

Allyship

Shavuot 5781 Source Sheet by
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A KEY UNIVERSALIST PRINCIPLE:

Genesis 1:27

(27) And God created the earthling in God's image, in the image of God God created it; male and female God created them.

בראשית א':כ"ז

(כז) וַיִּבְרָא אֱ-לֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱ-לֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

A KEY COUNTER PRINCIPLE:

Leviticus 19:17-34

(17) You shall not hate your brethren in your heart. Reprove your kinsfolk but incur no guilt because of him.

(18) You shall not take vengeance or bear a grudge against members of your people. You shall love to your fellow as yourself: I am the LORD.

...

(33) When a sojourner resides with you in your land, you shall not wrong him. (34) The sojourner who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were sojourners in the land of Egypt: I the LORD am your God.

ויקרא י"ט:י"ז-ל"ד

(יז) לֹא-תִשְׁנָא אֶת-אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-תִשְׂא עָלָיו חֲטָא: (יח) לֹא-תִקֵּם וְלֹא-תִטַּר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אֲנִי ה':

(לג) וְכִי-יִגְוֹר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: (לד) כְּאִזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר אִתְּכֶם וְאֶהְבֵּת לוֹ כְּמוֹךָ כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי ה' אֱ-לֹהֵיכֶם:

SIBLINGS & SOJOURNERS

Mekhilta d'Rabbi Yishmael 13:19:7

It is written (Leviticus 19:17) "Do not hate your brother in your heart." And of Joseph it is written (Genesis 50:21) "And he counseled them and he spoke to their hearts." It is written (Leviticus 19:18) "You shall not take revenge and you shall not bear a grudge," and (in respect to Joseph, Genesis 50:20) "And you contemplated evil against me, but G d contemplated it for the good." (Leviticus 25:36) "And let your brother live with you." (Genesis 47:12) "And Joseph sustained his father and his brothers, etc."

Sifra, Behar, Section 5 1

1) **Leviticus 25:35**

("If your brethren comes to ruin and his hand buckles under you, you shall hold him as though a sojourning settler, let him live with you"): Do not allow him to drop. To what may this be compared? To a (slipping) burden upon an ass. So long as it is still in its place, one can grab onto it and set it aright. Once it has fallen to

מכילתא דרבי ישמעאל י"ג:י"ט:ז'

כתיב (ויקרא יט) "לא תשנא",
וביוסף אומר (בראשית נ) "וינחם
אותם וידבר על לבם". כתיב
(ויקרא יט) "לא תקום ולא תטור",
וכתיב (בראשית נ) "ואתם חשבתם
עלי רעה אלהים חשבה לטובה".
(ויקרא כה) "וחי אחיך עמך",
(בראשית מז) "ויכלכל יוסף את
אביו".

ספרא, בהר, פרשה ה א'

[א] "וְכִי־יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ
וְהִחַזְקֶתָ בּוֹ גֵר וְתוֹשֵׁב וְחֵי עִמָּךְ: --"
אל תניחהו לירד.
הא למה זה דומה? למשא על גבי
החמור. עודנו במקומו -- אחד
תופס בו ומעמידו.

נפל לארץ -- חמשה אין מעמידין

the ground, not even five can right it. Whence is it derived that even if you upheld him even four or five times you must, continue doing so? From "then you shall hold him" ... and he shall live." One might think even falling into some evil end; therefore, it is written "with you," [only if he is "with you" (imach) in Torah and mitzvot, as in (Vayikra 19:17) "amitecha" — one who is "with you (itach)" in Torah and mitzvot.] "sojourner" (ger) — this is a ger tzedek (a righteous convert, one who accepts all the mitzvot); "settler" (toshav) — this is a sojourner who eats carrion (but abstains from idolatry). "Let him live with you" — your life precedes his life.

