



ותלמוד תורה כנגד כלם

“And the study of Torah is equal to them all.”

An Adult B’nei Mitzvah Torah Study Module

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Cover photo: Congregation Neveh Shalom, Portland, Oregon

Introduction

Over the past several decades, adult b'nei mitzvah programs have become an important component of many adult education programs in U.S. Reform and Conservative synagogues. Women, especially, are participating in programs designed to help them become more active synagogue service participants. Programs range from structured two-year courses to more flexible, individual study. Participants come from varied backgrounds: some are new to Judaism, some come from assimilated backgrounds, and some are women from traditional homes who were not permitted to fully participate in services when they were young. While the backgrounds of the students vary, each one is motivated by the desire to become more comfortable and “literate” within their particular synagogue setting.¹ In studying the impact of adult bat mitzvah, Lisa Grant interviewed 15 students and concluded:

...the themes that emerged in [their] stories are wholly consistent with research conducted by many others across disciplines. The impacts described in all of these studies can be summarized into three key points. In virtually all cases, women who participate in a program of learning leading to a ceremony of adult bat mitzvah: 1) feel a stronger sense of Jewish identity; and 2) become more comfortable in worship in their synagogues. [3] In addition, in many but not all cases, women develop a strong commitment to ongoing Jewish learning. Thus, adult bat mitzvah is both a powerful learning and ritual experience that has the potential to re-direct women's lives and change the culture of worship in their synagogues.²

While most studies published focus on the adult *bat* mitzvah, and the predominance of students are female, I assume the impact of an adult *bar* mitzvah is just as powerful and leads to similar changes in Jewish beliefs and practice among the participants.

¹ Lisa Grant, “Finding Her Right Place in the Synagogue: The Rite of Adult Bat Mitzvah,” in *Women Remaking American Judaism*, ed. Riv Ellen Prell, (Detroit: Wayne State University Press, 2007), p. 279.

² Ibid., p. 282.

Rationale

Congregation Neveh Shalom is a large, liberal, Conservative synagogue in Portland, Oregon. Three years ago, a new Rabbi was hired who has invigorated the community. Additionally, this past year the congregation hired a new Cantor, and there is a general feeling of enthusiasm among the members. Weekly (non-b'nei mitzvah) Shabbat morning services are attended by between 30 and 100 people. There is a bi-weekly lay led "Downstairs Minyan" that is very popular. At all services, the Torah and haftarah chanting are done by congregants.

The synagogue has strong youth and adult education programs but does not currently have an adult b'nei mitzvah curriculum. In 2010, a small group of parents of 7th graders approached me (as the tutor of several of their children) and said they were interested in having an adult b'nei mitzvah. The small group grew over the following few months as we started planning and advertising our program. The result was a chevra of 10. We put together a course of weekly study, and approximately one year later the congregation celebrated with these adults as each one of them led part of the Shabbat morning service. Most of them read Torah and two gave a *drash*. Many of the participants had been active in the synagogue before their studies—two were Board members, others were on various committees. But none were frequent service goers. Following their b'nei mitzvah, more than half have become regular Shabbat Torah readers and service leaders.

Since that time, I have worked with another small group of adults and several individuals in preparation for their becoming an adult bar/t mitzvah. As a result of this, the classes "Learn to *Leyn*," "Siddur Basics," and "Hebrew for Prayer" were added to the adult education program. Other current adult education offerings include Women's Torah Study following Shabbat services once a month, and Talmud study on Thursday afternoon with the Rabbi emeritus.

What the synagogue lacks is a comprehensive adult b'nei mitzvah program. For my capstone, I have created a text study curriculum that I will teach as one component of a two-year adult b'nei mitzvah course at Neveh Shalom. The addition of a text study component is crucial to the b'nei mitzvah curriculum. As Barry Holtz, Professor of Jewish Education at The Jewish Theological Seminary, states, "...the study of Torah [is] a religious obligation. Study is a commandment that observant Jews must fulfill and is therefore deeply embedded in the cultural norms of the community."³ And, says Grant et al., "interpretations of texts on a personal level enable students to take ownership of the Jewish textual canon and forge new links on the chain of Jewish tradition."⁴ During this eight-week module, we will spend three weeks on *Yitro*, two on *Kedoshim*, and three on *V'etchanan*. We will explore the link between the *parshiot* by virtue of the 10 Commandments: in *Yitro*, the 10 Commandments are proclaimed. In *Kedoshim* they are expanded upon, and in *V'etchanan* they are repeated, with slight variations. The three sections represent both narrative and law. By spending more than one session on each *parasha*, we will be able to explore some of the lesser known aspects of each section, in addition to an in-depth study of the more familiar.

We will begin with *Yitro*. Our first lesson will be on Exodus chapter 18 and will focus on leadership. We will look at the relationship between Moses and Yitro, and analyze Moses's ability to accept advice, thereby creating a new system of leadership. The following week we will study chapter 19, looking at the preparation for the revelation and the revelation itself, by

³ Barry Holtz, *Textual Knowledge: Teaching the Bible in Theory and in Practice*, (New York: The Jewish Theological Seminary of America, 2003), p. 112.

⁴ Lisa Grant, et al., *A Journey of Heart and Mind: Transformative Jewish Learning in Adulthood*, New York: The Jewish Theological Seminary of America, 2004), p. 99.

examining the event from the perspective of God and from the perspective of the Israelites. In chapter 20 we will take a close look at the 10 Commandments.

When we move into *Kedoshim*, we will begin by defining what holiness means to each of us and what our responsibilities are regarding holiness. During our second session we will look at challenging texts and discuss how we can make sense of them in our lives today.

Finally, we will spend three sessions on *V'etchanan*. We will begin with chapter 4, revisiting Moses's leadership as he prepares to pass on the mantle to Joshua. Next, we will look at the restating of the 10 Commandments in chapter 5. We will compare and contrast this version to the earlier one. Finally, in our last session, we will do a close examination of the *Shema*, in the context of the Torah and in the context of our liturgy.

Throughout the course, the students--working both in *hevruta* and as a group--will analyze different translations of the texts as well as historic and modern commentaries. Additionally, because these students will be concurrently learning to chant Torah, we will occasionally look closely at the relationship between the text and its cantillation. Finally, the students will grow in making the stories of Torah their own.

By adding a text study component to the already existing adult education classes as part of a b'nei mitzvah curriculum, my hope is that students will become more active Jewish learners and will gain a deeper understanding of the relevance of Torah to their lives.

Desired Results

Priority Goals

- Learners will interpret and analyze Torah text, applying lessons learned to their daily lives.
- Learners will identify the textual basis for various Jewish *mitzvot* and *middot*.
- Students will challenge each other by questioning and sharing individual analyses of the texts.

Enduring Understandings

- Torah study involves levels of comprehension from the most basic to the more interpretive.
- Torah study involves asking questions of the text.
- Torah study is a commandment that enriches our lives by enabling us to connect our current Jewish practice and beliefs to our historical past.⁵

Essential Questions

- How do the *parshiot* relate to each other?
- What questions do the commandments raise for us?
- How do we approach challenging texts?
- How do the English translations of the text affect our understandings?
- What values from this text do we/can we apply to our lives?

⁵ Adapted from Allyson Resnick Jacobson, *The Whole Megillah: Wrapping Ourselves in the Biblical Scrolls*, (New York: HUC-JIR, MARE Capstone, 2016), p. 7.

