

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Reah 5780

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שבת מברכין אלול

פ' ראה תש"פ

**All the money in the world belongs to Hashem**

כִּי יִהְיֶה בְּךָ אֶבְיֹן מֵאַחַד אֶחָיֶךָ: (טו ח)

*If there will be among you a needy person, from one of your brothers (15:8) נָתַתָּן תִּתֵּן לוֹ וְלֹא יִגְעַע לְבַבְךָ בְּתַתֶּנּוּ לוֹ כִּי בְגִלְלֵי הַדָּבָר הַזֶּה*

*You shall surely give him, and your heart shall not be grieved when you give to him; for because of this thing Hashem will bless you in all your work and in all your endeavors.(15:10) Here the Torah is explaining to Klal Yisrael the method of giving Tzedakah:*

When the needy person comes for Tzedakah, you must give him and your heart shall not grieve when you give him. The Mefarshim ask; why does the verse have to repeat the word נָתַתָּן

and תִּתֵּן "to him", when the Parsha is discussing giving to "him", the needy person, it would be suffice to state נָתַתָּן תִּתֵּן לוֹ וְלֹא יִגְעַע לְבַבְךָ בְּתַתֶּנּוּ לוֹ? The answer to this is based on another *"Speak to the children of Israel, and have them take for Me an offering; (Shemos 25:2). Rashi explains the word "לי" take for "Me", when it could have stated וְיִקְחוּ לִי תְרוּמָה*

*Rashi answers that the terumah had to be: "לי לשמי" dedicated to My name. The Alsheich Hakadosh says a beautiful insight on the Posuk; What does "dedicated to My name" mean? The answer is, that when a person gives Tzedakah, either through pity on the poor person, or to find favor in people's eyes, this is not Tzedakah. The reason for this; it states in (Chagai 2:8) לִי הַכֶּסֶף וְלִי הַזָּהָב וְלִי הַנָּחַל*

*The silver is Mine, and the gold is Mine, says Hashem. Says the Alsheich, All the money in the world belongs to Hashem, and when a person gives Tzedakah for personal reasons, he is giving away the money that still belongs to Hashem. he is solely a messenger delivering the money that belongs to Hashem, and delivers it to the needy person. For this there is no reward for Tzedakah! but, when the person gives Tzedakah: "לי לשמי" dedicated to My name, then this causes that Hashem bestows that money to the donor, and now he gives his own money, and he would get his reward. Based on this Alsheich, we can understand our Posuk. *You shall surely give "him", and it means "Him", for the sake of Hashem.**

Then it states *your heart shall not be grieved when you give to "him", "Him" for the sake of Hashem,* which means it should not be your intention to give for your own sake and grieve that you must give only for the sake of Hashem! Therefore, the Torah promises if the Taedakah is for the sake of Hashem, *לִי בְגִלְלֵי הַדָּבָר הַזֶּה יִבְרַכְךָ ה' אֱלֹהֶיךָ בְּכָל מַעֲשֶׂיךָ, וּבְכָל מְשַׁלְּחֵי יָדְךָ for because of this thing Hashem will bless you in all your work and in all your endeavors.* Hence, we learn from this a powerful lesson, that all the money in the world belongs to Hashem, and it belongs to us only when we do good things with the money. **See story about Apta Rav.**

**Reb Mendel of Rimanov gave Tzedakah twice**

נָתַתָּן תִּתֵּן לוֹ וְלֹא יִגְעַע לְבַבְךָ בְּתַתֶּנּוּ לוֹ: (טו י)

*You shall surely give him, and your heart shall not be grieved when you give to him;* The Mefarshim ask why does the Torah have to state a duplicate expression, *נָתַתָּן תִּתֵּן* give you shall give? A poor person came to Reb Mendel of Rimanov to pour out his heart about his difficult financial situation. The Rebbe gave the man a substantial sum of money. As the man turned to leave, the Rebbe presented him with yet another coin. Reb Mendel's family later asked him why he had given the man Tzedakah twice. He explained: "The first time, I gave him out of sympathy for the severity of his predicament. The second time was purely for the sake of fulfilling the mitzvah of Tzedakah." We find an allusion to this in our Posuk. When we are commanded to give Tzedakah, the Torah uses a repetitive expression – *נָתַתָּן תִּתֵּן לוֹ* – you shall surely give." This is to teach us that we should give and give again. However, *נָתַתָּן תִּתֵּן לוֹ* The first time we should give so that "your heart should not grieve and feel bad that you must give Tzedakah." Hence *נָתַתָּן* is giving once, and *תִּתֵּן* is the second time we give, however, we should do so purely for the mitzvah of giving – *תִּתֵּן לוֹ* – "when you give him." Rashi gives an insight on the word *נָתַתָּן תִּתֵּן לוֹ surely give "him",* to teach a person who gives Tzedakah to a needy person, that it should be between him and you, - privately, as not to embarrass the needy person.

