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THE TOWER OF BABEL

RABBI ISRAEL CHAIT
Transcribed by students

It is a well established principle in Judaism that a punishment from God is unique. When God punishes man it is for his betterment. However, the generation of the flood was destroyed because there was no justification for their existence. In contrast the generation that built the tower of Babel was not destroyed. We must therefore understand the reason that their destruction was not warranted. We must also comprehend the nature of their punishment and the manner in

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Vizose Habracha: The Spirit of Wisdom

RABBI REUVEN MANN

In recording the transition of leadership from Moshe to Joshua the Torah states (Devarim 34:9) "Joshua son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him, so the Children of Israel obeyed him as Hashem had commanded Moses."

At first glance this verse seems to contain an incomprehensible idea. It is true that Joshua acquired his Torah knowledge from his Rebbe (teacher) Moshe. However, it must be assumed that this was accomplished through engagement in a learning process not some type of physical contact. Yet the pasuk emphasizes that he became wise because Moshe "placed his hands upon him". What meaning can we derive from this seemingly baffling proposition?

The entire verse must be read very carefully. It does not say that Joshua was filled with wisdom, but with the "spirit of wisdom". This is an entirely unique phenomenon. Many people acquire expertise in various fields of intellectual endeavor. However the knowledge they gain does not impact on the very core of the personality.

The distinct feature of the authentic sage of Israel is that his whole personality is affected by the love of wisdom. This is the driving force of his life, the "prime mover" of his soul. Thus he does not limit himself to one or two areas of inquiry but embraces all areas of knowledge. This is not true of the secular intellectuals one encounters in the academic world. They confine the use of reason to certain limited spheres but on the

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TORAH CRITICS

Question: There are some scientists claiming the Torah couldn't be written in the time when Moshe lived, because of the differences in God's name and due to different styles of speech found in Torah texts. They claim that Torah as we know it today, is a result of different traditions which were unified in the time of Ezra and Nehemiah and they led into unifying of the Five Books of Moshe. Are these arguments relevant for the question of God's authorship of Torah written by Moshe? Thank you,

Mesora: The Torah critics do not understand the method of learning Torah which is acquired through years and years of Talmud study. They cannot have any valid critique. It is as if one were to look at the human body, with no knowledge of biology, and state that since the brain and the heart are so different in design, they must have been created by two different creators. But they would be incorrect, as they arrived at an opinion with a grave lack of understanding, no Torah methodology, nor accurate facts.

A scientist does not realize that there is a world of study and style to the Torah. Many people ignorantly view the Torah as a book like all others. What a mistake to equate a human author with God, One so distinct, man cannot ever arrive at any positive knowledge of Him, "You cannot see me and live". Scientists project their limited scope of physical knowledge onto the metaphysical Torah, without having toiled in the Talmudic and Scriptural reasoning and teachings of the Rabbis, the Torah authorities. We have a Mesora, a tradition, handed down to us from Moses, regarding the method of learning Torah. Torah knowledge is acquired only after years of submerging oneself with a mentor who himself received tutelage from others.

Let the scientist first educate himself on this vast area and style for a few decades. Once he becomes a Torah scholar, I am sure he will withdraw his comments with much humility.

Vizose Habracha: The Spirit of Wisdom

RABBI RUVEN MANN

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most crucial issues pertaining to one's value system, follow their instinctual impulse and live in a state of philosophical ignorance. The genuine Torah scholar (Talmid Chacham) abhors ignorance especially in matters that govern his way of life. His spirit of love for the truth motivates his approach to every activity in which he is engaged. Thus Tanach says "David was wise in all of his paths and God was with him".

The question arises: How does one obtain this unique and special "spirit of wisdom"? Judaism maintains that real Torah knowledge is not easily attained. Many years of tireless and diligent study are needed to give one the ability to penetrate to the depths of Torah. Good Rabbeyim (teachers) are necessary to provide the instruction and training essential to becoming a scholar. The Rebbe-Talmid encounter is, however, not limited to formal pedagogy. It contains an element of equal importance which is known as "shimush Talmidei Chachamim", ministering to Torah scholars. Abstract ideas can be transmitted by formal educational procedures. However the spirit which motivates the "soul" of the Rebbe is something the student gains access to in a different way. He must spend time with his Rebbe outside the classroom and observe how his love of wisdom affects every facet of behavior. The Talmud in Tractate Brachot asks (47b): Who is considered an ignoramus (Am Haaretz)? The Gemara considers various opinions and concludes as follows, "if one studied the written and oral law but did not minister to Torah scholars, he is an ignoramus. Rav Huna said the law is in accordance with this position."