Learner Outcomes

- *Know*: Learners will write a short *drash* on one of the chosen texts.
- *Do*: Learners will analyze several Torah texts by comparing translations, reading commentaries, and reflecting on individual interpretations.
- *Value/Believe*: Learners will share meaningful Jewish values from the texts that they have integrated into their lives.
- *Belong*: Learners will attend services more frequently and will report feeling engaged in the Torah discussion.

Evidence for Learning

Active participation in class will be strong evidence of each student's learning. We will be attending Shabbat services together, so the students will have the opportunity to participate/contribute during the Rabbi's interactive *d'var Torah*. I anticipate that as they become more adept at text analysis they will be more comfortable participating in a public discussion.

Additionally, at the end of each class, I will ask students to fill out two index cards: the first stating at least one self-applicable take-away from the class and the second with questions that remain for them. This will be especially beneficial for learners who are uncomfortable participating orally.

Finally, the students will each write a short *drash* (2-3 students per *parasha*) that will be given during the year at the appropriate Shabbat service.

Outline of Lessons

For all lessons the materials needed are copies of *Etz Chaim*, handouts of commentaries, pencils, sticky notes, and index cards.

Yitro, Exodus 18. Who's the boss? *Scripted Lesson*

Core Concept: Leaders are most effective when they are able to accept advice and assistance from others.

Yitro, Exodus 19. Preparing for the revelation

Core Concept: Moses and the Israelites prepare for the climax of the Exodus: receiving the Torah and becoming a sanctified nation through God's revelation.

Yitro, Exodus 20. The Big 10

Core Concept: The 10 Commandments frame the Israelites relationship with God as well as their relationship with humanity.

Kedoshim, Leviticus 19. What does it mean to be holy? *Scripted Lesson*

Core Concept: We are all commanded by God to be holy.

Kedoshim, Leviticus 20: Challenging texts

Core Concept: Ethically challenging commandments call upon us to wrestle with their meaning today.

V'etchanan, Deuteronomy 4. Moses takes the high road

Core Concept: Moses prepares the Israelites to proceed without him.

V'etchanan, Deuteronomy 5. The Big 10, again

Core Concept: The repetition of the 10 commandments includes several important distinctions.

V'etchanan, Deuteronomy 6. All you need is love. *Scripted Lesson*

Core Concept: We are commanded to love God.

Annotated Bibliography

Grant, Lisa. “Finding Their Right Place in the Synagogue; The Rite of Adult Bat Mitzvah,” in *Women Remaking American Judaism*, Riv Ellen Prell (ed.), Detroit: Wayne State University Press, 2007.

In Grant’s article, she outlines the recent history of adult bat mitzvah, and, perhaps more importantly, the impact that adult bat mitzvah has on the participants, their synagogues, and on the American Jewish community as a whole. She discusses the evolution of the ritual within the various movements and includes primary research as well as anecdotal evidence derived from one-on-one interviews with students. Grant’s article lays the foundation for the rationale behind my creation of an adult b’nei mitzvah program at Congregation Neveh Shalom, of which my capstone is one module.

Herczeg, Yisrael. *Sapirstein Edition Rashi: The Torah with Rashi’s Commentary Translated, Annotated, and Elucidated*. Brooklyn, NY: Mesorah Publications, 1998.

In each lesson, we will be analyzing Torah text by looking at historic and modern commentators, starting with Rashi, who is considered the “the Father of All Commentators” (from the publisher’s preface). This is the comprehensive Rashi commentary. It provides not only accurate translations of Rashi’s texts, but also adds words that help to clarify the flow of the commentary and helps to explain Rashi’s deeper points. Additionally, this volume adds questions and clarifications from other major historical commentators, some of which we will study as well. Rashi provides us a starting point with which to analyze the text.

Holtz, Barry W. *Textual Knowledge: Teaching the Bible in Theory and in Practice*. New York, NY: Jewish Theological Seminary of America, 2003.

In *Textual Knowledge*, Holtz focuses on two components of theory for teaching the Bible. His first focus is our underlying goal--what are our purposes, what are the outcomes we are looking for? The second focus for Holtz is the relationship between *knowledge* of the Bible and *teaching* the Bible. As a novice teacher of the Bible, I will utilize Holtz’s outlines, especially his chapters on ‘Building a Conceptual Map’ and ‘From Orientations to Goals’ to help structure my own thinking about the texts.

Lieber, David L., and Harlow, Jules (ed.). *Etz Hayim Torah and Commentary*. New York: The Jewish Publication Society and The Rabbinical Assembly, 2001.

Etz Hayim is the *chumash* used at Congregation Neveh Shalom and will be the primary text we use in this class. *Etz Hayim* utilizes the JPS English translation and the Hebrew text according to Masoretic tradition. It includes line-by-line commentary that we will incorporate into our discussions. In addition to the *Etz Hayim* translation, as part of each lesson we will compare additional translations, specifically *The Five Books of Moses*, by Everett Fox and the translation used in the Trope Trainer software, which is the program the students will concurrently be using in their “Learn to Leyn” class.

Peerless, Shmuel. *To Study and To Teach: The Methodology of Nechama Leibowitz*. New York: Lambda Publishers, 2004.

Nechama Leibowitz is arguably one of the most influential Torah scholars of the 20th century, believing that true learning takes place only when students are engaged in a thought provoking process of analysis, in “active learning.” In *To Study and To Teach*, Peerless--a student of Leibowitz--systematically lays out the foundation of Leibowitz’s text study methodology, which is the methodology I will follow in designing several of my lessons. Peerless includes chapters on introducing the unit, asking the right questions, the role of midrash, and dealing with textual difficulties.

Schuster, Diane Tickton, *Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice*. New York, NY: UAHC Press, 2003.

Most Jewish adult learners come to learning with what Schuster calls “self-perceived learning handicaps” (limited knowledge about Jewish texts, limited Hebrew literacy, undeveloped analytic skills with regard to Jewish sources) that prohibit them from engaging in substantive Jewish learning. Correspondingly, Jewish educators have not learned about Jewish adult development and learning in particular, thus approach teaching adults much in the same way as we approach teaching children. In *Jewish Lives, Jewish Learning*, Schuster offers stories and suggestions for effective educational practice, drawing extensively on insights from the fields of adult development, adult learning, adult religious education, and the sociology of American Jewry. Schuster’s list of “The Ten R’s that Foster Adult Jewish Growth” has been particularly helpful in designing this curriculum.

Additional Bibliographic Resources

Bogdanow, Michael (artist), *Shema*. Retrieved from www.michaelbogdanow.com.

Burns, Marlene (artist), *V'ahavta*. retrieved from https://www.chabad.org/blogs/blog_cdo/aid/2231182/jewish/Vahavta-And-You-Shall-Love.htm.

Eskenazi, Dr. Tamara Cohn (ed.) and Weiss, Rabbi Andrea (assoc. ed.), *The Torah: A Women's Commentary*. New York, NY: Women of Reform Judaism/URJ Press, 2008.

Fields, Harvey J. and Carmi, Giora. *A Torah Commentary for Our Times*. New York, NY: UAHC Press, 1990.

Frishman, Rabbi Elyse D. (ed.), *Mishkan T'filah: A Reform Siddur*. New York, NY: CCAR Press, 2007.

Grant, Lisa, Tickton Schuster, Diane, Woocher, Meredith, & Cohen, Steven M., *A Journey of Heart and Mind: Transformative Jewish Learning in Adulthood*. New York, NY: The Jewish Theological Seminary of America, 2004.

