

1. Stratcom, *Challenges Facing Racialized Licensees: Final Report* (2013-2014)

- Racialized licensees reported lower success rates across a range of key measures related to articling/training placement, finding a suitable first job, and finding employment in a suitable practice environment
- Racialized licensees were twice as likely as their non-racialized counterparts to report less rapid career advancement than their colleagues with similar qualifications (52% compared to 25%)
- Racialized licensees were twice as likely as non-racialized to report having felt disadvantaged in law school

2. Rabbi Ahron Soloveichik, *Civil Rights and the Dignity of Man*, Logic of the Heart, Logic of the Mind

From the standpoint of the Torah, there can be no distinction between one human being and another on the basis of race or color. Any discrimination shown to a human being on account of the color of his or her skin constitutes loathsome barbarity.

3. Questions

- Does Judaism accept racism?
- Does Judaism recognize value in racial diversity?
- Would Judaism approve compulsory diversification?

Does Judaism Accept Racism?

4. Rabbi Chaim ibn Attar (18th century North Africa, Italy, Israel), Or haChaim to Exodus 19:21

ונראה כי טעם הדבר הוא להראות ד' את בני ישראל הדור ההוא וכל דור ודור כי יש באומות גדולים ובהשכלה, וצא ולמד מהשכלת יתרו בעצתו... כי לא באה הבחירה בישראל לצד שיש בהם השכלה והכרה יותר מכל האומות... אלא לחסד עליון ולאהבת האבות.

It appears that Gd did this [presenting the judicial hierarchy of courts as the idea of Yitro] to show the Children of Israel in that generation and every generation that the nations include giants of understanding and insight. Learn from Yitro's insightful counsel... For Israel was not selected due to greater insight and sense than other nations... but due to Divine kindness and love for their ancestors.

5. Rabbi Ahron Soloveichik, *Civil Rights and the Dignity of Man*, Logic of the Heart, Logic of the Mind

It must be conceded that the Torah recognizes a distinction between a Jew and a non-Jew. This distinction, however, is not based upon race, origin, or color, but rather upon *k'dushah*, the holiness endowed by having been given and having accepted the Torah. Furthermore, the distinction between Jew and non-Jew does not involve any concept of inferiority but is based primarily upon the unique and special burdens that are incumbent upon the Jews.

6. Genesis 9:25

וַיֹּאמֶר אֱרֹוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֻחָיו:

And he said: Cursed is Canaan! A slave of slaves, he shall be to his brethren.

7. Numbers 12:1

ותדבר מרים ואהרן במשה על אדות האשה הכשית אשר לקח כי אשה כשית לקח

And Miriam and Aharon spoke regarding Moshe, regarding the *kushit* women he had taken, for he had taken a *kushit* woman.

8. Rabbi Avraham Ibn Ezra (11th century Spain) to Numbers 12:1

והמתרגם אמר, שפירתא. וטעמו לשון כבוד, כאשר יקראו הישמעאלים לזפת הלבן. גם אנחנו נקרא העור סגי נהור, והנה לא יתכן שנקרא שם, שהוא לשבח, להפכו לגנאי...

The *Metargem* said *shapirta*, as a term of honour, like the Yishmaelim who call pitch 'the white stuff.' We also call a blind man, 'the one with sufficient light.' But it is not possible that one's positive name would be converted to be derogatory!

9. Rashi (11th century France) to Numbers 12:1

האשה הכשית - מגיד שהכל מודים ביפיה, כשם שהכל מודים בשחרותו של כושי:

The Kushite woman – This means that all admitted her beauty, just as all admit the blackness of a Kushite.

10. R' Dr. Shlomo Carmy, *Is Contemporary Orthodox Judaism Racist? Some Informal Remarks*, Tradition 50:4 (2018)
As we all know, such distinctions have been common in Western scientific, humanistic, and popular culture. In the nineteenth century, two psychologists (who were brothers-in-law) Hermann Steinthal and Moritz Lazarus, who played active roles in German Reform Judaism, established *Völkerpsychologie* (the psychology of nations) as an academic discipline.

