

51 ☆ ☆
Tize ^{Gap} daKa

Justice

PHILANTH-
ROPHY

Moshe
Sisei Jander



Bar-Ilan University

OFFICE OF THE PRESIDENT
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Dear Colleague -

~~How~~ I enjoyed reading the article about you in Jewish week. Indeed, it was a pleasure! If I had even an infinitesimal part in "bringing you out" to the general Jewish public I am gratified.

I also enjoyed your newest study. However, the שאלה at the end of שאלה troubles me no end and despite the fact that פירוש regards them as normative in connection with the saving of life, I am equally convinced that שאלה meant nothing more by שאלה than support - sustenance. This view is supported by the שאלה and I am inclined to believe that Rav M. Feinstein agrees with the שאלה in his שאלה but does not dismiss the other view as emphatically as I do. Even the שאלה and all פירוש other than פירוש did not dare ~~apply that~~ ~~take the effect as~~ specifically to apply it to persons other than men and women. Why? Why the silence in פירוש

of דן and (דן)? Why the
silence everywhere except in (דן) who really enumerates a list of priorities
based on an ambiguous (דן)?

Warmest personal regards.

Yours as ever
Emanuel Rack

PS. You taught me a new word: TRIAGE.



sender	Rackman	השולח
address	Barclay Univ. Ramat Gan	מען
code	place מיקוד	ישוב
	Israel	

אין לשים דבר באיגרת אוויר. איגרת שהושם בה דבר תישלח בדרך הים
un aérogramme contenant un objet quelconque sera transmis par voie de surface.
an aerogramme containing any enclosure will be sent by surface.

~~104~~ A

Preface

Tzadaka is considered

one of the Three foundations

of the World
~~of the World~~

cites Talmud
Arukh 1:2

~~Aruch~~ Mishnah 247:1
א פלוג פ'ינ'ו ד' ל'ו

— א) מ'י'ו ד' מ'י'ו א' מ'י'ו

פ'י'ו מ'י'ו

The world survives
on three foundations

On Torah - that

teach us G-d's will
given at Sinai 3500
years ago to

millions of Jews
and non Jews;

Religious observance

- the laws between
man and G-d

Acts of kindness -

~~the laws between~~

~~the~~ §

Kindness ^{and justice} ~~the laws of~~ Compassion and
between man and
man.

Tzedaka is a sub category of the laws of compassion.

All these laws
are related. For
if one violates ~~any~~ ^{series}
of the three pillars,
eventually the
entire structure
will come crumbling
down.

The Rabbis in
Sanhedrin 68B
indicated that
the Jews who

D) blood has not been shed ~~at~~ through

murder or war, will come when the nations recognize the supremacy of G-d as the author of the ~~principles~~ ^{principles}

Universal Seven Noahide ~~laws~~ repeated at Sinai

3500 years ago for the salvation of mankind and survival of society

When they practice these principles rather than give only

verbal support

~~When nations can better their behavior and poison gas factories with the instrument of death - atomic~~

~~UNIVERSAL SEVEN NOAHIDE LAWS~~
A) Ramtam
your laws
of kings 8:11
None practices
civil laws without
recognizing the
Wars will cease

Divine foundation
~~that~~ one is not
deemed a pious
gentile or
a wise one
lip service
~~four years ago~~
The nations of
~~the world~~ other
murdered six
million Jews
~~at the end of the war~~

E

A more contemporary examples:
The Nazis had ^{got} million

~~The~~ The Nazis killed Jews

a welfare program for their own Germans the like of which Germany never saw before, Germans under the Nazis were law abiding citizens. However it was made legal and mandatory to steal and kill from Jews' ~~their~~ property and kill them.

because they wanted to uproot the ~~foundational~~ ^{universal} foundation of ~~it~~ ^{humanitarianism} ~~it~~ ^{humanitarianism}. Jews represent ~~universal~~ ^{universal} God's Torah of ^{compassion} ~~for all of~~ ^{compassion} humanity. That is not only for Aryans. The real goal of all antisemites to destroy freedom and the dignity of mankind. Only by recognizing that God is the author of all universal laws of the rights of ^{all} man ~~and~~ ^{and} women will peace come.

~~Forty years ago~~
~~the~~
~~Nazis~~
~~kill~~
~~the six~~
~~million~~
~~Jews~~
~~and~~
~~million~~
~~of other~~
~~non-Jews.~~

The nations of
the world
stood idly by
without
helping the
helpless
victims of
the Nazis.
~~Millions of~~
~~many more~~
~~Jews also~~
~~were victims~~
~~of the murder~~
~~of six million~~
~~by the Nazis~~
~~or silence of~~
~~the world.~~

Forty years ago ^{the} ^{the} ^{nations} ^{involved}
ⁱⁿ ^{the} ^{war} ^{are}
selling to terrorist
states the ability to
produce poison gas
and atomic capabilities
to wreck havoc on
Israel and the rest of ~~the~~ ~~world~~
~~humanity~~. ~~Then~~ ~~one~~
one lentizes the ~~depth~~
of corruption & lawlessness
of nations have ~~stank~~
when the G-d's Torah
is not recognized
and practiced.