Greenberg, Aharon Yaakov (ed.), *Torah Gems* (Rabbi Dr. Shmuel Himelstein, trans.). Tel Aviv, Israel: Yavneh Publishing House, Chemed Books and Co. Inc., 1992.

Hammer, Reuven, *Entering Jewish Prayer: A Guide to Personal Devotion and the Worship Service*. New York, NY: Schocken Books, 1994.

Jacobson, Allyson Resnick, *The Whole Megillah: Wrapping Ourselves in the Biblical Scrolls*, HUC-JIR New York, NY: MARE Capstone, 2016.

Levisohn, Jon A, and Fendrick, Susan P. (eds.), *Turn It and Turn It Again: Studies in the Teaching and Learning of Classical Jewish Texts*. Brighton, MA: Academic Studies Press, 2013.

Norris, Dr. Joye A., *From Telling to Teaching: A Dialogue Approach to Adult Learning*. North Myrtle Beach, SC: Learning by Dialogue, 2003.

Plaut, Gunther W., *The Torah: A Modern Commentary*. New York, NY: Union of American Hebrew Congregations, 1981.

Scherman, Rabbi Nosson, *The Stone Edition Chumash*. Brooklyn, NY: Mesorah Publications, Ltd., 2000.

Sefaria. www.sefaria.com.

Yitro Lesson One (Exodus Chapter 18)

Who's the boss:

What does it take to be a leader?

Enduring Understandings

- Torah study involves levels of comprehension from the most basic to the interpretive.
- Torah study involves asking questions of the text.

Essential Question

- What value(s) from this text can we apply to our lives?

Core Concept

- Leaders are most effective when they are able to accept advice and assistance from others.

Supplies for each student

Chumash

Paper and pencil

Sticky notes

Yitro Text Study Worksheet

Index cards

Opening Activity 00:00-00:09

We will begin each session with a minute or two of quiet followed by the bracha for the study of Torah, so that we can fully focus on the sacred text we are about to study.

Since this is the first lesson, the blessing will be taught to the students.

The *bracha* for the study of Torah begins with the *bracha* formula:

"Baruch atah Adonai, elohenu melech haolam, asher kidshanu b'mitzvot v'tzivanu"

la-asoke: to engage, dive into, busy oneself, "soak up"

b'deevray: in the words/matters of

Torah: study [ask students for additional definitions]

- What does it mean to busy oneself?
- How does engaging in Torah call us to holiness?

Students will be asked to turn off their phones and to put them away.

Teacher will lead the students through a short meditation before reciting the Torah blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

Baruch ata Adonai, Eloheinu melech haolam, asher kid'shanu bemitzvotav vetzivanu la'asok b'divrei torah.

We praise You, Eternal God, Sovereign of the universe, who calls us to holiness through mitzvot,
commanding us to engage in the study of Torah.

Opening 00:10-00:13

- Think about a time when someone gave you advice that resulted in you changing your behavior or actions.
- Was the advice solicited or not?
- Were you resistant to accept?
- If so, what changed your mind?

***Yitro* review 00:14-00:24**

Students were sent an email asking them to read through *Yitro* (Ex. 18:1-20:23) in preparation for this class. I will assume that some were able to and some were not.

This parasha takes place just after the exodus from Egypt. Moses has been separated from his family.

- What happens in this *parasha*? Please be as specific as possible.

Write all answers on the board.

We are going to begin our study by taking a close look at an interaction between Moses and his father-in-law, Yitro, that resulted in a major change for the Israelites. We will read through a section of chapter 18: verses 13-27 in Hebrew and in English.

While we're doing that, please use a sticky note to mark anything in the section that stands out to you. Note things you find interesting, things that are unusual, and things that are confusing.

Students will share a few of their observations from the text.

***Hevruta* text study 00:25-00:35**

Students will break into *hevruta* and work through the *Yitro* Text Study Worksheet.

Group reflection 00:36-00:45

Reconvene the group for a summation.

- How did Yitro get Moses to hear his advice?
- What did Moses learn from Yitro?
- Why did he need someone else to teach him this?

- Are you someone's Yitro?
- Who is your Yitro?

Individual reflection 00:46-00:50

On an index card, write down one thing you've learned today from looking at parashat Yitro. On a second card, write down one thing that remains a question for you. Share reflections with the class.

Closing 00:51-00:55

We will end each class with Kaddish d'Rabbanan.

The students have been introduced to *KdR* in the Siddur Basics class.

As you may recall, Kaddish d'Rabbanan--the Rabbi's Kaddish--is recited after Torah study. It includes a paragraph for the well-being of students. We will be learning to recite it throughout the year.

Recite *Kaddish d'Rabbanan**.

*In Glossary

Yitro Text Study Worksheet

Instructions: Please reread each section and discuss the selected phrases/questions together. You may not get to the end, take your time.

- 14 וַיֵּרָא חֲתָן מֹשֶׁה אֶת כָּל־אֲשֶׁר־הוּא עֹשֶׂה
לָעָם וַיֹּאמֶר מֶה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה
עֹשֶׂה לָעָם לָעֵם מִדּוּעַ אַתָּה יּוֹשֵׁב לְבַדְּךָ
וְכָל־הָעָם נֹצֵב עָלֶיךָ מִן־בֹּקֶר עַד־עֶרֶב:
- But when Moses' father-in-law saw how much he had to do for the people, he said, "What is this thing that you are doing to the people? Why do you act alone, while all the people stand about you from morning until evening?"

- Why does Yitro say "...that you are doing *to* the people?"
- Who is Yitro worried about?

- 15 וַיֹּאמֶר מֹשֶׁה לְחֲתָנוּ כִּי־יָבֹא אֵלַי הָעָם
לְדָרֹשׁ אֱלֹהִים:
- Moses replied to his father-in-law, "It is because the people come to me to inquire of God.

- 16 כִּי־יִהְיֶה לָהֶם דָּבָר בָּא אֵלַי וְשִׁפְטֹתַי בֵּין
אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵּי הָאֱלֹהִים
וְאֶת־תּוֹרֹתַי:
- When they have a dispute, it comes before me, and I decide between one person and another, and I make known the laws and teachings of God."

- 17 וַיֹּאמֶר חֲתָן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדָּבָר
אֲשֶׁר אַתָּה עֹשֶׂה:
- But Moses' father-in-law said to him, "The thing you are doing is not right;

לֹא־טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה:

The thing that you do is not right (lit. good)

This is one of only two instances in the Torah that the absolute phrase *lo tov* is used. The other is in Genesis 2:18. Look up the verse in Genesis and compare the two uses of *lo tov*.

- Why do you think this phrase was used in each case and only in these two cases?

נָכַל תִּבָּל גַּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר
עִמָּךָ כִּי־כָבֵד מִמָּךְ הַדָּבָר לֹא־תוּכַל עֲשֹׂהוּ
לְבַדְּךָ: 18 you will surely wear yourself out, and these
people as well. For the task is too heavy for
you; you cannot do it alone.

