

## God and Holiness (*Kedushah*)

Students will explore rabbinic conceptions of God, holiness (*kedushah*) and religious life. In doing so, they will grapple with eternal theological, existential and spiritual questions, develop their capacity to engage in theological discourse, and explore religious practices through which the rabbis connected to God.

Rabbinic literature presents a wide range of ideas about God, holiness, spirituality and religious life. Rabbinic texts explore the nature of God and holiness (*kedushah*). They describe the relationship between God and humanity as a whole, and the uniqueness of God's relationship to the Jewish people. They present pathways to living a spiritually rich religious life and tell stories about those who aspire to do so. They raise and attempt to answer existential questions about the purpose of creation, the meaning of life, the nature of God, and the path to fulfilling God's vision for the world and humanity.

Through this standard, students will encounter rabbinic texts that, explicitly and implicitly, discuss these ideas, and will build an understanding of the plurality of perspectives that the rabbis offer. They will come to see the rabbinic endeavor as an invaluable resource for their own grappling with spiritual and existential concerns, both personal and communal.

Reading rabbinic literature through this lens will build students' capacity to open their theological imagination, to encounter, describe, and construct holiness in their world, to engage in conversation about God and that which they understand to be sacred, to cultivate their own relationships with God, to respond to eternal theological, existential and spiritual questions; to build their capacity to sense and experience holiness, and, to develop spiritual practices, rooted in Jewish tradition, that will add meaning to their lives.

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**Preamble:**

Rabbinic literature presents a wide range of ideas about God, holiness, spirituality, and religious life. Rabbinic texts explore the nature of God and holiness (*kedushah*). They describe the relationship between God and humanity as a whole, and the uniqueness of God's relationship to the Jewish people. They present pathways to living a spiritually rich religious life and tell stories about those who aspire to do so. They raise and attempt to answer existential questions about the purpose of creation, the meaning of life, the nature of God, and the path to fulfilling God's vision for the world and humanity.

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Reading rabbinic literature through this lens will build students' capacity to open their theological imagination, to encounter, describe, and construct holiness in their world, to engage in conversation about God and that which they understand to be sacred, to cultivate their own relationships with God, to respond to eternal theological, existential and spiritual questions; to build their capacity to sense and experience holiness, and, to develop spiritual practices, rooted in Jewish tradition, that will add meaning to their lives.

### Organizing Principles:

1. **Rabbinic Theology:** *What do the rabbis believe about God? How do the rabbis articulate their beliefs? What challenges about belief in God do the rabbis raise? What solutions/responses do they propose? How can rabbinic theology support the development of my own theology? How do I respond to rabbinic theological ideas that do not conform to my own beliefs or to my understanding of how God functions in the universe?*

Through their study of rabbinic texts, students will explore rabbinic theology and challenges to belief in God that the rabbis faced and preserved in rabbinic literature. In addition to deepening their understanding of rabbinic beliefs, students will explore how rabbinic theology can support the development of their own theology and respond to rabbinic theological ideas that do not conform to their own beliefs or understanding of how God functions in the universe.

2. **Covenant:** *How do the rabbis understand the relationship between God and humanity? God and the Jewish people?*

Through their study of rabbinic texts, students will explore rabbinic notions of covenant in order to understand how the rabbis envision God's relationship with humanity in general, and with the Jewish people in particular. In doing so, they will begin to formulate how rabbinic conceptions of covenant (might) inform the way they understand their relationship with God.

3. **Holiness (Kedushah):** *How do the rabbis describe encounters with kedushah? How do the rabbis create sacred time and sacred space? How do they envision the sacredness found in nature and in people?*

Through their study of rabbinic texts, students will come to understand the plurality of ways that the rabbis encounter, describe, and construct holiness (*kedushah*). Their learning may include notions of sacredness in nature, in time, in space, and in others.

4. **Religious Practices that Connect us to God:** *What religious practices connect us to God? How do we balance our need to nurture our spiritual selves with other needs and responsibilities? How do the rabbis envision a life of study (talmud torah), worship (avodah) and action (gemilut hasadim and mitzvot)? How can I incorporate these practices into my life?*

Through their study of rabbinic texts, students will explore Jewish religious practices that the rabbis considered to be essential parts of a Jew's life and those that help connect us to God.

## Benchmarks

Organizing Principle #1a: Rabbinic Theology: Beliefs about God <i>What do the rabbis believe about God?</i> <i>How do the rabbis articulate their beliefs?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Images/Names for God</b>	<b>GHK.10a</b> Discusses names of God used in rabbinic texts.	<b>GHK.10b</b> Explains names/images of God found in rabbinic texts.	<b>GHK.10c</b> Describes what is appealing and challenging about a name/image of God found in a particular rabbinic text.	<b>GHK.10d</b> Explains the theological beliefs that lie behind a particular name/image of God found in rabbinic texts.
<b>Images/Names for God (cont.)</b>	<b>GHK.10e</b> Describes metaphors for God.	<b>GHK.10f</b> Compares different names/images of God in a particular rabbinic text.	<b>GHK.10g</b> Makes connections between metaphors of God in various rabbinic texts.	<b>GHK.10h</b> Contrasts conflicting images of God found in disparate rabbinic texts.
<b>Images/Names for God (cont.)</b>	<b>GHK.10i</b> Completes the sentence: God is like an X because...  <b>Note:</b> a known rabbinic metaphor is substituted for X	<b>GHK.10j</b> Identifies metaphors for God in a rabbinic text.	<b>GHK.10k</b> Explains how metaphors about God are used to convey a particular belief about God.	<b>GHK.10l</b> Explains the theological difference between a literal and metaphoric reading of a text.



<b>Characteristics of God</b>	<b>GHK.11a</b> Lists characteristics of God found in rabbinic texts.	<b>GHK.11b</b> Explains characteristics of God found in rabbinic texts.	<b>GHK.11c</b> Lists multiple characteristics of God depicted in a single image of God citing textual evidence for support.	<b>GHK.11c</b> Provides textual evidence to support "Big Theological Ideas" about God.  <b>Examples:</b> God forgives those who are repentant
<b>Characteristics of God(cont.)</b>	<b>GHK.11e</b> Describes God's character or role in a particular text or narrative.	<b>GHK.11f</b> Compares God's character or role in a particular rabbinic text to alternate images of God.	<b>GHK.11g</b> Draws a connection between the character of God as portrayed in a particular text and portrayals of God in a previously seen text.	<b>GHK.11h</b> Infers what the rabbis find compelling and troubling about a particular portrayal of God in a rabbinic text citing textual support.
<b>The Depiction of God Across the Variety of Rabbinic Texts</b>	<b>GHK.12a</b> Explores images of God that emerge from <i>tefillah</i> and <i>brachot</i> .	<b>GHK.12b</b> Explores images of God that emerge from <i>tefillah</i> , <i>brachot</i> , and rabbinic aggadah.	<b>GHK.12c</b> Compares images of God across a variety of genres of rabbinic literature.  <b>Examples:</b> poetry, prose, midrash, aggadah, mishnah	<b>GHK.12d</b> Constructs a layered depiction of God using talmudic and post-talmudic writings.  <b>Examples:</b> gemara, rishonim, philosophical treatises, parshanut
<b>Comparing and Contrasting Rabbinic Theologies</b>	<b>GHK.13a</b> Explores stories with conflicting views of God.	<b>GHK.13b</b> Identifies conflicting views of God found in rabbinic texts.	<b>GHK.13c</b> Distinguishes between different conceptions of God reflected in a variety of rabbinic texts.	<b>GHK.13d</b> Utilizes modern and contemporary thinkers to understand rabbinic theologies.

<b>Differentiating Between Judaism and Other Religions</b>	<b>GHK.14a</b> Recognizes that Judaism is a monotheistic religion.	<b>GHK.14b</b> Explains that different religions have different ways of describing God.	<b>GHK.14c</b> Identifies core Jewish beliefs and distinguishes them from non-Jewish beliefs.	<b>GHK.14d</b> Explains the difference between a rabbinic text that uses specific language to describe God and those that use philosophical abstraction.
<b>Beliefs about God (Free Will)</b>	<b>GHK.15a</b> Explores the concept that humans have the ability to make moral decisions.	<b>GHK.15b</b> Places the concept of free will in dialogue with conceptions of God.	<b>GHK.15c</b> Compares and contrasts the concept of human free will with the concept of divine omniscience and providence.	<b>GHK.15d</b> Evaluates various rabbinic approaches to theological dilemmas regarding free will
<b>Beliefs about God (Immanence and Transcendence)</b>	<b>GHK.15e</b> Identifies ways that God is everywhere and an overarching power; and, ways that God is close and personal as seen in rabbinic texts.	<b>GHK.15f</b> Describes the idea that God is everywhere and an overarching power; and, ways that God is close and personal as seen in rabbinic texts.	<b>GHK.15g</b> Distinguishes between the rabbinic notions of a God that is found everywhere and within the world, and a God that is outside and beyond the natural workings of the world or nature.	<b>GHK.15h</b> Uses the categories of immanence and transcendence to describe God's relationship to the world.
<b>Beliefs about God (Modern/Postmodern Beliefs about a Non-Personal and Non-Supernatural God)</b>				<b>GHK.15i</b> Explains modern/postmodern rabbinic beliefs about a non-personal and non-supernatural God.
<b>Beliefs about God (Revelation)</b>	<b>GHK.15j</b> Explores rabbinic stories about revelation.	<b>GHK.15k</b> Explains rabbinic understandings of revelation.	<b>GHK.15l</b> Compares and contrasts a variety of rabbinic understandings of revelation.	<b>GHK.15m</b> Utilizes modern/post-modern rabbinic texts to interpret rabbinic understandings of revelation.

Organizing Principle #1b: Rabbinic Theology: Challenges to Belief <i>What challenges about belief in God do the rabbis raise?</i> <i>What solutions/responses do they propose?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
Theological Questions (Emerging from images of God)	<b>GHK.16a</b> Formulates general questions about specific images of God.	<b>GHK.16b</b> Formulates specific questions about images of God found in a specific rabbinic text.	<b>GHK.16c</b> Supports challenges to an image of God expressed in a particular rabbinic text.	<b>GHK.16d</b> Explains modern/postmodern challenges to rabbinic images of God.
Theological Questions (Emerging from the Tanakh)		<b>GHK.16e</b> Identifies theological questions that the rabbis have about particular biblical texts.	<b>GHK.16f</b> Explains theological questions that the rabbis have about particular biblical texts.	<b>GHK.16g</b> Defines the challenges that the rabbis have with aspects of biblical theology.
Theological Questions (Emerging from the Jewish Historical Experience)			<b>GHK.16h</b> Describes a theological questions that the rabbis raise based on the historical experience of the Jewish people.	<b>GHK.16i</b> Utilizes modern and contemporary thinkers to support or challenge rabbinic responses to questions about God based on the Jewish historical experience.
Theological Questions (Emerging from Personal Experience)		<b>GHK.16j</b> Formulates "God feels distant when..." statements.	<b>GHK.16k</b> Identifies theological questions raised by the rabbis emerging from personal experiences.	<b>GHK.16l</b> Utilizes modern and contemporary thinkers to support or challenge rabbinic responses to questions about God that emerge from personal experience.

<b>Theological Questions (Mishna and Gemara)</b>		<b>GHK.16m</b> Identifies questions that the rabbis have about God that are expressed in specific rabbinic texts.	<b>GHK.16n</b> Explains questions that the rabbis have about God that are expressed in specific rabbinic texts.	<b>GHK.16o</b> Explains theological categories that the rabbis identify as challenges to belief.
<b>Theological Questions (Midrash and Aggadah)</b>			<b>GHK.16p</b> Compares midrashim or aggadot that express a particular challenge to belief in God.	<b>GHK.1q</b> Articulates the way in which the rabbis use midrash and aggadah to express challenges or resolutions to questions about belief in God.
<b>Theodicy</b>		<b>GHK.17a</b> Provides examples of situations that give rise to the question, "Why doesn't God help everyone?"	<b>GHK.17b</b> Defines theodicy based on an exploration of rabbinic texts.	<b>GHK.17c</b> Explains how the concept of theodicy is a challenge to God.
<b>Theodicy (cont.)</b>		<b>GHK.17d</b> Summarizes rabbinic responses to the question "Why doesn't God help everyone?"	<b>GHK.17e</b> Explains a variety of rabbinic responses to theodicy.	<b>GHK.17f</b> Evaluates various rabbinic responses to suffering drawing on the writings of modern and contemporary thinkers.

Organizing Principle #1c: Rabbinic Theology: Personal Response

*How can rabbinic theology support the development of my own theology?*

*How do I respond to rabbinic theological ideas that do not conform to my own beliefs or to my understanding of how God functions in the universe?*

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Experiencing God</b>	<b>GHK.18a</b> Responds to the question, "When is God?" citing personal examples.	<b>GHK.18b</b> Formulates "God feels close when..." statements.	<b>GHK.18c</b> Describes personally meaningful rabbinic beliefs about God that emerge from the rabbis' personal experiences.	
<b>Experiencing God</b>	<b>GHK.18d</b> Identifies moments when God feels/felt close.		<b>GHK.18e</b> Describes moments when God feels/felt close following the study of a rabbinic text that describes God as close.	<b>GHK.18f</b> Connects personal experiences of God with ideas expressed in rabbinic texts.
<b>Personal Belief Statements (Images of God)</b>	<b>GHK.19a</b> Utilizes specific rabbinic images of God in conversation.	<b>GHK.19b</b> Selects and describes personally meaningful rabbinic image/s of God.	<b>GHK.19c</b> Formulates a personal theology that engages with and responds to Rabbinic sources.	<b>GHK.19d</b> Applies ideas about God found in rabbinic texts to personal situations.
<b>Personal Belief Statements (Challenges to Belief)</b>		<b>GHK.19e</b> Expresses the challenges of building a relationship with God.	<b>GHK.19f</b> Compares rabbinic challenges to belief with personal challenges.	<b>GHK.19g</b> Proposes alternate ideas about God in response to theological challenges that arise from the study of rabbinic texts.

