

Jewish Ethics: Personal & Business Ethics

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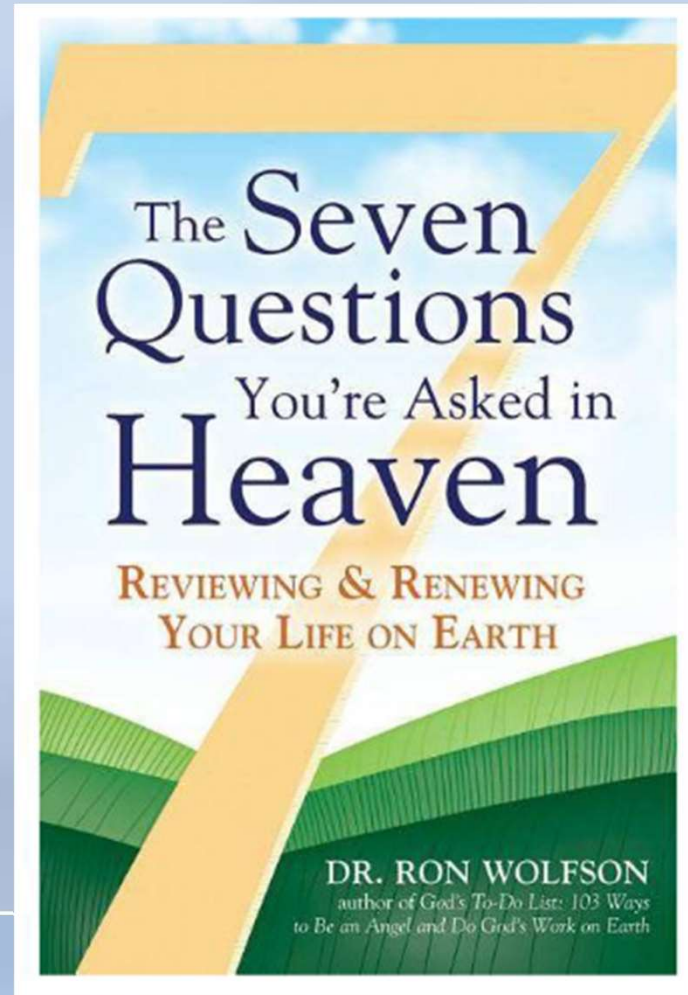
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Overview of Our Discussion

- The First Question You Will Be Asked in Heaven
- Some Stories
- Lot's of Quotes from Jewish Tradition
- A Focus on *Lashon Ha-Rah* – “Evil Speech”

**Jewish tradition
teaches that God
will ask us 7
questions when we
first arrive in
heaven.
What do you think
the first will be?**



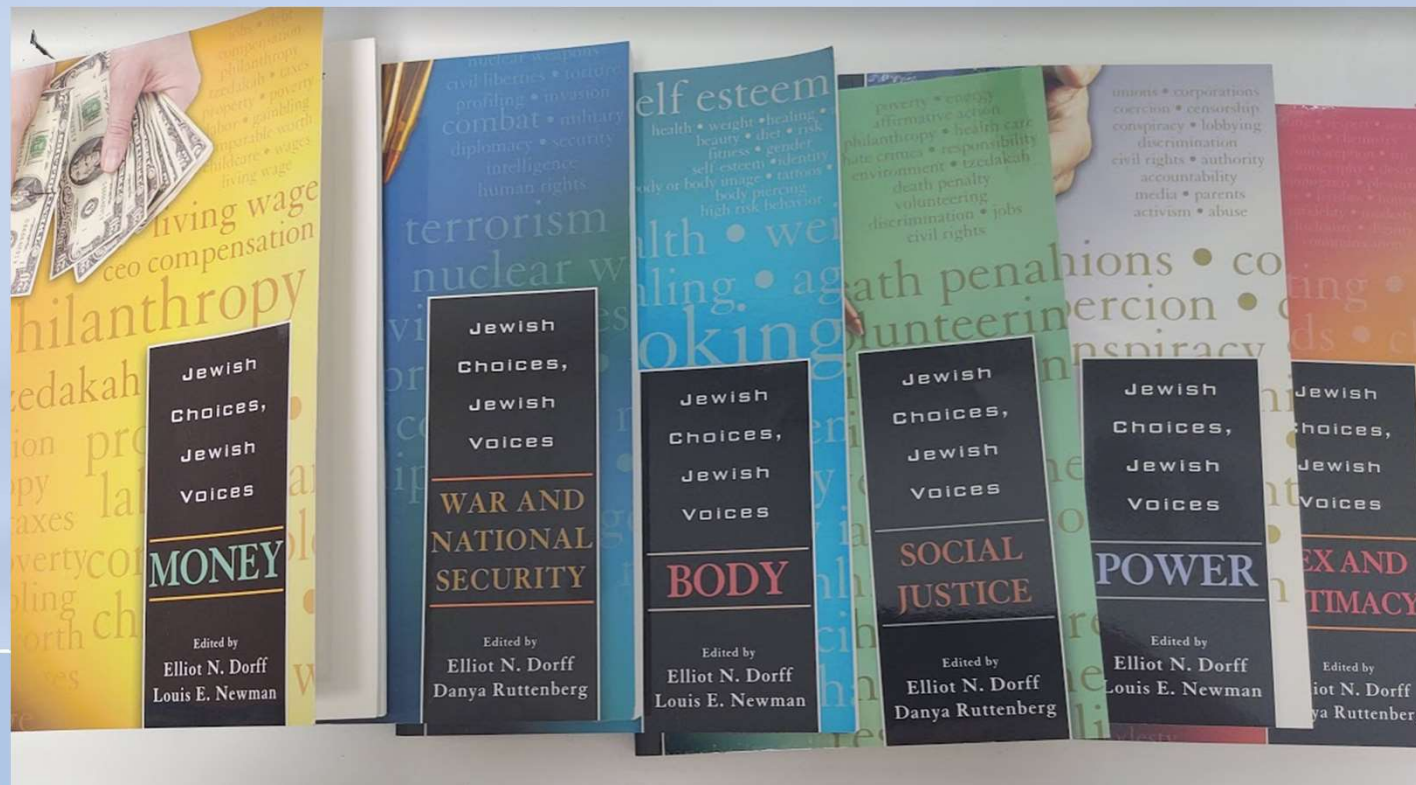
Rava said: When a person is led in for judgment [in the next world], God asks: "Did you transact your business honestly? Did you fix times for the study of the Torah? Did you fulfill your duty to establish a family?"