עַתָּה שָׁמַע בְּקִלִּי אִיעֲצֶךָ וַיְהִי אֱלֹהִים עִמָּךָ
הִיָּה אַתָּה לְעָם מוֹל הָאֱלֹהִים וְהִבֵּאתָ
אֶתְּךָ אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים: 19 Now listen to me. I will give you counsel,
and God be with you! You represent the
people before God: you bring the disputes
before God,

וְהִזְהַרְתָּה אֹתָם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָה
וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ יֵלְכוּ בָּהּ
וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּ: 20 and enjoin upon them the laws and the
teachings, and make known to them the
way they are to go and the practices they
are to follow.

אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָה

The laws and the teachings

From *The Torah: A Modern Commentary*

The plural of Torah here is used in a judicial sense. In the Pentateuch, Torah usually has the meaning of moral, legal, and ritual teaching, or of law in general. In later ages, Torah designated the whole teaching and legal tradition of Israel. (p. 509)

וְאַתָּה תַּחְזֶה מִכָּל־הָעָם אֲנָשִׁי־חַיִל יִרְאֵי
אֱלֹהִים אֲנָשִׁי אֱמֶת שְׂנֹאֵי בָצַע וְשֹׂמְתֵי
עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי
חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת:

21 You shall also seek out from among all the people capable men who fear God, trustworthy men who spurn ill-gotten gain. Set these over them as chiefs of thousands, hundreds, fifties, and tens,

וְשִׁפְטוּ אֹת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר
הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכָל־הַדָּבָר הַקָּטָן
יִשְׁפְּטוּ־הֶם וְהָקַל מֵעֲלֶיךָ וְנָשְׂאוּ אִתָּךְ:

22 and let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Make it easier for yourself by letting them share the burden with you.

אִם אֶת־הַדָּבָר הַזֶּה תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים
וַיְכַלֵּת עֲמָד וְגַם כָּל־הָעָם הַזֶּה עַל־מַקְמוֹ
יָבֹא בְּשָׁלוֹם:

23 If you do this—and God so commands you—you will be able to bear up; and all these people too will go home unwearied.”

וְאַתָּה תַּחְזֶה

There are several different translations of this verb.

Etz Hayim translation: You shall also *seek out* from among all the people...

Stone translation: And you shall *discern* from among the entire people...

Fox translation: You are *to have the vision (to select)* from all the people...

- What’s the difference between having a vision and being discerning?

The verb root literally means “prophetic vision.” Rashi states that Yitro wanted Moses to select the leaders by means of his Divine insight, i.e., a prophesy.

- What are the characteristics that Yitro suggests for a leader?
- Are those the requirements necessary for leadership today?

From the Commentaries⁶

Note: *Able men* is sometimes translated *men of accomplishment/success*.

Rashi interpreted *able men* as meaning men of means, whose wealth enabled them to resist the pressure of those who would attempt to influence their judgment.

Sforo thought that *able men* were men who possessed good judgment, knowledge of the law, and the ability to recognize the truth in a conflict.

According to **Ibn Ezra**, *God-fearing* was a requirement because those who genuinely fear God would not be afraid of the people.

Rashi concluded that a leader must be someone who will *spurn ill-gotten gain* because that person is not swayed by financial considerations.

וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתְנוֹ וַיַּעַשׂ כְּכֹל אֲשֶׁר
אָמַר: 24 Moses heeded his father-in-law and did
just as he had said.

Moses heeded. The verb used here is from the *shoresh* rny.

- How does Yitro get Moses to listen, to hear, ultimately to heed his advice?

⁶ Rabbi Nosson Scherman, *The Stone Edition Chumash*, (Brooklyn, New York: Mesorah Publications, Ltd., 2000), p. 399.

וַיִּבְחַר מֹשֶׁה אֲנָשֵׁי־חַיִּל מִכָּל־יִשְׂרָאֵל וַיִּתֵּן 25 Moses chose capable men out of all Israel,
 אֹתָם רָאשִׁים עַל־הָעָם שָׂרֵי אֲלָפִים שָׂרֵי and appointed them heads over the people
 מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרִית: —chiefs of thousands, hundreds, fifties,
 and tens;

וַשְּׁפֹטוּ אֹת־הָעָם בְּכָל־עֵת אֶת־הַדָּבָר 26 and they judged the people at all times: the
 הַקָּשֶׁה יָבִיאוּן אֶל־מֹשֶׁה וְכָל־הַדָּבָר הַקָּטָן difficult matters they would bring to
 יִשְׁפֹּטוּ הֵם: Moses, and all the minor matters they
 would decide themselves.

וַיִּשְׁלַח מֹשֶׁה אֶת־חֹתָנּוֹ וַיֵּלֶךְ לוֹ אֶל־אֶרְצוֹ: 27 Then Moses bade his father-in-law
 (פ) farewell, and he went his way to his own
 land.

- How are Jews today called upon to lead?

Kedoshim Lesson One (Leviticus Chapter 19)

What does it mean to be holy?

Enduring Understanding

- Torah study is a commandment that enriches our lives by enabling us to connect our current Jewish practice and beliefs to our historical past.

Essential Questions

- What questions do the commandments raise for us?
- What values from this text can/do we apply to our lives?

Core Concept

- We are all commanded by God to be holy.

Supplies for each student

Chumash

Paper and pencil

Sticky notes

Text Study Worksheet

Index cards

Blessing for the study of Torah 00:00-00:03

Begin with a few minutes of silence, followed by the blessing for the study of Torah.

Opening activity, what does it mean to be holy? 00:04-00:09

Each person is given an index card and a pen and answers the question:

- What does it mean to be holy?

Students will turn the cards over and leave them on the corner of their desks.

Defining the shresh YCW 00:10-00:15

As a group we will explore the meaning of the shresh YCW

- What other words do you know with that shresh? What do they mean?

Students will understand YCW as “holy” and as “separate.”

Defining holiness 00:16-00:25

Hand out *Kedoshim* Text Study Worksheet A. Break into *hevruta*. Have students work through the texts.

Reconvene the group.

- Were any of the commentaries particularly meaningful?

Group discussion, text study 00:26-00:42

Kedoshim Text Study Worksheet B
Read verses 13-16 in Hebrew and in English.

Revisiting holiness 00:43-00:52

Ask students to fill out the reverse side of their index card answering the same question: *What does it mean to be holy?*

Discuss whether or not their definitions changed.

***Kaddish deRabbanan* 00:52-00:55**

Kedoshim Text Study Worksheet A

Verses 1-4

Hevruta Study

Read Leviticus 19:1-4 in Hebrew and in English.

קְדוּשִׁים

- | | | |
|--|---|--|
| וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר | 1 | The LORD spoke to Moses, saying: |
| דַּבֵּר אֶל־כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ | 2 | Speak to the whole Israelite community |
| אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה | | and say to them: You shall be holy, for I, |
| אֱלֹהֵיכֶם: | | the LORD your God, am holy. |
| אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבָּתִי | 3 | You shall each revere his mother and his |
| תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: | | father, and keep My sabbaths: I the LORD |
| | | am your God. |
| אֶל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסֵּכָה לֹא | 4 | Do not turn to idols or make molten gods |
| תַּעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: | | for yourselves: I the LORD am your God. |

Look at the details of the verses.

- What do you notice?
- How do these verses conceptualize holiness?
- How does that relate to your understanding of holiness?

Read through the commentaries on the back. Pick two.

- What about them do you like or dislike?
- How do these definitions compare to your definition of holiness?