<p><b>Personal Belief Statements (Constructing a Personal Theology)</b></p>	<p><b>GHK.19h</b> Formulates "I believe that God..." statements.</p>	<p><b>GHK.19i</b> Constructs a personal statement of belief that is enriched by rabbinic sources.</p>	<p><b>GHK.19j</b> Compares personally compelling belief statements raised in rabbinic literature explaining the implications of adopting a particular belief about God.</p>	<p><b>GHK.19k</b> Formulates a personal theology utilizing ideas and images found in rabbinic texts (as supporting or rejected evidence).</p> <p><b>Examples:</b> sources may include classical, modern, and postmodern rabbinic perspectives</p>
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Organizing Principle #2a: Covenant: God and Humanity <i>How do the rabbis understand the relationship between God and humanity?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>People as God's Partner</b>	<b>GHK.20a</b> Describes individuals and activities that model partnering with God.	<b>GHK.20b</b> Explains how a particular rabbinic text describes what it means to be God's partner.	<b>GHK.20c</b> Compares multiple rabbinic texts about the divine-human relationship.	<b>GHK.20d</b> Articulates the theological implications of multiple rabbinic conceptions of the divine-human partnership.
<b>Responsibility/Obligation</b>	<b>GHK.21a</b> Articulates some responsibilities/obligations of human beings in general.  <b>Examples:</b> sharing, being kind to others, being kind to animals	<b>GHK.21b</b> Articulates rabbinic understandings of responsibilities/obligations of human beings based upon particular rabbinic texts.	<b>GHK.21c</b> Compares and contrasts multiple rabbinic conceptions of the responsibilities/obligations of human beings.  <b>Examples:</b> 7 mitzvot <i>b'nai Noah</i>	Articulates the theological implications of multiple rabbinic conceptions of the responsibilities/obligations of human beings.
<b>God's Relationship with Non-Jews</b>	<b>GHK.22a</b> Explains that God values all people (Jewish and not Jewish).	<b>GHK.22b</b> Describes rabbinic stories or practices that demonstrate God's concern for non-Jews.  <b>Examples:</b> God's anger at angels for singing Hallel when non-Jews destroyed	<b>GHK.22c</b> Explains rabbinic understandings of God's relationship to non-Jews.	<b>GHK.22d</b> Articulates the theological, social, and moral implications of rabbinic understandings of God's relationship to non-Jews.

Organizing Principle #2b: Covenant: God and the Jewish People How do the rabbis understand the relationship between God and the Jewish people?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Unique Relationship Between God and the Jewish People</b>	<p><b>GHK.23a</b> Utilizes relational images of God found in rabbinic literature in describing the special relationship between God and the Jewish people.</p> <p><b>Examples:</b> God as judge, God acting with <i>chesed</i></p>	<p><b>GHK.23b</b> Explains a rabbinic midrash about God's unique relationship/partnership with central biblical figures.</p>	<p><b>GHK.23c</b> Develops a description of God's unique relationship with the Jewish people drawing from rabbinic aggadot about God's relationship with particular rabbinic figures.</p>	<p><b>GHK.23d</b> Utilizes modern/post-modern rabbinic texts to explain the relationship between the Jewish people and God.</p>
<b>Unique Relationship Between God and the Jewish People (Brit)</b>	<p><b>GHK.23e</b> Explains the term <i>brit</i> using known examples.</p> <p><b>Examples:</b> <i>Brit Milah</i></p>	<p><b>GHK.23f</b> Identifies examples of <i>brit</i>.</p> <p><b>Examples:</b> <i>Brit bein Habitarim</i>, Shabbat</p>	<p><b>GHK.23g</b> Defines rabbinic understandings of the concept of <i>brit</i> based upon rabbinic texts.</p>	
<b>Unique Relationship Between God and the Jewish People (Chosenness)</b>	<p><b>GHK.23h</b> Explores midrashim in which Jews are called <i>am segulah</i> or <i>goy kadosh</i>.</p>	<p><b>GHK.23i</b> Explains rabbinic notions of <i>am segulah</i> and <i>goy kadosh</i> and the obligations that emerge from having this status.</p>	<p><b>GHK.23j</b> Explains rabbinic notions about the unique status of the Jewish people.</p>	<p><b>GHK.23k</b> Articulates the moral, religious, societal, and individual implications of chosenness utilizing modern and postmodern rabbinic texts.</p>



<p><b>Understanding God's Will</b> (<i>Mitzvot</i>)</p>	<p><b>GHK.24a</b> Articulates that God has unique expectations for the Jewish people.</p>	<p><b>GHK.24b</b> Articulates rabbinic understandings of <i>brit sinai</i> and its implications for Jews' responsibilities/ obligations to God based upon particular rabbinic texts.</p>	<p><b>GHK.24c</b> Compares and contrasts a variety of rabbinic perspectives about Jews' responsibilities/ obligations to God based upon particular rabbinic texts.</p>	<p><b>GHK.24d</b> Analyzes the connection between obligations to God and different conceptions of <i>brit</i> and <i>mitzvot</i>.</p>
<p><b>Understanding God's Will</b> (Rabbinic Conceptions of Authority)</p>	<p><b>GHK.24e</b> Explains ways that God teaches Jews what God wants from us.</p>	<p><b>GHK.24f</b> Distinguishes between Torah <i>she'bichtav</i> and Torah <i>she'be'al peh</i>.</p>	<p><b>GHK.24g</b> Compares and contrasts rabbinic understandings of the relationship between Torah <i>she'bichtav</i> and Torah <i>she'be'al peh</i>.</p>	<p><b>GHK.24h</b> Utilizes modern/post-modern rabbinic texts to interpret rabbinic understandings of the relationship between Torah <i>she'bichtav</i> and Torah <i>she'be'al peh</i>.</p>
<p><b>Understanding God's Will</b> (Rabbinic Conceptions of Authority)</p>		<p><b>GHK.24i</b> Explains a rabbinic perspective about the relationship between human and divine authority over determining Jewish obligations and God's will based on the examination of a particular rabbinic text.</p>	<p><b>GHK.24j</b> Compares the implications of a variety of rabbinic perspectives about the relationship between human and divine authority over determining Jewish obligations and God's will.</p>	<p><b>GHK.24k</b> Utilizes modern/post-modern rabbinic texts to explain the role that people play in the interpretation of God's will.</p>
<p><b>Challenging God</b></p>	<p><b>GHK.25a</b> Articulates that Jews have a voice in our relationship with God.</p>	<p><b>GHK.25b</b> Explains midrashim and aggadot in which biblical and rabbinic figures challenge God.</p>		

Organizing Principle #2c: Covenant: Personal response <i>How do rabbinic conceptions of covenant inform the way I understand my relationship with God?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>My Partnership with God</b>		<b>GHK.26a</b> Brainstorms personal opportunities to be in partnership with God.	<b>GHK.26b</b> Develops a personal stance regarding being God's partner.	<b>GHK.26c</b> Develops a personal stance about being a part of the covenant with God based in rabbinic literature.
<b>My Unique Relationship with God</b>	<b>GHK.27a</b> Identifies times in our lives we encounter brit <b>Examples:</b> <i>brit mila</i>	<b>GHK.27b</b> Explains how specific personal encounters with brit are/were an opportunity to re/affirm a personal relationship with God.	<b>GHK.27c</b> Develops a personal stance regarding revelation and authority based on ideas described in rabbinic literature.	<b>GHK.27d</b> Articulates a personal understanding of the concept of chosenness informed by ideas in rabbinic literature.

Organizing Principle #3: Rabbinic Conceptions of Holiness/*Kedushah*  
*How do the rabbis describe encounters with kedushah?*  
*How do the rabbis create sacred time and sacred space?*  
*How do they envision the sacredness found in nature and in people?*

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Sacred Space</b>	<p><b>GHK.30a</b> Identifies ritual objects and activities that make a space holy.</p> <p><b>Examples:</b> objects: Torah, mezuzah; activities: prayer, study</p>	<p><b>GHK.30b</b> Describes qualities that make a space holy based on an exploration of a rabbinic text.</p> <p><b>Examples:</b> <i>makom tefillah, beit midrash, bayit, Eretz Yisrael, Yerushalayim, Mishkan/Beit HaMikdash</i>, (i.e. sugyot from end of ketubot about aliyah from Bavel to Israel and burial in Israel)</p>	<p><b>GHK.30c</b> Justifies where sacred activities can and cannot take place citing evidence from rabbinic texts.</p>	<p><b>GHK.30d</b> Articulates underlying concepts in examples of sacred space.</p> <p><b>Examples:</b> <i>kapandaria</i> - not taking a short cut in a synagogue</p>
<b>Sacred Time</b>	<p><b>GHK.31a</b> Explains things we do on Shabbat that help make Shabbat holy.</p>	<p><b>GHK.31b</b> Describes the elements that make a particular moment on the Jewish ritual calendar holy.</p>	<p><b>GHK.31c</b> Explains rabbinic conceptions of <i>kedushat hazman</i>.</p> <p><b>Examples:</b> kiddush, havdalah, testifying about seeing the new moon</p>	<p><b>GHK.31d</b> Compares and contrasts the various conceptions and levels of holy time.</p> <p><b>Examples:</b> Shabbat, Chag, Chol Hamoed, Rosh Chodesh</p>

<b>Holiness in Self and Others</b>	<b>GHK.32a</b> Explains the concept of <i>b'tzelem e-lohim</i> .	<b>GHK.32b</b> Connects particular attributes of God to human behaviors or actions.	<b>GHK.32c</b> Draws on multiple rabbinic texts to articulate a personal approach to seeing <i>kedushah</i> in oneself and in others.	<b>GHK.32d</b> Applies the concept of <i>b'tzelem e-lohim</i> or <i>imitatio dei</i> to the development of a personal spiritual practice around the holiness of self and others.
<b>Natural World</b>	<b>GHK.33a</b> Expresses awe, wonder, and curiosity about the natural world.	<b>GHK.33b</b> Selects and recites <i>brachot</i> to express awe and wonder about the natural world.  <b>Examples:</b> <i>birchot hanehnim</i>	<b>GHK.33c</b> Connects rabbinic names or metaphors for God to corresponding phenomenon in nature.  <b>Examples:</b> <i>yotzer hameorot</i>	<b>GHK.33d</b> Incorporates rabbinic texts about God in the natural world into development of personal beliefs about God.
<b>Responsibility for the Environment</b>	<b>GHK.34a</b> Describes how people take care of the earth and why it is important.	<b>GHK.34b</b> Explains a rabbinic concept connected to taking care of the environment described in a particular text.  <b>Examples:</b> <i>ba'al tashchit, tza'ar ba'alei chayim</i>	<b>GHK.34c</b> Examines a variety of rabbinic conceptions of human responsibility for the world.  <b>Examples:</b> <i>shemittah, yovel</i>	<b>GHK.34d</b> Compares rabbinic conceptions of being stewards of the earth with contemporary Jewish theology about the environment.
<b>Finding God in Nature</b>	<b>GHK.35a</b> Responds to the question, "Where can we God in nature?" with specific examples.	<b>GHK.35b</b> Explains rabbinic conceptions of daily miracles.	<b>GHK.35c</b> Explains rabbinic conceptions about God's relationship to the natural world.	<b>GHK.35d</b> Examines rabbinic conceptions of how God is revealed and concealed through nature. <b>Examples:</b> destructive forces in nature

Organizing Principle #4: Religious Practices that Connect us to God

*What religious practices connect us to God?*

*How do we balance our need to nurture our spiritual selves with other needs and responsibilities?*

*How do the rabbis envision a life of study (talmud torah), worship (avodah) and action (gemilut hasadim and mitzvot)?*

*How can I incorporate these practices into my life?*

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Prayer (as Spiritual Practice)</b>	<b>GHK.40a</b> Relates the recitation of a particular bracha to a special moment or important value.	<b>GHK.40b</b> Explains how daily recitation of a particular prayer can remind us about things that we value	<b>GHK.40c</b> Differentiates between <i>keva</i> (fixed prayer) and <i>kavana</i> (spontaneous prayer).	<b>GHK.40d</b> Evaluates the pros and cons of fixed and spontaneous prayer.
<b>Prayer (Categories)</b>		<b>GHK.40e</b> Connects the categories of rabbinic prayer to particular personal/communal experiences.  <b>Examples:</b> shevach, bakasha and hoda'ah	<b>GHK.40f</b> Describes the relationship between God and people through the language and prayers of the rabbis.  <b>Examples:</b> <i>bracha</i> formula (second person singular to third person plural)	

<b>Prayer</b> <b>(Efficacy and Purpose)</b>	<b>GHK.40g</b> Recites and explains the purpose of <i>mi sheberach l'cholim</i> .	<b>GHK.40h</b> Summarizes a rabbinic concept regarding appropriate and inappropriate moments for making requests of God.  <b>Examples:</b> house on fire, not sure if it is yours, cannot pray that it is not yours because it is already happening (Mishna Berachot)	<b>GHK.40i</b> Compares a variety of descriptions about the purposes of individual or communal prayer found in rabbinic texts.  <b>Examples:</b> Ta'anit for lack of rain	<b>GHK.40j</b> Responds to the varied opinions about the efficacy of prayer found in rabbinic texts.
<b>Talmud Torah</b>	<b>GHK.41a</b> Describes what makes <i>talmud torah</i> time special.	<b>GHK.41b</b> Infers the messages of the importance of <i>talmud torah</i> in connecting people to God and <i>kedushah</i> from aggadot about the rabbis.  <b>Examples:</b> Pirkei Avot: questions God asks at the end of your life - did you make time to study Torah?	<b>GHK.41c</b> Draws upon rabbinic sources (halachic and aggadic) to describe rabbinic conceptions of study as a path to encountering the Divine.	<b>GHK.41d</b> Articulates a personal understanding of the sacredness of <i>talmud torah</i> drawing ideas from rabbinic texts.
<b>Ritual Mitzvot</b> <b>(mitzvot bein adam l'makom)</b>	<b>GHK.42a</b> Explains how ritual practices build our connections to God/Kedusha.	<b>GHK.42b</b> Explains the symbolic/religious meaning of a particular ritual mitzvah.	<b>GHK.42c</b> Describes how the performance of ritual mitzvot help to build a relationship with God.	<b>GHK.42d</b> Utilizes rabbinic texts in describing the connection between performing mitzvot and building a relationship with God.

