

The Lecture Series With Reb T (Biweekly): “**The Difference Between Selfish and SelfLESS**”
Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*
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Email: Rebt@shiurenjoyment.com
-For the refuah sheleimah of Livia Margalit bat Ilana Devorah, Shlomo Ben Sarah Dina, Gittel Miriam Bas Basha, and for anyone sick or needing a yeshuah or refuah

What do you think of when you hear the word “Selfish” or “Selfishness”?

“Caring only about oneself” “lacking concern for others,” and not caring about anyone or anything but himself” might come to mind. But it may very well be deeper than that.

The dictionary defines selfish as “(of a person, action, or motive) lacking consideration for others; concerned chiefly with one's own personal profit or pleasure.” Also as “devoted to or caring only for oneself; concerned primarily with one's own interests, benefits, welfare, etc., regardless of others. characterized by or manifesting concern or care only for oneself: **selfish** motives.” Another explanation is that **selfish** is **defined** as “being focused only on yourself, or acting that way. An example of someone **selfish** is a toddler who doesn't want to share their toys.”

Wikipedia explains “**Selfishness** is being concerned excessively or exclusively, for oneself or one's own advantage, pleasure, or welfare, regardless of others.^{[1][2]}”

Selfishness is the opposite of [altruism](#) or selflessness; and has also been contrasted (as by C. S. Lewis) with [self-centeredness](#).”

Besides for thinking of themselves or only taking care of themselves, there may be actions and traits that many people have that deem them “selfish” in some ways without even really knowing it.

[inc.com](#) explains that

Here are 7 things selfish people do:

- *They Withhold Important Information.*
- *They Do Not Respect Other People's Time.*
- *They Do Not Like To Teach.*
- *They Do Not Listen.*
- *They Avoid Responsibility.*
- *They Take All The Credit.*
- *They Bring Others Down To Build Themselves Up.*

exploringyourmind.com points out that:

7 Traits of Selfish People

- *They do not show weakness or vulnerability. ...*
- *They don't accept constructive criticism. ...*
- *They believe they deserve everything. ...*
- *They do not listen to those who do not agree with them. ...*
- *They criticize others behind their backs. ...*
- *They exaggerate their achievements. ...*
- *They are scared of taking risks.*

So we see selfish elements can be embedded in a person as a trait, as actions, or as feelings.

Conversely, what does it mean to be “**selfless**?” I might say it means “other-oriented,” “thinking about more than just yourself,” and “wanting to take care of others quicker than yourself.”

In terms of the definition, being “selfless,” as defined by the dictionary is being “concerned more with the needs and wishes of others than with one's own; unselfish.” And “Having, exhibiting, or motivated by no concern for oneself; unselfish”. Selflessness means to be concerned with others much more than oneself.

Similarly the idea of being “altruistic,” or practicing altruism, is defined as “the belief in or practice of disinterested and selfless concern for the well-being of others.” Wikipedia defines it as “the principle and moral practice of concern for happiness of other human beings or animals, resulting in a quality of life both material and spiritual.” And “Altruistic” as “owing a disinterested and selfless concern for the well-being of others; unselfish.”

verwellmind.com explains that “**Altruism** is the unselfish concern for other people—doing things simply out of a desire to help, not because you feel obligated to out of duty...Everyday life is filled with small acts of **altruism**, from holding the door for strangers to giving money to the homeless.”

Martin Luther King Jr. is said to have said “**Every man must decide if we will walk in the light of creative altruism or in the darkness of destructive selfishness.**”

Albert Einstein is quoted to have said “**Only a life lived for others is a life worthwhile.**”

Winston Churchill is noted to have said, “**We make a living by what we get, but we make a [life by what we give.](#)**”

aish.com **points out with the author of Rabbi Shraga Simmons:**

*The Talmud in Sanhedrin teaches: Bishvili nivra ha'olam – "the world was created for me." Rav Noach Weinberg (founder of Aish HaTorah) asked, "In what way is the world ours? It is not ours to eat. Rather, **it is ours to take care of.**" He would explain that deep down inside, taking responsibility is what we all yearn for: "If you could press a button that would immediately solve all the world's problems, everyone in the world would want the privilege of making that happen." Yet due to the enormous amount of effort it requires, most of us give up trying.*

Rav Noach would challenge even the newest students to take responsibility. "Genocide in Darfur; rampant poverty; the crumbling American family – and you want to go to business school? What are you doing about these problems?"

