

THE contract -- "Brit"--COVENANT

The God wanted all our time to be filled with attachment to Him. So He gave us so many commandments and learning of Torah as a way of life. The Torah gives us Divine advice concerning every aspect of life as it is written :

Rabbi Chananyah ben Akashya says: "The Holy One, blessed be He, wished to make the people of Israel meritorious; therefore He gave them Torah and *mitzvot* in abundant measure, as it is written:

'God desired, for the sake of his [Israel's] righteousness, to make the Torah great and glorious.'

People often say "time is money", and for most people that's what most of their time amounts to. They just don't have the time to express their love of God in hours of prayer and learning Torah and doing other mitzvot as they are too busy "making a living". But those hours of work are converted to money and when one takes this money and gives it

away for the sake of Heaven they are showing all they have belongs to God. This is how they show God they love him. As by this all their time that was spent, raising this money, becomes a expression of his love of God.

Rabbi Miller teaches that there is no word for "charity" in Hebrew; the closest term is *tzedakah*, which means "justice," it comes from the Hebrew word "tzedek" (justice, correct). The rich giving to the poor is not, according to the Torah, an act of mercy, but an act of justice, as the poor have a right to share in the wealth of the nation and the individual. It is merely an act of returning a person's share by one who is entrusted with its custody. One who loves the poor brings peace to Yisrael and increases blessing to the world. He brings joy and strength to the place called "sedek", so that it may pour down blessing. Rachamim (mercy) is *tzedakah*. Merit is *tzedakah* in Aramaic and it is.¹ Many have adopted the incorrect attitude that one is just doing a favor to another by giving *tzedakah*, but ultimately, as shown above, he is only doing that which is right, returning a lost object, fulfilling a responsibility. By giving *tzedakah*, ultimately he is doing a big favor for himself. The recipient of *tzedakah*

is only receiving what is rightfully his. Rabbi Abin teaches us that it is God standing in front of a poor man asking for a donation; it is He Who rewards and punishes you. A person merits to the Supernal delight of Eden which is from Abba (face of Divine wisdom) from his table by giving delight upon his table to the souls of the poor. Rebbe Nachman teaches that the world is a pumping wheel through which the filled is emptied and the empty is filled; vengeance comes to Israel through the hands of the poor.² It is our job to make sure that the poor are given all they need as this wards off the judgment of Heaven.

Rabbi Moshe Alshich teaches us that poverty is willed by God so that the rich have the opportunity to treat the poor as equals and give to them. If the poor are put to a task that makes their dignity suffer, it is the rich that are at fault for failing their test. Even a servant must be given food, work, and housing as an equal.³

The sages teach that each class wins credit for itself by the medium of another; by this one is joined to the tree of life. The rich help the poor, the righteous collect charity to distribute. Who ever gives to the poor causes the

tree of life to add to itself the tree of death. So that life and joy prevail on high. So that man whenever he needs has the tree of life to stand by him and the tree of death to shield him and give him a increase in life. Concerning *tzedakah*, Rabbi Ashi teaches in tractate *Baba Batra* that *tzedakah* is equal to all the other religious precepts combined. Rabbi Pappa teaches that even if a beggar goes door-to-door we provide him with a small gift. Rabbi Eliezer teaches that one who causes others to do good is greater than the doer. If one does not give *tzedakah*, heathens come to take it forcibly. Rebbe teaches that every piece of charity comes together as a suit of armor. We learn from Rabbi Yitzchak that one who gives even a small coin to a poor man obtains six blessings, but the one who gives him comfort receives eleven blessings. Rabbi Nachman ben Yitzchak teaches that if one is anxious to do *tzedakah*, God will make sure he has the means to, and recipients fitting so that he may be rewarded for assisting them. Rabbi Yehoshua ben