—*Babylonian Talmud Shabbat 31a*

Sorry, Bernie Madoff, the first question is about honesty in business.

Why do you think this is the case?

Judaism has a lot to say about personal and business ethics. Many of the quotes that follow are from Dorff and Newman's book on Money.

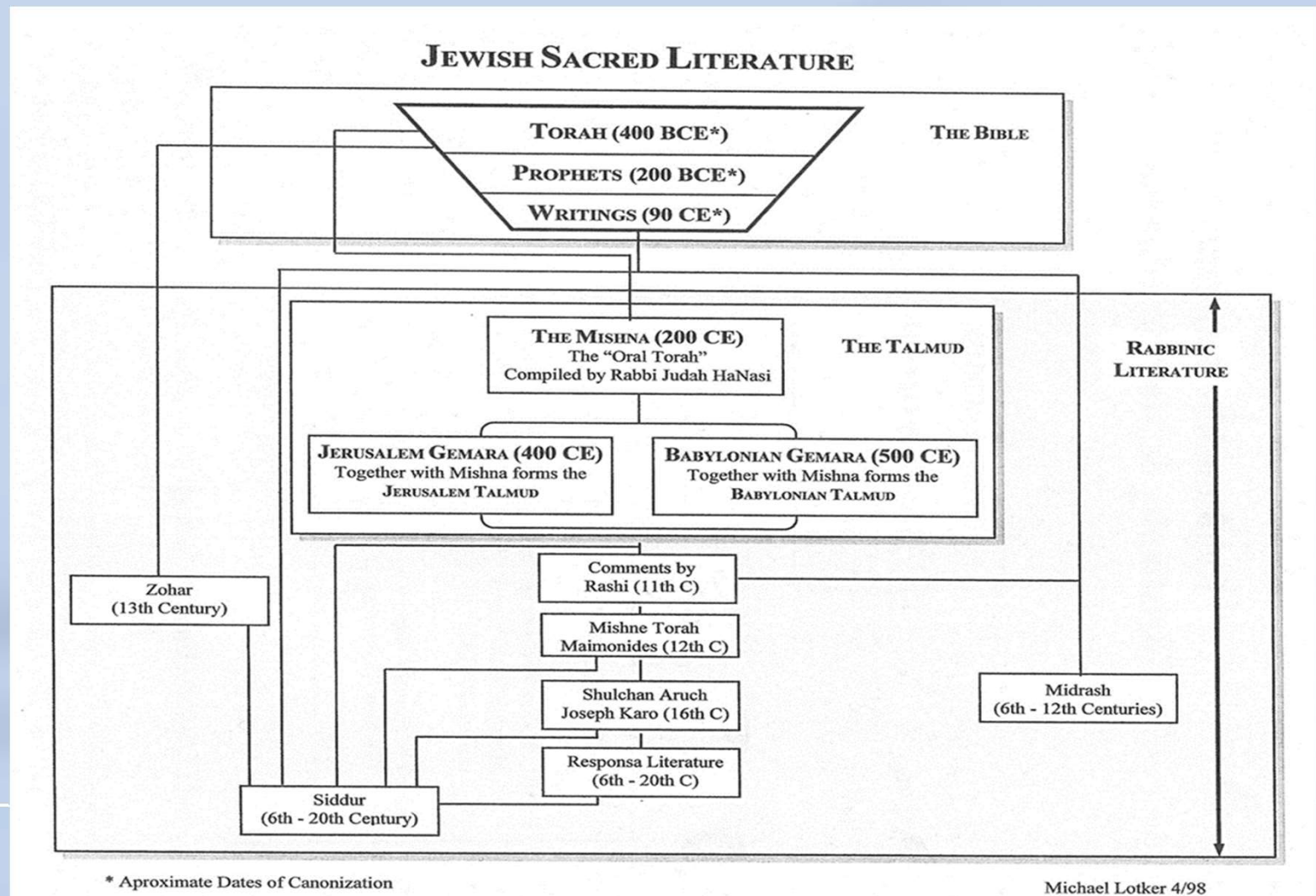


RABBI ISRAEL Salanter, the founder of the Mussar (morality) movement, was a *mashgiach*, a person who supervises kashrut (compliance with Jewish dietary restrictions). His job was to watch the workers preparing matzah. Once, when he was ill, his students asked what they should look for while they were taking his place. He said “You know those women who knead the dough?” “Yes,” they replied. “You know that the matzah may take no more than 18 minutes start to finish, and that this is very meticulous timing?” “Yes.” “The women work very hard for little money. They are poor. See to it that they are not underpaid. That is essential for the making of kosher matzah.”

At the heart of the Mussar movement is the concept that the ethical mitzvot are more important than the ritual. (Salanter lived from 1810-1883)

Source: Dorff & Newman

Judaism has many sacred texts that speak to business and personal ethics.



Biblical Texts on Ethics

Leviticus 19:18

You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.

Leviticus 25:14

When you sell property to your neighbor, or buy property from your neighbor, you shall not wrong one another.

Deuteronomy 25:13–16

You shall not have in your pouch alternative weights, larger and smaller. You shall not have in your house alternative measures, a larger and a smaller. You must have completely honest weights and completely honest measures, if you are to endure long on the soil that the Lord your God is giving you. For everyone who does those things, everyone who deals dishonestly, is abhorrent to the Lord your God.

Source: Dorff & Newman

Note that you are not even allowed to own false weights and measures!

Texts on Ethics

Micah 6:8

He has told you, O man, what is good,
And what does the Lord require of you?
Only to do justice
