



Masechet Zechuyot Ha'Adam: The Universal Declaration of Human Rights (Full Text) with Jewish Sources

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Genesis 1:27-28

God created the human in God's image. In the image of God, God created him, male and female he created them. And God blessed them.

בראשית א: כז-כח

וַיְבָרֵא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֵךְ אֹתָם אֱלֹהִים

Mishnah, Pirkei Avot 3:14

Beloved is all humankind for they were made b'tzelem Elohim (in the image of God). Doubly beloved are they, for they were told that they were made in the image of God. As it says: "In the image of God was humankind made." (Genesis 9:6)

משנה מסכת אבות פרק ג: יד

הוא היה אומר חביב אדם שנברא בצלם חבה יתירה נודעת לו שנברא בצלם שנאמר (בראשית ט) בצלם אלהים עשה את האדם

Meiri, Bet Habehirah, Brachot 19b

Kvod ha-briot [human dignity] is very highly prized; there is no principle that is more highly prized. The rabbis laid down a cardinal rule: great is human dignity, which overrides any negative, rabbinic commandment, permitting its violation even by an active measure...The Torah [moreover] widens [the applicability of] the [overriding] principle of kvod ha-briot even to commandments written in the Torah, for example, in cases of shev ve'al taaseh [nullification by abstention from action]. [Translated by Rabbis for Human Rights]

מאירי, בית הבחירה, ברכות יט:

כבוד הבריות חביב עד מאד אין לך מדה חביבה ממנה כלל גדול אמרו גדול כבוד הבריות שדוחה כל לא תעשה שהוא מדברי סופרים לעבור עליה בקום עשה מכבוד הבריות... יש דברים שהתורה הרחיבה לנו את הדרך לדחות מצות הכתובות בתורה מפני כבוד הבריות כגון שהעברתם בשב ואל תעשה

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Isaiah 58:6-9

This is the fast that I desire: to unlock fetters of wickedness, and untie the cords of the yoke. To let the oppressed go free; to break off every yoke. It is to share your bread with the hungry, and to take the wretched poor into your homes; When you see the naked, to clothe him, and not to ignore your own kin. Then shall your light burst through like the dawn and your healing shall spring up quickly; Your Vindicator shall march before you, the presence of God shall be your rear guard. Then, when you call, God will answer. When you cry, God will say, "Here I am."

ישעיהו פרק נח ו-ט

הָלוֹא זֶה צוֹם אֲבָחֶרְהוּ פֶתַח חֲרָצְבוֹת רָשָׁע הִתְרַ אֲגָדוֹת מוֹטָה וְשַׁלַּח רְצוּצִים חֲפָשִׁים וְכָל מוֹטָה תִּנְתְּקוּ: הָלוֹא פָּרַס לָרֵעַב לַחֲמֵךְ וְעַנְיִים מְרוּדִים תָּבִיא בֵּית כִּי תִרְאֶה עָרֹם וְכִסִּיתוֹ וּמִבְשָׁרְךָ לֹא תִתְעַלֵּם: אִזּוּ יִבְקַע כְּשַׁחַר אוֹרְךָ וְיִאֲרַכְתָּךְ מִהֲרָה תִצְמַח וְהִלֵּךְ לְפָנֶיךָ צִדְקָךְ כְּבוֹד יִקְוֶה יִאֲסֹפֶךָ: אִזּוּ תִקְרָא וְיִקְוֶה יִעֲנֶה תִשׁוּעַ וְיֵאמֶר הִנְנִי אִם תִּסִּיר מִתּוֹכְךָ מוֹטָה שְׁלַח אֶצְבַּע וְדַבֵּר אֶוֹן:

Deuteronomy 4:9

But take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children's children.

דברים ד:ט

רַק הַשְׁמֵר לָךְ וְשָׁמֹר נִפְשְׁךָ מֵאֵד פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ וּפֶן יִסּוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתֶּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ:

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Tanchuma Nitzavim 5

"The heads of your tribes, your elders, and your officers" (Deuteronomy 29:9). Even though I appointed over you heads, elders, and officers, all of you are equal before Me, for the verse concludes, "All are the people of Israel."

מדרש תנחומא (בובר) פרשת ניצבים סימן ה

ראשיכם שבטיכם (דברים כט ט). אע"פ שמניתי לכם ראשים ושופטים זקנים ושוטרים, כולכם שוין לפני, שנאמר כל איש ישראל (שם /דברים כ"ט/).

Psalms 118:19-20

Open the gates of justice for me that I may enter them and praise God. This is the gateway to God – the just shall enter through it.

[AJWS translation]

תהלים קיח:יט-כ פתחו לי שערי צדק אבא בם אוֹדָה יְהוָה: זֶה הַשַּׁעַר לַה' צְדִיקִים יָבֹאוּ בוֹ:

Whereas it is essential to promote the development of friendly relations between nations

Isaiah 2:4

Thus God will judge among the nations and arbitrate for the many peoples. And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not take up sword against nation; They shall never again know war.

