

F. SINGER

LOVE OF NEIGHBOUR

1. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbour as yourself, I am the Lord. (Lev.19:18)
2. "Love your neighbour as yourself". R. Akiba says this is the great principle of the Torah. Ben Azzai says "This is the record of Adam's line" is a greater principle than this. (Sifra Kedoshim)
3. Ben Azzai says "This is the record of Adam's line" is the great principle of the Torah. R. Akiba says "You shall love your neighbour as yourself" is a greater principle than this, in that you should not say "since I have been put to shame let my fellow be put to shame". Said R. Tanhuma "If you have done this, know whom you are putting to shame. In the image of God created he him". (Bereshit Rabba)
4. It happened that a certain heathen came before Shammai and said to him "make me a proselyte on condition that you teach me the whole Torah while I stand on one foot". Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel he said to him "What is hateful to you do not do to your fellow, that is the whole Torah, while the rest is commentary, therefore go and learn it". (Babli, Shabbat)
5. "If a man who is his neighbour's enemy lies in wait for him and sets upon him and strikes him a fatal blow ..." (Deut.19:11) Hence it has been said that if a man transgresses a light precept he will eventually transgress a serious precept. If he transgresses "you shall not hate your kinsman in your heart" (Lev.19:17) he will transgress "you shall not take vengeance or bear a grudge ..." and he will transgress "your brother shall live with you" (Lev.25:36), and finally he will come to spill blood. Therefore it is stated "If a man who is his neighbour's enemy ..." (Sifri)
6. R. Meir used to say, He who marries a woman who is not suitable for him transgresses five negative commandments, viz. "you shall not take vengeance nor bear a grudge", "you shall not hate your brother in your heart", "you shall love your neighbour as your self" and "your brother shall live with you". (Tosefta)

principle

i.e. all mankind

i.e. Shammai chased him away

"negative form of Love thy neighbour."

7. Rab Judah said in the name of Rab, a man may not betroth a woman before he sees her, lest he (subsequently) see something repulsive in her and she become loathsome to him, whereas the All merciful said "you shall love your neighbour as yourself". (Babli, Kiddushin)
8. The scholars propounded: may a son let blood for his father? - R. Mathna ruled "you shall love your neighbour as yourself". (Babli, Sanhedrin)
9. R. Eliezer said: Let the ~~home~~^{honour} of your fellowman be as dear to you as your own. (Mishna Abot)
10. Rab Jose said: Let the property of your fellowman be as dear to you as your own. (Abot)
11. "Let the honour of your fellowman be as dear to you as your own". This teaches that even as one looks out for his own honour, so should he look out for his fellow's honour: and even as no man wishes that his own honour be held in ill repute so should he wish that the honour of his fellow shall not be held in ill repute. (Abot of R. Nathan)
12. "Let the property of your neighbour be as dear to you as your own". This teaches that even as one has regard for his own property, so should he have regard for his fellow's property; and even as no man wishes that his own property be held in ill repute, so should he wish that his fellow's property shall not be held in ill repute. (Abot of R. Nathan)
13. "Do not assent or give heed to him. Show him no pity or compassion and give him no protection" (Deut.13:9). From the stated principle "you shall love your neighbour as yourself" you might have loved this one. This text comes to teach "Do not assent ..." (Sifri) *Love can only extend to someone who does not take you away from your FUNDAMENTAL beliefs i.e. threatens your existence*
14. R. Nachman said in Rabbah b. Abbahu's name, scripture says "Love your neighbour as yourself" - choose an easy death for him". *i.e. a death with dignity* (Babli, Sanhedrin)
15. R. Joshua said, "the evil eye, the evil inclination and the hatred of mankind, drive a man out of the world". What does

AVOT

these are people who threaten our religion and beliefs, threaten our existence

hatred of mankind mean? It teaches that a man should not adopt the rule: Love the sages and hate the disciples, or love the disciples and hate the "am ha-aretz". Let his rule be, love them all and hate only heretics, apostates, seducers and informers. So said David, "Do not I hate them O Lord who hate you, and do not I strive with those who rise up against you? I hate them with utmost hatred. I count them my enemies" (Ps.139:21f). But does not scripture declare "you shall love your neighbour as your self. I am the Lord"? And why? Because I created him. If he acts as your people shalt act (cf. Ex.22:27) then you must love him, but if not then you must not love him. R. Simeon b. Eleazar said: With a great oath was this command said "You shall love your neighbour as yourself. I the Lord have created him" (Is.45:8) - if you love him I am trustworthy to give you a good reward; but if you do not, I am a judge to punish you (Abot of R. Nathan)

