

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

פרשת משפטים תשע"ח שנת מברכין אדר שנת שקלים Parshas Mishpatim 5778 year 8 #326

Divine ordinance precedes personal wants

ואלה המשפטים אשר תשים לפניהם: (כא א)
 And these are the ordinances that you shall place before them. (21:1) What is the implication of the phrase that you shall set before them? Would it not be suffice to simply state: **ואלה המשפטים** And these are the ordinances, then continue on, **כִּי תִקְנֶה עֶבֶד עִבְרִי** Should you buy a Hebrew slave? The answer can be that Klal Yisrael are governed by the Halacha which are Divine ordinances. It is a man's obligation to set **לפניהם** Divine ordinances, before himself, his personal wants. He must set aside his own person or his **גשמייות** for the sake of these Divine ordinances and even give up his life for them if necessary. He must view Hashem's ordinances as taking precedence over his own life. [We recite this every day in Krias Shema: **וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם** and to serve Hashem with all your heart and with all your soul. The Gemarra Berachos states **ובכל נפשך** and to serve Hashem with all your heart and with all your soul. The Gemarra Berachos states **אפילו הוא נוטל את נפשך**. YZK] (Kol Simcha Parshischa)

The Rabbinical Judge shall show how he came to the verdict

ואלה המשפטים אשר תשים לפניהם: (כא א)
 And these are the ordinances that you shall place before them. (21:1) Rashi teaches that Hashem told Moshe Rabbeinu, "It should not occur to you to say, 'I shall teach them the chapter and the law two or three times, until it is set in order in their mouths according to its format, but I shall not trouble myself to make them understand the reasons of the matter and its explanation.' Therefore it says, 'that you shall place it before them - like a table that is set and prepared to be eaten from, placed before a person.' To elaborate on this: Hashem is educating the Rabbinical Judges who will have to mediate at Din Torah's and come to a conclusion and as so one of the parties will be obligated to pay or be prosecuted. The Rabbanim might want to refrain from giving their verdict in fear of gaining an enemy. Hashem has the solution in this verse. The Dayan or Rav should show the parties clearly in the sefer or sefore how the verdict was deduced. Hence the parties will accept the verdict with dignity. Many Rabbanim follow this practice when responding with an Halachic ruling. (Yehuda Z. Klitnick)

Do not embarrass the recipient of Charity

אם יקרה | תלוה את עמי את העני עמך לא תהיה לו כנשד: (כב כד)

When you lend money to My people, to the poor person with you, you shall not behave toward him as a lender; (22: 24) What is the meaning you shall not behave toward him as a lender? The answer is that one can lend money to a needy person and do it while respecting the poor man's dignity, or he can lend it in such a condescending way that it causes the borrower much shame. The Torah is obligating the lender that when lending money to a fellow Jew "one entitled to be considered **עמך**" one must make sure the needy person can look you in the face without feeling shame. (Ksav Sofer)

An addition to the above Do not embarrass the recipient of Charity
 We can extend this insight to explain the intention of the verse in Tehilim 11:7 **כִּי צַדִּיק ה' צְדָקוֹת אֱהָב יֵשֶׁר יִחַזְנוּ פְּנֵימוֹ: For Hashem is righteous, He loves righteousness; the upright shall behold His face.** The face of a person is also connected with righteousness. How? Hashem loves Tzedaka that is given when the recipient can look the donor straight in the face, without shame or embarrassment **יֵשֶׁר יִחַזְנוּ פְּנֵימוֹ: (Rabbi Yechezkeil of Kuzmir, Likutei Oros)**

Connection and difference on lending and Charity

אם יקרה | תלוה את עמי את העני עמך: (כב כד)
 When you lend money to My people, to the poor person with you, (22: 24) The Mefarshim ask a powerful question. This verse is evidently talking abot two topics. The beginning of the verse is talking about **תלוה את עמי** One is lending money. The latter part is talking about **את העני עמך** giving charity to a poor person. Why does the Torah combine both Halachos in one Posuk? Reb Yonoson Eibishitz answers a beautiful insight. There is a big difference how to act when you lend someone money and when you give charity. The gemarra Baba Metzia 75b states: There are three who cry out and are not answered, as they are responsible for their own troubles. And they are: One who has money and lends it not in the presence of witnesses. Yet when giving charity, Shlomo Hamelech states **מִתֵּן בְּסֵתֶר יִבְּרָה אָף (משלי כא יד) in Mishlei 21:14 A gift in secret pacifies anger [The wrath of Hashem]** therefore the Posuk is coming to differentiate between the two . The posuk states **אם יקרה | תלוה את עמי**
 When you lend money to My people, meaning that people should witness the transaction. However **את העני עמך to the poor person with you**, meaning the charity should be in secret between you and the recipient. (Midrash Yonoson)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****Reb Hersh of Alik makes an Interesting shidduch*****

Harav Hatzadik Reb Hersh Leib from Alik had a chosid who lived in dire poverty, dressed in tatters and was thin as a rail. His wife passed away right after their wedding. As a pauper,

it was difficult for him to find a shidduch. He always begged the Rebbe to intercede for him for a shidduch, until finally the day came when the Rebbe had a suggestion. "There is a village not far from here that is owned by a very rich Yid who is a Talmid Chacham, as you are, and he has an eligible and fine daughter who I think would be a good match for you!" The chosid chuckled skeptically in his heart, but being a firm believer in his Rebbe's wisdom, he said, "Of course Rebbe, I will go to that village immediately and see what happens."

