

BS'D

***TZEDDAKA
AND THE
EREV RAV***

**LEARN ABOUT THE EREV RAV WHO WILL WISH YOUR
TZEDDAKA MONEY TO USE IT FOR THEIR BENEFIT**

**IMPORTANT LESSONS DERIVED FROM THE
EPISODE OF YAAKOV AND ESAV AND HOW
IT TEACHES US REGARDING THE
TZEDDAKA WE GIVE**

1-Why is it that the Holy One Blessed be He made things turn out in such a way that Yaakov Avinu had to send gifts and messengers to Esav the evil one, with so much anguish and suffering? Wasn't Yaakov the choicest among the Patriarchs? Furthermore for the Holy One there were many ways to save Yaakov from the anguish he went through just as we see that The Holy One Blessed be He spoke to Avimelech and to Lavan as He told Lavan: "Guard yourself from talking to Yaakov whether a good or an evil thing.

2- We see that Yaakov Avinu gave so many gifts to Esav, don't we learn that he was careful even on the smallest amount of money and on the most insignificant property he had, and Our Sages tell us that The Torah is concerned for the possessions of the Jews and in particular for the property of Tzaddikim as Rashi explains that regarding Tzaddikim their property is more precious to them than their own bodies, and in particular for Yaakov Avinu who worked incredibly hard in the house of Lavan?

Because Yaakov Avinu, peace be upon him, was not diligent in giving Tzeddaka he was punished with suffering through Esav, Rachel, Dina, and others until Hashem reminded him to give the Tzeddaka.

“And he called the name of that place Bet-El; but the name of that city was called Luz at the first. And Yaakov vowed a vow, saying, If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and garment to put on, So that I come back to my father's house in peace; then shall the Lord be my G-d; And this stone, which I have set for a pillar, shall be G-d's house; and of all that you shall give me I will surely give the tenth to you.” (Bereshit 28: 19-22)

The Gaon Rabbi Yehoshua Leib Diskin ZTK'L from Brisk explained according to what the Midrash Tanchuma says on the above: Rabbi Yannai said: “The one who promises and does not fulfill, his account goes up in front of the Holy One blessed be He and says: “Where is so and so who promised and didn't pay?” Come and see when Yaakov went up to Charan what does it say? “And Yaakov swore...” (Bereshit 28:20) And he was answered regarding all his needs. He went, became rich, returned and settled but still did not fulfill his promise. What happened then? Esav came and wanted to kill him, and Yaakov in turn had to bribe him with large gifts, but yet he did not realize that this happened because he did not fulfill his promise. Then the angel came and fought with him and yet he did not realize his delay in fulfilling his promise. Then came the death of Rachel yet he didn't react. Then the Holy One blessed be He said: “Until when will this Tzaddik receive blows without reacting? Therefore Hashem warned him and let him know as it is written: “And Elokim said to Yaakov Get up and go to Bet El...” ...

The Holy One Blessed be He said to Yaakov: “All these sufferings came upon you only because you delayed in fulfilling your promise, if you ask that no more suffering come upon you then fulfill your promise and Go up to Bet El which is where originally you made the promise”

NOT ONLY DID YAAKOV DELAY IN GIVING THE TENTH TO TZEDDAKA BUT WHEN HE DID SO HE GAVE IT TO THE WICKED ESAV

It is brought in the Yalkut Meam Loez that Yaakov upon sending a tenth of his possessions to appease Esav, the Holy One Blessed be He said to him: “You have done something which is not proper, something which was

holy you have converted into mundane. And Yaakov replied: "I had to bribe him in order for him not to kill me" And the Holy One Blessed be he said to Yaakov: "It is not enough that you sent the tithe to Esav but you also contradicted My Word for I had already said: "The big will serve the small, and you have even said to him "Your servant Yaakov" By your life that you will be made to serve him in this world".

We clearly see from the Yalkut Meam Loez that Yaakov gave to Esav his tithes, and according to the greatness of Yaakov, this constituted a blemish for him as the Holy One Blessed be He told him, and we should really ask how could all this come to happen to Yaakov, the choicest of the forefathers?

THE ACTIONS OF THE FATHERS ARE A PRELUDE FOR THE COMING GENERATIONS

Our Sages said: "MAASE AVOT SIMAN LA BANIM" (Sotah 34a) "The acts of the fathers are a sign for the sons", as our Rabbis explained that all that happened to Avraham Avinu was an indication of the exile of Mitzraim, and what transpired with Yitzchak Avinu is an indication of the things that would happen to the Jews in the exile of Babel, and all the actions of Yaakov are an omen of this last long and bitter exile, May Hashem redeem us speedily in our days Amen. This long exile is the exile where we are confronted with this terrible enemy which are the descendants of the evil Esav who started his battle against Yaakov in the womb of their mother Rivka, as it is written in Parashat Toldot "And the sons struggled inside of her" and this fight will continue until the arrival of Mashiach, which is the Galut of Edom the fourth Galut when: "It will be a time of distress for Yaakov" And this last Galut of Edom.

WE THE DESCENDANTS OF YAAKOV WILL ALSO ERR CONCERNING THE MAASER AT THE TIME OF THE GALUT OF ESAV THE WICKED

We can further say according to what we have already written that what transpired to Yaakov Avinu peace be upon him, that he forgot to fulfill his

promise of giving a tenth of his possessions is a signal to his descendants in the future, for when they will be in exile at the time of the footsteps of the Mashiach, when great sufferings come upon them, G-d forbid, they will know that they also forgot to give the tenth of their belongings and even when they do give the 10% they do so to people who are not appropriate to receive it, and because of this it came about that Yaakov forgot to give the tenth of his possessions, indicating that he did not fulfill the Mitzvah properly until the angel who fought with him indicated to him that he had to tithe all his property including his sons.

**WHY IT CAME TO PASS THAT YAAKOV GAVE HIS
MAASER TO ESAV (AN IMPURE PLACE)? TO
INSINUATE TO THE LAST GENERATIONS THAT THEY
WOULD TOO GIVE THEIR MAASER TO A PLACE OF
CONTAMINATION, MAINLY TO THE EREV RAV**

In The final exile when the dominion will belong to the descendants of Esav, the Jews will give their Maaser to places that are contaminated, and they will think that they are fulfilling their obligation to give Maaser, but in reality they are giving their Maaser to the Erev Rav (See explanation on the Erev Rav in the next pages), G-d save us, as it is explained in the sefer Divre Chayyim therefore it also occurred to Yaakov that he gave his tithe to the wrong place to insinuate what would happen to his descendants in the final days.

**IT IS NOT CONSIDERED A MITZVAH WHEN WE GIVE
TZEDDAKA TO IMPROPER PLACES**

And it is brought in the Sefer Chassidim Siman 61, that when we give to people who are not adequate, we thereby damage even though we actually wanted to correct. And not only that but it is considered a sin when we give to places where the laws of Hashem are not properly followed, for thereby we are strengthening those who rebel against Hashem in the world. Therefore a man has to pray to the Holy One Blessed be He that he be able and meritorious to give his Maaser to the proper places.

And in the Mishnat Chassidim it is brought the Gemara Baba Kama 16b that when one gives to someone who is not adequate one does not fulfill thereby the Mitzvah of Tzeddaka. And this is also the explanation of RASHI in the Gemara of Sucah 5a "One has to be careful and investigate and to run after the Mitzvah for not always it happens that one gives it to the proper people".

ONE HAS TO PRAY TO HASHEM THAT ONE CAN FIND A WORTHY PERSON TO GIVE TZEDDAKA TO

It is written, "Better is a handful of gratification than two fistfuls of labor that is pursuit of wind" (Ecclesiastes 4:6). This means that it is better to give a handful to a decent man who is poverty stricken than two fistfuls to an unworthy poor man who will waste the money on promiscuous pursuits. Therefore, a person should always pray that G-d send deserving needy people his way.

Sefer Chassidim 61

THE LEADERS CARE ABOUT THEMSELVES AND NOT ABOUT OTHERS AND THE TRUTH IS DESPISED

And Esav hates Yaakov, and in particular regarding the time of Mashiach, and for this reason the verse says "And Yaakov remained alone" and the Sages wrote regarding this time that the truth will be hidden and the darkness will be great for everyone will say "We have only to rely on our father in Heaven" And we know from the Holy Sages that this is the advice of the Yetzer ha Ra, for when the leaders and the rabbis see all the problems in Mitzvah observance, instead of them solving the problems, they say we can only rely on our Father in heaven. For nowadays all the rabbis are preoccupied with making a living and this pursuit takes them away from reproofing the congregation and while we see the problems with Mitzvah observance abounding, like Tefillin that are not kosher, animals that are being slaughtered in great quantities without the proper observance of the Shulchan Aruch and with such leniencies that were

never heard of before. Yet the rabbis and leaders worry for their Parnasah and none of them with the exception of a very limited number of Tzaddikim, do or say anything regarding the gravity of the situation of Mitzvah observance.

And this is “And Yaakov remained alone” for it is known that Yaakov is the aspect of truth as it is written (Micha 7) “You give truth to Yaakov”, and this describes the final exile where Yaakov “Truth” will be left alone, hidden. And Yaakov the aspect of truth, alone will be successful in vanquishing the evil as he then vanquished the angel.

From the Sefer Likkute Vayishlach

ONE SHOULD GIVE TZEDDAKA TO ORGANIZATIONS THAT FOLLOW THE DICTATES OF THE TORAH, IF THEY TRANSGRESS SOME OF THE DICTATES THEN YOU SHOULD NOT GIVE YOUR TZEDDAKA TO THOSE PLACES

One should be careful to only give Tzeddaka money to organizations that follow the dictates of the Torah. Therefore, one should not give Tzedakka to places or organizations that do not follow the dictates of the Torah.

Igrot Moshe Yore Deah Part a, Siman 149

BE WARY OF ALL NEW CUSTOMS AND PRACTICES

The holy Sefer ha Brit (Part 1, Chapter 3) states: “Be wary of all new customs and groups that do not follow the ways our forefathers knew. Even if these people are Torah scholars and doers of acts of kindness, if they deviate even an inch from the Shulchan Aruch do not follow them. If they conduct themselves contrary to the Shulchan Aruch, distance yourselves from their ways and don’t go near their homes. Because also among the followers of Shabetai Tzvi [may his name be blotted out] there were many Torah scholars with great Torah knowledge. And there is nothing new that will be good and won’t bring sin in its wake. Therefore, be very careful about new things. And this rule should always be in front of you: “The one who turns his face away from the Shulchan Aruch, even a little has no portion in the

G-d of Yaakov and in his congregation.” [See also Chovot ha Levavot, Shaar ha Yichud ha Maase, chapter 5 –Talmud Eruvin 21b]

THE EVIL INCLINATION CONCENTRATES ON THE LEADERS OF OUR NATION

In the holy book Toldot Yaakov Joseph (Parashat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders.

THE EREV RAV EXPLAINED

JUST AS THE EREV RAV (THE MIXED MULTITUDE) WERE PRESENT AT THE TIME WHEN THE JEWS LEFT EGYPT, SO IN OUR TIMES MOST OF OUR LEADERS BELONG TO THE SAME CATEGORY

In the book Divrei Chaim in the omissions of Parashat Vayakhel it is written: “Before the coming of the Mashiach most of the Rabbanim will be from the Erev Rav etc. Because Israel in themselves are holy, but the Erev Rav work only for their own benefit as we can clearly see that the Rabbanim and the Chassidim and many regular Jews of the generation are, due to our many sins, mostly from the Erev Rav and want to rule over the public, and all their actions are only for their own sake, to acquire honor and money, and one should therefore only join with those who truly serve, who sacrifice themselves to Hashem not in order to receive any benefit”.

FIVE TYPES OF LEADERS OF THE EREV RAV

This is what the Holy Zohar (1, 25-26) says about the types of Erev Rav: There are five types among the Erev Rav "mixed multitude", Nefilim, Gibborim, Anakim, Refaim, and Amalekites.

The Amalekites are those who are left from the time of the Flood, from those of whom it is written, "and he blotted out all living substance"; those who have been left from this class in this fourth exile of Israel make themselves leaders by force, and are scourges to Israel; of them it is written, "for the earth was full of violence because of them". These are the Amalekites.