***Kedoshim* Text Study Worksheet A**

Side 2

Selected Commentaries on Leviticus 19: 1-4

Rashi (1040-1105)

“Speak unto all the congregation of the children of Israel. This [the addition of the words *kol adat*] teaches us that this section was proclaimed in full assembly because most of the fundamental teachings of the Torah are dependent on it (contained in it).”⁷

Etz Hayim: Torah and Commentary

“What is holiness? The term can be applied to God, to good people, to a book, to a period of time, or to an animal offered as a sacrifice. To be holy is to be different, to be set apart from the ordinary. “Ordinary” (*chol*) is often used as the opposite of “holy” in rabbinic discourse.”⁸

Martin Buber (1878-1965)

“Israel must, in imitating God by being a holy nation, similarly not withdraw from the world of nations but rather radiate a positive influence on them through every aspect of Jewish living.”⁹

Rabbi David Zvi Hoffman (1843-1921)

“The word 'kadosh,' holy, when used in the Torah in reference to God, is spelled with the letter 'vav' but without it when appearing in reference to man. The reason for this change in spelling is that although man must strive for moral perfection, he cannot reach this highest level of holiness for it is reserved for God. The difference in spelling of the word 'kadosh' informs us that we can strive to emulate God's holiness but can never truly match it.”¹⁰

Bernard J. Bamberger (1904-1980)

“The idea of holiness implies that what we do and what we make of our lives matters not only to us as individuals, not only to society, but to the entire cosmos. A divine purpose runs through all existence. We can ally ourselves to it or oppose it—or, perhaps, worse, we can ignore it.”¹¹

Rabbi Eve Posen, Congregation Neveh Shalom

“The Hebrew in these verses is written in the plural. Holiness is tied to our community. It isn't about being better or holier than another, holiness is about how we elevate, support and care for one another. Because I act in holiness, it is contagious and others will do the same.”¹²

⁷ Retrieved from www.sefaria.org.

⁸ David Lieber and Jules Harlow (ed.), *Etz Hayim Torah and Commentary*, (New York, NY: The Jewish Publication Society and The Rabbinical Assembly, 2001), p. 693.

⁹ Harvey Fields, *A Torah Commentary for Our Time, Vol. 2*, (New York, NY: UAHC Press, 1990), p. 132.

¹⁰ Retrieved from www.etzion.org.il/holiness.

¹¹ Gunther Plaut, *Torah: A Modern Commentary* (New York, NY: UAHC Press, 1981), p. 891-892.

¹² From personal communication.

***Kedoshim* Text Study Worksheet B**

Verses 13-18

We will read through verses 13-18, one at a time, in Hebrew and in English.

What does the text say? Restate the verse in your own words.

These are all “negative” commandments—things we should *not* do.

- How do negative commandments compare to positive commandments?
- Which are easier to follow?
- Why?

Now we’ll read through each verse again, adding the commentary/questions below the verse.

- Does the commentator add to your understanding of the verse?
- Do you agree or disagree with what they are saying?

Finally, please place these verses in order from easiest to fulfill to hardest.

- What about the most difficult ones make them difficult for you?

<p>לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלְוֶן פְּעֻלַּת שָׂכִיר אֹתָךְ עַד־בֹּקֶר:</p>	<p>13 You shall not defraud your fellow. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.</p>
---	--

Are these actions of equal value? Why are they listed together?

<p>לֹא־תִקְלֹל חֵרֵשׁ וְלִפְנֵי עֵוֹר לֹא תִתֵּן מְכֻשָּׁל וַיִּירָאֲתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה:</p>	<p>14 You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the LORD.</p>
---	---

From the Commentaries¹³

Ramban: Even though [the deaf] cannot hear the curse and be angered or embarrassed by it, it is forbidden to curse him. Surely, therefore, it is forbidden to curse those who are aware of what is being done to them.

Rashi: [Before the blind] means allegorically that one should not give bad advice to an unsuspecting person, particularly if the advisor stands to benefit from the other's error.

The message is that we are responsible for the welfare of others and may not do anything to undermine it.

לֹא־תַעֲשֶׂוּ עֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פְּנֵי־דָל	15	You shall not render an unfair decision: do
וְלֹא תִהְדָּר פְּנֵי גָדוֹל בְּצִדֵּק תִּשְׁפֹּט עִמִּיתְךָ:		not favor the poor or show deference to
		the rich; judge your kinsman fairly.

Rashi: Do not say that since the wealthy man is obligated to help the poor one, it is proper for a judge to rule in favor of the poor litigant so that he will be supported in dignity. The Torah insists that justice be rendered honestly; charity may not interfere with it.

- Do you agree or disagree with Rashi? Why or why not?

לֹא־תֵלֶךְ רָכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דָּם	16	Do not deal basely with your countrymen.
רַעַף אָנִי יְהוָה:		Do not profit by the blood of your fellow:
		I am the LORD.

“You shall not be a gossipmonger among your people, and you shall not stand aside while our fellow's blood is shed—I am Hashem.”

Rashi: The word *rachil* (gossip) is related to *rochayl*—a peddler, because a gossip goes from person to person and house to house “peddling” his slander and gossip.

Rambam: Gossipmongering is a great sin and has been the cause of much bloodshed. This is why the Torah follows up this commandment by warning against standing aside while someone's blood is shed.

¹³ Rabbi Nosson Scherman, The Stone Edition Chumash, (Brooklyn, New York: Mesorah Publications, Ltd., 2000), p. 661.

From *The Torah: A Modern Commentary*

The meaning of the Hebrew is uncertain. We do not know what *rachil* really means; and Orlinsky aptly remarks “In such passages as Jeremiah 6:28 and Ezekiel 22:9, the wickedness [*rachil*] of the people is surely more grievous than talebearing.” (p. 896)

- How do you reconcile the different translations?

לֹא־תִשְׁנֹא אֶת־אָחִיךָ בְּלִבְךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:	17 You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him.
---	--

From *The Torah: A Modern Commentary*

The Torah, unlike ordinary legal codes, is concerned not only with actions but also with attitudes. It recognizes how destructive bottled-up resentment can be and cautions us against wrong feelings as well as wrong acts. (p. 896)

Rav Hirsch

The verse speaks of your antagonist as *your brother*. Even though he has wronged you, think of him as a brother and do not fall prey to hatred.¹⁴

לֹא־תִקְשָׁם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמְּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמֹדֵךְ אֲנִי יְהוָה:	18 You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.
--	--

- This verse talks about both actions (vengeance) and attitudes (love). Can love be commanded? Keep this in mind when we study the *V'ahavta* in a few weeks.

¹⁴ Ibid.

V'etchanan Lesson Three (Deuteronomy Chapter 6)

All you need is love

Enduring Understandings

- Torah study involves levels of comprehension from the most basic to the more interpretive.
- Torah study involves asking questions of the text.
- Torah study is a commandment that enhances our lives by enabling us to connect our current Jewish practice and beliefs to our historical past.

Essential Questions

- What values from this text do we/can we apply to our lives?
- What does *Adonai Echad* mean?
- How can you be commanded to love something?

Core Concept

- We are commanded to work at loving God; it is a fluid process.

Supplies for each student

Chumash

Paper and pencil

Handouts

Index cards

For this lesson we will also need a projector.

Blessing for the study of Torah, 00:00-00:03

Begin with a few minutes of silence, followed by the blessing for the study of Torah.

Opening activity, unpacking the Shema, 00:04-00:20

Write *Shema Yisrael Adonai Elohenu Adonai Echad* on the board.

