

If your brother becomes impoverished and his means falter in your proximity, you shall strengthen him... so that he can live with you. (25:35)

The words "u,t" and "ung" are usually translated as "with you." While most translators attribute these two distinct words the same meaning, there is a difference between the two. If we were to say that someone took along a certain object and placed it in his suitcase, we would say that he took it "u,t" - with him. The object, while it is with him, is not part of the individual; he just carries it along. If however, we wanted to say that an individual took something along in his mind, he remembered something, we would say "ung". It becomes a part of him, causing the use of the stronger word, which also means "with him."

Horav Aharon Walkin, zl. claims that this is the reason that the *Torah* employs the word "Ing" to describe one's relationship with his poor friend. It is not sufficient to think of him as being with you in the "u,t" sense - removed and abstract. rather, he is to be "Ing" - included in your thoughts. His plight should be a part of the benefactor's total being. The responsibility we should feel for the poor man must create within us a feeling of oneness with him. Consequently, we should offer him assistance that enables him to become self sufficient. The *Torah* tells us, *hju*"Ing so that he can live with you - in the "Ing" mode - like you. As you are self-sustaining, enable the poor man to stand on his own two feet without your constant support.