And to love goodness,
And to walk modestly with your God;
Then will your name achieve wisdom.

Isaiah 1:17

Learn to do good.
Devote yourselves to justice;
Aid the wronged.
Uphold the rights of the orphan;
Defend the cause of the widow.

Mishnah, Avot, Ethics of the Fathers 1:14

If I am not for myself, who will be for me? But if I am only for myself, what am I? If not now, when?

Mishnah, Avot, Ethics of the Fathers 4:1

Who is mighty? Those who conquer their evil impulse; as it is written: "One who is slow to anger is better than the mighty, and one who rules over his spirit [is better] than the one who conquers his city" (Proverbs 16:32).

Who is rich? Those who are content with their portion; as it is written: "When you eat the labor of your hands, happy will you be and all will be well with you" (Psalms 128:2).

Mishnah, Avot, Ethics of the Fathers 4:17

There are three crowns: The crown of Torah, the crown of Priesthood, and the crown of Royalty. The crown of a good name surpasses them all.

Maimonides, Mishneh Torah, Laws of Sales 10:1

It is forbidden to cheat people in trade, or to deceive them. This rule applies to both Jew and non-Jew. One who knows there is a deficiency in his products is obligated to notify the buyer.

Source: Dorff & Newman

Who is Rich? - A Story

A business executive, wanting a different sort of vacation, hired a fishing boat to take him out on the sea. They sailed, they fished, and the executive was more relaxed than he had been in years. One evening the business person said to the fisherman, "Why don't you franchise?"

"Why would I want to do that?" replied the fisherman.

"You could have dozens of boats giving fantastic fishing tours in many cities," answered the executive.

"So what?" responded the fisherman.

"You could make millions of dollars! Think of what you could do with all that money!" exclaimed the executive.

"I would sail out on the sea, put my feet up, open a bottle of wine, and watch the sunset," said the fisherman. With that, the fisherman put up his feet, poured a glass of wine, and watched the sun set.

The executive understood.