When the chosid came to the village he came across a most beautiful palace surrounded by a high wall, which made it difficult to gain access. The Yid didn't despair and surveyed the wall until he found an opening small enough for his skinny frame to squeeze through. He managed to get inside. He was very hungry and the smell of cooking from the kitchen enticed him to beg for some food. When he entered the kitchen to ask for some leftover food the servants, who were Jewish, pitied him and gave him some scraps to eat. Meanwhile, they thought that this person must be a meshugana, and decided to have some fun with him. They engaged him in conversation. They asked if he was married and he answered that he was once married but had lost his wife. They asked him, "Would you like to marry the daughter of our master?" The chosid, who knew what his Rebbe had predicted, played along with them and answered "Of course!" Now they saw that he really was meshuga and they called over the daughter of the house and told her "let's have a mock chupah, just for fun!" The chosid asked the girl to give him her gold ring. They put together a minyan and erected a chupah. The chosid gave the girl the ring according to Halacha and the Sheva Brochos were duly recited.

After a brief meal, everyone departed to go to rest and the chosid wanted to enter the house but the servants told him rudely to go home; the whole escapade was only a joke or so they thought. The chosid insisted this was not a joke. There had been a chupa and Sheva Brochos and the young lady was now his lawfully-wedded wife. He stood his ground. The servants had no choice but to expel him gruffly from the compound.

The rich owner of the village, the master of the house, conducted most of his business away from home, so all this time the father of the girl had not been at home. When the rich owner returned, he saw the chosid lying outside of the gate and asked him who he was. He answered "Shalom Aleichem, my new father-in-law." The rich Yid also thought he was meshuga, so he left him there. However, when he entered the Palace he asked his servants what had happened in his absence? They told him all the events of the night. The

owner, who was a Talmid Chacham, realized to his chagrin that according to Halachah the man was indeed actually married to his daughter! He sent for the chosid to come to him and begged the chosid to give a *get* quietly. If he did so, he would give him a nice amount of money in return.

The chosid answered, "I am a chosid of Reb Hersh Leib of Alik. I will not do anything without his advice." The rich man saw he had no choice, so he agreed to go in the morning to the Rebbe. The rich Yid poured out his heart to the Rebbe and begged him to order a *get* on the spot. Reb Hersh Leib said to the owner, I won't consent to a *get* now. I want you to give my chosid 3,000 Rendlich, and come back in 12 months time and I will write a *get* at that time." The Yid had no choice but to agree. Meanwhile the Rebbe gave the chosid some of the money to purchase new clothing, fit for an aristocrat. He also told his Rebbetzin to buy good food and the finest meat and have the chosid feed himself well. The chosid followed the Rebbe's advice to a "T" and as time passed, he put on weight and began to look like a rich aristocrat.

Meanwhile the rich Yid waited impatiently for the 12 months to pass, so that his daughter would be free to pursue a "real" shidduch. When the time came, the rich Yid and his daughter came to the Rebbe to receive the *get*. When they arrived they asked the Rebbe "Where is your chosid?" The Rav pointed to the chosid, whose appearance was now that of a rich aristocrat. "Now you see that he is clothed as a rich man," said the Rebbe. He asked the Yid, "If you had known that the man who married your daughter was a Talmid Chocham and a true Tzaddik, would you not have agreed to the match? I urge you to discuss any aspect of Torah with this gentleman and you will see for yourself what a gem he is." The Rebbe added tantalizingly, "If you agree to take him as your son-in-law, I promise that the couple will have children who will be Gedolei Yisroel!" The rich Yid asked his daughter if she agreed to the situation and she answered with a loud "Yes, of course, Tatteh leben." The Yid took the chosid aside and delved into a deep discussion in Torah topics and was flabbergasted at the knowledge the chosid displayed. He also saw his sweet Middos, his eidelkeit, and his deep intelligence. The Yid and his daughter returned to the Rebbe and told him enthusiastically that they wanted to accept the chosid into their family. The Yid, however, requested from the Rebbe that since he was the main Mechuten who put together this remarkable shidduch, he attend a big wedding celebration for the couple. The Rebbe did so. The couple were Zocha to children Gedolei Yisroel. This story was retold many times by the Rebbe himself.

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