

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

פרשת משפטים תשפ"א שנת ר"ח שנת שקלים Parshas Mishpatim 5781 Year 11, #427

## Connection and difference of lending and giving Charity

אם בָּכַף תִּלְוֶה אֶת עַמִּי אֶת הָעֲנִי עִמָּךְ: (כב ד)

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 about two topics. The beginning of the verse is talking about אם בָּכַף תִּלְוֶה אֶת עַמִּי One is lending money. The latter part is talking about אֶת הָעֲנִי עִמָּךְ, 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 on how to act when you lend someone money, and when you give someone 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. One of them is: One who has money and lends it to another not in the presence of witnesses, as the borrower can easily deny that there was a loan, and since there is no proof, the money would be lost. Yet when giving charity, Shlomo Hamelech states מִתְּנוּ בְּסֵתֶר אֶת הַצְּדָקָה אֲנִי (משלי כא ד) A gift in secret pacifies anger [The wrath of Hashem] (Mishlei 21:14). Therefore the Posuk is coming to differentiate between the two acts. The posuk starts with the act of אם בָּכַף תִּלְוֶה When you lend money then "אֶת עַמִּי" to My people, meaning that people should witness the transaction. However, אֶת הָעֲנִי, when you give charity to the poor person, then עִמָּךְ, with you, meaning the charity should be in secret between you and the recipient. This is the two points that the Torah is teaching us. (Midrash Yonoson)

## The purpose of the three festivals

שָׁלֹשׁ רִגְלִים תִּהְיֶה לִּי בַשָּׁנָה: (כג ד)

"Three festivals you shall celebrate for Me each year." (23:14) The three festivals are laid out in the Psukim תִּהְיֶה the festival of unleavened bread, תִּהְיֶה הַקֹּצֵר And the

festival of the harvest: That is the feast of Shavuoth, and תִּהְיֶה הָאֶסָּף is the festival of Succos. Hashem commands Klal Yisrael that they shall not appear before Me empty-handed: When you come to appear before Me on the festivals, bring Me burnt offerings. Rabbeinu Bachya explains the word Three festivals – The word actually used in the verse is רִגְלִים "regalim," which typically means "feet," as opposed to festivals or occasions. Why was the less conventional term chosen in this case? To teach us that one should not ascend to Jerusalem on horseback or in a wagon. Rather, it is a special mitzvah to ascend using his feet and walking. For this reason, one who lacks two feet is not obligated in the mitzvah. Rabbi Yosef Bechor Shor, from the Rishonim, points out that these three time periods are usually joyous periods even without the addition of a formal holiday, for Passover is a time when we commemorate our freedom, Shavuos heralds the beginning of the crop harvest, and Succos marks the time when we gather in the harvested crop. All of these are inherently joyous occasions. A Jew however, understands that as a loyal and devoted servant of the Almighty, he must utilize joyous occasions to intensify and deepen his relationship with Hashem by including Him in his joy. Therefore, we ascend to the Holy Temple to celebrate with Hashem just as one invites his closest friends and relatives to celebrate the most joyous occasions of his life. According to these commentaries it is understood why the verse states שָׁלֹשׁ רִגְלִים תִּהְיֶה לִי בַשָּׁנָה Three festivals you shall celebrate for Me each year, and it doesn't state simply שָׁלֹשׁ רִגְלִים תִּהְיֶה Three festivals you shall celebrate! For Hashem wants us to have Him in mind when we celebrate, and not simply our interests. The Gemarra Pesachim 68b, states that the Yom Tov should be celebrated הַצֵּי לַיהוָה הַצֵּי לַיהוָה half for Hashem and half for you. (Yehuda Z. Klitnick)

## STORY OF THE WEEK (By Yehuda Z. Klitnick) (Revised and edited by David Pinchas Rose)

### The Holy Divrei Chaim locates a lost husband, and returns him to Shabbos observance

Reb Dovid Leib Tzinz from Bikovsk related how a certain Shlomo Kleingut was the proprietor of a kretschma in Sanz where many of those visiting the holy Divrei Chaim, Rav Chaim Halberstam ztzvk"l would lodge. A man from Germany once arrived and ordered a drink. Reb Shlomo the innkeeper struck up a conversation with him and asked how it was that a German Yid sought to meet with the Divrei Chaim, since visitors from Germany were not at all common. The man related this amazing personal story.