Of the Nefilim (lit. fallen ones) it is said: "and the sons of G-d saw the daughters of man that they were fair" (Ibid.). These form the second category of the Nefilim, already mentioned above, in this way when G-d thought of making man, He said: "Let us make man in our image, etc." i.e. He intended to make him head over the celestial beings, who were to be his deputies, like Joseph over the governors of Egypt (Gen. XLI, 41). The angels thereupon began to malign him and say, "What is man that You should remember him, seeing that he will assuredly sin before You." Said G-d to them, "If you were on earth like him, you would sin worse." And so it was, for "when the sons of G-d saw the daughters of man", they fell in love with them, and G-d cast them down from heaven. These were Uzza and Azael; from them the "mixed multitude" derive their souls, and therefore they also are called nefilim, because they fall into fornication with fair women. For this, G-d casts them out from the future world, in which they have no portion, and gives them their reward in this world, as it is written, "He repays his enemies to their faces" (Deut. 7, 10)

THE GIBBORIM BUILD SYNAGOGUES FOR THEIR OWN BENEFIT BUT CLAIM THEY DO IT ONLY FOR G-D'S SAKE

The Gibborim (mighty ones) are those of whom it is written: "They are the mighty ones...men of name" (Genesis 6, 4). They come from the side of those who said: "Come, let us build a city and make a name for ourselves" (Genesis 11, 4). These men build synagogues and Yeshivot and place in them Torah Scrolls with rich ornaments, but they do it not for the sake of G-d, but only to make themselves a name, and as a result of this the powers of evil rule over Israel (who must be humble like the dust of the earth), according to the verse "And the waters prevailed greatly upon the earth" (Genesis 7:19).

**THE REFAIM ABANDON ISRAEL
WHEN THEY ARE IN TROUBLE**

The Refaim (lit. weak ones), the fourth section of the "mixed multitude" are those who if they see Israel in trouble, abandon them even though they are in a position to help them, and they also neglect the Torah and its students in order to ingratiate themselves with the non-Jews. Of them it is said, "They are Refaim (shades), they shall not arise" (Is. 26, 14); When redemption shall come to Israel, "all their memory shall perish" (Ibid.).

**THE RESHAIM ARE THE EREV RAV THEY ALL RISE AND
DOMINATE ISRAEL DURING THE EXILE**

And the RESHAIM, the evil ones, these are the EREV RAV, and they are called SOF PASUK (The end of the sentence) for they come from the seed of AMALEK about whom it is written KI YAD AL KES YA (Shemot 17:15). And there are 5 types AMALEKIM, GIBBORIM, NEFILIM, ANAKIM and REFAIM. For they all rise and dominate ISRAEL during the exile and this is what is written (Bereshit 7:18) "And the waters prevailed, and were increased greatly upon the earth" Four times it is written VAYIGBERU - VEGABRU (Prevailed) corresponding to the four exiles. And they are called SOF PASUK for the Holy One Blessed be He will POSEK [Cease them to be] at the end of days from the world.

Tikkune Zohar Tikkun 21

**THE EREV RAV YELL LIKE DOGS FOR THEIR OWN BENEFIT
AND HAVE NO CONCERN FOR HASHEM**

But everyone is on his own way, in their occupations and ways. (Yeshayahu 56, 11) to the unjust gain of this world and to inherit this world. And they are not from the side about whom it is written (Shemot 18:21) "Men of truth, hating unjust gain". But instead, all of them yell like dogs in their Yom Kippur prayers, give us, give us our food, our pardon, our expiation and our life. And they are brazen of spirit like dogs, and the nations who yell to their piers and have no shame. For there's no one who calls unto Hashem in TESHUVAH, that the Shechinah will return to the Holy One Blessed be He, for it is far from him. And they resemble dogs, for it is written about them (Tehillim 106: 35) "But they mingled among the nations, and learned to

do what they did". And they are the EREV RAV, that all the kindness that they do they do only for themselves.

Tikkune Zohar, Tikkun 6

**EVEN THE GOOD THINGS THAT THE EREV RAV DO,
HAVE TO BE TREATED WITH CONTEMPT**

The root of our deficiency comes from what the Erev Rav do to us. As it is written in the Zohar: "They (The Erev Rav) damage Israel more than all the nations".

And one has to strengthen oneself with great faith (EMUNA), because Israel were redeemed from Mitzrayim only in the merit of faith, and so it will be with the future redemption, that we will need great faith because we will see how the ways of evildoers succeed... and even if we see in them (The Erev Rav) good things like Torah and tradition and good manners and in particular they make peace with everybody and peace is the foundation of everything, and it is a very good trait, even so, as in the case of a sick person that needs to have his blood extracted even though the soul is in the blood, so it will be in the days prior to Mashiach, we must reject all these people even when they have good aspects in their behavior because then will be time of Clarification and selection and this will be the trial and choice in those days

(Divre Simcha by Rabbi Simcha Ysachar Ber Chalberstam, zt'l).

**THESE RABBANIM WILL GO TO ANY EXTREME IN ORDER TO
DOMINATE PEOPLE EVEN IF IT ENTAILS
INFLICTING SELF MORTIFICATIONS**

The Kelipah called NOGAH is full of desires and lust and lies, all this in order to rule and deceive other creatures, and to be a Rav and a Rabbi. As it was said by the mouth of the holy angel of G-d Rabbenu Tzvi mi Zhiditchov who learnt it from the holy Baal Shem Tov, Ztk'l that it would be easy [for those of the Erev Rav] to undergo all the troubles and mortifications in the world for one who has in his heart to be a Rav or Rebbe and he is helped from heaven because in the way that one wishes to go he is helped from above to go on that way...OY VAAVOY (Zohar Chai Bereshit 106a)

THE PRIDE DERIVED FROM BEING A RABBI IS JUST LIKE AVODAH ZARAH SERVING IDOLS

They desire to become a Rabbi in order to be proud of this and not to do it Leshem shamaim (For Hashem's sake) and the desire to rule over the Tzaddikim with the full force of his ego that everyone should be subservient to him under his rule, and this person that wants to rule is an empty pit full of serpents and scorpions and the person who is led by him and acknowledges him is actually serving idols.

(Zohar Chai, Shemot 86)

THE HOLY RABBI CHAYIM VITAL ZT'L WARNS US ABOUT THE CATEGORY OF RABBIS WHOSE MAIN PURPOSE IS HONOR AND TO MAKE A NAME FOR THEMSELVES

We read in the introduction to the Holy book Etz Chayim what the Holy Rabbi Chayim Vital, may his merit shield us, (who was the student of the Holy ARI zt'l) wrote concerning the Erev Rav: All those that do kindness and toil in the Torah, all they do for themselves, and in particular through our many sins, in our times, the Torah has been made into a hammer with which to do their own ends for many baale torah, who occupy themselves in the Torah in order to receive their reward and other benefits and luxuries, and in order to be in the group of heads of Yeshivot, and judges (dayanim) in their courts, so that their names and fame are spread throughout the land, and the actions of these Rabbis resemble those of the generation of the Dispersion, those who built the Tower of Babel, with its top reaching the heavens, and the main motivation for their actions is what is written there in the Torah: "Let us make a name for ourselves" as it is written in the Zohar (Bereshit 25b) on the verse : "These are the generations of the Heavens and earth..." that there are five types of Erev Rav and the third type is called Gibborim (powerful ones) and on them it is written: "These are the Gibborim of old, men of name" and they belong to the side of those about whom it is written: "Let us build for ourselves a city and a tower..." and let us make a name for ourselves by building Synagogues and Houses of Study and putting in them Torah Scrolls with crowns on their heads but not for G-d's sake they do thus but for their own benefit.

BETTER FOR THESE RABBIS HAD THEY NOT BEEN BORN

Continues the Holy Rabbi Chayim Vital: And on this type of Erev Rav it was said in the Talmud (Berachot 17): “He who occupies himself with the Torah not for its own sake, it would have been better for him had his fetus overturned and would not have come out to the air of the world”

And indeed these people look humble and righteous, when they say that all their involvement with the Torah is for its own sake, nevertheless the Great and wise, the Tanna Rabbi Meir peace be upon him, testified against them that it is not as they say, when he said (what we just quoted at the beginning of the introduction, Pirke Avot 6:41): “Rabbi Meir said: He who studies the Torah for its own sake (without ulterior motives) deserves many things, and not only that, but the whole world is indebted to him. And he is called beloved friend, loved by G-d and men, he pleases the Creator and humanity. The Torah covers him with modesty and fear, makes him virtuous, merciful, devote, just and faithful, moves him away from sin guiding him by the path of virtue, etc” “The secrets of the Torah are revealed to him and he is turned into an endless fountain of wisdom, and he becomes modest, patient, forgiving offenses, etc”

FOR EVERY TZADDIK THERE’S AN EVIL PERSON PRETENDING TO BE A TZADDIK THAT DOES THE WORK OF THE SATAN HERE ON EARTH

My Holy master the Baal Shem Tov explained the argument of the Yetzer ha Ra [SAMA—EL] when a holy soul comes down to this world in order to invest itself in a body, The Yetzer says to Hashem: “You have created me in vain” for this Tzaddik that is coming into the world will turn many people in teshuvah and will bring them closer to Hashem therefore fixing the world through great faith and Torah and Tefillah, and me I am an angel a spiritual being that can’t be seen and he the Tzaddik is in a physical body and will lead the people in good ways with fear and love and who will listen to me? And the answer came to the Satan: “All men” for as a counter balance for every real Tzaddik there is another one who opposes him, who possesses no love and fear of G-d, but only confuses creatures. He looks as a Tzaddik and guides the people to different kinds of wisdom and strange beliefs and he has great strength and from this comes the free will [that people will have to choose between good and evil] and this is “All men” that though a man one can go to the right place or to the wrong place. (Zohar Chai, Bereshit 329)

THE TZADDIK RABBI MECHLE MIZLATCHOV
ZT'L REVEALS TO US WONDROUS SECRETS
THAT THE SATAN WILL DO BEFORE THE
COMING OF THE MASHIACH: THE SATAN WILL
MAKE MANY CHASSIDIM, AND THEY WILL
INCREASE IN THE WORLD IN
THE TENS OF THOUSANDS

Once the Holy Tzaddik Rabbi Mechle Mi Zlatchov, (look in the next paragraph where RASHI SAYS how greatly esteemed this Rabbi was in the heavens) fasted many times when he was already old. His students asked him why he was doing this. The Rabbi told them that the Satan wanted to eliminate the Chassidim from the world, and with many devices he caused the accusations and persecutions against the Chassidim to increase...

THE SATAN DEVICES A PLAN THAT
THREATENS EACH AND EVERY JEW

...When the Satan saw that his plan was not succeeding, because he had no strength to eliminate them (The Chassidim), he devised a new scheme. He thought that he would also create many Chassidim, and that they would multiply greatly and they would mix with the true Chassidim that separate themselves from the vanities of the world, and the true Chassidim would be mixed with the false Chassidim.

And when I saw what the Satan planned to do, I also fasted many times to eliminate this thought from the Satan, because this is the worst possible situation: That there will be many Kosher looking people, deceivers and one will not be able to distinguish who is authentic and who is false.

And the Holy Rabbi finally told his students: "I will not fast anymore, because I can't do much to annul the desire of the Satan, because the Yetzer Harah (The Satan) will exist in the future also, G-d save us, and He who will have the merit to sanctify himself, who will desire honestly to come to the Holy One Blessed be He and his eyes will illuminate from the Light of the King of life's face, he who will want to go in the ways of life and the paths of truth and rectitude, should do this: Do not mix with them (with the fake Chassidim) and the Holy One Blessed be He, will purify us for His Service AMEN SELA

WHO WAS THE TZADDIK RABBI MECHLE MIZLATCHOV ZT'L?

In the book Yismach Moshe on the Tanach, in the preface (Kuntres Tehilla Le'moshe pg. 11b) it says:

It is explained in the Zohar, (Parshas Teruma pg. 128b, and see there on pg 129a) how they describe in length how great is the merit of the Tzaddikim who make the wicked repent.

I have also heard from my father-in-law z t'l, how once Rashi and the Rav Hakadosh R' Itzikl from Drahbitsch met in the upper world. Rashi asked R' Itzikl, which merit and Mitzvah does his son, R' Mechle the "Magid Meisharim" from Zlatchov has, that he hears a noise from all the worlds for this son. The Rav. R' Itzikl answered that he learns Torah "lishma" (for its own sake). Rashi was not content with this answer. He told him furthermore, that his son used to torture himself with fasts and different pains, and this also did not satisfy Rashi. He added, that he did much Chessed and Tzedaka (charity) to the poor etc. and Rashi was still not content. He told him that his son saved many from sin and has made many repent in the world, and then Rashi was finally satisfied with this answer, that explained why the entire host of angels made such a noise about this Rav.

