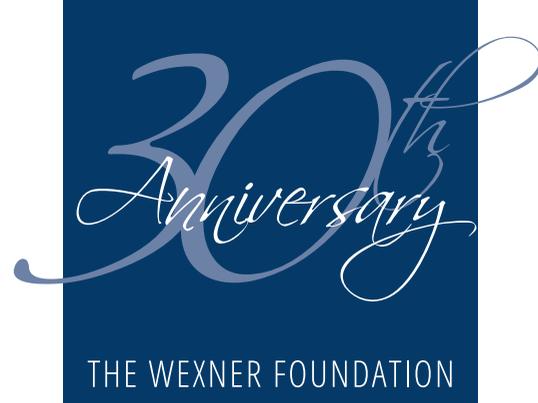


# THE RIGHTEOUS JEWISH MIND

## RABBI SHOSHANA BOYD GELFAND



### BASED ON THE MORAL FOUNDATIONS THEORY OF JONATHAN HAIDT

#### 1) CARE / HARM - CARE FOR OTHERS, PROTECTING OTHERS FROM HARM

“Given the number of people who pool their resources to bet on each child, evolution favored women and (to a lesser extent) men who had an automatic reaction to signs of need or suffering, such as crying, from children in their midst (who, in ancient times, were likely to be kin). The suffering of your own children is the original trigger of one of the key modules of the Care foundation. . . . It makes no evolutionary sense for you to care about what happens to my son Max, or a hungry child in a faraway country, or a baby seal. But Darwin doesn’t have to explain why you shed any particular tear. He just has to explain why you have tear ducts in the first place, and why those ducts can sometimes be activated by suffering that is not your own. Darwin must explain the original triggers of each module. The current triggers can change rapidly. We care about violence toward many more classes of victims today than our grandparents did in their time.” - Haidt, *The Righteous Mind*, p. 155, 156

#### LEVITICUS 19:14

14 You shall not curse the deaf, nor put a stumbling-block before the blind, but you shall fear your God: I am YHWH.

יד לא-תקלל חרש--וּלְפָנַי עֹרָה, לֹא תִתֵּן מְכֻסֵּל; וְרֵאָתָה מִמְּלֻקֵּיךָ, אֲנִי ה'

#### EXODUS 23:9

9 You shall not oppress a stranger; since you yourselves know the feelings of a stranger, for you were strangers in the land of Egypt

ט וְגַר, לֹא תִלְחָץ; וְאַתֶּם, יְדַעְתֶּם אֶת-נֶפֶשׁ הַגֵּר--כִּי-גֵרִים הֵייתֶם, בְּאֶרֶץ מִצְרַיִם

#### 2) FAIRNESS / CHEATING - ENSURING JUSTICE, TREATING OTHERS IN PROPORTION TO ACTIONS

“Human life is a series of opportunities for mutually beneficial cooperation. If we play our cards right, we can work with others to enlarge the pie that we ultimately share. Hunters work together to bring down large prey that nobody could catch alone. Neighbors watch each other’s houses and loan each other tools. Coworkers cover each other’s shifts.

For millions of years, our ancestors faced the adaptive challenge of reaping these benefits without getting suckered. Those whose moral emotions compelled them to play “tit for tat” reaped more of these benefits than those who played any other strategy, such as “help anyone who needs it” (which invites exploitation), or “take but don’t give” (which can work just once with each person; pretty soon nobody’s willing to share pie with you). The original triggers of the Fairness modules are acts of cooperation or selfishness that people show toward us. We feel pleasure, liking, and friendship when people show signs that they can be trusted to reciprocate. We feel anger, contempt, and even sometimes disgust when people try to cheat us or take advantage of us.” - Haidt, p. 159

#### EXODUS 21:24

24 An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,

כד עֵינַי תַּחַת עֵינַי, שֵׁן תַּחַת שֵׁן, יָד תַּחַת יָד, כָּגֹל תַּחַת כָּגֹל

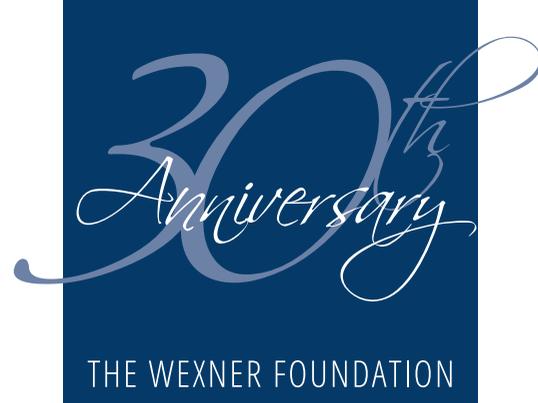
#### LEVITICUS 19:16

16 You shall not go up and down as a talebearer among your people; neither shall you stand idly by the blood of your neighbour: I am YHWH.