Source: Dorff & Newman

Texts on Ethics: Treatment of Worker & Customers

Babylonian Talmud, Nedarim 49b

Rabbi Yehudah used to go into the House of Study [the academy] carrying a pitcher on his shoulders. He would say, "Great is work, as it gives honor to the worker." Rabbi Shimon would carry a basket on his shoulders, and would say, "Great is work, as it gives honor to the worker."

Leviticus 19:13

Do not oppress your neighbor and do not rob him. Do not keep the wages of the worker with you until morning.

Deuteronomy 24:14–15

Do not oppress the hired laborer who is poor and needy, whether he is one of your people or one of the sojourners in your land within your gates. Give him his wages in the daytime, and do not let the sun set on them, for he is poor, and **his life depends on them**, lest he cry out to God about you, for this will be counted as a sin for you.

Babylonian Talmud, Bava Metzi'a 112a

"His life depends on them" (Deuteronomy 24:15). Why does he climb a ladder or hang from a tree or risk death? Is it not for his wages? Another interpretation—"His life depends on them" indicates that anyone who denies a hired laborer his wages, it is as though he takes his life from him.

Mishnah, Bava Metzi'a 7:1

One who hires workers and instructs them to begin work early and to stay late—in a place in which it is not the custom to begin work early and to stay late, the employer may not force them to do so. In a place in which it is the custom to feed the workers, he must do so. In a place in which it is the custom to distribute sweets, he must do so. Everything goes according to the custom of the land.

Mishnah, Bava Metzi'a 4:12

A shopkeeper must not give children parched corn or nuts, for he entices them to buy everything in his place [which amounts to unfair competition]. The Sages permit this. R. Judah forbids lowering prices for the same reason, but the Sages permit it.

Texts on Ethics: Treatment of Worker & Customers

Babylonian Talmud, Sukkah 29b

Rabbi Yohanan said in the name of Rabbi Simeon ben Yohai [on the matter of why a stolen *lulav* is not valid for use on Sukkot]:

It is [invalid] because [it is a case of] a commandment being performed through a sin.

Babylonian Talmud, Hullin 94a

We are taught on early rabbinic authority that a person should not sell anyone shoes made from the hide of an animal that died by itself and claim the animal was actually slaughtered, for two reasons: First, because the seller is deceiving the buyer. Second, there is an element of danger involved [for the animal may have died from a disease that could endanger the buyer of the shoes].

Maimonides, Mishneh Torah, Laws of Sales 10:1

It is forbidden to cheat people in trade, or to deceive them. This rule applies to both Jew and non-Jew.

A modern source

The more deeply immersed I became in the thinking of the prophets, the more powerfully it became clear to me what the lives of the prophets sought to convey: that morally speaking there is no limit to the concern one must feel for the suffering of human beings. It also became clear to me that in regard to cruelties committed in the name of a free society, some are guilty, while all are responsible.

Abraham Joshua Heschel, "The Reasons for My Involvement in the Peace Movement," in *Moral Grandeur and Spiritual Audacity: Essays*, edited by Susannah Heschel (New York: Farrar, Straus, Giroux, 1996), 225.

Source: Dorff & Newman

Texts on Ethics

Babylonian Talmud, Pesachim 22b

Whence do we learn that one does not hand a cup of wine to a Nazarite [who has taken a vow to abstain from alcohol] and the limb from a live animal to a gentile [who is bound by the Noahide law, which forbids eating such meat]? Scripture teaches, “You shall not place a stumbling-block before the blind” (Leviticus 19:14).

Maimonides, Mishneh Torah, Laws of Lending and Borrowing 2:7

It is forbidden for anyone to lend money [to another] without witnesses. Even lending to a Sage (*talmid hakham*) [without witnesses] is forbidden, unless one lends on security. And it is still better if the loan is recorded in a document.

Anyone who lends money without witnesses violates “You shall not place a stumbling-block before the blind” (Leviticus 19:14) and brings a curse upon himself.

Maimonides, Mishneh Torah, Laws of Lending and Borrowing 1:2–3

2. Anyone who presses a poor person [to pay back a loan], knowing that he [the poor person] has nothing with which to pay him back violates a negative commandment, for the Torah says, “Do not act toward him [a poor person] as a creditor” [Exodus 22:24]. . . .

3. It is forbidden for a person to appear before someone indebted to him when he [the creditor] knows that he [the debtor] has nothing. Even to pass by him [is forbidden] so as not to frighten him or embarrass him, even though he [the creditor] is not claiming his money back and all the more so if he is [trying to collect the loan]. And just as it is forbidden for this one [the creditor] to claim [the loan when he knows the debtor cannot pay him], so it is forbidden for that one [the debtor] to keep the money of his friend in his hand and say to him, “Go and come back [another day]” when he has the money [to pay him back], as the Bible says, “Do not say to your fellow, ‘Come back again; I’ll give it to you tomorrow’ when you have it with you” (Proverbs 3:28). It is similarly forbidden for the borrower to take a loan and spend it for unnecessary things and to waste it such that the creditor will never be able to collect it, even if the creditor is very rich; one who does this is an evil person, as it says, “The wicked person borrows and does not repay” (Psalms 37:21). The Sages commanded, “Let your friend’s money be as dear to you as your own” (Ethics of the Fathers 2:12 [2:17 in some editions]).