We can now understand what the verse about Joshua is seeking to teach us. Of course he had obtained vast Torah knowledge and even reached the level of prophecy. However it was his possession of a "spirit of wisdom" that

rendered him suitable for the role of Moshe's successor. Love of knowledge was the essence of his personality and expressed itself in every endeavor. This was not only due to his lifelong dedication to the study of Torah. It was developed and nurtured by his exposure to the personality, character, and very "soul" of his Rebbe, Moshe Rabbenu.

The placing of the Rebbe's hands on the head of the Talmid is the classic form of granting ordination (smicha). It expresses the close personal contact between Rebbe and Talmid which is a vital element of the Jewish learning experience. The students' mind and heart must be transformed by the all-embracing character of the Rebbe/Talmid relationship. Now we can understand why the Pasuk says that Joshua was filled with the spirit of wisdom because Moshe has placed his hands on him. The personal relationship between the Master and the "Ministering" disciple was the vehicle through which the special ruach of Torah was transmitted.

The rest of the Pasuk now flows smoothly. It says "and the children of Israel listened to him and did as God had commanded Moshe." The Torah emphasizes that they "listened and did". On the surface this may appear redundant. However the Torah is drawing our attention to the fact that there are different levels of success in teaching Judaism. Some Rabbis are able to inspire people to listen but not necessarily to act. The ultimate goal is to communicate in a manner which motivates people to learn for the sake of living correctly. This is possible when they regard the teacher not as a storehouse of information but as a role model worth emulating. The ideal Rebbe is one whose personality reflects the attributes of humbleness, compassion and devotion to wisdom in all areas. Joshua was able to succeed Moshe because he was as studious in learning from the actions of his Rebbe as from his formal teachings. He inspired the people to "listen and do" because he was a living example of one whose behavior reflects the Derech Hashem (way of God).

This lesson has great relevance to

our lives. The Rabbis' say (Pirkei Avot): "Acquire for yourself a Rav". Our obligation is not only to study Torah as an abstract discipline, but as a practical guide to the challenges of life, as well. We must therefore seek to establish close relationships with genuine Torah personalities. We need to have ongoing association with people who apply the teaching and values of Torah to the complexities of day to day life. Our goal should be to study Torah for the sake of perfection. We should strive to become Talmidei Chachamim who are imbued with the "Spirit of Wisdom". □

THE TOWER OF BABEL

RABBI ISRAEL CHAIT

Transcribed by students

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which it was beneficial for them.

The reason that God prefer for their not being destroyed was because their sin was only against God. This is in contrast to the generation of the flood whose decadence was prevalent with respect to interpersonal relationships as well. However, the "dor haflaga", generation of the dispersement, had extremely cordial and respectful relations and acted peaceably toward each other. This concept must be explained. Simply because their interpersonal relations were peaceful and harmonious is hardly sufficient justification for their salvation. A person can be totally wicked but his relationship with his friends can be eminently serene. The Nazi's were very cordial, cultured and peaceful towards their fellow Nazi's. It is evident that the Torah is teaching us a more esoteric message.

We must also explain what they were attempting to build. Genesis Chapter 11 verse 4 states "And they said: Come let us build a city, and a tower, with its top in heaven and let us make us a name, lest we be scattered abroad upon the face of the whole earth." What was their purpose and objective in building this tower?

In order to appreciate the significance of this entire incident we must elaborate some well defined psychological principles.

Every human being has a certain emotional make up. These emotions although somewhat controllable, nevertheless find a way to be expressed in terms of human behavior. A person has certain emotional needs and desires and is capable of repressing them to a great degree, but these needs will ultimately find some form of expression

in terms of that individuals conduct. As a result, if the person is successful in controlling his emotions concerning one area of his behavior, invariably these emotions will find an outlet for their expression in an another area of his conduct. An illustration of this is when a person is angry because of a business transaction that failed. Instead of expressing his anger at his business partner who mishandled the transaction, he might go home and break something. The emotions of man are flexible enough, that it will seek a "Substitute Formation," an alternate way to express itself.

