

## Torah portion – Re'eh / Gili Katz

Illustrated by: Inbal Weisman

If there is a needy person among you, one of your brothers, within any of your gates in the **7** land that the Lord your God is giving you—do not harden your heart, and do not close your hand against your needy brother. **8** Rather, you shall surely open your hand to him, and you shall surely lend him sufficient for his need, whatever he lacks. **9** Beware, lest there be a wicked thought in your heart, saying, “The seventh year, the year of release, is approaching,” and your eye be evil toward your needy brother, and you give him nothing; and he cry out against you to the Lord, and it be a sin in you. **10** You shall surely give to him, and your heart shall not be grieved when you give to him; for because of this matter the Lord your God will bless you in all your work and in all the undertakings of your hand. **11** For the needy will never cease from the midst of the land; therefore I command you, saying: You shall surely open your hand to your brother, to your poor and to your needy, in your land

- (Deut. 15:7–11)

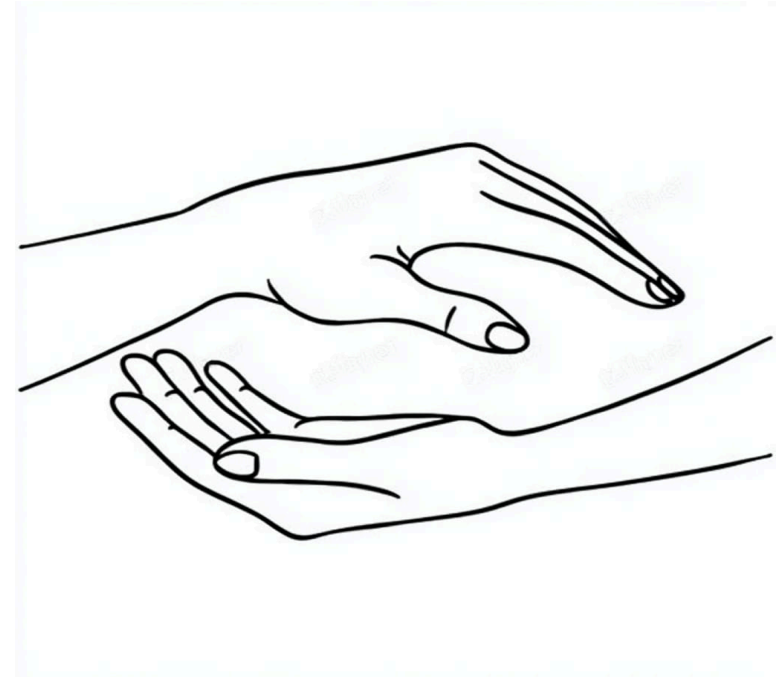
“When a person gives charity to the poor, he in fact receives from the very one to whom he gives. For the giver receives from the Blessed Holy One. We have already said: when a spring is opened and its waters flow outward, then pure waters enter into that spring from the source.

Therefore, the Sages taught that the poor man does more for the householder than the householder does for the poor man. For the very act that the householder does—providing and giving to the poor—this very act the poor man does for the householder, in that he causes God, blessed be He, to bestow upon him abundance and blessing.

It is like one who opens a spring and channels its waters to his vineyard and his field. Truly, the one who opens the channel has done more for the owner of the spring than the spring itself has done for him, for it is through his opening that fresh, clear, life-giving waters come into the spring anew, directly from the source itself.”

Slonimer Rebbe, *Netivot Olam*, Path of Charity §5

There is this moment, when one hand is outstretched, and opposite it another hand opens. And for that fleeting instant, like the blink of an eye, it is no longer clear which hand is the giver and which is the receiver.





In that moment, the one who gives becomes the one who receives—for the very act of opening the palm lets its waters (its flow of blessing) flow outward. Now that hand stands open to receive new abundance from G-d —thanks to the empty hand that was stretched out before it. And behold, a wonder: both hands are full...

### Friday activities

1. Print the pages

2. Color the illustration

### **Ideas for Discussion at the Shabbat Table:**

- **Personal Connection** – Share a story about a time when you helped someone, and then—either while helping or afterwards—you felt that you yourself were also receiving something in return.
- **Exploring the Plain Meaning** – In the verses, the following body parts are mentioned: *heart, hand, eye*. Reflect and discuss: what role does each of these play in offering help and in giving charity?
- **Interpretation** – Read Rashi's commentary on the verses:
  - “*You shall surely open [your hand]*” – even several times.
  - “*You shall surely give to him*” – even a hundred times.

What do you understand from Rashi's words? And perhaps you have an idea why “to open” is needed only several times, while “to give” can be as many as a hundred times?

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