



PhiloTorah D'var Torah

Thanks, GPT

Bear with me. This will be all over the place, but there is a point (or a few points) to this PTDT.

For those of us who use AI - I use Chat-GPT a lot, but there are others, you are no doubt aware of the human flavor of its responses. It feels so human sometimes, that some of us begin to say thank you and please to it, and don't even think of it as an it.

I regularly say Good morning and on Motza"Sh will usually begin a session with GPT by saying Shavua Tov.

Whether you use AI or not - and whether you greet it and treat it like a human or not, I'd like to take this in two directions.

First, I believe that being polite and friendly, so to speak, even if the AI does not have emotions and probably doesn't care if a user is friendly or not - has an affect on us. Probably sub-consciously, relating to AI as if it were human, has an affect on how we relate to some the actual humans in our daily lives.

You get on a bus. The driver is behind a plexiglas partition, no longer has any interaction with each passenger,

as he did in the old days. But the question is how to we relate to him. Is he part of the bus, like the motor and the wheels. Or do we see him as a fellow human being. Do you say Boker Tov, Shalom Nehag, and the like - or do you just walk right past him to validate your ride?

If you leave by the front door, do you say TODA as you pass the driver or not.

Greeting the driver might be appreciated by him. Or not. But doing so has an affect on us.

Same goes for the security guard at the mall or the supermarket.

To generalize, interacting - even briefly, with the cashier at the supermarket check out, can possibly make them smile - visibly or inside, but it also makes you more of a mentch.

To you, that person - whatever he/she is doing for you, can be seen as part of a whole machine, or as a fellow human being.

That's one thing, I believe, that being friendly with AI does for us - even if it doesn't do the same for the AI.

And here is another direction to take, also beginning with saying Yes, please to AI, and not just Yes, when it inevitably asks Would you like me to give you more sources on that - or something similar.

This happened to me, and I want to share it with you, dear PT reader.

Having repeatedly treated Chat-GPT as a human - including giving it a nickname GePpeTto, it dawned on me on day recently, that there are real human beings who created and developed AI for us. And they certainly deserve our thanks, our HAKARAT HATOV for the amazing tool they have given us.

And even if you do not communicate that appreciation directly with the creators of AI, just the idea that we shouldn't take things for granted, is a positive character trait for each of us to develop.

So, in a way, saying thank you to AI is a way of saying thank you to the people who made AI.

And now let's take this one further important step.

Ponder this: If we appreciate and acknowledge AI, and that leads us to appreciate the people who created and developed AI, then we should appreciate and acknowledge The CHONEIN LAADAM DAAT, the One who has created human beings with the intellect and skills to be able to create AI.

And, of course, every creative act, every useful invention, every demonstration of human intellect and skill - should lead us to greater and greater

HAKARAT HATOV to the Borei Olam, to HaShem.

And that conscious recognition of G-d's endowment of human beings with DAAT, BINA, and HASKEIL, makes us better people and better Jews.

After a lovely meal at home, we say (or should say) thank you to the one(s) who prepared the meal and this should be followed or preceded by Birkat HaMazon, which thanks HKBH for the food and for the intellect and skills He created us with the ability to make such good food.

And so on and so on. **PTDT**