It is obvious that such a tale cannot be told by someone with eyes of flesh, and only one whose eyes wander in the upper worlds and can hear and see what others do not hear, can tell of such a story.

DO THIS: SEPARATE FROM THEM

From all that, we learn frightful things, that most of the Rabbanim are from the Erev Rav, and one has to fight against them with a strong war. And due to our many sins, not only that we do not fight against them but many people have a good connection with them, and build buildings and palaces for them and give them large sums of money, and they have an honorable and famous name, and the real Tzaddikim, who are connected to Hashem, sit in poverty and cannot act for the sake of Heaven properly, to increase actions for Torah and fear of heaven.

**A GOOD ADVICE TO SIMPLE JEWS:
BEWARE OF SOME RABBIS**

And according to this we can understand what was brought in the holy book “Heichal Habracha” (Parshas Va’eschanan on the verse “Heitivu etc.”, as he writes: “And I wondered about the earnest Jews why they would sleep all night and waste their days in vain, why should they not awaken at night, to say Tehillim and Tikun Chazot according to their strength, and then to pray word by word with intention of the heart, each one according to his ability And if he is able to learn at least Mishnayos, why should he prevent himself from doing so, and to read some pages from the holy Zohar, since all these talks are adornments for the soul, life to his soul. Why should he not fight with the bad part in his soul, which deters him with foreign teachings, and if the start will be hard for him, and will give him a bitter taste – the end will be light, life and sweetness to his soul in this world and in the world to come. And if an earnest Jew will rely on the fact that he supports Torah, surely there is nothing greater in the world than one who supports Torah, but they are few.

**THESE RABBIS ARE MISTAKEN AND CAUSE OTHERS
TO DEVIATE FROM THE PROPER PATH**

Moreover there are many (leaders and Rabbis) who are mistaken and mistake others, and if the person has no merit, he will not be deserving of this (giving money and Tzeddakah to the right place), and he will attach himself to a Jewish “Shed” (DEMON) who poses as a Talmid Chacham, and one needs many pleas and mercy and crying that he should merit to attach to a true Talmid Chacham and a Tzaddik. One can only merit this with many prayers, for one does not get from Heaven anything of Kedusha and Mitzvah without merit and effort, and pleas and prayer”.

The meaning of the above which says that “if he does not merit he will not be deserving to this, but he will attach himself to a Jewish “Shed” who is a Talmid Chacham”, is that it could be that one is a Talmid Chacham, but he can still belong to the sect of the Erev Rav and the Sitra Achra, and therefore one needs many merits and pleas to be deserving to attach himself to a true Talmid Chacham and Tzaddik. One therefore truly needs great Siata Dishmaya (Help from heaven) for this purpose, that the Tzeddaka that he gives will go to a worthy Talmid Chacham, and a Yere Shamayim (G-d fearing Jew) who does not belong to the sect of the Erev Rav.

THE BEST WAY TO GUARANTEE THAT OUR TZEDDAKA MONEY WILL GO TO HOLY PURPOSES AND NOT INTO THE HANDS OF THE EREV RAV

This is what the CHIDA (Rabbi Chayim Joseph David Azulai) writes: To publish and print holy books that awaken our fellow Jews to return to G-d truthfully, because rebuke through written books is better accepted and received, and through studying the books, people will return to G-d. And as the GRA (Rabbi Eliyahu, The Vilna Gaon) in his commentary to Mishle (Book of Proverbs 12:14) says: That a person should always try to correct his friend for any behavior that isn't good because if his friend repents and his behavior becomes meritorious, then this merit corresponds to the one who helped him turn towards the right path and even if one corrects someone else without success, the ARI ha KADOSH says that all of that person's merits belong to the person that corrected him and all the sins of the person that is giving rebuke transfer to the one that did not want to accept the rebuke.

THE HOLY ONE BLESSED BE HE ASSURED US THAT THE RABBANIM FROM THE EREV RAV WOULD NOT BE ABLE TO DO ANYTHING FOR OUR BENEFIT AND THAT THEY WOULD BE JUST AS WOOD AND STONE

He also promised that the Satan and his cohort would personify themselves as the heads of the Erev Rav through these Rabbanim making themselves the leaders, and Hashem also assured that they would be like wood and stone and that they would not be able to accomplish anything in our favor regarding sons, health or life and that visiting them would be like visiting a tree or a stone which can do nothing. (Heichal ha Beracha 28:4)

THE REASON BEHIND THIS LONG AND BITTER EXILE

This is what is written in the Sefer ha Brit: "And I searched and tried to find out with all my heart the reason for this long exile and even in these generations where there is Torah in Israel, the number of people increase everyday who learn Torah, Mishnayot, Gemara and even books of the Kabbalah, and even with this the redeemer doesn't come to Zion. And there are many who pray with great fervor and they also are not answered and there are others who strive to do all types of Mitzvot

to the point where they are full of Mitzvot as a Pomegranate, and even with this the redeemer has not arrived. What is there left to do, What can we do to please the face of above?

ALL THAT THEY DO THEY DO FOR THEMSELVES

Then I said in my heart, there has to be a division and a stumbling block for all those people and also the Satan comes to weaken the strength of these groups, because one dead fly can spoil a great quantity of the finest oil. And when I strived to learn who this opponent is, I found that these three groups do not concentrate on what they do, but they only have the intention of benefiting themselves and not to remove the KUDSHA BERICH CHU U SHCHINTE MIN HA GALUT (The Holy One Blessed be He and his Shechina from the exile they are in). And everyone among the Jews only thinks in terms of his own benefit. And all the Torah and the Tefillot and the Mitzvot, he thinks of acquiring for himself a place in Gan Eden and in the World to Come and that through this he will be successful in everything he does and that his days be prolonged together with his wife and kids. And all the hope and all the desire of that Jew is that he have a good living and honor and that he will be able to build for himself a large house, according to the custom of the land where he happens to reside, that will last for many years and that his sons and grandsons will inherit after him in a foreign land, and that he will see descendants and that he prolongs his days in the Galut and that he will pass away in a good old age, and that the Rabbi of his city will give a great discourse upon his passing and this is the whole purpose of this Jew in this Galut.

THEY TALK ABOUT THE COMING OF MASHIACH ONLY WITH THEIR MOUTH BUT NOT WITH THEIR HEARTS

And the coming of the Mashiach is common in his tongue, but only towards the outside, and not with a full heart and in the holidays we say: “Next Year in Jerusalem”, not today and not tomorrow but we put it off a full year, and even this without a full heart, because his real desire is to finish the building that he is building that is impossible to finish but only after a few years. And he needs to finish

his business dealings which take at least four or five years, because he has a contract and this is not done with justice and truth, for those three groups, the things needed to take away the yoke of the Goyyim and to remove the Holy One Blessed be He and his Shechina from exile is not present. And this is what the verse says: “And all his kindness is like the outgrow of the field” (Isaiah 40:6) meaning that their sole intention when they study the Torah or during Tefillah or when they perform Mitzvot is to benefit themselves or for their benefit in this world or for the World to Come or for the two of them together. And there is no one that puts to his heart to do it for ME or for MY NAME or for MY SAKE to take ME from my suffering and exile. As it is written in the Zohar: “All their kindness that they perform, for their own benefit they perform”. And woe to the ears that thus hear, There is a voice in the high places, Rachel weeps for her children, our holy Shechina wants to leave this exile with all her sons, and there is no one that listens, She screams and there is no savior and no rescuer.

AS LONG AS WE DO NOT HAVE THE RIGHT INTENTIONS WE ARE NOT DOING THINGS THE RIGHT WAY

Therefore my brethren, you should surely know that as long as we don't have the intention when we study Torah to rescue the Holy One Blessed Be He and His Shechina from exile, not only that Mashiach will not come but moreover The Almighty behaves toward us Midda Ke Negged Midda (measure for measure) and He says: “They only worry about themselves and not about Me, then I will also not worry about them.

OUR HOPE SHOULD NOT LIE ON GREAT MEN BUT ON SIMPLE JEWS

And we should not rely and hope for the great men to bring us the Redeemer with their merits and prayers because The One who looks into the hearts is The One who knows the greatness of a person and not the one who looks into the eyes. But every single Jew, even if he is not great in Torah or learning in general must fight for our Father in heaven, that He will rule over the earth and to fight for our land the

heritage of our fathers, with the Mitzvot that he performs and to concentrate on every Mitzvah only on rescuing the Holy One Blessed be He and His Shechina from exile (KUDSHA BERICH CHU U SHCHINTE MIN HA GALUT). And to rescue G-d will be all his intention because it is written in the Shulchan Aruch (Yore Deah) that the rescuing of captives takes precedence from all other acts of righteousness, and it is forbidden to waste even a minute from this pursuit and if this is the law regarding a man towards another, how much more must we do this to rescue a nation and his G-d which is the main form of rescuing captives.

And let no man say in his heart: “What am I and what is my measure, so that there should be strength in my Mitzvot to accomplish something like this?” Because by having the proper intention the Mitzvah acquires a great measure and great strength, if the person will concentrate to rescue the Holy One blessed be He and His Shechina from exile. Through this the year of our redemption will speedily come and we will build Zion and all the cities of Yehuda and the land of Israel, and the Honor of G-d will dwell in Yerushalaim that the Holy one will establish.

EVERY RABBI WANTS TO RULE OVER THE OTHERS

A short time after he (The Rabbi mi Lublin) cried and said that he saw with his Ruach ha Kodesh that an accusation came forth from heaven to tell them [angels] to refrain from fighting for us because again the final redemption would be delayed due to the sin of the leaders of our time because everyone says “I will rule”

(Divre Torah from the Holy Rabbi of Munkatch a, 15)

ONE OF THE BEST USES OF TZEDDAKA IS TO PAY FOR THE SALVATION OF OUR FELLOW JEWS WHETHER IT BE PHYSICAL OR SPIRITUAL

A STORY

“Rabbi, how many Jews did Hitler, Y'imach Sh'mo, kill?” I answered – “6 million!”

“Rabbi, how many Jews has the USA killed?” I wondered about this question since I did not understand the purpose of the questioner. He answered me that the USA has killed 12 million people. How? He answered me so: “After the 2nd World War, there were 6 million Jews in the USA. How many Jews are there today in the USA?” I answered – “5.5 million!” “Listen to my explanation”, he said, “Since the

beginning of this century when all different types of people came here, most of the groups have significantly increased in number, due to natural propagation. The exception to natural propagation and increase in numbers is the Jews! The Jews in the United States were approximately 6 million at the beginning of World War II, and are now less than 6 million, despite the fact that according to natural increase they should have reached 18 million.” (And if you take into account that there are many Jewish families who have many children, their number should have reached 40-50 million Jews). “You know Rabbi” – the manager continued, “- every day, 144 Jews marry Gentiles, may G-d have mercy, and everyone is silent. This is 52,560 Jews intermarrying every year! It is impossible to describe the extent of the pain which one must feel. If the Jews had grown according to their correct number, we would have 40 million Jews by now.”

I answered that we must take forceful actions, and we may not rest until we stop this assimilation. I added that I shall think what should be done

That night my mind wandered, and I could not fall asleep at all. I thought and thought until an idea entered my mind: Since we do not have enough people who could persuade everyone, we have only one advice, and that is the advice of the Great Rabbi The Chida ZTK'L, to print the books about the basics of Judaism such as Shabbos, Tefillin, Mezuzos, Taharas Hamishpocha etc., and to send it to every Jew throughout the world. This will teach all the basics of the Mitzvos, until everyone will repent and return to Judaism, since if one receives a book and learns in it, and he sees reward and punishment, and he remembers how his grandfather put on Tefillin and had a Mezuzah, and he made the Seder on Pesach – this will awaken him until he will return to his roots.

I began immediately to write the necessary books about these subjects, in Yiddish and Hebrew (Loshon Hakodesh), and then it was translated into English.

When I finished all the necessary books in English, and I was ready to send it to all the millions of Jews in the USA (and afterwards in the entire world), I went to a large Computer Mailing Company and inquired if there is a possibility to acquire for me the name of every Jew from the USA- either the first name or family name such as Greenberg, Klein, Green etc.

