

The Lecture Series With Reb T (Biweekly): The Shiur where we talk a topic per session with some practical lessons, Tonight's topic is "**Going Above & Beyond: Generosity of Mindset**" Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)* All Shiurum on [shiurenjoyment.com/shiurim/shiurim-reb-t/](http://shiurenjoyment.com/shiurim/shiurim-reb-t/) -Shoutout to Jake W. & Eli N.! The Lecture Series, The P.A.L., The Audio D.T., and O.T. Talk Show are on different Podcast Forums

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-The Shiur should serve as a **zechus P'illuy nishmas both my father and my brother whose Yartzheits both fall out in March and Adar (bet ), and near one another at Yud Chet Adar and Chuf Tet adar, with the names of Menchaem Tzvi Ben Chaim Yitzchok for my brother, and Chaim Yitzchok ben Michael Shlomo for my dad as well as for P'yluy nishmas my wife's great grandfather Yehuda Lev ben Yitzchak whose Yartsheit is tonight BO BAYOM**  
The Shiur should also serve as a zechus for the refuah sheleimah of anyone sick or needing a yeshuah or refuah

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Are you a strict follower or do you go beyond the pale? Are you someone who sticks to the exact parameters or do you go a little bit above and beyond?

It is wonderful to do mitzvos, and we should all do them as much as possible, all the time. But how do we do the mitzvos? How do we help people? Do we do the bare necessities, the bare minimum or do we push ourselves to be holders of the attribute of "Chassidut" or a "Chasid" who strives to do more, go above and beyond and give generously and involve ourselves in going beyond the letter of the law, Lifnei mishurat hadin?

Beyond the letter of the law applies in so many ways, and can also be thought of thinking about the spirit of the law, not just the law itself. For example, The law may say 10 percent to tsedakah, but go beyond the letter of the law to give 11 or 12 percent, acting above and beyond and being generous.

If you are going to do something for someone else, make sure to go the whole way, all the way, to go above and beyond. For example, if your are cooking for someone don't just give them the "chicken and potatoes" you wrote on the perfect potluck or take them a meal website, go above and beyond! Make sure to give them also a dessert fruit bowl, cutlery, cups, bowls, plates, a drink, and side dishes the kids will like too! Trust me, they'll be so thankful and happy to have all taken care of it at once, which I personally have been told on more than one occasion. You can never go wrong going above and beyond going life mishurat hadin, going beyond the letter of the law for other people and Hashem.

In addition what can we do in our own lives to go above and beyond to help those around us to give to those around us to try to make the world better for those around us? For me it is pushing myself above and beyond my day job or my own learning to try to share with others in my various audio podcast formats or side projects which hopefully will help others.

What can you do to utilize your passion your strengths your talents and your abilities to go beyond the letter of the law to go above and beyond to help those around you?

We must go above and beyond for everyone around us especially for our spouses and kids. What can we do to better help out around the house and for the kids? What can we do to prioritize our spouses and kids? How can we go beyond the letter for our spouses and kids? For example, if your wife wants to eat out and have delivery brought to you, don't just let her get one tiny appetizer, let her get everything and anything she wants!

Think about how we can go above and beyond to help others. Can we send food packages or money to others? Maybe think about those alone for holidays, maybe send them pre made food or the like for Pesach? Mishloach Manot to others who may have to be home alone? How can we go above and beyond, to become thoughtful and think of others, beyond the minimum that should only be the starting point to help those around us.

I try to live a life of lifnei mishurat hadin in some tiny way in some ways on some days. If I am throwing a party for a family member or giving gifts for an occasion or a holiday, I like to give a lot of little things instead of one big thing. I like to push myself to give. If I am involved in a mitzvah I try to push myself to do more than the strict minimum. We all can try to think and live in such a way in all of our days.

[torah.org](http://torah.org) points out with author Rabbi Yisroel Ciner

*When we look at Parshas VaEschonon, it begins with Moshe pleading with Hashem to allow him to enter Eretz Yisroel and continues with Moshe's admonitions and exhortations to Bnei Yisroel to follow the Torah's instructions.*

*"Carefully adhere to the mitzvos of Hashem your G-d and the eidos {testimonies} and the chukim {laws beyond our understanding} that He has commanded you. V'asisa ha'yashar v'ha'tov b'ainai Hashem {And do that which is straight and good in the eyes of Hashem}. In order that He will give you good and you will come and inherit the good land that He promised your Forefathers [6:17-18]."*

*The Ramban offers two explanations of these pesukim {verses}. The simple understanding is that Moshe first exhorted us to fulfill the mitzvos. He then told us that our intentions when doing the mitzvos should be solely to do that which is straight and good in the eyes of Hashem. By our doing what is good in Hashem's eyes, He will return good to us.*

*The Ramban then offers a different explanation. In the first passuk, Moshe cautioned us to fulfill the mitzvos that we'd already been commanded. Moshe then commanded us "V'asisa ha'yashar v'ha'tov b'ainai Hashem {And do the straight and good in the eyes of Hashem}". **Even that***

**which you have not been commanded, see what is good and straight in the eyes of Hashem and do it! Act in a way which is 'lifnim mi'shuras ha'din' {Beyond the letter of the law. lit: Within the line of the law}...**

*The following story is told about the saintly Rav Zalman of Vilna. One person approached another on the eve of Yom Kippur to ask for forgiveness. He refused, citing the law that you are not obligated to forgive someone who slandered you.*