Invariably, students would respond: "I am just one person; what can I do about it?" Rav Noach would then answer, "If the Almighty, Creator of this Universe, would help you, could you solve these problems?"

Notice that nobody says, "It's not my problem"; they say, "What can I do about it?"

Subconsciously they all recognize it is their responsibility – but they exempt themselves because of a lack the clarity and resources to tackle the job. However, by showing people that they have the ultimate resource – Hashem – on their side, Rav Noach empowered people to try.

*Rav Noach said that **caring for others is the cornerstone of taking responsibility**, and would cite the actions of Moses. The Torah says, "He went out to his brothers and saw their pain" (Exodus, 2:12). Rashi explains, Moses left Pharaoh's palace not only to see the pain of the Jews, but to personally identify with their pain. This was the foundation upon which Moses' leadership was built, and this, Rav Noach taught, is ultimately what drives each of us **to take responsibility**.*

Koheles Rabbah points out

It was taught in the name of Rabbi Meir: When one comes into the world his hands are clenched as if to say: the whole world is mine and I will inherit it. And when one takes leave of the world his hands are open as if to say: I have not taken from this world a single thing (Ecclesiastes Rabbah on Ecclesiastes 5:14)

Pirkei Avot 4:13

רבי שמעון אומר, שלשה כתרִים הם, כְּתֵר תּוֹרָה וְכְתֵר כְּהֵנָּה וְכְתֵר מַלְכוּת, וְכְתֵר שֵׁם טוֹב עוֹלָה עַל גְּבִיּוֹן:

Rabbi Shimon said: There are three crowns: the crown of torah, the crown of priesthood, and the crown of royalty, but the crown of a good name supersedes them all.

—> We come to the world wanting to grab so much for ourselves, realizing at the end we can't take anything with us. All we can take with us is good deeds and a good name/reputation (hopefully we leave behind). This is in essence the outlook we need to have, focusing on others doing mitzvoth and Chessed, being selfless-oriented.

[Pirkei Avot 4:2](#)

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה, ושכר עברה, עברה:

— Every mitzvah leads to another one and is its own reward

[Pirkei Avot 4:11](#)

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד.

— Each good deed gets us defending angels for us after 120 years

[Pirkei Avot 4:16](#)

רבי יעקב אומר, העולם הזה דומה לפרוזדור בפני העולם הבא. התקן עצמך בפרוזדור, כדי שתכנס לטרקלין:

Rabbi Jacob said: this world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banqueting-hall.

—> *This world prepares us for the next world. Do more mitzvot for others, take care of others, doing the right thing with your time and energy.*

chabad.org points out

The Lubavitcher Rebbe taught, however,

A Jew must be prepared to sacrifice everything

that in a deeper sense the ultimate mesiras nefesh is not just readiness to give up one's life for the sake of G-d. True self-sacrifice means to adopt a mindset and feeling of complete selflessness: to recognize one's entire existence as being solely for the purpose that G-d's will be fulfilled...

From this perspective, there is no difference between what appears to be a more prestigious role in the service of G-d and a menial, seemingly lesser, function – they both bring about the fulfillment of G-d's desire. The Rebbe quoted the adage of Rabbi Shneur Zalman of Liadi, "If we were commanded to chop wood that, too, would be our holy obligation and Divine service."