They agreed, and replied that they could arrange the addresses of all the Jews of the USA.

I was then ready to print all these books and send them to all the Jews in the USA. The only barrier was money, i.e. I had to arrange three checks: One check for the

printer, to print 2 million books from each of my books; A second check for the computer mailing company which was supposed to put the books into envelopes, address them and send by mail; and A third check to the US Post Office. I therefore traveled to two wealthy brothers when they were sitting Shiva, after the death of their mother. I took with me Rav from Monsey, and paid his ticket. When we traveled, the entire 747 airplane was full of Jews who were going to console one of the brothers, since they received money from him. I told Rav “Here are all these people going to get money, and we are going to give him reproach in order to save Klal Yisroel”.

I arrived at the wealthy brothers’ house and spoke to the eldest about 20 minutes. I told him that I am far wealthier than him, and I showed him a calculation that I sent more than 23 million words of reproach in the world, and explained the entire subject to him. I added the story of Harav Michael Ber Weismandel, who wrote the book “Min Hametzar”, which tells how he worked in Germany with Adolf Eichman, may his name and memory be erased, in order to save 40,000 Jews. Eichman asked for \$1 per each Jewish head, and Rabbi Weismandel worked hard to raise this gigantic sum, and wrote three letters to three Rabbis. The third letter was written on Yom Kippur which fell on a Shabbos. Rabbi Weismandel asked the Rabbis if they could raise this sum, he could easily save 40,000 people, and if not – they should know that they will bear the guilt for the fact that these Jews were killed and not saved. The money arrived after the deadline that Eichman had set, and the 40,000 were transported to Auschwitz and murdered.

I told this brother that to save the Jews in the USA will also cost \$1 per person, and told him you are commanded according to Halacha to take this action. I asked him to establish a special office for this purpose. He instructed me to speak to the charity gabbai. I spoke to the gabbai and explained the entire matter to him and he told me to phone him within a week. I did as I was asked, but there was no reply. I tried to phone about 60 times, until I concluded that it was not his intention to consent to my plea, and he did not care about the matter at all.

I thought to myself – the Chida says that one has to reproach his friend by written word, and I therefore wrote to the abovementioned brothers, and in the letter I explained the situation to them. And in order to fulfill the mitzvah of “Hoche’ach tochi’ach” – even a hundred times, I sent them 100 letters, each day one letter, and

they did not answer. After almost a year, one of the greatest billionaires in the world began to collapse, until he lost almost all his assets.

We can therefore learn a lesson from the above: if we want our money to last, the only thing we must do is to make an accounting and think of ideas of how to save the Jews. Each and every one is obligated to correct matters firstly in his town, and then in the entire world, since we are all guarantors for each other.

ALL JEWS ARE RESPONSIBLE FOR ONE ANOTHER

The Chofetz Chaim in his letter about Kosher food to soldiers, wrote lengthily about the principle of Arevus (liability). At the end of his words he brought the parable in the Midrash Vayikra about one who went by ship, and took a drill, and drilled a hole in the ship. The people on the ship asked him – what are you doing? He answered – I am drilling a hole under myself. They replied – but you are going to flood the waters of the sea on us! So is the matter in our case, if one Jew sins – all are punished.

The Chofetz Chaim also wrote there – “it is possible that in the days to come one may be admonished for eating chelev (Forbidden fats whose penalty is Karet) and meat of pig, and he will answer – I was careful about Kashrus my entire life and I did not eat from anything which had a doubt about it. He will be answered – but so and so ate, and the demand is on you too, since you were his guarantor at the reception of the Torah. Chazal said about a mourner, that if he is poor and has nothing to eat, he may do work in private after three days of his mourning, but Chachamim say – “a curse on his neighbors that brought him to this need” (i.e. they should have helped him in order that he shouldn’t need to work). This case is only a prohibition Derabonon, and here it is a prohibition of Malkos on every Kezais and an Isur De’oraisa is even on something smaller”.

THE GREAT MITZVAH OF BRINGING OTHER JEWS CLOSE TO HASHEM

He also writes there: “We say in Avinu Malkeinu – “wipe and discard our rebellious sins and our unintended sins from before you”, and we then say “Avinu Malkeinu, erase, in Your bountiful mercy, all our promissory notes” and it is not new promissory notes, but the intention is to the notes of guarantors, see there in length.

In the Parsha of Krias Shema (Va'eschanan 6, 5) it says "And you shall love the Lord your G-d etc." and Chazal explain (Yoma 86a) that the name of heaven should become beloved through you (to your friend, Rashi). And he is like the faithful lover of the king, who desires to make his king beloved to all the citizens of the country, that they should all be faithful in their work to the king with love and their heart.

See also in Sefer Chareidim, Tashbatz and Rambam, which is brought there in the explanation on the verse "And you shall love the Lord your G-d", that one should speak powerful words to others until he makes Him, blessed be He, beloved to His creatures, and he enters His love in their hearts. And one should be like a faithful man who loves his king, who tries with all his might to subject the other nations and bring them under the reign of his king.

In the holy book Chovos Halevavos, "Gate of the love of G-d" chap. 6 he wrote: "And so whoever repairs his own soul alone, his merit will be small. And whoever repairs his own soul and many other souls, his merit is multiplied according to the merits of all those souls he repaired for the sake of Heaven, as Chazal said "Whoever credits the public, no sin comes through him", and they said "Moses merited and credited the public, and the credit of the public is due him as it says (Devorim 33) "He executed the justice of Hashem and His judgments with Israel" and it says (Mishlei 24) "But those who rebuke the people shall have delight and to them a good blessing will come"

The Chofetz Chaim concludes:

And thus, if we do not pay attention to bring our brethren Israel closer, in putting on Tefillin, observing Shabbos, Taharas Hamishpocha etc., it is certain that from the point of liability to them when the time arrives, we shall be punished severely G-d forbid as if we ourselves did not lay Tefillin and desecrated Shabbos G-d forbid. It follows that even a person who is complete with observing Mitzvos, could be judged in the days to come for the fact that he did not lay Tefillin etc. And when he will ask in amazement – where are all these prohibitions which I have done, I am innocent of all these offences! They will answer him: did you not know that all of Israel are fellows and liable for each other, and you stood from afar and did not think of

saving them by laying Tefillin, Shemiras Shabbos Taharas Hamishpocho etc., and therefore come and receive your sentence as due to you”.

WHO IS REALLY RESPONSIBLE FOR THE ASSIMILATION OF JEWS? THE OTHER JEWS WHO ARE RELIGIOUS AND DO NOTHING TO BRING THEM BACK TO THE WAYS OF THE TORAH

In 1954-55, when ships loaded with truly G-d fearing Jews arrived at our Holy Land, children with Peos etc, hundreds of families together on the ships “Zion” and “Shalom” arrived at the shores of Israel. The organizations of “Aliat Ha’noar”, “Mizrachi”, the Kibbutzim and different missionary organizations – whose practice is to capture Jewish children and bring them into their houses of folly – snatched these children from their fathers and gave their fathers beautiful gifts etc. My father of blessed memory also got hold of many children, and so managed to save thousands of children from conversion. He could have saved hundreds of thousands of children, but he did not have enough budget to supply them with beds, furniture etc. He went to all the Rabbonim and the Beis Din and asked them to proclaim that every Chareidi family will take in 2 or 3 children from the newcomers. The Rabbonim replied that since the Jews in Eretz Yisroel at that time did not have enough to eat, as it was a time of hunger, and even their own children did not have enough food, it is therefore impossible to give such an instruction. My father claimed that they should detract a little from their children’s food, since it was a time of Shmad (forced conversion) etc.

The end was that more than a million Jewish children left their Yiddishkeit G-d save us and if they would have saved them then, we would have had many more millions of Jews keeping Torah and Mitzvos, without exaggeration.

I once spoke to my friend Hagaon Hatzadik from W..... of blessed memory, after he had given a sharp lecture against the Zionists who forced a million Jewish children to leave their Yiddishkeit. I told him then that it is not precise. They indeed made them abandon religion, but we, the RELIGIOUS Jews are guilty thereof, and we carry the entire responsibility for it. No one cared enough to bring these children closer at the time. No one wanted to bring them in to his house. I had seen all that with my own eyes, and many in Eretz Yisroel can be witnesses. About this we must say “but we are guilty” – about our brethren, these children, whose parents’

anguish we saw when they pleaded and cried that no one is helping them to save their own and their children's souls. They claimed that if they would have known what was the situation in Eretz Yisroel, they would not have come at all! They asked me: is this our Holy Land for which we yearned for so long?

IT IS A CLEAR HALACHA TO TRY TO SAVE OTHER JEWS FROM SPIRITUAL DANGER

But one has to know that there is a clear Halacha in Choshen Mishpat in the last Siman (426), which says that everyone must save his fellow even physically, and moreover spiritually, as the Chida, Ben Ish Chai, Rabeinu Chaim Falagi and the Chofetz Chaim wrote lengthily in their books. The Mechaber Beit Yosef ends this Siman: "and one who is cautious thereof, will be blessed with goodness".

IF ONLY THE SONS OF MEN KNEW THE GREATNESS OF THE REWARD TO HIM WHO FOLLOWS THE ENDEAVORS OF THE RIGHTEOUS AND BRINGS EVILDOERS BACK TO THE GOOD PATH, THEY WOULD PURSUE AFTER THEM LIKE ONE WHO RUNS AFTER LIFE ITSELF. A POOR MAN'S BENEFACTOR GAINS MANY GOOD THINGS, MANY SUPERNAL TREASURES, BECAUSE HE HELPS HIM TO EXIST, BUT EVEN HE CAN'T BE COMPARED TO HIM WHO ENDEAVORS TO SAVE THE SOUL OF A SINNER. FOR THE LATTER CAUSES THE FORCES OF THE OTHER SIDE (THE OTHER G-DS) TO BREAK AND NOT TO RULE. HE CAUSES THE ELEVATION OF THE HOLY ONE TO HIS THRONE OF GLORY. HE CAUSES THE SINNER TO HAVE ANOTHER SOUL. HAPPY INDEED IS HIS LOT!

(ZOHAR TERUMAH 129a)

THE SIMPLE AND HOLY JEWS ARE MISGUIDED BY SWINDLERS WHO MAKE THEM GIVE THEIR TZEDDAKA MONEY TO THE WRONG PLACES

I spoke with one wealthy man (not a Talmid Chochom) who hands out a large amount of charity, about 50 million a year, and has also bought many Tefillin and Mezuzos for people in Latin America, and hands out charity to every one. This rich man had a few problems, and I told him that I want to see the Mezuzos if they are Kosher. They took down a few Mezuzos, and I told him that these Mezuzos I would

not even give to the newcomers from Russia, who do not observe anything. I then told him stories and Halachos about Mezuzos for about an hour and a half. I told him that 22 years ago I bought good Mezuzos and I then paid \$ 90 for each, and today such a Mezuza costs about \$150-\$180, and when I bought these Mezuzos, I took the sum away from my food budget. He straight away asked me for an address of a Sofer who is G-d fearing, and said that he is going to purchase new Mezuzos and Tefillin (he also wanted to give me a large sum for the projects of printing books and saving Jews, but his advisor told him “A thousand Dollars are enough for him”).

What happened then? This wealthy man spoke to his charity gabbai, who is a Rav and a grandson of one Admor, and told him what I had said about the Mezuzos and Tefillin, and he told him “These Mezuzos are good, and you need not make new ones”. He convinced him that nothing has to be done, and that was the end. My entire work with him was in vain, just because of one Rav, light of the lightest, who convinced him that he does not need Kosher Tefillin and Mezuzos, and all is well.

A second time when I went there, I wanted to speak to this wealthy man, but he would not see me, and gave \$200. I have a feeling that this Rav told him not to speak to me, since he feared that I would give him Mussar.

I have told you all this, but in truth it does not make a difference to me if he gives or not since all is from Heaven. Hashem has, thank G-d, already given me millions of Dollars to print books, and He can help me from a different source, as it is written in the Megilla. But what hurts me, is the lightness of this advisor, who did not let this wealthy man, who buys thousands of Mezuzos for other people, that he should buy for himself Kosher Tefillin and Mezuzos.

For me this isn't new, since it says in the holy Zohar and in Or Hachama, that before the coming of Mashiach most of the Rabbis and leaders of Israel will be from the Erev Rav. (And according to this Zohar we see clearly to which type this light Rav belongs).