Sifra, Kedoshim, Chapter 8 4

4) "shall be to you the sojourner that sojourns among you. And you shall love him as yourself." Just as it is written of Jews (Vayikra 19:18) "and you shall love to your fellow as yourself," so is it written of sojourners "and you shall love him as yourself." "for you were strangers in the land of Egypt": Know the souls of the sojourners, for you yourselves

אותו.

ומנין אם החזקת, אפילו ארבעה או חמשה פעמים, חזור והחזק? תלמוד לומר "והחזקת בו".

יכול אתה מפסידו לתרבות רעה?

תלמוד לומר "עמך".

'גר', זה גר צדק; 'תושב' -- זה גר אוכל נבלות.

"וחי עמך" -- חייך קודמים לחייו.

ספרא, קדושים, פרק ח ד'

[ד] "יהיה לכם הגר הגר אתכם ואהבת לו כמוך" – כשם שנאמר לישראל "ואהבת לרעך כמוך" כך נאמר לגרים "ואהבת לו כמוך". "כי גרים הייתם בארץ מצרים" – דעו מנפשם של גרים שאף אתם הייתם גרים בארץ מצרים.

were sojourners in the land of Egypt."

Sefer Yesodei HaTorah 39:1

But in all the other laws of righteousness between a human and their companion the Torah did not distinguish between an Israelite and a Gentile, but stated the commandment unqualified, viz.: "You shall not kill," "You shall not commit adultery," "You shall not steal." Or it used the words "fellow," as in "You shall not testify falsely against your fellow," the word "fellow" not connoting members of one people in particular, but all humanity, as witness (Shemoth 11:2) "And let every man ask of his fellow and each woman of her fellow," the Egyptians being referred to as "fellows" of Israel. But the words "your brethren," which apply literally to the members of one people, are not used for mitzvot of the attribute of justice. As to (Vayikra 25:14) "You shall not wrong, one man *his brethren*," this does not imply that it is permitted to wrong a Gentile.

ספר יסודי התורה ל"ט:א'

אבל בכל שאר משפטי צדק שבין אדם לחברו לא חלקה תורה בין ישראל לנכרי, אלא הזכירה הצווי בלשון סתם כגון לא תרצח, לא תנאף, לא תגנוב, או הזכירה מלת רע, כגון לא תענה ברעך עד שקר, ומלת רע אין המכוון בה בני עם אחד דוקא אלא כל אדם במשמע, שהרי כתוב (שמות י"א ב') וישאלו איש מאת רעהו ואשה מאת רעותה, הרי שהמצריים קרוים רעים לישראל, אבל מלת אחיך שהיא ודאי על בני עם אחד דוקא, לא תבא במצות אשר הן לפי שורת הדין. ומה שכתוב (ויקרא כ"ה י"ד) אל תונו איש את אחיו אין הכוונה שמותר להונות את הנכרי,

OUTCOMES OF THE COUNTER PRINCIPLE:

Tur HaAroch, Leviticus 19:17:2

ולא תשא עליו חטא, “so that you will not bear a sin on account of him.” If your fellow sins because you did not call his error to his attention, you will share in his sin. Not only this, but the Torah adds that you are obligated to love your fellow man.” (Verse 18) ... After this, the Torah proceeds to demand that we relate positively to them, i.e. ואהבת לרעך כמוך. This is the language of exaggeration because a human cannot accept in their heart to love their companion like they love themselves. Rather the Torah commands them to love *to* their companion such that their possessions will be all good in wealth and honor and property and wisdom. Therefore the Torah says “*to* your fellow” and does not say “your fellow,” which would teach that one loves the body of one’s fellow like one’s own body. Rather it says “*to* your fellow,” meaning one should love what is good for one’s fellow just as for oneself.

הטור הארוך, ויקרא י"ט:י"ז:ב'

ולא תשא עליו חטא. שיהיה עליך
אשם באשר יחטא ולא הוכחת
אותו. ועוד צוה שתאהוב אותו. ...