16. If two men are travelling on a journey and one of them has a pitcher of water, if both drink they will both die, but if only one drinks he will reach civilization. Ben Petura taught that it is better that both should drink and die rather than that one of them should behold his companion's death. Until R. Akiba came and taught "that your brother may live with you" (Lev.25:36) your life takes precedence over his life (Sifra). *Debate between 2 views*
17. The command to love each other as we love ourselves and to pity and love my brothers in faith as I pity and love myself, applies to his property, his body and to all he has or desires; and all that I wish for myself, I should similarly wish for him; and all that I do not wish upon myself or my beloved one I should similarly not wish upon him. This is what the Blessed One meant by "you shall love your neighbour as yourself" (Maimonides Yad)
18. It is a command for every man to love each and every Israelite as his own body as stated and you shall love your neighbour as yourself". Thus one should tell of his praiseworthiness and be sparing of his property as he is sparing of his own property and desirous of self esteem. He who raises his self esteem to the detriment of his fellow has no portion in the world to come.
(Maimonides Yad)

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Positive command of
the Scribes to visit the
sick, dower the Bride, carry out
all matters pertaining to the dead -
fall under category of
Love thy neighbour, the principle
of Rabbi Akiva

all these above acts of loving kindness
Gemilut Chasadim
pertain to our relationship with
fellow Jews, not extending to all mankind.

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Nahmanides (after, later than Maimonides, -
he suffered from X'tian persecution, also a great
Zionist,)

"You shall love your neighbour as
yourself cannot be taken literally ..."
"Your LIFE takes precedence" ...

19. It is a positive command of the Scribes to visit the sick, comfort the mourners, take out the dead, dower the bride, accompany guests and occupy oneself with all matters pertaining to burial, e.g. to carry the bier, walk before it, lament, dig the grave and bury the dead. Also to gladden the bride and groom and give them a wedding reception. These are practical acts of loving kindness for which there is no measure. Even though these commandments are attributed to the scribes, they fall under the category of "you shall love your neighbour as your self". Whatever you should wish others to do for you, do for your brethren in matters of Torah and good deeds.

(Maimonides Yad)

20. "You shall love your neighbour as yourself" cannot be taken literally since it is not natural that one should love his fellow as his own self. Furthermore R. Akiba has already taught that your life takes precedence over that of your fellow. The Torah implies by this command that one should be sufficiently loving of his fellow to want every matter to be for his good in the same way as he would love everything to be good for himself. ... This is demonstrated by Jonathan's love for David. He loved him as his own self in that he removed all jealousy from his heart by declaring "you shall be King over Israel and I shall be deputy for you" (I Sam.23:17) (Nachmanides)

Agada: These extracts are taken from the Agada.

Section B

1. R. Simeon b. Elazar says: The biblical verse "You shall love your neighbour as yourself, I am the Lord" was stated with a great oath. I the Lord created him; if you love him I can be trusted to reward you well and if not I am judge who exacts retribution.

(A.R.N.)

Nos. 2-10 are statements of THOUGHT

2. Thus said the Holy One blessed be He to Israel: So my children, what do I request of you? All I ask is that you love each other and honour each other. (A.R.N.)
 3. Judah ben Tema used to say: Love heaven, fear heaven and rejoice in all the commandments. If you do a small wrong to your friend, consider it as great, and if you do your friend much good consider it a little. If your friend does you a little good, consider it as much and if he wrongs you greatly consider it to be small.
 4. Our Rabbis taught: "You shall not hate your brother in your heart". The (text) might have said: don't smite him, don't smite his cheek, don't curse him. But it says "in your heart". The text speaks of hatred in the heart. (Arachin)
 5. Love without rebuke is no love. (Bereshit Rabba)
 6. It is easy to acquire an enemy and hard to acquire a beloved one (friend). (Bereshit Rabba)
 7. Who is the greatest hero? He who makes his enemy his beloved one. (A.R.N.)
 8. It is proverbial that whatever you think of your friend, he thinks of you. (Tanchuma Hakadum)
 9. Our Rabbis taught three love each other - proselytes, slaves and ravens. (Babli, Pesahim)
 10. To be pious towards God is to be affectionate towards men. (Philo)
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Hasidic Anthology.

Loving our neighbours, p.221.

1. Said the Belzer: "Only the man of humility who believes that the other person is more deserving than he, can truly fulfill the commandment: 'You shall love your neighbour as yourself' (Lev. 19:18). The man of humility will feel unable to disregard his comrade's request when he is in a position to grant it."