*Rav Zalman, a young boy at the time, turned to the person who had refused to forgive. "Chazal teach that Yerushalayim was destroyed only because they decided their laws based on the strict law of the Torah. At first glance this seems very strange. The prophet Yechezk'el enumerates many very serious sins that were being committed. How can the destruction be ascribed to not acting 'lifnim mi'shuras ha'din'!?"*

*"Perhaps, it can be explained in the following way. True, many very serious sins were being committed, however, as long as we weren't holding others to the letter of the law, Hashem didn't hold us to the letter of the law. Once we refused to treat others in the manner of 'lifnim mi'shuras ha'din', Hashem was no longer willing to treat us in that way. That strict accounting that He held Bnei Yisroel to, directly led to the churban {destruction} of Yerushalayim."*

*Zalman's brilliant and insightful words found their mark. He immediately rushed back to his friend and forgave him for what he had done to him.*

When we learn to live such a life, life mishuras hadin and going above and beyond being generous for everyone around us, Hashem in turn acts that toward us as well and the whole world benefits as a whole.

myjewishlearning.com points out with Author Rabbi David Mosvas

*The story is told of a poor man who came to the Brisker Rav on Erev Pesach (the day before Passover) with a question. Could he use milk instead of wine for the four Cups instead of wine for the four Cups at the Seder?*

*The Brisker Rav didn't reply. Instead he took five rubles from his pocket and gave them to the man. The Rav's wife wondered why he had given the man so much money. "Wouldn't one ruble have been enough for wine?" she asked.*

***"True," the Brisker Rav answered, "but if he was planning on drinking milk throughout the seder, that means he had no money for meat either. I gave him enough for both wine and meat."***

*The Brisker Rav combined keen perception with adherence to the spirit of the law, for though he could have answered the poor man's question, he went the extra mile to ensure that the poor man would fulfill the mitzvot (commandments) of Pesach as well as enjoy its festive spirit.*

*A similar precept is encapsulated in the verse, “You shall be holy, for I the Lord your God am holy.” It is possible, the Ramban comments, for a person to keep the letter of the law while violating its spirit, thus becoming a naval birshut hatorah—a degenerate within the confines of the Torah. The Torah commands us to be holy, to sanctify ourselves even in those circumstances that are permitted according to the strict interpretation of the law.*

*“You shall be holy” tells us to take a step back in order to uphold the spirit of the law. It tells us that even though a certain act seems permitted, we must nevertheless demonstrate self restraint to prevent the spirit of the law from being violated. In doing so we become holy.*

*At the same time, “You shall do that which is right and good” tells us to take a step forward in order to promote the spirit of the law. Though we may find ourselves in situations where we feel we can sit back and not get involved, the spirit of the Torah demands that we take initiative and get involved.*

*The Talmud states that Jerusalem was destroyed because her inhabitants failed to raise their standard of behavior above the letter of the law.*

*IF we learn to have such sensitivity to do for others and think for others to go above and beyond and be so generous for others, especially our spouses kids and the like, the whole world would be a more peaceful and compassionate place.*

[aish.com](http://aish.com) point out with Author Rabbi Yehonasan Gefen

*The verse says “And you will do that which is right and good in the eyes of God so that He will do good to you and you will come and inherit the land which God promised to give to your forefathers.” (1)*

*The commentaries write that this verse which appears towards the end of the Torah portion is the source for the principle of 'going beyond the letter of the law.' (2) This teaches us of the necessity to avoid being medakdek (exacting) in matters of law and to be mevater (forgiving) what is rightfully ours in certain situations. Examples of this are; when a person finds a lost object that halachically (legally) he is allowed to keep, but he knows the identity of the original owner - the Rabbis tell us that even though it is technically permitted to keep the object, he should nonetheless give it back.(3) Another example is when a piece of property is for sale - the prospective buyers should give precedence to the person who lives next to that property because he stands to gain the most by buying this particular property.(4) In truth, however, there are numerous instances when one should go beyond the letter of the law - the Ramban writes that the Torah did not want to explicitly state them all, rather we should learn from this verse that we must constantly strive to treat people in an understanding fashion and avoid always treating them according to the strict letter of the law.*

It seems that failure to treat people 'beyond the letter of the law' reflects a deep flaw in a person's attitude to serving God. Rav Yitzchak Berkovits explains, based on the Ramban on this verse that 'v'asita hayashar vehatov' is the equivalent in interpersonal relationships to 'kedoshim tehyu': As mentioned earlier, The Ramban in Kedoshim explains that a person can keep all of the mitzvot and yet be a 'menuval b'reshut HaTorah.' - this means that he is careful not to transgress any mitzvot but at the same time he has no interest in elevating himself in areas that are not intrinsically mitzvot or sins, such as eating and sleeping. The underlying reason behind his lifestyle is that he believes that the Torah is true and therefore must be observed, but he does not subscribe to the true Torah outlook - he has no interest in elevating himself spiritually, rather his goals are very much 'this-worldly', involving such aims as fulfilling his physical desires and attaining wealth. Because of his recognition of the truth of Torah, he will never deliberately sin, nevertheless he will show no interest in elevating himself in areas that he is not technically obligated to do so.(7)

Similarly in the realm of interpersonal relationships a person may recognize the necessity of following the laws of the Torah however he has no desire to integrate into himself the values behind them. Thus he will always adhere to the strict letter of the law but whenever he has the opportunity to make a financial gain in a technically permissible fashion he will not hesitate to do so. The Torah tells this person that he is making a serious error by instructing him to "do what is right and good", to act 'beyond the letter of the law', to treat people in a merciful fashion, and not be medakdek on every case.