—> *So we need to be selfless, but what are simple ways to incorporate it?*

From [linkedin](#)

7 Qualities of Selfless leader

- *Being simple & down to earth. They don't act, but they display their real personality*
- *Care for everyone, regardless of race, religion, language and color and will be transparent with everyone*

- *They trust, empower & facilitate over command and control. They attract you to join them without compulsion*
- *They don't hurt others for their benefit. They don't hold a grudge, they forgive and forget*
- *They celebrate success together and face the failure alone.*
- *They look for opportunity to contribute and support others. They volunteer their time & skills to educate others.*
- *They inspire and ignite us to dream and nurture us to follow the dream.*

From yogisuprise.com

5 Great Ways to Practice Selflessness

- *Work on becoming aware of just how much you think of yourself in certain situations. ...*
- *Ask questions to better empathize with people. ...*
- *Acknowledge and thank people for sharing their opinions when you don't agree with them. ...*
- *Aim to perform one simple act of selfless giving a day. ...*
- *Keep practicing self-love and love for all people*

From powerofpositivity.com:

7 Ways To Be Selfless In A Selfish World

1. *Practice loving kindness meditation....and I'd say have baseless love for all people ...(ie ahavat Chinam to all jews and all people)*
2. *Perform random acts of kindness. ...(i.e. Chesed everyday)*
3. *Listen more. ...*
4. *Give some of your paycheck to a charity. ...(ie tzedakah of money and time too)*
5. *Volunteer at a homeless shelter/with children/etc. ...(ie do more CHESSED)*
6. *Practice patience. ...*
7. *Treat others how you'd want to be treated. (The golden rule, viahavta leriacha kamocho as explained byHillel in the Gemara lihavdil)*

—>*So we can incorporate simple elements to our own lives to be more self-less oriented and less selfish.*

Look at these few major stories of the power and degree of people's selflessness:

From ba-bamail.com:

—The *Dorchester* was a troop transport ship used during the Second World War. It was sunk by a German torpedo in the Labrador Sea in 1943. As the ship began to sink and its passengers began to abandon it, four Lieutenants, George Fox, Alexander Goode, John Washington, and Clark Poling, who also happened to be chaplains of various faiths, began handing out life jackets (including their own) and directing people to safety. As the ship began to disappear between the waves, the four chaplains linked arms together and began to sing as they went down with it.

—Working as the security director for Morgan Stanley for many years, Richard Rescorla was a stickler for the safety of the bank's employees. As soon as the first plane hit the North Tower during the September 11th, 2001 terrorist attack on the World Trade Center, Rescorla immediately jumped into action and calmly instructed more than 2,500 employees that he was responsible for to evacuate the South Tower, where they worked. He was killed by the impact of the plane that hit the South Tower just as he managed to get everyone out.

Look at these quick smaller examples of selflessness :

Story from <http://www.andersonleadershipsolutions.com/>:

On a cold November night in Times Square, Officer Lawrence DePrimo was working a counterterrorism post when he encountered an older, barefooted homeless man. The officer disappeared for a moment, then returned with a new pair of boots, and knelt to help the man lace them up and put them on.

Story from chassidusapplied.com

In March 1981, gun shots were fired at President Ronald Reagan, in an attempted assassination. Shouting and chaos filled the street in front of the Washington Hilton Hotel. Many panicked, while others ran for cover. One secret service agent jumped into the line of fire to shield the president. The trigger was pulled, and the agent intercepted the president's bullet; it was an act of absolute selflessness.

Simple ideas/cases of selflessness from giveitlove.com

-One child has raised \$500 on two separate occasions by selling her personal items at garage sales. She used that money to fill backpacks for local school children who couldn't afford their yearly school supplies.

-Another child saved \$120 over a one year period. When his mom asked what he wanted to do with the money, he said he wanted to buy lunches for the homeless.

-Many kids and adults around the world grow their hair so they can donate it to a place such as locks of love or lhavdil zichron Menachem for children with the terrible disease of C. One 8-

year-old boy put up with bullying for two years so he could grow hair and donate it to children with C.