Down to the present day, books are written containing breezy generalizations about sunny Italians and morose Scandinavians, mixing speculations about biological nature with social and geographical factors. We are all familiar with the kind of joke that associates Germans with beer, Frenchmen with wine, Englishmen with gin and tonic, and Jews with diabetes. Sometimes the speaker is earnest and chauvinistic and the humor appears only in retrospect: historians of hay fever smile at the influential Victorian physician Sir Andrew Clark's *havdala*-like glorification of the malady that supposedly chooses "the man before the woman, the educated before the ignorant, the gentle before the rude, the courtier before the clown... and out of every climate that it visits it chooses for its subjects the Anglo-Saxon, or at least the English-speaking, race."

11. Rabbi Avraham Ibn Ezra (11th century Spain) to Genesis 9:18

"וחם הוא אבי כנען" ללמד ששניהם רעים, וכמעשה אבות יעשו בנים.

"And Cham is the father of Canaan" teaches that both were bad, and as the ancestors do, so the children will do.

12. Rabbi Avraham Bornzstain, *Avnei Nezer Orach Chaim* 508:3

דשניא ז' אומות שחוטאים בעצמם ועושים כל התועבות ונחייבו מיתה... אבל זרע עמלק שנענשין בעון אבותם... שגלוי וידוע לפני הקב"ה ששנאתם טמונה בלבם, פוק חזי מעשה המן האגגי, ובאוחזין מעשה אבותיהם בידיהם כתיב "פוקד עון אבות על בנים."

The seven nations are different, for they sin themselves and perform repulsive things and are liable for death... But the seed of Amalek [seem to be] punished for the sin of their ancestors... for it is known to Gd that their hatred is stored in their heart. Go see what Haman the Aggagite did! And when they hold to their ancestors' activities, it says, "He recalls the sin of ancestors for their descendants."

13. Talmud, Kiddushin 72a

וארו חיוא אחרי תנינא דמיה לדוב תני רב יוסף אלו פרסיים שאוכלין ושותין כדוב ומסורבלין כדוב ומגדלין שער כדוב ואין מנוחה כדוב.
"And a second beast, like a bear. (Daniel 7:5)" Rav Yosef taught: These are the Persians, who eat and drink like a bear, who are fleshy like a bear, who are hairy like a bear, and who are restless like a bear.

14. R' Dr. Shlomo Carmy, *Is Contemporary Orthodox Judaism Racist? Some Informal Remarks*, Tradition 50:4 (2018)

They were discredited morally by Nazism and eventually lost scientific credibility as well. From a scientific point of view we cannot take it for granted that all such theories are humbug; we cannot rule out *a priori* the existence of significant practical differences among groups that are discoverable by genetic science, though it is unlikely that these will turn out to correlate closely with such superficial characteristics as skin pigmentation. However that may be, the religious doctrine of universal human dignity transcends scientific investigations: from a religious perspective we are not allowed to assign decisive moral significance to potential empirical differences.

15. Genesis 18:18-19

ואברהם יהיו יתנה לגוי גדול ועצום ונברכו בו כל גווי הארץ: פי דעמיו למען אשר יצנה את בניו ואת ביתו אחריו ושמרו דרך ד' לעשות צדקה ומשפט למען הביא ד' על אברהם את אשר דבר עליו:

And Abraham will be a great and mighty nation, and all of the nations of the land will be blessed through him. For I have loved him, for he will teach his children and his household after him, and they will guard the path of G-d, to perform righteousness and justice.

