

Top 10 Ideas - Class 6

Saturday, February 27, 2010
11:16 PM

צֶדֶק צְדָקָה, תִּרְדֹּף--לְמַעַן תַּחֲיֶה וַיִּרְשֶׁתָּ אֶת-הָאָרֶץ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ
נָתַן לָךְ.

Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Sanhedrin 32b:

As it has been taught: Justice, justice shalt thou follow; the first [mention of justice] refers to a decision based on strict law; the second, to a compromise. How so? — E.g., where two boats sailing on a river meet; if both attempt to pass simultaneously, both will sink, whereas, if one makes way for the other, both can pass [without mishap]. Likewise, if two camels met each other while on the ascent to Beth-Horon; if they both ascend [at the same time] both may tumble down [into the valley]; but if [they ascend] after each other, both can go up [safely]. How then should they act? If one is laden and the other unladen, the latter should give way to the former. If one is nearer [to its destination] than the other, the former should give way to the latter. If both are [equally] near or far [from their destination,] make a compromise between them, the one [which is to go forward] compensating the other [which has to give way].

Bahya ben Asher:

The word is repeated to teach justice under any circumstance, whether to your profit or loss, whether in word or action, whether to Jew or non-Jew. It also means: Do not use unjust means to secure justice.

Ibn Ezra:

The doubling of the tword justice teaches that one must pursue justice whter it is to one's advantage or loss.

Charity = caritas= from the heart

Tzedaka=tzedek=justice