A sugya in the gemarah Shabbos 31a holds: when we go up to the ebester in shamayim we are asked at least the following 4 questions:

1. did you have good business ethics
2. did you have children
3. did you make a time for torah (oseh torahtekah kevah)
4. did you want the mashiach to arrive?

Lexicon of business terms:

Agar Natar= a premium for waiting. Such a charge is prohibited under the prohibitions on laws of ribbit

Ahat Ba-Lev Ve-Ahat ba-peh= insincere speech. Concealing the true desires of one’s intentions

Ahazukei inish b’reshiei lo mahazikinan= we do not presume people to be evil, no apriori assumption, innocent before proven guilty

Asmakhta= a conditional commitment made by a party who does not really expect to have to honor it

Avak-Lashon ha-ra dust of evil slanderous, libelous talk

Aveidah= object lost by an owner without his knowledge; complex laws of returning lost property

Bakesh shalom= pursuit of peace, reconciliation, and placation

Bikkur Holim= mitzvah of visiting the sick

Darkhei shalom= ways of peace, Duty to end discord, Toward this end the use of untruths in certain conditons are permitted

Davar Shelo ba la-olam= a matter that has not yet come into existence

Dina D’Malkhuta Dina= law of the Kingdom is law

Dinei Shamayyim= judgements of heaven. Extralegal responsibilities incumbent on a person that are beyond the scope of Jewish courts to impose or legislate

Ein Adam Ro’eh Hova Le-Atzmo= a person is not able to see culpavility against himself

Eivah= Resentment or enmity Refers to a halakhic principle that takes into consideration the emotional impact of our actions have on others and aims to prevent feelings of animosity

Emes= Truth

Ephah= dry standard of unit of measure

Garmi= Indirect damage that should have been foreseeable
Gemilut Hasidim = “bestowal of loving kindness”; The duty that encompasses the whole range of the responsibilities of sympathetic consideration toward one’s fellow man

Gemirat Da’at = firm resolve to conclude an agreement at hand

Geneivah = stealing an asset of value without knowledge of the owner

Geneivat Da’at = conduct designed to deceive or create a false impression

Gerama = indirect cause, generally with regard to causing damage

Gezel = Robbery prohibited on a biblical level, generally robbery committed with physical force

Gezel Mi-Divreihem = Rabbinic robbery. The rabbinic definition of robbery expands beyond the scope of robbery according to biblical law, and includes unjust gains from practices such as gambling, or deceit

Gorem De-Gorem = doubly indirect cause. An action that causes and action that, in turn causes a consequence

Haba’a Be-Mahateret = someone who breaks into a house. According to Moed Katan such a person can theoretically be killed in self defense with impunity on account of the assumption that he is prepared to kill the host

Halot = to take effect or to come into force. Used in reference to halakhic states or statutes

Hanuppah = insincere praise of a fellow, or flattery of the wicked

Hashavat Aveidah = biblical commandment that a person must return a stolen object to its rightful owner

Hassagat Gevul = removal of a boundary. Trespass on economic, commercial and incorporeal rights

Hatarat Nedarim = Absolution from the obligation of a personal vow granted by a torah sage

Hayyei NEfesh = Essential food

Hayyei Sha’a = temporal life, life in this world

Hayyei Olam = life of eternity, Afterlife and olam ha-bah

Hefker = ownerless object

Hekkesh = comparison between two matters usually because of their juxtaposition in the torah

Hetter Iska = Permissible venture. Refers to an elaborate legal device creating a business partnership, on a halakhic level, between a lender and a creditor that effectively amounts to a loan, but is carefully constructed in order to circumvent the biblical prohibition against usury

Hever Ir = congregation of people
Hezek Re-iyah= visual obtrusive penetration of privacy
Hezkat Kashrut= Presumption of righteousness
Hillul Ha-Shem= disgrace of the divine name
Hin= standard of dry measure
Hin Tzedek= a just hin. Duty to make commitments in good faith. Applies to not clipping coins etc.
Hullin= secular or non-sacred object
Imitatio Dei= Imitation of G-d. Man’s duty to imitate positive attributes of G-d- graciousness, compassion, mercy
Iska= business venture. Partnership consisting of an active partner and a financier who is a silent partner.
Kabbelan= a pieceworker hired to perform a specific task with no provisions regarding fixed hrs.
Kaf Zehut= mandate to judge others favorably and assume their actions are appropriate, benefit of the doubt
Kalon= dishonor shame
Kefel= twofold remuneration penalty imposed upon a thief to pay the victim of his theft twice the value of this theft
Kelev Ra= “bad dog” prohibition against having a dangerous dog or maintaining any potentially dangerous object in one’s home
Kiddush ha-shem= sanctification of G-d’s name
Kinyan= symbolic action establishing an individual’s legal ownership of an asset used to transfer ownership
Kinyan Hater= Objects placed in the private property of an individual are established as the possessions of the property owner.
Kinyan Shetar= legal form of acquisition of an object established via a legal doc.
Kinyan Sudar= legal form of acquisition of objects or confirmation of agreements, executed by the handling of a scarf by one of the contracting parties or one of the witnesses to the agreement to the other contracting party as a symbol that the object itself has been transformed or the obligation assumed
Kofer= court imposed indemnity payment that the owner of a forewarned ox that kills a human must pay to the victims heirs
Kofin=“compel” or force, refers to the Jewish courts ability under certain circumstances to compel individuals to act in a part. Manner