Only ^{when man recognizes} ~~then~~ ~~will~~
~~it~~ ~~be~~ ~~universally~~ ~~established~~
~~that~~ ~~human~~ ~~lives~~
created by G-d
are & are more
precious than
material gains

G

~~For~~ The Jew ^{must} perform ~~the~~

even laws between Man and Man such that

are universally

accepted such as

honoring parents and

~~Tzedaka~~ acts of

Compassion - because

G-d instructed their

observance at Sinai

3500 years ago. This is the ~~only~~ standard. (A)

In that Manner

They will never be

Violated (A) ~~and~~ and our

identity and survival as Jews will

such Hashulchon

Yoreh Daiah 240:2, 3.

(A) Much
Moshe &
Parshas
Behar

page 101

Rav Moshe
Fleinstein

(B) The only
yardstick is
the fact that
G-d through
the Torah
commanded (His Will).

G-d's will is
realized by
following the
most profound
Talmudic
erudition that
partners.

If Man is this instance means the
 decisor of Jewish Law.
 The ~~Fabmudic~~ ~~Scholar~~ is
 is given by God the right to
 interpret Halacha in the
 light of 3500 years of
 scholarship & only one with
 this interpretation is God's will, ^{Torah} ~~backg~~
 10 years consistent ~~backg~~
 ground and having mastered
 the entire ~~Talmud~~ Babylonian
 and Jerusalem Talmud, the
 four Shulchan Aruchs
 and ~~Responsa~~ 2000 years
 of Responsa can qualify
 as a decisor of Jewish
 Law. He must believe
 that all the Law have
 a Divine Source and
 he must practice all
 applicable Laws. (A)

(A)
 Prologue
 to Shmos
 Moche
 Responsa
 Orach
 Chayim.
 Yerushalmi
 Sanhedrin
 4:2
 and ~~the~~
~~that~~
 inei Moche
 Shid

#1

Otherwise, if man follows only such laws he or she agrees.

They may come to accept murder - abortions, euthanasia, killing of the crippled, mentally disturbed, the ~~very~~ senile, and terminal patients and any category for group they decide.

(A) The Nazis first started killing the mentally disturbed ^{of all religions}. They were stopped by an outcry from the Church. Then they proceeded to kill Jews. The world + Church kept silent and six million Jews perished.

are expendable or threatening. (A)

result if man ~~makes~~ sets himself or himself as the final arbiter for goals and decision making.

Only Torah as taught by the Talmud and summarized in Shulchan Aruch is the ~~only~~ ^{only} ~~rule~~ ^{rule} ~~of~~ ^{of} Judaism.

Aruch & Responsa

and practice
in laws between
man and b-d
and

man and man.

For the Jew without
Torah - Talmud and
Shulchan Aruch and

Responsa is like a
fish ~~without~~ ^{out of the} water -

The Jew can survive
and be fulfilled
only with Torah.

(A)

Such a
Jew can
not become
a non-Jew -
he or she must
be accepted.

Ideally he is
neither ~~neither~~ having

as a Jew nor a
non-Jew.

1A

Overview

Tzedaka

It is a ~~the~~ positive commandment to give

Ⓜ 247:1
Bava Basra
10A;
KSubbot 68A

Tzedaka according to ones ability. One who has the financial ability but refuses to participate violates ~~the~~ ^{two} negative

Ⓜ תוֹכַח וְלֹא יִסְתַּחֲזַק
כִּי יִפְרַח וְלֹא יִסְתַּחֲזַק
פֶּסֶח אֶת אֶת
נִחְיִיךָ כִּי אֶת
(16 פֶּסֶח)

commandments of

The Torah. Ⓜ At

times ~~one~~ ~~to~~ if one refuses to help,

he can ~~be~~ ^{share} responsible for the ~~the~~ ^{the} shedding of human blood

you should not harden your heart and you shall not hold back your hand from giving

1A'

Nasham Ist Gam ZU
died from hunger until
people gave him ~~tsadaka~~
food. Tannis 21

Overview

LB

The reward from G-d is that the one who gives is saved from death; no damage can result from the act of giving Tzedaka; one has longevity - years are added to his or her life; and the act of giving Tzedaka brings peace.