1. Secret of Happiness 87, Marachot Elokim, Zohar Vayachal, Emor
2. Midrash Rabba *Vayikra 34:9*.
3. Torah Moshe.

Levi teaches that he who habitually does *tzedakah* will have wise, wealthy children well versed in Aggadah. Rabbi Meir lets us know that the poor exist so that we may be saved from Gehenom. Rabbi Yehoshua ben Korcha teaches that whoever turns away his eyes from one who appeals for *tzedakah* is as if he worships idols. We learn from Rabbi Eliezer ben Yose that *tzedakah* and deeds of kindness bring peace and good understanding between Israel and her Father in Heaven. Concerning the strength of *tzedakah*, Rabbi Yehuda teaches that ten strong things have been created in this world: Rock is hard yet it is cleaved by iron, iron is softened by fire, fire is quenched by water, water is brought by clouds, clouds are scattered by the wind, wind is strong but the body bears it, the body is strong yet it is crushed by fright, wine banishes fear, sleep works off wine, and death is stronger than all-yet *tzedakah* delivers from death. Give Sadakah before going to sleep. Say verses from the Torah. Intend

. אהי"ה יהו"ה אדנ"י

These things will help you rise at midnight. ⁴

As we can see from what is stated above, the merit of *tzedakah* is so great that it can ward off the judgment that comes to one in the future. This is partly so because the *tzedakah* that we do is always with us; it is a way of life. *tzedakah* done on Friday is a level above all other forms of *tzedakah* as it brings “oneg” (delight) of Shabot.

Let us now look at its opposite, so as to know what to avoid. Rabbi Yitzchak teaches that taking interest on loans is a matter that affects the length of one's life. The Prophet Ezekiel reveals this when he states, "He has given money at interest, he has taken interest; shall he live? He shall not live" (Ezek. 18: 13). Just as *tzedakah* delivers from death, we see here what its opposite does. Why is lending money on interest so bad? Rabbi Acha bar Adah teaches that it is a matter of fearing God. Now we see how *tzedakah* is central to all the *mitzvot* we do. Lending money on interest is so far from the way of life of *tzedakah* that Rabba compares lenders to shedders of blood. Just as murderers cannot make

4. *Bava Batra* 9a, Zohar Balak p.187a, Zohar Vayikra p.154b

restoration caused by loss of life, so lenders on interest are not required to make restoration.⁵ "That which is crooked cannot be made straight" seems to apply here. *Tzedakah* has the opposite effect, as we find in the teaching of Rabbi Nachman of Breslov that giving *tzedakah* enables one to overcome difficulties and opens up new opportunities; therefore, one should always give *tzedakah* when beginning any new venture.⁶

Selfish behavior, such as lending money on interest, closes doors so that they cannot be opened, while acts of *tzedakah* are the door to new opportunity. But what should one do when he makes a great deal of money and has already given his twenty percent as declared proper in the Code of Jewish Law- though, to them, this is not much. Have they fulfilled their obligation? Rabbi Nachman teaches that in fulfilling the mitzvah of *tzedakah*

in a proper way one must break his natural instinct to be cruel and turn it into love, desiring to give *tzedakah*.⁷

For this question we can turn to Rabbi Schneur Zalman's teaching that charity can be dispensed without limit for the purpose of rectifying one's iniquities. Only one who has not sinned, or has rectified his sins by means of fasting or self-mortification, should give no more than one-fifth. For all others, *tzedakah* has no limit.⁸ Here as in many places the law must be understood in its context. Do not be one of those who falls into error by understanding the law in the Shulchan Aruch (Torah legal code) out of its context. Remember that all of God's ways are peace. We learn from the Kamarna rebbi that there is no love as the love of torah. Rabbi Moshe Cordevero teaches us in shur Kuma that there is not power or comprehension of delight in “avoda” (Divine service) physical mitzvot and “tzedakah” if the body is soiled from transgression. This is because there is a guiding power fulfilling all the world of all

our holy chambers, and they are in the “mesorah” (transmission) of the secrets of the Torah to the faithful in “achdut” (unity) to those with intellectual power able to illuminate these discussions. The Ar”I revealed that by giving *tzedakah* the leg of the letter *ך* rises up and it becomes a *ן* (*one is distanced from evil*).

In the way of *tzedakah*, Rashi teaches that whoever gives gleanings, forgotten sheaves, and corners of the field to the poor is credited as if he built the Holy Temple and brought the

5. *Temurah* 6b.
6. Rabbi Nachman's Stories 286.
7. *Advice* 239.
8. *Tanya* 433.

