



RABBI AKIVA called the mitzvah of loving your fellow like yourself “the great principle of the Torah.” However, it was not assigned a section in the *Shulchan Aruch*, and its exact meaning and applications are unclear. Why is it the great principle? What are the eleven definitions of this mitzvah? What are its intricate rules?

Rabbi Castle tells us:

The Halachah is that if someone else’s interests clash with yours, your interests come first. ...This requires both halachic and ethical clarification, because if taken at absolute face value, it is an opening that can be used to discard almost every application of the mitzvah. ...The following teaching of Chazal may raise questions regarding this Halachah that “your life comes first”:

When a person is judged in the next world, he is asked: Did you place your fellow over yourself like a king, with pleasantness?

What is the meaning of this question? The Halachah is that your own interests come first, so why should you place your fellow over yourself like a king?

Chazal attribute the destruction of the Beis HaMikdash to hatred. The Torah commands (*Vayikra 19:17*), “Do not hate your brother in your heart,” but how are we to align our feelings and emotions with the Halachah? The parameters and guidelines of the Halachah are not defined in the Torah, and are not discussed in the *Shulchan Aruch*. The Chafetz Chaim defined the laws of *lashon ha-ra*, but the laws about hatred remain undefined.

Read the halachic give-and-take on this, and hundreds of other important questions. In this unique work, a noted Torah scholar and educator addresses the intricacies of interpersonal relationships and their halachic and hashkafic ramifications. The sources, including hundreds of *Rishonim* and *Acharonim*, *sifrei mussar* and *kabbalah*, and the author’s own *chiddushim* are found in the footnotes.

Replete with examples culled from daily life, this valuable guide provides us with clear directions in an untraversed area.

jacket: Harvey Klineman

ABOUT THE AUTHOR:

Rabbi Dovid Castle was born in the United States, received *semichah* from Telshe Yeshiva and was a *talmid* of Rav Yitzchak Hutner in Kollel Gur Aryeh, Brooklyn, and in Israel. He has served as Rosh Yeshiva and Menahel Ruchani at Yeshiva Gedolah Itri in Jerusalem, as Rosh Yeshiva of Beis Midrash LeTorah and founder of its *kollel*, and has founded other educational institutions in Israel.

Among Rabbi Castle's published works are: *Living With the Sages*, a scholarly history of Rashi and his era; *Darkei Dovid*, two volumes on *Maseches Sotah*; and a widely acclaimed *sefer* on family law used in the Israeli religious and secular courts. He teaches, lectures, and is consulted both in Israel and abroad on halachic questions and on issues pertaining to *chinuch* and *hashkafah*. As a *dayan*, he also adjudicates, arbitrates, and mediates disputes.

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*Our words mirror our innermost thoughts and feelings,
and if our heart is clean and pure, our words will be, too.*

— Preface

How can a person attain this lofty goal, of having a clean and pure heart?

Rabbi Dovid Castle, a noted Torah scholar and educator, provides a comprehensive answer in *To Live Among Friends*. This encyclopedic work explores the intricacies of interpersonal relationships and their Halachic ramifications, addressing a myriad of timely issues.

Based on the teachings of *Chazal* and replete with Torah sources, the author provides us with clear guidelines. His effective examples are culled from common dilemmas and daily life. Find out what you should — or shouldn't — do when:

- Selling your home
- Advertising your product
- Hosting guests
- Helping your child with friendships
- Someone asks you for a favor
- Your mutual friends have a dispute
- Noisy neighbors disturb your sleep

Readers will surely find *To Live Among Friends* a groundbreaking, invaluable guide.


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