-Another little girl sold all of her stuffed animals and donated the money to the local animal shelter.

-A 9-year-old girl literally build's moveable homes for the homeless and she grows them food.

—> We have the power to do great things for others, even in simple ways if we just think about it and apply ourselves. All we need to see is how to go about bringing it home to our own lives and incorporating it into our lives, every single day.

Let's look at some other sources of selfish versus selfless.

[Klein Dictionary](#), אַנְכִי קלִיין, אַנְכִי

NH selfish, egoist, egotist, egoistic, **egotistic**. [Formed from אַנְכִי with suff. י.] Derivative: אַנְכִיּוּת.

[Pirkei Avot 1:16](#)

הוא הָיָה אוֹמֵר, אִם אֵין אָנִי לִי, מִי לִי. **וּכְשָׁאֲנִי לְעַצְמִי, מִה אֲנִי.** וְאִם לֹא עָכְשִׁיו, אִימָתִי

(HILLEL) He [also] used to say: If I am not for myself, who is for me? **But if I am for my own self [only], what am I?** And if not now, when?

[aish.com](#):

Rabbi Akiva taught: 'Love your neighbor as yourself' (Leviticus 19:18). This is the most important rule in the Torah. (Jerusalem Talmud Nedarim 30b)

PTC. When we live for others, our outlook and our purpose gets increased multifold. We feel a true essence in being to make the world better.

David and Yehonatan

[Shmuel I: 18](#)

וַיְהִי כִּכְלַתּוֹ לְדַבֵּר אֶל־שָׂאוּל וְנִפְשׁ יְהוֹנָתָן נִקְשְׂרָה בְּנִפְשׁ דָּוִד וַיֵּאָהֲבוּ [וַיֵּאָהֲבֵהוּ] יְהוֹנָתָן כְּנִפְשׁוֹ:

When [David] finished speaking with Saul, Jonathan's soul became bound up with the soul of David; Jonathan loved David as himself.

—>Saved David' life, best of friends even though could have been natural rivals (i.e. yehonatan was heir apparent to king though he really knew David was next)

[Shmuel I: 20](#)

וַיֹּסֵף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת־דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי־אַהֲבָתוֹ נַפְשׁוֹ אָהָבוֹ: (ס)

Jonathan, out of his love for David, adjured him again, for he loved him as himself...

וַיִּכְרְתוּ יְהוֹנָתָן וְדָוִד בְּרִית בְּאַהֲבָתוֹ אֹתוֹ כְּנַפְשׁוֹ:

Jonathan and David made a pact, because [Jonathan] loved him as himself.

....

וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יְהִיָּה וּבֵינֵינוּ וּבֵינֶיךָ וּבֵין־זַרְעֵי וּבֵין־זַרְעֶךָ עַד־עוֹלָם: (פ)

Jonathan said to David, “Go in peace! For we two have sworn to each other in the name of the LORD: ‘May the LORD be [witness] between you and me, and between your offspring and mine, forever!’”

—>They were the best of friends even though it could have easily been otherwise

—>He Took care of Yonatan's family/offspring child at his own table later on...

[Pirkei Avot 5:16](#)

כָּל אֲהָבָה ... וְשֵׂאִינָה תְּלוּיָהּ בְּדָבָר, אֵינָה בְּטֹלָה לְעוֹלָם. ... וְשֵׂאִינָה תְּלוּיָהּ בְּדָבָר, זוֹ אֲהָבַת דָּוִד וְיְהוֹנָתָן. All love that does not depend on anything, will never cease... And what is an example of love that did not depend on anything? Such was the love of David and Jonathan.

PTC. We should try to emulate having such wonderful love for one another and selfless concern for others like David and Jonathan

[Genesis 49:6:ט"ו: בראשית](#)

Do not let my soul come into their council; Do not let my glory be united to their assembly; For in their anger they killed men, And in their **selfishness** they maimed oxen.

