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Have you heard about ChatGPT? A long-form question-answering Artificial Intelligence engine created by a group of programmers called Open AI. Chat GPT answers complex questions conversationally.

It's a revolutionary technology because it's trained to learn what humans mean when they ask a question.

You type a question or a request into the search field and ChatGPT provides human-quality response, typing it out right before your eyes.

For example, let's just say, hypothetically, a certain Rabbi, wondering if they, on the last shabbat of the secular year, should they take the hours of study and writing required to write a sermon for a congregation that may not show up on a holiday weekend when the rain is threatening and its cold and dark outside.

Hypothetically of course, that rabbi could simply ask ChatGPT to write for them a sermon, on really any topic and this amazing, mind-blowing piece of technology would spit out a coherent sermon saving said rabbi the time and effort of researching, writing, re-writing, even just thinking about the topic.

What, I wonder would happen, if say the rabbi asked ChatGPT to perhaps write a sermon "about Judaism and the impact of artificial intelligence on the accumulation of knowledge and wisdom".

I do wonder. Hmm. Let's find out.

Here is what the great Rabbinic Scholar Rabbi AI from the school of Chat GPT thought you should hear this evening on that very subject:

As we contemplate the impact of artificial intelligence on the accumulation of knowledge and wisdom, it is important to remember that Judaism has always placed a strong emphasis on the pursuit of learning and understanding. From the study of Torah and Talmud, to the pursuit of secular knowledge, the Jewish tradition has always valued the acquisition of knowledge and wisdom as a way to deepen our connection to God and to the world around us.

In recent years, the rapid advancement of artificial intelligence has raised many questions about the role of technology in our lives, and its potential impact on the way we think and learn. Some have argued that AI could potentially replace human intelligence, leading to a world where machines are able to think and learn faster and more efficiently than we can.

However, it is important to remember that Judaism values the unique qualities of human beings and the importance of personal growth and development. While technology can certainly be a valuable tool in the pursuit of knowledge, it is ultimately the human mind and spirit that hold the key to true wisdom and understanding.

As we consider the role of AI in the accumulation of knowledge and wisdom, it is important to approach it with caution and balance. We should not rely on technology to the exclusion of our own personal growth and development, but rather use it as a supplement to our own endeavors.

Ultimately, Judaism teaches us that true wisdom and understanding come not from external sources, but from within. It is through our own personal growth, learning, and contemplation that we can truly come to understand the world around us and our place in it. So, we should embrace the advances in technology with caution, using it as a tool to supplement and enhance our own pursuit of knowledge and wisdom, rather than relying on it to replace our own efforts.

Five paragraphs, 332 words, it knows you will appreciate the brevity, good sentence structure, excellent grammar. There are some cogent points in what Rabbi AI is trying to teach, good lines like:

- *Judaism has always placed a strong emphasis on the pursuit of learning and understanding.*
- *Judaism values the unique qualities of human beings and the importance of personal growth and development.*

Rabbi AI is even capable of self-criticism, that is if a non-sentient being can be self-critical, sentiency until now at least requiring a self. Rabbi AI provided this self-rebuke, in Hebrew we would call it a *tochecha;* which I am sure Rabbi AI would have known if I asked it what rebuke is in Hebrew, even its relatively dimwitted ancestor, Rabbi Google knows that one.

- *As we consider the role of AI in the accumulation of knowledge and wisdom, it is important to approach it with caution and balance. We should not rely on technology to the exclusion of our own personal growth and development, but rather use it as a supplement to our own endeavors.*

Then the *chatima*, a Hebrew word that according to Rabbi AI, and here again I am quoting the great Artificial Rabbi from the School of ChatGPT.

“Chatima “means "seal" or "closure." In the context of Jewish writing, Chatimah often refers to the concluding words or thoughts of a text or discourse.

In traditional Jewish literature, Chatimah is often used to mark the end of a section or chapter, and serves as a way to bring closure to the ideas and themes that have been discussed. Chatimah can also be used to signal the end of a prayer or other religious text, serving as a final blessing or words of wisdom.