ישעיהו פרק ב: ד

וְשִׁפְט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכָתְתוּ חֻבּוֹתָם לְאַתִּים וְחֲנִיתוּתֵיהֶם לְמִזְמֵרוֹת לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Elie Wiesel, The Nazi Doctors and the Nuremberg Code

We must not see any person as an abstraction. Instead, we must see in every person a universe with its own secrets, with its own treasures, with its own sources of anguish, and with some measure of triumph.

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Shabbat 31A

On another occasion it happened that a certain non-Jew came before Shammai and said to him, "I will convert to Judaism, on condition that you teach me the whole Torah while I stand on one foot." Shammai chased him away with the builder's tool that was in his hand. He came before Hillel and said to him, "Convert me." Hillel said to him, "What is hateful to you, do not to your neighbor: that is the whole Torah; the rest is commentary; go and learn it."

תלמוד בבלי מסכת שבת דף לא עמוד א

שוב מעשה בנכרי אחד שבא לפני שמאי, אמר לו: גירני על מנת שתלמדני כל התורה כולה כשאני עומד על רגל אחת. דחפו באמת הבנין שבידו. בא לפני הלל, גיריה. אמר לו: דעלך סני לחברך לא תעביד – זו היא כל התורה כולה, ואידך – פירושה הוא, זיל גמור.

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Malachi 2:10

Have we not all one Parent? Has not one God created us? Why should we be faithless to each other, profaning the covenant of our ancestors?

מלאכי פרק ב:י

הֲלוֹא אָב אֶחָד לְכָלֵנוּ הֲלוֹא אֵל אֶחָד בְּרָאנוּ מִדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבוֹתֵינוּ:

Now, therefore, The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Babylonian Talmud, Sanhedrin 68a

R. Joshua b. Levi met Elijah standing by the entrance of R. Simeon b. Yohai's tomb. He asked him: "Have I a portion in the world to come?" He replied, "If this Master desires it." R. Joshua b. Levi said, "I saw two, but heard the voice of a third." He then asked him, "When will the Messiah come?" "Go and ask him himself," was his reply. "Where is he sitting?" "At the entrance." "And by what sign may I recognize him?" "He is sitting among the poor lepers: all of them

untie [them] all at once, and re-bandage them together, whereas he unties and re-bandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores]." So he went to him and greeted him, saying, "Peace upon you Master and Teacher." "Peace upon you, O son of Levi," he replied. "When will you come, Master?" he asked. "Today," was his answer. On his returning to Elijah, the latter inquired, "What did he say to you?" "Peace upon you, O son of Levi," he answered. Thereupon he (Elijah) observed, "He thereby assured you and your father of (a portion in) the world to come." "He spoke falsely to me," he rejoined, "stating that he would come today, but has not." He (Elijah) answered him: "This is what he said to you. Today if you will hear his voice."

תלמוד בבלי, סנהדרין צח.

רבי יהושע בן לוי אשכח לאלהו, דהוי קיימי אפיתחא דמערתא דרבי שמעון בן יוחאי, אמר ליה: אתינא לעלמא דאתי? – אמר ליה: אם ירצה אדון הזה. אמר רבי יהושע בן לוי: שנים ראיתי וקול שלשה שמעתי. – אמר ליה: אימת אתי משיח? – אמר ליה: זיל שיליה לדידיה. – והיכא יתיב? – אפיתחא דרומי. – ומאי סימניה? – יתיב ביני עניי סובלי חלאים, וכולן שרו ואסירי בחד זימנא, איהו שרי חד ואסיר חד. אמר: דילמא מבעינא, דלא איעכב. אזל לגביה, אמר ליה: שלום עליך רבי ומורי! – אמר ליה שלום עליך בר ליואי. – אמר ליה: לאימת אתי מר? – אמר ליה: היום. אתא לגבי אליהו. – אמר ליה: מאי אמר לך? – אמר ליה: שלום עליך בר ליואי. – אמר ליה: אבטחך לך ולאבוך לעלמא דאתי. – אמר ליה: שקורי קא שקר בי, דאמר לי היום אתינא, ולא אתא! – אמר ליה: הכי אמר לך (תהלים צ"ה) היום אם בקלו תשמעו

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Genesis Rabbah 24

Ben Azzai taught: "This is the line of Adam" (Genesis 5:1) is the most important concept in the Torah. Rabbi Akiva taught: "Love your neighbor as yourself" (Leviticus 19:18) is a greater concept, so that no one should say: "Because I have been dishonored, let my fellow person be dishonored." Rabbi Tanhuma taught, "If you do thus, know that the person you have dishonored was created in the image of God."

בראשית רבא כב

בן עזאי א' זה ספר תולדות אדם כלל גדול בתורה, ר' עקיבה א' ואהבת לרעך כמוך (ויקרא יט יח) כלל גדול ממנו, שלא תאמר הואיל וניתבזיתי יתבזה חברי, אמר ר' תנחומ' אם עשית כן דע למי אתה מבזה בדמות אלהים עשה אתו

Teaching of the Ba'al Shem Tov, quoted in The Judaic Tradition p.444

The principle of equality is of major importance. This means that every one should be equal in a person's eyes whether that person lacks knowledge or whether he knows the whole Torah. How does one attain this attitude of equality? It is attained by constantly clinging to God, for out of a constant concern to cling to God, one has no time to think of other matters.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Mishnah Sanhedrin 4:5

Therefore, Adam was created alone, to teach us that anyone who wastes one life in this world, the Torah treats them as though they had wasted a full world, and anyone who saves a life, the Torah treats them as though they had saved an entire world. And also for peace among creation, so that no person could say to another, "My ancestor was greater than yours," and to demonstrate God's greatness. When a person stamps coins, how many coins does he make from one mold and yet all are alike. And God stamps every person with the mold of the first person, and none are alike! Therefore, everyone is required to say, "For my sake the world was created."

