

# טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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## טיב המערכת

כי לא יהיה ברך אביון

**There will be no destitute among you**

What do we do when someone comes to us for help, whether for financial assistance or some other type of help? In the best possible scenario, we try to think if it is possible to help him, and if so how much, and in the best case we truly help him... If some person (Jewish) comes and tells us about the distress that happened to him, we click our tongues and perhaps join him a little in his pain and we say, "Oy vey!" ... but in our hearts we think, 'What can I do to help him? If I were only able to help him, if I could only solve his problem, or help him out of his distress, but how can I work salvations?!'

It is written in our parsha (15:4) 'אפס כי לא יהיה ברך אביון' – 'However, there will be no destitute among you', and perhaps we can focus on '*becha* – among you', for if Hashem Yisbarach shows you a destitute person, it is a sign that you have to help him, for it was not for nothing that HaKadosh Baruch Hu sent him specifically to you, and if he comes to you it is a sign that you can help him, and you must do whatever you can to help him, then how is it truly possible to help others? The answer to this question is also found in the same *posuk*: that if someone comes to us and tells us his troubles, we have to bring his words into our inner hearts and we have to feel as if this trouble is our own personal trouble. 'כי לא יהיה ברך אביון' – 'there will be no destitute **'among you'** – '*becha* – within you'. We must feel that his hardship is our hardship by arousing our hearts to feel the hardship of another, to feel as he feels. By doing this we can truly help him.

So said Rebbe Nachman of Breslev, 'When one's friend is faced with some challenge, whether spiritual or physical, everyone must say this is surely because of me, because of my sins, and I am the screen that separates the king of all Kings from the world, for HaKadosh Baruch Hu always wants to extend good to His children. But as for me – that is my sins – they are a screen that divides this. The main advice for this is that I myself request of the King on behalf of my friend, and surely he does not think highly of himself, for the main reason a person thinks highly of himself is when he thinks he is better than his friend. But if he thinks that his friend is lacking this level, whether spiritual or physical, is only because I erected a screen that separates him from HaKadosh Baruch Hu, then he will surely not think that he is better.'

- Tiv HaTorah – Re'eh

## טיב ההשגחה

**'Annual budget' – תקציב שנתי**

We just went through a difficult time, my wife became seriously ill, the treatments were frequent and intensive. The manager at work showed me endless patience, he understood that this was not a situation I ordered for myself and made sure to always fill a place for me.

The married children shared the burden, and they traveled with their mother to the many difficult treatments, but how much can the children be bothered? They also had families with little ones and houses to take care of, work, and learning.

After much thought, I decided that I should retire from my job and devote myself to my wife. I quit my job and devoted myself to my wife, reducing the pressure from the entire extended family, since now I was completely free.

But the financial situation began to weigh heavily, especially since the holidays of Tishrei are around the corner, and on Erev Succos I did not have a penny for the holiday.

In the time leading to this, I heard about an extended relative, a dear member of the family who urgently needed a *shidduch*. Soon I thought of a decent *shidduch* for him, and I suggested the *shidduch* to both sides. There were thorough inquiries that took a long time to complete, meticulous in every piece of information. In good time, on Erev Succos, they broke a plate, mazel tov!

The father of the *kallah* was very pleased with the *shidduch*, he called me to the side and handed me an envelope apologizing that he knew I deserved much more, but this is what he can give me for *shadchanis* (for making the *shidduch*). Of course, I reassured him that I had no intent to make a profit when I suggested the *shidduch*, and everything was fine. But later, when I opened the envelope, I was shocked to find there were 20,000 shekel in it.

I suppose he knew my situation and gave me support in a respectful way. Needless to say, this money was literally oxygen for me, since the holiday was at the doorstep, and I had nowhere to begin. Throughout this ordeal HaKadosh Baruch Hu provided us with a livelihood in creative ways that I never would have imagined...

I learned from this a life lesson, not to worry about anything for HaKadosh Baruch Hu has already taken care of everything from the past Rosh Hashanah and what is allotted will come!!!

כי יהיה בך אביון מאחד אחיך באחד שעריך בארצך אשר ה' אלקיך נתן לך לא תאמץ את לבבך ולא תקפץ את ירך מאחיו האביון: (טו, ז)

**If there will be a destitute person among you, of one of your brothers in any of your cities, in your land that Hashem, your G-d, gives you, you shall not harden your heart nor shall you close your hand against your destitute brother. (15:7)**

**Rashi explains: Of one of your brothers – your brother from your father takes precedence over your brother from your mother. Your cities – the poor of your city takes precedence over the poor of another city.**

The words of Rashi are ruled in halacha in Shulchan Aruch (Yoreh Deah Siman 251 seif 3) where it discusses the topic of the obligation to give *tzedakah* to relatives which takes precedence over non-relatives. It is appropriate to study the halacha with all its details as many people disparage this without knowing. This is the Shulchan Aruch: 'One who gives to his adult children, who are not obligated on him for sustenance so that the sons can learn Torah and the daughters conduct themselves in the proper way, so too one who gives gifts to his father, and he needs them, this is counted as *tzedakah*. Not only that, but one must give them first before others. Even if he does not have children or a father, but he has a relative, the relative takes precedence over everybody else. His brothers from his father take precedence over his brothers from his mother. The poor of his family take precedence over the poor of his city, and the poor of his city take precedence over the poor of another city.'