<b>Gemilut Hasadim</b>	<b>GHK.43a</b> Identifies acts of kindness that bring God/ <i>Kedushah</i> into the world.	<b>GHK.43b</b> Explains the concepts of <i>chesed</i> and <i>tzedakah</i> .	<b>GHK.43c</b> Draws on rabbinic literature to describe how the performance of <i>gemilut hasadim</i> helps people to build a personal relationship with God.	<b>GHK.43d</b> Describes how participation in acts of social justice reflect a relationship with God and <i>kedushah</i> .
<b>Balancing Spiritual and Practical Obligations</b>			<b>GHK.44a</b> Formulates a personal model for balancing spiritual and practical obligations.  <b>Examples:</b> <i>talmud torah</i> and earning a living; <i>talmud torah</i> and action ( <i>ma'asim</i> ); maximum limits to giving <i>tzedakah</i>	<b>GHK.44b</b> Compares various approaches to balancing spiritual and practical obligations found in rabbinic literature.  <b>Examples:</b> debates about circumstances when it is permissible to shorten or abstain from prayer
<b>Making Spiritual Practices Personal</b>	<b>GHK.45a</b> Tells about a spiritual practice that was experienced at home or at school.	<b>GHK.45b</b> Defends the value of a particular spiritual practice incorporating rabbinic views encountered in a text.	<b>GHK.45c</b> Designs a plan for engaging in a personal or communal religious/spiritual practice that is supported by rabbinic texts.  <b>Examples:</b> personal approach to Torah study, <i>tefillah</i> , Performance of ethical/ritual <i>mitzvot</i>	<b>GHK.45d</b> Integrates rabbinic discussions on the values and barriers that influence the efficacy of a particular practice as a way of connecting to God when formulating a personal approach to spiritual practice.  <b>Examples:</b> regular <i>tefillah</i> as lifting us up from the mundane and the danger of it becoming too routine

# Halakhic Development

Students will learn to trace the development of halakhic topics, analyze considerations that inform halakhic decision-making, and develop an appreciation for the importance of the practice and study of halakhah in Jewish life.

*Jewish law is a window on Jewish history, religion and religious philosophy. Jewish law is a treasure trove of information about all aspects of Jewish daily life throughout the ages in every kind of circumstance - tranquility and persecution, prosperity and calamity, ascent and decline. (Menachem Elon, Jewish Law: History, Sources, Principles, Volume I, p. xlvii)*

Halakhah is a critical form of Jewish engagement with the world. More than just a legal system, halakhah is a language Jews have used to craft an understanding of how best to live according to God's will. Like all languages, it is shaped by tradition and characterized by continuity while also being dynamic and adapting to changing circumstances. It possesses a grammar of its own that governs expression and facilitates conversation. Halakhah allows for a wide range of opinions and perspectives on Jewish practice. Throughout history, committed communities and *poskim* (halakhic decisors) have engaged with the core texts of our tradition to address the personal, communal, national and religious issues of their day.

Successful implementation of this standard will result in learners who can speak the language of halakhah. They will be familiar with major halakhic works and thinkers that span the course of Jewish history. Students will be able to articulate sophisticated understandings of the nature of rabbinic authority in Jewish law and practice, the mechanisms and modes of halakhic decision-making, and the values (which can sometimes be in tension with one another) that have driven the development of Jewish law over time. They will participate in informed conversations about halakhic development, acquire tools for assessing legal decisions, and develop a deeper appreciation for how halakhah can inform and enrich their lives.



## Halakhic Development

**Standard:** Students will learn to trace the development of halakhic topics, analyze considerations that inform halakhic decision-making, and develop an appreciation for the importance of the practice and study of halakhah in Jewish life.

**Preamble:**

*Jewish law is a window on Jewish history, religion and religious philosophy. Jewish law is a treasure trove of information about all aspects of Jewish daily life throughout the ages in every kind of circumstance - tranquility and persecution, prosperity and calamity, ascent and decline. (Menachem Elon, Jewish Law: History, Sources, Principles, Volume I, p. xlvii)*

Halakhah is a critical form of Jewish engagement with the world. More than just a legal system, halakhah is a language Jews have used to craft an understanding of how best to live according to God's will. Like all languages, it is shaped by tradition and characterized by continuity while also being dynamic and adapting to changing circumstances. It possesses a grammar of its own that governs expression and facilitates conversation. Halakhah allows for a wide range of opinions and perspectives on Jewish practice. Throughout history, committed communities and *poskim* (halakhic decisors) have engaged with the core texts of our tradition to address the personal, communal, national and religious issues of their day.

Successful implementation of this standard will result in learners who can speak the language of halakhah. They will be familiar with major halakhic works and thinkers that span the course of Jewish history. Students will be able to articulate sophisticated understandings of the nature of rabbinic authority in Jewish law and practice, the mechanisms and modes of halakhic decision-making, and the values (which can sometimes be in tension with one another) that have driven the development of Jewish law over time. They will participate in informed conversations about halakhic development, acquire tools for assessing legal decisions, and develop a deeper appreciation for how halakhah can inform and enrich their lives.

### Organizing Principles:

**1. Major works and periods:** *What are the unique features of major halakhic works?*

Students will develop a familiarity with major texts of halakhic literature: their time, place, historical context, and authors (when relevant); their genres (e.g. Codes vs. Responsa; Midrash Halakhah vs. Mishnah); and the relationships between them (e.g. Shulhan Arukh's relationship to the Rif, Rambam, and Tur).

**2. Tracing halakhic topics:** *How do I follow the development of a halakhic idea or ruling over time?*

Students will develop the ability to follow a halakhic topic beginning at any point on the halakhic trajectory and trace it forward and/or backward through the sources.

**3. Considerations that inform halakhic decision making:** *How do the rabbis and later poskim interpret sources to derive Jewish law? What principles guide the work of the rabbis and later poskim in interpreting Jewish law?*

Poskim throughout the ages have used a variety of tools to guide their work of interpreting sources and deciding Jewish law. They often manage apparent contradictions between biblical and rabbinic sources, and issue rulings for situations that previous sources do not address. Students will encounter many considerations that are at play in making halakhic decisions such as procedural (e.g. *yachid ve'rabim*, *hilkheta kevatrai*) and interpretive (e.g. *kal va-homer*, *ein li ela*, *ribui and miut*) rules as well as the values, considerations of social context and issues of authority that guide halakhic interpretation.

**4. Understanding and relating to rabbinic authority:** *How did the rabbis understand and explain the source and scope of their authority? How do we, as individuals and communities, situate ourselves and our practices in relation to the halakhic conversation?*

Students will explore the scope of authority as the rabbis understood it and consider the implications of these understandings for today. Through an exploration of rabbinic texts that address issues of authority and pluralism, students are invited to consider the system of halakhah as a whole rather than through its component parts as in the preceding Organizing Principles.

## Benchmarks

Organizing Principle #1: Major works and periods <i>What are the unique features of major halakhic works?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Key Works of Halakhic Literature</b>		<b>HD.10a</b> Recognizes key works of halakhah as sources of Jewish laws and practices.  <b>Examples:</b> Mishnah, Gemara, Mishneh Torah, Shulḥan Arukh.	<b>HD.10b</b> Categorizes major works of rabbinic literature by genre.  <b>Examples:</b> Halakhah vs. Aggadah, Codes vs. Responsa vs. Commentary, etc.	<b>HD.10c</b> Sorts major works of rabbinic literature into chronological sequence.  <b>Examples:</b> Midrash, Mishnah, Talmudim (Eretz Yisrael and Bavel)
<b>Genre</b>	<b>HD.11a</b> Differentiates between practices, laws, and narratives found in Torah from those found in rabbinic literature.  <b>Examples:</b> לך לך vs. Abraham and idols; resting on Shabbat vs. saying kiddush and lighting candles	<b>HD.11b</b> Distinguishes between aggadah and halakhah in a piece of rabbinic literature.	<b>HD.11c</b> Explains the role of a ma'aseh in a mishnah as illustrating and clarifying a halakhah.	<b>HD.11d</b> Explains different ways that major <i>halakhic</i> works are organized, and the significance of those differences.  <b>Examples:</b> Mishneh Torah vs. Tur/Shulḥan Arukh; Rif vs. Codes

<p><b>Genre (cont.)</b></p>		<p><b>HD.11e</b> Distinguishes between a biblical and rabbinic interpretation of a biblical verse.</p> <p><b>Examples:</b> kid goat in mother's milk vs. milk and meat</p>	<p><b>HD.11f</b> Identifies relationship of a commentary to its base text.</p> <p><b>Examples:</b> explaining vs. challenging vs. giving the sources</p>	<p><b>HD.11g</b> Compares select broad approaches to <i>p'sak halakhah</i>.</p> <p><b>Examples:</b> Shulhan Arukh's "best two out of three," Rama's regard for minhag) Sepharad vs. Ashkenaz - different methodologies, attitudes towards codes, attitudes towards practice vs. text, weight of different authorities, etc.</p>
<p><b>Key Rabbinic Figures</b></p>	<p><b>HD.12a</b> Retells stories about key figures found in rabbinic texts.</p> <p><b>Examples:</b> Hillel on the roof, Rabbi Akiva's humble beginnings, Rabbi Shimon bar Yoḥai in the cave</p>	<p><b>HD.12b</b> Contrasts key rabbinic figures in meaningful ways.</p> <p><b>Examples:</b> Hillel and Shammai; <b>Note:</b> the goal is to begin learning to abstract an approach from a personality</p>	<p><b>HD.12c</b> Matches major works of rabbinic literature with the appropriate class of rabbis.</p> <p><b>Examples:</b> tannaim, amoraim, rishonim</p>	<p><b>HD.12d</b> Names the authors of major works of halakhic literature.</p> <p><b>Examples:</b> שולחן ערוך, משנה תורה, ארבעה טורים, etc.</p>

## Organizing Principle #2: Tracing halakhic topics

*How do I follow the development of a halakhic idea or ruling over time?*

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Locating &amp; Navigating Mishnah</b>		<b>HD.20a</b> Locates a <i>mishnah</i> in a given <i>masekhet</i> by <i>mar'eh makom</i> ( <i>perek</i> and <i>mishnah</i> ).	<b>HD.20b</b> Locates a <i>mishnah</i> from a full set of the Mishnah when given a <i>mar'eh makom</i> .  <b>Examples:</b> <i>masekhet</i> , <i>perek</i> and <i>mishnah</i>	<b>HD.20c</b> Distinguishes between tannaitic and amoraic statements on a page of Talmud.
<b>Locating &amp; Navigating Gemara</b>			<b>HD.21a</b> Locates a page of printed Talmud by <i>mar'eh makom</i> mentioned in another source.  <b>Examples:</b> <i>masekhet</i> , <i>daf</i> and <i>amud</i>	<b>HD.21b</b> Uses the עין משפט נר מצוה, תורה אור השלם, and מסורת הש"ס on a page of Talmud to identify related material in Tanakh, other sugyot and codes.
<b>Locating &amp; Navigating Halakhic Works</b>		<b>HD.22a</b> Locates a section of Mishneh Torah by <i>mar'eh makom</i> .  <b>Examples:</b> <i>hilkhot X</i> , <i>perek</i> , <i>halakhah</i>	<b>HD.22b</b> Locates a section of Shulḥan Arukh by <i>mar'eh makom</i> .  <b>Examples:</b> volume, <i>siman</i> , <i>se'if</i>	<b>HD.22c</b> Locates a section of Arukh Hashulḥan and Mishnah Berurah by <i>mar'eh makom</i> .  <b>Examples:</b> volume, <i>siman</i> , <i>se'if</i> , or <i>siman</i> , <i>se'if</i> , <i>se'if katan</i>

Researching Topics in Rabbinic Literature		<b>HD.23a</b> Matches/Connects/ Names basic themes and subject matter to each of the six orders of the Mishnah.	<b>HD.23b</b> Names basic themes and subject matter connected to each of the six orders of the Mishnah.	<b>HD.23c</b> Selects the proper masekhet when exploring a particular halakhic question.
Researching Topics in Halakhic Literature			<b>HD.24a</b> Knows which subsections are located in each <i>sefer</i> of Rambam. <b>Examples:</b> מאכלות, אסורות, איסורי ביאה, שחיטה, קדושה	<b>HD.24b</b> Given a broad topic to locate can find it in Shulhan Arukh and/or Mishneh Torah. <b>Examples:</b> <i>Hilkhos Aveilut</i>
Key Halakhic Vocabulary		<b>HD.25a</b> Defines key halakhic terminology.  <b>Examples:</b> בית דין, סנהדרין; מקיל, מחמיר; חייב, פטור, לכתחילה, בדיעבד	<b>HD.25b</b> Applies halakhic terminology to new situations/scenarios.  <b>Examples:</b> Which opinion in משנה מגילה ב:ג is most מחמיר?	
Key Halakhic Concepts		<b>HD.26a</b> Explains a particular halakhic concept.  <b>Examples:</b> <i>pikuah nefesh, sha'at had'hak, kevod ha'briyot, kavod hatzibbur, mitzvot aseh she'hazman gramah</i>	<b>HD.26b</b> Explains a halakhic concept used as a justification for changing or adapting a law in a specific scenario.  <b>Examples:</b> Hearing aids on Shabbat ( <i>Tzitz Eliezer</i> 6:6:3)	<b>HD.26c</b> Traces the changing application of a particular halakhic concept over time.  <b>Examples:</b> see Rabbi Dov Linzer on "omer mutar" article