Konem=“a consecrated animal” refers to a vow to refrain from benefitting from a certain object or person, just as one is forbidden to benefit from a consecrated animal

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Kor= standard measure of capacity. Equivalent to 30 se’ah

Lashon Ha-ra= talebearing wherein a delivers a damaging but truthful report regarding B to C, with C being neither the object of B’s mischief nor the intended target of this evil design

Le-Shem Shamayyim= for the sake of heaven

Lifnei Iver= “in front of a blind person. Refers to (1) prohibition not to cause those who are morally blind to stumble by giving them the means or preparing the way for them to sin, and (2) prohibition against offering someone ill-suited advice

Lifnim me-shurat ha-din= beyond the letter of the law

Lo Ta’amod= Biblical prohibition that a bystander not remain idle when another individual is in a life threatening situation

Lo Ta’shok=Biblical prohibition not to unjustly withhold that which is due to your neighbor. This prohibition is violated by using strong arm techniques to refuse to surrender upon request what belongs to someone else

Lo Tahmod= Biblical prohibition not to lust. The prohibition is violated by pressuring another individual to sell you a certain asset of his against his will (i.e. Naboth’s vineyard)

Lo Tekom= biblical prohibition not to take revenge

Lo Teshakkeru= Biblical prohibition not to speak falsely

Lo Tignovu= Biblical prohibition not to steal

Lo Tit’avveh= Biblical prohibition not to covet the assets of another individual. The prohibition is violated by devising plots of possible courses of actions to pressure the other individual to sell you an asset of his after he initially refuses

Lo Tittor= biblical prohibition not to bear a grudge

Mai Hazit= “what do you see” refers to a concept that an individual does not have a right to save his own life through taking the life of another individual. The expression “what do you see” is the opening clause of a longer statement “what do you see to think that your blood is redder than the blood of your fellow,
perhaps his blood is redder than yours.” The intention of the statement is that one lacks the authority to assume that his life is of a greater value than the life of another person such that saving his own life could warrant taking the life of another individual.

Matzil= saving, rescuing

Mazzik= a person or animal that causes damages or injury to another person

Mehezei Keribbit= “having the appearance of a prohibited interest payment i.e. usuary but they do not violate the biblical prohibition of certain prohibited interest payments from a jew

Mehusrei Emunah= Lacking trustworthiness.

Mekah Ta’ut= mistaken transaction

Mesayye’a Lidei Overei Averah= “abetting transgressors” refers to a rabbinci extension of the lifnei iver interdict that is violated by helping another individual transgress a prohibition.

Meutei De-Meutei= “a minority of a minority” refers to a negligible and insignificant possibility that can be disregarded

Middat Hasidut= acting in a beneficiant manner beyond what is required by letter of law

Milla be-sela Mashtuka bi’trein= “a word is worth a sela, silence is worth two

Mi-she-para= “he who punished” judicial imprecation imposed on a buyer or seller who retracts before a transaction a legally consumated but after a deposit has been paid. Formula= He who punished the generation of the Flood and generation of the dispersion will exact payment from one who does not stand by his commitments

Mitkabbed Be-kelon Havero= Elevating oneself at the expense of anothers degradation. A person who acts this way looses his share in olam habah

Mitzvah aseh= positive biblical commandment= 248 of them

Mitzvat lo ta’aseh= prohibitory commandments [there are a total of 365 biblical prohibitions]

Mi’ut Ha-Mazui= small but significant percentage

Motzi Shem Rah= slander and libel harmful to another’s character or reputation

Mu’ad=forwarned animal, an animal that has demonstrated that it is habituated to attack people by attacking on 33 occasions. Owner of forewarned animal that damages is liable

Nassait L Ke-Hetter= concept that when one becomes accustomed to acting in a prohibited manner, he becomes desensitizeed to the depravity of his habituated actions
Nazi= vows to abstain from eating or drinking all grape derivatives, cutting his hair, coming in contact with dead

Nezek= damage

Nidrei Zeiriezin= vow that a person makes soley in order to generate crdibility for his bargaining position

Ona’ah= price fraud involvind selling above or below the competitive norm

Ona’at Devarim= conduct causing others needless mental anguish

Ones= unavoidable circumstance

Pe’ah= corner. Farmer leaves corner of field of crop for poor to glean i.e. Megilas Ruth

Perutah= smallest unity of currency equal to to 1/8 an issur.