16. Rabbi Yaakov Kamenetsky (20th century Canada, USA), Emet l'Yaakov to Genesis 9:25

הנה ישנן משונאינו מאומות העולם הטוענים שכלל ישראל היא אומה גזענית, שהרי התורה אומרת שכנען ארור והוא יהיה עבד עבדים לאחיו, הרי שהשפילה התורה את גזע כנען למדרגת עבד. אבל האמת ודאי היא לא כן, דהא זה ברור שדעת התורה היא כנגד גזענות וכבר הוכחתי זה בחידושי לעיל וכו' מלשון המשנה בסנהדרין דף ל"ו ע"א מפני מה נברא האדם יחידי שלא יאמר אדם לחבירו אבא גדול מאביך הרי שבדוקא שינה הקב"ה במין האדם משאר המינים וברא רק אדם יחידי כדי שלא יבואו בני האדם לידי מדה מגונה זו אלא שלפ"ו צריכים לבאר את פעולתו של נח במה שהוריד את כנען למדרגת עבד והשפילו משאר מין האדם והרי זה לכאורה פעולה גזענית טהורה. אבל באמת אין לזה שום שייכות עם גזענות, דגזענות פירושה שגזע אחד מתנשא מעל גזע אחר בגלל מוצאו ויחוסו וכאילו שהוא נוצר "מחומר" עילאי וטוב יותר וכדומה, אבל כאן הטעם שחילק ביניהם נח היה משום מדותיו המושחתות של חם ובנו כנען, ומדות אלו הנחיל הוא לבניו אחריו...

Some of our enemies among the nations of the world claim that the nation of Israel is a racist nation, for the Torah says that Canaan is cursed and will be a slave of slaves to his brethren. The Torah lowered the race of Canaan to the stature of slaves. But the truth is certainly not so, for it is clear that the Torah's view is against racism, as I have already proved earlier from the language of Sanhedrin 37a, "Why was humanity created as an individual? Lest one say to another, 'My ancestor was greater than your ancestor.'" We see that Gd specifically altered the human species from other species, creating only a single male, so that people would not come to this ugly trait! But because of this [apparent racism], we must explain Noach's action, in degrading Canaan to the level of a slave and lowering him from the status of the rest of humanity. This seems to be an act of pure racism! But in truth, this has no relationship with racism, for racism means that one race elevates itself over another race because of its origin and lineage, as though it were formed of higher and better "material" and the like. But here, the reason Noach distinguished them was because of the corrupt traits of Cham, and his son Canaan, traits which he conveyed to his descendants after him...

17. Rabbi Ahron Soloveichik, *Civil Rights and the Dignity of Man*, Logic of the Heart, Logic of the Mind

The Torah says in Genesis, "In the image of Gd He created Man" (1:27). This metaphysical idea leads to the *halachic* principle of *k'vod habriyos*, the dignity of Man....

The concept of "dignity of Man" is not only a metaphysical concept but it also has a legal counterpart, whose scope is broad enough to include all human beings since all were created in the image of Gd. This idea is contained in the saying of ben Azai, "Despise not any man" (*Avos* 4:3). The expression "any man" implies, as the commentaries say, that even pagans must be treated with respect, and it is a sin to despise them....

18. Jerusalem Talmud, Nedarim 9:4

ואהבת לרעך כמוך. רבי עקיבה אומר זהו כלל גדול בתורה. בן עזאי אומר [בראשית ה א] זה ספר תולדות אדם זה כלל גדול מזה.
It is written, "Love your neighbor as yourself." Rabbi Akiva commented: This is a great, overarching principle in the Torah. Ben Azzai taught: "This is the book of the genealogy of Man; Man was created in the image of G-d.' This is an even greater overarching principle."

19. Rabbi Moses Maimonides (Rambam, 12th century Egypt), Mishneh Torah, Hilchot Sanhedrin 24:10

ובכל יהיו מעשיו לשם שמים ואל יהיה כבוד הבריות קל בעיניו שהרי הוא דוחה את לא תעשה של דבריהם וכל שכן כבוד בני אברהם יצחק ויעקב המחזיקין בתורת האמת

In all matters, the judge's deeds must be for the sake of heaven, and human dignity must not be light in his eyes for it overrides rabbinic prohibitions. All the more so regarding the dignity of the children of Avraham, Yitzchak and Yaakov, who embrace the Torah of truth!

20. Rabbi Yisrael Meir Kagan (19th-20th century Poland), Chafetz Chaim I 10:12

ונכשלין בזה בעוונותינו הרבים הרבה אנשים, כמו שאנו רואין בעליל שאם לא קיבלו לאחד בסבר פנים יפות כרצונו בעיר אחת, כשהוא נוסע אחר כך לעיר אחרת מפרסם לגנות עבור זה האנשים החשובים דשם מפני שלא סייעוהו בעניניו. וכל שכן, אם מבזה עבור זה סתם לכל העיר שבודאי עוון פלילי הוא, כי איסור לשון הרע אפילו על אמת שכתבנו למעלה הוא אפילו אם מספר על איש פרטי, וכל שכן על עיר שלמה שבישראל המחזיקים באמונת ד' ודאי עוון גדול הוא.