*The Torah is instructing us that we should develop a genuine sense of love of our fellow and thereby treat him in the same way that we would want them to treat us - to be forgiving and compassionate. Thus, for example, when someone has lost a valuable object a Jew should not hesitate to return it even if he is not obligated to do so or when a poor person finds himself owing you a large amount of money, a person should act with a degree of flexibility and compassion.*

We can fix the whole world if we start by ourselves to go above and beyond and to incorporate the generosity mindset. It all starts today, and it all starts with you. Be kind, be generous, be an “above and beyond” person for those around you.

We must do whatever we can to go above and beyond the letter of the law or the strict law of what is mandated of us. We must help everyone around us and become generous by nature to be true and ingrained givers in all aspects of our lives to all those around us. Go above and beyond, learn to have the generous mindset and ingrain it into your very being. And make sure to do so and start so, today.

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Let's look at some other sources.

[Gray Matter II, Beit Din, Lifnim Mishurat Hadin, Acting Beyond the Letter of the Law 29](#)

The great importance of acting beyond the letter of the law is clear. In fact, the Gemara ([Berachot 7a](#)) states that God prays that He should act *lifnim mishurat hadin*. Rav Walter Wurzberger (*Ethics of Responsibility* p. 32) reports that Rav Yosef Dov Soloveitchik once said, “Halachah is not a ceiling but a floor.” Similarly, Rav Aharon Lichtenstein writes, “Traditional halachic Judaism demands of the Jew both adherence to Halachah and commitment to an ethical moment that, though different from Halachah, is nevertheless of a piece with it and in its own way fully imperative” (*Leaves of Faith* 2:52). Rav Yitzchak Herzog (*Techumin* 7:278-279) vigorously argues with some (unidentified) non-Jewish writers who assert that rigid law represents the Jewish ideal of justice. Rav Herzog insists that *lifnim mishurat hadin*, an expression of kindness within our legal framework, characterizes our true ideal.

***PTC. We must go above and beyond for our everything in our lives including our relationships, those around us, and the world at large. The standard itself is what should be considered the end all and be all and it is not the ideal. Do more than required and be truly generous and Chessed oriented for others around you.***

[Rashi on Deuteronomy 6:18:א"ח:א:א:א](#)

אשר יעשון זו לפנים משורת הדין דאמר ר' יוחנן לא חרבה ירושלים אלא על שדנו בה דין תורה אלא דיני דמגזיתא It was taught in the *baraita*: **“That they must perform”**; that is referring to acting **beyond the letter of the law**, as Rabbi Yohanan says: **Jerusalem was destroyed only for the fact that they adjudicated** cases on the basis of **Torah law** in the city. The Gemara asks: **Rather**, what else should they have done? **Should they rather have adjudicated** cases on the basis of **arbitrary decisions [demagizeta]**? **Rather, say: That they established their rulings on the basis of Torah law and did not go beyond the letter of the law.**

[בבא מציעא ל ב:יד:א](#)

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[בבא מציעא ל ב:יא:א](#)

דתני רב יוסף (שמות יח, כ) והודעת להם זה בית חייהם את הדרך זו גמילות חסדים [אשר] ילכו זה ביקור חולים בה The Gemara cites a source for going **beyond the letter of the law** in the performance of mitzvot. **As Rav Yosef taught** in a *baraita* with regard to the verse: “And you shall teach them the statutes and the laws, and shall show them the path wherein they shall walk and the action that they must perform” (Exodus 18:20). The *baraita* parses the various directives in the verse. “And you shall teach them,” that is referring to the structure of their livelihood, i.e., teach the Jewish people trades so that they may earn a living...

**PTC. We should do what we can to be more than the minimal, more than the basis or floor of what is required. Use our time, money, resources and abilities to go above and beyond to help those surrounding us with the generous mindset**

#### [Ramban on Deuteronomy 6:18:1](#)

The text referenced earlier—(18) And do right and good in the eyes of the Lord. The contextual meaning of this verse is, keep God's commandments, testimonies, and laws, and prepare them to do what is good and right in God's eyes alone. And for "it may go well with you," (Deuteronomy 6:18b) it is a promise. It says, that by doing what is good in God's eyes it will be good for you, because God brings what is good to those who are good and right in their hearts. And our Rabbis in the beautiful midrash (BK 100a) said: This refers to a compromise, acting beyond the strict demands of the law...

#### [Rambam, Eight Chapters 4:7ז:ד שמונה פרקים](#)

On this account, the saintly ones were not accustomed to cause their dispositions to maintain an exact balance between the two extremes, but deviated somewhat, by way of [caution and] restraint, now to the side of exaggeration, and now to that of deficiency. Thus, for instance, abstinence would incline to some degree towards excessive denial of all pleasures; valor would approach somewhat towards temerity; generosity to lavishness; modesty to extreme humility, and so forth. This is what the rabbis hinted at, in their saying, "Do more than the strict letter of the law demands..."

#### [Bartenura on Pirkei Avot 5:10](#)

אַרְבַּע מִדּוֹת בְּאֵדָם. הָאוֹמֵר שְׁלִי וְשְׁלָה שְׁלָה, זֶה מִדָּה בִּיְנוּנִית. וַיֵּשׁ אוֹמְרִים, זֶה מִדַּת סְדוּם. שְׁלִי שְׁלָה וְשְׁלָה שְׁלִי, עִם... הָאֶרֶץ. שְׁלִי שְׁלָה וְשְׁלָה שְׁלָה, חֲסִיד. שְׁלִי שְׁלָה וְשְׁלָה שְׁלִי, רָשָׁע.

