

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת כי תצא תשפ"ה

## *Hashem helps you overcome the Yetzer Hara only when you help along.*

לֹא תִרְאֶה אֶת הַמֹּרֶד אֲחִיךָ אוֹ שׂוֹרֵי גִפְלִים בְּדֶרֶךְ וְהִתְעַלְמָת מֵהֶם הֲקֵם תִּקְוֶה עִמּוֹ: (כב ד)

You shall not see your brother's donkey or his ox fallen under its load on the road, and ignore them. Rather, you shall pick up the load with him. (23:5) The Torah is commanding that you must help him load the donkey. The verse uses a doubling language of הֲקֵם תִּקְוֶה עִמּוֹ when it should have been suffice to say הֲקֵם תִּקְוֶה which brings us to another Posuk later on (Devorim 23:5) כִּי תִרְאֶה הַמֹּרֶד שְׂנֵאָתְךָ רֹבֵץ תַּחַת מִשְׁאֹו וְהִדְלִתָּ מֵעָלָיו לֹא עֲזֹב תִּעְזֹב עִמּוֹ: If you see your enemy's donkey lying under its burden would you refrain from helping him? You shall surely help along with him. Here too, the verse uses a double language עֲזֹב, עֲזֹב תִּעְזֹב עִמּוֹ You shall surely help along with him to unload the burden. Rashi explains You shall pick up the load. This is the obligation of טַעֲנִינָה, "loading," [i.e.,] to load up a burden that has fallen off the animal, as opposed to פְּרִיקָה, "unloading" a burden too heavy for the animal, Devorim 23:5. We are commanded to help the owner of the donkey to help reload the burden and to unload the burden from the animal.

By both Mitzvohs we find the doubling language, and this brings us to the Gemara Bava Metzta 32a פֶּרֶק וְטָעַן, פֶּרֶק וְטָעַן, אֶפְיָלוּ אַרְבָּעָה וְחִמְיָשָׁה פְּעָמִים חֵיב, שְׂנֵאָמֶר "עֲזֹב תִּעְזֹב". If one unloaded a burden from an animal collapsing under its weight and then later loaded it onto the animal, and later unloaded and loaded it again, even if this scenario repeats itself four or five times, he is obligated to continue unloading and loading, as it is stated: "If you see the donkey of him that hates you collapsed under its burden, you shall forgo passing him by; you shall release it עֲזֹב עִמּוֹ with him". It is derived from the verse that one is obligated to perform the action as needed, even several times.

Even though the Gemara is teaching this obligation by unloading an animal. The commentaries connect this obligation to loading the animal, since one might argue that it is easier to unload a burden, therefore, you must do it multiple times, whereas by uploading a burden which is more difficult, one would think that one time is enough. Therefore, the verse uses a double language, הֲקֵם תִּקְוֶה עִמּוֹ: you shall pick up the load with him, requiring the same Halacha by uploading a burden many times as necessary.

In essence our Posuk is discussing when you see the animal of your brother or friend. Yet the Posuk of

unloading is discussing the animal of your enemy, both commandments are required by your brother as well as your enemy. The Torah is urging another act, that when it comes to a Mitzvah, you must push aside all conflicting interests, and do the Mitzvah full hearted, just as you would do it whole hearted to your brother's animal. This answers the double language of הֲקֵם תִּקְוֶה and "עֲזֹב תִּעְזֹב".

However, there is still a difficult, why does the Posuk have to add the words עִמּוֹ with him, by both Mitzvohs? The answer is brought further in the Gemara לוֹ, הֲלֹךְ וְיָשָׁב לוֹ, וְאָמַר: "הוֹאִיל וְעָלִיד מִצְוָה, אִם רְצוֹנְךָ לְפָרוֹק פָּרוֹק" פְּטוֹר, שְׂנֵאָמֶר: "עִמּוֹ". If the owner went, and sat, and said to a passerby: Since there is a Mitzvah incumbent upon you to unload the burden, if it is your wish to unload the burden, unload it, in such a case the passerby is exempt, as it is stated: "עִמּוֹ" "You shall release it with him," with the owner of the animal.

Here again, the same follows by the Mitzvah of uploading the animal, and the owner said to a passerby: Since there is a Mitzvah incumbent upon you to upload the burden, if it is your wish to upload the burden, unload it, in such a case the passerby is exempt.

The heilige Rebbe of Kotzk builds on this insight connecting it to fighting the Yetzer Hara. The Gemara Sukka 52b states R' Shimon ben Lakish said: A person's evil inclination overcomes him each day and seeks to kill him, as it stated: "The wicked watches the righteous and seeks to kill him" (Psalms 37:32); the wicked here is referring to the wickedness inside one's heart. And if not for Hashem, Who assists him with the good inclination, he would not overcome it, as it is stated: "ה' לֹא יַעֲזֹבֵנוּ"

"The Lord will not leave him in his hand, nor suffer him to be condemned when he is judged" (Tehilim 37:33).