טז לֹא-תֵלֵךְ כְּכִיל בְּעַמֶּיךָ, לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ: אֲנִי, ה'

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### 3) LOYALTY / BETRAYAL - SOLIDARITY WITH AND OBLIGATION TO YOUR GROUP/FAMILY/NATION

“For millions of years, our ancestors faced the adaptive challenge of forming and maintaining coalitions that could fend off challenges and attacks from rival groups. We are the descendants of successful tribalists, not their more individualistic cousins. . . . The Loyalty/betrayal foundation is just a part of our innate preparation for meeting the adaptive challenge of forming cohesive coalitions. The original trigger for the Loyalty foundation is anything that tells you who is a team player and who is a traitor, particularly when your team is fighting with other teams.” - Haidt, p. 163

“The love of loyal teammates is matched by a corresponding hatred of traitors, who are usually considered to be far worse than enemies. . . . In The Inferno , Dante reserves the innermost circle of hell - and the most excruciating suffering - for the crime of treachery. Far worse than lust, gluttony, violence, or even heresy is the betrayal of one’s family, team, or nation.” - Haidt, p. 164

#### EXODUS 1:8-10

8 Now there arose a new king over Egypt, who knew not Joseph. 9 And he said to his people: ‘Behold, the people of the children of Israel are too many and too mighty for us; 10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalls us any war, they also join themselves to our enemies, and fight against us, and get them up out of the land.’

ח וַיָּקָם מֶלֶךְ-חָדָשׁ, עַל-מִצְרַיִם, אֲשֶׁר לֹא-יָדַע, אֶת-יוֹסֵף.  
ט וַיֹּאמֶר, אֶל-עַמּוֹ: הִנֵּה, עַם בְּנֵי יִשְׂרָאֵל--רַב וְעָצוּם,  
מְמַנּוּ. י הֲבֵיָה נִתְחַכְמָה, לוֹ: פְּו-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה  
מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שְׂנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מֶן-  
הָאָרֶץ

#### DEUTERONOMY 23:19-20

20 You shall not lend with interest to your brother: interest on money, interest on food, interest on anything upon which one may claim interest. 21 You may lend to a foreigner with interest; but to your brother you shall not lend upon interest...

כ לֹא-תִשִׁיף לְאָחִיךָ, נֶשֶׁךְ בָּסֵף נֶשֶׁךְ אֶכְלָ: נֶשֶׁךְ, כָּל-דָּבָר  
אֲשֶׁר יִשֶׁךְ. כא לְנֹכְרֵי תִשִׁיף, וּלְאָחִיךָ לֹא תִשִׁיף

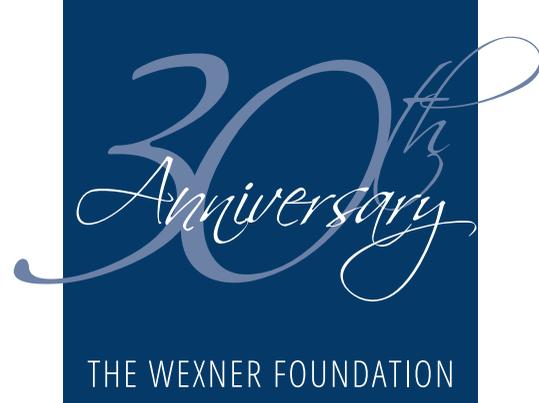
#### BABYLONIAN TALMUD, BABA METZIA 71A

Rav Yosef taught: “If you lend money to any of my people that are poor with you” [this teaches, if the choice lies between] a Jew and a non-Jew, a Jew has precedence; the poor or the rich, the poor has precedence; your poor and the poor of your town, your poor have precedence; the poor of your city and the poor of another town, the poor of your town have precedence.

דַּתְנֵי רַב יוֹסֵף (שְׁמוֹת כ"ב) אִם כֶּסֶף תְּלוּהוּ אֶת עַמֵּי אֶת  
הַעֲנִי עִמָּךְ, עַמֵּי וּנְכָרֵי - עַמֵּי קוֹדֵם, עַנִּי וְעֹשֵׁיר - עַנִּי קוֹדֵם,  
עַנִּיךְ וְעַנֵּי עִירךְ - עַנִּיךְ קוֹדֵם, עַנִּי עִירךְ וְעַנֵּי עִיר  
אַחֶרֶת - עַנֵּי עִירךְ קוֹדֵם

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### 4) AUTHORITY / SUBVERSION - LEVEL OF RESPECT TO TRADITION AND LEGITIMATE AUTHORITY