## STORIES OF THE WEEK ---TZEDAKAH--- (By Yehuda Z. Klitnick)

### The money did not belong to the wealthy person

The Apta Rav, Reb Avrohom Yehushua Heshel, the author of Ohev Yisrael, and Talmid of Reb Elimelech of Lizensk; was once in need of a very large sum of money for marrying an orphan. He sent a letter with his gabbai to a wealthy Yid asking him to give the money to marry the orphan. When the gabbai delivered the letter to the wealthy Yid, he read it and answered, "he doesn't know the Apta Rav, and is not giving him money". The gabbai returned to the Apta Rav with the answer of the wealthy person. The Apta Rav wrote another letter to the wealthy person and stated he would not give the

money for the wedding, he will suffer great consequences! The gabbai went and delivered the letter again, and the wealthy person read the letter and answered again "he doesn't know the Apta Rav, and is not giving him money". When the gabbai returned to the Apta Rav with the answer, the Apta Rav wrote a letter, demanding that the wealthy person give the money. If he doesn't oblige, the Apta Rav will take away from him his wealth! This time when the wealthy man read the letter, he became frightened and decided to travel to the Apta Rav with the gabbai, and find out what does the Rebbe mean, and what is his connection to

the Apta Rav, that he would take away his wealth! The Yid came to the Apta Rav, and asked him, what was going on here? The Apta Rav answered: "I was offered by Hashem to be a wealthy person, however, I felt that being wealthy would disturb my serving Hashem. Therefore, I didn't accept the offer of wealth. However, Hashem had decreed wealth for me and it had to happen. I asked Hashem to divide my wealth for a few people, that when I would need money for an important Tzedakah, I would approach those people and as such, they would help me out, and I would allow them to keep their wealth. You were one of the people who received my wealth, and since you don't want to give me what belongs to me, I will have to take your wealth and give it to someone else"! The Yid told the Apta Rav, that he now understood, and will give the Rav as much as he needs. There was a handshake and an agreement was consummated. The Yid promised to send money for the wedding, and whenever the Apta Rav needed money, the Yid gave his share. The money did not belong to him, rather he was only holding it in trust of the Apta Rav.

***The Vorka Rebbe softened the rich person***

Harav Hatzadik Reb Yitzchok Kalish of Vorka [5539-5608] was a Talmid of Reb Simcha Bunim Bonhart, Rebbe of Peshischa. He was also a close friend of the Chidushei Harim of Gur. Both worked tirelessly to help other Yidden. Reb Yitzchok was renowned to have an influence on many people. Even assimilated Jews formed a close bond with the Rebbe. The Rebbe used to often travel to Warsaw to be with his Chassidim for Shabbos.

Once, a chosid of the Rebbe who was very poor and had to marry off a child came to the Rebbe with a problem. "I have a cousin who is very wealthy and is able to help me with money," said the chosid, "yet, his servants won't allow anyone to come near him!" "How much money do you need?" asked the Rebbe. As soon as the chosid named a sum of one hundred rubles and gave his cousin's address, the Rebbe himself was off to the rich cousin's house. "With the help of Hashem, we will get one hundred rubbles from your cousin." said the Rebbe.

"Who is asking to see my master?" asked the servant at the door. In a few moments, the servant returned to say that his master had no dealings with the Rebbe of Vorka. Hence, the Rebbe returned empty-handed to the chosid at the host's house. "One hundred rubles is not simple to get. We must have Bitachon and faith that Hashem will help us!" said he to the dismayed chosid. The next day the Rebbe again went and knocked on the wealthy man's door. This time the rich cousin himself answered the door. Upon seeing his visitor, with great anger he shouted at the Rebbe to leave him alone, and slammed the door shut. Once again, the Rebbe placated the chosid and promised him that with Hashem's help they will have the money a day later. Sadly, the story repeated

itself the next day again. The Rebbe knocked, "Reb Yid," yelled the enraged cousin "either you will leave peacefully or I will throw you out!" Calmly, the Rebbe went back to the awaiting chosid. Although he hadn't succeeded yet, the Rebbe reassured the chosid that soon he would have the needed amount of money. The chosid had Emunah in his Rebbe and promised to be patient.

Meanwhile, in Warsaw there was a Jewish activist named Mattias Rosen, who even though was an assimilated Jew, helped many Yidden. This Mr. Rosen had a special respect for the Vorka Rebbe and would "go through fire and water" to help him. It so happened, that Mr. Rosen and the Chosid's rich cousin frequented the same club. Proudly, the cousin told Mr. Rosen how a Rebbe came to him thrice for Tzedaka, and what a treatment he received! Upon hearing that it was the Vorka Rebbe, Mr. Rosen fired back: "Do you know who you started up with? If you don't go soon to beg forgiveness, I am afraid for your life! Besides, I will not talk to you again until you beg forgiveness from the Rebbe. You should give him whatever he asks from you!" The rich cousin became pale and frightened realizing the seriousness of his offense. "How can I ask forgiveness now?" he asked. "The Rebbe is a warm and forgiving person. Send a coach to pick up the Rebbe, and he will come to you," advised him Mr. Rosen.

The next day a coach wagon stopped at the home of the Rebbe's host. A servant came out to bring his master's bidding, kindly requesting the Rebbe to return to the wealthy man's house. As predicted, the Rebbe consented and went along with the servant. On the way to the rich man, the Rebbe thought to himself that although initially he was only going to ask for 100 rubles, the hassle and belittlement he went through, deserves an extra hundred rubles. Additionally, the Rebbe thought, one hundred rubles would barely cover the chosid's needs, but with two hundred rubles, there will be a comfortable chasuna and a bit left over for the chosid to live on.

When the Rebbe arrived, the rich cousin begged for the Rebbe's forgiveness, with tears streaming down his face. The man was embarrassed how he treated the Vorka Rebbe, and it was willing to give as much Tzedakah to the Rebbe as would request. "I forgive you," replied the Rebbe. "The truth is that I asked you one hundred rubles, but after all that transpired I'm requesting you give two hundred rubles for the cause!"

- "Of course, I will bring the Rebbe the amount right away," exclaimed the relieved tycoon. Two hundred rubles exchanged hands and the Rebbe thanked the man. -

"Your patience and Bitachon in Hashem was rewarded with receiving double your request," explained the Rebbe. The Rebbe handed over the enormous sum to his chosid. When the time came to help a Yid, there were no obstacles.

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