy Unload His Burdens is an Avenue for Yeshuos.

כִּי־תִרְאֶה חֲמוֹר שֶׁנֶּאֱדָר רִבִּי תַּחַת מִשְׁאוֹ וְהִדְלֹתָ מֵעָלָיו לֹא עֹבֵד תַּעֲשֶׂה עִמּוֹ: (כג ה)

"If you see your enemy's donkey collapsing under its burden, would you refrain from helping it? עֹבֵד תַּעֲשֶׂה עִמּוֹ You shall surely help it." (23:5) Hashem requires of a Yid, that even if the owner of the donkey is his enemy, he shall help him unload his animal. Chazal question: why the duplication of עֹבֵד תַּעֲשֶׂה עִמּוֹ? It can be interpreted as "help, you should help"? The Targum Onkelos translates the words עֹבֵד תַּעֲשֶׂה עִמּוֹ as follows: מִשְׁבֵּק

, תִּשְׁבּוּק מֵאֵן דְּבִלְבָד עָלוּהִי וְתִפְרִיק עִמֵּיהּ: "remove from your heart everything you have against him, and help him unload the donkey." The Bris Menuchah a commentary on the Targum, explains Onkelos's words מִשְׁבֵּק תִּשְׁבּוּק as follows: מִשְׁבֵּק, that if you put aside the negative feelings you have towards your fellow man, תִּשְׁבּוּק, Hashem will remove all sins and all troubles from you. This is the meaning of the words עֹבֵד תַּעֲשֶׂה עִמּוֹ, if you will get rid of your hard feelings, and help your enemy, then תַּעֲשֶׂה עִמּוֹ: Hashem will help you and take away all your heavy burdens, i.e. Illness, shidduchim problems and issues with your children and bring you *yeshuos*. To take this to a deeper level: the Bais Aharon of Karlin (Parshas Vayeira) says that the reason that Avraham was blessed with a son, which contradicted natural law, was that since Avraham served Hashem in an unnatural way, against his nature, שלא בדרך, Hashem gave him *yeshuos* הַמַּבֵּעַ בְּדֶרֶךְ, The same is when you help your enemy unload his donkey, which is against your nature Hashem will help you הַמַּבֵּעַ בְּדֶרֶךְ and deal with you against nature, by providing you with anything you need from Him. Besides, helping your enemy will bring peace between you and him, and Hashem loves peace.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*** In the Zchus of Chesed, a Yid met Eliyahu Hanavi and the leader of the 36 Hidden Tzaddikim ***

Rav Dovid was the Rebbe of Lelov and a talmid of Reb Elimelech of Lizensk. He passed away on 7 Shvat 5577. His son Reb Moshe was his successor, who went on to live in Eretz Yisrael and the Lelov dynasty continued on in Israel and does so until today. Rav Dovid was always busy with tzedaka projects; most of

the money that came to him, he gave away to tzedaka. R' Naftoli a staunch chosid of Reb Dovid, lived a spiritual life and traveled very often to Lelov to get chizuk in Avodas Hashem, from the Rebbe. R' Naftoli resided in Tchenstichov, Poland, and earned a comfortable living from

his mill that produced very fine flour. He had many satisfied customers.

On one of R' Naftoli's trips to Lelov, as soon as he walked into the Rebbe's room, the Rebbe greeted him with a warm "Shalom Aleichem". The Rebbe told R' Naftoli that he had come at the right time, as the Rebbe was in desperate need of 400 rubles, and asked R' Naftoli to help him. R' Naftoli answered the Rebbe: "I make a nice living, but 400 rubles is out of my reach!" The Rebbe interrupted and said: "I didn't mean that you should give me a donation. All I need is a loan that I will b"H repay within 3 months." R' Naftoli felt the urgency of the loan, and answered the Rebbe: "I will get to work on it, but it will take me a few days to arrange the loans from friends and family." The Rebbe thanked him, and R' Naftoli traveled home. He went to his mill and appraised his inventory and machines to see how much they were worth, and when he was comfortable that he was worth at least 400 rubles, he went out and tried to arrange loans for three months. Everyone answered that the maximum time they could agree to was two months. R' Naftoli figured that all he had to worry about was one month, and the accelerated sale of flour would keep his business afloat for one month until the Rebbe would repay him. R' Naftoli arranged the loan of 400 rubles for the Rebbe, and he traveled to Lelov to deliver the sum to the Rebbe, who thanked him and gave him a brocha.