① Rambam laws of gifts to the poor Chapt 10

② VD 247:2

Peace of Tzedaka forestalls evil decrees During times when every one is starving the one who gives Tzedaka is

Tzedaka Over View

1C

Saved from death as recorded in Kings 1:17
~~as ~~historically~~ occurred~~
 in France. (A) ~~(1 Kings 1:17)~~

4D 247:4
 Talmed
 8 hatkos
 151 B
 Talmed
 Pova Nana
 10 A
 Talmed
 15 subkos
 68A -

~~4D 247:4~~

Binyomin Hatadix
 gave Tzedaka. Many
 years were added to
 his life as a result.

Jews will be
 redeemed and brought
 to Eretz Yisrael as a
 reward of giving
 Tzed Tzedaka -
 sur 4D 247:6

בגד 7 113
 קוקק 1 קוקק
 קוקק 33P

~~est~~ בגד 1000 1111
 קוקק 1000 קוקק 1000 קוקק 1000

19

Jewish IDENTITY

~~One who gives Tzedaka~~
One who is scrupulous in giving Tzedaka is considered to have the traits of a Jew of being Compassionate. G-d testifies that Abraham will ~~not~~ leave the legacy to his children of being Compassionate. ✽

The giving of Tzedaka generates blessings to the ~~giver~~ giver and to his or her family. The ~~2~~ One who has the virtue of being Compassionate is considered ~~as~~ the

1E as originating from
the seed - physical or
spiritual - of Abraham.
For Jews are
characterized as having
the virtues of
compassion, of ones who
~~do not~~ participate in
acts of kindness and
ones who are ashamed
to ~~be~~ be identified with
acts or attitudes of
cruelty and wrong
doing to G-d and
man. Pirisha ~~4~~
* Tur Yoreh Dayoh
247:4

Talmud - Yevamos 79A

14

One gives G-d's money

Orpa

A person should not think that he will deplete his or her assets by giving.

G-d provides for everyone and ~~we~~ assigns in each Hashana one's

income and needs.

~~If~~ In ~~consideration~~

the G-d assigns additional money to each one that he or she is charged in giving to Tzedaka. He is merely a fiduciary. ~~If~~ This is not this or

214

her money but God's
money. If one
violates their fiduciary
responsibilities God
will assign a
smaller portion
to him or he can
be forbidden to increase
his own needs.

Thus if one
does not give ~~to~~ ^{to} tzedaka ~~to~~ ^{to} Torah
~~scholars~~ ~~and~~ ~~the~~ ~~poor~~
scholars ~~and~~ Torah
institutions,
eretz ~~is~~ ^{well} ~~welfare~~ hospitals,
and the poor,
he who ~~will~~
may not enjoy the
money.

Of course this is

(A)
~~10247~~
~~Turkey~~
Talman

1 H²

~~his children will~~
his descendants will
not be in need to
beg for alms.

Amek Hastulchou
y d 247:5

2
 reward is
 received
 for doing
 a Mitzvah
 source:
 Jerusalem Talmud
 Kesuvim ~~1:7~~
 (A) YD 247:3
 Talmud
 Shabbat
 151 B.

review
 kedaka literally means
 justice. G-d performs
 justice with those who
 take and those who give
~~poverty~~ poverty is ~~like~~ like a wheel
 that visits different
 people in ones lifetime,
 the giver today can be
 on the receiving end
 another day.

(B)
 Yoma 4D
 247:2

A person
 always is
 searching to
 make a living
 The way he
 responds to the
 poor; G-d will
 respond to his
 quest for a livelihood

why it is so critical
 to show ~~compassion~~ compassion
 to those who are
 receiving charity.
~~Q~~ The feelings of
 The one who receives

(A) Compassion for the Needy.
 Mishna Shema 1:1

Yoma 4D 247:3

Char Tzedaka

Charity must be taken into consideration.

Identifying the feelings of the recipient is a

grave sin.

~~Parashah~~ Parashah ~~Levi~~ ^{Ramo V 249:4} ~~249:4~~

Being sensitive to his or her feelings is the ~~of~~ and making them feel important is ~~the underlying~~

ranked ~~as~~ important with the dispensing of the charities.

~~Parashah~~ enumerates eight degrees a sliding scale of right to measure

Shulch indicates that it is important to support ones ~~former~~ wife whom he divorced if he

~~has and~~ ~~the fact~~ ~~that~~ is financially able and she is in need. One is not permitted to ~~take~~ cause her to become a public charity ~~through~~

Tzedoko

1

Chapt 249 Yoreh Dayah

Question Can money that a person sets aside to disburse as charity ~~if~~ he used to purchase books of Torah ~~to~~ to be used by himself and also lent for others.

Answer Tag Yoreh others.