"Mine is yours and yours is yours" — a chasid. [He benefits men with his possessions and he does not benefit from the possessions of others. He is a chasid, **acting above and beyond the letter of the law.**]

#### [Bartenura on Pirkei Avot 2:1'א' משנה אבות](#)

But the middah of **generosity**, which is the mean between stinginess and extravagance, is gratifying to its doer.

#### [Bartenura on Pirkei Avot 2:8](#)

רַבֵּן יוֹחָנָן בֶּן זִכְאִי קָבַל מֵהֵלֵל וּמִשְׁמָאִי. הוּא הָיָה אוֹמֵר, אִם לְמִדַּת תּוֹרָה הִרְבֵּה, אֵל תִּחְזִיק טוֹבָה לְעַצְמָךְ, כִּי לְכָךְ נּוֹצְרָת. חֲמִשָּׁה תְלִמִידִים הָיוּ לוֹ לְרַבֵּן יוֹחָנָן בֶּן זִכְאִי, וְאֵלֵי הוּא, רַבִּי אֱלִיעֶזֶר בֶּן הוֹרְקָנוֹס, וְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה, וְרַבִּי יוֹסִי הַפְּהוּ, וְרַבִּי שְׁמַעוֹן בֶּן נְתַנְאֵל, וְרַבִּי אֱלִיעֶזֶר בֶּן עֲרָף. הוּא הָיָה מוֹנֵה שְׂבָחָן... רַבִּי יוֹסִי הַפְּהוּ, חֲסִיד.

*R. Yossi — chasid, [acting above and beyond the letter of the law.]*

#### [Bartenura on Pirkei Avot 2:9](#)

For, the trait of chasiduth, doing what is **above and beyond** the letter of the law, is good; but one who is not a chasid and bases his conduct on the law of the Torah, is not wicked.



[Rabbeinu Yonah on Pirkei Avot 2:9:5](#)

what is a straight path that a person should cling to: From all of the good and straight paths that a person should cling to. He means to say to cling to one trait, to be complete with it. As it is better for a person to grab one trait in full - that it become easy for him to reach all of the important traits via it - than his being someone with [attempted mastery of] many traits and he is not complete in any one of them. And this is that which Rabbi Eliezer said, **A good eye: He means to say the trait of generosity, which is a fine and praiseworthy trait...**

***PTC. Do what we can to be a "CHASID" in our own actions in our own lives. Being a pious person who goes beyond the simple help is what we should all aspire to. Having the generous nature can lead us to do for others more than necessary and becoming a CHASID.***

[Mishnah Kiddushin 1:10](#)

כָּל הַעוֹשֶׂה מִצְוָה אַחַת, מְטַיְבֵין לוֹ וּמְאַרְיֵכִין לוֹ יָמָיו וְנוֹחֵל אֶת הָאָרֶץ.

Whoever does one mitzvah [above and beyond his merits, so that his merits are more than his transgressions] is benefited, and his days are lengthened [in the world to come], and he inherits the land ["the land of life"].

[Mekhilta d'Rabbi Yishmael 18:20:2](#)

and you shall apprise them of the way": Torah study; "and of the deed that they shall do" — the good act (i.e., the performance of mitzvot.) These are the words of R. Yehoshua. R. Elazar Hamodai say: "And you shall apprise them": Make known to them "the house of their life" (i.e., instruct them in the earning of a livelihood.) "the way": the visiting of the sick. "they shall go": the burial of the dead. "in it": the practice of lovingkindness. "and the deed": the law. "that they shall do": above and beyond the letter of the law.

[Peninei Halakhah, Zemanim 12:2:3](#) פניני הלכה, זמנים י"ב:א:ב'ג'

This candle enables them to remember **and** publicize the miracle of Hanuka. Those who go **above and beyond** this light one candle for every adult member of the household.

***PTC. Think about going above and beyond for mitzvos, not only for Chanukah, to do mehadrin min hamhadrin but in general for mitzvos, torah learning, and Chessed too***

[Peninei Halakhah, Zemanim 12:11:2](#) פניני הלכה, זמנים י"ב:א:ב'ג'

Some go **above and beyond** and buy a menorah made of gold or silver. One who does not have a menorah may stick candles onto a flat surface and light them.

[Machzor Rosh Hashanah Ashkenaz Linear, Musaf, First Day of Rosh Hashana, Amidah 84](#) מחזור לראש השנה - אשכנז, תפילת מוסף, יום ראשון של ראש השנה, עמידה פ"ד

The pious are those whose attachment to Hashem is so great that they serve Him in ways which are even **beyond and above** the precisely ordained commands of the Torah.



[Peninei Halakhah, Shabbat 2:3:3:ג'ג'ג' שבת ביאג'ג'ג' פניני הלכה](#)

Those who go **above and beyond** spend even more, and they receive great reward for this.

[Peninei Halakhah, Zemanim 15:10:5'ה'י'י'י' זמנים ט"ו:י'י'י' פניני הלכה](#)

However, when listening to the Megilla from the reader, one should not read along with him from a printed version. Those who go **above and beyond** purchase a kosher megilla, from which they can read...

**PTC. We should go above and beyond in observance of mitzvos and in executing them; Don't just get a simple menorah or a low level lulav—spend on them, beautify the mitzvos and elevate them**

[Maaseh Nissim on Pesach Haggadah, Magid, First Fruits Declaration 11:1 מעשה ניסים על הגדה של 11:1 פסח, מגיד, ארמי אבד אבי י"א:א'](#)

It must have been that the Egyptians' oppression went **above and beyond** what God allowed for.