The emotions of man are also very cunning and can operate in a disguised fashion. They can function in such a way as to be hidden even to the person himself. Madison Avenue, the renown center of advertising, carefully manipulates the emotions in this manner. A person who fantasizes that he's a great cowboy will smoke Marlboro. These are called hidden persuaders. A person is not just buying the product, but he is buying the underlying fantasy it represents. If one were to ask the person if he was a cowboy, of course he would reject such a notion.

All these characteristics of our emotions and the method in which they work together regarding the many nuances of human behavior, can help us understand the events surrounding the Tower of Babel.

Upon observing mankind's conduct in building the Tower of Babel, God makes the following comment in Chapter 11 Verse 6, "And the lord said, Behold, they are one people, and they have all one language, and this is what they begin to do, and now nothing will be withheld from them, which they purpose to do."

To help us appreciate this observation we must elucidate a very basic psychological process that accounts for much of mans altruistic behavior. Psychologists call this mechanism Identification. The greater effect an event has upon a person the more significant the event. Thus an earthquake in China killing 10,000 people might not seem as tragic to you as the mugging of your next door neighbor. Conversely, a person stricken with cancer, might bequeath great sums of money to antismoking crusades. However, the tragic effects of cancer were surely known prior to his misfortune. Although a person's efforts in this regard are praiseworthy and humanitarian, and contribute to the benefit of society, it is not the highest level of just conduct. A rare individual

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THE TOWER OF BABEL

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□ who functions according to an extremely high standard of human justice, is aroused mainly by the event and not the manner in which he is effected thereby. However, identification is generally a desired emotion that accounts for much of the good in society and allows a person to commiserate with his fellow man. If one lacks identification then the consequences could be tragic.

Now we can begin to comprehend God's observation. "Behold they are one nation with one language" Language is a strong factor with respect to human identification. Language represents unification. Private groups have their own special language and secret codes. Kids usually have their own slogans and phrases to help them identify with other kids against the adults. Thus God observed that mankind was one nation with one language. There was great identification amongst, and unification with, their fellow man. However, we must analyze how this identification contributed to their building the Tower of Babel. In Chapter 11 verse 5 it states "And God came down to see the city and the tower, which the children of men built." Rashi comments that this term the children of man, is superfluous. He thus comments that these are the children of man who rebelled against the one God, that were saved from the flood.

We therefore see that the sin of these people was their rebellion against God. However, their animosity and rebellion against God was really a result of their identification with their fellow man.

Man's basic innate nature is aggressive. This is attested to by the many atrocities committed by man throughout the annals of history. Man generally directed his aggression by acts of hatred perpetrated upon his fellow man. However, the generation of the Tower of Babel had a tremendous sense of identification with their fellow man fostered by their being one nation with one language. It was also strengthened by their being the survivors of the flood. This shared experience as alluded to by Rashi, also caused them to identify with each other. This identification prevented their aggressive conduct from being directed against their fellow man. Thus mans aggressive proclivities were directed against God. Their emotions of hatred and their aggressive tendencies found a substitute formation, namely God. Their inherent aggressive tendencies, which is usually directed one

against another, now found an alternate means of expression as rebellion against God. However, these people whose ancestors were recently obliterated by God because of their corruption, could not in good sense, express open hostility and hatred to God. Thus, this hatred presented itself in a different way. They said, "Let us build a city and a tower with its head in the heavens."

The tower represents architecture. This building was not built to be functional as they were not going to use the building. On the contrary, it was a manifestation of their own power and importance. This is what architecture represents throughout civilization. Albeit the Eiffel Tower, or The Coliseum, all great architectural works are merely an expression of the power and significance of that particular society.

Individuals as well display this same attitude. A person who lives in a mansion with a huge driveway, is also generally creating an impression of his own self importance. Therefore the people's method for rebelling against God was demonstrating the greatness of man's accomplishments. It is the deification of man.

Mankind by building the Tower of Babel was manifesting the greatness of man and in so doing, was rebelling against God. This was the sin of this generation.

Halacha recognizes this emotion. The migdal, tower, was an elaborately ornate and beautifully appointed structure intended to inspire man. However, these emotions were directed towards the greatness of God. Likewise the tallest building in a community must be the synagogue.