Texts on Ethics

Maimonides, Mishneh Torah, Laws of Stealing and Loss 1:9–12

9. Anyone who covets someone else's male or female slave or house or utensils or anything else that it is possible for him to buy from him and he talked at length about it among his friends and implored him until he bought it from him, even if he gave him much money, he has violated a negative commandment, as the Torah says, "Do not covet" (Exodus 20:14). We do not flog a person for violating this prohibition because it does not include an act. He does not violate this prohibition until he purchases the item that he craved, as it says, "you shall not covet the silver and gold on them [images of other gods] and keep it for yourselves" (Deuteronomy 7:25), [the latter phrase indicating] that it must be coveting that includes an action [to be culpable for lashes].

Maimonides, Mishneh Torah, Laws of Behavior 5:11

The way of a sensible person is to establish for himself an occupation by which to support himself, then buy a house, and afterwards get married . . .

Babylonian Talmud, Kiddushin 29a

Our Rabbis taught: A man is responsible to circumcise his son, to redeem him [from the Temple service if he is the first born, "*pidyon ha-ben*"], to teach him Torah, to marry him off to a woman, and to teach him a trade, and there are those who say he must also teach him to swim. Rabbi Judah says: "Anyone who fails to teach his son a trade teaches him to steal."

Babylonian Talmud, Berachot 17a

A favorite saying of the Rabbis of [the academy] at Yavneh was this: I am a creature of God, and my uneducated neighbor is also God's creature. My work is in the city, and his work is in the field. I rise early for my work, and he rises early for his. Just as he cannot excel in my work, so I cannot excel in his. Will you say that I do great things [in the way of Torah] and he does little? We have learned [B. *Menahot* 110a] that it matters not whether one does much or little as long as he directs his heart to Heaven.

Babylonian Talmud, Bava Metzi'a 112a

Whoever withholds a worker's wages, it is as if he takes his life from him.

Babylonian Talmud, Sukkah 29b

Rav said: The property of householders can be confiscated [by the government] for four things: (1) Because they withheld wages of a hired hand, (2) because they oppressed a hired hand, (3) because they took the yoke off of their necks and placed it on their fellow's neck, (4) and because they were arrogant. But arrogance outweighs the others. And about humble people it is written: "But the lowly [humble] shall inherit the land and delight in abundant well-being" (Psalms 37:11).

Texts on Ethics

Mishnah, Sanhedrin 4:5

For this reason Adam was created alone: to teach you that destroying a single life is to destroy a whole world, even as to save a whole life is to save a whole world. And for the sake of the peace of creation, that no one should say to another, "My ancestor was greater than yours." And so that heretics cannot say, "There are many powers in heaven." And to proclaim the greatness of the Holy Blessed One, for when a person makes many coins with one die, they all look alike, but the Holy One stamps every human being with the die of the first Adam, and none resembles the other. For this reason, each and every person must declare, "For my sake the world was created."

Mishnah, Avot, Ethics of the Fathers 2:17

Rabbi Yose taught:

The property of others should be as precious to you as your own. . . .
Let all of your deeds be for the sake of heaven.

Mishnah, Avot, Ethics of the Fathers 3:13

This was another favorite teaching of his (Rabbi Hanina ben Dosa):

When one pleases one's fellow creatures, God is pleased;

When one does not please one's fellow creatures, God is not pleased.

Pesikta Rabbati, Chapter 22, The Ten Commandments, "Lo Tissa"

One who accepts upon oneself a position of political authority for benefit is considered an adulterer . . .

Babylonian Talmud, Pesachim 87b

Rabbi Yohanan said: Woe to those who have great authority, for it buries those who possess it.

Babylonian Talmud, Sotah 14a

Rabbi Hama, son of Rabbi Hanina, said: "What is the meaning of the verse, 'You shall walk behind the Lord your God'? (Deuteronomy 13:5) . . . [It means that] a person should imitate the righteous ways of the Holy One, blessed be God. Just as the Lord clothed the naked . . . so too you must supply clothes to the naked [poor]. Just as the Holy Blessed One visited the sick . . . so too you should visit the sick. Just as the Holy Blessed One buried the dead . . . so too you must bury the dead. Just as the Holy Blessed One comforted mourners . . . so too you should comfort mourners."