<p><b>Development of Halakhah Over Time</b></p>	<p><b>HD.27a</b> Explains that Chazal often elaborates details of laws written in the Torah.</p> <p><b>Examples:</b> <i>melachot shabbat, sukkah, Pesach seder</i>, בסוכות תשבו</p>	<p><b>HD.27b</b> Compares biblical laws on a given topic to rabbinic laws on that same topic.</p> <p><b>Examples:</b> <i>hashavat aveidah, kashrut</i>, minimum/maximum heights of a <i>sukkah</i></p>	<p><b>HD.27c</b> Compares a section of Talmud to its conclusion in the Mishneh Torah.</p>	<p><b>HD.27d</b> Compares a section of Talmud to its conclusion in later halakhic sources.</p> <p><b>Examples:</b> Shulhan Arukh, Responsa Literature</p>
<p><b>Development of Halakhah Over Time (cont.)</b></p>		<p><b>HD.28a</b> Describes how a specific Jewish practice has changed from the Bible to the Mishnah.</p> <p><b>Examples:</b> <i>Arba minim</i> - waving around the altar in <i>beit hamikdash</i> to practice in synagogues today, <i>Pri Etz Hadar</i> M Sukkah 3:4</p>	<p><b>HD.28b</b> Examines how a specific Jewish practice changed from the Bible through the Gemara using textual citations.</p> <p><b>Examples:</b> Announcing Rosh Hodesh and fixing the start dates of the holidays</p>	<p><b>HD.28c</b> Traces the development of a law from the <u>H</u>umash, through a Talmudic sugya, through Rishonim and Codes, including Rambam, Shulhan Arukh, Mishnah Berurah, contemporary teshuvot.</p>

Organizing Principle #3: Considerations that inform halakhic decision making <i>How do the rabbis and later poskim interpret sources to derive Jewish law?</i> <i>What principles guide the work of the rabbis and later poskim in interpreting Jewish law?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
Sources and Categories of Law		<b>HD.30a</b> Identifies whether a particular law appears in the Torah or only in rabbinic texts.  <b>Note:</b> this is different from <i>d'oraita</i> versus <i>d'rabbanan</i> ; i.e. the prohibition to write on Shabbat does not appear in the Torah, but is considered <i>d'oraita</i>	<b>HD.30b</b> Explains the halakhic significance of whether a law is categorized as <i>d'oraita</i> or <i>d'rabbanan</i> .  <b>Examples:</b> <i>pat akum</i> and the <i>takkanot mipnei tikkun olam</i> in the 4th and 5th perek of Gittin	<b>HD.30b</b> Distinguishes between <i>halakhah</i> (a practice stemming from Torah or rabbis) and <i>minhag</i> (a practice stemming from popular custom).
Procedural Considerations/ Mechanisms of P'sak (Authority)	<b>HD.31a</b> Describes different ways that rules are made.	<b>HD.31b</b> Compares the authority various halakhic decisors give to particular sources.  <b>Examples:</b> Bavli vs. Yerushalmi, Tosefta; weight of Shulhan Arukh, Rambam.	<b>HD.31c</b> Describes the authority that various communities placed on different sources.  <b>Examples:</b> Ashkenaz, Sefard, Yemenite in terms of weight of certain sources (e.g., Rambam); some Rishonim/Achronim weigh more than others.	<b>HD.31d</b> Examines procedures and mechanisms of halakhic decision making in primary halakhic and talmudic texts.  <b>Examples:</b> <i>yachid ve'rabim</i> , <i>hilcheta kevatrai</i>



Procedural Considerations/ Mechanisms of P'sak (Hermeneutics/ Rules of Interpretation)			<p><b>HD.32a</b> Explains the interpretive rules at play in a particular halakhic decision.</p> <p><b>Examples:</b> <i>kal va-<u>homer</u>, ein li ela, ribui and miut</i></p>	<p><b>HD.32b</b> Describes an example of a biblical verse used as a legal source based on a non-p'shat reading of that verse.</p> <p><b>Examples:</b> Meat and milk "<i>lo tevashel gedi b'<u>h</u>alev imo</i>"</p>
Procedural Considerations/ Mechanisms of P'sak (Social Context)			<p><b>HD.33a</b> Explains how individual <i>poskim</i> handle contradictions between the textual tradition and lived practice/social customs.</p> <p><b>Examples:</b></p> <p>הלכה ואין מורין בן אם אין נביאים הם, בני נביאים הם, מנהג מבטל תורה</p>	<p><b>HD.33b</b> Identifies the impact of the social/cultural/historical context of a problem that the rabbis are addressing.</p> <p><b>Examples:</b></p> <p>Changes in the way the category of חרש is viewed; <i>halakhot</i> on <i>pidyon shvuyim</i>, <i>chalav Yisrael</i> or <i>chalav stam</i> taking modern FDA regulations into account</p>

<b>Procedural Considerations/ Mechanisms of P'sak (Rabbinic Values)</b>		<p><b>HD.34a</b> Identifies rabbinic values used in halakhic decision making in a rabbinic text.</p> <p><b>Examples:</b> <i>kavod ha'briyot, lo ta'amod al dam re'echah, mipnei darkei shalom, mipnei tikkun olam, hefsed merubeh</i></p>	<p><b>HD.34b</b> Analyzes a <i>teshuvah</i> to explain the communal values supporting the rabbinic response.</p> <p><b>Examples:</b> communal considerations like <i>v'chai bahem, ein gozrin gezeirah elah im kein rov hatzibbur yachol la'amod, puk chazi</i></p>	<p><b>HD.34c</b> Predicts the value considerations that will be used in a response to a particular halakhic question.</p>
<b>Formulating Halakhic Decisions</b>	<p><b>HD.35a</b> Formulates exceptions to rules.</p>	<p><b>HD.35b</b> Describes tensions between competing values that guide halakhic decision making.</p> <p><b>Examples:</b> diversity vs. unity; creativity/flexibility vs. tradition/stability; communal vs. individual interests; mimetic vs. text-based</p>	<p><b>HD.35c</b> Uses understanding of halakhic methods and approaches to challenge or defend a halakhic ruling.</p>	<p><b>HD.35d</b> Formulates a halakhic decision to a real or imagined scenario using halakhic methodology.</p> <p><b>Examples:</b> communal interests vs. individual interests"</p>

Organizing Principle #4: Understanding and relating to Rabbinic Authority

*How did the rabbis understand and explain the source and scope of their authority?*

*How do we, as individuals and communities, situate ourselves and our practices in relation to the halakhic conversation?*

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Who/what are rabbis?</b>	<p><b>HD.40a</b> Identifies people to whom they turn for help with problem-solving.</p> <p><b>Examples:</b> teachers, doctors, etc.</p>	<p><b>HD.40b</b> Identifies important characteristics of problem-solvers.</p> <p><b>Examples:</b> listening, asking questions, being fair, etc.</p>	<p><b>HD.40c</b> Contrasts different ways in which leaders attain their role or status.</p> <p><b>Examples:</b> heredity, knowledge, charisma, judgment, etc.</p>	<p><b>HD.40d</b> Contrasts rabbinic leadership with previous forms of Jewish leadership.</p> <p><b>Examples:</b> priestly, prophetic, royal, origins of term “rabbi”</p>
<b>Authority</b>	<p><b>HD.41a</b> Explains the purpose of rules in our lives.</p> <p><b>Examples:</b> Jewish and secular rules like rules for “morning meeting”, laws about crossing the street</p>	<p><b>HD.41b</b> Explains halakhic decision making as the rabbis’ attempt to understand and implement God’s will.</p>	<p><b>HD.41c</b> Contrasts different approaches to rabbinic authority.</p> <p><b>Examples:</b> Arukh HaShulhan &amp; Tosafot vs. Mishnah Berurah; Orthodox, Conservative and Reform</p>	<p><b>HD.41d</b> Compares halakhic decision-making with decision-making in other legal frameworks.</p>

<p><b>Scope and Limits of Authority</b></p>	<p><b>HD.42a</b> Retells a rabbinic story about authority and its limits found in rabbinic texts.</p> <p><b>Examples:</b> Rabban Gamliel and Rabbi Yehoshua, Moshe in Rabbi Akiva's beit midrash, etc.</p>	<p><b>HD.42b</b> Extracts general principles from core aggadot that present central ideas about the origins and scope of rabbinic authority.</p> <p><b>Examples:</b> Moshe in R. Akiva's beit midrash; <i>tanur shel Akhnai</i>)</p>	<p><b>HD.42c</b> Analyzes primary rabbinic texts to discuss rabbinic views of the origins and scope of Rabbinic authority.</p> <p><b>Examples:</b> <i>bracha ner Hanukkah</i> ( Shabbat 21b); "לא תסור" (Shabbat 23a); "שמע בני מוסר אבירך" (Pesachim 50b)</p>	<p><b>HD.42d</b> Critiques and defends the power of rabbinic authority.</p> <p><b>Examples:</b> the idea, found in Rashi, that לא applies even if rabbis insist right is left and left is right)</p>
<p><b>Pluralism</b></p>		<p><b>HD.43a</b> Identifies areas in which different communities have divergent practices.</p> <p><b>Examples:</b> Sepharad and Ashkenaz</p>	<p><b>HD.43b</b> Contrasts Pharisees with Sadducees, and/or Rabbinites with Karaites, based on primary texts.</p>	
<p><b>Reflecting on the Role of Halakhah in Judaism</b></p>		<p><b>HD.44a</b> Discusses the personal importance of halakhah in student's own life.</p> <p><b>Examples:</b> significance of idea of divine law in human hands; halakhic development over time</p>	<p><b>HD.44b</b> Defends or critiques the centrality of practice and study of halakhah in Jewish life.</p> <p><b>Examples:</b> ותלמוד תורה כנגד כולם, גדול תלמוד המביא לידי מעשה</p>	<p><b>HD.44c</b> Compares the role of halakhah in Judaism to the role of practice in other religions.</p>

<b>Personal Reflection on Halakhic Development</b>		<b>HD.45a</b> Describes the advantages and disadvantages of preserving multiple opinions.	<b>HD.45b</b> Evaluates the importance and challenge of working to maintain continuity with an ancient/timeless system of practice.	<b>HD.45c</b> Articulates the qualities of a good posek.  <b>Examples:</b> How does one balance boldness and caution? How important is external scientific knowledge?, etc.
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## Jewish Identity and Practice

Students will develop a rich and nuanced understanding of themselves as Jews and shape their commitments to Jewish practice through a deep engagement with rabbinic teachings and texts.

We aspire for Jewish learning to be transformative, to shape both personality and behavior, who we are and what we do. As the rabbis said, גדול תלמוד המביא לידי מעשה, “Most important is study, which leads to action” (TB Kiddushin 30b). Our actions help to fashion our identity, that, is how we think about who we are in the world. To put it in other words, running makes me a runner, singing makes me a singer, engaging in Jewish practice makes me Jewish. As *Sefer Hahinukh* says, כל אדם נפעל כפי פעולותיו, “A person is formed by his/her actions.” Living an examined life requires constantly looking at the relationship between who we say we are, and what it is that we do. The relationship works in both directions: identity influences practice, and habitual practice influences our identity.

This standard offers students the opportunity to develop a deep understanding of what it means to be Jewish and to cultivate reflective Jewish practice. The title of this standard intentionally includes the word identity. By “identity,” we mean self-understanding—the holistic way we see ourselves. By “practice,” we mean a broad collection of behaviors, including family customs and traditions, mitzvot, and general engagement with the broader Jewish community. Studying rabbinic literature through this standard builds a deep understanding of Jewish practice, enriches personal growth, and fosters a commitment to engaged Jewish living. Students will study the origins and development of Jewish ritual and interpersonal practices and discern the ways rabbinic literature can inform a developing self understanding as students develop a sense of who they are and who they want to be.

Through the lens of this standard, students will closely examine Jewish practices that fall into two main categories - bein adam l'makom and bein adam l'havero. We use Jewish ritual practices to mean those practices that fall into the category of mitzvot bein adam l'makom, those practices we use to connect us to God and Judaism as a religion. Interpersonal practices are those that fall into the category of mitzvot bein adam l'havero. Those practices that guide our behavior and direct the way human beings relate one to the other. We have chosen the

term “interpersonal” as opposed to “ethical” to stay true to the rabbinic category of mitzvot bein adam l’havero. One could make the argument that one goal of the establishment of the ritual and interpersonal practices was to infuse Jewish life with ethics. Each generation will develop its own understandings of ethical, and if we take seriously that the rabbis were working to build a model ethical society, it is incumbent on each generation to understand the ethical lessons behind the ritual and interpersonal commandments.

Identity formation requires both introspection and encounters with external ideas, texts, and practices. Students will develop the knowledge, skills and dispositions necessary to draw from Jewish principles found in rabbinic literature, as they make decisions about how and when to act in this world based on a reflective study of rabbinic texts. The Identity and Practice standard focuses on the individual student, while also being mindful of the communal aspect of Jewish study: the encounter with rabbinic texts will influence their sense of connection to their community, and help them to build and contribute to vibrant Jewish communities.

## Jewish Identity and Practice

**Standard:** Students will develop a rich and nuanced understanding of themselves as Jews and shape their commitments to Jewish practice through a deep engagement with rabbinic teachings and texts.

### **Preamble:**

We aspire for Jewish learning to be transformative, to shape both personality and behavior, who we are and what we do. As the rabbis said, גדול תלמוד המביא לידי מעשה, “Most important is study, which leads to action” (TB Kiddushin 30b). Our actions help to fashion our identity, that, is how we think about who we are in the world. To put it in other words, running makes me a runner, singing makes me a singer, engaging in Jewish practice makes me Jewish. As *Sefer Ha<sup>h</sup>inukh* says, כל אדם נפעל כפי פעולותיו, “A person is formed by his/her actions.” Living an examined life requires constantly looking at the relationship between who we say we are, and what it is that we do. The relationship works in both directions: identity influences practice, and habitual practice influences our identity.

This standard offers students the opportunity to develop a deep understanding of what it means to be Jewish and to cultivate reflective Jewish practice. The title of this standard intentionally includes the word identity. By “identity,” we mean self-understanding—the holistic way we see ourselves. By “practice,” we mean a broad collection of behaviors, including family customs and traditions, mitzvot, and general engagement with the broader Jewish community. Studying rabbinic literature through this standard builds a deep understanding of Jewish practice, enriches personal growth, and fosters a commitment to engaged Jewish living. Students will study the origins and development of Jewish ritual and interpersonal practices and discern the ways rabbinic literature can inform a developing self-understanding as students develop a sense of who they are and who they want to be.



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Identity formation requires both introspection and encounters with external ideas, texts, and practices. Students will develop the knowledge, skills and dispositions necessary to draw from Jewish principles found in rabbinic literature, as they make decisions about how and when to act in this world based on a reflective study of rabbinic texts. The Identity and Practice standard focuses on the individual student, while also being mindful of the communal aspect of Jewish study: the encounter with rabbinic texts will influence their sense of connection to their community, and help them to build and contribute to vibrant Jewish communities.