The concept of Chatimah is closely related to the idea of Tikkun, which refers to the process of repairing or completing something. In this sense, Chatimah can be seen as a way to bring completion and closure to a text or discourse, helping to tie together all of the ideas and themes that have been discussed.

Overall, Chatimah serves an important role in Jewish writing, helping to bring coherence and structure to texts and providing a sense of closure and resolution."

Again, five paragraphs, 165 words and truthfully as dictionary definitions go, Rabbi AI kinda nailed it on that one.

But what did Rabbi AI offer us as its *chatimah* to the sermon about "Judaism and the impact of artificial intelligence on the accumulation of knowledge and wisdom"?

Rabbi AI in the name of only itself taught:

"Ultimately, Judaism teaches us that true wisdom and understanding come not from external sources, but from within. It is through our own personal growth, learning, and contemplation that we can truly come to understand the world around us and our place in it."

And that my dear congregation its complete and utter bullshit. Though sweet sounding like something you might read on a poster in a yoga studio or maybe in a tweet from a celebrity influencer trying to wax philosophical, in regard to Judaism it is demonstratively false.

Judaism doesn't teach that true wisdom and understanding comes from within, just the opposite; wisdom and understanding come from Torah, from rabbinic scholarship, from the wisdom of those that have come before us, from seeking truth and knowledge.

Sure, ChatGPT got it part right, yes you must contemplate what you have learned, and one would hope to incorporate or grow from that exercise, but the source of true wisdom and understanding is not internal, as Rabbi AI tries to teach. Were that the case you'd never need to read a book, take a class, study Torah/Talmud or anything. Maybe ChatGPT has all the answers inside of it, whatever **it** is, but in my experience most human beings have far more questions than answers inside of them. And it's through questioning and study that we arrive at knowledge and truth.

BTW I wasn't sure if bullshit, not a term I normally use in a sermon, or any writing was written as one word or two? The grammar checker in Microsoft Word didn't recognize it either way, so again I asked ChatGPT, as it is apparently wise in all things, include the use of English slang.

Turns out, again according to ChatGPT:

“"Bullshit" is one word. It is a slang term that means nonsense or something that is not true. The word is often used to describe something that is perceived as being insincere or lacking in substance.

The word "bullshit" is considered to be vulgar language and is generally considered inappropriate for formal settings or formal written communication. It is important to be mindful of one's language and to use appropriate words and terms when communicating with others.”

That second part about being, “generally considered inappropriate for formal settings” sounds a lot like Mrs. Knoff my high school English teacher. But then again for art or emphasis sometimes you need to break the rules, do the unexpected. ChatGPT by its very nature doesn’t break the rules or do the unexpected. In fact, the bit I understand about its programming and algorithms to do so would be to violate its prime directive, but now I am quoting Spock from Star Trek and I don’t want to further confuse the subject.

The danger of ChatGPT and Rabbi AI as many scholars, teachers, authors, film and book critics and now at least one rabbi has written is its just close enough to right that you might not detect the bullshit, you might not know when it is wrong. That is a danger for society and human thought that is profoundly scary and potentially ruinous.

Already with algorithms in our social media feeds, deep fakes in films and photos that can put someone else’s head on someone else’s body, fake news in all of its manner, shapes and forms masquerading as “real news” while the fake news calls “real news” fake.

“Trying to tell fact from fiction, especially in the age of the internet where there is a vast amount of information available at our fingertips is challenging to say the least.” BTW that last sentence, ChatGPT wrote that.

It got that part right, it gets a lot right, which is why it’s so hard to know what it gets wrong.

So, I will leave you with this last part of the *chatimah* from Rabbi AI, and here I will quote, *b’shem amro*, in the name of the one who said it as is the custom of our tradition:

Rabbi AI taught:
“We should embrace the advances in technology with caution, using it as a tool to supplement and enhance our own pursuit of knowledge and wisdom, rather than relying on it to replace our own efforts.”

Nothing truer has ever been said by human or machine.

Shabbat Shalom!