**PTC. Only go above and beyond for good, for Chessed, for mizvos, not g-d forbid to hurt or harm others**

[Sotah 38b:10-14 יד-י'י'י' סוטה לה ב'י-י'י'י'](#)

**And Rabbi Yehoshua ben Levi says: One may give a cup of blessing to recite the blessing of Grace after Meals **only** to someone with a **good eye**, i.e., a generous person, as it is stated: **“One who has a good eye will be blessed [yevorakh], for he gives of his bread to the poor”** (Proverbs 22:9). **Do not read it: “Will be blessed.” Rather, read it: Will bless [yevarekh]...****

[Sukkah 49b:10 י"י'י' סוכה מ"ט ב'י'י'י'](#)

And Rabbi Elazar said: The reward for charity is paid from Heaven only in accordance with the kindness and **generosity** included therein and in accordance with the effort and the consideration that went

[Nedarim 38a:4 ד'י'י' נדרים ל"ח א'ד'י'י'](#)

However, Moses treated the Torah with **generosity** and gave it to the Jewish people. And about him, the verse says: “He that has a bountiful eye shall be blessed, as he gives of his bread to the poor”.

[Avot D'Rabbi Natan 14:5 baed on Pirkei Avot 2:9](#)

HE SAID TO THEM: GO FORTH AND SEE WHICH IS THE GOOD WAY TO WHICH A MAN SHOULD CLEAVE SO that thereby he may enter the world to come. R. ELIEZER came forward, and **SAID: A GOOD EYE**.<sup>12</sup>Denoting generosity, freedom from envy which is termed 'an evil eye' .... *Rabbi Joshua* said, a good companion; *Rabbi Yose* said, a good neighbor; *Rabbi Shimon* said, foresight. *Rabbi Elazar* said, a good heart. HEREUPON HE SAID TO THEM: I PREFER THE WORDS OF R. ELEAZAR B. 'ARAK TO YOUR WORDS, BECAUSE IN HIS WORDS YOURS ARE INCLUDED (ie good friend good neighbor etc)

[Rabbeinu Yonah on Pirkei Avot 2:9:5'ה'ט'ב'י' אבות על פרקי אבות](#)

And this is that which Rabbi Eliezer said. A good eye: He means to say the trait of **generosity**, which is a fine and praiseworthy trait....And once he is at the peak of **generosity**, he will certainly reach the other virtues - as this trait [comes] to him because of a broad heart and a good eye.

[Rabbeinu Yonah on Pirkei Avot 2:9:10'י'ט'ב'י' אבות על פרקי אבות](#)

He also has the trait of **generosity**; as he is generous to people with his body and heart, to wish what they desire and to do their will - all the more so will he be generous to them with his money.

***PTC. Train yourself to have a good eye and a good heart, to be generous toward others in all aspects, including time, money, resources and abilities***

[Rashi on Deuteronomy 18:4:1'א'ד'ז'י' דברים על דברים](#)

state any minimum quantity, but our Rabbis fixed a quantity for it from a sixtieth to a fortieth: a benevolent eye gives one fortieth of the crop, a more stingy one at least one sixtieth, a person of average **generosity 1/50th**

[Rambam on Pirkei Avot 3:15:1'א'ט'י'ג' משנה אבות](#)

And the parable with this is that when a man gives a thousand gold coins at one time to one man to whom it is fitting and he does not give anything to another man; the trait of **generosity** will not come...into his hand with this great act, as [much as] it will come to one who donates a thousand gold pieces a thousand times and gives each one of them out of **generosity**....[This is] because **this one repeated the act of generosity a thousand times and a strong acquisition of it came to him [in this way]**.

[Orchot Tzadikim 17:2'י'ז'ב'י' אורחות צדיקים](#)

**Generosity** is that trait through which man can attain great heights; when dedicated to the good it is indeed most praiseworthy....There is nothing in the world like **generosity** for getting the world to love you, and even in the world to come the generous man will receive a good reward because of his gifts.

[Orchot Tzadikim 17:3'י'ז'ג'י' אורחות צדיקים](#)

There are three kinds of **generosity** : **generosity** with money, **generosity** with one's body, and **generosity** with one's wisdom — and all three were found in Abraham, our father.

[Orchot Tzadikim 17:5'י'ז'ה'י' אורחות צדיקים](#)

The verse refers literally to **generosity** : he who sows charity will reap its products, and he who has this quality will prosper. As it is said, "There is that scattereth, and yet increaseth" .

[Orchot Tzadikim 17:7'י'ז'ז'י' אורחות צדיקים](#)

Our Sages, of blessed memory, said further, "The quality of **generosity** depends upon habit, for a man cannot be called generous unless he gives of his own free will at all times, and at all hours.

**PTC. Every act you do for others to do for others with a generous spirit above and beyond trains your "Generosity" muscles and makes you by definition into a more and more generous person of spirit and nature**

[Orchot Tzadikim 17:12](#) אורחות צדיקים י"ז:י"ב

Wherefore a man should cleave to the quality of **generosity** which brings about all these good things .

[Orchot Tzadikim 17:17](#) אורחות צדיקים י"ז:י"ז

This is the greatest type of **generosity** of all : he who gives of himself to a person in order to lead him to eternal life in the world to come.

[Orchot Tzadikim 18:5](#) אורחות צדיקים י"ח:ה

Therefore, a man should be careful with his wealth; he should be generous where **generosity** is called for

[Shenei Luchot HaBerit, Torah Shebikhtav, Chayei Sara, Torah Ohr 41](#) שני לוחות הברית, תורה שבכתב, חיי שרה, תורה אור מ"א

Rebecca demonstrated **generosity** of spirit when she not only gave water to Eliezer and his men but also to his camels, and when she immediately volunteered lodging ...