Many people stumble in this, in our sins, as we see clearly that if someone is not received pleasantly as he wishes in a particular town, then when he travels afterward to another town he advertises ignominiously the important people of that place, for not helping him with his business. And certainly, shaming an entire town for this is certainly a criminal act, for the prohibition against *lashon hara*, which we said earlier is even for telling the truth, is even when speaking about an individual. Certainly, for an entire city in Israel, who hold to faith in Gd, this is certainly a great sin!

21. Rabbi Daniel Feldman, *Racism and Prejudice in Halakhah and Hashkafah* www.yutorah.org/lectures/lecture.cfm/873343

22. Rabbi Moshe Feinstein, Published Letter

ומאד נצטערתי על מה ששמעתי שיש כאלו בא"י שמונעים מלקרובם בעניני רוחניות, וגורמים ח"ו שיהיו אבודים מדת יהודי. ונראה לי שכך נוהגים רק משום שצבע עורם הוא שחור. דפשוט שיש לקרובם, לא רק מצד שאינם גרועים משאר יהודים, ואין לדינא חילוק במה שהם שחורים...

And I was very pained to hear that there are such people in Israel who refrain from drawing near [the Ethiopians] in spiritual matters, causing them – Gd forbid – to be lost from Judaism. It appears to me that they do this only because their skin is black. It is obvious that one must draw them close, not only because they are no worse than other Jews and there is no legal distinction due to their blackness...

23. Rabbi J. David Bleich, *Black Jews: A Halakhic Perspective*, Tradition 15 (1972)

Judaism is color blind; skin pigmentation is unknown as a halakhic concept. The problem of determining the status of the various communities of Black Jews is totally unrelated to color. The sole issue is that of Jewish identity.

24. Rabbi Shlomo Aviner, **קדימה, יוצאי איתיופיה, הידד במעלה**

Onward, Ethiopian migrant, Heidad on the ascent!

Do not ask why I involve myself,

I am not Ethiopian.

But this is not correct.

In truth, I am not Ethiopian

But I am also not non-Ethiopian.

Simply, I am Jewish

like you.

I do not care

what colour your skin is.

Especially when it seems the colour of my ancestors

was like your colour

as is explained in Mishnah Negaim, Chapter 2,

But across generations it turned white

for various reasons

that don't interest me...

25. R' Dr. Shlomo Carmy, *Is Contemporary Orthodox Judaism Racist? Some Informal Remarks*, Tradition 50:4 (2018)

The rabbi added that his speech was not well received because his *shul* was situated in a "changing neighborhood."

He meant a neighborhood where blacks were moving in and whites were moving out as fast as they could. Less euphemistically it meant that Jews who lacked the mobility or the money to escape lived in constant fear of violent crime whenever they ventured out by day; by night they were confined behind double or triple locks that too often failed to ensure their safety. These were the elderly and the low income Jews. In my youth, families worried about evacuating their aging relatives before it was too late. I have written in these pages of my childhood at 715 Saint Marks Avenue in Brooklyn. Only a few years later, by the '60s and early '70s, one visited the family still there with trepidation—more than once a bottle whizzed past the visitor's ear and shattered on the pavement, accompanied by the hurler's hearty advice that Jews get off his turf. One of my aunts was forced to flee three times in twenty years. My mother bore the marks of several beatings. Can you imagine such experiences not engendering resentment and bitterness among the victims and those who absorbed indirectly what they suffered? Such memories, of course, do not justify racism. There was no black conspiracy to expel the Jews. If the eventual outcome was a kind of "ethnic cleansing" of the Jewish population, no small blame rests with real estate companies knowing that the Jews, especially the traditional Jews, could not fight "blockbusting," unlike other whites who would forcefully resist integration... Surely the evolving political consciousness of traditional Jews reflects an awareness of these factors. All the same, the language of broken bones, though eloquent, is not nuanced.