God thereby concludes verse 6, that mankind because of this attitude of the overestimation of their own self importance, will feel that nothing can be withheld from them and that there is nothing that they can not accomplish. God realized that this emotion was dangerous and must be dealt with accordingly. Thus in Chapter 11 verse 7, God responds, "Come, let us go down and there confound their language, that they man not understand one another's speech." God was confounding their language as the vehicle to break their identification with each other. Once they had different languages, different cultures would flourish. When God changed their culture and language, hatred and jealousy commenced. When each society has its own unique culture and language, the identification between the different societies is mitigated greatly. This enables mans aggressive instinct to express itself, by acts of hatred and aggression against another society. Therefore God's punishment was breaking the strong sense of

identification that existed throughout mankind. The emergence of different societies with different cultures erased the identification that had previously existed between these groups. Consequently, man's aggressive tendencies were thereafter naturally directed against citizens of a different society with different values. The natural outgrowth of God's punishment is a civilization where there is constant wars between different segments of society. However, the alternative would be worse, whereby mankind would rebel against God. Judaism maintains that mankind will experience constant strife until the coming of the Messiah. It is only when Messiah comes that people will possess the proper philosophical knowledge. Then mankind will be able to channel their energies to the acquisition of wisdom and gain a love of God. It is only then that mankind can experience true peace.

We can therefore appreciate the necessity of God's punishment. However we must contrast the generation of the flood that had to be destroyed and the generation of the Tower of Babel which was spared. God's punishment was obviously more lenient with the generation of the Tower of Babel. The bothersome problem is that hatred and rebellion against God seems to be a greater evil than the corruption of man. Yet the generation of the flood was eradicated and the generation of the Tower of Babel was spared.

The proper determination of this problem demands that we pose a different question. We must not investigate which malady was worse but rather which transgression is curable. If a disease is incurable then it leads to an inevitable end. However, if there is a cure then there is hope, irrespective of the severity of the disease. The citizens of the generation of the flood were totally overwhelmed by their evil inclinations, their instinctual appetites. Their intellectual faculties were not functioning and thus there was no way to influence them. The generation of the Tower of Babel however suffered the disease of overestimation of the self. Although God can not fathom an arrogant person and the power of the ego is great, yet such a person can still be reached. The conceited individual still operates on a rational level, he just is inflicted with the malady of the overestimation of his own self importance.

The Rabbis tell us that the generation of the flood had no shalom, but the generation of the Tower of Babel had serenity. Peace requires self control and intelligence. The generation of the Tower of Babel although unified for a

terrible cause, still possessed the essential elements required for harmony. Therefore God's punishment was to confound their language and break their identification. This resulted in man's aggressive instinct to be directed away from God. Unfortunately, society is at a level whereby mans aggressive instincts express themselves by mans perpetuation of great atrocities against his fellow man. People usually try to deny their aggressive instincts and ultimately that causes much blood shed. Judaism, on the contrary demands that a person lives his life based upon reality. A person must be aware of his aggressive tendencies. It is a universal emotion that stems from the instinctual part of mans nature. However, a person must learn to subordinate his instinctual desire and to live his life based upon wisdom. The Talmud tells us if a person is overly aggressive he should become a butcher. A person should recognize his instinctual nature, and learn to control it. Piety is not the denial of ones emotional needs and desires. Judaism does not preach asceticism and abstinence. A chacham, wise person, is one who recognizes his needs and desires and channels his energies properly. A person can not deny his emotions. This was part of the sin of the generation of the Tower of Babel. They really denied their aggression towards God and directed it to expressions of their own self importance. These emotions thus sought satisfaction by the building of the tower. Through the means of architecture they satisfied their emotional needs.

Upon the arrival of the Messiah, civilization will appreciate the proper philosophical values and will guide their lives based upon wisdom. It is only then, will man recognize his aggressive nature and properly channel his energies, and subordinate his instinctual drives. Only in such a society can we experience true peace. □

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Poor Learning

RABBI MOSHE BEN-CHAIM

Reader: Dear Rabbi Ben-Chaim, At first I bristled at your web-site, thinking it too rational. I then read your piece on Ayin Hara and bristled again. "Harumph!"-- no consideration for the soul, and the underbelly of the world. So I decided to research the subject. In Rav Dessler's work, since he's a veritable master of hashkapha. And lo and behold, he agrees with you. See Book 4, pp. 5-6.

