

what is ethics?

- morals, doing the right thing
- the study of morals + moral questions  
↓  
right or wrong things

	FACT	MORAL
Sports	what's Jeters avg?	How do we view steroids?
Music	how many #1s does Kanye have?	How do we view Kanye's copying?
History	when did Napoleon get exiled?	Should he have been exiled?
Science	what's the largest planet?	Animal Testing?
ENIN	how old was → EN when he died?	should → EN have been kept out of Israel?
	↓ what <u>is</u> or <u>isn't</u> ?	↓ what <u>should</u> be?

depending on the things we value will determine our morals.

so what do we value?

religion, health, money, reputation, family .....

↓  
ethical questions will arise when these contradict!

what is business? - MONEY

"Jewish Business Ethics" → ethics of Judaism not of Jews + what they do.

why be good [From the HW]

1. intention matters but it's not enough to decide if it's moral or not
2. utilitarianism - what ever is going to cause the most good for the most people most of the time  
[Prob] right now you may think something's good but in the long run it might not be

problem: - there aren't enough rules to cover every situation

• eliminates intention, makes us morally lazy

4. Golden-Rule - don't do to others what you don't want done to you → Hillel

problem: people like different things

5. Rational - do what makes sense

6. Emotional - "if you feel good" its moral

7. Social - do what society wants

2-3-4 → absolute: "its what doesn't change"

5-6-7 → relative

8. Faith - I do what's good because G-d told me

Faith gives us a more compelling reason why to be moral than all the other things we spoke about b/c all the other things people have the power to change

נָשָׂא וְשָׂמָעוּ לְקוֹל דְּבַר יְהוָה אֱלֹהֵינוּ

we would rather listen to "the loving creator of the world."

believer vs. atheist

we have different views of what universe is about,

where it came from, and the basis for moral behavior

believer has meaning in life while atheist has to

make his own purpose in the world + how does he know if

it's right - we know "we put us in this world for

something" - if I have a purpose then there has to

be a way to do it → morality

we have to use all a combination of these

them. we have to know + be son and know when to use what

## Religion + Ethics

must I be religious to be good?

religious - belief in a higher power

### source #1

I would have thought that religion = ethics

but 's allows ~~some~~ to have an argument

but if its good to wipe out ~~the~~ - so 's

technically could do something "unethical" -

's also has some sort of level of good to live up to.

### source #4

just like a dog bends down to go to the bathroom - ~~the~~

+ ~~the~~ doesn't just go sleep w the hen he first

brings flowers, talks ...

in nature ↙ you can learn how to

be good + ethical but the ~~the~~

is a shortcut to finding how to

be ethical



religion brings you to be ethical

right away if done right

\* when 's commands us to be good - ethical the

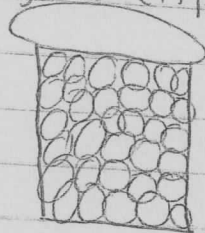
reason to be ethical is absolute - without Gd the

reason for being ethical is relative and can change

"וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל" (Leviticus 25:10)

"קִרְיַת סַחֲרֵי" (Leviticus 25:17)

the חִלּוּבִים pretty much fill our glass but whatever space there is, is filled by "קִרְיַת סַחֲרֵי"



O = חִלּוּבִים  
spaces are filled by קִרְיַת סַחֲרֵי

- ex. 1. drinking/meat
- 2. sex
- 3. cursing

- someone whos אִישׁוֹת פְּרִיָּה סוֹף is someone whos life is religious but led by desire - drink + eat meat + curse + כֹּהן לֵב all day... they're not forbidden by the תּוֹרָה but you shouldn't do them b/c it falls under "קִרְיַת סַחֲרֵי"

- "קִרְיַת סַחֲרֵי" is taking something thats allowed to you and limiting it. not so extreme that you never do it b/c thats not good (ex. wine)

- עֵלֶּה means separate from things that are not in the letter of the תּוֹרָה - not straight out - but its in the spirit of the תּוֹרָה. A lot of times the stories in the תּוֹרָה teach us the spirit of what the תּוֹרָה likes + doesn't like.