Does Judaism recognize value in racial diversity?

26. Stratcom, *Challenges Facing Racialized Licensees: Final Report* (2013-2014)

- More than four-fifths of racialized (83%) and three-fifths of non-racialized licensees (62%) agreed that racialized licensees face (much more/somewhat more) challenges to their entry into practice and advancement compared to their non-racialized colleagues.
- At least half of respondents in both groups agreed that the challenges faced by racialized licensees: impact the reputation of the legal system in Ontario (78% racialized, 62% non-racialized), affect access to justice for Ontarians (75% racialized, 54% non-racialized) and affect the quality of legal services for the public (69% racialized, 50% non-racialized).
- Asked if the increased number of racialized lawyers and paralegals would have a positive or negative impact on the public of Ontario. 82% of racialized respondents indicated it would have a very positive (58%) or somewhat positive (24%) impact. This compared to 76% of non-racialized respondents (40% very positive, 36% somewhat positive).

27. Rabbi Moses Maimonides (Rambam, 12th century Egypt), *Mishneh Torah, Hilchot Matnot Aniyim* 10:7

מעלה גדולה שאין למעלה ממנה... נותן לו מתנה או הלואה או עושה עמו שותפות או ממציא לו מלאכה כדי לחזק את ידו עד שלא יצטרך לבריות לשאול

The highest level of tzedakah, beyond which nothing is higher... to give him a gift or loan or create a partnership with him or provide him with work, to strengthen his hand until he no longer needs to ask from others.

28. Rabbi Moses Maimonides (Rambam, 12th century Egypt), *Commentary to Avot* 1:5

ויהיו עניים בני ביתך - יאמר, שראוי שיהיו משמשיך הדלים והעניים...

"Paupers should be members of your household" – Your servants should come from the poor and indigent...

29. *Leviticus* 24:22

משפט אחד יהיה לכם כגור כְּאֶזְרַח יְהוָה כִּי אֲנִי ד' אֱלֹהֵיכֶם:

You shall have one justice for yourself, like stranger like citizen, for I am HaShem your Gd.

30. *Mishnah, Sanhedrin* 4:5

לפיכך נברא אדם יחידי... ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך ושלא יהו מינין אומרים הרבה רשויות בשמים ולהגיד גדולתו של הקב"ה שאדם טובע כמה מטבעות בחותם אחד וכולן דומין זה לזה ומלך מלכי המלכים הקב"ה טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו...

This is why Man was created as an individual... And for peace among people, lest one say to another, "My ancestor was greater than your ancestor." And lest races say there are multiple gods. And to proclaim the greatness of Gd, for a person mints many coins with one seal and they all resemble each other, and the blessed, holy King of Kings of Kings minted each person with the seal of Adam the First, and not one resembles the other...

31. *Talmud, Berachot* 58a

תנו רבנן: הרואה אוכלוסי ישראל אומר ברוך חכם הרזים שאין דעתם דומה זה לזה ואין פרצופיהן דומים זה לזה.

Our sages taught: One who sees Jewish crowds says, "Blessed is the Wise One of secrets," for their intellects do not resemble each other and their forms do not resemble each other.

May society compel diversity in the workplace?

32. LSUC, *WORKING TOGETHER FOR CHANGE: STRATEGIES TO ADDRESS ISSUES OF SYSTEMIC RACISM IN THE LEGAL PROFESSIONS* (2016)

Recommendation 3 – The Adoption of Equality, Diversity and Inclusion Principles and Practices

The Law Society will:

1) require every licensee to adopt and to abide by a statement of principles acknowledging their obligation to promote equality, diversity and inclusion generally, and in their behaviour towards colleagues, employees, clients and the public;

- 2) require a licensee representative of each legal workplace of at least 10 licensees in Ontario to develop, implement and maintain a human rights/diversity policy for their legal workplace addressing at the very least fair recruitment, retention and advancement, which will be available to members of the professions and the public upon request;
- 3) require a licensee representative of each legal workplace of at least 10 licensees in Ontario to complete, every two years, an equality, diversity and inclusion self-assessment for their legal workplace, to be provided to the Law Society; and
- 4) encourage legal workplaces to conduct inclusion surveys by providing them with sample templates.