Offerings within it.⁹ It is *tzedakah* that builds the Temple, just like in the Sinai desert, where the Children of Israel gave up their silver and gold to make the works of the Tabernacle.

The sages teach us that three gifts, if not given by the Holy One, ultimately fail a man: wisdom, strength, and wealth. One who because of wealth separates from his brethren does so to -his own hurt.¹⁰ Such is the way found so commonly today. People become wealthy thinking it is by their own might: instead of sharing the blessing that is bestowed upon them, their hearts become puffed up and they become arrogant and separate from others, thinking that their wealth confers upon them a superior status-but this is no more than vanity, and in the end it will be no more than a source of emotional turmoil and pain. The proper path is its opposite, as Bar Kappara teaches us to regard the poor man's flesh as one's own,¹¹ for we are all one in the eyes of

God. One should never turn his eyes away from the needs of the poor. *Tzedakah* is the shechinah (Divine Presence). The heart that is far from Teferet (harmony-balance), is far from *tzedakah*, and the Malchut (the Shechinah) is far from him. The heart's of the wicked don't desire Teferet. They Desire Malchut (Rulership, but when it belongs to the Shechinah-God) alone without Teferet. Because of this they are far from God, and the Malchut does not want to be near them. One beloved of Hashem is close to *tzedakah*, they are the only ones God loves.

The sages teach concerning one who causes the practice of hospitality to wayfarers to be forgotten that the Holy Blessed One says his life shall be forgotten. .¹² The sages show, in tractate *Sukkah*, one who tries to collect twice on the same debt, lends money on interest, fails to protest wrongdoing, or declares an intent to give *tzedakah* publicly and does not give, causes his personal property to go into the hands of the government. Rav adds that private property is

confiscated by the state treasury on account of deferring payment of a laborer's hire or withholding a laborer's wage. Such is also the case with people who put the burden upon others by evading taxes, and who are arrogant, which is equal to them all.¹³ It is only by arrogance that one can foolishly raise himself so that he thinks that he is under no obligation to help his fellow man when it is within his power. It is only the coldness of arrogance that prevents his heart from being pained over another's condition. It could easily be one's own circumstance, so one must open his heart to others.

9. safer ha paliyah, Rashi *Vayikra, Pre Atz Chyim p.315*
10. Midrash Rabba *Bamidbar 22:7*.
11. Ibid. *Vayikra 34: 14*.
12. Oar Yakar on the Zohar, Midrash Rabba *Kohelet 2:2*.

The gate of Hashem is the last ה of יהו"ה. Each delights according to their actions. One who does much *tzedakah* nourishes from the “ziv shechinah” (ray of the Divine Presence). From “gimilut chasadim” (acts of kindness) he merits each bit according to the Chesed (kindness) involved in his acts. A “Bal Teshuva” (one who works hard to return to God) merits to have access to the Supernal Throne, there is no higher level than this. Rabbi Eliezer teaches that the reward of *tzedakah* depends entirely on the extent of kindness in it, and that *gemilut chasadim* (acts of kindness) are superior to giving charity. It all rests on intention, just as Torah that is learned in order to teach is the Torah of loving-kindness.¹⁴ In all things we should hope to receive so that we can give. Unfortunately not everyone has this awareness. Sometimes we must persuade others to give *tzedakah*. as we see in tractate *Ketubot* that Rabba used coercion against

Rabbi Watsom ben Ammi, exacting four hundred zuz of *tzedakah* from him.¹⁵ It is of course better if one gives *tzedakah* voluntarily, but if we need to persuade them, that is better than if they did not give at all. Likewise, when the situation arises we should provide others with the opportunity to give *tzedakah*.

Concerning who should give *tzedakah*. Rabbi Avirah, in tractate *Gittin*, teaches in the name of Rabbi Ammi and Rabbi Ashi that if a man sees his livelihood is barely sufficient he should give *tzedakah* from it; all the more so if it is plentiful. The school of Rabbi Yishmael teaches that just as a sheep is shorn of its wool, so should one shear off some of his possessions, dispense it for *tzedakah*. and thereby be delivered from Gehenom. Mar Zutra teaches that even a poor

13. *Sukkah* 29b.