- "קִרְיַת סַחֲרֵי" is "כִּלְיֹתוֹת כִּלְיֹת" - NOT SPECIFIC

- you have to גִּבּוֹרֵי הַתּוֹרָה "לֵב" - more than just exactly the letter of the law

"וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל"

לֵב just do the חִלּוּבִים + say by this I'm doing the straight and the good. → also "פְּרִיָּה חִלּוּבִים" + we need these b/c the תּוֹרָה can't cover every situation

חִלּוּבִים      לֵב      קִרְיַת סַחֲרֵי  
"חִלּוּבִים"      -      "קִרְיַת סַחֲרֵי"

source # 4 on page 7

VeAhavta Lereacha... לראשית עבודתך:

הכלל הגדול - this is the big rule of the Torah

a big fundamental - הנהיג "אדם" כל לשם יראת

principle needed to fulfill the Torah. "if you do this you will be very careful in your business dealings with people. also you'll give שילוח, not be jealous...

+ as a consequence you'll really do most of the

מצוות if you only stick to this one big one.

these fit into this principle - "יראת אלהים" אדם

there's a higher מצוות than לשם יראת

לראשית עבודתך → "אדם לראשית עבודתך" source #2

"אדם לראשית עבודתך"

so this one is bigger bc it's לראשית עבודתך the מצוות

of both לראשית עבודתך AND אדם לראשית עבודתך

an image of G-d could be an image of the <sup>1</sup>likeness

of אדם not necessarily what he looks like or something

② that he made

source #6 - how were the 10 commandments given

5 on one side + then 5 on the other

and there not just randomly together they

have some sort of relationship

אדם לראשית עבודתך ← אדם אלהים

"if someone kills its as if they killed gods אדם

the king comes into a town he conquered + sets up a

huge statue of himself, prints money w/ his name on

it, makes a ring w his signature → when the ppl

revolt against the king they destroy these things.

So when we kill someone uses the image of god

man was created individually in order to teach us that we all came from one person

① killing one person is like killing the whole humanity + saving one person is like saving the whole world

human life is of infinite value

you can't place a value on it

non Jewish life also has infinite value

② we all have the same dad so we can't say I'm better than you → equality

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④ although we're all from the same atzik + we're all equal we are not all the same we are all unique → this is one of the great things about how G created us



these 3 things explain the human rights based on mitzvot mitzvot

every man should walk around + say "אני לא 'דינאי" - but it's ours to protect + care for it

source 4 8

a man who gives of his soul or to his soul is a man of kindness → "אדם ע"ל לא יבטל"

this is referring to רש"י when he was leaving class his students asked him where are you going? + he said I'm going to do a shower → on which one? → to take a shower → what that's not a shower! → yes it is it's just like a guy that takes care of the statues of the king gets paid + gets paid tons → so to I am taking care of myself b/c I am a trophy I am so special + I have to take care of my "godliness" -

source one: "אלהים קדוש" - you should be Eshp b/c I am (ה) is holy.

we can be like god bc of אלוהים אדוני

source #2: "אלהים רחום וחנון" = אלוהים רחום וחנון → be like (ה) just like (ה) is רחום gracious and חנון pity we should do this as well

source #3: "it says ואלהים יצאנו" how can you walk after (ה)? it says hes a consuming fire so how can you? by being like him -

- ① he dresses the ppl who dont have clothing (ה) רחום
- ② (ה) did אלוהים חסידים ואלהים אלוהים so that we too should
- ③ (ה) did אלוהים חסידים ואלהים אלוהים so we should too
- ④ (ה) burned אלוהים אלוהים → אלוהים אלוהים so we should

↓  
in order to be like (ה) we have to study אלוהים אלוהים to learn about him

source 4: says (ה) clothes + visits - also

so this is just copying gods actions but what makes us godly?