33. Jacques Gallant, *Lawyers Opposed to Diversity Initiative Dominate LSO Board Elections*, The Star May 1 '19

One of the Law Society of Ontario's key diversity initiatives could be in peril with the election of a slate of lawyers to its board of directors who are committed to scrapping it.

At issue is the legal regulator's "statement of principles" (SOP) — a requirement that every lawyer and paralegal adopt a statement (which they can write themselves) that acknowledges their "obligation to promote equality, diversity and inclusion."

The requirement was one of 13 recommendations made in 2016 by the law society's working group on challenges faced by racialized licensees, in a bid to tackle systemic racism in the legal profession. But it quickly drew the ire of some lawyers who argued the requirement for such a statement is compelled speech and unconstitutional.

That criticism spilled over into this year's law society board of directors election, in which a slate known as StopSOP were victorious Wednesday, taking 22 of the 40 lawyer seats on the board. The slate campaigned on striking down the statement of principles.

"I believe the StopSOP slate was elected because so many lawyers object to being told what to think and what to say," Toronto lawyer and winning StopSOP candidate Chi-Kun Shi told the Star in an email.

"We do not believe that there should be an ideological litmus test for being allowed to practise law in this province. Independent lawyers are essential in a system based upon the rule of law, and when the regulator takes on the task of supervising the values that individual lawyers profess, that independence is in doubt."

34. Talmud, Bava Metzia 58b

"[ו]לא תוננו איש את עמיתו" (ויקרא כה:יז) באונאת דברים. הא כיצד? אם היה בעל תשובה אל יאמר לו "זכור מעשיך הראשונים", אם היה בן גרים אל יאמר לו "זכור מעשה אבותיך", אם היה גר ובא ללמוד תורה אל יאמר לו "פה שאכל נבילות וטריפות, שקצים ורמשים בא ללמוד תורה שנאמרה מפי הגבורה." אם היו יסורין באין עליו, אם היו חלאים באין עליו, או שהיה מקבר את בניו, אל יאמר לו כדרך שאמרו לו חביריו לאיוב, "הלא יראתך כסלתך, תקותך ותם דרכיך זכר נא מי הוא נקי אבד."

"And you shall not abuse each other (Vayikra 25:17)" – This is verbal abuse. How? If he had repented, he should not say to him, "Remember your first deeds." If he was descended from people who had converted, he should not say to him, "Remember your parents' deeds." If he had converted, and he had now come to learn Torah, he should not say to him, "The mouth that ate non-kosher will now learn the Torah spoken by the mouth of Gd!" If he is suffering, if he is ill, or he buries his children, one should not say to him as his friends said to Job, "Your reverence is your confidence [or: foolishness], your hope and the end of your path. Remember: Who is innocent and is destroyed?"

35. Rabbi Shimon Greenfeld (19th-20th century Hungary), *Shu"t Maharshag 2:125*

הן אמת דלהשוכרים הוא טובה ותיקון, אבל לבעל הבית המשכיר הוא קלקול וחסרון, שאדם אחר משתמש בשלו בעל כרחך, ומאי חזית דאזלת בתר השוכרים לקרותו תיקון? זיל בתר המשכירים דהבית והחנות הוא שלהם והוי קלקול!

True, this is good and beneficial for the renters, but for the landlord who rents it out this is harm and loss, for someone else uses his property against his will. Why follow the renters to call it 'benefit'? Follow the landlords, for the house or store is theirs, and this is harm!