Meanwhile, as time passed R' Naftoli was beginning to worry, as the sale of his flour was very slow, and the time to pay his loan was approaching, and he would still need to wait a month for the Rebbe to pay him! He discussed the problem with friends, who advised him to travel to Warsaw and use the business as collateral for a loan until the Rebbe would pay. R' Naftoli figured that it would take a long time to get the loan from the bank, as the bankers would have to travel to Tchenstichov and appraise everything. Others suggested that he announce a one-day clearance on his flour and raise cash! R' Naftoli was worried that at a sale, people would make very low offers and that even if he sold all his flour, he would not raise enough money. The day to repay approached and R' Naftoli made a sign announcing the big sale. That night, R' Naftoli took his Tehillim and prayed that Hashem should help him sell his flour and raise enough to repay the 400 rubles.

In the morning after davening, R' Naftoli was walking home, when a caravan of fancy wagons drove by. One driver asked him where could they purchase flour in town? R' Naftoli felt that the yeshuah was close, and answered that he had a mill down the road. The driver asked him to come into the wagon and show him where the mill was located.

When the caravan arrived at the mill, a young Poritz came out of the wagon and asked R' Naftoli: "how many sacks of

flour do you have?" R' Naftoli made a fast calculation, and answered that he had 200 sacks for 400 rubles. The Poritz asked to see the merchandise, and when R' Naftoli showed him the flour, it was to his liking, and he agreed to take the 200 sacks of flour. The Poritz had his servants load the sacks onto the wagons, and thanked R' Naftoli. However, in the commotion, R' Naftoli forgot to ask the Poritz for money, and now he was doomed! R' Naftoli decided to run after the Poritz, but as he came out of the door of the mill, he stumbled upon a package. When he opened it, he saw a large number of rubles inside. R' Naftoli began to count and saw that there were more than 400 rubles inside. R' Naftoli thanked Hashem. That day he paid his friends, and he sighed with relief. With the extra amount of money, R' Naftoli was able to restock his merchandise and he now had enough money upon which to survive.

At the end of three months, the Lelover Rebbe summoned R' Naftoli to come and receive the 400 rubles that he had lent the Rebbe. When R' Naftoli came to the Rebbe, he refused to take the money. He told the Rebbe the story of the Poritz. The Rebbe asked: "Did you at least give him Shalom?" R' Naftoli now understood that he had been repaid through Eliyohu Hanovi! The Rebbe continued: I will have to repay you for your kindness. The Rebbe went to his closet and took out a large piece of linen. He told R' Naftoli to travel to a certain town, meet the tailor, and tell him that Dovid from Lelov had sent him with instructions, that he should sew for R' Naftoli pants that he should wear, and be sure that he be buried with those pants and he would see to it that the pants would guard him on this world and in the world to come! R' Naftoli said goodbye to the Rebbe and traveled to the tailor, who sewed for R' Naftoli the pants.

In the meantime, Reb Dovid was niftar. His son Reb Moshe didn't want to take over the reins of being a Rebbe. R' Naftoli decided to look for a new Rebbe to get his Chizuk. He traveled to Rav Mordechai, the Magid of Tchernobil. The Magid asked R' Naftoli had they ever met? R' Naftoli answered: "no!" The Magid stated: "When you were at the tailor, I was there too. I will tell you a secret: that tailor is the leader of the 36 hidden Tzaddikim ל"י צדיקים. You had the zchus to meet him." The Magid gave R' Naftoli words of Chizuk, but requested that he continue to be a chosid of Reb Moshe, even though the latter did not want to be a Rebbe. R' Naftoli understood that in the zchus of lending the Rebbe 400 rubles, he merited to meet Eliyahu Hanavi, and in the merit of forgiving the loan to the Rebbe he had been zoche to meet the head of the ל"י צדיקים. R' Naftoli wore the pants, and was buried with them, and Reb Dovid of Lelov took good care of him in both worlds. משנכנס אדר מרבין בשמחה

The place to buy that unique gift. A rare sefer, a letter from a Rav or Rebbe.

A publication of Seforim World. 1000's of seforim: new, old and out of print, and Rabbinical Letters for sale. As a new service, we will accept, upon examination, your used seforim and English books. 4403 16th Ave. Brooklyn N.Y. 11204 U.S.A. www.seforimworld.com or pardesyehuda1@gmail.com 718 438 8414 718 633 5500 Hours are Sun. -

Thurs. 11:30 - 7:30 pm, Fri till 1:30 pm **Many letters for sale.** For sale: 5 volumes of Mishna Brura -with Muggah- plus an Ahavas Chesed -2 Muggah's- A Mishna Lemelech which the Maharal Diskin gave as a present, A Gemora signed by the Peleh Yoetz Reb Eliezer Papo, A Letter from Reb Chaim Ozer to Rav Herzog to help the Jews of Ireland, A nice letter from the Kovna Rav, the Dvar Avraham, and another Rav in Kovna Rav Chazkel Levenshtein

We sell Silver coins for Pidyon Haben, as well as all coin holder