משנה סנהדרין ד: ה

לפיכך נברא אדם יחידי ללמדך שכל המאבד נפש אחד מעלה עליו הכתוב כאילו איבד עולם מלא וכל המקיים נפש אחת מעלה עליו הכתוב כאילו קיים עולם מלא ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך... ולהגיד גדולתו של הקדוש ברוך הוא שאדם טובע כמה מטבעות בחותם אחד וכולן דומין זה לזה ומלך מלכי המלכים הקדוש ברוך הוא טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו לפיכך כל אחד ואחד חייב לומר בשבילי נברא העולם

Tosephta Sanhedrin 8:4

Adam was created alone. And why was he created alone in this world? So that the righteous could not say, "We are the children of someone righteous," and so the wicked could not say, "We are the children on someone wicked."

תוספתא סנהדרין ח: ד

אדם נברא יחידי ולמה נברא יחידי בעולם שלא יהו צדיקים אומרים אנו בניו של צדיק ושלא יהו הרשעים אומ' אנו בניו של רשע

Article 3

Everyone has the right to life, liberty and security of person.

Leviticus 19:33-34

When strangers sojourn with you in your land, you shall not do them wrong. The strangers who sojourn with you shall be to you as the natives among you, and you shall love them as yourself; for you were strangers in the land of Egypt" (Leviticus 19:33-34)

ויקרא יט:לג-לד

וְכִי יִגּוּר אֶתְךָ גֵר בְּאַרְצְךָ לֹא תוֹנוּ אֹתוֹ: כְּאַזְרַח מִכֶּם יִהְיֶה לְכֶם הַגֵּר הַגֵּר אֶתְכֶם וְאַהֲבֵתָ לוֹ כְּמוֹךָ כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְקַוֶּה אֲלֵהֵיכֶם:

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Deuteronomy 23:16-17

You shall not turn over to his master a slave who seeks refuge with you from his master. He shall live with you in any place he may choose among the settlements in your midst, wherever he pleases; you must not ill-treat him.

דברים כג: טז-יז

לֹא תִסְגִּיר עֶבֶד אֶל אֲדֹנָיו אֲשֶׁר יִנָּצֵל אֵלָיךָ מֵעַם אֲדֹנָיו: עִמָּךְ יֵשֵׁב בְּקִרְבְּךָ בְּמִקְוֶה אֲשֶׁר יִבְחַר בְּאַחַד שְׁעָרֶיךָ בְּטוֹב לוֹ לֹא תוֹנֶנּוּ:

Rambam, Hilchot Avadim 9:8

It is appropriate for a person who is merciful and pursues justice, to not make their slaves carry a heavy yoke, nor cause them distress. One should allow them to partake of all food and drink one serves... Similarly it is forbidden to embarrass a slave with one's deeds or with words, for **the Torah prescribed that they perform a service and not that they be humiliated**. Nor should one shout or vent anger upon them. Instead, one should speak to them gently and listen to their claims.

רמב"ם הלכות עבדים פרק ט:ח

מותר לעבוד בעבד כנעני בפרך, ואע"פ שהדין כך מדת חסידות ודרכי חכמה שיהיה אדם רחמן ורודף צדק ולא יכביד עולו על עבדו ולא יצר לו ויאכילהו וישקהו מכל מאכל ומכל משתה... וכן לא יבזהו ביד ולא בדברים לעבדות מסרן הכתוב לא לבושה, ולא ירבה עליו צעקה וכעס אלא ידבר עמו בנחת וישמע טענותיו.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Mishna, Pirkei Avot 2:10

Rabbi Eliezer said, "Other people's dignity should be as precious to you as your own."

משנה, פרקי אבות ב:י

רבי אליעזר אומר יהי כבוד חברך חביב עליך כשלך.

Babylonian Talmud, Brachot 19b

Come and learn: Human dignity is so important that it supersedes even a biblical prohibition.

תלמוד בבלי, יט:

תא שמע: גדול כבוד הבריות שדוחה [את] לא תעשה שבתורה.

Babylonian Talmud, Baba Metzia 58b

One who embarrasses another in public, it is as if he shed his blood.

תלמוד בבלי, בבא מציעא נח:

כל המלביץ פני חברו ברבים כאילו שופך דמים.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Deuteronomy 16:18-20

You shall appoint magistrates and officials for all your tribes, in all settlements that Adonai your God is giving you and they shall govern the people with due justice. You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just. Justice, justice shall you pursue, that you may thrive and occupy the land that Adonai your God is giving you.