Source: Dorff & Newman

Texts on Ethics

Shulchan Arukh, Orach Chayyim 153:6

They may sell a synagogue or other holy articles—even a Torah scroll, in order to support students or help marry off an orphan with the money.

Shulchan Arukh, Yoreh De'ah 249:16

There are those who say that the commandment to [build and support] a synagogue takes precedence over the commandment to give charity to the poor, but the commandment to give money to the youth to learn Torah or to the sick among the poor takes precedence over the commandment to build and support a synagogue.

Babylonian Talmud, Ta'anit 23a

One day he [Honi] was journeying on the road and he saw a man planting a carob tree; he asked him, "How long does it take [for this tree] to bear fruit?" The man replied: "Seventy years." He then asked him: "Are you certain that you will live another seventy years?" The man replied: "I found [matured] carob trees in the world; as my ancestors planted these for me, so I too plant these for my children."

Source: Dorff & Newman

In a Jewish Court, the Judge Represents Both the Law and God

There was a rabbi, Rabba Bar Chanah who once hired workmen to transport barrels of wine for him. They were negligent and as a result, the barrels of wine broke, and this man incurred a severe financial loss. He took the workers to court, suing them for the value of the wine that was destroyed and the workers' only defense was, "You know, we can't afford it. We don't have the money. What are you going to do about it?" So the courts found in favor of the workers. So, Rabba Bar Chanah questioned the court and said, "Is this the law? Is it not the law that I am entitled to recover for their negligence?" And the court told him, "For you, this is the law. You are a righteous person and because you are a righteous person, you have to take into account the equities of the situation, the unfairness, the fact that these are people who need the money, etc., and, therefore, you are compelled by virtue of your righteous status to go beyond pressing your exact legal rights." Well then, and perhaps this is an ancient example of chutzpah, they turned around and sued him for their wages. They said, "Well, wait a second, you didn't pay us our wages for that day." So, he was dumbfounded. He said, "Okay, it's one thing to say I can't recover from you but are you going to recover from me when you broke my wine because of your negligence?" Astoundingly, the court said, "Yes! That's a good idea. You have to pay." And, once again, he asked, "Is this the law?" And they told him, "For you, that's the law. These are people who need the money and therefore, you must go beyond the law."

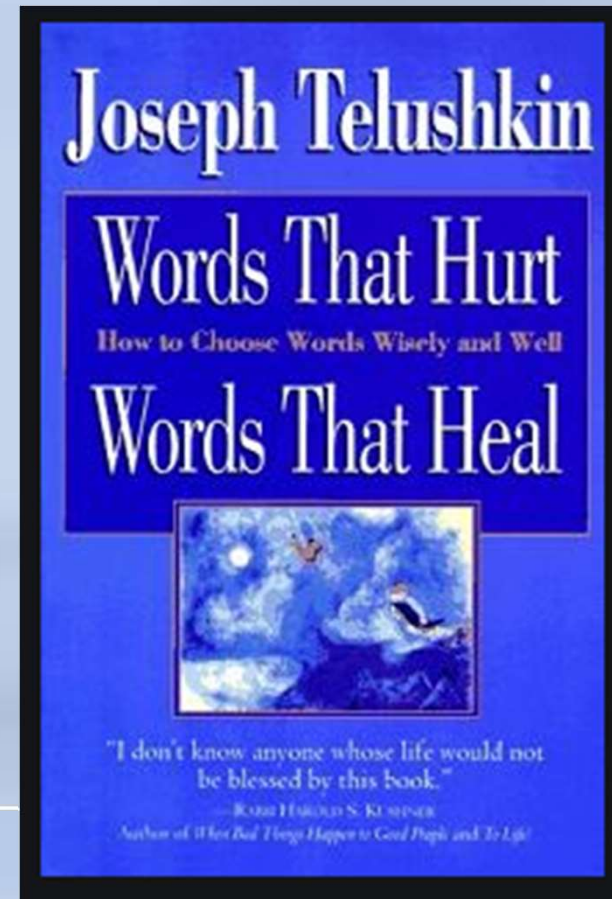
Jewish Business Ethics: Introductory Perspective

by Rabbi Yitzhok Breitowitz

jewishvirtuallibrary.org/introductory-perspective-into-jewish-business-ethics

Lashon Ha-Rah – “Evil Speech”

**Much of this material is
drawn from this wonderful
book.**



***Lashon Ha-Rah* – “Evil Speech”**

**Who is the person who is eager for life,
who desires years of good fortune?
Guard your tongue from speaking evil,
and your lips from deceitful speech.**