**WHAT IS THE REAL CHESSED AND THE
REAL TZEDDAKA THAT A PERSON NEEDS
TO DO TOWARDS HIS FELLOW JEW?**

TO SHOW HIM THE RIGHT PATH

**THE YEAROT DEVASH TZK'L REVEALS
SECRETS REGARDING THOSE WHO CAUSED
THE BET HA MIKDASH TO BE DESTROYED**

Because of the destruction of the Bet ha Mikdash the Jews should have been redeemed immediately, but they did not guard the sign of the Holy Covenant [Brit Milah], and they also hated one another...

...Come and see how great is the sin of baseless hatred and how much goodness is withheld because of it, and through our many sins this disease spread among the Holy Jews, that is to say, G-d forbid that we say that a Jew doesn't love the body of another Jew, and if something happens to any Jew don't the others run to help him with all their strength and means? And when someone becomes ill, don't all the others pray for him and visit him? And when a woman starts feeling the pains of labor, Don't all women rush to her home in the middle of the night to help her? Is there any greater love and friendship than this? Fortunate is the portion of the holy people before the Holy One Blessed be He, and this is our glory in front of the Goyyim for they speak of the love that one Jew has for the other.

**THE BASELESS HATRED THAT EXISTED AMONG
JEWS WAS THAT OF THE SOUL**

But all this concerns only the love of the body. But the love of the soul, which is the main part of love, the love which is required and the love that endures forever, because of our many sins there is only very little of this love present among us. For when a man sees his fellow Jew acting rebelliously doing what his heart desires, he will not correct him, he will not tell him that that is not the holy way that our holy Torah prescribes, on the contrary his heart almost rejoices for he hates his fellow and if he sees his

friend talking in the synagogue where it is forbidden to speak, he will not rebuke him, or if he sees him talking to women or talking with obscene language or talking LASHON HARA he will not rebuke him at all.

IS THERE ANY GREATER SIN THAN REFRAINING FROM REBUKING THE ONES WE LOVE? BECAUSE THERE WAS NO REBUKE THE TZEDDOKIM STRENGTHENED

Woe to us, is there any hater greater than this one? He sees his fellow Jew drowning in the river and he doesn't help him? And this is the Baseless hatred that existed at the time of the second Bet ha Mikdash, because the number of sinners increased but none would rebuke them, and because of this the number of sects increased including the sects of the TZEDDOKIM, and they contradicted the words of the Oral Torah [TORAH SHE BEAL PE] and rebelled against the Bet Din that was in Yerushalaim, and this is a greater sin than all other sins, because this falls in the category of HERESY [KEFIRAH] and the one who says that there were no great sins at the time of the second Bet ha Mikdash is greatly mistaken, for is there a greater sin than the APIKORSIM that reneged on the Oral Torah and the teachings of the Sanhedrin who sat at the seat of Hashem and Hashem was found among them? And thus the number of these sects increased just like the number of TZEDDOKIM and BAUTHUSIM increased.

And the sect of the Jews of Galilee, and the sect of the Jews who lived in the desert and in caves, all of them went against the will of the Sages of Israel who did follow the TORAH SHE BEALPE [The Perushim], for those Jews belonging to the sects did not observe the festivities, and many of those sects did not marry women at all, and behaved towards the Goyyim like brothers and sisters, and the Goyyim learnt from those sects all the customs that they had, and many of those sects reneged on the eternity of the soul and the resurrection of the dead.

EVEN THE KOHEN GADOL AT THAT TIME WAS A HERETIC, G-D SAVE US

Is there a greater sin than this? And who needs to hear about a greater sickness than this, where even the KOHEN GADOL, that served during the

year that the Bet ha Mikdash was destroyed was A TZEDDOKI, as JOSEF BEN GURION [JOSEPHUS] wrote in his book to the Romans. May the spirit of that KOHEN OF IDOLATRY ROT, May his name be blotted out that the destruction occurred during his tenure. And how was the day of fasting chosen by Hashem? A time of favor before Hashem for Israel to receive the compassion of Hashem, with a man as hateful as him coming into the Holy of Holies?

Therefore what our Holy Sages said [YOMAH 9b] that in the second Bet ha Mikdash there was the sin of Baseless hatred, the intention is to say that that is the root of the bitterness, for through it came all the bad things, and that is the sickness, that because people were quiet regarding the sins of the others, through this, evil increased exceedingly and the TZEDDOKIM and APPIKORSIM and the MINNIM increased greatly.

A FRIEND WHO REBUKES IS WORTH TEN TIMES MORE THAN A RABBI

And in truth most of the people think that it is incumbent only upon the Rabbis to rebuke but not upon regular people, and this is a lie as I have already mentioned many times, and on the contrary when the Rabbi rebukes people say: "Oh not everybody can be like a Rabbi and a teacher, and who can act the way he does? And this one will say this and that will say that, and everyone will oppose the Rabbi.

But when a common man, just like the other rebukes him, and says to him I am just the same as you and I am on the same level as you, only that you are not acting according to the ways of Hashem, And why don't you have mercy on your soul? And why will you anger your Creator?

And I know fully well that these things have more effect than all the rebukes that I have given in a very long time, therefore Our Sages have said [AVOT 1:6]: "Make a Rabbi for yourself, and buy a friend for yourself" For a friend is more necessary than a Rabbi, to the point where you have to acquire him with lots of money, and G-d forbid that one befriends a RASHA, for a friend can achieve more than ten Rabbis, and most of the people refrain from rebuking for they think: "Lest they scream at me, and lest they say : "Who made you into a Rabbi? Look at this one, now he thinks he can come and rebuke us" And similar things of jesting and scoffing.

THE MORE THEY LAUGH AT YOU FOR REBUKING THE GREATER YOUR REWARD

But who is the wise man who understands all these things, that the more that they laugh about him the more reward he will receive, and at the end his words will be standing and all the jesting will disappear, and as Akavya said in EDUYOT 5:6 “It is better for a person to be considered a fool all his life than to be an evildoer for one moment before the Holy One Blessed be He” And the laughs that people can make about him can not compare to the praise and the reward that the Holy One will give him, as it is brought in the Zohar ha Kaddosh, that when the Jews pray in the congregation and they conclude the blessing of the resurrection of the dead, a proclamation goes forth in heaven and says: “Who is the person who rebukes sinners and turns them away from the wrong path, and guides them along the ways of the Holy King? And an angel comes and brings the image of such a person..., See further how they praise and talk about the great reward awaiting him, And if this is so: What importance can the laugh and the shame that he goes through in this world have compared to the reward and the doing of the will of Hashem and bringing Him pleasure, Fortunate the man who acts thus.

YEAROT DEVASH CHELEK RISHON 10

IT IS IMPOSSIBLE TO OBSERVE THE COMMANDMENT TO LOVE YOUR NEIGHBOR AS YOURSELF IF WE DON'T INFORM HIM OF THE REWARD AND PUNISHMENT FOR HIS ACTIONS

The author of the Holy book KAV HAYASHAR (Chapter 5) writes: “You shall love your neighbor as you love yourself” (Levit, Kedoshim), Our Rabbis of Blessed Memory said (Torat cohanim, Kedoshim 4), this verse contains one of the biggest principles of the Torah, and there is no greater love than that of him who sees something wrong (any sin) in his neighbor and he rebukes him for that. Because the souls of Israel are joined and connected to each other. The law requires that if someone knows about the suffering of the soul and the punishments that come to the soul after death when it leaves the body, he shall explain his neighbor, and maybe through this he can bring merit to his neighbor and he may leave the wrong path and “turn around and be healed” (Isaiah 6,10). We can thus understand what was said by our Sages of blessed memory, that loving your fellow Jew as you

love yourself is a great rule in the Torah, because the greatest love is in correcting and bringing him to the Torah. And he shouldn't only reprimand him for doing something wrong, but should also tell him what the punishment for the sin he is committing, so maybe he can leave the wrong path and take good care of not falling back on it.

WHY THE MITZVAH NOT TO HATE YOUR FELLOW JEW AND THE MITZVAH TO REBUKE HIM COME ON THE SAME VERSE IN THE TORAH

And the book Noam ha Mitzvot brings an idea that is very much related to what we just learned from the Kav Ha yashar. The Noam ha Mitzvot refers to the verse in the Torah (Leviticus 19:17): *“You shall not hate your neighbor in your heart, You shall certainly rebuke your neighbor and not suffer sin on his account”* What is the reason that the Holy Torah put together these two mitzvot; one: not to hate our neighbor and two: To rebuke your neighbor? Because in reality the Rebuke originates only from the love that a Jew has for his fellow Jew, that is why he has pity on him, in order to save his fellow's soul from the judgment of Gehinom. But if on the contrary, one hates his fellow Jew then he will not rebuke him because what does he care if his fellow whom he hates is punished from heaven?

IF ONLY THE SONS OF MEN KNEW THE GREATNESS OF THE REWARD TO HIM WHO FOLLOWS THE ENDEAVORS OF THE RIGHTEOUS AND BRINGS EVILDOERS BACK TO THE GOOD PATH, THEY WOULD PURSUE AFTER THEM LIKE ONE WHO RUNS AFTER LIFE ITSELF. A POOR MAN'S BENEFACTOR GAINS MANY GOOD THINGS, MANY SUPERNAL TREASURES, BECAUSE HE HELPS HIM TO EXIST, BUT EVEN HE CAN'T BE COMPARED TO HIM WHO ENDEAVORS TO SAVE THE SOUL OF A SINNER. FOR THE LATTER CAUSES THE FORCES OF THE OTHER SIDE (THE OTHER G-DS) TO BREAK AND NOT TO RULE. HE CAUSES THE ELEVATION OF THE HOLY ONE TO HIS THRONE OF GLORY. HE CAUSES THE SINNER TO HAVE ANOTHER SOUL. HAPPY INDEED IS HIS LOT!

(ZOHAR HA KADDOSH TERUMAH 129a)

ONE HAS TO BE MORE CAREFUL ON THE MITZVAH OF TZEDDAKA MORE SO THAN ANY OTHER MITZVAH

It is our duty to be more scrupulous in the performance of the mitzvah of tzedakah than any other positive commandment, for giving tzedakah is a mark of a righteous man who is of the seed of our father Abraham, as it is said, "For I have known him to the end that he may command his children ... to do righteousness." The throne of Israel cannot be established, nor true faith made to stand up, except through charity. As it is said, "In righteousness shall you be established." Nor will Israel be redeemed except through the practice of charity as it is said, "Zion shall be redeemed with justice, and they who return to her through righteousness."

Hilchot Matanot la evyonim Perek 10, Hal Alef

ONE SHOULD GIVE TZEDDAKA TO ORGANIZATIONS THAT FOLLOW THE DICTATES OF THE TORAH, IF THEY TRANSGRESS SOME OF THE DICTATES THEN DO NOT GIVE TZEDDAKA TO THOSE PLACES

One should be careful to only give tzedakah money to organizations that follow the dictates of the Torah. Therefore, one should not give tzedakah to places or organizations that do not follow the dictates of the Torah.

Igrot Moshe Yore Deah Part a, Siman 149

THE GREATNESS OF TZEDDAKA

TZEDDAKA HAS THE POWER TO BREAK ALL THE FORCES OF EVIL

If you walk into any old-fashioned shul on the morning of Yom Kippur Eve, you will see people on all sides busily collecting charity in little bowls for all kinds of worthy causes. Now the congregants of the township where the Baal Shem Tov lived - Mezhibuzh - decided that in the public interest this custom had to be abolished: it caused too much clatter and disorder.

Word of this reached the Baal Shem Tov, who did not allow the proposed regulation to be enacted. He explained that one year all the forces of impurity in the universe - the kelippas - banded together on the eve of Yom

Kippur in order to make an impenetrable barrier that would not allow the prayers of Israel to ascend. However, as soon as people in the World Below started rattling their little bowls in solicitation of charity, and congregants around the globe created a clatter with the coins they threw in energetically, the kelippos were torn asunder by that very noise.

Sippure Chassidim

TZEDDAKA IS THE BEST DECORATION FOR THE SUCCAH

Another year, again on the eve of Sukkos, Reb Chaim of Zanz told his sons that he needed several thousand rubles. As soon as they brought him the amount that they had quickly borrowed from various wealthy householders, he distributed it all to the needy. As he entered his sukkah that evening he said: "People are accustomed to decorate their sukkah with all kinds of pretty ornaments. But the beauty of my sukkah is different: tzedakah, charity - that is what makes my sukkah beautiful!"