## Organizing Principles:

1. **Encountering and analyzing rabbinic texts, teachings and practices:** *What are Jewish ritual/spiritual (bein adam l'makom) and interpersonal (bein adam l'havero) practices? How does an exploration of their roots in rabbinic literature expand and deepen our understanding of these practices?*

During the K-2 band, students will build a vocabulary around Jewish interpersonal and ritual practices through stories, experiences, discussion, and exploring ritual artifacts. As students move towards reading the texts of rabbinic literature, they will expand their foundational knowledge through the exploration of fundamental conceptual categories through which to analyze practice. As they identify core value concepts both animating and emerging from rabbinic texts, they will discover the origins of the intellectual and spiritual roots of Jewish tradition and contemporary Jewish ritual and interpersonal practices, and come to understand the ways that rituals develop and change over time.

2. **Building personal connections with Jewish practices:** *How does the performance of practices, both interpersonal and ritual, shape our understanding of ourselves? How does engaging in Jewish practices help us build a connection to Judaism? How do we develop personal responses and make meaning of Jewish practices?*

As part of the encounter with rabbinic texts, students will explore ways that ritual and practice impact their sense of connection to Judaism and the Jewish community. Through engagement with diverse opinions and voices within texts and practices, and an exploration of the role that contemporary issues and modern sensibilities play in the formulation of ritual and interpersonal practices, students will develop the capacity to engage in a personal and meaningful way with Jewish practice. Students will explore how rabbinic categories like *hesed*, *mishpat*, *zedakah*, *zedek*, *emet*, *shalom* portray how we should act in the world.

3. **Expressing Jewish Identity through practice:** *How do we enact interpersonal and ritual practices in our lives? What criteria do we use to make decisions about which Jewish practices we choose to take on?*

Students in the earlier bands focus on connecting rabbinic categories and teachings to their own current practices. As students progress, they will acquire the knowledge, skills and dispositions to make increasingly independent, sophisticated, and reasoned decisions about which practices they will enact in their own lives, now and in the future, and how those practices both shape and reflect their identity.

## Benchmarks

Organizing Principle #1: Encountering and analyzing rabbinic texts, teachings and practices What are Jewish ritual/spiritual ( <i>bein adam l'makom</i> ) and interpersonal ( <i>bein adam l'havero</i> ) practices? How does an exploration of their roots in rabbinic literature expand and deepen our understanding of these practices?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
Explaining Rabbinic Texts	<b>JIP.10a</b> Incorporates appropriate terminology into speech and play.	<b>JIP.10b</b> Retells the central idea of a simple rabbinic text.	<b>JIP.10c</b> Summarizes the questions, proofs, arguments, and vocabulary within a complex rabbinic text.	<b>JIP.10d</b> Applies the central idea of a rabbinic text to a familiar circumstance.
Ritual Vocabulary	<b>JIP.11a</b> Connects ritual objects and actions to a particular ritual practices.  <b>Examples:</b> <i>shofar</i> to <i>Rosh Hashanah</i> , reciting <i>kiddush</i> and lighting candles to welcoming <i>Shabbat</i>	<b>JIP.11b</b> Describes a selected ritual or practice found in rabbinic texts, employing rabbinic terms and phrases to describe component parts.  <b>Examples:</b> fasting on Yom Kippur, species in a lulav	<b>JIP.11c</b> Explains increasingly complicated rituals and practices using textual support from rabbinic sources.  <b>Examples:</b> death and mourning ( <i>shomrim</i> , <i>hesped</i> , <i>shiva</i> ) Inclusion or omission of particular prayers in tefillot depending on calendar or life cycle event	<b>JIP.11d</b> Compares multiple rabbinic texts on a particular ritual to develop a nuanced description of the practice.  <b>Examples:</b> synthesizes information from sugyot in <i>Bavli Brachot</i> , <i>Shabbat</i> , and <i>Megillah</i> on when and why you say Hallel

<p><b>Ritual Practices</b>  <b><i>Mitzvot Bein Adam L'Makom</i></b></p>	<p><b>JIP.12a</b> Names Jewish rituals and practices using appropriate terminology.</p> <p><b>Examples:</b> life cycle, holidays, <i>brachot/tefillah</i></p>	<p><b>JIP.12b</b> Summarizes basic rabbinic sources about a particular ritual practice.</p>	<p><b>JIP.12c</b> Utilizes rabbinic text/s to explain a particular ritual practice.</p>	<p><b>JIP.12d</b> Compares multiple opinions connected to the performance of a particular ritual practice found within rabbinic text/s.</p> <p><b>Examples:</b> Beit Hillel and Beit Shammai lighting on Hanukkah (TB Shabbat 22b), reciting shema sitting vs. standing (Mishna Berakhot 1:3)</p>
<p><b>Connecting Holiday Themes to Practice</b></p>	<p><b>JIP.13a</b> Shares a connection between a particular ritual or ritual object and a theme of a holiday.</p>	<p><b>JIP.13b</b> Describes the connection between religious objects or rituals and the themes of a particular holiday.</p> <p><b>Examples:</b> Relationship of shofar to themes of Rosh Hashanah, relationship of <i>hanukiah</i> to “<i>pirsumei nisa</i>” on Hanukkah.</p>	<p><b>JIP.13c</b> Explains the themes of Jewish holidays as reflected in Rabbinic sources</p> <p><b>Examples:</b> <i>Machloket</i> from <i>Masechet Sukkah</i> about whether <i>sukkot</i> mentioned in the verse were <i>ananei hakavod</i> or <i>sukkot mamash</i></p>	<p><b>JIP.13d</b> Explores multiple themes of Jewish holidays with increasing detail, sophistication, and reference to a full range of rabbinic texts.</p> <p><b>Examples:</b> Rabbinic <i>machloket</i> about whether Achashverosh was a “<i>melech tipesh</i>” or a “<i>melech rasha</i>”, proposes two different understandings of the major message of <i>Megilat Esther</i>.</p>

<p><b>Demonstrating Ritual Practices</b>  <b>Mitzvot Bein Adam L'Makom</b></p>	<p><b>JIP.14a</b> Participates in component parts of daily, weekly and yearly ritual practices.</p> <p><b>Examples:</b> <i>Brachot</i> (recites <i>hamotzi</i> before eating lunch), <i>Kashrut</i> (sorts foods according to what can be eaten together), <i>Tefillah</i> (covering eyes for Shema), <i>Shabbat</i> (<i>hadlakat neiro</i>t, <i>kiddush</i>)</p>	<p><b>JIP.14b</b> Performs basic daily, weekly and yearly ritual practices.</p> <p><b>Examples:</b> <i>Brachot</i>: recites appropriate <i>brachot</i> over food. <i>Tefillah</i>: When reciting the <i>Shema</i>, gathers <i>tzitzit</i>, covers eyes, whispers “<i>baruch shem</i>”, kisses <i>tzitzit</i> during third paragraph. <i>Shabbat</i>: <i>zemirot</i>, <i>havdalah</i></p>	<p><b>JIP.14c</b> Performs increasingly complicated ritual practices.</p> <p><b>Examples:</b> <i>Brachot</i>: leading the full <i>Birkat Hamazon</i>. <i>Tefillah</i>: body movement during the <i>amidah</i>, when and why you stand during <i>tefillot</i>.</p>	<p><b>JIP.14d</b> Provides accurate instruction and rationale regarding the performance of a particular ritual practice.</p> <p><b>Examples:</b> Torah service: where to stand for an <i>aliyah</i>, how to remove the Torah from the <i>Aron</i>, returning to one’s seat.</p>
<p><b>Interpersonal Vocabulary</b>  <b>Mitzvot Bein Adam L'Chavero</b></p>	<p><b>JIP.15a</b> Names Jewish interpersonal practices found in personal life using appropriate terminology.</p>	<p><b>JIP.15b</b> Describes a selected interpersonal practice found in rabbinic texts, employing rabbinic terms and phrases.</p>	<p><b>JIP.15c</b> Explains increasingly complicated interpersonal practices using textual support from rabbinic sources.</p>	<p><b>JIP.15d</b> Identifies conflicts that arise between competing interpersonal practices based on rabbinic sources.</p>
<p><b>Interpersonal Practices</b>  <b>Mitzvot Bein Adam L'Chavero</b></p>	<p><b>JIP.16a</b> Summarizes the behaviors or interpersonal practices that appear in a rabbinic story.</p>	<p><b>JIP.16b</b> Connects interpersonal practices found in the daily lives of students (individual, family or community) to those found in specific texts from Rabbinic literature.</p>	<p><b>JIP.16c</b> Analyzes rabbinic approaches to interpersonal mitzvot.</p> <p><b>Examples:</b> Property rights, lost items, גר/יתום/אלמנה, צער בעלי חיים, <i>onat d’varim</i>, paying workers on time, <i>shmirat Kavod Chaver</i></p>	<p><b>JIP.16d</b> Synthesizes multiple rabbinic texts to develop a description of rabbinic approaches to questions of interpersonal relationships.</p> <p><b>Examples:</b> rabbinic approaches to sexuality, to business ethics, workers’ rights.</p>

<b>Rabbinic Categories Related to Practice</b>	<b>JIP.17a</b> Explores the idea that “mitzvot” are Jewish commandments as opposed to “good deeds.”	<b>JIP.17b</b> Distinguishes between practices that originate from Rabbinic texts, and those that originate in the Torah.	<b>JIP.17c</b> Compares and contrasts the categories of <i>minhag</i> and halakhah.	<b>JIP.17d</b> Describes the significance of the differences in the rabbinic categories of <i>de-oraita</i> and <i>de-rabbanan</i> on Jewish practice.
<b>Rabbinic Categories Related to Practice (cont.)</b>	<b>JIP.17e</b> Lists specifically Jewish practices.	<b>JIP.17f</b> Classifies mitzvot according to selected rabbinic categories.  <b>Examples:</b> <i>aseh/lo taseh, bein adam l'makom/l'chavero</i>	<b>JIP.17g</b> Analyzes a contemporary situation to determine the rabbinic categories at play.	<b>JIP.17h</b> Applies rabbinic categories to questions of contemporary practice.
<b>Discovering Values Connected to Practice</b>	<b>JIP.18a</b> Selects the values connected to a particular practice.	<b>JIP.18b</b> Infers the values embedded in a particular practice, or rabbinic text about practice.  <b>Examples:</b> Living in a Sukkah for seven days reflects the values of being grateful for all that you have, or the importance of collective memory, or attaching our current lived experience to that of the ancient Israelites wandering in the desert.	<b>JIP.18c</b> Proposes multiple values that may underlie divergent rabbinic opinions found in a text about a ritual or interpersonal practice.	<b>JIP.18d</b> Provides in depth analysis of the concerns and values raised in a rabbinic text about practice, based upon contemporary interpretations of that text.

<p><b>Divergence in Practice</b></p>	<p><b>JIP.19a</b> Notices different practices of the same ritual.</p> <p><b>Examples:</b> Jews from different countries wear different types of kippot.</p>	<p><b>JIP.19b</b> Describes different practices of the same ritual exploring the source/s of those differences.</p> <p><b>Examples:</b> Different language for specific blessings for Ashkenazi and Sepharadi communities.</p>	<p><b>JIP.19c</b> Describes the evolution of a particular ritual or interpersonal practice from biblical through rabbinic texts.</p>	<p><b>JIP.19d</b> Traces the development of a particular interpersonal or ritual practice through biblical, rabbinic and modern texts, including differences related to communal norms, religious ideologies, and geography.</p>
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Organizing Principle #2: Building personal connections with Jewish practices How does performance of practices, both interpersonal and ritual, shape our understanding of ourselves? How does engaging in Jewish practices help us build a connection to Judaism? How do we develop personal responses and make meaning of Jewish practices?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
Developing Personal Connections to Interpersonal (Bein Adam l'Chavero) and and Ritual (Bein Adam l'Makom) Practices	<b>JIP.20a</b> Demonstrates an engagement with a particular Jewish practice.	<b>JIP.20b</b> Develops a personal connection to a specific Jewish practice drawing on rabbinic texts.	<b>JIP.20c</b> Draws on applications of interpersonal or ritual practices over time to generate personal significance regarding Jewish practices and rituals.	<b>JIP.20d</b> Formulates a compelling explanation for the performance of an interpersonal or ritual practice following a close read of interpretations related to its development over time.
Developing Communal Connections to Interpersonal and Ritual Practices	<b>JIP.21a</b> Makes a personal connection to a particular ritual or interpersonal practice.	<b>JIP. 21b</b> Explains the ways that a particular ritual or interpersonal practice helps people feel connected to Judaism and the Jewish people.	<b>JIP. 21c</b> Articulates the meaning of obligation (in general) and its relationship to practice and Jewish identity.  <b>Example:</b> Is a “Life of Jewish Practice” about abstention, about intentionality, about gratitude, etc.	<b>JIP.21d</b> Uses rabbinic categories, concepts, and texts to explore possible arguments for the relevance and importance of preserving individual and communal Jewish identity.



