



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

RE'EH • ראה

FROM THE TEACHINGS AND WRITINGS OF **RABBI LORD JONATHAN SACKS** ז"צ

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel.

"I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah.

An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

This year's series of essays were originally written and recorded by Rabbi Sacks ז"ל in 5773 (2012–2013). These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha.

Judaism's Social Vision

If you seek to understand Judaism's social vision, look at its anti-poverty legislation:

If there be a poor person among your kinsfolk in any of your towns in the land that the Lord your God is giving you, do not harden your heart or close your hand toward your brother in need. Open your hand generously and freely lend him enough to answer all his needs. Be vigilant: let your heart not whisper a depraved thought: 'The seventh year, the year of remission, is close,' making you miserly toward your brother in need, giving him nothing. He will cry out to the Lord about you, and you will be held guilty. Give to him generously, and do not let your heart begrudge it, for by merit of this the Lord your God will grant you blessing in all your work and all your hands' endeavours. There will never cease to be poor people in

the land. And so I command you: open your hand.

Deut 15:7-11

Ostensibly the passage is about the cancellation of debts in the seventh year (*shemittah*, the year of "release"). The Oral Tradition, however, extended it to the laws of *tzedakah* – the word usually translated as "charity", but which also means "distributive justice, equity". The rabbis interpreted the phrase "sufficient for his needs" to mean the basic requirements of existence: food, clothing, shelter and so on. "That which he lacks" was understood as referring to a person who was previously wealthy but has now become impoverished. He too must be helped to recover his dignity:

It is related about Hillel the Elder that, for a certain poor man who was of good family, he bought a horse to ride on and a slave to run before him. When on one occasion he

could not find a slave to run before the man, he [Hillel] himself ran before him.

Ketubot 67b

The force of this passage lies in the fact that Hillel himself was notoriously poor, yet he gave of his money and time to help a rich man who had lost his money regain his self-respect. This double aspect is evident throughout the laws of *tzedakah*. On the one hand, the laws are directed to the brute fact of poverty. No one must be deprived of basic physical necessities. On the other, they address with astonishing sensitivity the psychology of poverty. It demeans, embarrasses, humiliates, shames. *Tzedakah*, ruled the rabbis, must be given in such a way as to minimise these feelings:

When Rabbi Yannai saw a certain man giving a coin to a poor person in front of everyone, he said: It would have been better not to have given it to him than to have given it and put him to shame.

Hagigah 5a

In a famous passage, Maimonides describes the eight levels of charity:
There are eight degrees of charity, one higher than the other.

The highest degree, exceeded by none, is that of one who assists a poor person by providing him with a gift or a loan or by accepting him into a business partnership or by helping him find employment – in a word by putting him in a situation where he can dispense with other people's aid. With

reference to such aid it is said, 'You shall strengthen him, be he a stranger or a settler, he shall live with you' (Lev. 25:35), which means: strengthen him in such a manner that his falling into want is prevented.

A step below this is the one who gives alms to the needy in such a way that the giver does not know to whom he gives and the recipient does not know from whom he takes. This exemplifies doing a good deed for its own sake. One example was the Hall of Secrecy in the Temple, where the righteous would place their gift clandestinely and where poor people from noble families could come and secretly help themselves to aid. Close to this is dropping money in a charity box...

One step lower is where the giver knows to whom he gives, but the poor person does not know from whom he receives. Thus the great Sages would go and secretly put money into poor people's doorways...

A step lower is the case where the poor person knows from whom he is taking, but the giver does not know to whom he is giving. Thus the great Sages would tie coins in their scarves, which they would fling over their shoulders, so that the poor could help themselves without suffering shame.

Lower than this, is where someone gives the poor person a gift before he asks.

Lower still is one who gives only after the poor person asks.

Lower than this is one who gives less than is fitting, but does so with a friendly countenance.

The lowest level is one who gives ungraciously.

Mattenot Ani'im 10:7-14

This exquisitely calibrated ethic is shot through with psychological insight. What matters is not only how *much* you give, but also *how* you do so. Anonymity in the giving of aid is essential to dignity. The poor must not be embarrassed. The rich must not be allowed to feel superior. We give, not to take pride in our generosity, still less to emphasise the dependency of others, but because we belong to a covenant of human solidarity, and because that is what God wants us to do, honouring the trust through which he has temporarily lent us wealth in the first place.

Especially noteworthy is Maimonides' insistence that giving somebody a job, or the means to start a business, is the highest charity of all. What is humiliating about poverty is dependence itself: the feeling of being beholden to others. One of the sharpest expressions of this is to be found in the Grace after Meals, when we say, "We beseech You, God our Lord, let us not be in need of the gifts of men or of their loans, but only of Your helping hand ... so that we may not be put to shame nor humiliated for ever and ever."

The greatest act of *tzedakah* is one that allows the individual to become self-sufficient. The highest form of charity is one that enables the individual to dispense with charity. From the

point of view of the giver, this is one of the least financially demanding forms of giving. It may not cost him anything at all. But from the point of view of the recipient, it is the most dignifying, because it removes the shame of receiving. Humanitarian relief is essential in the short-term, but in the long-run, job creation and economic policies that promote full employment are more important.

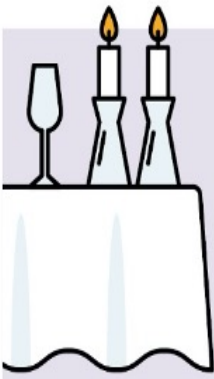
One detail of Jewish law is particularly noteworthy: even a person dependent on *tzedakah* must himself or herself give *tzedakah*. On the face of it, the rule is absurd. Why give X enough money so that he can give to Y? Giving to Y directly is more logical and efficient. What the rabbis understood, however, is that *giving is an essential part of human dignity*. The rabbinic insistence that the community provide the poor with enough money so that they themselves can give is a profound insight into the human condition.

Jewry has had many distinguished economists, from David Ricardo (whom Keynes called the greatest mind that ever addressed itself to economics), to John von Neumann (a physicist who, in his spare time, invented Game Theory), to Paul Samuelson, Milton Friedman, and Alan Greenspan. They have won an astonishing 38% of Nobel prizes in the field. Why should this have been so? Perhaps because Jews have long known that economics is one of the fundamental determinants of a society; that economic systems are not written into the structure of the universe, but are constructed by human beings and can be changed by human beings; and thus that

poverty is not a fact of nature but can be alleviated, minimised, reduced. Economics is not a religious discipline. It is a secular art and science. Yet, deeply underlying the Jewish passion for economics is a religious imperative:

There will never cease to be poor people in the land. And so I command you: open your hand generously to your kinsmen, your poor and needy, who share your land.

Deut. 15:11



Around the Shabbat Table

1. What is the difference between giving someone a gift and giving someone an opportunity?
2. What are your thoughts on Maimonides' list of eight levels of giving? Would you want to add any levels, or re-order it? Why/why not?
3. Why might it matter how help is given, not just whether it is given in the first place?

● These questions come from this week's **Family Edition** to Rabbi Sacks' Covenant & Conversation. For an interactive, multi-generational study, check out the full edition at <https://rabbisacks.org/covenant-conversation/reeh/judaisms-social-vision/>