We see this explicitly in the words of the *nevi'im* (Yeshaya 58:7), 'הלוא פרס לרעב לחמך ועניים מרודים תביא בית כי תראה ערום וכסיתו' 'ומבשרך לא תתעלם' – 'Surely you should break your bread for the hungry, and bring the moaning poor to your home, when you see a naked person, clothe him, and do not hide yourself from your kin'. Radak explains, 'Feeding the hungry, clothing the naked, is an obligation on every Jew, but if he is a relative, the obligation is even greater than this, and if he sees that he is poor, do not hide yourself from him until he has to ask for sustenance, rather the obligation is to lend him and open ways for him to thrive.'

In the *sefer* 'Nehora D'Uraysa' (written by a student of the Baal HaTanya) the author speaks about the mitzvah of *tzedakah*, how he sees that *Bnei Yisrael* increase this very much, until their good deeds raise the question, why doesn't Ben Yishai (Moshiach) come? Chazal promised us (Bava Basra 10a) that *tzedakah* will bring the *geulah* [redemption? True, the answer to this is that their giving is not according to halacha, since there are specific halachos with *tzedakah*, who precedes whom, and many skip these halachos, and they cause the *tzedakah* to not be accepted, and therefore it does not make an impression...

You learn from his words that whoever is not careful with the priority of *tzedakah* is left without his money and the exchange. He gave his money to others and he did not properly earn the mitzvah of *tzedakah*. Therefore, it is fitting to be meticulous in this matter, especially in these days of much distress and needs. One of the attributes of Israel is that they are receptive and giving, however, everyone must make a *cheshban hanefesh* – soul searching if the giving is to the right place. There are many young men whose fathers have already married off their children and have accumulated much debt. It would seem appropriate that

they focus their mercy more on their parents than on other poor, but for some reason the *yetzer* succeeds in making them forget the pain of their parents, and they show mercy on other poor. The intellect cannot comprehend this, how can he neglect the father who did so much good for the son. For more than two decades he raised him, took care of him, sustained him, worried about his *chinuch* and anything he lacked, and was even concerned about him marrying a wife, and with all this, he is oblivious to helping him. In contrast, he helps another poor person who he barely knows, additionally, the son is the cause for a portion of his father's debt... this is but the advice of the *yetzer*, who knows the extent of the *segulah* and advantage of *tzedakah*, and it creates a situation where it cannot hold the person back from giving *tzedakah*, at least it entices him to do the mitzvah, but not to keep it properly.

We see something similar by many people who are known in the community to be '*anshei chesed*' – 'people of kindness', people who have the unique power and ability to make connections and speak to the hearts of people and have them donate to the poor of Israel. We see that they do great things and accomplish a lot, and we see how their work is blessed and they literally lift up the poor. However, even by them there is a glaring wonder, when they receive a request for help from one of their relatives, they avoid them and they do not want to help their relatives.

This is truly amazing! We are talking about people who are '*tuvi leiv*' – 'good hearted' who find it hard to see the distress of *Bnei Yisrael*, it would have been appropriate to bestow their mercy on their relatives, their family. At least not to treat them worse than others of the House of Israel, then why is their share specifically less? True, this is the result of the trickery of the *yetzer*, who does not want proper *tzedakah*, aware of its *segulah* and attributes.

One of the tricks the *yetzer* employs to stop the person from helping his relatives, I once heard from Rebbe Fishel Eisenbach – Rosh Yeshiva of 'Shaar HaShamayim'. Rebbe Fishel told me in the name of his Rav, Rebbe Mordechai Chaim (Rebbe Motel) of Slonim, who said that this that they do not want to help relatives, is because the relatives are not grateful. Just the opposite, they complain that they are not being helped as much as they need. But when the person helps his relative, he testifies that he is doing the mitzvah for the right sake.

Rebbe Motel's words are concise, and not simply understood. Who does not than his relative when times are difficult? In truth, it is not the 'thank you' he wants to hear. The 'thank you' he receives from the public gives him more honor than a 'thank you' from a relative. Even if his relative tells him 'Thank you', it does not come with a measure of praise, since at the end of the day he does something he is supposed to do. But a stranger, when he thanks it comes with a modicum of respect and admiration, he is called a 'doer' and a '*gomel chesed*'...

However, we must know that it is specifically the bother that is done for relatives demonstrates the correct way of the person. This testifies for him in the True World that all that he did was for the sake of a mitzvah and not for honor and glory. Aside from helping relatives, it is truly more of a mitzvah.