Though I might pick on you once in the while, I offer you a yasher koach in this instance. All the best.

Mesora: I do commend you on researching prior to replying. However, do not offer me a Yashar Koach. You have not proven to yourself that I am stating something correct. I wonder, are you now enlightened by a new understanding of ayin hara, or did you merely back off when this accepted Rav stated something? You don't imply in your message that you learned something new. So perhaps, had Rav Dessler not stated it, you would still hold onto your previous belief. And what was THAT based on? How did you arrive at THAT view? And what would become, should you find Ramban disagrees with Rav Dessler? How would you decide what to believe?

If it is due to your observation of Rav Dessler's view alone that you back off from taking issue with my view, this is not how to learn, i.e., merely accepting matters because a great Rav holds them true. The Rishonim did not learn that way. They argued fiercely with each other, and defended what their minds saw as most reasonable. The Ramban did not accept the Rambam due to his wealth of knowledge and reputation. Ramban learned for himself. The Gra desired that his students argue with him, not blindly accept his teachings. Our greatest minds became great due to active analyzing, not through parroting the leaders.

I hope you investigate further to see WHY Rav Dessler said what he did. Do not cease in your investigation until you see one idea clearly true, and one false. I hope that your values on this, and all other ideas stem from a conviction in your mind, not a fear of opposing the great ones. ■

Duties of the Heart

Excerpts from author's introduction ■

R. BACHAYA BEN JOSEF IBN PAQUDA

"Our sages have said that if a person performs a mitzvah but has no intention of doing it for the sake of Heaven, he receives no reward for it."

"Whoever has the intellectual capacity to verify what he receives from tradition, and yet is prevented from doing so by his own laziness,

or because he takes lightly G-d's commandments and Torah, he will be punished for this and held accountable for negligence."

"If, however, you possess intelligence and insight, and through these faculties you are capable of verifying the fundamentals of the religion and the foundations of the commandments which you have received from the sages in the name of the prophets, then it is your duty to use these faculties until you understand the subject, so that you are certain of it - both by tradition and by force of reason. If you disregard and neglect this duty, you fall short in the fulfillment of what you owe your Creator."

Devarim 17:8-10 states: "If a case should prove too difficult for you in judgment, between blood and blood, between plea and plea, between (leprous) mark and mark, or other matters of dispute in your courts,you must act in accordance with what they tell you."

Regarding this passage, Rabbi Bachya states: "the verse does not say.....simply accept them on the authority of Torah sages....and rely exclusively on their tradition. Rather, (Scripture) says that you should reflect on your own mind, and use your intellect in these matters. First learn them from tradition - which covers all the commandments in the Torah, their principles and details - and then examine them with your own mind, understanding, and judgment, until the truth become clear to you, and falsehood rejected, as it is written: "Understand today and reflect on it in your heart, Hashem is the G-d in the heavens above, and on the Earth below, there is no other". (Ibid, 4:39) ■

The Ark's Poles

RABBI MOSHE BEN-CHAIM

What is the purpose of haftoras Pekuday teaching that the Cherubim not only covered the Ark with their wings, but they also covered the poles of the Ark? What is derived from this? Additionally, what may be derived from the command (Exod. 25:15) that the Ark's poles are never to be removed? Lastly, what may be derived from the order of the Ark's assembly, (Exod. 40:20) "he (Moses) placed the Tablets into the Ark, he placed the poles on the Ark and he placed the Kapores (Ark cover) on the Ark"? Shouldn't the poles be last, as the Kapores should most certainly be prior, as it is more essential than the poles?

I believe the answer to all these questions is one concept, that is, that the Ark has no "destination" i.e., the Temple. The Ark outweighs the Temple in importance, as the Ark houses the Law - man's main pursuit in life. Suggesting that the Ark has found 'purpose' in something else, attributes greater import to something other than the Ark itself. This is as if to say that a higher purpose in the Ark has been realized by the Ark's arrival in the Temple. This is not so. Torah study must always claim top priority for man. To demonstrate that the Ark has not 'come to finally rest' in the Temple, the



poles are never to be removed. This informs us that the Ark which houses the law must be the central focus of the Temple - counter intuitive to what we would expect of such a marvelous structure.

