

You shall love your neighbour as yourself. I am the Lord.

וְהָיָה לְךָ כְּאֶחָד מִבְּנוֹת הָאָרֶץ:

Vayikra 19:18

- Inside Edition

Strangers Celebrate Couple at Wedding in Israel Days After Attacks

The couple had 200 guests scheduled to fly in from the states, but that all changed when Hamas launched its brutal attacks last weekend. This bride and groom from New York went forward with their nuptials in Israel despite the chaos surrounding them. “It was surreal,” says Channi Greenwall. She and Jonathan Bichoupan had planned to get married in Israel this Sunday. The couple had 200 guests scheduled to fly in from the states, but that all changed when Hamas launched its brutal attacks last weekend. This bride and groom from New York went forward with their nuptials in Israel despite the chaos surrounding them. “It was surreal,” says Channi Greenwall. When local students heard about the wedding, they showed up in droves to know the 400 guests celebrating with them, who surrounded the couple and Channi and Jonathan didn’t even dance and sing with the couple. The couple was still determined to get married though, so they held their wedding in Jerusalem a few days earlier than expected. They even had some new guests.

- 1. Can the torah command us to feel an emotion?
- 2. Who is your “neighbour”?
- 3. Can this love have its limits?

Achdut
An Experiment in Cross Communal Learning



Maimonedes, Mishneh Torah, Laws of Mourning

מִצְוַת עֲשֵׂה שֶׁל לְבַרְיָהֶם לְבָרַר חוֹלִים. וְלָנֶחֱם אֲבָלִים. וְלִהְיוֹאִי הַמֵּת.

אֶל עַל שֶׁל מִצְוַת אֱלֹהִים מִדְּבָרֵיהֶם הִרְיָה לְבַלְלָהּ (ויקרא יט יח) “וְהָיָה לְךָ כְּאֶחָד מִבְּנוֹת הָאָרֶץ:

It is a positive commandment of Rabbinic origin to visit the sick, comfort mourners, to prepare for a funeral, prepare a bride, accompany guests, attend to all the needs of a burial, carry a corpse on one’s shoulders, walk before the bier, mourn, dig a grave, and bury the dead, and also to bring joy to a bride and groom and help them in all their needs. These are deeds of kindness that one carries out with his person that have no limit.

Although all these mitzvot are of Rabbinic origin, they are included in the Scriptural commandment Leviticus 19:18: “Love your neighbor as yourself.” That charge implies that whatever you would like other people to do for you, you should do for your comrade in the Torah and mitzvot.

Vayikra 19:17

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And if a stranger sojourn with thee in your land, you shall not wrong him. But the stranger that dwells with you shall be to you as one born among you, and thou shalt love him as thyself; for you were strangers in the land of Mizrayim: I am the Lord your God.

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She and Jonathan Bichoupan had planned to get married in Israel this Sunday. The couple had 200 guests scheduled to fly in from the states, but that all changed when Hamas launched its brutal attacks last weekend.

“We literally had no family, no friends, no one,” says Jonathan.

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The Case Against Guilt by Association - Reading University

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In 2016, research and analysis by Professor Beatrice Krebs at the University of Reading was used to inform for a landmark ruling by the UK Supreme Court, which established that joint enterprise had been misinterpreted by courts for over 30 years. This ruling prompted the unprecedented abolishment and replacement of joint enterprise in the UK.

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in the past, anyone indirectly involved in an unlawful killing could be convicted of murder and imprisoned for life under a legal doctrine known as 'Joint Enterprise' (JE). This doctrine was most frequently applied to gang-related crimes, where an entire group of defendants could be found guilty of murder on the basis of the lethal actions of just one member of the gang, so long as they foresaw those actions as a

1. Where do we draw the line between rebuke and embarrassment?
2. Why does the Torah pair "you shall not hate..." with the second part of the passuk?
3. Could the phrase "all of Israel are considered responsible for each other" have more connotations than just guilt?

Achdut

ב

Talmud Bavli, Shavuot 39a

וכל עבירות שבתורה מכל העולם לא והכתיב (ויקרא כו, לז) ובשלו איש באחיו איש בעון אחיו מלמד שכל ישראל ערבים זה בזה

The Gemara asks: **And** with regard to **all of the** other **transgressions in the Torah**, is punishment **not** exacted **from the entire world**? But isn't it written: **"And they shall stumble one upon another"** (Leviticus 26:37)? This verse is homiletically interpreted to mean that they shall stumble spiritually, **one due to the iniquity of another**, which **teaches that the entire Jewish people are** considered **responsible for one another**.

Vayikra 19:17

לֹא־תִשָּׂא אֶת־אֲחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חָטָא:

You shall not hate your neighbour in your heart. Rebuke your neighbour but incur no guilt on their account.

Rashi on Vayikra 19:17

וְלֹא תִשָּׂא עֲלֵיו חֲטָא. לֹא תִלְבֵּין אֶת פְּנֵי בָרָבִים

Through rebuking him thou shalt not expose him to shame (literally, “make his face grow pale”) in public, in which case you will bear sin on account of him

Talmud Bavli, Shavuot 39a

לומר דבר הנשמע — כך מצוה על אדם שלא לומר דבר שאינו נשמע

Rabbi Il'e'a said in the name of Rabbi Elazar, son of Rabbi Shimon: Just as it is a mitzva for a person to say something which will be listened to, so it is a mitzva for a person not to say that which will not be listened to.