36. Rabbi Yehoshua Rokeiach (19th century Poland), *Ohel Yehoshua 11*

אולם שמוע שמעתי מאחי הרב הגדול שאאמו"ר זלה"ה חזר מזה, ואמר לו מילתא בטעמא, כי דברי הש"ך לא נאמרו רק בדורות הראשונים שכל נמוסי המלכות נחתכו ונקבעו רק ע"י המלך ויועציו, משא"כ בדורות הללו שכל מדינה יש לה בית נבחרים מכל המדינה פרלמנט וכל החוקים נחתכים עפ"י הנבחרים האלה מעתה כל מה שעושים ומתקנים לטובת המדינה הוא כקיבלו עליהם כל החוקים יען שכל אנשי המדינה בוחרים צירים לבית הנבחרים ושולחים אותם לתקן להם תקנות טובות ומועילות אשר על כן בדברים שבמזון אף שהוא היפך מד"ת יש להם הכח והעזו לתקן תיקון המדינה, וכל מה שעשו הנבחרים נחשב כמו שעשו הקהל בעצמם תקנה דשלוחו של אדם כמותו

However, I have heard from my brother that our great father recanted. He explained logically that the Shach's words were stated in earlier times, when the laws of the government were designed and established only by the king and his advisors. This is not so in these generations, when each nation has a parliament of elected officials from throughout the land, and all of the laws are designed by these elected officials. Therefore, all that they do and enact for the good of the population is as though the population had accepted all of these laws, because the entire population chooses emissaries to the parliament and sends them in order to issue good and effective enactments. Therefore, in financial matters, even against the Torah, they have authority and strength to enact for the population, and all that the elected officials do is considered as though the population themselves had enacted it; one's agent is like himself.

37. Mishnah Keritot 1:7

מעשה שעמדו קינים בירושלים בדינרי זהב אמר רבן שמעון בן גמליאל המעון הזה לא אלין הלילה עד שיהו בדינרין נכנס לבית דין ולימד האשה שיש עליה חמש לידות ודאות חמש זיבות ודאות מביאה קרבן אחד ואוכלת בזבחים ואין השאר עליה חובה ועמדו קינים בו ביום ברבעתים
Once, bird offerings in Jerusalem cost gold dinarim. Rabban Shimon ben Gamliel said: By the Temple! I will not sleep tonight until they cost standard dinarim. He entered the court and taught, "A woman who needs to bring offerings for multiple births or impurities brings one offering..." Bird offerings dropped to a quarter-dinar that day.

38. Rabbi Avraham Gombiner (17th century Poland), Magen Avraham 242:1

אם הערלים מיקרין השער דגים נכון לתקן שלא יקנו דגים וראיה ממשנה ספ"א דכריתות (צ"צ)
Should the non-Jews elevate the price of fish, it would be good to enact that they not purchase fish [for Shabbat]...

39. Talmud, Sanhedrin 73a

מנין לרואה את חברו שהוא טובע בנהר או חיה גוררתו או לסטין באין עליו שהוא חייב להצילו? תלמוד לומר "לא תעמד על דם רעך."
How do we know that one who sees another drowning in a river or being dragged by a beast or being beset by bandits must act to save him? The Torah says: You shall not stand by the blood of your peer.

40. Talmud, Gittin 45a

מתני': אין פודין את השבויין יתר על כדי דמיהן מפני תיקון העולם...
גמ': איבעיא להו האי מפני תיקון העולם משום דוחקא דצבורא הוא, או דילמא משום דלא לגרבו ולייתו טפי?
Mishnah: One may not redeem captives for more than their value, due to *tikkun ha'olam* [repair of the world].
Gemara: Does *tikkun ha'olam* refer to the burden upon the community, or to a concern that the captors may capture and bring more captives?

41. Talmud, Bava Batra 8b

אין עושין שררות על הצבור פחות משנים. מנא הני מילי? אמר רב נחמן אמר קרא "והם יקחו את הזהב וגו'" ... מאי שררותא? דאמר רב נחמן אמר רבה בר אבוב לפי שממשכנין על הצדקה ואפילו בע"ש.
We do not appoint authority over the community with fewer than two. How do we know this? Rav Nachman said: The Torah says, "And they shall collect the gold, etc."... What is the 'authority' involved? Rav Nachman cited Rabbah bar Avuha: They may claim collateral for tzedakah pledges, and even on a Friday.

42. Mishnah Bava Batra 1:5

כופין אותו לבנות בית שער ודלת לחצר... כופין אותו לבנות לעיר חומה ודלתים ובריה.
We force him to build a gatehouse and door for the yard... We force him to build a wall, doors and a bolt for the town.