This is why Moses inserted the poles prior to covering the Ark, to demonstrate that the poles of all other objects are merely for transport. But the Ark's poles are integrally tied to the Ark's purpose and designation. Moses therefore displayed the pole's essential character, giving them prominence by inserting them even prior to covering the Ark with the Kapores. This also explains the passage in the haftora that the Cherubim not only covered the Ark with their wings, but they also covered the poles. ■

Tzedaka: Charity

It is interesting that we find that the Torah saw fit to record 2 accounts describing aspects of tzedaka. This is because I believe there are 2 basic concepts regarding tzedaka.

One story is about Avraham, after he defeated the 5 kings, where Malkitzedek brought out bread and wine to nourish Avraham, and Avraham gave a tenth of his possessions to Malkitzedek. The second account, describes Jacob, upon his flee from his brother Esav, where G-d, in the famous dream of the ladder, assured Jacob of His Divine providence. Here we find Jacob swore to give a tenth.

We can learn 2 ideas about maaser from these accounts.

Regarding Avraham, as Malkitzedek greeted him with the bread and wine, it says that Malkitzedek blessed Avraham. However, Avraham did not respond. But in the next passage, Malkitzedek blessed again, only in this blessing, he's blessing G-d, not Avraham. In this very same sentence, it records that Avraham then gave Malkitzedek a tenth of all that he had. Why did Avraham wait for the second blessing? I believe that the Torah is indicating here that there must be a proper recipient for tzedaka. Once Malkitzedek blessed G-d, he defined himself as that proper recipient.

In connection with Jacob, there is a different lesson. Here, I believe the focus is not on the recipient, but on the benefactor, namely Jacob.

Jacob's tenth displayed 2 objectives: 1) He wanted to demonstrate that all which he received was directly from G-d. Therefore the concept of returning possessions to G-d made sense, and 2) He had no fear that by being charitable, that he was in any way placing himself in monetary risk. He was certain that G-d would continually provide.

The gain then that one receives by giving tzedaka is that he is constantly affirming his belief that G-d provides, and will provide for him. The charitable person has no problem with parting with his money. Firstly, this is not his central value system, the pursuit of wisdom is. Secondly, he does not look at this as a loss. We learn in Malachi (3:10) that G-d tells the Jews that charity is the one area a person is allowed to "test" G-d, to see if He will return to us financial success. G-d states, "...and test me with this, says the Master of Hosts, (see) if I don't open up the storehouses of heaven, and empty out (for you) a blessing until you have more than enough". G-d here is guaranteeing us that by giving tzedaka, we assure for ourselves financial security, and not an average, but "until we have more than enough".

One might listen to these words with a bit of disbelief and ask, "How will G-d accomplish that? I give tzedaka, and G-d will give me financial success?"

To this person I would ask, "Did not G-d create the heavens and earth? The sun and moon? The innumerable number of spheres in space? Is it not then a small thing for Him to give financial increase?"

Recognition of those who have less than us is commanded many times in the Torah. There are many reasons for us to adhere to this command. As Maimonides states in the Mishneh Torah, "this commands must be followed more carefully than all other positive commands".

One who thinks this through will arrive at the truth, that he should experience no sense of risk when he gives his tzedaka.

Tzedaka is not defined merely as giving money as its own ends. The obligation of tzedaka is to also restore one's sense of self so he may function inline with Torah. Therefore, as Jewish law states, if one had a high level of living, where for example he had a servant-pulled horse, and became impoverished, one's obligation is to restore to him a servant and a horse. Even if the one giving doesn't live this high, it is irrelevant, as the goal is to restore one to a state where he feels his self image restored, and can function once again achieving the lifestyle outlined by the Torah.

The Shulchan Aruch states that the highest level of charity is 20% of one's profit. Not the commonly assumed 10%. 10% is mentioned as an average person's tzedaka. But the highest form is 20%.

The 8 levels of charity: The source for this law is in the Jewish law book entitled "Shulchan Aruch", Chap. 249, subheadings 6 through 13: 1) Assisting the poor person so he no longer requires charity, i.e., giving him a job 2) Where the donor and recipient are both ignorant of each other (this removes ego from the donor, and humility from the recipient) 3) The donor alone knows the recipient, but not vice versa 4) The poor person knows the donor, but not vice versa 5) Both know each other, and the donor gives prior to being asked 6) You give the poor person what he asks, only after he asks 7) You give the poor person less than what he asks, but with a pleasant countenance 8) You give the poor person begrudgingly.