14. *Ibid.* 49b. , Shoshan Sodot

15. *Ketubot* 49b.

man who subsists on *tzedakah* should give *tzedakah*.¹⁶ We should all share according to the means that we have been blessed with.

As for the reward for our *tzedakah*, Rabbi Yudan teaches in the name of Rabbi Zeira and likewise Rabbi Yochanan teaches in the name of Rabbi Shimon bar Yochai that great is the merit of supporting the needy, it bringing the resurrection before its time.¹⁷ This is clarified by Rabbi Schneur Zalman in the *Tanya*, where he teaches that all the acts of charity and kindness that the Israelites perform in this world out of the generosity of their pure hearts are alive and subsist in the physical world until the time of the resurrection. *The tzedakah one gives in this world is as a hidden seed that will be revealed at the time of the resurrection. The seed forms a garment for one's soul at the time of the resurrection*¹⁸ The acts of *tzedakah* accumulate as the weight of offerings of silver to make the Tabernacle accumulated till enough had been collected, and Betzalel built the Tabernacle. So too have all the acts of *tzedakah* done during our exile continue to accumulate, bringing us closer to the ultimate redemption. One should be quick to give *tzedakah* because we see

that it brings ultimate redemption closer, but also try to give where it is really needed. Rebbe Shimon teaches that when dealing with Esau, cunning and craft must be employed, as the serpent is cunning and tries to mislead.¹⁹ *Tzedakah* is greater when it is a greater act of kindness. As with any mitzvah, the more preparation and thought involved, the greater is the revelation. We learn in *Avot d'Rabbi Nathan* that one who gives money is blessed; whoever lends is greater; but one who sets a poor man in business, sharing the profits with him, is best, .²⁰

As we can see, there are many levels of doing *tzedakah*,

16. *Gittin* 7a.
17. Midrash Rabba Song of Songs 2:5.
18. *Tanya* 59l.
19. *Zohar* 1:138b.
20. *Avot d'Rabbi Nathan* 34a.

and *tzedakah* is not analogous to the Western concept of charity, but has many forms. As stated earlier, *tzedakah* literally means 'Justice,' and is concerned with all areas of our lives. To be a vessel for the light of Divine Revelation, a person must fill his life with acts of *tzedakah*.

Concerning such acts, Rabbi Eliezer teaches that if one restores the soul of a poor man even if it is his time to depart from the world, God restores his soul and gives him a new lease on life. But to withhold the wages of a poor man is like taking his life and the life of his household; as he diminishes their souls, so too God diminishes his days and cuts off his soul from Olam HaBa (the World to Come). Even if by his deeds length of days is decreed for that man, it is withdrawn, nor does the soul soar aloft. One who pays wages on the proper day is not taken from the world before his time.²¹ All things rest on the proper course of action in matters of this sort. That is why the holy men upon whom the world depends are called *tzadikim*, for *tzedakah*

(same root) is the foundation of the world, as will be explained later in a kabbalistic writing with the help of the Holy Blessed One. Rabbi Levi lets us see the importance of *tzedakah* when he teaches in tractate *Yebamot* that the punishment for using false measures in commerce is worse than that for forbidden sexual relations. .²²

A *tzadik* is a righteous man, but one who lets greed grow within him to such an extent that he cheats and steals from others cannot be called "righteous." Unfair practices in business are the same as stealing. The rules that regulate honorable business practices are great and manifold. One should do his best to learn these laws so as not to act improperly but become a blessing to his community in all that he does. If one allows this path in business, he will have a much greater

21. *Zohar* 3:84b.

22. *Yebamot* 21a.

chance to succeed. We learn in tractate *MegilLah* from Rabbi Yitzchak that if one labors in Torah he will succeed: not so in business as this requires the assistance of Heaven,²³ but the memory of Torah also requires the assistance of Heaven. It is by *mazel* that the bestowing of financial blessing is decreed. Likewise, in order to be a vessel for such blessing, a person's actions should reflect Divine Will so that Divine Will may be bestowed upon him. Do not be mistaken to believe that all money comes as a blessing, because it can also be a curse. Many a man has fallen away from a Divine awareness because of money. Financial success is controlled by *mazel*; one should not waste his time chasing riches, though one certainly has to do work so as to have a medium to receive financial blessing-for if one has no tool to obtain money, how can it come? Yet, this end is of little importance compared to the needs of one's soul. When it is your time, your financial efforts will

be blessed, but to chase desperately after such things is a waste of time when so many neglect the needs of their souls completely, and become swallowed up by the quest for money. Such is only foolishness.

Concerning the true nature of making a living, Rabbi Nachman teaches that the time a person spends working is a battle against the forces of the other side. The goal is to sift out the sparks of holiness and elevate them. Sifting out the sparks is the main purpose of all business and commerce. One has to be *literally* perfectly honest. Every word he speaks should be true, but he must also keep his mind bound to Torah. The Nations are Sustained by the “dew” from the head of Arich Anpin (Source of Divine will). They are sustained only by the kindness of Hashem. But this is not the intent of creation which was created only for the sake that man should guide the creation according to his actions. To guide the world through “mitzvot”, “*tzedakah*” and “gimilut chassadim”

(acts of kindness). This radiance is called Zohar, the light of face of Z' a (the source of the Ruach, emotional soul) from Atick (Source of Delight). This is given "Mida neged mida" (measure for measure) according to one's actions and their understanding, and their efforts to comprehend. It is by these things there is purified the sparks removing them from the evil. Thus raising up the children of Yisrael.²⁴ Only one's exterior thought should be involved in the work itself; one's inner thought should always be bound to Torah. Rabbi Meir teaches in tractate *Kiddushin* that one should teach his son a clean and easy craft and pray earnestly to the One to Whom all wealth and property belongs for from Him it comes, not from one's calling.

23. *Megillah* 6b.

24. Ner Yisrael p.46, *Advice* 148.

One needs to give *tzedakah* in the morning and afternoon prayer to fix the Shechinah.

Rabbi Shimon ben Eliezer teaches that animals are sustained without trouble. and they are only created to serve man, while man was created to serve his Maker. If animals are sustained without trouble, how much more so should we be? We see the futility of wasting time chasing wealth. This is further taught by Rabbi Naharta, that every man's craft leaves him in his old age exposed to hunger, but Torah is not so. as it stands by him in his youth and gives him a future and a hope in old age. ²⁵

There is no use in wasting time gaining mountains of physical sustenance as one cannot take any physical thing with him when he leaves this world, which is in a short time compared to the immortality of the soul. or even our years of incarnation since the Revelation at Sinai. The aim should be to traverse the mountains of separation between oneself and

their Father in Heaven. As King Solomon says in the Song of Songs (Song 2: 17), "Turn my beloved and be like a roe or young hart on the mountains of separation." Do not make these mountains greater by unfair business practices, as Rashi teaches that one who measures things out (i.e., engages in business practices) is called a judge. If he deals falsely in judgment, he is one who corrupts judgment and is called unrighteous, hated, accursed, abominable, detested. He defiles the land, profanes the Divine Name, causes the Divine Presence to be removed, and casts Yisrael to the sword and exiles her from her land.²⁶ One who daily works the Name of God is one who gives *tzedakah*. Rashi also teaches that Amalek (transmigratory souls whose main drive is the hatred of God and Yisrael) comes to attack Yisrael when they use

25. *Machshif HaLavanKiddushin* 82b.

26. Rashi *Vayikra* 19:35.

false weights and measures,²⁷ and we can take this to mean all devious business transactions.

After seeing these warnings involving business practices and their apparent dangers, one should not be altogether discouraged, for if one follows the proper path in these matters, he sanctifies the Divine Name by his actions in many ways.

The Malbim teaches that it is necessary to be engaged in toil to acquire bread lest one become overwhelmed by thoughts of envy, passion, and the seeking of honor.²⁸ Working in the secular world gives us a chance to earn merit, brings God into the common world, and keeps us from doing what we should not. Some work will also allow us the freedom to do more good, as Rabbenu Bachyah teaches that if one becomes fully engaged with providing for maintenance and livelihood, it can be difficult to find leisure to devote himself to spiritual interests. Because

of this our teachers, peace unto them, labored in secular affairs in which they could keep their thoughts and feelings focused on Torah. Abba Hilkiyah was a ditch digger, Shammai was a builder, Hillel was a wood chopper.²⁹ There are many ways in which one can work righteously while earning money to support his family and help others.

It cannot be stressed enough, concerning the money one gets, that much rests on using it wisely. The sages, in Midrash Rabba *Shemot* teach that a rich man who lends to a poor man so that he can make money from interest, and takes his belongings if he cannot pay his debt, will be regarded as if he inflicted a wound upon him.³⁰ The way of God is kindness, so obviously such behavior does not

27. Ibid. *Devarim*25:17, *Zohar Bichukoti* 386

28. *Malbim parsha Bereshith*.

29. *Duties of the Heart* 2:317.

30. Midrash Rabba *Shemot* 31: 13.

find favor before Heaven, but only promotes selfish desire in this world. All such behavior must certainly be avoided and should never even come to mind. In tractate *Soferim*, Rabbi Yehuda tells us to be especially careful in certain occupations, as even the best physicians are destined to Gehenom and the most worthy butcher is Amalek's partner.³¹ Obviously, these occupations involve major responsibility, as a physician can help save a life while a butcher does so spiritually by ensuring that Jews eat kosher meat. In both of these professions there is no room for error. How important it is for a physician to remember that his role is as a healer by helping patients; he should not be selling services to customers as a common businessman. Such was the behavior of the ancient Canaanites, whom God could not tolerate as we learn in the Book of Numbers. Canaan was so called since *Canaan* was the word for merchant.³²

Rabbenu Bachyah teaches that one who robs the poor by unfair business practices and does not satisfy his liability with restitution is liable to death by the hand of Heaven.³³

Rashi teaches that so great is the power of gifts to the poor that it changes the attribute of anger to mercy.³⁴ Rabbi Shneur Zalman further explains that charity is superior to all the commandments, protecting from death and saving from sufferings lighter than death in this world. So we should be as zealous with this commandment as possible, and whoever performs it frequently is praiseworthy, as its effect is to solicit supreme life from the Fountainhead of Life, the *Ain Sof* (God's Infiniteness), to the abode of the living and to the land of the Shechinah the

31. *Soferim* 41a.
32. Midrash Rabba *Bamidbar* 23: 10.
33. *Kad HaKemach*, chapter "Robbery."
34. Rashi *Bereshith* 18: 16.

sukkah of David that has fallen, bringing about a supreme unification many times, bringing close the Redemption.³⁵

The Torah ordains a complete order of righteousness in its economic system. We see some of its implications in the Jubilee year. Rabbi Miller explains that the Jubilee year prevents the misappropriation of property, keeping houses and poverty from accumulating in the hands of a few rich men. This prevents extreme poverty by assuring a race of independent, free landholders.³⁶ The Law of the Torah ensures the sustenance of all, as we learn from the Torah of Rabbi Shneur Zalman that when one has only enough water to sustain himself he is not obligated to share this with another, but when the poor need bread for the mouth of babes, and wood and clothes to protect from the cold, their needs take precedence over fine clothes, family feasts, meat and fish, and all the delicacies of a man and his household.³⁷ We see from this that we must live as a tribal people, taking care of each other's needs and seeing

to it that everyone has his basic needs met before any of us can really afford luxuries. Rabbi Bachyah teaches that wealth enables one to perform suitable and desirable deeds. Riches were created so that one could fulfill the commandments, as the sages say, "All gold was created for the making of the Tabernacle" .³⁸

If a person gives but a small coin to a poor man, he will be worthy of receiving the Divine Presence. The sowings of *tzedakah* are as enduring as treasures in Heaven, but *tzedakah* given with an unhappy countenance and reproach is a sin and this forfeits the merit of the *tzedakah*.³⁹

35. *Tanya* 513.

36. *The Secret of Happiness* 178.

37. *Tanya* 479.

38. *Kad HaKemach*, chapter "Wealth."

39. *Ibid.*, chapter "Charity."

As conclusion, we will cite the teaching of Rabbi Nachman

Of Breslov, that the door that does not open for the collector of *tzedakah* will open for the doctor.⁴⁰ As one goes through life and sees he has given great amounts of money to *tzedakah*, he should not feel proud, as the money had been granted only to be shared. By distributing the money, one establishes justice, which is to be expected. The sages in the Midrash teach that a man should not bring himself with pride before the Omnipresent, for whoever displays pride before God suffers disgrace.⁴¹ Pride can open the door to many kinds of transgressions.