source 5: אלהים the portion of you that's godly is your intellect + since a person has intellect (ה) speaks to us + commands us certain things → you cant be buddies w/ (ה) a relationship like that wldnt work. By (ה) commanding us אלוהים אלוהים this is the way we can relate to (ה) through this etc.

all the wrong thoughts and beliefs.  
↓

so it's all about thinking

source (a) פסוקים

in מלכים ב' it says Rabbi אבהו  
"וַיִּרְאוּ אֶת-הַמֶּלֶךְ וְאֶת-בְּנָיָו" (2 Kings 24:18)

- 'ו' sees everything but even though that's true we still have free will.
- 'ו' won't stop you even if he sees we want to sin
- the מלכות of בבל w/ us is the fact that we have free will → more than מלכות b/c they don't have free choice + nvr change
  - \* man has moral volition → am I going to be a good person? Am I going to choose right or wrong?

### LIVING IN AMERICA

what is the שולחן approach to living in a place where Judaism is not the law.

~~circled scribble~~ →

586 BC the מקדש was destroyed by בבל + that was the first time in תורה

↓

but really in ~~circled scribble~~ 597 there was מלכות → when בבל came to ירושלם and took their king + anyone of value - upper class - get taken to בבל

↓

first time ever that a Jewish community is located outside of ארץ living under the rule of



pg 17 source #1

וְיִשְׂרָאֵל יִשְׁבֹּת וְיִשְׁכְּנוּ בְּאֶרֶץ אֲרָם שְׁלֹשִׁים וָשָׁנָה  
 "is the king in the time of  
 וְיִשְׂרָאֵל יִשְׁבֹּת → he tells them your going to be  
 there for 70 years - that's a long time. So  
 "get comfortable" build a community there + a life  
 there. But pray for them b/c if they have  
 a good situation, you, as citizens will be getting  
 good as well. even though they were the ones who kicked us  
 1st time ever in the world that cut  
 any people living in a country  
 that's not their own but still value  
 being good citizens.

\* one of the original principles of Jews living  
 outside their own countries is to be good  
citizens and do good for your country.\*

source #2

- you have to pray for the peace of the king  
 who ever "it" is - וְשָׁלוֹם לְמֶלֶךְ אֲרָם - bc w/o  
 the gut there would be chaos
- be careful about politicians - they don't get close  
 to a person unless they're using you.  
 don't count on them too much -  
 know how to play the game

source #3

"פְּגִיעַ" - deals w making change like if you have a 15  
 and need singles, who do you go to? tax collector who  
 deals with cash. you're not allowed to make change  
 with the tax collecting <sup>origin</sup> box - why? because the  
 money is considered stolen that's in the box  
 how can you say its stolen? dont we know  
 that since the law said "לְעֵינֵי הַמֶּלֶךְ הַיְיָ" →  
 the law of the land is the law

w/ a limit or a set amt to collect  
he just takes whatever he wants  
or if hes a self proclaimed "tax  
collector" b/c in those two cases  
he's stealing BUT if hes a legitimate  
tax collector collecting a fixed amount  
then you can make change w them.

source #4. Rav Moshe Feinstein

\*missed a period\*

פיקודים ג'ו'ל

when we have a dispute where do we go?

פ' פ'ו - we evn still have them today

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source #1

"ע'ן ע'ן ע'ן"

["ע"] you're only allowed to go to a Jewish court  
even if the שו"ת law + their law is exactly  
the same you still can't go to their פיקוד - court.  
why? b/c your trusting the non Jewish courts over  
our own courts it's a disgrace to Jewish courts.

"when you make your enemy's your judges your showing  
them they control you + you elevate + respect them"

source #2

ⓐ anyone who goes to non Jewish court - he's a  
רש + its as if he rebelled against the  
שו"ת of פ'ן ע'ן

["ע"] the פ'ן פ'ו can put a Jew who went  
to the not Jewish court in רש

also the lawyer we can put in רש

ⓑ lets say I wanna take someone to court but he wont  
come to Jewish court so I go to court + say - he wont