2. Rabbi Moshe Leib of Sassov declared to his Disciples: "I learned how we must truly love our neighbour from a conversation between two villagers which I overheard.
"The first said: 'Tell me, friend Ivan, do you love me?'
"The second: 'I love you deeply.'
"The first: 'Do you know, my friend, what gives me pain?'
"The second: 'How can I, pray, know what gives you pain?'
"The first: 'If you do not know what gives me pain, how can you say that you truly love me?'
"Understand, then, my sons," continued the Sassover; "to love, truly to love, means to know what brings pain to your comrade."

3. Rabbi Schmelke of Nikolsburg said: "It may sometimes happen that your own hand inadvertently strike you. Would you take a stick and chastise your hand for its heedlessness, and thus add to your pain? It is the same when your neighbour, whose soul is one with yours, because of insufficient understanding, does you harm: should you retaliate, it would be you who would suffer."

4. Said the Radviller Rabbi: "The commandment to love our fellowmen as ourselves does not necessarily imply that if one buys himself a garment he must buy one also for another person. Most of us cannot afford to do so, and the Torah does not contain a command that only the wealthy are able to observe. What we are capable of doing, rich and poor alike, is to participate in a fellow-man's joys or griefs. If we hear that another man is prospering, we must rejoice as if we ourselves had greatly benefited. If another man is in distress, we must come to his aid, just as if we were ourselves in trouble, and were praying that he aid us.
'Jerusalem was destroyed because of hatreds without cause,' instead of love; men were apparently happy at the misfortunes of their companions. We are all children of God, and He sorrows at the pain each one of us suffers."

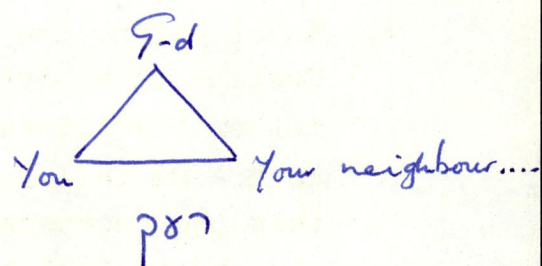
5. A student asked Rabbi Schmelke: "We are bidden to love our neighbours as ourselves. How can I do this when my neighbour does me ill?" The Rabbi answered: "You must understand the command aright: love your neighbour, as something that you are yourself; for all sons are one. Each is a spark from the original soul, and that original soul is in all of you, as the soul is in all the limbs of your body. It may sometimes happen that your hand slips and strikes you. Would you then take a rod and beat your hand because of its blunder, and thus add to your pain? So it is if your neighbour, whose soul is part of your soul, does you ill in his blindness. If you do retaliate upon him, you merely injure yourself."
The scholar asked him again: "But if I see a man who does ill to God, how can I love him?" "Do you not know," said the Rabbi, "that the world-soul issues from God, and that every human soul is a part of God? And would you not pity it, if you saw one of the holy sparks from that soul caught fast and likely to be extinguished?"
6. Rabbi Schmelke interpreted the famous saying of Hillel (Sabbath 31a): "What is hateful to you do not cause to be done to your neighbour." He paraphrased it saying: "What is hateful to you in your neighbour, do not do yourself."
7. Rabbi Aaron, the son of Rabbi Hayyim of Tzanz, journeyed once to Gorletz on a bitterly cold day, wrapped in a bearskin. One of his fellow-travellers had no overcoat, and suffered dreadfully from the cold. He fell sick and nearly died. When Rabbi Hayyim heard of this, he reproached his son severely. "Why did you not give him your bearskin?" he asked. Rabbi Aaron answered: "Father, I had only one skin." "You should nevertheless have given it to him," continued Rabbi Hayyim.
Rabbi Solomon of Radomsk heard the colloquy and said: "Then you would rather your son imperil his own life, though it is written: 'Everyone is his own neighbour.'" "That is doubtless true," said Rabbi Hayyim, "but know, Radomsker Rabbi, that when it is a question of a man's life or death, we need not proceed according to what is written."