"The Authority foundation . . . helps individuals meet the adaptive challenge of forging beneficial relationships within hierarchies. We are the descendants of the individuals who were best able to play the game - to rise in status while cultivating the protection of superiors and the allegiance of subordinates. . . . If authority is in part about protecting order and fending off chaos, then everyone has a stake in supporting the existing order and in holding people accountable for fulfilling the obligations of their station. The current triggers of the Authority/subversion foundation, therefore, include anything that is construed as an act of obedience, disobedience, respect, disrespect, submission, or rebellion, with regard to authorities perceived to be legitimate." - p. 168

#### EXODUS 20:11

11 Honour your father and your mother, that your days may be long upon the land which YHWH your God is giving you.

יֵא כְּבֹד אֶת-אָבִיךָ, וְאֶת-אִמְךָ--לְמַעַן, יֵאָרְכּוּן יָמֶיךָ, עַל הָאָדָמָה, אֲשֶׁר-ה' אֱלֹקֶיךָ נָתַן לָךְ

#### LEVITICUS 19:32

32 You shall rise up before the aged, and honour the face of the old, and you shall fear your God: I am YHWH.

לֵב מִפְּנֵי שֵׂיבָה תִּקּוּם, וְהִדַּרְתָּ פָנֵי זָקֵן; וְיִרְאתָ מֵאֱלֹקֶיךָ, אֲנִי ה'

#### PIRKEI AVOT 1:1

Moses received the Law from Sinai and handed it to Joshua; and Joshua to the Elders; and the Elders to the Prophets, and the Prophets handed it to the Men of the Great Assembly.

מִשֶּׁה קִיבַל תּוֹרָה מִסִּינַי וּמִסֵּרָה לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ לְזִקְנִים וְזִקְנִים לְנִבְיָאִים וְנִבְיָאִים מִסֵּרָה לְאַנְשֵׁי כְנֶסֶת הַגְּדוּלָּה

#### PIRKEI AVOT 6:6

One who says something in the name of its speaker brings redemption to the world, as is stated (Esther 2:22), "And Esther told the king in the name of Mordechai."

כָּל הַאֹמֵר דְּבַר בְּשֵׁם אוֹמְרוֹ מְבִיא גְאוּלָּה לְעוֹלָם שְׁנֵאמַר וְתֹאמַר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מֵרְדֵּכַי

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### 5) SANCTITY / DEGRADATION - SEEKING PURITY, AVOIDING DISGUSTING THINGS/FOOD/ACTIONS

"The emotion of disgust evolved initially to optimize responses to the omnivore's dilemma. Individuals who had a properly calibrated sense of disgust were able to consume more calories than their overly disgust-able cousins while consuming fewer dangerous microbes than their insufficiently disgust-able cousins." - Haidt, p. 172

". . . The Sanctity foundation makes it easy for us to regard some things as "untouchable," both in a bad way (because something is so dirty or polluted we want to stay away) and in a good way (because something is so hallowed, so sacred, that we want to protect it from desecration). If we had no sense of disgust, I believe we would also have no sense of the sacred. . . . Why do people so readily treat objects (flags, crosses), places (Mecca, a battlefield related to the birth of your nation), people (saints, heroes), and principles (liberty, fraternity, equality) as though they were of infinite value? Whatever its origins, the psychology of sacredness helps bind individuals into moral communities. When someone in a moral community desecrates one of the sacred pillars supporting the community, the reaction is sure to be swift, emotional, collective and punitive." - Haidt, p. 173, 174

#### LEVITICUS 19:2

2 Speak to all the congregation of the children of Israel, and say to them: Be holy; for holy am I, YHWH your God.

ב דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי ה' אֱלֹקֵיכֶם

#### NUMBERS 19:13

13 Whoever touches the dead, even the body of anyone that is dead, and does not purify himself--he has made the tabernacle of YHWH impure -- that soul shall be cut off from Israel; because the water of niddah was not sprinkled upon him, he shall be impure; his impurity is still upon him.

יג כָּל-הַנִּגַּע בְּמַת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר-יָמוּת וְלֹא יִתְחַטָּא, אֶת-מִשְׁכַּן ה' טָמֵא--וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא, מִיִּשְׂרָאֵל: כִּי מִי נִדָּה לֹא-זָרַק עָלָיו, טָמֵא יִהְיֶה--עוֹד, טָמְאָתוֹ בּוֹ

#### EXODUS 25:8

8 And let them make Me a sanctuary (mikdash), that I may dwell among them.

ח וַעֲשׂוּ לִי, מִקְדָּשׁ; וְשָׁכַנְתִּי, בְּתוֹכְכֶם

#### LITURGY

"Blessed are You, Lord our God, Ruler of the universe, who has sanctified us with His commandments . . ."

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו