

Stand UP Values Matrix

Adam Yachid – אדם יחיד – **a single human being** – The rabbinic concept that one human being was created originally so that no one can say, ‘my father was greater than your father.’ In other words, every human being is unique and inherently precious (*Mishna Sanhedrin 4:5*).

Ahavat Ger – אהבת גר – **love of “the stranger in your midst”** – A series of laws insisting on compassionate behaviour towards strangers, empathy with foreigners, and their inclusion in every aspect of society (*Exodus 22:20; 23:9; Deuteronomy 16:14; Tractate on Strangers, Minor Tractates of Talmud*).

Ahavat Ha-Beriot – אהבת הבריות – **love of all of God’s creations** – A principle that encourages appreciation for the world and all of its inhabitants (*Leviticus 19:18; Avot of Rabbi Nathan 16*).

Anei Ircha Kodmin = עניי עירך קדמין = **“the local poor are the priority”** / The concept that your primary *tzedakah* responsibility is to those closest to you (your family, then the poor of your city, then the poor of other cities). (*Bava Metzia 71a*)

Arevut – ערבות – **the concept that Jews have a special obligation to other Jews** – A series of ideas and laws encouraging commitments of mutual aid and devotion among Jews (*Sanhedrin 27b; Shevuot 39a*).

Bakesh Shalom V’Rodfehu – בקש שלום ורודפהו – **seek peace and pursue it** – The obligation to actively reduce conflicts. A series of laws and ethical teachings advocating peace, conflict resolution methodologies, and prohibiting violence against the innocent (*Psalms 34:15; Chapter on Peace, Minor Tractates of the Talmud*).

Chesed, Rachamim – חסד, רחמים – **compassion, especially for those who are disadvantaged or vulnerable** (*Zechariah 7:9; Hosea 2:21; Sabbath 151b; Bezah 32b; Sotah 14a*).

Dan L’Kaf Zechut – דן לפי זכות – **the presumption of innocence** – We should never initially believe someone has acted wrongly, even if it may be difficult to find merit in their actions (*M. Avot 1:6*).

Darchei Shalom – דרכי שלום – **ways of peace** – Talmudic rulings intent on preserving societal peace and maintaining positive inter-ethnic relations; includes directives to feed the poor of the gentiles and care for their vital needs (*M. Shevi’it 4:3; Gittin 61a*).

Derech Eretz – דרך ארץ – **proper behaviour** – We must behave in a respectful, socially acceptable manner when interacting with others, including family members (*Shabbat 114a; Yoma 4b; T.B. Hullin 84a*).

Hakarat HaTov – הַפְּרַת הַטוֹב – **[recognition of good]; gratitude** – Much of Judaism is based upon the principle of gratitude and thanksgiving (*Comments of Rashi on Exodus 7:19 and 10:12*).

Hakaim Takim Imo – הַקַּיִם תִּקְיָם עִמּוֹ – **you shall surely lift up with him** – A law designed to encourage aid to one in distress, even one’s enemy (*Exodus 23:4; T.B. Baba Metzia 32a*).

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Halbanat Panim – הלְבַנַת פָּנִים – **avoidance of humiliating someone in public** – The loss of personal dignity at the hands of others is considered one of the gravest wrongs in Judaism, akin to murder (*T.B. Moed Katan 9b; T.B. Baba Mezia 58bff.; Tractate Kallah, Minor Tractates of the Talmud*).

Hochai'ach Tochee'ach – הוֹכֵחַ תּוֹכֵחַ – **you shall rebuke** – The obligation to be a social critic when you see that society or individuals are making terrible mistakes. Such criticism is viewed as an expression of care for others (*Leviticus 19:17; Genesis Rabbah 54*).

K'vod Nashim – כְּבוֹד נָשִׁים – **the honor of women** – A rabbinic value and law designed to encourage the dignity and honor of women (*T.B. Baba Metzia 59a; T.B. Yevamot 62b*).

Kupah – (תְּמַחֲוִי, פְּלֵאטָען) – **community fund for the needy** – It is the obligation of every Jewish community to establish a communal agency to collect resources and distribute them to the needy (*M. Avot 2:7*).

Lashon Harah, Rechilut – לְשׁוֹן הָרַע, רְכִילוּת – **tale bearing** – *Rechilut* prohibits statements which are not true, whereas *lashon harah* expands this prohibition to include even factually truthful speech if it might possibly malign an individual or ruin a reputation. The gravity of the offence results from the fact that it is nearly impossible to retract these types of statements (*T.B. Erchin 15b; Maimonides, Mishneh Torah, Laws of De'ot, chapter 7*).

Lifnei Iver Lo Titen Michshol – לִפְנֵי עֵוֶר לֹא תִתֵּן מְכֻשׁוֹל – **do not place a stumbling block before a blind man** – Applied to the sin of keeping someone in ignorance from information that will protect him/her, or to the sin of making it easier for someone else to commit crimes (*Leviticus 19:14; Maimonides, Book of Commandments, neg. 299*).

Lo Ta'amod Al Dam Rei'echa – לֹא תֵעָמֹד עַל דַּם רֵעֲךָ – **do not stand by the blood of your neighbor** – The prohibition against passivity in the face of violence to others (*Leviticus 19:16; T.B. Sanhedrin 73a*).

Mishpat, Din – מִשְׁפָּט, דִּין – **justice, law** – A foundational set of rabbinic assumptions about the need for good government and a just legal system (*Zechariah 8:26; M. Avot 1:18; 3:2; Deuteronomy Rabbah 5; Sanhedrin 7a, 8a*).

Pidyon Sh'vuyim – פְּדִיוֹן שְׂבוּיִים – **the redemption of captives** – The obligation to do everything in one's power to help release people who are trapped and suffering in some way (*Isaiah 58:6; 61:1; Baba Bathra 8a; Talmud Yerushalmi Gittin 4:4; Maimonides, Mishneh Torah, Laws of Gifts to the Poor 8:10*).

Pikuach Nefesh – פְּקוּחַ נַפְשׁ – **the saving of life** – The highest Jewish obligation that overrides almost every other law (*Yoma 85b; Sanhedrin 4:5; Baba Mezia 62b*).

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Rodef – רודף – **pursuer** – The obligation to actively intervene to prevent the murder or injury of innocent victims, even to the point of killing the aggressor (*Leviticus 19:16; T.B. Sanhedrin 73a*).

Shalom Bayit – שלום בית – **for the sake of peace in the house** – The need to ensure that there are peaceful relations in one's home and family. This can also be extended to one's synagogue, workplace, or community (*Sanhedrin 76b; Yevamot 62b*).

Tza'ar Ba'alei Chayyim – צער בעלי-חיים – **the pain of living creatures** – A set of laws prohibiting cruelty to animals and obligating acts of compassion and proper treatment of animals used to perform labor (*Shabbat 117b; Deuteronomy 22:9*).

Tzedakah – צדקה – **righteousness; charity** – One of the best known aspects of Jewish communal and religious life, encompassing a wide range of Biblical, Rabbinic and medieval institutions of Judaism (*T.B. Bava Batra 8b*).

Tzedek Tzedek Tirdof – צדק צדק תרדוף – **justice, justice, you must pursue** – The obligation to actively promote justice (*Leviticus 19.36; Deuteronomy 16.20; Zechariah 8.16-17; M. Avot 1.18*).

Tzelem Elohim – צלם אלהים – **image of God** – The foundational principle of Jewish ethics that every human being is created in the image of God and must be treated accordingly (*Genesis 1:27; Genesis Rabbah 24*).

Umot ha-Olam – אומות העולם – **other nations of the world** – A set of principles recommending care and respect for gentiles, especially those who are vulnerable or in need (*Kiddushin 33a; Pesachim 113b; Berachot 17a*).

Ush'martem Et Nafshotaichem – ושמרתם את נפשתיכם – **and you shall protect your health** – The obligation to protect the general health of oneself and one's society (*Deuteronomy 4.15; Maimonides, Mishneh Torah, Book of Knowledge, Laws of De'ot, chapter 4*).

V'Shinantam L'Vanecha – ושיננתם לבניך – **and you shall teach your children** – The mandate to teach and transmit the Torah to one's own children, one of the most important tasks of any Jewish parent (*Deuteronomy 6:7; Maimonides - Laws of Talmud Torah*).

Yatom, Almanah – יתום, אלמנה – **orphan, widow** – Series of laws obligating special care for orphans and widows (*Deuteronomy 24:17; Isaiah 1:17; T.B. Ketubot 50a; Maimonides, Mishneh Torah, Book of Knowledge, Laws of De'ot, 6:10*).