- Psalms 34:13-14

**You shall not go about a talebearer
among your people.**

- Leviticus 19:16

**Three types of speech that we should
decrease or eliminate:**

- **Information and comments that are nondefamatory and true**
- **Negative, though true stories (*Lashon Ha-Rah*)**
- **Lies and rumor (*Motzi shem ra*) – negative and false**

Information and comments that are nondefamatory and true

- **“I was a Sue’s party last night. I love what she’s done with her house!”**
- **“Janet is a wonderful person. There’s just one thing that I can’t stand about her.”**
- **The story of Job. God’s bragging to Satan about how wonderful Job is begins Job’s problems.**
- **The story of Oliver Sipple, an ex-Marine who saved the life of Gerald Ford in 1975.**

Negative Truths (*Lashon Ha-Rah*)

- Lashon Ha-Rah is literally “bad language” or “bad tongue”
- Jewish law forbids spreading negative truths unless the person needs the information.
 - Prospective employee, romantic partner, physician
 - But say only the minimum necessary.
- Pretty much anything that feels delicious and exciting to tell. That you are telling mostly to promote yourself in the eyes of others.
- “The dust of lashon ha-rah” “Don’t ask me what I think of her!”
- It’s OK to be less than completely truthful
 - God in story of telling Sarah that she will bear a child. Sarah laughs and says, “Am I to have enjoyment with my husband so old?” Then God asks Abraham “Why did Sarah laugh saying, ‘Shall I in truth bear a child, old as I am?’”
 - The Talmud concludes “Great is peace, seeing that for its sake even God modified the truth.”

Negative Truths (*Lashon Ha-Rah*)

- With *Lashon Ha-Rah*, 3 people are injured: the teller, the person told about and the listener. Yes, it's a violation of the commandment just to listen to *Lashon Ha-Rah*. It's worse, much worse, if you ask for the salacious details.
 - How serious is this: An ancient Jewish teaching states: "it would be better for a person not to have been born than to experience these 7 things: the death of his children in his lifetime; economic dependence on others; an unnatural death; forgetting his learning; suffering; slavery; and PUBLICALLY SHAMING HIS FELLOW MAN."
 - "Whoever shames his neighbor in public, it's as if he shed his blood." BT *Ketubot* 16b-17a
 - Even the dead going to *Gehinom* are shielded from shame. In one midrash, the souls of the dead in *Gehinom* assume different forms and are hidden with smoke and brimstone so that one should not see the punishment of the other and none should be put to shame before another except those who have publicly shamed others.
 - Special punishments for slanderers. Hanged by their tongues.

Lies and Rumors

- **“If something is as clear as the fact that your sister is forbidden to you as a sexual mate, (only) then say it.” BT *Shabbat* 145b**
- **Slander: Biblical example – Haman lies about Jews refusing to obey laws of the land.**
- **Betrand Russell: “Nobody ever gossips about other people’s secret virtues.**
- **Ask yourself three questions:**
 - **Is it true?**
 - **Is it necessary?**
 - **Is it fair?**

Lashon HaRah – Stories

Tongue compared to an arrow in an old Jewish teaching. “Why not another weapon, a sword, for example? Because if a man unsheathes his sword to kill his friend, and his friend pleads with him and begs for mercy, the man may be mollified and return the sword to its scabbard. But an arrow, once it is shot, cannot be returned, no matter how much one wants to.”

In a small Eastern European town, a man went through the community slandering the rabbi. One day, feeling suddenly remorseful, he begged the rabbi for forgiveness and offered to undergo any penance to make amends. The rabbi told him to take a feather pillow from his home, cut it open, scatter the feathers to the wind, then return to see him. The man did as he was told, then came to the rabbi and asked, “Am I now forgiven?”

“Almost,” came the response. “You just have to do one more thing. Go and gather all the feathers.”

“But that’s impossible,” the man protested. “The wind has already scattered them.”

“Precisely,” the rabbi answered. “And although you truly wish to correct the evil you have done, it is as impossible to repair the damage done by your words as it is to recover the feathers.”

Source: Telushkin

Lashon Ha-Rah – Stories

“Rabbi Israel of Vishnitz was in the habit of strolling with his *gabbai* [assistant] for a half hour every evening. On one such occasion, they stopped in front of the house of a certain wealthy bank manager. The man was known to be a *maskil*, a follower of the ‘Enlightenment’ movement, i.e., anything but a follower of the rebbe [the Hasidic term for a rabbinic leader]. Rabbi Israel knocked on the door and, when a servant opened it, entered the house. The puzzled *gabbai*, without asking a word, followed the rebbe inside.