Rabbi Yose ben Chaninah teaches that whoever elevates himself at the cost of his fellow's degradation has no share in Olam HaBa (The world to come) . In “Olam Haba” reward will be given for

the mitzvot (Commandments) according to one's merit. As one gives out "sadakeh" (charity), so Hashem likewise does with him.¹ From actions of *chesed* (kindness) and *tzedakah* are *chassadim gadolim* (great forces of God's giving) illuminate the faces of *kav midah* (the measuring rod of spiritual energy) called *Z"ra* (the source of the Emotional soul).⁴²

An apt description of behavior to avoid is found in tractate *Beitzah* in the teaching of Rabbi Nathan bar Abba in the name of Rav. There we learn that the rich Jews of Babylon will go down to Gehenom, for once a rabbi went to Babylon and asked for facilities to help his trading, but they would not accommodate him or give him food. These are the mixed multitude (Egyptians who joined the Children of Israel during the Exodus from Egypt). Whoever is not merciful to his fellow man reveals that he is not a descendant of Abraham.⁴³ Concerning the arrogant, we learn in tractate *Baba Batra* that the arrogant fall to Gehenom; so too when one strays from the word of the Torah. He that departs from the way of understanding shall rest in the congregation of Shades, and He

will not know their guests, and will enter in the depths of Sheol. .⁴⁴ In tractate *Kallah*, Rabbi Yehuda teaches that the boldfaced are destined to Gehenom and the shamefaced to Eden. Those who give *tzedakah* need not fear “*Nahar Dinor*) (the river before Gehenom) as the word in Hebrew *ממוניה* (*his money*) is similar to *ממונה* (*spiritual supervisor*).⁴⁵

40. Rabbi Nachman's Stories 290.
41. Midrash Rabba *Bamidbar 4:20*.
42. Ibid. *Bereshith 1 :5*, Remzy Yisrael p.209, Avodat Yisrael p.40
43. *Beitzah 32b*.
44. *Bava Batra 79a*.
45. *Kallah Rabbati*.

THE DEPTH OF THE MATTER

No sefira has פעולה (actualization) below, but through the Malchut. When Hashem decides to do with a sedek *tzedakah*. This is Malchut with the lower world. So we say “righteous is God in all his ways” as he has Rachamim on His creation in *tzedakah*. There is no *tzedakah* but tefila. One needs to arouse mitzvot in the way of *tzedakah* and Kindness so to be wrapped in it.

One who gives *tzedakah* to the poor. He makes the Holy Name every day. As a poor man takes hold of Judgment which is the place called “sedek”. *tzedakah* is Atz Chyim (the Tree of Life). When one acts according to “sedek” the Holy Name is made complete. A man’s arm is ו, his 5 fingers are the first ה, the coin he gives as *tzedakah* is the י Of the name יהו"ה, the man receiving the *tzedakah* is the ה of the Divine name. Sedakah is duchrah (masculine), the receiver is Nakavah (feminine aspect).

Sedek and Shalom are Chassadim. צדיק is “dinnim”, givurot sweetened through Chassidim. Through Sedek is made Sedakah.

Tzedakah sweetens צדק which is givurot, dinim by the 5 chassadim. The Shechinah in a time of “katnut” called צדק, which is “din gamore”. But when there goes in instruction of the torah to us, through the mitzvot and *tzedakah* sweetening in the smallness and pushing away the chitzonim. *tzedakah* delivers from death. Death is the chitzonim and through *tzedakah* returns the Shechina from צדק to צדקה., from din to Rachamim. Teferet is the Throne of Rachamim, its ‘ateret” (crown) is the Throne of “Din”, Rachamim is *tzedakah*

Tzedakah is Teferet Yisrael. Give in a hidden way, it covers אף (anger). *tzedakah* delivers from death.

(Ner Yisrael 48 Safer Lekutim 394, Zohar Bichkoti, Shomer Emunim, Benay Yisachar ,Mavua Sharim 132 Marechot Elokim Safer Paliyah)