

FROM THE BEIS HALEVI

Jewish Generosity

Speak to the Children of Israel: They should take for me *t'ruma* (a donation). From every man take that which his heart moves him to contribute, a *t'ruma* for me. (25:1)

THIS VERSE SEEMS TO CONTRADICT ITSELF! First it declares, "They should take for me *t'ruma*." This implies that there is a commandment for every single Jew to give *t'ruma*. Then, in almost the same breath, the *pasuk* continues, "Take that which his heart moves him to contribute." This implies that the mitzvah is voluntary—i.e., those who don't wish to give should not!

The Zohar reconciles these two halves: The first part of the verse is a command to the Children of Israel, whereas the second half is an optional mitzvah for the *Eiruv Rav* (the "mixed multitude"—Egyptians who left Egypt with the Hebrews after seeing the mighty hand of Hashem).

Members of the *Eiruv Rav* who chose to give were more than welcome to, but those who did not want to give had no obligation. The mitzvah was based purely upon the desire to do it.

However, as far as the Jews were concerned, there was no choice in the matter, whether they desired to give wholeheartedly or not. Every Jew was commanded to contribute.

Why was there a difference between the commands given to each group?

"...The kindness of the nations is sin." (Proverbs 14)

Rabbi Eliezer responded, "...All the charity and kindness done by idolaters counts against them as sin, because they only do them to glorify themselves..."

But isn't [doing charity for charity's sake] considered to be "charity" nonetheless, in the full sense of the word? Haven't we learned: "If a man says, 'I give this [coin] for charity in order that my sons may live and that I may be found worthy of the World to Come,' he is completely righteous!"

There is no contradiction; in the one case we speak of a Jew, in the other of an idolater. (Bava Basra 10b)

Rashi explains this distinction: If the idolater's son never recovers and passes away, the idolater will regret having given charity, since it apparently didn't do the trick. A Jew, on the other hand, would never regret giving charity, even if his son passed away, G-d forbid! Why? Because when a Jew acts kindly, his real intention is, in fact, for the sake of Heaven. Any side benefits are incidental.

Based on this, we understand why Hashem made His request of the *Eiruv Rav* contingent upon a desire to give, whereas Hashem *commanded* every Jew to give, whether he felt a yearning to do

so or not. If a member of the *Eiruv Rav* did not have pure intentions to give, it would be counted against him as a sin! A Jew, on the other hand, had to contribute anyway, even if he had no particular desire to give; Hashem would accept his gift, anyway—because deep down, every Jew really wants to give.

Another reason why it's considered a mitzvah when a Jew gives tzedaka in the hope that his son will live, is that Hashem also wants the son of the Jew to live. Hashem's overriding desire, always, is only to do "good" to those who serve Him. Therefore, when a Jew gives tzedaka so that his son will live, that itself is a mitzvah—aside from that of giving tzedaka: the mitzvah of putting in his effort, so that Hashem will find a merit for which He can help a Jew. This Jewish father, in a sense, is "assisting" Hashem in doing His will!

(Note that the Talmud never says that he has fulfilled the mitzvah of tzedaka. It just says that the father is "completely righteous;" it does not say why!)

This is what the Mishnah means when it says:

Ben Azzai says: Run to [perform] a "light" mitzvah as [you would to perform] a "serious" one... for [one] mitzvah leads to [another] mitzvah... because the reward for a mitzvah is [another] mitzvah... (Avos 4:2)

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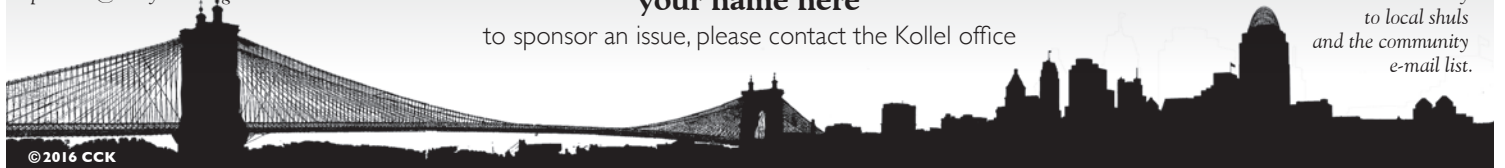
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Jewish Generosity CONTINUED

The Mishnah does not necessarily mean that the reward for doing a mitzvah is *the opportunity to perform* another mitzvah. It may mean that when someone does a mitzvah, and Hashem wishes to reward him—i.e., to bestow goodness on the person who has served Him—*receiving this reward is a mitzvah in itself!* He is “allowing” Hashem to bestow goodness upon him, which is what Hashem wishes most to do.