Sippure Chassidim

THE ONES WHO LIMIT THE POOR FROM ASKING TZEDDAKA FOLLOW THE CUSTOM OF SODOM AND AMORAH

When Reb Levi Yitzchak accepted the appointment of Rav of Berditchev, he stipulated that the local lay leaders were not to burden him with attendance at communal meetings, unless some new custom was to be ordained.

In due course they called a meeting which was to introduce a new regulation: That paupers would be forbidden henceforth to knock on the doors of householders; instead, they would be given a monthly grant from the community chest. In anticipation of the new statute, they invited Reb Levi Yitzchak and, at the meeting, proceeded to explain their proposition.

Reb Levi Yitzchak protested: "My brothers! Did we not agree that I was not to be bothered with discussions over old regulations?"

"Begging your pardon, rabbi, this is a new piece of legislation!"

Reb Levi Yitzchak was not convinced: "There is nothing novel in your proposal. In fact it has an ancient history, dating all the way back to Sodom and Amora. They too had a statute forbidding people to give alms to the needy... " The proposal was removed from the agenda there and then.

Sippure Chassidim

TO KNOW THE DIFFERENCE BETWEEN POOR AND RICH

Reb Dov Ber, the Maggid of Mezritch, once asked a magnate who had come to visit him: "What do you eat every day? Bread and salt, rabbi, like a poor man," was the reply. The Maggid rebuked him, and told him that he should eat meat and drink mead every day, as wealthy men were accustomed to do. After he left, the disciples of the Maggid asked him to explain his instruction. "if a rich man eats meat and drinks mead every day," reasoned the tzaddik, "then he will realize that a poor man needs at least bread and salt. If however he himself eats bread and salt, he will think that his poor neighbor can make do with a diet of stones."

Sippure Chassidim

TZEDDAKA HAS A HIGHER LEVEL WHEN GIVEN IN SECRET

"For G-d will judge every deed-even everything hidden whether good or evil" (Ecclesiastes 12:14). This passage is interpreted to refer to a person who gives charity to a poor man publicly, for all to see. Although he did a good deed, he will be called to account in the World to Come because he embarrassed the recipient. The verse also refers to a person who gives charity to a woman privately, behind closed doors. He will be taken to task because he exposes himself to suspicion and compromises his reputation. In addition, he causes those who suspect him [without justification] to stumble and be punished, for the Talmud says, "Whoever suspects the innocent will suffer for it on his own body." What's more, other people will not accept his reprimands. They will tell him, "You are doing such and such, and you are admonishing us!"

A treasurer of a charity fund should be above suspicion, and so the Torah states, "You shall be innocent before G-d and Israel" (Numbers 32:22). For this reason he should not ask a poor man to work for him without pay, because the poor man is afraid of him, and also in order that the community should not harbor suspicions about him and say, "He gives a greater portion to this poor man than to the others so that the poor man should perform services for him."

Sefer Chassidim 44

THE POOR ARE ALSO REQUIRED TO GIVE TZEDDAKA

...Even a poor man who is supported from charity must give to Charity. Each person according to his means, rich and poor alike, should donate a certain amount to charity every week as a token of their indebtedness to G-d, even as little as a penny or half a penny. All these pennies add up to a large sum. A poor man who cannot contribute money should do volunteer work for the community. A treasurer is not permitted to force the poor to donate to charity, and he who does is guilty of robbing one to give to another....

Sefer Chassidim 61

HASHEM PLANTS THE TZEDDAKA WE GIVE LE SHEM SHAMAIM

If you give charity for the sake of Heaven, G-d plants it. How is this to be understood? If a person gives money to the needy, Hashem plants in Gan Eden as great a quantity of seeds as you can buy with that money. There the seeds sprout year after year and the fruit they produce is placed into storage to be enjoyed by that person when he comes to Gan Eden. And so it says, "For as the earth brings forth her growth and a garden makes the seeds shoot up, so the Lord G-d will make tzedakah and renown shoot up in the presence of all nations" (Isaiah 61:11).

He who gives a coin to a poor man merits to see the Shechina, and is worthy to be resurrected when the dead are revived. Sefer Chassidim 321

HASHEM CAN BE APPEASED WITH A SMALL PIECE OF BREAD GIVEN TO THE POOR

"Sow righteousness for yourselves; reap the fruits of goodness" (Hosea 10:12). This teaches us that before embarking on a dangerous trip, we should give some bread to a poor man or anything that he can enjoy right away, as in the story of the old man who ate the cake of pressed figs. [The Jerusalem Talmud tells the story of two students who set out on a journey. An astrologer predicted that they would not return alive. As they left town, they ran into a poor old man and gave him half a cake of pressed figs. The old man prayed for them, and they returned safely. Said the astrologer, "What can I do if the G-d of the Jews can be appeased with half a cake of pressed figs?"] But if the poor man is embarrassed to accept food, you should give him money.

Sefer Chassidim 326

THE ONE WHO MAKES OTHERS GIVE TZEDDAKA IS GREATER THAN THE ONE WHO GIVES

He who induces others to give tzedakah is greater than he who gives the money, but pressuring a destitute person to donate money is the same as robbing him. Sefer Chassidim 332

THE MITZVAH OF TZEDDAKA CREATES DEFENDERS IN TIMES OF NEED

Sometimes an evildoer who has transgressed gravely will have a good advocate who pleads his case before the heavenly Court. This happens because he has shown hospitality to guests or he has helped prepare the dead for burial, and now the souls of the departed ask for mercy on his behalf. Another reason why an evildoer's punishment is suspended is because he interceded before the king or the government for the welfare of the Jewish community, or he donated generously to tzedakah, or he performed acts of kindness.

Sefer Chassidim 696

THE GREAT TZADDIKIM WENT OUT OF THEIR WAY TO HELP THE POOR SO SHOULD YOU

A man who was the most astute buyer of merchandise in town devoted all his spare time to Torah study. One day, a widow asked him to buy a certain article for her. He declined, saying, "I'm sorry, but I simply cannot give up my Torah studies." A venerable old rabbi interjected, "Do you think that you are better than Rabbi Gamliel and Rabbi Yehoshua? The Gemara tells us that they interrupted their Torah studies to go to the market to buy an animal for the wedding feast of Rabbi Gamliel's son, and on the way they discussed Torah topics. You should do the same. When you go to buy the article for the widow, keep your mind on Torah issues. And when you buy the merchandise at a favorable price, the money you save her is counted as your tzedakah, and G-d will repay you for your trouble."

Sefer Chassidim 1004

THE HIGHEST LEVEL OF TZEDDAKA IS TO HELP WITHOUT EMBARRASSMENT

There is one kind of tzedakah that, on the face of it, does not even look like tzedakah yet in G-d's eyes, it is considered the most exalted form of charity. For example, if a poor man has an article or a book for sale, and nobody wants to buy it, but you buy it from him, or a poor scribe is looking for work, and no one wants to hire him, but you give him a job, that is the loftiest level of tzedakah, because the poor person works hard at his profession, and you are paying him a salary.

But if you come across a learned person who refuses to teach, or competent scribe who refuses to write, and you would give them charity, then instead of "giving them charity, tzedakah, you cause an outcry, tze'akah" (Isaiah 5:7). "For they are a people without understanding; that is why their Maker will show them no mercy, their Creator will deny them grace" (Isaiah 27:11).

Sefer Chassidim 1035

IT IS BEST TO GIVE THE TZEDDAKA TO SCHOLARS WHO ARE G-D FEARING AND STUDY IN ORDER TO ACCOMPLISH THE MITZVOT

If a person is wealthy, instead of building a synagogue or bet midrash (study hall) he rather should give his money to respected scholars to enable them to study Torah. But he should not donate it to lose pseudo scholars who spout questions and answers, posing as intellectuals who know the entire Talmud, but in reality who have never studied the Talmud. All they are doing is quoting questions and answers they read in books, in an effort to impress people with their brilliant minds." Let the rich people give their donations to G-d fearing men who study in order to fulfill the mitzvot properly.

Sefer Chassidim 1039

WHOEVER GIVES CHARITY REVIVES THE SOUL OF THE POOR

...Charity is beloved of the L-rd. For whoever does charity with his friend is considered to have "revived" his soul. What is more all who practice charity merit acquiring life in this world and in the world to come, viz. (Ibid. 12:28): "In the path of charity there is life; in the way it leads, there is no death." For when one sees a poor man who has nothing to eat, and gives him a coin with which he buys a loaf to revive his soul, he, in essence, has restored life to him. Without this, he might have died of hunger. Thus: "In the path of charity, there is life." Thus, if one does charity with his friend, he is considered to have brought him back to life "In the way it leads, there is no death." For if one practices charity he "forces" the angel of death off him, so that he cannot prevail against him - even if death had been decreed for him, (Proverbs 10:2): "Treasures of wickedness will not avail, but charity saves from death." What is more, it "stands for him" for the world to come, where there is no death. Thus: "In the way it leads, there is no death."

Sefer maalot ha midot

GREATER IS HE WHO GIVES TZEDDAKA IN SECRET THEN MOSHE RABBENU

...When one gives charity, he must give it secretly, so that he not shame the poor man who receives it, viz. (Deuteronomy 15:8): "But open, open your hand to him" - Open your hand "between Yourself and him," so that your other hand not be aware of it, [i.e., do it secretly] so that the poor man not be ashamed.

And our sages of blessed memory have said (Bava Bathra 9b): If one gives charity in secret, the Holy One Blessed be He "forces off" from him and the members of his family the angel of death, which is called "wrath," viz. (Proverbs 21:14): "A gift in secret quells wrath." Concerning this, our sages of blessed memory have said: Greater is he who gives charity in secret than Moses our teacher. For in respect to Moses our teacher it is written (Deuteronomy 9:19): "Because I feared the wrath and the fury," whereas in respect to one who gives charity in secret it is written (Proverbs 21:14): "A gift in secret quells wrath, and emolument in the bosom, great fury. And our sages of blessed memory have said (Sifrei, Re'eh 15:10): "Give shall you give to him" - "Give shall you give," even a hundred times; "to him" - between you and him [i.e., in secret] - whence they said (Shekalim 5:6): There was a "compartment of the discrete" in [the Temple] in Jerusalem. In it, the fearers of sin would deposit charity in secret, and the poor, fallen from their estate, would provide themselves there from in secret.

Sefer maalot ha midot

THE ONE WHO SCATTERS HIS MONEY FOR TZEDDAKA IS EARNING EVEN MORE

....My sons, come and see the greatness of charity. Whatever a man expends on charity, he acquires even more. For thus have our sages of blessed memory said (Midrash Mishlei 11:24): If you have seen a man "scattering" his money for charity, know that he is increasing his wealth, viz. (Proverbs 11:24): "There is uttering [of one's wealth] with even more increase." And if you have seen a man keeping himself from charity, know that he is decreasing his wealth, viz. (Ibid.): "And there is holding back from just [giving] for want alone." Go out and learn this from a man's body.

Wherever he shaves, his hair is renewed; wherever he does not shave, it is not renewed. The hair of his beard and his head, which he shaves, is renewed. His eyebrows are not shaved, and they are not renewed. A sheep is sheared and renews"; a pig is not sheared and does not renew.

Sefer maalot ha midot

IF WE GIVE MONEY FINE FOR US, IF NOT THE IDOLATERS COME AND TAKE IT BY FORCE

...And our sages of blessed memory have said (Bava Bathra 9a): At the time of the Temple, a man would give his shekel and receive atonement; and now, that we have no Temple, if we give charity, good and well; if not, the idolaters come and take it by force, viz. (Isaiah 58:7): "Will you not break your bread to the hungry, etc.": If he merits it - "Will you not break your bread to the hungry?" If he does not merit it - (Ibid): "And the afflicted poor [i.e., the ruling powers, whose demands are insatiable] will you bring into your house." And even so, it is accounted to him as charity [viz. (Ibid 60:17): "And your oppressors, charity" (in that by their taking from the rich, the poor are spared)].

Let one always distribute his wealth to charity, for a man gives nothing of his, viz. (Chaggai 2:8): "'Mine is the silver and Mine is the gold,' says the Lord of hosts." And our sages of blessed memory have said (Avoth 3:7): "Give Him what is His; for you and yours are His." Therefore, let one not be niggardly with his money and let him give of it to charity.