דברים פרק טז: יח-כ

שִׁפְטִים וְשִׁטְרִים תִּתֵּן לָךְ בְּכֹל שִׁעְרֶיךָ אֲשֶׁר יִקְוֶה אֱלֹהֶיךָ נִתֵּן לָךְ לְשִׁבְטֶיךָ וְשִׁפְטוֹ אֶת הָעָם מִשִּׁפְט צְדָק: לֹא תִטֶּה מִשִּׁפְט לֹא תִפִּיר פָּנִים וְלֹא תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעֲוֶר עֵינֵי חֲכָמִים וְיִסְלַף דְּבָרֵי צְדִיקִים: צְדָק צְדָק תִּרְדֹּף לְמַעַן תִּחְיֶה וְיִרְשָׁתָּ אֶת הָאָרֶץ אֲשֶׁר יִקְוֶה אֱלֹהֶיךָ נִתֵּן לָךְ:

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Deuteronomy 1:16-17

I charged your magistrates saying, "Hear out your fellow person, and decide justly between any person and a fellow Israelite or stranger. You shall not be partial in judgment: hear out high and low alike. Fear no person, for judgment is God's.

דברים פרק א: טז-יז

וְאָצוּהָ אֶת שִׁפְטֵיכֶם בְּעֵת הַהוּא לֵאמֹר שְׁמַע בֵּין אַחֵיכֶם וּשְׁפִטְתֶּם צְדָק בֵּין אִישׁ וּבֵין אָחִיו וּבֵין גֵּרוֹ: לֹא תִכְיֹרוּ פָּנִים בַּמִּשְׁפָּט כְּקִטְן כְּגֹדֶל תִּשְׁמַעוּן לֹא תִגֹּרוּ מִפְּנֵי אִישׁ כִּי הַמִּשְׁפָּט לְאֱלֹהִים הוּא

Exodus 12:49

There shall be law for the citizen and for the stranger who dwells among you.

שמות פרק יב: מט

תֹּרָה אַחַת יִהְיֶה לְאִזְרָח וְלִגֵּר הַגֵּר בְּתוֹכְכֶם:

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Pirkei Avot 1: 8

Judah ben Tabbai said: Do not make yourself like those that present before judges. When parties to a Torah suit are standing before you they should be in your eyes as wicked men, but when they have departed from they should be in your eyes as innocent, if they have accepted the verdict.

משנה מסכת אבות פרק א משנה ח

יהודה בן טבאי ושמעון בן שטח קבלו מהם יהודה בן טבאי אומר אל תעש עצמך כעורכי הדינין וכשיהיו בעלי דינים עומדים לפניך יהיו בעיניך כרשעים וכשנפטרים מלפניך יהיו בעיניך כזכאין כשקבלו עליהם את הדין:

Psalms 94:15

Judgment shall again accord with justice and all the upright shall rally to it.

תהלים צד:טו

כִּי עַד צֶדֶק יָשׁוּב מִשְׁפָּט וְאַחֲרָיו כָּל יִשְׂרָאֵל:

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Psalms 146:7-9

Who secures justice for those who are wronged, gives food to the hungry. The LORD sets prisoners free; The LORD restores sight to the blind; the LORD makes those who are bent stand straight; the LORD loves the righteous; The LORD watches over the stranger; He gives courage to the orphan

תהלים קמו:ז-ט

עֲשֵׂה מִשְׁפָּט לְעֲשׂוּקִים נִתֵּן לֶחֶם לְרָעִבִים ה' מַתִּיר אֲסוּרִים: ה' פִּקַּח עֲוֹרִים ה' זָקַף כְּפופִים ה' אָהַב צְדִיקִים: ה' שָׁמַר אֶת גְּרָמִים יְתוֹם וְאַלְמָנָה יְעוֹדֵד וְדַרְךְ רְשָׁעִים יַעֲוֶת:

Baba Batra 8b

Raba asked Raba b. Mari: Whence is derived the maxim of the Rabbis that pidyon shevuyim (redemption of captives) is a religious duty of great importance? He replied: from the verse (Jer.15:2) "And it shall come to pass when they say unto thee, Whither shall we go forth, then thou shalt tell them, Thus saith the Lord, Such as are for death, to death, and such as are for the sword, to the sword, and such as are for famine, to the famine, and such as are for captivity, to captivity": and (commenting on this) R. Johanan said: Each punishment mentioned in this verse is more severe than the one before. The sword is worse than death;... famine again is harder than the sword;... Captivity is harder than all, because it includes the sufferings of all.

תלמוד בבלי מסכת בבא בתרא דף ח עמוד ב

פדיון שבויים מצוה רבה היא. אמר ליה רבא לרבה בר מרי: מנא הא מילתא דאמור רבנן דפדיון שבויים מצוה רבה היא? א"ל, דכתיב: +וירמיהו טו+ והיה כי יאמרו אליך אנה נצא ואמרת אליהם כה אמר ה' אשר למות למות ואשר לחרב לחרב ואשר לרעב לרעב ואשר לשבי לשבי, ואמר רבי יוחנן: כל המאוחר בפסוק זה קשה מחבירו. חרב קשה ממות – אי בעית אימא: קרא, ואי בעית אימא: סברא; אי בעית אימא סברא, האי קא מינוול והאי לא קא מינוול; ואבע"א קרא +תהלים קט"ז+ יקר בעיני ה' המותה לחסידיו. רעב קשה מחרב – איבעית אימא סברא, האי קא מצטער והאי לא קא מצטער; איבעית אימא קרא, +איכה ד'+ טובים היו חללי חרב מחללי רעב. שבי [קשה מכולם], דכולהו איתנהו ביה.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Rambam, Hilchot Sanhedrin 24:10