<p><b>Contemporary Issues and Modern Sensibilities</b></p>	<p><b>JIP.22a</b> Connects values gleaned from rabbinic practices to current life experience.</p> <p><b>Examples:</b> <i>Tza'ar Ba'alei hayyim</i> means that we need to feed class fish every day, and not forget about them.</p>	<p><b>JIP.22b</b> Applies values gleaned from rabbinic texts to contemporary situations.</p> <p><b>Examples:</b> The obligation to not oppress the stranger requires interpersonal treatment of refugees today.</p>	<p><b>JIP.22c</b> Analyzes rabbinic texts on topics that are personally relevant, and connects that analysis to the development of personal practice.</p> <p><b>Examples:</b> Gender norms; concepts of peoplehood; taking care of one's body, modesty, etc.</p>	<p><b>JIP.22d</b> Employs understandings from multiple sources within rabbinic literature when forming opinions about current world realities.</p> <p><b>Example:</b> Compares Rambam <i>Hilkhos Matanot L'Aninim</i>; selected <i>sugyot</i> from <i>Bava Batra</i>; <i>Mefarshim</i> on Devarim 15, contemporary thinkers such as Jonathan Saks (<i>to Heal a Fractured World: Charity as Justice</i>) and Jill Jacobs to suggest a modern approach to lack of affordable housing.</p>
<p><b>Grappling with Challenges to Ritual Practices</b> <i>Mitzvot Bein Adam L'Makom</i></p>	<p><b>JIP.23a</b> Shares what is difficult about a ritual practice.</p>	<p><b>JIP.23b</b> Describes obstacles to the performance of ritual mitzvot.</p>	<p><b>JIP.23c</b> Identifies ritual practices that conflict with modern sensibilities comparing the context that gave rise to the ritual and the contemporary context.</p>	<p><b>JIP.23d</b> Explores multiple contemporary understandings of a ritual practice that can be viewed as “irrelevant” or “outdated” to develop an understanding of that ritual.</p>

<b>Grappling with Challenges to Interpersonal Practices</b> <i>Mitzvot Bein Adam L'Chavero</i>	<b>JIP.24a</b> Reports on moments when it was difficult to do the “right” thing.	<b>JIP.24b</b> Describes obstacles to the performance of interpersonal mitzvot.	<b>JIP.24c</b> Identifies discrepancies between the values in a rabbinic text about practice and those in their own lives, and negotiates those differences.	<b>JIP.24d</b> Exhibits the disposition to hear the text speak from its particular context when reading sources that can be viewed as “irrelevant” or “outdated”.
<b>Exploring Diversity of Practice</b>	<b>JIP.25a</b> Demonstrates an awareness of the variety of practices that are present in the Jewish tradition.  <b>Example:</b> different customs around <i>hamotzi</i> ; pouring salt versus dipping in salt, cutting versus tearing, hand out pieces of bread versus letting everyone take their own.	<b>JIP.25b</b> Recognizes that different practices reflect multiple legitimate ways to practice Judaism.  <b>Example:</b> Dialogues respectfully about Jewish practices and values that are both similar to and different from their own personal practices and values.	<b>JIP.25c</b> Defends and critiques the ideas and values contained within a particular <i>mahloket</i> or differences in ritual or interpersonal practice.  <b>Examples:</b> Different language for specific blessings for Ashkenazi and Sephardi communities.	<b>JIP.25d</b> Compares differences of practice between different geographic communities, time periods, or movements, describing the factors that gave rise to these differences.

Organizing Principle #3: Expressing Jewish identity through practice How do we enact interpersonal and ritual practices in our lives? What criteria do we use to make decisions about which Jewish practices we choose to take on?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Enacting Ritual Practices</b> <i>Mitzvot Bein Adam L'Makom</i>	<b>JIP.30a</b> Initiates personal participation in Jewish ritual practices, both in school and at home.  <b>Examples:</b> reciting shema at bedtime, berakhot before eating	<b>JIP.30b</b> Explains the steps involved in the fulfillment of a particular ritual practice citing rabbinic texts for support.	<b>JIP.30c</b> Demonstrates competence and confidence in the performance of frequently performed ritual practices.  <b>Examples:</b> Leads <i>birkat hamazon</i> , recites Friday night kiddush, leads community in <i>tefillah</i>	<b>JIP.30d</b> Demonstrates competence and confidence in increasingly complicated and sporadically performed ritual practices.  <b>Examples:</b> Leads <i>tefillah</i> on a fast day, blows shofar.

<p><b>Enacting Interpersonal Practices</b> <i>Mitzvot Bein Adam L'Chavero</i></p>	<p><b>JIP.31a</b> Connects interpersonal mitzvot into personal ethical decisions.</p> <p><b>Examples:</b> I'm not going to say something mean about a classmate since I shouldn't speak <i>leshon hara</i>; I'm going to call my friend who missed school today because we are supposed to visit the sick; We should make a class lost and found so that we return lost objects</p>	<p><b>JIP.31b</b> Identifies interpersonal mitzvot that guide personal practice and decision making.</p> <p><b>Examples:</b> <i>bal tash-hit</i> as reason behind practices of reduce, reuse, recycle; Applying rabbinic steps of <i>teshuvah</i> rather than simply saying "I'm sorry"; using rabbinic understandings of the priority of giving tzedakah when making decisions of who to give money</p>	<p><b>JIP.31c</b> Applies relevant dilemmas and conflicts that arise in Rabbinic texts to clarify and make decisions when faced with a personal dilemma.</p>	<p><b>JIP.31d</b> Employs Jewish ethical categories in developing a personal approach to ethical living based on in-depth analysis of multiple rabbinic texts regarding interpersonal relationships.</p> <p><b>Examples:</b> <i>hesed, tzedakah, tikkun olam, kavod ha'briyot</i>, balancing and prioritizing competing principles (selecting organizations to support based on their connection to ethical concepts found in rabbinic literature)</p>
<p><b>Valuing Jewish Practice</b></p>	<p><b>JIP.32a</b> Initiates <del>or joins</del> in activities connected to a Jewish ritual or interpersonal practice.</p>	<p><b>JIP.32b</b> Integrates a particular Jewish ritual or interpersonal practice into daily routine.</p>	<p><b>JIP.32c</b> Plans for the integration of Jewish ritual and interpersonal practices in daily routines and decision making.</p>	<p><b>JIP.32d</b> Influences others to integrate a Jewish practice or interpersonal principle into daily routines.</p>
<p><b>Employing Authorities or Resources in Decision Making about Practice</b></p>	<p><b>JIP.33a</b> Identifies guides, models and authorities to turn to for help to guide one's Jewish practice.</p> <p><b>Examples:</b> Jewish Texts, Teachers, Parents, Rabbis</p>	<p><b>JIP.33b</b> Explains the role of guides, models, and authorities to turn to help guide one's Jewish practice.</p>	<p><b>JIP.33c</b> Examines proffered guides, models, authorities, and accepts or rejects them, explaining their reasoning.</p>	<p><b>JIP.33d</b> Develops a nuanced approach to receiving outside guidance on making decisions regarding Jewish practice.</p>

<p><b>Develops an Approach to Ritual and Interpersonal Practices to Promote Jewish Identity</b></p>	<p><b>JIP.34a</b> Explores different modes of a ritual or interpersonal practice in the classroom.</p>	<p><b>JIP.34b</b> Contributes to the fulfillment of ritual or interpersonal practices at home.</p> <p><b>Examples:</b> Contributes to preparation of Shabbat dinner at home, creates a family tzedakah ritual</p>	<p><b>JIP.34c</b> Explains decisions about a ritual or interpersonal practice based on textual evidence for support of that practice.</p> <p><b>Examples:</b> Why a community or individual modified, adopted or rejected a specific ritual practice</p>	<p><b>JIP.34d</b> Develops a personal approach to a particular ritual or interpersonal practice, based on an analysis of rabbinic texts.</p> <p><b>Examples:</b> <i>tefillah, haggim, Shabbat, kashrut, Tzedakah, shomer, rodeph shalom</i></p>
<p><b>Applying Ritual and Interpersonal Practices in New or Original Ways</b></p>	<p><b>JIP.35a</b> Creates a personal ritual object informed by models developed using rabbinic guidelines.</p>	<p><b>JIP.35b</b> Expands on an existing ritual or interpersonal practice based on a rabbinic debate regarding that practice.</p>	<p><b>JIP.35c</b> Adapts a ritual or interpersonal practice to reflect the values behind the particular practice.</p>	<p><b>JIP.35d</b> Creates new rituals and practices for contemporary situations or life cycle events that are grounded in models found in rabbinic literature.</p>

## Pursuing Justice and Loving Kindness

Students will engage with rabbinic texts as a way to inform, inspire and deepen their commitment to acts of *tzedek* (justice) and *hesed* (compassion).

Through a focused engagement with rabbinic texts that both speak to and challenge our modern sensibilities, students will develop a personal and communal understanding of our obligation as human beings created in the image of God to build a world filled with acts of *tzedek* and *hesed*. Rabbi Abraham Joshua Heschel teaches that “*religion begins with a consciousness that something is asked of us.*” This standard embodies this principle, nurturing a sense of responsibility toward the world and an obligation to act. This call to action or service can be found throughout rabbinic literature and has nurtured Jewish life throughout the generations.

Shining a spotlight on the timeless rabbinic principles of *gemilut hasadim* - “acts of loving-kindness” (helping others in their moment of need) - and “*tzedek, tzedek tirdof*” - “justice, justice, you shall pursue” (addressing systemic or structural inequalities in our world), students will learn that the rabbis developed a rich set of laws and practices that channel a desire to realize these principles. Students will utilize both the positive and negative models in rabbinic literature to internalize this Jewish obligation to act, to develop feelings of empathy and compassion, to confront ideas of right and just, and to build an awareness that individual actions make a difference. Following after the teachings of Rabbi Sarra Lev, this standard challenges students to learn to read rabbinic literature with attentiveness to its moral complexity and through this process summon us to create a more compassionate and just society.

## Pursuing Justice and Loving Kindness

**Standard:** Through the study of rabbinic literature, students will cultivate a commitment to the Jewish obligation to act with *tzedek* (justice) and *hesed* (compassion).

**Preamble:**

Through a focused engagement with rabbinic texts that both speak to and challenge our modern sensibilities, students will develop a personal and communal understanding of our obligation as human beings created in the image of God to build a world filled with acts of *tzedek* and *hesed*. Rabbi Abraham Joshua Heschel teaches that “*religion begins with a consciousness that something is asked of us.*” This standard embodies this principle, nurturing a sense of responsibility toward the world and an obligation to act. This call to action or service can be found throughout rabbinic literature and has nurtured Jewish life throughout the generations.

Shining a spotlight on the timeless rabbinic principles of *gemilut hasadim* - “acts of loving-kindness” (helping others in their moment of need) - and “*tzedek, tzedek tirdof*” - “justice, justice, you shall pursue” (addressing systemic or structural inequalities in our world), students will learn that the rabbis developed a rich set of laws and practices that channel a desire to realize these principles. Students will utilize both the positive and negative models in rabbinic literature to internalize this Jewish obligation to act, to develop feelings of empathy and compassion, to confront ideas of right and just, and to build an awareness that individual actions make a difference. Following after the teachings of Rabbi Sarra Lev, this standard challenges students to learn to read rabbinic literature with attentiveness to its moral complexity and through this process summon us to create a more compassionate and just society.

### Organizing Principles:

*(IMPORTANT NOTE about the Organizing Principles in this standard. Because of the nature of teaching and learning texts for personal and world transformation, studying rabbinic literature through the lens of this standard requires an inherently non-linear process. When studying through this lens, the self encounters texts, which inform the self, which inspire action, which brings us back to a dialogue with texts, etc. Any unit of instruction based in this standard should include benchmarks from all three Organizing Principles. Each of the Organizing Principles must be intertwined and cannot stand alone.)*

1. **TEXT - Limmud Torah/ Hokhmah: Examining rabbinic texts on justice and compassion. *What are the rabbinic roots of pursuing justice and compassion? How does rabbinic literature define and differentiate between the two values of justice and compassion?***

Students will engage in close readings of rabbinic texts to uncover the concepts that underlie the Jewish obligation to act and bring justice and compassion into the world. They will explore the values of hesed and tzedek found in rabbinic texts in order to develop a deep understanding of rabbinic conceptions of a compassionate and just society.

2. **SELF - Binah: Developing the motivation to act. *How can rabbinic literature summon us to be our best selves? How can becoming our best selves help us to act with hesed and tzedek?***

Through a close reading of rabbinic texts, students will cultivate the character traits and dispositions necessary to act with compassion and justice. They will discover what motivates them to act. Developing their own understandings of hesed and tzedek in today's world, students will explore how to become their best selves and act with hesed and tzedek.

3. **ACTION - Ma'aseh: Answering the call to act. *Where and when do I need to act? How can rabbinic literature help me to be a better advocate for hesed and tzedek?***

Students will learn to answer the call to act with kindness and to work for social change that brings hesed and tzedek into our world.



## Benchmarks

Organizing Principle #1: Text - <i>Limmud Torah/Hokhmah</i> : Examining rabbinic texts on justice and compassion <i>What are the rabbinic roots of pursuing justice and compassion?</i> <i>How does rabbinic literature define and differentiate between the two values of justice and compassion?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Textual Connections Between <i>Mitzvah</i> and Responsibility</b>	<b>PJLK.10a</b> Connects the term “ <i>mitzvah</i> ” to responsibility and obligation (and not as a “good deed”).	<b>PJLK.10b</b> Extrapolates specific responsibilities from particular mitzvot or texts.	<b>PJLK.10c</b> Explores rabbinic texts for messages about differing responsibilities.  <b>Examples:</b> to home and outside communities; to individuals and society at large, “circles of obligation”	<b>PJLK.10d</b> Compares rabbinic texts with contrasting views about obligation and responsibility to others and to society.
<b>Understanding <i>Tzedek</i></b>	<b>PJLK.11a</b> Points out acts of <i>tzedek</i> in rabbinic stories.  <b>Examples:</b> issues of fairness & equity; lost objects; division of resources	<b>PJLK.11b</b> Identifies and explains key vocabulary associated with <i>tzedek</i> in rabbinic texts.  <b>Examples:</b> i.e. clarify that <i>tzedek</i> does not equal giving of <i>tzedakah</i> , but that giving of money to charity might, in some cases, help bring <i>tzedek</i> into the world	<b>PJLK.11c</b> Compares the concept of <i>tzedek</i> within the <i>TaNakh</i> to its references in rabbinic texts.	<b>PJLK.11d</b> Analyzes the development of the concept of <i>tzedek</i> in rabbinic texts, to its understanding in responsa literature and contemporary Jewish writing.

