



Breslov Research Institute



Dvar Torah for Parshat Mishpatim Based on Likutey Halakhot

When *taLVeh* (you lend) money *et ami* (to My people)... (Exodus 22:24).

Colors, like everything else, are creations of God. Rebbe Nachman, based on the holy Zohar, teaches that the colors of money—gold, silver and copper—shine Divinely when a Jew uses his money properly, particularly when he gives it to charity. This is so because the recipient is picked up (spiritually as well as materially) by having received the gift.

Reb Noson reminds us of our Sages' teaching that lending money is even greater than giving charity (Sukkah 49b). This is in part due to the fact that a loan to establish one's livelihood allows the borrower to become self-sufficient, the highest form of charity. When the borrower does, God willing, become self-sufficient, the colors of his money shine Divinely when he repays the loan. Thus a richer, more beautiful brilliance comes about from borrower and lender shining to one another.

This, Reb Noson writes, is why a borrower and lender are called in Hebrew *maLVeh* and *LoVeh*—because they join and accompany (*LiVuy*) one another in their spiritual growth. (Based on this we can perhaps offer a Chassidic reading to *et ami*; When you lend money *at imi*—you, the lender, are with Me.)

We know all too well that money usually divides people; let's be more careful to observe the monetary laws, which are meant to draw us together.

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