Whatever [the judge] does should be for the sake of Heaven, and human dignity should not be light in his eyes, since it overrides a Rabbinic prohibition. This applies with even greater force to the honor of the children of Abraham, Isaac, and Jacob, who adhere to the true Law. He should be careful not to do anything to injure their dignity. His sole concern should be to enhance the glory of God, for whoever dishonors the Torah is himself dishonored by men, and whoever honors the Torah is himself honored by men.

רמב"ם הלכות סנהדרין פרק כד הלכה י

ובכל יהיו מעשיו לשם שמים ואל יהיה כבוד הבריות קל בעיניו שהרי הוא דוחה את לא תעשה של דבריהם וכל שכן בני אברהם יצחק ויעקוב המחזיקין בתורת האמת שיהיה זהיר שלא יהרס כבודם אלא להוסיף בכבוד המקום בלבד שכל המבזה את התורה גופו מחולל על הבריות והבכבד את התורה גופו מכובד על הבריות

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Leviticus 19:15

You shall commit no injustice in judgment; you shall not favour a poor person or respect a great person; **you shall judge your fellow with righteousness.**

ויקרא פרק יט: טו
לא תעשו עול במשפט לא תשא פני דל ולא תהדר פני גדול בצדק תשפט עמיתך:

Pirkei Avot 1:6

Yehoshua Ben Perachyah used to say: Get yourself a teacher, acquire a companion, and **give everyone the benefit of the doubt.**

משנה מסכת אבות פרק א משנה ו
יהושע בן פרחיה ונתאי הארבלי קבלו מהם יהושע בן פרחיה אומר עשה לך רב וקנה לך חבר והוי דן את כל האדם לכהן זכות:

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Leviticus 19: 17-18

You shall not hate your kinsfolk in your heart. Reprove your kinsman, but incur no guilt because of him. You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the Eternal."

ויקרא פרק יט: יז-יח
לא תשנא את אחיך בלבבך הוכח תוכיח את עמיתך ולא תשא עליו חטא: לא תקם ולא תטר את בני עמך ואהבת לרעך כמוך אני יקוק:

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Yalkut Shimoni, Genesis 1:13

God gathered the dust [of the first human] from the four corners of the world - red, black, white and green. Red is the blood, black is the innards and green for the body. Why from the four corners of the earth? So that if one comes from the east to the west and arrives at the end of his life as he neared departing from the world, it will not be said to him, "This land is not the dust of your body, it's of mine. Go back to where you were created." Rather, every place that a person walks, from there he was created and from there he will return."

ילקוט שמעוני תורה פרשת בראשית רמז יג
התחיל לקבץ עפרו מד' פנות העולם אדום שחור לבן ירקרק. אדום זה הדם שחור אלו הקרבים ירקרק זה הגוף. ולמה מד' פנות העולם שאם יבא מן המזרח למערב ויגיע קצו להפטר מן העולם שלא תאמר הארץ אין עפר גופך משלי חזור למקום שנבראת אלא כל מקום שאדם הולך משם הוא גופו ולשם הוא חוזר.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Deuteronomy 23: 16-17

You shall not return a slave to their master that has escaped to you from their master. They shall dwell with you in your midst, in the place which they shall choose within one of your gates, **where it is good for them**; you shall not wrong them.

דברים פרק כג
לא תסגיר עבד אל אדניו אשר ינצל אליך מעם אדניו: עמך ישב בקרבך במקום אשר יבחר באחד שעריך בטוב לו לא תוננו:

'The New Colossus', Emma Lazarus, 1889

"Keep ancient lands, your storied pomp!" cries she, / With silent lips. "Give me your tired, your poor, / Your huddled masses yearning to breathe free, / The wretched refuse of your teeming shore. Send these, the homeless, tempesttost to me, / I lift my lamp beside the golden door!"

Article 15

Everyone has the right to a nationality. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Genesis 12:1-3

God said to Abram: "Go forth from your native land and from your father's house to the land that I will show you. I will make of you a great nation and I will bless you; I will make your name great and you shall be a blessing. I will bless those who bless you and curse him that curses you; and all the families of the earth shall bless themselves by you."

בראשית פרק יב: א-ג
ויאמר יקוק אל אברם לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך: ואעשך לגוי גדול ואברכך
ואגדלה שמך והיה ברכה: ואברכה מברכך ומקללך אאר ונברכו כד כל משפחת האדמה:

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Genesis 2:24

Hence a man leaves his father and mother and clings to his wife, so that they become one.

בראשית פרק ב: כד

עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

Rambam, Laws of Marital Relations 3:19

Even though a father has permission [from the Torah] to betrothe his daughter while she is a minor to anyone that he wants, it is not right for him to do this. Rather, the sages have commanded that a man should not betrothe his daughter while she is a minor. Rather, she must become an adult and say, "To so-and-so I wish to be married."

