



**Giving Tzedaka To A Poor Person Who  
Doesn't Want To Accept [#65]**

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Today we're going to be discussing the case of a person who does not want to take money for *tzedakah*. He's a poor person, he needs the money, and he just doesn't want to take the money. What do you?

The *sefer* we're using today is called *The Laws of Tzedakah and Maaser*, by Rabbi Shimon Taub. He brings over here that there is actually a *mekor*, a source, to not taking *tzedakah* money, even when you do need it. He brings over here that the *chachamim* said, "*asei Shabascha chul v'al titztareich l'briyus.*" That a person should be willing to forgo his necessities, his needs for *Shabbos*, rather than depend on the generosity of the public.

He says over here, a person who is allowed to take *tzedaka*, he is in the category of accepting *tzedakah* because he doesn't have so much money, if he can manage without it, then it would be a good thing to do. A poor person who does that, he will have a *brachah* that he will not leave this world until he has the money to pay for other poor people.

Again, if he can get by, there is an actual *brachah*. So someone that you see who doesn't want to take, there is something he is relying on by doing that. However, in a case where the person completely needs the money and he can't manage without it, and out of his own honor or arrogance he doesn't want to take money, then it's actually an *aveirah* for him not to take the money.

Now, in regards to paying him and giving him money for *tzedakah*, what are you able to do? Are you allowed to force him to take it? Are you allowed to trick him?

R' Taub brings over here that if you know there's a poor person who needs the money very badly and he's not taking it, you should try as much as you can to help him in any other way. As well, as a way of giving him money, you can maybe give him a present or convince him into some type of investment as follows:

He gives an example. You should maybe try and get him to invest with you, in some type of investment, and then, when it comes time to split the profits, even though he maybe only gave you 20% of the money and he should only get 20% of the profits, you can give him 70% or 80% of the profits. Stick it in there and give him as a present, or somehow give it to him like that, that he won't really know that you're giving him *tzedakah* outright.

He says over here, in a case where you didn't even make any money, the investment lost money, and there's no profits at all to give him, you would even be allowed to tell him that the investment made money and then give him money out of that. He'll think, oh, the investment made money, it's his own invested profits. You're even allowed to tell him that that was the case.

However, he says over here, of course, you must be very careful in such a case. You must be a very serious and professional about giving him the money and saying that the investment actually made money. Because if he ever finds out that you were lying to him, it's going to be very bad. He's going to be very embarrassed. You'd actually lose out more than you gained by doing such a thing.

As well, in a case where the poor person doesn't have any money, and he doesn't want to collect, and he's not going to take it, so, it says over here, you could even say that you're the poor person yourself and go around and collect money for him. You would be allowed to do that, and then give the money to him.

You must also be very careful in such a case, that none of the other people know who you are. Because if people would find out that you are collecting money and you don't really need it, they are not going to understand the whole case of what you're trying to do, and it would be a tremendous *chilul Hashem*. One must be very careful in such a case as well.

Now, he says over here that someone who poses as a poor person and is collecting the money for himself and he doesn't even need the *tzedakah*, there are very not nice things said about him. You can refer to *Mesechet Pe'ah*, *Perek Ches*, *Mishnah Tes*. It says very not nice things about somebody who does such a thing. We're going to leave it at that.

In Summary, in cases that the poor people refuse taking money, they do have what to rely on, unless they can't get by without it. When you're giving it to them, you can actually change the case (only when absolutely necessary) to convince them to actually accept the *tzedakah* money, even when that wasn't the case. If a poor person wont collect for himself, you can collect in his place for him.

\*Please note that these halachos are intended to inform and educate the reader/listener in general. For any specific questions which arise, it is recommended to speak over the exact case with a competent halachic authority in order to assess the halacha accordingly. You can send your questions in to us as well by replying via WhatsApp to our halacha Q & A number on the group, sending an email to [Ask@MoneyHalacha.com](mailto:Ask@MoneyHalacha.com), or via our contact page at [MoneyHalacha.com/contact-us](http://MoneyHalacha.com/contact-us)

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