Sefer maalot ha midot

THE ONE WHO GIVES TO THE POOR LEND TO HASHEM

...What is more, charity is like a loan to the L-rd, as one lends money to his friend, which the other is obligated to return to him!, viz. (Proverbs 19:17): "He who is gracious to the poor lends to the L-rd, and He will pay him his reward." And our sages of blessed memory have said in the aggadah (Tanchuma Mishpatim 15): I might think that if one gave a crust to a poor man, the Holy One Blessed be He repays him with a crust. This is not so.

Rather, the Holy One Blessed be He says to him: "This poor man was about to expire of hunger; the crust that you gave him saved his life. Upon your life, I shall give you 'a life for a life.' If, in time to come, your son or daughter are at the point of illness or death, I shall remember for them this mitzvah that you did and save them from death!"

Sefer maalot ha midot

HOW SEVERE IS EVEN A MINOR LAPSE IN GIVING TZEDDAKA

...My sons, come and see how severe is even an unwitting lapse in the giving of charity. For thus have our sages of blessed memory said (Sanhedrin 104a): If Jonathan had lent David two loaves of bread, the kingdom of the house of David would not have been split, Nov, the city of Cohanim, would not have been wiped out, Doeg would not have been driven out, and Saul and Jonathan his son would not have been killed.

Sefer maalot ha midot

HAVE MERCY WHEN YOU SEE A POOR MAN COMING TO ASK TZEDDAKA

...My sons, if you see a poor man coming to you, be filled with mercy for him, as if he were your brother or your relative. And if you see that he is ashamed, give [charity] to him as a loan, as it is written (Deuteronomy 15:7): "If there be among you a poor man of one of your brothers in one of your gates in your land that the L-rd your G-d gives to you, do not harden your heart and do not close your hand to your poor brother," followed by: "But open ,shall you open your hand to him," concerning which our sages of blessed memory have said in the aggadah: "Open for him" with words before giving him. So that if he is ashamed, say to him: "Perhaps you would like a loan" (whence it is derived that charity may be given as a loan).

Sefer maalot ha midot

GREATER IS CONSOLING THE POOR WITH WORDS THAN GIVING HIM TZEDDAKA

...And our sages of blessed memory have said (Bava Bathra 9b): Greater is consoling a poor man with words than giving him charity. For whoever gives a perutah to a poor man is blessed with six blessings, viz. (Isaiah 58:7): "Will you not break your bread to the hungry then your light shall break forth, You will cry out, and He will say: `Here I am'" [six blessings] - whereas one who consoles him with words is blessed with eleven blessings, viz. (Ibid. 10): "And if you pour out your soul to the ' hungry [ie., if you console him with words], and you sate the afflicted soul, then your light shall shine forth in the darkness for the mouth of the L-rd has spoken" [eleven blessings].

And just as one who consoles him is rewarded for speech, so he who chides him is punished for speech, viz. (Deuteronomy 15:9): "Take heed unto yourself lest there be in your heart a thing of wickedness, to say, etc." -Even the" saying" is called "wickedness."

Sefer maalot ha midot

DO NOT TURN A POOR MAN AWAY EMPTY HANDED

...My sons, if a poor man comes before you, do not turn him away empty-handed if you can avoid it, so that he not talk against you to the Holy One Blessed be He. For his tear is "close," and his cry ascends before the L-rd. For thus have our sages of blessed memory said (Vayikra Rabbah 34:11): The revenge of Israel is in the hands of their poor; and the revenge of Edom, in the hand of the Holy One Blessed be He, through Israel. The revenge of Israel is in the hands of their poor, viz. (Deuteronomy 24:15): "... that he not call against you to the L-rd, and [if he does,] there will be in you a sin." And the revenge of Edom is in the hand of the Holy One Blessed be He, through Israel, viz. (Ezekiel 25:14): And I will place My revenge in Edom, by the hand of My people, Israel."

Therefore, we must be "grateful" for the deceivers among them [Israel]. For if there were no deceivers among them, as soon as one solicited charity and he were turned back empty-handed, he [the "refuser"] would be

punished by death immediately, it being written in this regard: "... there will be in you a sin," and (Ezekiel 18:4): "And the sinning soul, it shall die."

... My sons, when a poor man comes before you, do not avert your eyes from him as if you did not see him, so that blight not prevail over the work of your hands, viz. (Proverbs 28:27): "He who gives to the poor will suffer no lack, but he who averts his eyes [from him] will suffer." And our sages of blessed memory have said (Kethuvoth 68a): Averting one's eyes from charity is tantamount to serving idols, it being written here (Deuteronomy 15:9): "Take heed unto yourself lest there be in your heart a thing of wickedness, to say: 'The seventh year has drawn near, the year of shemithah,' and : your eye be evil against your poor brother, etc.", and elsewhere (Ibid. 13:14): "There have gone out men of wickedness from your midst." Just as there, [the "wickedness" is] idolatry; here, too, it is idolatry.

Sefer maalot ha midot

PRAY TO HASHEM TO BE SPARED OF THE HARDSHIPS OF POVERTY

...Let one always implore mercy of the L-rd to be spared poverty. For if he is not visited by it, his son is. If not his son, his son's son, as it is written (Deuteronomy 15:10): "For in consequence of [biglal] this thing, etc." Poverty is a cycle [galgal] that recurs in the world.

Sefer maalot ha midot

EACH COIN YOU GIVE TO A POOR MAN ADDS UP TO MUCH

...Great is charity, for every perutah that a man gives of his money to charity adds up to a great sum. For thus did our sages of blessed memory say (Bava Bathra 9b): (Isaiah 59:17): "And he cloaked himself with charity as with chain mail:" - Just as with, chain mail, every scale adds up to a great coat of armor, so with charity, every perutah adds up to a great sum.

Therefore, my sons, whenever you can give charity, give it, whether it be a large or small amount. Do not say: "What will this poor man do with one perutah that I give him?" For the Holy One Blessed be He will put in his way other people who will likewise give him, and that perutah that you give him

[together with all the others] will add up to a great sum. For thus have our sages of blessed memory said (Berachot 5b): "Both he who gives much and he who gives little, so long as his heart be intent on Heaven."

Know this to be so, for with all the offerings it is written: "If a man offer, but with the tenth of the ephah [the meal-offering], which the poorest man brings, it is written (Leviticus 2:1): "And if a soul offer, etc." The Holy One Blessed be He hereby says: "I consider it as if he had offered up his soul before me."

Sefer maalot ha midot

THE QUALITY OF BEING GENEROUS TO THE POOR IS A MATTER OF HABIT

Our Sages of blessed memory have stated further that the trait of magnanimity resides in habit, one not being truly magnanimous until he is accustomed to giving as much as he can at all times. For one who gives a thousand gold pieces to a deserving person at one time is not so magnanimous as one who gives out a thousand gold pieces over a span of a thousand times, each piece in its proper place. For if one gives a thousand pieces at one time, it is because he was suddenly seized with a great impulse to give which afterwards departed from him. And as far as reward is concerned, one who redeems one captive with a hundred dinars or gives a hundred dinars as charity to one poor man, satisfying all of his needs, cannot be compared to one who redeems ten captives or covers the needs of ten poor men by giving ten dinars to each. About this our Sages have said (Avos 3:15): "All is according to abundance of deed." They did not say "according to greatness of deed."

Sefer Orchot tzaddikim Shaar ha Nedivut

IF YOU TURN AWAY YOUR EYES FROM TZEDDAKA IS AS IF YOU HAD DONE IDOLATRY

If one averts his eyes from charity, it is as if he serves idols (Ketubot 68a), and he is called "wanton," "wicked," "cruel," and "sinful." "Wanton," as it is written (Devarim 15:9): `Take heed to yourself lest there be a wanton thought in your heart, to wit: `The seventh year, the year of release is at

hand,' and your eye be evil against your poor brother and you not give him." "Cruel," as it is written (Mishlei 12:10): "And the mercies of the wicked are cruel." And he thereby denies his ancestry, seeming not of the seed of Avraham, Yitzchak, and Yaakov, who were all merciful, but rather of that of the nations, who are cruel, as it is written (Yirmeyahu 50:42): "They are cruel and have no pity." And all who show mercy are granted mercy by Heaven, as it is written (Devarim 13:18): "And He will give you mercy and have mercy upon you and multiply you" (Shabbos 151b).

THE ONE WHO GIVES TZEDDAKA WITH A MEAN EXPRESSION LOSES HIS MERIT

He who gives charity to the poor with a mean expression loses his merit, and he transgresses (Devarim 15:10): "And let your heart not be evil when you give to him," even if he gives much. It is better to give a perutah [a small coin] with a pleasant expression. The ideal is to give correctly to a deserving poor man, with a pleasant expression. It is better to give before one is asked, and to give in secret, as it is written (Mishlei 21:14): "He who gives in secret suppresses wrath." Some men were in the practice of tying money in a piece of cloth and casting it behind them for the poor man to come and take (Kesubos 67b), so that the giver did not know to whom he had given and the recipient from whom he had taken, thus sparing the poor embarrassment. In summary: Whatever can be done in secret, so that the poor man does not know the giver and the giver does not know the recipient, should be done.

YOU SHOULD ACCOMPANY YOUR CHARITY WITH SOME ACT OF KINDNESS

And when a man gives charity, he should accompany it with kindness, such as buying with his money something that the poor man needs in order to spare him the bother of buying it himself. Or, finding that a poor man's needs can be cheaply acquired at a certain time, but that he is lacking in means, he should supply him with the necessary funds, making

sure to do so at that particular time, thus showing kindness. About this the prophet has said (Hoshea 10:12): "Sow for yourselves with charity; harvest with kindness." That is, the reward is commensurate with the kindness (Sukkah 49b).

Sefer Orjot tzaddikim Shaar ha Nedivut

THE LOVE FOR HASHEM HAS TO EXCEED THE LOVE FOR MATERIAL THINGS

One's love for G-d must exceed his love for all material things. We are commanded, "Love G-d your Lord... with all your might" (Deuteronomy 6:5) that is, even at the cost of all your wealth.' Therefore, there are times when a person must be ready to sacrifice all his possessions for the sake of G-d, even though he is not required to give his life.

Arie Kaplan Handbook of Jewish Thought

THE COMMANDMENT TO GIVE TZEDDAKA

It is a positive commandment to give charity, as the Torah states, "Open your hand generously, and extend to [your needy brother] any credit he needs to take care of his wants" (Deuteronomy 15:8).

Mishne Torah Matanot la Aniyim 7:1

EVEN FOR SACRED THINGS IT IS NOT PROPER TO BE OSTENTATIOUS

Even where sacred things are concerned, lavishness and richness should be dictated by aesthetics and good taste, and not by mere ostentation and the desire to spend money. For example, one should not use gold where silver would do just as well. We are taught that the Torah has regard for our money, and it should not be spent wastefully.

Rosh Ha Shana 27a, Yoma 39^a

NO DISHONEST MONEY CAN BE USED FOR TZEDDAKA

It is forbidden to use dishonest money for charity or any other religious purpose, as G-d told His prophet, "For I, G-d, love justice, I hate robbery" (Isaiah 61:8).⁹ The Psalmist similarly teaches us, "The robber blesses, but [in so doing] scorns G-d" (Psalms 10:3). Similarly, one who has excessive debts should repay them before contributing to charity .

Arie Kaplan Handbook of Jewish Thought 6:31

TODAY THE POOR HAVE MORE NECESSITIES THAN BEFORE SO THEY MUST BE SUPPORTED WITH MORE RESOURCES

FROM THE CHAFETZ CHAYYIM'S WORK AHAVAT CHESSED

It is obvious that one cannot compare the monetary obligation of our time to the past. In earlier times the kind of wealth we have today was not common. Baruch Hashem, there are many more wealthy individuals in our time than ever before. Therefore, it would be impossible for one to say that the obligation to give tzedakah nowadays is equal to that of the previous generations.