רמבם, הלכות אישות ג:יט

ואע"פ שיש רשות לאב לקדש בתו כשהיא קטנה וכשהיא נערה לכל מי שירצה אין ראוי לעשות כן אלא מצות חכמים שלא יקדש אדם את בתו כשהיא קטנה עד שתגדיל ותאמר בפלוני אני רוצה.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Numbers 27:6-11

And God said to Moses, "The plea of Zelophehad's daughters is just: you should give them a hereditary holding among their father's kinsmen; transfer their father's share to them. Further, speak to the Israelite people as follows: 'If a man dies without leaving a son, you shall transfer his property to his daughter. If he has no daughter, you shall assign his property to his brothers. If he has no brothers, you shall assign his property to his father's brothers. If his father had no brothers, you shall assign his property to his nearest relative in his own clan, and he shall inherit it.'

במדבר פרק כז: ו-יא

וַיֹּאמֶר יְקֹנֵק אֶל מֹשֶׁה לֵאמֹר: כֵּן בָּנוֹת צִלְפַּחַד דְּבָרַת נֹתַן תִּתֵּן לָהֶם אַחֲזַת נַחֲלָה בְּתוֹךְ אַחֵי אֲבֵיהֶם וְהִעֲבַרְתָּ אֶת נַחֲלַת אֲבֵיהֶן לָהֶן: וְאֵל בְּנֵי יִשְׂרָאֵל תִּדְבָר לֵאמֹר אִישׁ כִּי יָמוּת וּבֶן אֵין לוֹ וְהִעֲבַרְתָּם אֶת נַחֲלָתוֹ לְבָתוֹ: וְאִם אֵין לוֹ בֵּת וּנְתַתֶּם אֶת נַחֲלָתוֹ לְאֶחָיו: וְאִם אֵין לוֹ אַחִים וּנְתַתֶּם אֶת נַחֲלָתוֹ לְאֶחִי אָבִיו: וְאִם אֵין אַחִים לְאָבִיו וּנְתַתֶּם אֶת נַחֲלָתוֹ לְשָׂארוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ וְיָרַשׁ אֹתָהּ

Sifre Bamidbar 133

"And the daughters of Zelophehad drew near" - When the daughters of Zelophehad heard that the land of Israel was being divided among the tribes with portions given to the males but not the females, they gathered together to seek counsel. They said, "The mercies of God are not like the mercies of people. People have more concern for males than females. But the One who said and brought forth the world is not like this. Rather, God's concern is for both males and for females. God's concern is for all, as it is said, "God gives sustenance to all flesh" and "who gives beasts their food" and "God is good to all and God's mercy is upon all His works."

ספרי במדבר קלג

ותקרבנה בנות צלפחד, כיון ששמעו בנות צלפחד שהארץ מתחלקת לשבטים לזכרים ולא לנקבות נתקבצו כולן זו על זו ליטול עצה אמרו לא כרחמי בשר ודם רחמי המקום בשר ודם רחמיו על הזכרים יותר מן הנקבות אבל מי שאמר והיה העולם אינו כן אלא רחמיו על הזכרים ועל הנקבות רחמיו על הכל שנאמר נותן לחם לכל בשר וגו' (תהלים קל:כה) נותן לבהמה לחמה וגו' (תהלים קמז:ט) ואומר טוב ה' לכל ורחמיו על כל מעשיו (תהלים קמה:ט)

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Yalkut Shemoni, Lekh Lekha 76

God said to Moses: Is there anyone whom I do not respect? Whether it be Israelite or Gentile, man or woman, slave or handmaid, whoever does a good deed, shall find the reward at its side.

ילקוט שמעוני תורה פרשת לך לך פו
א"ל כלום יש לפני משוא פנים בין ישראל בין גוי בין איש בין אשה בין עבד בין שפחה עשה מצוה שכרה בצדה
שנא' צדקתך כהררי אל וגו'

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Moses Ibn Ezra, Shirat Yisrael 12c

When a person refrains from speech, the ideas die, the soul stops, and the senses deteriorate.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Deuteronomy 29:9-11, 13-14

You stand this day, all of you, before Adonai your God—your tribal heads, your elders and your officials, all the men of Israel, your children, your wives, even the stranger within your camp, from woodchopper to water drawer—to enter into the covenant of Adonai your God, which Adonai your God is concluding with you this day...I make this covenant, with its sanctions, not with you alone but with both those standing here with us this day before Adonai our God and with those who are not here this day.

דברים פרק כט : ט-יא, יג-יד
אתם נצבים היום כלכם לפני יקוק אלהיכם ראשיכם שבטיכם זקניכם ושטריכם כל איש ישראל: טפכם נשיכם וגרד
אשר בקרב מחניד מחטב עציך עד שאב מימך: לעברך בברית יקוק אלהיך ובאלתו אשר יקוק אלהיך כרת עמך
היום: ולא אתכם לבדכם אנכי כרת את הברית הזאת ואת האלה הזאת: כי את אשר ישנו פה עמנו עמד היום לפני
יקוק אלהינו ואת אשר איננו פה עמנו היום:

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Talmud, B'rachot 55a

Rabbi Yitzhak taught, "A ruler is not to be appointed unless the community is first consulted."