[Kav HaYashar 24:15](#) קב הישר כ"ד:ט"ו

Therefore a person must pray to the Holy One Blessed is He that He incline his heart towards a level of **generosity** appropriate to his means, neither miserly nor spendthrift.

[Likutei Moharan, Part II 71:7](#) ליקוטי מוהר"ן, תנינא ע"א:ז:א'71:7

For charity is the **generosity** of the heart, as it is written , "from every person, as his heart urges him, you shall take My donation." **Generosity** is that the heart is open and benevolent.

[Sefer HaMidot, Charity, Part I 65](#) ספר המדות, צדקה, חלק ראשון ס"ה65

Charity is in two areas: According to one's **generosity** , and according to what God has blessed with him .

[Flames of Faith 21:36](#) שלהבות של אמונה כ"א:ל"ו21:36

For instance, one can employ the innate human drive of **generosity** to give money to the poor.

[English Explanation of Pirkei Avot 5:19](#) ביאור אנגלי על משנה אבות ה':י"ט:א'19:5

...Abraham is known for three things: **generosity**....He demonstrates his **generosity** when he brings generous portions of food to the messengers who visit his home...

**PTC. We should first make sure to want to do good for others and want to be generous for others with generosity of mind body and spirit, then hopefully Hashem will bless us to have it and use it every day**

[תהילים ל"ז:כ"א](#) Psalms 37:21

The wicked man borrows and does not repay; the righteous is **generous** and keeps giving.

[תהילים ל"ז:כ"ו](#) Psalms 37:26

He is always **generous**, and lends, and his children are held blessed.

[משלי י"א:כ"ה](#) Proverbs 11:25

A **generous** person enjoys prosperity; He who satisfies others shall himself be sated.

[משלי כ"ב:ט"ו](#) Proverbs 22:9

The **generous** man is blessed...

[משנה תרומות ד'ג:א](#) Mishnah Terumot 4:3

The amount of terumah: A **generous** amount: one fortieth. Beth Shammai say: one thirtieth. The average amount: one fiftieth. A stingy amount: one sixtieth.

[שבת קנ"ו א'א:א](#) Shabbat 156a:1

He who is born on the fifth day of the week will be **generous**. What is the reason? Because the fish and birds were created thereon. [Which are fed by God's loving kindness.]

**PTC. Being a generous person leads to having a blessed full life. Train ourselves to be generous, to go above and beyond, and life will feel even richer and full of blessings, fulfillment, and happiness.**

[סדר מעמדות ד'ט"ט:א](#) Seder Ma'amadot 4:19

'I have been **generous** with my money', as a Master has said, 'Job was **generous** with his money; he used to leave with the shopkeeper a perutah coin of his change as a tip'.

[Duties of the Heart, Fourth Treatise on Trust 2:9](#)

That the person he trusts is absolutely generous and kind (i.e. the most possible extreme of generosity and kindness - TL) to those deserving and to those who are not deserving, and that his generosity and kindness is continuous, never ending and without interruption.

[Duties of the Heart, Fourth Treatise on Trust 5:7](#)

One who trusts in G-d, if he has more money than he needs, he will spend it in a way which pleases the Creator (charity, etc.) with a generous spirit and a good heart, as written "everything is Yours, and from Your hand we have given to You" ([Divrei Hayamim I 29:14](#)). (since he knows and understands that everything is from G-d, and he is giving G-d of His money, certainly he will give with a generous spirit and a good heart

### [The Improvement of the Moral Qualities 5:1:6](#)

Therefore man ought to know that if he be in a prosperous condition, then his generosity will not impair his prosperity, and if he be in a straitened condition, his adversity will not continue on that account. It is peculiar to this noble quality, that he who employs it never feels the want of anything; on the contrary, his abundance is much increased... the saying (Prov. xix. 17), "He that hath pity upon the poor lendeth unto the Lord." Thus it was said in the book on Ethics: "Bestow kindness on those who are worthy and upon those who are unworthy. In the case of the worthy, thy kindness will be in the right place; and in the case of the unworthy, prove thou thy worth."

***PTC. If you give to others, Hashem will make sure you have what to give to others***

### [Mishneh Torah, Gifts to the Poor 1:15 משנה תורה, הלכות מתנות עניים א:ט"ו](#)

In addition, one is supposed to be as **generous** as possible.

### [Radak on Genesis 28:21:3](#)

לך עשר אעשרנו, as a grammatically unusual formulation, this is an accepted formulation as we find it also confirmed in [Deuteronomy 11,13](#) with the same verb, or in [Deuteronomy 14,22](#) שמור with a different verb. There are many similar examples of this kind of repetition for emphasis. Our sages in Ketuvot 50 use the formulation used in this verse as teaching that even if one wants to be generous in his donations to charity and holy causes, one should not give away more than 20% of one's wealth in order not to become an object of charity himself because of carelessly squandering wealth given to one by G'd. The words עשר אעשרנו are understood by the Talmud there as applying to two such tithes of 10% each.

***Tithe in order to be wealthy/Assar Bshvil Ta'asar***

### [Shabbat 119](#)

**Rabbi Yehuda HaNasi** raised a dilemma before **Rabbi Yishmael, son of Rabbi Yosei**: With regard to the wealthy of Eretz Yisrael, **by what virtue do they merit their wealth?** He **said to him: Because they tithe**, as it is stated: "**A tithe you shall tithe [asser te'asser] from all the crops of your seed that come out of the field each year**" ([Deuteronomy 14:22](#)). The Sages interpreted this homiletically: **Take a tithe [asser] so that you will become wealthy [titasher]**. He asked: With regard to the wealthy of Babylonia, who are not obligated to tithe, **by what virtue do they merit their wealth?** He **said to him: Because they honor the Torah** and the Sages in Babylonia.

