18. 

This is compromise, (and) going to within the line of the law, i.e., going beyond what the law requires.  

**Rashi Elucidated**

And our Sages of blessed memory, have a beautiful exposition regarding this verse. They said: This refers to making a compromise in a litigation, and to going beyond the strict letter of the law. And the intent of the Sages in this interpretation is to explain that at first (Scripture) said that "you shall observe His commandments and His testimonies and His decrees that He commanded you" (v. 17), but now (v. 18) (Scripture) says that "even regarding that which He did not command you, set your mind at doing what is good and right in His eyes," for He loves goodness and rectitude.  

[Ramban elaborates on the implications of this interpretation:]

- This is a great concept, for it is impossible to mention in the Torah all the many modes of behavior for a person to follow with his neighbors and acquaintances, and all the details of his business dealings, and all the regulations for the betterment of society and of states. However, after (Scripture) mentioned many of them — such as You shall not be a go-between among your people (Leviticus 19:16), You shall not take revenge and you shall not bear a grudge (Ibid., v. 18), You shall not stand aside while your fellow’s blood is shed (Ibid., v. 18), You shall not curse (Ibid., v. 14),

**Ramban Elucidated**

- In the presence of an old person shall you rise (Ibid., v. 22), and others like them — Deuteronomy (in a general manner) that one should do what is good and right in every situation, not just in the specific cases mentioned earlier in Scripture, to the point that even making a compromise and going beyond the strict letter of the law are included in this verse’s directive, as the Sages said about the law of “someone owning adjoining property” (Bava Metzia 105a) — and it includes even the requirement to exemplify that which (the Sages) said, “One whose youth is pleasant” (Tobias 16:6a), and “One whose speaks softly with other people” (Yoma 60a). In sum, he should “do what is right and good” to the point that he is called in all matters “diligent and upright.”

the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, you who are righteous, and give thanks to His holy name.
EIN MAAMIDIN  
CHAPTER TWO  
AVODAH ZARAH  
25a

Another Amera offers a different interpretation of the phrase "Book of the Upright":
"R Shemuel said: - This is a reference to the Book of Deuteronomy. - K'Chaya Bar Abbai said: - R' Elazar said: - Teshuva is their book. Everyone should study it. - It was written in Deuteronomy: You shall do what is upright and good in the eyes of Hashem."

R. Yeshaya Shapiro, the "rabbi-halutz" (d. 1942), who lived as a farmer in Kfar Pines in the Sharon valley in the Holy Land.

The injunction of "ye shall be holy," implies that the letter of the law must not be strictly adhered to, but as Rambam phrases it "one should follow the intention of the Torah. Whoever wishes to achieve a perfect observance of the Torah cannot rest content with adhering to its explicit rulings. He must penetrate deeper in order to arrive at the ultimate aim of these rulings. He must not only think of that which is good and upright in his own eyes but also "which is upright and good in the eyes of the Lord." It would seem that this latter injunction added by the Rambam to its list of rulings is superfluous since all the divine precepts are designed to show mankind the right way of living. However, there are many things which are permitted by the letter of the law and are only forbidden from the point of view of "thou shalt do that which is right..." Regarding the seizing of property for a debt, our Rabbi stated that the law does not demand the return of such property, but it is to be returned in accordance with the injunction of "thou shalt do that which is right..." This special injunction demonstrates that Judaism does not rest content with limiting active evil doing, but also aspire to eradicate potential evil from the soul of man.
4 When you will encounter an ox of your enemy or his donkey wandering, you shall surely return it to him.
5 Perhaps you will see the donkey of someone you hate lying under its burden, will you refrain from helping him?

27. By choosing to assist his enemy, the bystander "wages war" against his natural impulse to feel hateful towards him (see Moше Benveniste, *Kesher HaCheven* Chap. 4).