תלמוד בבלי מסכת ברכות דף נה עמוד א
אמר רבי יצחק: אין מעמידין פרנס על הצבור אלא אם כן נמלכים בצבור

Pirkei Avot 3:2

Rabbi Chanina, an assistant of the high priest said: Pray for the welfare of the government, since but for fear of it men would swallow each other alive.

משנה מסכת אבות פרק ג משנה ב

רבי חנינא סגן הכהנים אומר הוי מתפלל בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Rambam, Mishneh Torah, Laws of Gifts to the Poor 7:3

You are commanded to provide the needy with whatever they lack. If they lack clothing, you must clothe them. If they lack household goods, you must provide them...You are commanded to fulfill all of their needs, though not required to make them wealthy.

רמב"ם הלכות מתנות עניים פרק ז הלכה ג

לפי מה שחסר העני אתה מצווה ליתן לו, אם אין לו כסות מכסים אותו, אם אין לו כלי בית קונין לו, אם אין לו אשה משיאין אותו, ואם היתה אשה משיאין אותה לאיש, אפילו היה דרכו של זה העני לרכוב על הסוס ועבד רץ לפניו והעני וירד מנכסיו קונין לו סוס לרכוב עליו ועבד לרוץ לפניו שנאמר די מחסורו אשר יחסר לו, ומצווה אתה להשלים חסרונו ואין אתה מצווה לעשרו.

Tur, Yoreh De'ah 247

It is a positive commandment to give tzedakah according to your capacity. And you must be very careful regarding this mitzvah, more so than with any other positive commandment, for it is possible to wind up shedding blood [by neglecting it], since a poor person may die if you do not give him [what he needs] right away....You should not start thinking, "How can I possibly reduce my wealth by giving to the poor?!" Rather, you should understand that the wealth is not yours, but rather a trust that you must use to carry out the will of the One who has entrusted it to you. And it is the will of that Provider of that trust that you distribute a part of it to the poor. Indeed [that which you distribute] is the best part of your wealth, as it says, "Your tzedakah will proceed before you." (Isaiah 58:8)

טור יורה דעה הלכות צדקה סימן רמז

מצות עשה ליתן צדקה כפי השגת ידו ומאד מאד צריך אדם לזוהר בה יותר מכל מצות עשה כי איפשר שיבא לידי שפיכות דמים שימות העני המבקש אם לא יתן לו מיד...ואל יעלה בלבו עצה לומר איך אחסר ממוני ליתנו לעניים כי יש לו לדעת שאין הממון שלו אלא פקדון לעשות בו רצון המפקיד וזה רצונו שיחלק לעניים ממנו וזהו החלק הטובה שיהיה לו ממנו כדכתיב והלך לפניך צדקך.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Deuteronomy 24:14–15

You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities of your land. You must pay out the wages due on the same day, before the sun sets, for the worker is needy and urgently depends on it; else a cry to the Eternal will be issued against you and you will incur guilt

דברים פרק כד : יד-טו

לֹא תַעֲשֶׂק שֹׁכֵיר עֲנִי וְאֶבְיֹן מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעֲרֶיךָ: בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא תְבוֹא עָלָיו הַשְּׂמֶשׁ כִּי עֲנִי הוּא וְאֶלָּיו הוּא נֹשֵׂא אֶת נַפְשׁוֹ וְלֹא יִקְרָא עָלֶיךָ אֶל יִקְוֶה וְהָיָה כִּךָ חֲטָא:

Babylonian Talmud, Baba Metzia 83a

We need [this example in the Mishnah specifying that local custom undermines an employer's stipulation that workers begin early and stay late] for the case in which the employer raises the workers' wages. In the case in which he says to them, "I raised your wages in order that you would begin work early and stay late," they may reply, "You raised our wages in order that we would do better work."

תלמוד בבלי, בבא מציעא פג.

צריכא, דטפא להו אאגריהו. מהו דתימא, אמר להו: הא דטפאי לכו אאגרייכו – אדעתא דמקדמיתו ומחשכיתו בהדאי, קא משמע לן דאמרו ליה: האי דטפת לן – אדעתא דעבדינן לך עבידתא שפירתא.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Deuteronomy 5: 11-15

Observe the sabbath day and keep it holy, as Adonai your God has commanded you. Six days shall you labor and do work, but the seventh day is a sabbath of Adonai your God; you shall do no work—you, your son or daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and Adonai your God freed you from there with a mighty hand and an outstretched arm; therefore Adonai your God has commanded you to observe the sabbath day.

דברים פרק ה: יא-טו

שְׁמוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּךְ יְקַנֶּה אֱלֹהֶיךָ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתֶּךָ: וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לְיְקַנֶּה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה אַתָּה וּבִנְךָ וּבִתְךָ וְעַבְדְּךָ וְעַמְתְּךָ וְשׁוֹרְךָ וְחֹמְרְךָ וְכָל בְּהֵמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעֲרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְעַמְתְּךָ כָּמוֹךָ: וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּצְאֶךָ יְקַנֶּה אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל כֵּן צִוָּךְ יְקַנֶּה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת:

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Zechariah 7:10

Do not defraud the widow, the orphan, the stranger, and the poor; and do not plot evil against one another.