### [Taanit 9a](#)

**And Rabbi Yoḥanan said: What is the meaning of that which is written: "A tithe shall you tithe [te'aser]"** ([Deuteronomy 14:22](#))? **This phrase can be interpreted homiletically: Take a tithe [asser] so that you will become wealthy [titasher], in the merit of the mitzva.** Rabbi



I often like to talk about a phrase that I live by often that “**Money comes and goes but happiness, memories, taking care of your spouse and kids, that’s what really matters and really stays**”

[Mishlei points out in 10:2](#)

לאִי־יִועִילוּ אוֹצְרוֹת רָשָׁע וְצַדִּיקָה תִצְלֵל מִמּוֹת:

Ill-gotten wealth is of no avail, **But righteousness saves from death.**

The Gemara in Shabbos 156b explains

[Shabbat 156b:4](#)

***And from that which transpired to Rabbi Akiva as well it can be derived that there is no constellation for the Jewish people, as Rabbi Akiva had a daughter, and Chaldean astrologers told him that on the same day that she enters the wedding canopy, a snake will bite her and she will die. She was very worried about this. On that day, her wedding day, she took the ornamental pin from her hair and stuck it into a hole in the wall for safekeeping, and it happened that it entered directly into the eye of the snake. In the morning, when she took the pin, the snake was pulled and came out with it.***

***Her father Rabbi Akiva said to her: What did you do to merit being saved from the snake? She told him: In the evening a poor person came and knocked on the door, and everyone was preoccupied with the feast and nobody heard him. I stood and took the portion that you had given me and gave it to him. Rabbi Akiva said to her: You performed a mitzva, and you were saved in its merit. Rabbi Akiva went out and taught based on this incident that even though it is written: “And charity will save from death” (Proverbs 10:2), it does not mean that it will save a person only from an unusual death, but even from death itself.***

**PTC. Be as generous as possible and do as much as we can to be saved from death, with using Tzedakah as a way to do so, as the Machzor teachers us “UTeshuvah, Tefillah u'Tzedakah maavirin es ro'a hagezeiroh”**

In Fact, Rabbi Rosner talks about in this past week’s parsha of Ki Sisa in [Shalom Rav](#) that

*The Gemara in Shabbat 151b records that Rav Hiya used to instruct his wife “When a poor person comes collecting, make sure to give him food quickly, even before he asks, so that he will treat our children in kind.” Rav Hiya’s wife was trouble by this comment. “Why are you cursing me?” She asked. “Our children don’t need handouts!” Rav Hiya responded that a person’s financial status is never certain and is always subject to change. In one generation, a family may be wealthy or poor but in the next generation, or a few later, they may be in the opposite state. Financial status is a galgal hozer, a wheel of fortune. The torah uses the word venatenu, explains the Vilna Gaon, in the parsha by giving the half shekel to teach to preemptively give tzedakah and that the the word is a palindrome reading the same way backwards and forwards to show that financial status goes around and around like a wheel of fortune.*



*Why a half shekel though? The Vilna Gaon points out that we know that charity saves from death. But there's an allusion to the idea in the Hebrew spelling of the machatsis itself, mem Chet tzadi yud tuf....The middle of the word machatsis is the tzadi, which alludes to the word tzedakah, while the two letters surrounding it, the innermost ones are yud and Chet which stand for CHAI, or life, while the outermost letters are mem and tuf which spell meit, death, thus tzedakah gives life and keeps away death.*

[Tur HaAroch, Deuteronomy 32:6: ל"ב:ו' א'1 הַטּוֹר הָאֲרוּךְ, דְּבָרִים ל"ב:ו' א'1](#)

Author points out that personally, I believe that when someone does good without expecting or wanting compensation by the recipient, he is described as נָדִיב, **generous**.

[Rabbeinu Bahya, Bereshit 18:6: ל"ח:ו' א'1 רַבְּנוּ בַּחֲיִי, בְּרֵאשִׁית י"ח:ו' א'1](#)

Another thing we can learn from this detail the Torah provides us with when mentioning the amount of flour used by Sarah to bake cakes for her guests, is that Avraham was of a **generous** disposition....In order to prevent such an impression being created the Torah decided to write an extra word in order to preserve Avraham's image as a **generous** person.

[Rabbeinu Bahya, Shemot 25:2: כ"ה:ב' ה'5 רַבְּנוּ בַּחֲיִי, שְׁמוֹת כ"ה:ב' ה'5](#)

G'd feels close to people who are of **generous** heart whereas He hates people who are stingy by nature.

**PTC. The more generous you are the more you give, the more you go above and beyond the strict letter of the law then Hashem will be closer to you and you will feel closer to him**

[Sefer HaYashar 4:21 סֵפֶר הַיָּשָׁר ד':כ"א א'1](#)

One should be **generous** to the poor with his wealth and to the downcast with his counsel.

[Orchot Tzadikim 17:2: ב'2 אורחות צדיקים י"ז:ב'2](#)

There is nothing in the world like generosity for getting the world to love you, and even in the world to come the **generous** man will receive a good reward because of his gifts.

[Orchot Tzadikim 17:7: ז'7 אורחות צדיקים י"ז:ז'7](#)

Our Sages, of blessed memory, said further, "The quality of generosity depends upon habit, for a man cannot be called **generous** unless he gives of his own free will at all times, and at all hours, according...A man who gives a thousand gold pieces to a worthy person at one time is not as **generous** as one who gives a thousand gold pieces on a thousand different occasions, each to a worthy cause....For the man who gave the thousand gold pieces at one time had a sudden impulse to be **generous**, but after that the desire left him.