Have students brainstorm definitions for each word. Then students pick whichever translation of the word makes the most sense to them and rewrite the Shema.

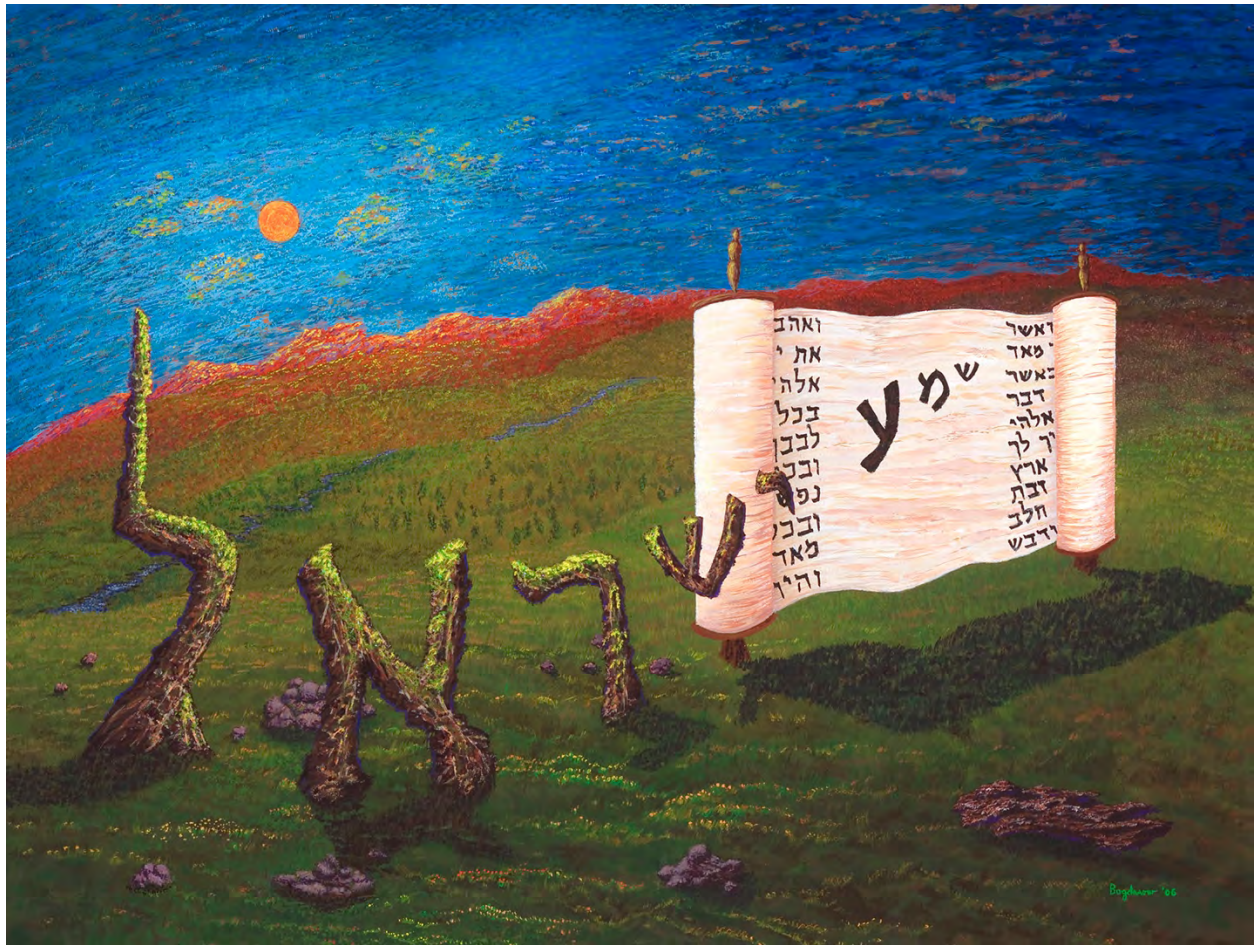
(Adapted from Cantor Ellen Dreskin)

Project the painting *Shema*, by Michael Bogdanow. Discuss the painting.

- What was the artist trying to convey?
- Does this painting successfully “define” the Shema for you?

Project the *Artist's Statement*

- Now that you know what the artist was trying to convey, was he successful?



Artist's Statement

“In ‘Shema,’ the words Shema Yisrael literally leap off the Torah scroll and come to life in our universe. In my view, they have left their role as ink on parchment, and have become organic, living, tree-like, creature-like Hebrew letters. The Shema does not need to remain a passive text in the Torah, but, as in the painting, it can become an active part of our life on earth.”¹⁵

¹⁵ From personal communication.

Text analysis 00:20-00:35***V'etchanan* Text Study Worksheet**

Students will work through Deuteronomy 6:5-9

Group discussion on *V'ahavta*, by Marlene Burns 00:36-00:45

Ask students to discuss the painting, before reading the Artist's Statement.

- How does it illustrate Deuteronomy 6:5-9?
- What specific aspects of the verses was the artist trying to portray?

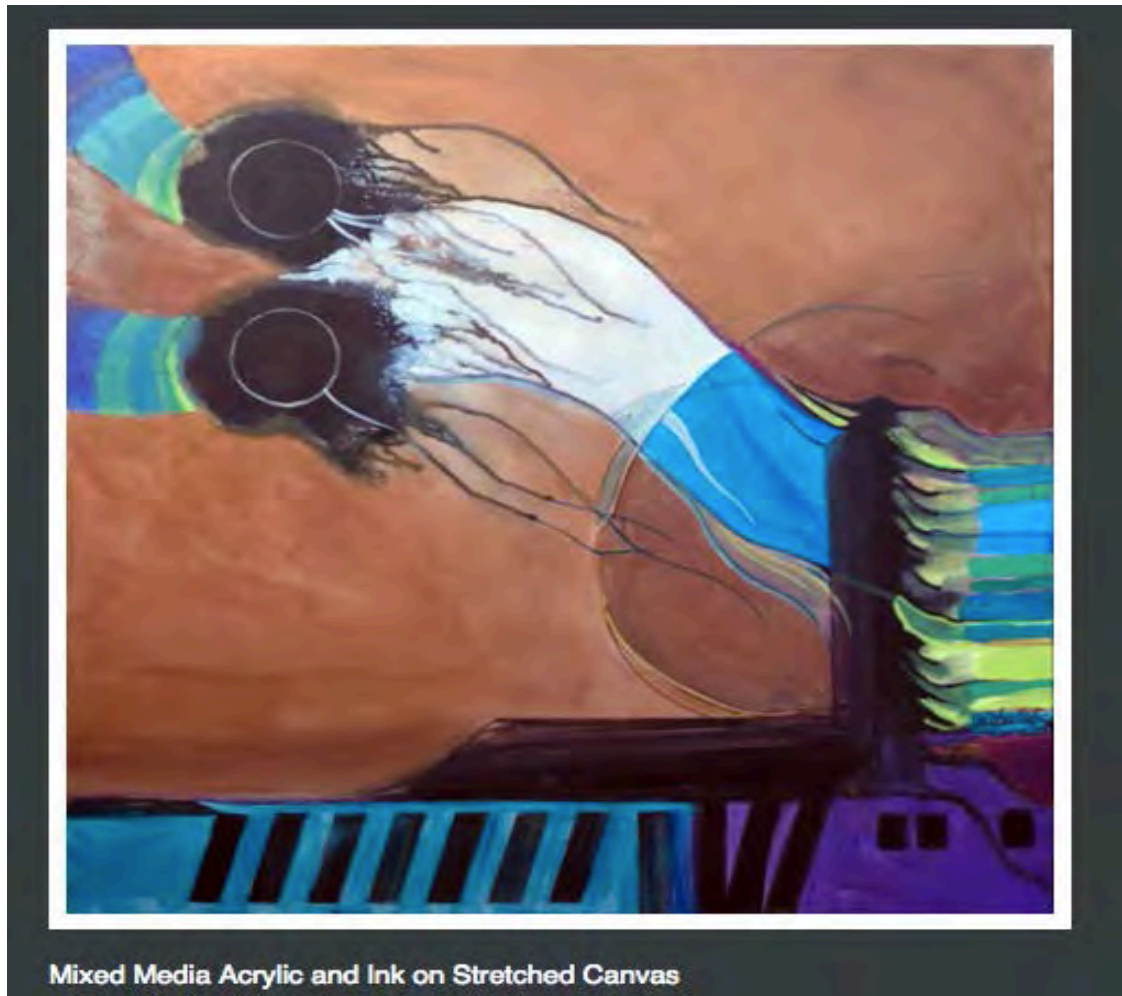
Project the *Artist's Statement*.