Here to is the requirement of עִמּוֹ with him, referring to Hashem. The only way Hashem would assist you in overcoming the Yetzer Hara, is when you are With Him. This means, that you too are working to overcome the Yetzer, only then are you With Him, and Hashem will help you overcome the evil inclination. The Gemara Yoma 38b says; בֵּא לְטַהֵר מִסִּיעֵין אוֹתוֹ If one comes to purify, Hashem assists him. It all depends on you doing team work with Hashem. (Yehuda Z. Klitnick)

## STORY OF THE WEEK (By Yehuda Z. Klitnick)

\*\*\* The unity of friends amazed the Rebbe of Bardichev and delivered a load of baggage to a Chosid \*\*\*

The heilige tzaddik Rebbe Levi Yitzchak of Bardichev had a loyal Chosid, a young man named R' David, who fell seriously ill that he was unable to do visit the tzaddik to receive a blessing for a Refuah. His friends, also devoted Chassidim of the Rebbe, had formed a strong bond between them, and decided that they would seek a remedy for his health. They agreed to travel to Bardichev to find salvation by the Rebbe. Upon arrival in Bardichev, they shared the purpose of their coming with the tzaddik, who listened intently and felt very sorrowful. After a few moments of thought, the Rebbe expressed that they should convey to R' David a blessing for his healing. The Rebbe then instructed them to return home and share his exact words with him.

Upon their returning, R' David was gratified to see his friends, and inquired whether the Rebbe promised that he be healed or merely offered a blessing. They answered that he only provided a blessing! R' David encouraged them to return to Bardichev to ask the Rebbe to grant him a complete healing, rather than just a blessing. The Chassidim were convinced that their Rebbe had this capability, they willingly returned to Bardichev, and requested the Rebbe to grant a cure for their friend R' David; After a few moments of thought however, the Rebbe did not deliver a promise that he be healed, and again only gave a blessing for a complete healing.

R' David remained uneasy to only receive a blessing and called for them to come again. This episode occurred three times, each time they came to the Rebbe, he only gave a blessing. R' David didn't lose his calm and begged his friends to try just one more time, and they obliged. This time it was a different scenario. The Rebbe didn't hesitate, on the contrary he instructed them to go to R' David and communicate that he would be healthy and strong, have a good livelihood, a son will be born to him, and he would find suitable matches for all his children. The Rebbe bid them to depart *Lechaim U'Lshalom*.

The Chassidim finally felt joy that the Rebbe had offered a promise! They noted the precise moment the Rebbe stated his holy words. Upon their return, they found R' David feeling somewhat better, already lying in bed. When R' David heard the tzaddik's words, he felt happiness and renewed hope that he would soon recover, and they inquired when his improvement began, discovering it coincided the precise moment with the

Rebbe's conversation. Thus, day by day, he grew stronger until he was able to rise from the bed and walk.

One day he told his wife he wants to visit the neighbors to request some food, and he went to a neighbor who, elated upon seeing him healthy, received him warmly and provided ample food for the whole household. The following day, he did the same thing, but to his astonishment, just before arriving at his friend's house, a young man approached him, expressing a desire to sell him a fox hide at a good price. R' David, knowledgeable in this area, recognized that he could profit from it. He instead asked his friend for a loan to purchase the fox hide. The friend was more than glad to help. R' David sold the hide, and earned a significant profit.

R' David had already gathered enough funds to purchase food and settle the loan for fox hide, so he pursued additional business ventures until he became quite wealthy, which allowed him to find suitable matches for them. That same year, a son was born to him. Once R. David had fully recovered, he visited the Rebbe to express his gratitude, who was delighted to see him. R. David humbly inquired the connection of being blessed with a prosperous livelihood and a son, with regaining his health! The Rebbe smiled and explained: When your loyal friends first came to seek a remedy, their comradeships brought me great joy, yet there was no cure available. I approached the angel of livelihood on your behalf, and he consented due to their unity. The second time they came, I still found no cure, so I went to the angel of children and secured a son for you. On the third visit, without observing any cure, I appealed to the angel of matches, and they secured shidduchim for your daughters. Now I had three angelic endorsements. I cared for your need for livelihood, a son, and matchmaking, yet there was no cure available for you!

But everything changed when your friends sought me out for the fourth time. This created immense joy in heaven, that ascended to the highest level. Such a bond of unity without boundaries was rare! Seeing this, I already had three angelic signatures in hand—livelihood, a male child, and proper matches—I approached the angel of life, presenting the signatures, and asserted that he too must sign for life, as provisions and support are granted to the living, and he agreed. Thus, I could assure you of life as a reward for the unity among your devoted companions.

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