[Mishneh Torah, Gifts to the Poor 4:6:ד'ר: הלכות מתנות עניים](#)

quantity for the poor. because it cannot be known which was leket, and gifts for the poor that are in doubt are deemed to be for the poor,⁷⁰It is better to err on the side of generosity than on the side of **selfishness**

[Ramban on Genesis 19:5:א'ט:ה' על בראשית](#)

The Torah testifies that their intent was **selfishness** [not perversity] as it says, "Behold this was the iniquity of Sodom your sister: pride, abundance of bread, and careless ease were hers and her daughters

[ברטנורא על משנה תרומות ד'ג:ג'ג:3:4 Mishnah Terumot](#)

ועלה בידו אחד מששים – as, for example, that he donated from an estimate/guess-work, and there came up into his hand one out of sixty which is selfishness/the evil eye.

[Ein Yaakov \(Glick Edition\), Sotah 9:14 עין יעקב \(מאת שמואל צבי גליק\), סוטה ט'י:14](#)

Since **selfishness** increased, robberies and the hard-hearted [that closed their hearts against the poor] became numerous, who closed their hands from lending to their friends increased,

PTC. It's Always better to be generous than to forbid be considered selfish or stingy. Generosity is probably one of the best traits to have, and when used for others, the whole world can get better.

[Between Yesterday and Tomorrow, IV; Jews and Judaism 18:28 בין אתמול למחר, יהודים ויהדות](#)

י"ח:כ"ח
It has served the idols of **selfishness**, of greed, of “success”; the idols of power and might, the idols of the class or the nation.

[Between Yesterday and Tomorrow, I; Between Yesterday and Tomorrow 1:30 בין אתמול למחר, א'ל'](#)

There was much **selfishness** in all of us, and out of **selfishness** we were always prepared to compromise. This was the great sin of our generation against the spirit.

[From David to Destruction, Elisha and the Northern Kingdom, Elisha's Impoverished Students מדוד ועד לחורבן, אלישע וממלכת הצפון, בני הנביאים העניים י"ג13](#)

The severe lifestyle may have been a step to correct the unhealthy **self-centered** attitude Geichazi exhibits in Melachim II 4.

[From David to Destruction, Elisha and the Northern Kingdom, The Tragedy of Geichazi מדוד ועד לחורבן, אלישע וממלכת הצפון, הטרגדיה של גיחזי ל'](#)

Geichazi spends a lot of time with Elisha, and nonetheless remains a **self-centered** and **self-promoting** personality.²²⁷ Chazal identify the four lepers who saved the capital of northern Israel as Geichazi

[From David to Destruction, Elisha and the Northern Kingdom, The Tragedy of Geichazi מדוד ועד לחורבן, אלישע וממלכת הצפון, הטרגדיה של גיחזי ט"ו15](#)

Geichazi's **self-centered** attitude is reflected in the Gemara, which criticizes Geichazi for acting indecently with the Ishah HaShunamit...

PTC. Sometimes it's not enough to be surrounded by good role models for selfless pursuits. We have to work on ourselves as well, as it isn't acquired through diffusion to us

[ספר העקרים, מאמר א כ'ד:4'20:1 ספר HaIkkarim, Maamar](#)

Finally God says in reply, All that you did was not for social welfare, but for your own selfish ends.

[עקדת יצחק ע"ב:א'ג:3'72:1 Akeidat Yitzchak](#)

Similarly, even a Torah scholar who is motivated by selfish considerations will ultimately not achieve his goal, and does not qualify for the complimentary attributes listed by Rabbi Meir.

PTC. Use any talents or abilities for others to do good, not for any selfish gain or reason

[Sefer HaIkkarim, Maamar 3 29:6](#)

It is a fundamental belief of the Torah, he says, that if a person fulfils one of the six hundred and thirteen commandments in the proper manner without any selfish or material motive, but performs it for its own sake and for the love of God, as I explained, he merits thereby eternal life.