- What do you notice or understand about the painting that you didn't before?

Personal interpretation 00:46-00:52

On an index card, students will write their own interpretation of the *Shema* and the *V'ahavta*.
Share with classmates.

***Kaddish de Rabbanan* 00:53-00:55**



Artist's Statement:

"This image is an expression of the first paragraph of the Shema, in which we are instructed to love G-d. The musical cantillation notes for chanting this paragraph are represented in my composition by the black right angle and the pair of dots. The metallic copper color field represents the heavenly realm from where these words of Torah originated. The pattern along the bottom is the diagram for wrapping tefillin, which is also mentioned in this paragraph. One of the names of G-d, is embodied in the wrappings with the letter "shin," the first letter of this name of G-d."¹⁶

¹⁶ From www.chabad.org.

V'etchanan Text Study Worksheet

In *hevruta*, read through each verse in Hebrew and in English.

- 1) What is the verse saying?
- 2) Discuss/answer the bullet points.
- 3) Read the commentaries.
- 4) What does the verse mean to you?

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ 5 You shall love the LORD your God with
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: all your heart and with all your soul and
with all your might.

- What are some things you love? How do you show that love?
- Is there anything you love “with all your heart and with all your soul and with all your might”?
- What’s the difference between loving something with all your heart and loving something with all your soul and loving something with all your might?
- If love is an emotion, how can one be *commanded* to love something?

From *The Torah: A Women’s Commentary*

“*You shall love...* This language is rooted in ancient Near Eastern political treaties, where “love” implies a sense of loyalty to a greater power. The verb conveys not just an emotion, but a statement with implications for one’s actions. God demands intellectual, emotional, and physical commitment.” (p. 1077)

The Martyrdom of Rabbi Akiva

As an old man, Akiva defied the Roman decree against the public teaching of the Torah. He was imprisoned at Caesaria and taken out early one morning to be executed. Rabbi Akiva was not seeking a verse to recite but wanted to fulfill the commandment to recite the Shema in the morning.

When they brought Rabbi Akiva to be executed, it was the time of the recitation of the Shema. Although they were raking his flesh with rakes of iron, he took upon himself the yoke of Heaven. His disciples said to him, “Our master—do you go so far?!” He said to them, “My entire life I was troubled by the verse ‘with all your soul’—even if He takes your soul. I thought, If it comes to that, will I be able to fulfill it? And now that it has come about, shall I not fulfill it?” He prolonged the word ‘one’ until his soul departed while he was saying “one.”¹⁷

¹⁷ Reuven Hammer, *Entering Jewish Prayer: A Guide to Personal Devotion and the Worship Service*, (New York, NY: Schocken Books, 1994), p. 134.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוָּךְ 6 Take to heart these instructions with
הַיּוֹם עַל־לִבְּךָ: which I charge you this day.

- What role does your heart have in this verse compared with the previous verse? How do you take something “to” (literally “on”) your heart? Why is it “on” your heart and not “in” your heart?
- Mitzvah is translated as “charge” in this verse, though we usually translate it as “command.” Is there a difference between being charged to do something and being commanded? What’s our responsibility in each case?

Rashi

“*Hayom*...today. You should always look to these matters as if they are new, fresh, and exciting—as if the Torah were given today—not like a stale, outmoded dogma.”¹⁸

וְשִׁנַּנְתֶּם לְבָבְכֶם וּדְבַרְתֶּם בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם 7 Impress them upon your children. Recite
וּבְלִכְתְּכֶם בַּדֶּרֶךְ וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם: them when you stay at home and when
you are away, when you lie down and
when you get up.

- Are there any downsides to repeating something over and over?
- Some sources translate *v'shinantam* as “teach diligently.” The root Sh/n/n literally means to sharpen or to make an incision. How would you translate the verb in this case?

וְקָשַׁרְתֶּם לְאֹזֶן עַל־יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין 8 Bind them as a sign on your hand and let
עֵינֶיךָ: them serve as a symbol on your forehead;

- What’s the difference between a sign (*ot*) and a symbol (*totafot*)?
- Why is each word used in each case

From *The Torah: A Women’s Commentary*

“*Sign*. While this language was probably originally understood figuratively, the practice developed of Jews’ interpreting this verse literally as referring to the physical strapping of specified texts in small boxes called *t’fillin* onto the arm and head.” (p. 1078)

¹⁸ Rabbi Nosson Scherman, *The Stone Edition Chumash*, (Brooklyn, New York: Mesorah Publications, Ltd., 2000), p. 974.

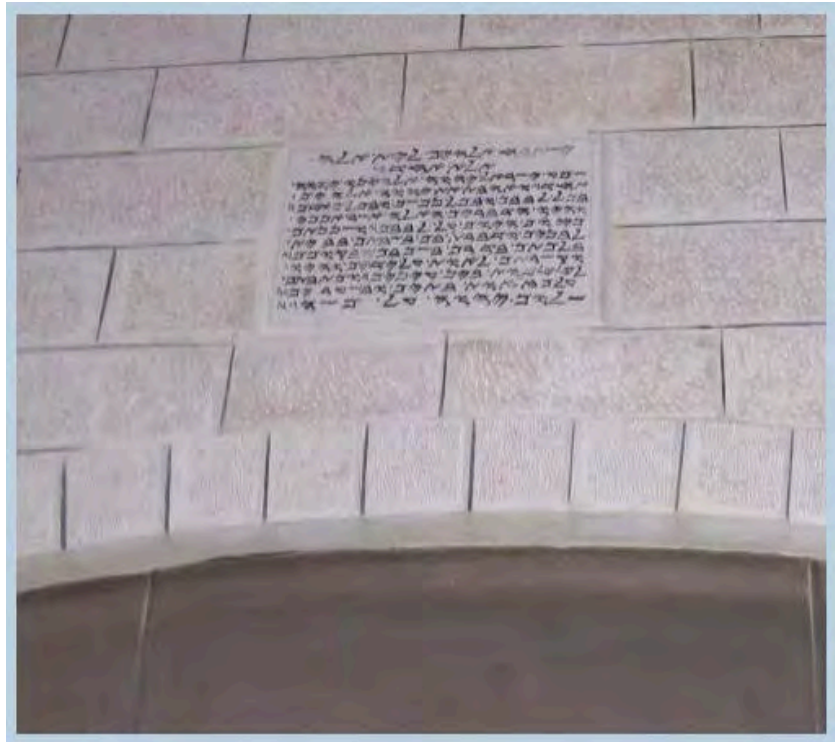
9 וְכָתַבְתֶּם עַל־מְזוּזֹת בֵּיתְכֶם וּבִשְעָרֵיכֶם: (ס) inscribe them on the doorposts of your house and on your gates.