① Mishavites Dayah 249:1 ~~and~~ cites Moham Menachem risha that if one would be unable to purchase such books otherwise, he or she is permitted. Id however Tag stipulates that one should write

Shach hid 249:3 cites Maharshah one can use his charity to pay for any Mitzvah like helping pay for a wedding of an insigent couple or per money

2

Tzodoko - 249

to the synagogue to honor another person in the Aliya in the reading of the Torah

on the books that they were purchased from his money set aside for charity. Thus his children would know and permit other individuals to borrow the books, rather than use them exclusively for themselves.

Shach to 249: cites Meir Katzenberg that the source of such money would come from his Tzedaka or Maaser. otherwise it is similar to paying his obligations with the money of Tzodoko let. 154 botched

1:6hrz q/

Question Can such moneys be used for support of his parents and older children?

Can such moneys be used for support of his parents and older children?

the money of Tzodoko let. 154 botched

3 Shach cites ^{Yad 201a} Mevram
Rutenberg who authorize
such use since one
can use his wife's funds
~~to be~~ is obligated to
support his own family
rather than permit

(A)
Ramo Yoreh
Dajon 257:8

(B)
Ramo 40
257:10

Prin Joseph
10 251:7
3 and 4

them to become a
public charge. (A) Thus
preference ^{to his family} as the
recipients of his
charity is not only
permitted but
obligatory. (B)

providing the R has no other alternative.

Pischei

Ksurah

9/24 9:12

cites chasam
suffer Resp.

231 that

upon stip-
ulates at time

of undertaking
to support his

son to
learn Torah

As much
prohibited as

249:10

that the money
will come from
his Tzedaka, it
is permitted to
do so. This is
similar to question
of Tah 90 249:10

violates

the

Not from the Money of
Tzedaka or Maaser.

If the purchases
religious books, they
should be kept in
the synagogue or
Yeshiva library; not
in his home. Thus
a person is not
fulfilling the intent
of the Mitzvah by
the money given by
Targ. $\text{\textcircled{A}}$

~~The same~~
thus much is allowed
though to agree that
legally the above
disposition is
appropriate. Nevertheless it
is the law of Tzedaka

5/

Tzedoko Y

Joel Dapsh - 249

Question What is the highest form of charity?

Answer Toz YD 249: ~~3~~

Cites Disha on Tur YD 249

That one who helps another person become independent financially has achieved the highest form of Charity.

Thus if one grants another an interest free loan such a purpose is achieved.

However Toz prefers Disha's ^{states} interpretation ~~None~~ helps another get into business by

J

offering him a partnership -
even if ~~he~~ he ~~to~~ himself
would not have entered
into the business otherwise,
such motivation is the
highest form of charity.

likewise, if he helps ~~him~~ find
employment ~~that is the~~
Question ~~is one permitted~~

to write his or her
name on an object
they donate?

Answer ~~Yes~~, ^{Faq'40 249: 4th rule.} ~~Yes.~~ ^{Yes.} ~~that~~

Moreover, such donation
will not be used for
a different purpose
than what the donor
intended. The object
can not easily be sold.

(A)
Ramno 20
248:1 citing
Responso
Rushba 81
Such is the
course of the
wise to ~~the~~ motivate
the giving
of Tzedaka

Question Can one ~~give~~ donate
for the benefit of ones departed.

highest form of charity

Question

SA

Can the name of a donor be immortalized and the great honors bestowed upon the giver of tzedaka

Answer: Tur 40 249:4 says yes.

Drisha on Tur 40 247:2 ^{249:13} cites Rama who says it is permitted; but

~~his~~ ~~this~~ ~~will~~ ~~to~~ ~~such~~ conduct should also encourage others to give and motivate him or her to continue giving
Responsa Rashba no. 587

L

Tzedakah 249

~~parents of relatives~~ Why do
we make appeals whenever we say
Annos 412 KOR for relatives on holidays
Ramo YD 249:16

~~Mishnah~~ and Tan YD 249:5
explains that G-d
views such a gift as though
the departed relative
would have given it
themselves would they be
alive. G-d then
grants recognition and
rewards the soul
of the departed relative.

~~It advances~~ Ramo
This states Ramo
is the source for
the custom of
making donations
for charity during those
holidays that the

special prayer is recited. Names of the departed
412 KOR for the River J 2253.

If one is unable to give charity it is to be hidden to shame him. Shema 170 giving 17 49:1 170 Para 8B

Tzedoko

Question - which is a bigger Mitzvah to give charity or to cause another to give.

Tos 40 249:2 cites

Answer Tos 40 249:2 ~~claims~~ that both are equal in merit.

However the one who causes another to give ~~is~~ greater Mitzvah if the giver had to be coerced and did not give from his own free will. Even though ~~he was~~ forced

participate ~~in~~ to be coerced source for conclusion KS 162 49B 1 170 Para 8B

The giver means and no extenuating circumstances exist for not giving. has