[טוב הלבנון, שער שמיני - שער28:3:8 Eighth Treatise on Examining the Soul 3:28](#)
[חשבון הנפש ג'כ"ח](#)

How can one lift his face to use matters of this world for his own selfish pleasures against the will of the Creator?

[Kedushat Levi, Exodus, Vaera 13ג"ו ורא י"ג13:1 קדושת לוי, שמות, וארא](#)

We are not to serve G'd for selfish reasons at all, such as the reward we have been promised for doing this. We must strive to provide G'd with satisfaction from our service to Him.

[פרי הארץ, חיי שרה ח'8 Pri Haaretz, Chayei Sara](#)

Once he takes over his attributes to use them in order to serve Him, may he be blessed, and for no selfish benefit whatsoever,

[Ein Yaakov \(Glick Edition\), Sotah 9:7](#)

Behold R. Juda said in the name of Rab: "Always shall a man occupy himself with the study of the Torah, and the fulfillment of meritorious deeds, even it is not for its real purpose, because out of a selfish purpose he will come to do so for its real purpose,

PTC. Serve Hashem not for selfish reasons; However if it is difficult to do lishmah, sort lo lishmah and then it will come-“Fake it til you make it” (i.e. smile even if not really happy)

[Ein Yaakov \(Glick Edition\), Sanhedrin 11:58עין יעקב \(מאת שמואל צבי גליק\), סנהדרין11:58](#)
[י"א:נ"ח](#)

Alexandri said: "Those who occupy themselves with the Torah for its own sake [for no selfish ends] cause peace to reign in the heavenly household and in the household here below."

[בין אתמול למחר, I; Between Yesterday and Tomorrow 3:8](#)
[בין אתמול למחר ג'ח'](#)

The story of love and hatred among nations as told by history shows that nations love themselves and as a consequence they will love the lie that subserves their **selfish** interests...

[Major Themes in Modern Philosophies of Judaism, CHAPTER 6; Dr AJ Heschel's Theology of Pathos 10](#)
[נושאים מרכזיים בפילוסופיה היהודית המודרנית. פרק ו: אברהם יהושע השל 10](#)
[ותיאולוגיית הפתוס י'](#)

Needless to say, in the Bible God is not made to subserve the **selfish** interest of man.

[Shabbat Siddur Sefard Linear, The Morning Prayers, Eil Adon 117](#)
[תפלת שבת. סידור ספרד לשבת. תפלת 117 Eil Adon](#)
[שחרית. אל אדון קי"ז](#)

Pure—they have no **selfish** or ulterior motives; they serve God with all their being...

[Shabbat Siddur Sefard Linear, The Morning Prayers, Eil Adon 205](#)
[תפלת שבת. סידור ספרד לשבת. תפלת 205 Eil Adon](#)
[שחרית. אל אדון ר"ה](#)

Keep us from distraction of personal thoughts and **selfish** motives.

[Flames of Faith 5:17](#)
[שלהבות של אמונה ה'י"ז:5](#)

The nefesh ha- bahamis is sometimes called yetzer hara, “evil inclination,” for it draws the person to evil, the **selfish** behaviors of the animal world.

[Flames of Faith 6:13](#)
[שלהבות של אמונה ו'י"ג:6](#)

If one acts according to the dictates of **selfish** desires one is little better than the beasts of the wild.

[Flames of Faith 7:3](#)
[שלהבות של אמונה ז'ג'3:7](#)

The physical soul primarily seeks **selfish** pleasure. The tzaddik struggles with those desires, and develops a hatred for the hedonistic attitude.

[Flames of Faith 15:18](#)
[שלהבות של אמונה ט"ו:י"ח:15](#)

I have to battle my desires and transform the **selfish** fantasy into a Heavenly urge to give generously.