<p><b>Understanding <u>Hesed</u></b></p>	<p><b>PJLK.12a</b> Points out acts of <u>hesed</u> in rabbinic stories.</p> <p><b>Examples:</b> <i>hakhnasat orchim, bikkur <u>h</u>olim</i>, etc.</p>	<p><b>PJLK.12b</b> Explains key vocabulary associated with <u>hesed</u> in rabbinic texts.</p>	<p><b>PJLK.12c</b> Compares the concept of <u>hesed</u> within the <i>TaNaKH</i> to its references in rabbinic texts.</p>	<p><b>PJLK.12d</b> Analyzes the development of the concept of <u>hesed</u> in rabbinic texts, to its understanding in responsa literature and contemporary Jewish writing.</p>
<p><b>Disagreements Within or With Texts About <u>Hesed/Tzedek</u></b></p>	<p><b>PJLK.13a</b> Describes different ways that people act with <u>hesed</u> or <i>tzedek</i> in rabbinic stories.</p>	<p><b>PJLK.13b</b> Identifies multiple or competing perspectives on an issue related to <u>hesed</u> or <i>tzedek</i> within a single text.</p>	<p><b>PJLK.13c</b> Compares rabbinic perspectives, including those that raise challenging issues, from multiple texts on a given issue related to <u>hesed</u> or <i>tzedek</i>.</p> <p><b>Examples:</b> responsibility for the those without power, how to treat the poor; how much <i>tzedakah</i> to give</p>	<p><b>PJLK.13d</b> Grapples with challenging texts which offer perspectives that are different from today's viewpoint.</p> <p><b>Examples:</b> keeping slaves, negative attitudes towards the deaf or mentally impaired; who can be a witness; status of women</p>
<p><b>Motivation for Acting or not Acting with <u>Hesed/Tzedek</u> Gleaned from Text</b></p>	<p><b>PJLK.14a</b> Offers an explanation for why a character acted with <u>hesed</u> or <i>tzedek</i>.</p>	<p><b>PJLK.14b</b> Offers multiple explanations for why a key figure within a rabbinic text acted (or did not act) with <u>hesed</u> or <i>tzedek</i>.</p>	<p><b>PJLK.14c</b> Offers multiple readings of a text to develop a nuanced understanding of its potential messages, as opposed to a simplistic moral message.</p>	<p><b>PJLK.14d</b> Practices “reading with generosity” in inferring possible assumptions behind rabbinics texts advocating for a particular behavior in a situation or particular context.</p>

<p><b>Theological/Kedushah Connections to <u>Hesed</u> and <u>Tzedek</u></b></p>	<p><b>PJLK.15a</b> Retells stories where the rabbis describe God as a role model for acting with <u>hesed</u> or <u>tzedek</u> in <i>midrash</i>.</p>	<p><b>PJLK.15b</b> Analyzes texts that describe God as a role model for acting with <u>hesed</u> or <u>tzedek</u> in <i>midrash</i>.</p> <p><b>Examples:</b> <i>Ma hu... af atah...</i>; rabbinic understanding of God's visit at beginning of <i>Vayera</i> as the source of <i>bikkur holim</i></p>	<p><b>PJLK.15c</b> Analyzes legal texts that connect acts of <u>hesed</u> or <u>tzedek</u> with ideas about God.</p>	<p><b>PJLK.15d</b> Analyzes rabbinic perspectives on the sacredness of acting with <u>hesed</u> or <u>tzedek</u>.</p>
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Organizing Principle #2: Self - *Binah*: Developing the motivation to act.  
*How can rabbinic literature summon us to be our best selves?*  
*How can becoming our best selves help us to act with hesed and tzedek?*

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Character Dispositions</b>	<p><b>PJLK.20a</b> Describes qualities modeled by figures in rabbinic literature who are pursuing <u>hesed</u> and <u>tzedek</u>.</p> <p><b>Examples:</b> listening, compromising, sharing</p>	<p><b>PJLK.20b</b> Explains dispositions that motivate people to bring <u>hesed</u> and <u>tzedek</u> into the world with examples from rabbinic texts.</p> <p><b>Examples:</b> seeing <i>tzelem Elohim</i> in others and self</p>	<p><b>PJLK.20c</b> Identifies from multiple text sources the personal dispositions the rabbis tried to foster in order to develop the desire to act on behalf of others and the world.</p> <p><b>Examples:</b> “You were slaves in Egypt”; “You were strangers in a strange land”</p>	<p><b>PJLK.20d</b> Describes dispositions that need to be balanced in order to fulfill a particular obligation of <u>hesed</u> and <u>tzedek</u>.</p> <p><b>Examples:</b> <i>anava</i> and <i>gevura</i>; <i>din</i> and <i>rahamim</i></p>
<b>Applying Personal Character Dispositions</b>	<p><b>PJLK.21a</b> Participates in a classroom environment that models character dispositions related to acting with <u>hesed</u> and <u>tzedek</u>.</p> <p><b>Examples:</b> treating others with kindness, taking turns, expressing gratitude</p>	<p><b>PJLK.21b</b> Incorporates acts of <u>hesed</u> and <u>tzedek</u> into daily life.</p>	<p><b>PJLK.21c</b> Identifies moments in personal life when dispositions of <u>hesed</u> and <u>tzedek</u> were, or could have been, applied.</p> <p><b>Examples:</b> empathy, persistence, values of community and inclusion during middle school years</p>	<p><b>PJLK.21d</b> Identifies real life situations when it was challenging to apply dispositions of <u>hesed</u> and <u>tzedek</u>.</p>

<p><b>Appreciating a Variety of Approaches to Engaging in <u>Hesed</u>/Tzedek</b></p>	<p><b>PJLK.22a</b> Identifies different ways to do <u>hesed</u> and <u>tzedek</u>.</p>	<p><b>PJLK.22b</b> Explains a variety of paths to pursuing <u>hesed</u> and <u>tzedek</u>. <b>Examples:</b> giving close to home and giving across the world; giving time; giving money</p>	<p><b>PJLK.22c</b> Evaluates different approaches to pursuing a particular act of <u>hesed</u> or <u>tzedek</u>. <b>Examples:</b> Rambam's rankings</p>	<p><b>PJLK.22d</b> Evaluates potential conflicting values related to pursuing a particular act of <u>hesed</u> or <u>tzedek</u>. <b>Examples:</b> balancing human dignity and efficacy</p>
<p><b>Motivations for Engaging in Acts of <u>Hesed</u>/Tzedek</b></p>	<p><b>PJLK.23a</b> Demonstrates pride when acting with <u>hesed</u> or <u>tzedek</u>.</p>	<p><b>PJLK.23b</b> Articulates personal reasons for engaging in a particular act of <u>hesed</u> or <u>tzedek</u> encountered in a rabbinic text.</p>	<p><b>PJLK.23c</b> Evaluates multiple motivations leading a person to engage in a particular act of <u>hesed</u> or <u>tzedek</u>. <b>Examples:</b> school or bar mitzvah community service requirement: why have external requirement for something ideally internally motivated?</p>	<p><b>PJLK.23d</b> Analyzes the relative role of religious obligation (<i>hiyyuv</i>) in personal or others' decision to pursue a particular act of <u>hesed</u> or <u>tzedek</u>.</p>
<p><b>Challenges to Engaging in Acts of <u>Hesed</u>/Tzedek</b></p>	<p><b>PJLK.24a</b> Shares times that it is difficult to pursue <u>hesed</u> or <u>tzedek</u>.</p>	<p><b>PJLK.24b</b> Reflects on a particular situation when it was personally difficult to pursue an act of <u>hesed</u> or <u>tzedek</u> found in a rabbinic text.</p>	<p><b>PJLK.24c</b> Identifies and explains the difficulties that others might have in pursuing <u>hesed</u> or <u>tzedek</u> in a particular situation. <b>Examples:</b> expresses understanding of those difficulties</p>	<p><b>PJLK.24d</b> Develops and shares personal insights gained from analyzing obstacles or consequences to pursuing <u>hesed</u> or <u>tzedek</u>. <b>Examples:</b> if I live only with generosity to the outside world, what impact could there be to my family?; do I have a personal leaning towards either <u>hesed</u> or <u>tzedek</u>, and why?</p>

<p><b>Connecting <u>Hesed</u>/Tzedek to Contemporary Issues</b></p>	<p><b>PJLK.25a</b> Describes the ways that our actions bring <i>hesed</i> and <i>tzedek</i> to the classroom.</p> <p><b>Examples:</b> sharing use of classroom supplies or toys</p>	<p><b>PJLK.25b</b> Describes the ways that personal acts can bring <i>hesed</i> and <i>tzedek</i> to individuals and to society.</p> <p><b>Examples:</b> “When I give away my toys, I help others have something they might have lacked”</p>	<p><b>PJLK.25c</b> Analyzes rabbinic texts relevant to emergent or contemporary issues.</p> <p><b>Examples:</b> refugees, hunger, homelessness</p>	<p><b>PJLK.25d</b> Develops a personal position on a social issue, based on a range of rabbinic perspectives.</p>
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Organizing Principle #3: Action - <i>Ma'aseh</i> : Answering the call to act <i>Where and when do I need to act?</i> <i>How can rabbinic literature help me to be a better advocate for <u>hesed</u> and <u>tzedek</u>?</i>				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Rabbinic Vocabulary and Concepts Related to <i>Ma'aseh</i></b>	<b>PJLK.30a</b> Matches names or concepts to particular acts of <u>hesed</u> or <u>tzedek</u> .  <b>Examples:</b> <i>malbish arumim</i> for the value that leads us to run a coat drive	<b>PJLK.30b</b> Identifies service acts that can enact a particular named value or concept related to <u>hesed</u> or <u>tzedek</u> .  <b>Examples:</b> to do <i>bikkur cholim</i> , I can make a card for a friend who is sick.	<b>PJLK.30c</b> Explains the importance of a particular act of <u>hesed</u> or <u>tzedek</u> based on personal experience and rabbinic texts.	<b>PJLK.30d</b> Explores the relationship between obligation/responsibility and choice in the pursuit of <u>hesed</u> and <u>tzedek</u> .
<b>Identifying Needs</b>	<b>PJLK.31a</b> Uses rabbinic stories about people in need of kindness and justice when noticing the needs of others.	<b>PJLK.31b</b> Develops categories of people in need of <u>hesed</u> or <u>tzedek</u> based on reading of rabbinic texts.	<b>PJLK.31c</b> Utilizes multiple rabbinic texts to establish categories of individual or communal needs.	<b>PJLK.31d</b> Explores the interconnectedness of multiple needs between person, family and/or community based on an analysis of multiple rabbinic texts.
<b>Ongoing Considerations</b>		<b>PJLK.32a</b> Identifies specific (doable) ways that they are able to act to make a difference in a social/world issue based on a rabbinic obligation of pursuing acts of <u>hesed</u> or <u>tzedek</u> . <b>Examples:</b> writing to representative, collecting items for donation, etc.	<b>PJLK.32b</b> Keeps the rabbinic concepts of human dignity at the forefront of planning <u>hesed</u> or <u>tzedek</u> activities.	<b>PJLK.32c</b> Draws on rabbinic texts to manage and respond to the finite nature of personal, financial and time resources.

<b>Planning and Implementing <u>Hesed/Tzedek</u></b>	<p><b>PJLK.33a</b> Suggests and performs (with adult assistance) acts of <u>hesed</u> or <u>tzedek</u> in response to situations in stories or real life.</p> <p><b>Examples:</b> treating others with kindness, making sandwiches for food bank; decorating cards for a hospital</p>	<p><b>PJLK.33b</b> Initiates acts of <u>hesed</u> or <u>tzedek</u> within classroom or school community.</p>	<p><b>PJLK.33c</b> Participates with other organizations in <u>hesed</u> or <u>tzedek</u> activities.</p>	<p><b>PJLK.33d</b> Organizes others in working on a <u>hesed</u> or <u>tzedek</u> project.</p>
<b>Planning and Implementing <u>Hesed/Tzedek</u> (cont.)</b>	<p><b>PJLK.34a</b> Describes what was hard when pursuing a particular act of <u>hesed</u> or <u>tzedek</u>.</p>	<p><b>PJLK.34b</b> Identifies the challenges in pursuing rabbinic obligations of <u>hesed</u> or <u>tzedek</u> during a particular social action project.</p>	<p><b>PJLK.34c</b> Establishes personal criteria for selecting a project based on considerations gleaned from rabbinic texts.</p> <p><b>Examples:</b> needs, impact, rabbinic values, practicality, personality, etc.</p>	<p><b>PJLK.34d</b> Develops a social action project rooted in rabbinic concepts and texts.</p>
<b>Post-Action Reflection</b>	<p><b>PJLK.35a</b> Identifies what has improved after the performance of an act of <u>hesed</u> or <u>tzedek</u>.</p>	<p><b>PJLK.35b</b> Describes the feelings/experiences after performing an act of <u>hesed</u> or <u>tzedek</u>.</p>	<p><b>PJLK.35c</b> Evaluates challenges and successes of a particular act of <u>hesed</u> or <u>tzedek</u>.</p>	<p><b>PJLK.35d</b> Prioritizes opportunities in personal schedule for acts of <u>hesed</u> or <u>tzedek</u>.</p>



### **Appendix A - Service Learning Benchmarks:**

*(SL = Service Learning which was the Original Standard Title; the following benchmarks are connected to the skills and knowledge students need to effectively participate in and lead service/social action projects, but do not directly emerge from the study of rabbinic literature.)*

SL.20 Evaluates areas of need in order to choose a school or local service learning project to implement.

SL.70 Evaluates potential impact of assistance on a group or individual in need in order to select a service learning project to implement.

SL.83 Researches local Jewish/general service organizations and selects a partner agency to serve an identified need.

SL.238 Creates and implements a plan to address a contemporary or emergent crisis.

SL.145 Evaluates different organizations and their effectiveness against the standards articulated within rabbinic texts.

SL.36 Effectively explains the potential impact of our assistance on a group or individual in need. (communication skills)

SL.80 Identifies needs for specific Jewish skills that they can provide.

**Examples:** Megillah reading for Jewish seniors, Hebrew singing for apartment residents

SL.81 Acquires particular Jewish ritual skills in order to fulfill a specific need.

SL.23 Develops a detailed plan for a school or local group *hesed* project directed at a specific identified need.

SL.85 Plans a campaign to address an issue through advocacy, raising awareness, fundraising, or field scan of several organizations engaging on one particular issue.

SL.146 Implements an individual *hesed* project (possibly tied into Bar/Bat Mitzvah project).

SL.141 Develops a list of strategies for fundraising to support a community service project.

SL.45 Identifies a lesson-learned about self or others based on service experience.

SL.140 Delegates responsibility when organizing a community service project.

SL.93 Reflects on and assesses the effects of the hesed project on yourself and others by identifying the successes and challenges of the project in order to improve subsequent projects.

SL.47 Applies the identified successes and challenges of a project in order to improve on subsequent projects.

