



TWO LIMBS OF ONE BODY

Farbrenge – 20 Menachem-Av, 5742-1982

Our Holy Temple was destroyed, says the Talmud, because of baseless hatred amongst Jews. It will be rebuilt and our exile will end as a result of baseless, simple, and sincere love. In these days of mourning, when we commemorate the Destruction, we focus on the manner through which loving our fellow will bring our Redemption.

We spoke earlier about the concept of exile. "G-d did a kindness for the Jewish people, that he spread them amongst the nations." The purpose of spreading them out is merely so that we should afterwards be gathered in a manner of "a great congregation will return here," "with our youth and our elders, our sons and our daughters."

The question is: What do we do while we are still "spread amongst the nations"? After the complete and ultimate Redemption, the entire nation will be in our Holy Land – the Land of Israel in its entirety, including the broadening and expansion of its borders.

But what are we to do while we are still in exile, when it is not a holiday – a time of gathering? The answer is: The commandment of loving our fellow Jew.

When one fulfills the commandment the way it should be fulfilled. It should be fulfilled quite literally, we don't need allusions, hidden intentions or deep secrets, though there are mountains of allusions, intentions and secrets in this Mitzvah. It is enough to fulfill the Mitzvah in a simplistic sense, as it can be explained to even the simplest of Jews: "Love your fellow as yourself" literally!

The commandment is "as yourself." Wherever you go, you have yourself with you! You cannot escape yourself!

We are told that you should "love your fellow" until it is exactly "as yourself" – wherever you may go, your friend is with you.

Who is "your fellow"? There are no limitations. It applies to every Jew and all Jews, as explained at length in the talks of our Rebbes. Including in its most literal sense, as the Alter Rebbe discusses in Tanya, in Chapter 32.

When we have the fulfillment of this Mitzvah, this is a "fundamental principle of the Torah"; "all else is merely interpretation, go and learn it." Through "love your fellow as yourself" we can counteract the Jewish People's "dispersion amongst the nations."

There is a famous saying: Even a Jew whom one has never seen, never had any connection with, nevertheless, since he is your "fellow," he is included in the positive commandment of the Torah to "love your fellow as yourself," and this commandment is "a fundamental principle of the Torah!"



פרשת ואתחנן

As mentioned, when Jews are united we become "One Nation in the Land," we draw forth the "oneness," the unity, into the entire world. Then the entire world reaches a point where "nation shall not lift a sword unto nation"; peace also reigns amongst the nations. A true peace, which is lasting and true.

This is the great impact achieved by loving a fellow Jew, in a literal and practical sense. How much more so as explained in books of Mussar and Chassidism, etc.

This nullifies the Jews' "dispersion," and it overpowers the manifold darkness of exile, because the truth is — as expressed by the soul of a Jew, we are one.

And it counteracts the idea of "He dispersed them amongst the nations": Even as we are still spread out amongst the nations, through standing as "one nation," united, we are together literally as well. And when we are all together, "all of us as one," then we can say "bless us our Father" since we are "all as one."

How can Jews unite? One Jew is "the heads of your tribes" and another is "your water-carriers?" We need something to unite us, as the Mechilta says, Torah achieves this unity. Even before the Giving of the Torah, when Jews gathered facing the mountain, Mount Sinai — since "Moshe received the Torah from Sinai," this was even before the Torah was given — they already became "as one man, with one heart."

The Jerusalem Talmud in Tractate Nedarim explains: "Love your fellow as yourself." Why must it be just like yourself? We are compared to a right hand and a left hand. They are both limbs of the same body. One is a right hand and the other is a left one. One hand can, Heaven forbid, harm the other, or choose to do the opposite, to assist one another.

"Love your fellow as yourself" reveals that we are all limbs of the same body, it makes us into one body.

This concept must permeate every aspect of the person. This is achieved through Torah, since "there is one Torah for all of us."