[Flames of Faith 16:29](#)
[שלהבות של אמונה ט"ז:כ"ט:16](#)

Within such people the physical urges for haughtiness, anger, and wasteful speech are evil and fully **selfish**.

[Flames of Faith 17:8](#)
[שלהבות של אמונה י"ז:ח'8:17](#)

When we desire an item, we want it for **selfish** pleasure. You may hear someone say, “I love fish. Whenever I go to a restaurant, I order salmon.” Then he does not love fish.

PTC. Take base drives and elevate them to spiritual ones; i.e. love of singing, use it not for own honor or ego or just to hear own voice but use it to make a beautiful davening for others

[שלהבות של אמונה ט"ז:כ"ט 16:29 Flames of Faith](#)

They too have a desire for pleasure, anger, prattle, and laziness, and physical empathy and concern for others, yet these desires have an admixture of **selflessness** within them that is virtually apparent

[Contemporary Halakhic Problems, Vol I, Part II, CHAPTER XVI Establishing Criteria of Death בעיות הלכתיות עכשוויות. כרך א, חלק שני, פרק טז: קביעת רגע המוות נ"ב 52](#)

Above all, we must be on guard against self-interest cloaked in **altruism**, against allowing self-serving motives to find expression in the language of idealism.

[From David to Destruction, Elisha and the Northern Kingdom, The Arba'ah Metzora'im: Haftarah Before Yom Ha'Atzma'ut 9 ארבעה הצפון, אלישע וממלכת הצפון, מצורעים; הפטרה לפני יום העצמאות ט'](#)

This episode shows that no Jew can be excluded from the grace of God, that, and that there is an innate tendency towards **altruism** even in the hearts of spiritual lepers...

[Contemporary Halakhic Problems, Vol VI, Chapter 4 The Hetter Iska and American Courts בעיות הלכתיות עכשוויות. כרך ג, פרק ד: היתר עסקה והערכאות האמריקאיות ל"א 31](#)

The motive for doing so is not **altruism** in helping a friend but self-interest in becoming able to qualify for a higher yield on one's own investment.

PTC. Make sure to do true altruism without ulterior motives or selfish interests

[Mishneh Torah, Kings and Wars 5:9 ט':ה' משנה תורה, הלכות מלכים ומלחמות ה' ט':9](#)

Although it may be permissible to leave the country, it would not be "**altruistic**" to do so.

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayechi, Torah Ohr 1 תורה שני לוחות הברית, שבכתב, ויחי, תורה אור א'](#)

In view of all this, how can one speak about a **של אמת**, a totally **altruistic** act of kindness?...In view of all this, how can we speak about a totally **altruistic** act of kindness?

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayechi, Derekh Chayim 1 תורה שני לוחות הברית, שבכתב, ויחי, דרך חיים א'](#)

David meant that whereas when human beings practice acts of **altruistic** loving-kindness, this is almost always with the dead.

[Baal HaSulam's Introduction to Zohar 53 ג"נ ספר הזוהר - הקדמות לחכמת האמת](#)

After the person purifies his animal drives, and transforms them from selfish drives, into **altruistic** drives...

PTC. Help others even if they cannot pay you back, like true Chesed of Emet, dealing with the dead

PTC. Serve Hashem not for selfish reasons; However if it is difficult to do lishmah, sort lo lishmah and then it will come-“Fake it til you make it” (i.e. smile even if not really happy)

PTC. Take base drives and elevate them to spiritual ones; i.e. love of singing, use it not for own honor or ego or just to hear own voice but use it to make a beautiful davening for others

PTC. Help others even if it may cause some damage to time, energy, or effort as “lifum tzaarah agrah”

PTC. Be selfless especially if it will save supreme and utter embarrassment for another

PTC. Make sure to do true altruism without ulterior motives or selfish interests

PTC. Help others even if they cannot pay you back, like true Chesed of Emet, dealing with the dead

PTC. Serve Hashem in a way that is geared always toward those around us, to be mekadesh Shem shamayim and be other-oriented