"I hail from Vienna and it is true that I am no Sanzer chosid. But listen to my story. After I got married, I found my niche

in the lumber industry, for which I needed ready access to good stocks of quality trees. My business was located near the famous "Kaiser's Forest" -- a private reserve open to select people with the right connections (noblemen, government ministers and favourites of the Kaiser.) I became friendly with one such nobleman, who arranged access for me. We had this arrangement: I would lay out money in advance for the bootlegged lumber trees. Then I would have to cut them down myself, with great exertion, get them to the sawmill, and then wait for payment for the lumber from my black market customers. All in all, this

scheme yielded only a very meagre livelihood. My relationship with the man developed to the point that my contact allowed me to acquire trees on credit, payment due in one year. This was not actually legal. With terms like that, I started doing some serious trading, based on the current cash flow from buyers. To make a long story short, I emerged as one of the leading lumber merchants in the Empire, becoming quite wealthy in the process. But there was a dark side. I yielded to the Yetzeer Hara and cut corners on my Shabbos observance. I started by just signing some papers thinking, "It's just a little drop of ink, and not any hard work to sign a paper. What could it hurt?" That started a downhill slide until I became totally mechalel Shabbos. Nothing is a coincidence. It was exactly at that time that my competitors conspired against me and lodged a complaint with the authorities that I was swindling customers. This was totally false. I may have dealt on the black market, but I never cheated anyone out of even a penny. That same night a band of soldiers grabbed me and threw me into a dark dungeon to await trial. I had no way of informing my wife, who became sick with worry. She ran frantically to one after the other of the noblemen with whom she knew I was in business. No one was able to tell her my fate. And this desperate situation dragged on for four months.

One day my loyal wife heard that in Sanz there was a famous rabbi who often helped agunos (abandoned wives) locate their lost husbands, for proper disposition of their marriage. She took the first train to Sanz and made her way to the Rebbe's receiving room. The gabbai wrote out the customary kvittel for her, and she tearfully described her bitter plight to the Rebbe. The Rebbe looked deeply into the kvittel and spoke these words: "Go find your husband and tell him that if he promises never to desecrate Shabbos again, he will be released from prison and will return home a free man." My wife was confused, and redoubled her anguished cries. "How can I give him the Rebbe's message if I don't know where he is?" The response: "Travel back to Vienna, Hashem will send your salvation while you're still on the way!"

My wife has great faith in tzadikim, and headed for the

train station where, unlike her usual custom, she bought a ticket in first class. On board, she was seated near a party of high-ranking noblemen from Vienna. Pained by her tragic situation, she broke down into uncontrollable sobbing. One of the men took pity on her and offered to help if he could. "My husband disappeared without a trace four months ago. People tell me he is in prison somewhere, but no one seems to know just where. I am at the end of my rope." This man was a heaven-sent passenger on that very train. "I happen to be the Superintendent of the Central Prison in Vienna, and now that I hear your husband's name, I can tell you he has been awaiting trial in my facility." My loyal wife protested, "My husband is no criminal. He has swindled no one and these are just trumped-up charges that his competitors concocted to drive him out of business." The man replied, "Lady, I wish I could help you. But the law is the law, and he has to stay locked up until his trial. There's nothing I can do." "Look. I'm only asking for one thing," she said. "Let me at least visit my husband for a short while so that I can have a heart-to-heart talk with him." "Said and done. That should be no problem. Meet me at the warden's office tomorrow at noon." The Superintendent was good to his word and brought my wife to my cell. The joy on her face from just knowing my whereabouts was palpable. She told me of that Sanzer Rov's promise that I would be set free if I accepted uncompromising shmiras shabbos. I failed to understand how any person could make a promise like that, since it would have to come from the Higher Realms. But despite my skepticism, I agreed never to desecrate Shabbos again. The woman returned to the Sanzer Rov and told him of my resolve. The Rebbe had this to say: "Go back home and you'll find your husband waiting for you!" And so it was. When she entered our house and saw me, naturally she wanted to know my story. That Superintendent continued delving into my case and saw that the charges against me didn't have a leg to stand on. On his own authority, he took the indictment sheet and tore it to pieces before my eyes and sent me home, saying "Get yourself home; you're free and clear and the charges are dropped." I happily became Shomer Shabbos again and my business prospered. I recognized what the Sanzer Tzaddik accomplished on my behalf, as a shaliach of Hashem. So here I am to express my gratitude to him. Now you understand what I'm doing here in Sanz. How much do I owe you for the drink?" (מקור חיים בילגורייא תרע"ב)

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