8. Said the Lentzner Rabbi: "You shall love your neighbour's soul as your own. You repent of your sins for the love of your soul. Labour, then, with your neighbour that he may also repent of his sins for the love of his soul."
9. Said Rabbi Israel Isaac of Alexander: "The verse reads: 'You shall love your neighbour as yourself; I am the Lord.' This indicates that the Lord says: 'Love your neighbour as yourself and include Me also in the compact of love.'"
10. Rabbi Benjamin Halevy and Rabbi Raphael Bershider engaged in a disputation. The latter declared that one must love even the wicked, and the former argued that it is incumbent to pray for their downfall. When Rabbi Benjamin departed from the synagogue, he said to a friend: "Rabbi Raphael, to be sure, was right, and it is truly a praiseworthy attribute to love all Israel. Before the multitude, however, it is desirable to preach that evil-doers will receive their punishment speedily. Moreover it is a trait which few persons possess. My Master (the Koretzer) told me that Raphael has the unique quality of loving even coarse doers of evil." He further declared: "When Raphael comes to me, I surrender to him my desk and my table, yet I know I have not done my full duty to him."

The Chassidic interpretation of the ethic of love of fellowman.

Martin Buber's philosophy based on Chassidism. Buber: I/Thou.

What the Chassidim teach
Ref. these 10 examples. There is an appeal to the emotions.



Comment on Lev.19:18 by S.R. Hirsch.

"You shall love" etc. is the summarizing final maxim for the whole of our social behaviour in feelings, word and deed. The most noble fundamental feeling towards God and man is Love. It means equally giving oneself up for others and bringing others most intimately near to oneself. Now the text does not say et re'acha, that would entail the loving of the person of our neighbour as we love ourselves which is practically impossible to carry out, and the demand is for such love to be given to all our fellow-men. Such complete sympathetic harmony of two natures in every direction is only seldom to be found. A David did find a Jonathan and of their love it is said "The soul of Jonathan was bound up with the soul of David and Jonathan loved him as his own soul." What the text does say is lere'acha and this refers not to the person himself but everything that pertains to his person, all the conditions of his life, his weal and the woe which makes up his position in the world. To this his weal and his woe we are to give our love as if it were our own, we are to rejoice in his good fortune and grieve over his misfortune as if it were our own. We are to assist at everything that furthers his wellbeing and happiness as if we were working for ourselves, and must keep trouble away from him as assiduously as if it threatened ourselves. This is something which does lie within our possibilities, and is something which is required of us even towards somebody who personally may be actually highly antipathetic to us. For the demand of this love is something which lies quite outside the sphere of the personality of our neighbour and is not based on any of his qualities.

"I am the Lord" is given as the motive for this demand. It is something that is expected from us towards all our fellow men in the Name of God who has given all men the mutual calling of re'im. Everyone is to find and recognise in everybody else his mir'eh, "the pastorage of his life", the furthering of his own well-being, the conditions for his own happiness in life. Nobody may look on the progress of another as a hinderance to his own progress, or look on the downfall of another as the means for his own rising, and nobody may rejoice in his own progress if it is at the expense of his neighbour's retardment. "You shall love your neighbour as yourself" - the spiritually and morally perfect man only loves his own wellbeing as serving the same purpose as that of his neighbour. His own self love too is only a consciousness of duty. He sees in himself only a creation of God entrusted to himself to attain that bodily mental and moral perfection for which God has designed him and placed

him in his earthly existence and for which he had given his directions in his Torah. In exactly the same way and from the same consciousness of duty he directs his love to the well being of his neighbour, loves him as being equally a creation of God. He proclaims his love of God by his love to his creatures.

In the mouths of our sages this sentence is repeatedly used apart from the general principle of acting lovingly for others, as an injunction for exercising humane considerations even towards criminals sentenced to death, and as a maxim for husbands to be careful in sexual matters to avoid first impressions which might have the effect of lessening mutual affection, ----

The ethical teachings together with the teachings of godliness in man as well as the quintessence of making social life holy in the teaching of the most general and equalising love of one's fellowman, are ordered under the divine seal of "I am the Lord" and thereby eliminating any selfish motive of practicing them as a wise measure for reciprocal benefits.

Rabbi Mirvis : 29-1-81.

The modern approach. There is an intellectual & an emotional aspect. There is a real aspect and an ideal aspect (i.e. what we should do.) What do we mean by ve'ahavta.

- (i) emotionally (but not erotic love)
the bonding of one soul with another
- (ii) intellectually, the intellectual approach to love...
respecting neighbour's honour or property.

Understanding the term RAY-A

Raya means neighbour of whatever race or creed...
(Dr. Hertz)

In HEROISM, the real becomes the IDEAL.

A few thoughts for translating all the above into the CLASSROOM situation
Value concepts can be inculcated ~~by~~
when children are young - also at adolescent stage.

Jewish Religion : A one yr course at UCT.
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