

# Mitzvahs are for other people???????

## Deuteronomy 10:18-19

יח עשה משפט יתום, ואלמנה; ואהב גר, לתת לו לחם ושמלה. יט ואהבתם, את-הגר: כי-גרים הייתם, בארץ מצרים.

18 God executes justice for the fatherless and widow, and loves the stranger, giving him food and clothes. 19 You shall therefore love the stranger; for you were strangers in the land of Egypt.

## Babylonian Talmud, Sanhedrin 73a

מניין לרואה את חברו שהוא טובע בנהר, או חיה גוררתו, או לסטין באין עליו, שהוא חייב להצילו - תלמוד לומר לא תעמד על דם רעך (ויקרא י"ט).

From where do we learn that if a person sees their friend drowning in a river or attacked by animals or in danger from thieves they are obligated to save him? Because the Torah says "You shall not stand idyll by the blood of your neighbor" (Leviticus 10:19)

## Babylonian Talmud, Shabbat 54b-55a (from AJWS website: On1Foot)

כל מי שאפשר למחות לאנשי ביתו ולא מיחה - נתפס על אנשי ביתו, באנשי עירו, בנתפס על אנשי עירו, בכל העולם כולו - נתפס על כל העולם כולו. אמר רב פפא: והני דבי ריש גלותא נתפסו על כולי עלמא. כי הא דאמר רבי חנינא: מאי דכתיב) ישעיהו ג) ה' במשפט יבא עם זקני עמו ושריו, אם שרים חטאו-זקנים מה חטאו? אלא, אימא: על זקנים שלא מיחו בשרים.

Anyone who is able to protest against the transgressions of one's household and does not, is punished for the actions of the members of the household; anyone who is able to protest against the transgressions of one's townspeople and does not, is punished for the transgressions of the townspeople; anyone who is able to protest against the transgressions of the entire world and does not is punished for the transgressions of the entire world. Rav Papa said: The house of the exilarch (Jewish communal authority during Babylonian exile) was punished for the transgressions of the entire world, as Rav Hanina said, "What is the meaning of the verse, 'God will bring judgment on the elders and the officers of the people'" (Isaiah 3:14)? Perhaps the officers have sinned, but have the elders sinned? Rather, this verse signifies that God brings judgment on the elders for not having protested against the transgressions of the officers.

## Genesis Rabbah 42:8

ויגד לאברם העברי רבי יהודה ורבי נחמיה ורבנן רבי יהודה אומר כל העולם כולו מעבר אחד והוא מעבר אחד "and God said to Avram the Hebrew (ha-Ivri)... Rabbi Yehudah said: (he was called "Ivri" because) all the world stood on one side and he stood on the other.

## Mordecai Kaplan: Judaism as a Civilization

The worship of God, though desirable as an end itself, can somehow never be in the right spirit, unless it impels one to the service of man.