Peseida d’lo hadra= irretrievable loss

Piv ve-lebo shavim= “his mouth and heart are the same” Refers to a condition that a vow is not legally binding on a halakhic level unless the words uttered are in line with one’s intentions

Po’el= day laborer hired for a specific period of time or required to work at fixed hours. May not delay their wages

i.e. being paid on time

Po’el Bateil= idle or unemployed worker

Rasha= wicked or evil person

Rekhilut= talebearing wherein A delivers a damaging but truthful report regarding B to C, and C is either the object of B’s mischief or the intended target of his evil maliciousness

Rodef= “pursuer”. If A pursues B with the manifest intent to kill him, everbody is under a duty to rescue B, even by means of killing A. if no lesser means are available to neutralize A. This general rule has been extended to cover the killing a fetus endangering the life of the mother and the killing of a murderer caught before the offence

Sabbatical Year= yr. bibllically prohibited to wk. the land and all loans are cancelled, pros bul of Hillel

Sanhedrin= supreme court of Talmidei Hokamim, 1/3 cohanim, 1/3 levim, 1/3 yisraelim to be reconstititued in the messianic age by the messiah

Sela= silver coin worht 4 dinars

Semikhat Daat = mental reliance. Without the presumtpion of mental relaince on the part of the principals to an agreement the transaction lacks validity
7 Noahide Laws = incumbent on non-Jews: (1) not murder, (2) no incest, (3) not rob, (4) not eat eiver min hahai, (5) not worship idolatry, (6) not blaspheme G-d, (7) to set up just courts

Shekel = equivalent to 2 dinars

Shekhenim = neighbors

Shekhiv me’ra = “lying dangerously ill. Someone so ill rabbis conferred upon such a person ability to affect a transfer of assets through mere words

Shema Tittaref Da’ato = lest his mind become muddled refers to the idea tha tone should be careful when speaking with a sick individual and make sure not to aggravate him in any manner out of concern for aggravating the sick individual causing medical condition to deteriorate

Shikhhah = forgotten sheaves.

Shofar = Ram’s horn blown to return persons in repentence

Shogege Karuv Le-Mazid = unintentional bordering on deliberate refers to an action that is technically unintentional though nonetheless to some extent borders on being a deliberate action

Shomer Hinnum = a watchman who watches an object at no charge. Such a watchman assumes no liability provide that he does not act negligently

Shomer Sakhar = watchman who watches object at a charge. Such a watchman assumes liability if stolen or lost

Shor ha-Istadyon = “arena ox” refers to an ox that is trained to attack other oxen or people for sport make

Sinat hinnum = Unwarranted baseless hatred of others, cause of destruction of 2nd temple

Sirsur = commercial broker, middleman

Bnai Sadom = denying a neighbor a benefit or priviledge that involves no cost to oneself. The sodomite says, “what is yours is mine, what is mine is mine”

Talmud Hakham = Talmudic scholar

Tam = innocuous animal that has not demonstrated that it is habituated to attack people

Teluhu ve-zavin = they suspended him and he agreed to sell refers to a case in which a buyer put undue pressure on a seller to sell his object. Such a sale is legally binding on halakhic level

Tenai Kaful = “double condition”. A technicality of Jewish contract law that makes a conditional clause unenforceable unless the stipulations expressly spell out the consequences of both fulfillment and nonfulfillment of a clause
(A page with text discussing various Hebrew terms and their meanings, including:

- Toelet = Generating benefit
- Tokhahah = Reproof; Listen to the torah of your mother and the musar of your father
- Tzelem Elokim = “in the image of G-d” refers to the idea that all people are created in the image of G-d. This is interpreted differently by various rabbis. Rambam holds that “in the image of G-d” means to possess intellectual, cognitive, mental virtue and the primary attribute of G-d is the cognitive intellectual and thus our kesher with G-d is via the sekel hapoel. Obviously one must have a harmonious balance of ethical and spiritual virtue with intellectual virtue: Yafa talmud torah eim derekh erez
- Tzedek = righteousness and integrity
- Umdana = inferential fact finding
- Ve-Hai Ba-Ham = “and by which you shall live by them” Refers to a principle that one is to live through his adherence to ethical and moral commandments, and not die because of his adherence blindly to them. Consequently a person who has a situation of pekuah nefesh, a seconah, should violate the laws of shabbos to be able to observe many shabbatot. The three prohibitions one should rather die than transgress are murder, adultery, and idol worship.
- Yad Po’el Ke-Yadal Ha-bayit = “the hand of the laborer is like the hand of the employer refering to the concept that any work done by a laborer under contract is legally property of the owner.
- Yakhol Le-Haziloh be-ahad ma-avorov = “he could have saved him with one of his limbs refering to the scenario where A pursues B with the manifest intent to kill him. While A has the theoretical right to eliminate the threat to his life by even killing A, B has no right to kill A when he can neutralize the threat against him with less than lethal force. This dictum translates into a minimum necessary harm defense rule
- Yezer ha-rah = evil inclination, rabbis hold no one would own a house, marry and have children with a wife, if it were not for this impulse which when in service of hashem is not called yetzer tov, but yetzer tov-moed
- Zechut = favorable judgment, acquittal