“The bank manager received his distinguished guest respectfully and politely. The rebbe took the seat that was

offered him, and sat for quite some time without saying a word. Knowing that protocol would deem it impertinent to ask the rebbe directly the reason for his visit, the host whispered his question to the rebbe’s assistant, but the *gabbai* simply shrugged his shoulders. After a good while, the rebbe rose to leave, and bid his host farewell. The bank manager accompanied him to the door and, his understandable curiosity getting the better of him, asked: ‘Could you please explain to me, rebbe, why you honored me with a visit?’

“‘I went to your house in order to fulfill a *mitzvah* [religious commandment],’ the rebbe replied, ‘and thank God I was able to fulfill it.’

“‘And which *mitzvah* was that?’ asked the confused bank manager.

“‘Our Sages teach that “Just as one is commanded to say that which will be listened to, so is one commanded not to say that which will not be listened to.” Now if I remain in my house and you remain in yours, what kind of *mitzvah* is it that I refrain from telling you “that which will not be listened to”? In order to fulfill the *mitzvah* properly, one obviously has to go to the house of the person who will not listen, and *there* refrain from speaking to him. And that is exactly what I did.’

“‘Perhaps, rebbe,’ said the bank manager, ‘you would be so good as to tell me what this thing is. Who knows, perhaps I *will* listen?’

“‘I am afraid you won’t,’ said the rebbe.

“The longer the rebbe refused, the greater grew the curiosity of the other to know the secret: he continued to press the rebbe to reveal ‘that which would not be listened to.’

Source: Telushkin

***Lashon Ha-Rah* – Stories**

“ ‘Very well,’ said the rebbe finally. ‘A certain penniless widow owes your bank quite a sum for the mortgage of her house. Within a few days, your bank is going to dispose of her house by public sale, and she will be out on the street. I had wanted to ask you to overlook her debt, but didn’t, because of the *mitzvah* of “not saying . . .”

“ ‘But what do you expect me to do?’ asked the bank manager in amazement. ‘Surely you realize that the debt is not owed to me personally, but to the bank, and I am only its manager, and not its owner, and the debt runs into several hundreds, and if . . .’

“ ‘It’s exactly as I said all along,’ the rebbe interrupted, ‘that you would not want to hear.’

“With that he ended the conversation and walked away.

“The bank manager went into his house, but the rebbe’s words found their way into his heart and gave him no rest until he paid the widow’s debt out of his own pocket.”¹²

Knowing how to offer criticism and effect change even when one is not directly criticizing—*that* is a trait we should all strive to acquire.

Source: Telushkin

Some Bottom Lines

In the words of the Hasidic rebbe Nachman of Bratslav: If you are not going to be any better tomorrow than you were today, then what need have you for tomorrow?"

Rabbi Milton Steinberg: "When I was young, I admired clever people. Now that I'm older, I admire kind people."

Rabbi Jack Reimer's Four Phrases to Live By

- "Thank you"
- "I love you"
- "How are you?"
- "What do you need?"

Rabbi Harold Kushner "Only God can give us credit for the angry [or other cruel] words that we did not speak."

And.....

Modeling for Our Own Children

There is an additional factor that we ought to take into account as we decide between the various alternatives. A man once came to the Kotzker rebbe and asked for his blessing that the man's children would grow up to be faithful Jews.

The rabbi asked him, "Is this really what you want?"

"Yes," said the man.

"Then," said the Kotzker rebbe, "You, yourself, should be a faithful Jew. You should occupy yourself with Torah and take care to live as a Jew lives. If you do, your children will grow up to copy your ways. But if you do not, and you desire it only for your children, your children will copy your ways. They themselves will not be faithful Jews, but they will want their own children to be."

Then the Kotzker added:

This is mentioned explicitly in the Torah. Deuteronomy (4:9) says: "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." That is, if you forget the words of the Torah and do not watch yourself scrupulously, if you do not occupy yourself with Torah but only mention it in passing to your children, then they will do as you do, and only mention the Torah to their children.

Our ultimate measure is the fact that the way we act teaches our children. We should act beyond the minimum measure because we hope for our children to grow up to be decent human beings, and they will do what we model for them.

Source: Telushkin

Upcoming Classes

Sephardic Jewry - 7/8/20: About 95% of American Jews trace their ancestry to Ashkenazi Jewry (Jews of Eastern European origins) but about 50% of Israelis are Sephardic (Jews of Spanish and Islamic lands). Come learn about the distinctive customs and practices of the Sephardic world.

The Joys of Hebrew – 7/8/20: Anyone who speaks more than one language knows that translation is never exact. This is your chance to get a glimpse into the original language of the Hebrew Bible as we discuss some of the wonderful insights that studying sacred scripture in Hebrew uncovers. The discussion will range from the grammatical to the mystical and address many of the unique characteristics of Biblical Hebrew. The various historical translations of the Hebrew Bible, into Aramaic, Greek, Latin and English will also be discussed.

Source: Telushkin