Talmud Bavli, Shavuos 39a

Through rebuking him thou shalt not expose him to shame (literally, "make his face grow pale") in public, in which case you will bear sin on account of him

ԼԿՆ ԱԹԱ ՔԸԱ ԱԾԱ՝ ԸՆ ԱՇԷՆԱ ՋԱ ՇԷՆԱ ԷՆԷՆԱ

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[illegible]

מאגזין (10 אל"מ) חזקו אצל מלחמה מלחמה

Talmud Bavli, Shavuos 39a

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Achdut

An Experiment in Cross Communal Learning

1. *Where do we draw the line between rebuke and embarrassment?*
2. *Why does the Torah pair “you shall not hate...” with the second part of the passuk?*
3. *Could the phrase “all of Israel are considered responsible for each other” have more connotations than just guilt?*

In the past, anyone indirectly involved in an unlawful killing could be convicted of murder and imprisoned for life under a legal doctrine known as 'Joint Enterprise' (JE). This doctrine was most frequently applied to gang-related crimes, where an entire group of defendants could be found guilty of murder on the basis of the lethal actions of just one member of the gang, so long as they foresaw those actions as a possibility.

The application of joint enterprise has long been controversial because of the way it can lead to a conviction without producing evidence of intent. Indeed, it has historically been easier for juries to convict an accessory of murder than it has been to convict the principal offender themselves.

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Rabbi Sacks - Covenant and Conversation

Judaism is the only religious literature known to me whose key texts – the Hebrew Bible, Midrash, Mishnah, Talmud, the codes of Jewish law, and the compendia of biblical interpretation – are anthologies of arguments. That is the glory of Judaism. The Divine Presence is to be found not in this voice as against that, but in the totality of the conversation.

אשר נחרב
שבתי הריני חרויה
ולחשיהו תשמעו במקום
כמו חפרפרת, כמו חריש
את העולם לתחור
אבל ספקות ואהבות עושים
כמו חצר
הוא קשה ורמוס
The place where we are right
המקום שבו אנחנו צודקים
פרחים באביב
לא יצמחו לעולם
From the place where we are right
מן המקום שבו אנחנו צודקים

The Place Where We Are Right
יהודה עמיחי by Yehuda Amichai

- 1. Does a group have to agree in order to have Achdut, oneness?
- 2. How would you define the boundaries for a “machloket l'shem shamayim - an argument for the sake of heaven”?
- 3. Is there a point where we have to set aside machloket/ argument even for the sake of heaven?

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ת

Pirkei Avot 5:17

כל מחלוקת שהיא לשם שמים, סוֹפָה להִתְקַלֵּט וְלִישׁוּם שָׁמַיִם, אִין סוֹפָה לְהִתְקַלֵּט. אִיזוֹ הִיא מַחְלֻקַּת שֶׁהִיא לְשֵׁם שְׁמַיָּם, זֶה מַחְלֻקַּת הַלֵּל וְשָׁמַיִם: אִישׁוּאִי, לְשֵׁם שְׁמַיָּם, זֶה מַחְלֻקַּת קָרַח וְכָל עֲדָתוֹ

Every dispute that is for the sake of Heaven, will in the end endure; But one that is not for the sake of Heaven, will not endure. Which is the controversy that is for the sake of Heaven? Such was the controversy of Hillel and Shammai. And which is the controversy that is not for the sake of Heaven? Such was the controversy of Korah and all his congregation.

Korach incites a mutiny challenging Moses' leadership and the granting of the priesthood to Aaron. He is accompanied by Moses' inveterate foes, Dathan and Abiram. Joining them are 250 distinguished members of the community, who offer a ketoret incense offering to prove their worthiness for the priesthood. The earth opens up and swallows the mutineers, and a fire consumes the ketoret-offerers.

A subsequent plague is stopped by Aaron's offering of ketoret. Aaron's staff miraculously blossoms and brings forth almonds, to prove that his designation as high priest is divinely ordained. - Summary of Parshat Korach

Talmud Bavli, Yevamot 13b

חֲלָצוֹ — יֵשׁ עֲלֵי שְׂאֵלֵי אוֹסְרִים וְאֵלֵי מַתִּירִים, וְאֵלֵי פוֹסְלִין וְאֵלֵי מַכְשִׁירִין. —
וְאֵלֵי מַכְשִׁירִין — לֹא נִחְזַע עֲבֵית שְׂמַאי מִלִּישׁוּם מִבֵּית הַלֵּל, לֹא עֲבֵית הַלֵּל מִבֵּית שְׂמַאי מִכְשִׁירֵי הַלֵּל וְהַזֵּהוּ, עֲבֵית הַלֵּל מִכְשִׁירֵי הַלֵּל וְהַזֵּהוּ, וְהַזֵּהוּ מִכְשִׁירֵי הַלֵּל וְהַזֵּהוּ —

If any of the rival wives of the brother performed ḥalitza, Beit Shammai disqualify her from marrying into the priesthood, and Beit Hillel deem them fit.

Although Beit Hillel prohibit the rival wives to the brothers and Beit Shammai permit them, and although these disqualify these women and those deem them fit, Beit Shammai did not refrain from marrying women from Beit Hillel, nor did Beit Hillel refrain from marrying women from Beit Shammai.

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לא יצמחו לעולם
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אין סוֹפָה לְהִתְקַלֵּט וְלִישׁוּם שָׁמַיִם, זֶה מַחְלֻקַּת שֶׁהִיא לְשֵׁם שְׁמַיָּם, זֶה מַחְלֻקַּת הַלֵּל וְשָׁמַיִם: אִישׁוּאִי, לְשֵׁם שְׁמַיָּם, זֶה מַחְלֻקַּת קָרַח וְכָל עֲדָתוֹ

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