- If the words are already on our hands and foreheads, and we're reciting them at home and away and when we lie down and when we rise up, why do we also need to inscribe them on both our house and on our gates?

From *The Torah: A Women's Commentary*

"Inscribe them on the doorposts. In the ancient Near East, sacred words were literally written on doorposts and on plaques placed near entranceway; this practice ... was believed to help ward off evil. This evolved into the Jewish practice of writing selections from the Torah on a piece of parchment and affixing it to the doorpost, usually encased in a slender box."

(pg. 1078)



An early mezuzah: a Samaritan gate inscribed with the 10 Commandments.

UNIT GLOSSARY* and additional information

*bios adapted from www.jewishvirtuallibrary.org and www.wikipedia.org

The blessing for Torah study:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה.

Baruch ata Adonai, Eloheinu melech haolam, asher kid'shanu bemitzvotav vetzivanu la'asok b'divrei torah.

We praise You, Eternal God, Sovereign of the universe, who calls us to holiness through mitzvot, commanding us to engage in the study of Torah.

Bamberger, Rabbi Bernard J.

(1904-1980) American Reform rabbi, scholar, author, translator, and congregational spiritual leader in New York City.

Buber, Martin

(1878-1965) Austrian-born Israeli Jewish philosopher. Buber was a utopian Zionist, best known for his philosophy of dialogue, a form of existentialism centered on the distinction between the I-Thou relationship--the way humans relate to the world.

Heschel, Abraham Joshua

(1909-1972) A Polish-born American rabbi and a leading Jewish theologian and philosopher of the 20th century. He was a professor at the Jewish Theological Seminary of America and very active in the U.S. Civil Rights Movement.

Hirsch, Samuel

(1815-1889) Rabbi, philosopher, and pioneer of the Reform movement in Germany and the U.S.

Hoffman, Rabbi David Zvi

(1843-1921) Orthodox Rabbi and Torah scholar. During his lifetime, he was the leading authority on traditional halakhah in Germany. He was known for his efforts to disprove the Documentary Hypothesis.

Ibn Ezra, Abraham

(1089-1164) A Spanish poet, philosopher, grammarian, and biblical commentator. He strongly influenced later generations of kabbalists.

Oral Torah

Represents the laws, statutes, and legal interpretations that were not recorded in the five books of Moses but were written down in the Mishnah (200-220 CE) and the Gemara, a running commentary on the Mishnah.

Together the Mishnah and Gemara form the Talmud.

Rashi

(1040-1105) Rabbi Shlomo Yitzchaki was the outstanding Biblical commentator of the Middle Ages. He is the author of a comprehensive commentary on the Talmud and on the Tanakh.

Rambam, also known as Maimonides

(1135-1204) Maimonides is considered to be one of the greatest thinkers in Jewish history. He was trained and practiced as a physician but was also a commentator and philosopher. He was the first person to write a systematic code of all Jewish law, the *Mishneh Torah*.

Ramban, also known as Nachmanides

(1194-1270) A leading medieval Jewish scholar, rabbi philosopher, physician, kabbalist, and biblical commentator. He was the foremost halakhist of his time but also had a strong mystical bent. He lived for most of his life in Catalonia.

Saba, Avraham

(1440–1508) A Spanish rabbi and author.

“The Sages”

General description referring to all the Jewish commentators from c. 250 BCE-c.625 CE.

Sforno

(c.1470-1550) An Italian Rabbi, biblical commentator, philosopher, and physician.

Talmud

A legal commentary on the Torah, comprising the Mishnah and the Gemara. There are two versions of the Talmud, one produced in Jerusalem (300-350 CE) and one compiled in Babylonia (450-500 CE).

TaNaKh

Also known as the Hebrew Bible. It includes: Torah, Neviim, Ketuvim. The five books of Moses, the Prophets, and the Writings.

Torah

Literally, the word *Torah* means instruction or teaching. Most specifically it refers to the five books of Moses. It can also mean the continued narrative from Genesis to the end of the Tanakh, and it can mean the totality of Jewish teaching, culture, and practice.

Kaddish deRabbanan

YITGADAL v'yitkadash sh'meih rabu

h'alma di v'ra chizuteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beir Yisrael,

haigala uvizman kariv,

v'imru: Amen.

Y'hei sh'meih rabu m'varach

Talam ul'almei almaya-

Yitbarach v'yishtabach v'yitpas

v'yitromam v'yimasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'meih d'kuisha b'rich hu,

l'cola min kol birchata v'sharata,

gushb'chata v'nechemata,

daamiran h'alma, v'imru: Amen.

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵנְיָא וּבְזִמְנֵי קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרַמֵּם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעָלַם מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,

תְּשַׁבְּחָתָא וְנַחֲמָתָא,

דְאָמְרוּ בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

Al Yisrael v'al rabanan,
v'al talmideihon
v'al kol talmidei talmideihon.
v'al kol man d'askin b'oranta,
di v'atra hadein v'de
v'chol atar vaatar.

Y'hei l'hen uf'chei sh'lama raba,
chuna v'chida v'rachamin,
v'chayin arichin,
cim'zoni t'vichei, tefikana,
min kadami avihon
di vishmaya v'ara v'imru: Amen.

Y'hei sh'lama raba min sh'maya,
v'chayim toyim aleinu v'al kol
Yisrael v'imru: Amen..

Oseh shalom bimromav
hu b'rachmanav yaseh shalom
aleinu v'al kol Yisrael, v'al kol
yoshvei teivcil, v'imru: Amen.

על ישראל ועל רבנן,
ועל תלמידיהון
ועל כל תלמידי תלמידיהון,
ועל כל מן דעסקין באוריתא,
די באתרא הדין ודי
בכל אתר ואתר.

יהא להון ולכוון שלמא רבא,
חנא וחסדא ורחמין,
וחיין אריכין,
ומזוני רויחי, ופרקנא,
מן קדם אבוהון
די בשמאי וארעא ואמרי: אמן.

יהא שלמא רבא מן שמאי,
וחיים טובים עלינו ועל כל
ישראל ואמרי: אמן.

עשה שלום במרומו
הוא ברחמיו יעשה שלום
עלינו ועל כל ישראל, ועל כל
יושבי תבל, ואמרו: אמן.

GOD OF HEAVEN AND EARTH, grant abundant peace
to our people Israel and their rabbis, to our teachers and their disciples,
and to all who engage in the study of Torah here and everywhere.

Let there be for them and for us all, grace, love, and compassion,
a full life, ample sustenance, and salvation from God, and let us respond: Amen.

For us and all Israel, may the blessing of peace and the promise of life come true,
and let us respond: Amen.

May the One who causes peace to reign in the high heavens,
let peace descend on us, and on all Israel, and on all the world,
and let us respond: Amen.