In a similar vein:

...I will spread the excrement of [the animals you bring as] festival offerings upon your faces. (Malachi 2:3)

The Zohar points out that, in this prophesy, Hashem only told the Jews that He will cover them with the filth of their *festival* offerings, which were eaten for the holiday meals. The verse says nothing about similar sacrifices brought for Shabbos! The reason for this is that on Shabbos there is a special mitzvah of *oneg*, of enjoying Shabbos, as opposed to on Yom Tov (festivals), where there is no such mitzvah. There are mitzvos to honor Yom Tov, and to make sure that there is joy on Yom Tov—but there is no mitzvah of *oneg*, physical enjoyment.

When you enjoy yourself on Yom Tov, you need to have a special intention of fulfilling the obligations to honor and bring happiness on Yom Tov. If you just naturally enjoy yourself, without the intention of fulfilling these mitzvos, then you haven't done them.

However, there is a mitzvah to simply enjoy yourself on Shabbos. Therefore, even if you don't have it in mind that you're doing it for the sake of (or in honor of) Shabbos, you have done nothing wrong. In fact, quite the opposite—you still fulfill the mitzvah of *oneg Shabbos*, for Hashem wants the Jews to enjoy Shabbos for the sake of enjoying it! 🍷

At the Kollel

Chavrusos are available

for private and group learning—
speak to Rabbi Chaim Heinemann!
weekdays: noon–1
Sunday–Thursday: 8–9:45

Minyanim for Standard Time

Shacharis
Sunday 8:15 AM
Monday–Friday 7:20 AM

Mincha
Sunday *thru January* 1:15 PM
Mon.–Thurs. *thru January* 2:35 PM
Sunday–Thurs., *Feb.–Mar.* 5:45 PM
Shabbos 2:45 PM

Ma'ariv
In the Beis Midrash:
Sunday–Wednesday 9:45 PM
Thursday 10 PM

*Adar begins
at
the Kollel*



*Mazal tov—
and thanks,
Egal!*

Every Day

👉 **“Dirshu” Gemara Shiur**
(Maseches Y’vamos)
Rabbi Yitzchok Preis
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

👉👉 **Kollel Yisgaber K’ari**
(amud-a-day of Mishnah B’rurah)
Rabbi Chaim Heinemann
Monday–Friday 6:55–7:20 AM

👉👉 **Kitzur Shuchan Aruch**
Live video conference!
Rabbi Dani Schon
Monday–Friday 12:05–12:20 PM

👉 **Daf Yomi**
Rabbi Meir Minster
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

👉👉 **Nightly Halacha Chabura**
Rabbi Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Sunday *Free brunch!*
👉👉 **America Runs on Torah**
(Jewish Law & Parasha)
Rabbi Dani Schon
and Yisroel Kaufman 10 AM
Grand Deluxe breakfast served

👉 **Shivti**
(Self-contained learning, geared
toward practical halacha) 10–noon A

Tuesday
👉👉 **Partners in Torah**
at the Mayerson JCC
Rabbi Binyamin Teitelbaum 8 PM

Wednesday
👉👉 **Torah Treasures for**
Seniors at the Mayerson JCC
Rabbi Yitzchok Preis 10:30–11:15 AM

👉👉 **Downtown Lunch-n-**
Learn at Strauss & Troy
Rabbi Yitzchok Preis 12–1 PM

Thursday
👉👉 **Halacha** based on the parasha
Rabbi Chaim Heinemann 9:10–10 PM
Homemade refreshments served.

KEY: 👉 Beginners
👉👉 Intermediate
👉👉 Advanced
👉👉 for men and women