

Sacred Giving: How?

- Even a poor person who is kept alive by *Tzedakah* funds must give *tzedakah* from what he receives.
Shulchan Aruch
Yoreh De'ah 248:1
- There was a Secret Chamber in the Temple where pious people would leave money in secret, and those who had become poor would come and take in secret.
Mishnah Shekalim 5:6
- If a person convinces others to give, his reward is even greater than when simply giving by himself.
Shulchan Aruch
Yoreh De'ah 249:5
- Rabbi Yannai once saw a man give *Tzedakah* to a poor man in public. He said to him, “It would have been better not to give, than giving as you did, causing him shame.”
Chagiga 5a
- A penny here and a penny there add up to a great sum.
Nachman of Bratslav
- R. Joshua b. Korha said, “He who closes his eyes to a request for charity is considered as one who worships idols.”
Bava Batra 10a
- A Jew should give charity to poor non-Jews.
Rambam, Mishneh Torah
Gifts to the Poor 7:7
- R. Eleazar stated 'The reward of charity depends entirely upon the extent of kindness in it.'
Sukkah 49a



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The above texts about *tzedakah* say a lot. They also contain invisible ethical messages. Read the invisible ethical messages listed below. Analyze and interpret each invisible ethical message and place the number of the invisible ethical message after each of the texts above that contain the value found in that particular invisible ethical messages :

1. *Tzedakah* is about the dignity of the recipient.
2. *Tzedakah* is about the dignity of the donor.
3. Limited means doesn't matter in the world of *tzedakah*.
4. We should be models of *tzedakah*-behavior.
5. The donor and the recipient of *tzedakah* are rewarded.
6. *Tzedakah* matters.
7. In the matter of giving *tzedakah*, the way you give counts!
8. There is a balance of needs that have to be taken into account when giving *tzedakah*.
9. *Tzedakah* is not just about money.
10. *Tzedakah*: You must do it!

Note: Each text may have more than one applicable statement; some will have several.