ואחרי כן מזהיר שיאהוב אותו
כמוהו שאמר ואהבת לרעך כמוך
והוא לשון הפלגה כי לא יקבל לב
האדם שיאהב את חבירו כאהבתו

אלא צייתה התורה שיאהוב
לחבירו עד שיחפוץ שיהיה לו כל
הטוב בעושר וכבוד ונכסים
ובחכמה

ולכך אמר לרעך ולא אמר רעך
דהוה משמע שיאהב גוף רעהו
כגופו
אלא אמר לרעך פירוש שיאהב
הטוב לחבירו כמו לנפשו:

Shenei Luchot HaBerit, Torah
Shebikhtav, Sefer Vayikra, Derekh
Chayim, Kedoshim 32

לֹא תִשְׂנֵא אֶת אָחִיךָ בְּלִבְּךָ . The reason that you must not hate your brother in your heart (19,17) is that one automatically feels superior to the person one hates in one's heart. People who feel superior are anathema to G-d.

Ibn Ezra on Leviticus 19:33:1

AND IF A SOJOURNER SOJOURNS WITH YOU. Scripture mentions the sojourner after the old man. It does so to, as it were, to say, as I warned you to respect the old Israelite because he has no strength, I warn you not to wrong the sojourner because you are stronger than he is, or who has no power because he is in your country and subject to you.

Rashi on Leviticus 19:34:2

I AM THE LORD
YOUR GOD — Your God and his
God am I! (אֱלֹהֵיכֶם “your” God — the
God of both of you).

שְׁנֵי לִוְחֹת הַבְּרִית, תּוֹרָה שֶׁבְּכַתָּב,
סֵפֶר וַיִּקְרָא, דֶּרֶךְ חַיִּים, קְדוּשִׁים
לִיב

שֶׁלֹא לִשְׂנוֹא אֶת אָחִיךָ, שֶׁנֶּאֱמַר
(וַיִּקְרָא יִט, יז) לֹא תִשְׂנֵא אֶת אָחִיךָ
בְּלִבְּךָ. טַעַם מִצְוָה זוֹ, לִפְנֵי
שֶׁהַשְּׂנֵאוֹה שֶׁהִיא בְּלִבֵּךְ לֹא יוֹכֵל
הָאָדָם לְהִשְׁתַּמֵּר מִמֶּנָּה, וְאִם יֵשׁ לוֹ
גְּאוּה תּוֹעֵבֶת ה' כֹּל גְּבוּה לֵב (מִשְׁלֵי
טז, ה).

אֲבֵן עֲזָרָא עַל וַיִּקְרָא יִט:ל"ג:א'

וְכִי יִגּוֹר אֶתְךָ גֵר. הַזְכִּירוּ אַחֵר הַזִּקֵּן
וְהַטַּעַם כִּאֲשֶׁר הִזְהַרְתִּיךָ לְכַבֵּד הַזִּקֵּן
הַיִּשְׂרָאֵלִי בְעֵבּוֹר שֶׁאֵין לוֹ כַּח כַּךְ
אֲזַהִירְךָ עַל הַגֵּר שֶׁכַּחַךְ גְּדוֹל מִכֹּחוֹ
אוֹ בְעֵבּוֹר שֶׁאֵין לוֹ כַּח שֶׁהוּא
בְּאַרְצֶךָ בְּרִשׁוֹתֶךָ:

רַש"י עַל וַיִּקְרָא יִט:ל"ד:ב'

אֲנִי ה' אֱלֹהֵיכֶם. אֱלֹהֵיךָ וְאֱלֹהֵי
אֲנִי:

We All Stood Together

By Merle Feld

for Rachel Adler

My brother and I were at Sinai
He kept a journal
of what he saw
of what he heard
of what it all meant to him

I wish I had such a record
of what happened to me there

It seems like every time I want to write
I can't
I'm always holding a baby
one of my own
or one for a friend
always holding a baby
so my hands are never free
to write things down