In earlier times, a person would be exacting in the way he lived and he would not spend money on anything beyond what he needed for his basic living. Consequently, it was enough to set aside only a small amount of money to fulfill the mitzvah of tzedakah and chesed. However, nowadays, we find that people will spend a lot of money, not just on what is basic but even for items of luxury which are only for their enjoyment. For example: fancy clothing, expensive houses, and many servants and the like. Therefore, one should make sure that when fulfilling the mitzvah of tzedakah and chesed, which is the lifeblood and salvation of a person in this world and in the World to Come, it should not be any less important to him than any of the luxuries on which he spends money. This is hinted at in the words of Chazal - that in the future Hashem will rebuke each and every individual according to the consistency of his actions.

In truth, if one were to ask each individual about the way he runs his household and that concerning his expenditures he acts like a wealthy person and spends above the amount that he is worth, he would respond as follows: He feels it is appropriate not to cut back on the needs of his household and he trusts that Hashem will help him concerning these needs. However, when this same individual is faced with the prospect that he should give tzedakah and do chesed, he hardens his heart and closes his hand and makes himself into a pauper and does not give the amount of money that he is really able to afford. Concerning such a person the pasuk states, "Some pretend to be rich and have nothing, but others act poor and have great wealth" (Mishlei 13:7). There are people who act as if they are wealthy, but in truth they do not have anything. Then there are those who make themselves out to be impoverished, especially concerning matters of tzedakah and chesed, however, they really have great wealth.

**WE NEED HASHEM'S CHESSED SPECIALLY
WHEN WE SEE THE ATTRIBUTE OF JUDGMENT
INCREASING, THEREFORE WE SHOULD
INCREASE IN TZEDDAKA
AND CHESSED ACTIONS**

It is known that Tzedakah and chesed have the power to strengthen the attribute of mercy. As Chazal tell us concerning the pasuk, "Hashem will give you mercy and be merciful to you" (Devarim 13:18): Whoever has mercy on Hashem's creations, Hashem will have mercy on him. Nowadays, we see with our own eyes that the attribute of strict justice is increasing in strength each and every day in the form of many types of sicknesses and strange types of death and there is a lack of Hashem's influence in the world. Also, we have reached a point that there is not a day that its curses are not greater than the previous day's curses. Therefore, a person should try to increase his acts of tzedakah and chesed all the more and perhaps in that merit the strict justice will be overturned and the world will become filled with Hashem's mercy.

THE BEST KIND OF KINDNESS IS THE ONE DONE LESHEM SHAMAIM [WITH NO ULTERIOR MOTIVES]

A person has to be careful not to boast about the acts of kindness that he performs for the best kind of kindness is the one that is done Leshem shamaim [Without ulterior motives]. This is why you see that many people who perform acts of kindness with selfish motivations, increase continually in the amount of kindness that they do, much more so than the people who are G-d fearing, because the Yetzer hara [The Satan] does not oppose them and does not withhold them from acts of kindness, for their Tzeddaka is done with ulterior motives.

Chessed le Abraham Siman Beit, Hei

THE MAIN ASPECT OF KINDNESS IS THROUGH SPEECH

The main part of kindness is through speech, for if a person gave his friend all the good gifts in the world, and he did it with anger showing on his face, is as if he had given his friend nothing at all

Avot de Rabbi Natan Perek 13

WHEN THERE ARE HUNGRY PEOPLE ONE HAS TO GIVE EVEN MORE TZEDDAKA THAN THE 20% STIPULATED BY OUR SAGES

When our sages said that giving one fifth to charity is a good practice, they referred to a case where the donor is not aware that there are needy people in his city who are hungry and without clothes, but if he knows that there are poor people without means in his city, he is obligated to give a fifth of his income and is not a good practice but an obligation, and if he gives any less he continually transgresses a few commandments of the Torah and he is considered as if he reneged on the whole Torah

Achavat Chessed Part 2, Chapter 19 in the name of the Rambam and the Gra

**IF WE GIVE LESS THAN A FIFTH TO CHARITY
WE TRANSGRESS A FEW NEGATIVE
COMMANDMENTS EVERY DAY**

“For the sake of Hashem, give a fifth of all earnings to Tzeddaka. Do not give less, as I have already warned you, because that causes the transgression of several positive and negative mitzvot every minute! It also implies a rejection of the Holy Torah, G-d forbid”.

Iggeret ha Gra

**TO ALLEVIATE SOMEONE IT IS EVEN
PERMITTED TO TALK EMPTY THINGS**

To alleviate a person's suffering, the Rav the Gaon Rabbi Israel Salanter ZTK'L would permit to talk empty things because one would accomplish with this the Mitzvah of Kindness

Sefer Or Israel

**IT IS BETTER TO DIE THAN TO
SHAME SOMEONE ELSE**

Whoever shames his fellow is as if he spills blood (Baba Metzia 58) and it is better to be killed than to shame someone else

Sefer Chassidim as brought in Sefer Charedim

**THE ONE WHO GETS ANGRY AT A POOR
PERSON IS AS IF HE INSULTED THE
HOLY ONE BLESSED BE HE**

He who gets angry at a poor person is as if he had insulted the Holy One Blessed be He and he is considered as a leper

Sefer ha Middot le Moharan

**WHEN WE DON'T JUDGE THE POOR PERSON
HASHEM DOESN'T JUDGE US EITHER**

The one who gives to the poor without being particular if that poor person is a sinner or not, receives abundance from heaven and he is not examined

to see if he deserves this abundance. (Brit Olam al Sefer Chassidim le ha Chida, Chessed Le Abraham) And when a person needs some kind of salvation and he has no merits, from heaven they send to him a poor person who also has no merits, so that through helping him, he will also be helped from heaven (Taken from Tzemach David)

PARENTS COME BEFORE EVERYONE ELSE IF THEY ARE IN NEED OF TZEDDAKA

If one's parents are poor, not only is one permitted to give them tzedakah money, but they take precedence over others." However, if one is able to support his parents without the use of Maaser money it is preferable to do so. Even though one should not give all of his Maaser money to one person but rather divide it among many poor people, this does not apply to one's parents. He may give them all of his tzedakah money if they need it.

Rama Yore Deah Siman 240, Chatam Sopher Yore deah Siman 229, Maharsham Yore Deah Siman 251

IF YOU DON'T GIVE TO YOUR RELATIVES BUT YOU GIVE TO OTHERS THIS IS A SIGN THAT YOU DON'T DO IT LESHEM SHAMAIM

We have a tradition that regarding he who gives Tzeddaka to those who are not his relatives before he gives to his relatives, it is a sign that he does not act LeShem Shamaim

Mishpat Tzeddek in the name of Tzavaat Rabbi Yoel

WHEN WE IGNORE OUR POOR RELATIVES AND GIVE TO OTHERS INSTEAD, THIS IS NOT CALLED TZEDDAKA

A rich man used to donate money to the community's Tzedakah fund and ask the administrator to distribute it to the poor. Now this rich man had an impoverished brother; in fact, all of his relatives were destitute. The rabbi told the rich man, "The money you gave out to the poor through the tzedakah fund is not tzedakah. Rather, it causes tze'akah, `sobbing' by your

relatives. It is far better that you give these funds to your needy brother and penniless relatives. Sefer Chassidim 324

**THE ONE WHO SUFFERS MORE HAS
TO BE HELPED FIRST**

Whoever suffers more poverty than another must be helped before, and even if regarding some particular need both people have the same need, if one of them suffers more regarding other needs, this one must be helped first, for we need to show more compassion to this person and to alleviate his suffering. Chessed le Abraham Siman dalet

**THE ONE WHO IS MORE HEARTBROKEN
AMONG THE POOR COMES FIRST THEN THE
OTHER IN RECEIVING TZEDDAKA**

The poor person who has the heart broken to a greater extent than his fellow poor should antecede him in receiving Tzeddaka, therefore a widow comes before an orphan, and an orphan comes before one that is not, and so forth. Sefer ha brit

**IF AN ACT OF KINDNESS TO A POOR PERSON
COMES YOUR WAY IS BECAUSE FROM HEAVEN
THEY WANT TO DO KINDNESS TO YOU**

Sometimes the Holy One Blessed be he arranges things in such a way that a person will do an act of kindness to his fellow Jew so that he can be repaid in kind and awaken the quality of kindness in heaven

Toldot Yaakov Yosef Vayikra

**WE MUST SHOW THAT WE DON'T PLACE OUR
TRUST IN OUR WEALTH BUT IN HASHEM**

An awesome advice. Whoever sees his means diminishing should give Tzeddaka out of them to show that he does not place his trust on his

money but only in the Holy One Blessed be He, and on this merit blessing comes and he will succeed in all he does

Keddushat levi Likkutim

**GIVE TZEDDAKA SO THAT YOU WILL BE
CONTENT WITH EVERYTHING YOU HAVE AND
SO THAT YOU WILL LACK NOTHING**

What our Sages said: Aser bishvil she Titasher Give a tenth so that you will become wealthy, does not refer to material wealth, but it refers to the quality of having all of the persons needs met, so that nothing will be lacking for this is the main aspect of wealth which belongs to the side of Keddusha, as it says: "Who is wealthy? The one who is happy with his portion" (Pirke Avot)

Meor Enaim Parashat Ree

**DO NOT THINK MUCH OF YOURSELF WHEN
GIVING TZEDAKKA FOR EVERYTHING YOU
HAVE BELONGS TO HASHEM**

Do not congratulate yourself when you give Tzeddaka to the poor, as if you are the one giving it, for everything comes from Hashem, and he is the one who gives you strength to earn the money you have, and the portion of the poor has been entrusted to you to give to him

Or ha meir Derush le Rosh ha Shana

**BLESSING COMES THROUGH TALMIDE
CHACHAMIM SO THEY SHOULD BE
SUPPORTED ACCORDINGLY**

The abundance in the world comes through the merit of the Talmide Chachamim so it is proper that the wealthy should see to it that all their needs are met

Degel Machane Ephraim

A FEW THINGS TO BE LEARNT FROM AVRAHAM AVINU CONCERNING THE QUALITY OF KINDNESS SPECIFICALLY RECEIVING GUESTS

- Even though he was sick, he waited outside his tent for passersby to come into his home
- He promised little and did much regarding the food he served to his guests.
- Not to make the guests wait, when they have no time to spare.
- Everything he did with great diligence.
- He himself attended to all of the guests need even though he had many servants
- He educated his sons to perform this Mitzvah.

KINDNESS HAS TO BE DONE IMMEDIATELY FOR THE PERSON WHO NEEDS IT IS SUFFERING AND NEEDS TO BE RELIEVED OF HIS SUFFERING

Anything that has to do with kindness has to be done immediately for the person needing it suffers when the kindness is delayed. And our Sages said (Sanhedrin 35) When they withhold charity in a day of fasting, this is considered as the spilling of blood, and sometimes the fact that kindness is withheld leads to danger as in the case of Nachum Ish Gamzu (See Taaanit 21)

THE QUALITY OF KINDNESS IN SHORT

- It is considered equal to all other good traits (Yerushalmi Pea)
- It is greater than the sacrifices (Yalkut Hoshea)
- It is one of the 3 pillars upon which the world stands (Pirke Avot)
- It atones for our sins (Avot de rabbi Natan)
- It saves from death (Mishle 11)
- It is a segulah for length of days
- It leads to having righteous sons who will have an easy life
- The merit of the one who performs it lasts for all generations (Yerushalmi Pea)

- It saves from the birth pangs of the arrival of Mashiach (Sanhedrin 98)
- It saves from the judgments of Gehinomm (Tanna debe Eliyahu Zuta Alef)
- It protects him when he comes in judgment before the Holy One Blessed be he (Meil Tzeddaka)
- All good actions originated from his act of kindness are accredited to him, for if he sustains the soul of a Torah scholar, then he has a portion in all his Torah from then on (Ahavat Chessed)
- Not everyone merits great levels in Torah, but he who wants to merit great levels in Kindness, has all the opportunity in the world to do it, as it says: “even evildoers whose only merit is the Tzeddaka they have done, they will receive the Shechina (Chessed Le Abraham Siman Alef)
- The poor also have ample opportunity to do Kindness to others for it is not exclusively with money that kindness is done. (Chessed Le Abraham Siman Alef)

**PRAYER ON BEHALF OF THE POOR SOMETIMES
DOES MORE THAN THE MONEY THE
WEALTHY GIVE TO THEM**

One of the foundations of kindness is to pray constantly to Hashem on behalf of our fellow Jews that all their needs will be met, materially and spiritually, and an upright person can do through his prayer much more than what many wealthy men can do with their money

Chessed le Abraham Dalet

BARUCH HASHEM LEOLAM AMEN VE AMEN