זכריה פרק ז: י

וְאַלְמָנָה וְיִתּוֹם גֵּר וְעֵבִי אַל תַּעֲשׂוּ קוֹרְעַת אִישׁ אָחִיו אֶל תַּחֲשׁבוּ בְלִבְכֶּכֶם:

Babylonian Talmud Ketubot 67b

The Rabbis have taught: "For whatever they need" (Devarim 15:8) – one is commanded to provide for them, but one is not commanded to make them rich; "all that their [former] status requires - even a horse to ride and a servant to run before them. It is told of Hillel the Elder that he provided a poor man from a good family with a horse to ride and a servant to run before him; once [Hillel] could not find a servant to run before [the poor man] so he ran before him for three miles.

תלמוד בבלי מסכת כתובות דף סז עמוד ב

תנו רבנן: די מחסורו – אתה מצווה עליו לפרנסו, ואי אתה מצווה עליו לעשרו; אשר יחסר לו – אפילו סוס לרכוב עליו ועבד לרוץ לפניו. אמרו עליו על הלל הזקן, שלקח לעני בן טובים אחד סוס לרכוב עליו ועבד לרוץ לפניו; פעם אחת לא מצא עבד לרוץ לפניו, ורץ לפניו שלשה מילין.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Talmud Kiddushin 29a

A parent is obligated to circumcise their son, redeem him, and teach their children Torah and find them a spouse and teach them a trade. Some say: Also teach them to swim.

תלמוד בבלי מסכת קידושין דף כט עמוד א

האב חייב בבנו למולו, ולפדותו, וללמדו תורה, ולהשיאו אשה, וללמדו אומנות; וי"א: אף להשיטו במים; רבי יהודה אומר: כל שאינו מלמד את בנו אומנות – מלמדו ליסטות. ליסטות ס"ד? אלא, כאילו מלמדו ליסטות.

Rambam, Hilchot Talmud Torah 2:1

Any city that does not have a school in it shall be cut off [all contact] until they find a teacher for the children.

רמב"ם הלכות תלמוד תורה פרק ב

וכל עיר שאין בה תינוקות של בית רבן מחרימין את אנשי העיר עד שמושיבין מלמדי תינוקות

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Pirkei Avot 6:7

Torah is greater than priesthood and royalty. Royalty is acquired through thirty virtues, priesthood through twenty-four, and Torah is acquired through forty-eight things:...

Transmitting precisely what one has learned, quoting one's source. From this we learn that a person who cites the source brings deliverance to the world; as it is written: .And Esther spoke to the king, in the name of Mordecai. (Esther 2:22)

משנה מסכת אבות פרק ו משנה ה-ו

גדולה תורה יותר מן הכהונה ומן המלכות שהמלכות נקנית בשלשים מעלות והכהונה בעשרים וארבע והתורה נקנית בארבעים ושמונה דברים... והאומר דבר בשם אומרו הא למדת שכל האומר דבר בשם אומרו מביא גאולה לעולם שנאמר +אסתר ב'+ ותאמר אסתר למלך בשם מרדכי:

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Psalms 85:11-14

Loving-kindness and truth met; justice and peace kissed. Truth will spring up from the earth; justice will look down from heaven. God will also bestows good and our land will yield its produce. Justice will go before Him as He sets out on His way.

תהלים פה:יא-יד

חֶסֶד וְאֱמֶת נִפְגְּשׁוּ צְדָק וְשָׁלוֹם נִשְׁקָו: אֱמֶת מֵאֶרֶץ תִּצְמַח וְצְדָק מִשָּׁמַיִם נִשְׁקָף: גַּם ה' יִתֵּן הַטּוֹב וְאֶרְצֵנוּ תִתֵּן יְבוּלָה: צְדָק לְפָנָיו יְהַלֵּךְ וְיִשֶׁם לְדֶרֶךְ פְּעָמָיו:

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Pirkei Avot 2:21

He (Rabbi Tarfon) used to say: It is not for you to complete the task, but neither are you free to stand aside from it.

משנה מסכת אבות פרק ב משנה טז

הוא היה אומר לא עליך המלאכה לגמור ולא אתה בן חורין ליבטל ממנה

Babylonian Talmud, Shabbat 54b-55a

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.

תלמוד בבלי מסכת שבת דף נד עמוד ב-שבת דף נה עמוד א

כל מי שאפשר למחות לאנשי ביתו ולא מיחה - נתפס על אנשי ביתו, באנשי עירו - נתפס על אנשי עירו, בכל העולם כולו - נתפס על כל העולם כולו.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Babylonian Talmud, Sanhedrin 65b

Raba said: If the righteous desired it, they could be creators of worlds, as it is written, "But your iniquities have separated between you and your God [Isaiah 59:2].

תלמוד בבלי, סנהדרין סה:

אמר רבא: אי בעו צדיקי ברו עלמא, שנאמר כי עונותיכם היו מבדלים ביניכם לבין אלהיכם (ישעיהו נ"ט).



Rabbis for Human Rights - North America

Do Justice and Right.

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