*(Like the Rambam on giving 100 times of one coin rather than one hundred coins one time)*

[Orchot Tzadikim 17:13: י"ג13 אורחות צדיקים י"ז:י"ג13](#)

Moreover one should be **generous** with his money to purchase good deeds, as Rabban Gamliel did when he bought an etrog for a thousand zuz ....And one should be **generous** with one's

money to adorn the commandments of the Torah . In embellishing a commandment one should pay up to a third more... A man should be generous with his money to copy and to purchase books and to lend them to one who has none, as it is said, "Wealth and riches are in his house; and his merit endureth for ever" (Ps. 112:3). And a man should be easygoing and not mind if the books are damaged because of their use (Kethuboth 50a). He should also be generous when it comes to his household utensils, and lend them to his neighbors and his friends... He should be generous in loaning his money to the poor; and if he is able to do so, then he should also loan to the rich when they are in need. He should be generous in his business matters and he should never be petty in small matters. If he is measuring wine or oil, or whatever thing it may be, he ought not to hold it down narrowly to the exact measure... He should be generous with his energy, going out of his way for people, bearing their yoke and their burden, feeling pain at their anguish, praying for their sake, rejoicing in their joy, visiting the sick, and doing kindness to the dead... Especially should he be generous with his knowledge of the Torah, teaching every man knowledge and drawing their hearts towards Heaven. This is the greatest type of generosity of all : he who gives of himself to a person in order to lead him to eternal life in the world to come... A man who is **generous** should not scatter his funds for nothing or pursue desires which can only bring him all sorts of evil.

**PTC. Go above and beyond in all ways and in all aspects , with all that we do we should be generous beyond the strict letter—giving all things we have even books, items, etc.**

[Shenei Luchot HaBerit, Torah Shebikhtav, Terumah, Torah Ohr 70, שני לוחות הברית, תורה שבכתב, תרומה, תורה אור ע'](#)

When man resists the natural inclination to be hard-hearted and instead trains himself to be **generous**, of a giving nature, he endows the material goods he possesses with a degree of sanctity

[Kav HaYashar 26:4 ד'כ"ו קב הישר](#)

Therefore when a person has guests in his home let him be sure to serve them a **generous** portion or let him not invite them at all, lest he be punished as above, Heaven forbid... For whoever partakes of the food of someone with a **generous** eye eats to the satiation of his soul, even if the quantity of what he eats is small.

[Flames of Faith 19:7 ד'ט"ט שלהבות של אמונה](#)

Some individuals are very **generous**. They attain a sense of Divine experience through giving charity.

**PTC. We must push ourselves to become generous by our very nature, to go above and beyond to help all those around us. When we train ourselves to become givers and generous by nature it can become a divinely inspired and uplifting experience.**

### Points To Carryover:

**PTC. We must go above and beyond for our everything in our lives including our relationships, those around us, and the world at large. The standard itself is what should be considered the end all and be all and it is not the ideal. Do more than required and be truly generous and Chessed oriented for others around you.**

**PTC. We should do what we can to be more than the minimal, more than the basis or floor of what is required. Use our time, money, resources and abilities to go above and beyond to help those surrounding us with the generous mindset**

**PTC. Do what we can to be a “CHASID” in our own actions in our own lives. Being a pious person who goes beyond the simple help is what we should all aspire to. Having the generous nature can lead us to do for others more than necessary and becoming a CHASID.**

**PTC. Think about going above and beyond for mitzvos, not only for Chanukah, to do mehadrin min hamehadrin but in general for mitzvos, torah learning, and Chessed too**

**PTC. We should go above and beyond in observance of mitzvos and in executing them; Don't just get a simple menorah or a low level lulav—spend on them, beautify the mitzvos and elevate them**

**PTC. Only go above and beyond for good, for Chessed, for mitzvos, not g-d forbid to hurt or harm others**

**PTC. Train yourself to have a good eye and a good heart, to be generous toward others in all aspects, including time, money, resources and abilities**

**PTC. Every act you do for others to do for others with a generous spirit above and beyond trains your “Generosity” muscles and makes you by definition Ito a more and more generous person of spirit and nature**

**PTC. We should first make sure to want to do good for others and want to be generous for others with generosity of mind body and spirit, then hopefully Hashem will bless us to have it and use it every day**

**PTC. Being a generous person leads to having a blessed full life. Train ourselves to be generous, to go above and beyond, and life will feel even richer and full of blessings, fulfillment, and happiness.**

**PTC. If you give to others, Hashem will make sure you have what to give to others**

**PTC. The idea of Tithe in order to become wealthy, Assar te'aser, Assar b'shvil ta'aser , the only time we can “Test” G-d**

**PTC. Be as generous as possible and do as much as we can to be saved from death, with using Tzedakah as a way to do so, as the Machzor teaches us “UTeshuvah, Tefillah u'Tzedakah maavirin es ro'a hagezeiroh”**

**PTC. The more generous you are the more you give, the more you go above and beyond the strict letter of the law then Hashem will be closer to you and you will feel closer to him**

**PTC. Go above and beyond in all ways and in all aspects , with all that we do we should be generous beyond the strict letter—giving all things we have even books, items, etc.**

**PTC. We must push ourselves to become generous by our very nature, to go above and beyond to help all those around us. When we train ourselves to become givers and generous by nature it can become a divinely inspired and uplifting experience.**