And then
As time passes
The particulars
The hard data
The who what when where why
Slip away from me
And all I'm left with is
The feeling

But feelings are just sounds
The vowel barking of a mute
My brother is so sure of what he heard
After all he's got a record of it
Consonant after consonant after consonant

If we remembered it together
We could recreate holy time
Sparks flying

Mijal Bitton, “I’m a Sephardic Latina with an Intersectional Identity. That’s Why I Oppose the Women’s March,” *The Forward*, Jan. 15, 2019

This coming Saturday, thousands of women across America will be marching in the 2019 Women’s March. But unlike the first march, many Jewish women have pledged not to attend this year, thanks to the March leaders’ ties to the anti-Semitic head of Nation of Islam, Louis Farrakhan, and other reports of anti-Jewish sentiment.

Still, social media posts have been circulating across Facebook and Twitter with the hashtag #jwocmarching, for Jewish women of color who are marching. The hashtag is part of a recent campaign led by Yavilah McCoy, a Jewish leader and founder of Ayecha who has been recently added to the Women’s March steering committee. McCoy and others have been urging Jewish representation in next week’s march, and specifically highlighting the voices and experiences of Jewish women of color in this contingency. The campaign released a nuanced, thoughtful statement which clearly outlines why many Jewish women of color are committed to the Women’s March as part of an intersectional struggle of solidarity against oppression.

“As Jewish women of color who live at the intersection of racism, sexism and anti-Semitism, and who are committed to standing against white supremacy, patriarchy and religious oppression in all its forms, we will play an integral role in the healing and unification of our communities and in the work of securing greater justice and freedom for us all,” the petition states.

I read this statement with respect for the experiences that lead its authors to write it. And in some ways, you might expect my identity as an intersectional feminist Latina immigrant from Argentina and a Sephardi Jew whose family hails from Arab lands should lead me to participate in the Women’s March, a movement predicated on solidarity for intersectional oppression and vulnerability.

But it is precisely my intersectional identity that leads me to abstain.

My childhood memories were happy, but still to this day carry a distinctly diasporic taste: Argentina never felt like home. ...

I write to help explain why I am not marching, why my identity, which otherwise fits in within the intersectional fight for common liberation and for women’s rights, informs my refusal to participate in a movement led by individuals who have contributed to the normalization of anti-Semitic discourse, and who have yet, despite recent apologies, to regain the trust of many in the Jewish community in this issue, myself included. ...

I write to express that there are feminist Jewish women, Jews of color, Hispanic Jews, Jewish immigrants, Mizrahi Jews, Sephardic Jews, Jews from Arab lands and others Jews with intersectional and marginalized identities who are making a conscientious choice to not join in the Women's March, a decision partly informed by their own experiences of vulnerability and motivated by a determination to fight oppression through other means.

My commitment to upholding anti-Semitism as a moral red line which determines who I will partner with was not awakened, as it was for some American Jews, by the terrible attack in Pittsburgh. While the shooting at Tree of Life synagogue stands out as the most deadly anti-Semitic attack on American soil, observers attuned to the experiences of other, smaller, Jewish communities around the world know that the post-Holocaust resurgence of anti-Semitism (if it ever went away) has older, more pervasive and more complex global manifestations.

My political understanding of liberatory intersectionality includes not only Americans who suffer gender, racial, economic and other forms of inequalities, but also Jews around the world still facing one of the oldest forms of hatred that human history has witnessed.

I write this, then, to challenge the dichotomy that has already begun to emerge, a dichotomy that posits an "either/or" worldview in which individuals who refuse to march in this particular Women's Movement are portrayed as not caring for social or racial justice.

I care. It is because I care that I am praying with my feet and marching away from the Women's March.

To read Rabbi Lord Jonathan Sacks (z"l) thoughts on hearing the other side and how justice requires the freedom to disagree (for the sake of Heaven):

<https://rabbisacks.org/god-loves-argue-shemot-5778/>