SL.163 Assesses the impact of a hesed project on themselves and others in order to identify not only the successes and challenges of the project, but why it matters, and how it has changed their perspective.

SL.261 Analyzes and reflects upon the relationship between texts studied and service performed.

## Rabbinic Value Commitments

Students will discern the values expressed in rabbinic texts and will develop the capacity to engage those values in meaningful dialogue.

Rabbinic texts are often implicit expressions or enactments of the ideals and value commitments of the rabbis. For example, divergent value commitments are often the implicit basis for the debates (*machlokot*) recorded throughout the Talmud. This standard offers students the opportunity to learn to discern the implicit values at play, as the rabbis made decisions regarding the creation of a Jewish society for their day and the future.

On the explicit level, the student of rabbinic texts encounters the rabbis' rich ethical vocabulary, terms like "*pikuah nefesh*" or "*mipnei darkei shalom*" that not only name a value but that point to a complex tradition of ethical deliberation. Through a deep encounter with rabbinic texts, the careful reader will explore a range of terms used to describe rabbinic value commitments. These ideals reflect rabbinic worldviews and are at the foundation of Jewish ethics, often underlying the rules and decisions regarding particular practices.

In addition, this standard offers students the opportunity to cultivate the dispositions necessary to engage in an honest dialogue with rabbinic values. They will develop the internal capacity to listen for and consider the values behind the texts and rulings even when an initial reading pushes against contemporary values.

The successful acquisition of this ethical vocabulary serves as a powerful resource for ethical living today. The terms and concepts developed by the rabbis are tools that students can use to inform their own thinking as they move through the world and confront the ethical choices they make as individuals and as part of a community. By acquiring a strong understanding of values as they appear in rabbinic texts, students will be able to clearly, carefully and sensitively navigate the complicated issues of today.

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## Organizing Principles:

- 1. Developing an ethical vocabulary:** *What are the categories, words and terms that are integral to the rabbis' thinking and decision-making and that express their commitments?*  
Students will acquire a nuanced understanding of the terms and concepts that inform the values of our sages and engage with those concepts at increasing levels of sophistication.
- 2. Reading rabbinic texts for implied value commitments:** *What is this text really about? What ideals and value commitments drive particular positions?*  
Students will develop the skills to read texts and uncover the rabbis' unstated values. This includes working to infer the motivations behind the various positions held within a *mahloket*, or the motivations behind particular statements in a rabbinic discussion. Students will develop the capacity to infer the value commitments behind rabbinic statements.
- 3. Engaging in dialogue with rabbinic value commitments:** *How do I make the foreign familiar? Why would somebody say this? How might time and place have influenced the decisions and opinions found in rabbinic texts?*  
To truly engage rabbinic value commitments in meaningful dialogue, students will develop an understanding of the rabbis' world in order to build a mature and nuanced understanding of the statements, rulings and actions of the rabbis. An important goal here is for students to develop the ability to encounter and seriously engage with challenging texts that seem to conflict (or actually do conflict) with contemporary values.
- 4. Applying rabbinic value commitments to new situations:** *How might rabbinic texts contribute to contemporary conversations around values? What would it look like for me to take a particular text, value, or idea seriously?*  
Students will explore the implications for practice behind the rabbis' understandings of ethical choices and dilemmas and will bring that understanding to bear on contemporary situations.

## Benchmarks

Organizing Principle #1: Developing an ethical vocabulary What are the categories, words and terms used to express rabbinic value commitments?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Values Vocabulary (exploring “core” rabbinic value - those that occupy a central place in the rabbinic value system)</b>	<p><b>RVC.10a</b> Retells <i>aggadot</i> and <i>halakhot</i> associated with a particular value.</p> <p><b>Examples:</b> <i>Shmirat HaGuf</i> and the category of <i>mitzvot bein adam l’atzmo</i>: Story about Hillel bathing (<i>Vayikra Rabbah</i> 34:3)</p>	<p><b>RVC.10b</b> Summarizes rabbinic texts that include multiple core values.</p> <p><b>Examples:</b> Giving anonymously (<i>Shabbat</i> 10b)</p>	<p><b>RVC.10c</b> Summarizes increasingly complicated texts related to core values.</p> <p><b>Examples:</b> <i>Pikuah nefesh</i> and its diverse application including its limits - <i>yehareg v'al ya'avur</i> (BT Pesachim 25a)</p>	<p><b>RVC.10d</b> Traces core rabbinic value language or a particular rabbinic value concept through rabbinic literature.</p> <p><b>Examples:</b> <i>tzedakah</i>, <i>kiddush Hashem</i>, <i>tokheha</i>, <i>mipnei tikkun olam</i>, <i>mipnei darkei shalom</i></p>
<b>Explicit Value Commitments</b>	<p><b>RVC.11a</b> Names the values found in a rabbinic story.</p> <p><b>Examples:</b> Hillel and the prospective convert - “What is hateful to you..” (BT Shabbat 31a); הכנסת אורחים Avraham and the 3 guests (BT Bava Metzia 87a)</p>	<p><b>RVC.11b</b> Discusses an explicit rabbinic value found in the text citing textual evidence.</p> <p><b>Examples:</b> <i>bikur holim</i>, <i>ahavat Yisrael</i>, <i>shmirat ha'lashon</i>, <i>tza'ar ba'alei hayyim</i>, etc.</p>	<p><b>RVC.11c</b> Explains rabbinic understandings of a particular value drawing from an exploration of multiple texts.</p> <p><b>Examples:</b> Responsibility to self, others, God, השבת אבידה (returning lost property) שמירת שבת (observance of Shabbat), etc.</p>	<p><b>RVC.11d</b> Compares and contrasts diverse understandings of a specific value across multiple texts.</p> <p><b>Examples:</b> Controlling anger: BT Yevamot 96b (anger leads to idolatry) and <i>Shabbat</i> 105b (anger to instill fear in one's household)</p>

<p><b>Explicit Value Commitments in Halakhic (legal) Texts</b></p>		<p><b>RVC.12a</b> Explains Jewish laws in terms of their values where explicitly stated in a rabbinic text. (<i>ta'amei hamitzvot</i>)</p> <p><b>Text Examples:</b> Dwelling in a sukkah reminds us of our experience in the desert - dwelling in huts or the “clouds of glory” (BT Sukkah 11b)</p>	<p><b>RVC.12b</b> Analyzes a particular halakhic decision (or indecision) based on the explicit discussion of the particular value/s at play.</p> <p><b>Text Examples:</b> “A person should not give away more than ⅓ of his earnings to tzedakah as he has an obligation to support himself. (BT Ketubot 50a)</p>	<p><b>RVC.12c</b> Compares multiple opinions or texts that offer different approaches to an explicit value in a halakhic debate.</p> <p><b>Text Examples:</b> R' Yohanan lamenting loss of Reish Lakish (TB Bava Metzi'a 84a), Beit Hillel listening to words of Beit Shammai and changing views (M Eduyot 1:12)</p>
<p><b>Explicit Value Conflicts or Dilemmas</b></p>	<p><b>RVC.13a</b> Describes difficult value choices found in a rabbinic story.</p> <p><b>Text Examples:</b> Hillel v. Shammai and the potential convert. (BT Shabbat 31a)</p>	<p><b>RVC.13b</b> Identifies and explains the explicit value choices in a rabbinic text.</p> <p><b>Text Examples:</b> Seeing a Rabbi doing something you perceive as immoral - Should you judge? (BT Berakhot 19a), Truthfulness in <i>keitsad merakdim lifnei hakallah</i> (BT Ketubot 16a/17b)</p>	<p><b>RVC.13c</b> Describes situations where the strength/authority of one particular value is limited on the basis of a competing value.</p> <p><b>Text Examples:</b> תלמוד תורה/דרך ארץ or Not speaking too highly of one's hosts so people don't take advantage of them (BT Bava Metzi'a 24a), What does כבוד override? D'rabanan/D'Oraita- (BT Berakhot 19b)</p>	<p><b>RVC.13d</b> Describes increasingly complex situations where the strength/authority of one particular value is limited on the basis of a competing value.</p> <p><b>Text Examples:</b> Prohibition of wounding a parent v. performing a medical procedure on him/her. (BT Sanhedrin 84b); and how the Rabbis nullified I Samuel 15:3 killing all Amalekites (M. Yadayim 4:4)</p>

<b>Hierarchy of Value Commitments</b>		<p><b>RVC.14a</b> Identifies the hierarchy of values within a given text.</p> <p><b>Text Examples:</b> R' Yehuda fails to protect a calf because 'For this you were created'. R' Yehuda is severely punished for this. (BT Bava Metzia 8a)</p>	<p><b>RVC.14b</b> Explains the hierarchy of a particular value through analysis of different voices within an individual text or across multiple texts.</p> <p><b>Text Examples:</b> Limits on self-defense (BT Sanhedrin 74a, BT Pesahim 25b and BT Yoma 82b)</p>	<p><b>RVC.14c</b> Applies the underlying principles of a particular hierarchy of values found in a rabbinic text to a contemporary situation.</p> <p><b>Text Examples:</b> Implications of "Do not stand idly by the blood of your fellow" (BT Sanhedrin 73a)</p>



Organizing Principle #2: Reading rabbinic texts for implied value commitments What is this text <i>really</i> about? What value commitment/s drive a particular position?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Implicit Value Commitments</b>	<p><b>RVC.20a</b> Suggests an implied value contained within a rabbinic story.</p> <p><b>Text Examples:</b> Inform the recipient of a gift who the giver is - implied value may be letting people know they are cared for (BT Shabbat 10b)</p>	<p><b>RVC.20b</b> Infers the implied value(s) contained within a rabbinic text citing textual evidence for support.</p> <p><b>Text Examples:</b> Death of R' Akiva's students and continuation of Torah learning - possible values are respect for one another and the importance of Torah study (BT Yevamot 72b)</p>	<p><b>RVC.20c</b> Proposes multiple potential values behind a mitzvah or halakhic position citing textual evidence for support.</p> <p><b>Text Example:</b> "A person should not eat meat unless he has a particular craving for it" (BT <u>Hulin</u> 84a) or "Good Samaritan" law (BT Sanhedrin 74a), קב ש"ל (BT Bava Metzi'a 38a)</p>	<p><b>RVC.20d</b> Uses textual evidence from multiple sources or multiple sides of an argument to develop a values-based explanation of a particular mitzvah or halakhah.</p>
<b>Rabbinic Disputes (<i>Mahlokot</i>) as Potential Expressions of Conflicting Value Commitments</b>	<p><b>RVC.21a</b> Examines multiple basic rabbinic texts to identify a shared value.</p>	<p><b>RVC.21b</b> Extracts the connection(s) between values and positions around a particular ritual or ethical practice.</p>	<p><b>RVC.21c</b> Explains the implicit source(s) of tension within a rabbinic debate.</p>	<p><b>RVC.21d</b> Predicts the implications of the multiple opinions within a rabbinic debate.</p>

<p><b>Rabbinic Disputes (<i>Mahlokot</i>) as Potential Expressions of Conflicting Value Commitments (cont.)</b></p>	<p><b>RVC.21e</b> Explains that a <i>mahloket</i> is an argument about what is most important in a given situation.</p>	<p><b>RVC.21f</b> Describes the competing value(s) and idea(s) behind conflicting positions in a rabbinic disagreement.</p> <p><b>Text Examples:</b> Where to insert the havdalah in Amidah? Is havdalah mainly an act of distinguishing or an act of acknowledging? (BT Berakhot 33b)</p>	<p><b>RVC.21g</b> Suggests the implicit Jewish value statement/s behind conflicting positions in a rabbinic debate.</p> <p><b>Text Examples:</b> R' Yishmael's limitations of <i>יהרג ואל יעבר</i> when it comes to <i>ע"ז</i> (<i>Sanhedrin</i> 74a)</p>	<p><b>RVC.21h</b> Posits the motives and mindsets of the rabbis involved in a <i>mahloket</i> and justifies their positions with textual evidence.</p> <p><b>Text Examples:</b> R' Yohanan ben Zakkai who on his deathbed isn't sure he made the right choice about Yavneh, deliberations in <i>tanuro shel achnai</i> on how to break the news to Rabbi Eliezer</p>
<p><b>Ritual Practices (e.g., holidays, <i>tefillah</i>, etc.) as Potential Expressions of Value Commitments</b></p>	<p><b>RVC.22a</b> Explains the value/s behind a ritual practice connected to holiday observance.</p> <p><b>Text Examples:</b> Sukkot - joy, fragility, wandering, <i>arba minim</i> and <i>achdut</i> midrashim</p>	<p><b>RVC.22b</b> Suggests a value behind a holiday or ritual practice as seen through the conflicting positions within a rabbinic debate.</p> <p><b>Text Examples:</b> <i>on בית הלל v. בית שמאי נרות חנוכה חרוסת בפסח - מצוה או לא? (פסחים פרק י: ג')</i></p>	<p><b>RVC.22c</b> Describes the conflicting values at play in texts related to a particular ritual practice.</p> <p><b>Text Examples:</b> <i>on חכמים v. ר' יהודה עיצומו של יום מכפר</i>, outlawing the practice of "sharing" lulavim in Jerusalem on the <i>hag</i> (BT Sukkah)</p>	<p><b>RVC.22d</b> Examines arguments found in holiday related texts, and infers what value(s) motivated the Halakha to follow a particular opinion.</p> <p><b>Text Examples:</b> Who leans at the seder? (BT Pesahim 108a)</p>

Organizing Principle #3: Engaging in dialogue with rabbinic value commitments How do I make the foreign familiar? Why would somebody say this?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Making the Foreign Familiar</b>	<b>RVC.30a</b> Points to similarities and differences between descriptions of life in a rabbinic text and contemporary life.	<b>RVC.30b</b> Describes the various prominent cultural trends during the Rabbinic time period.  <b>Text Examples:</b> destruction of 2nd temple period. Early Amoraic period (Bavel as center for Torah study - Sura, Pumpedita..)	<b>RVC.30c</b> Analyzes the effect of historical and cultural context on the values behind a particular rabbinic statement or position.  <b>Text Examples:</b> Kamsa/Bar Kamsa (BT Gittin 55b), the law of the land is the law (BT Bava Kamma 113a)	<b>RVC.30d</b> Suggests the potential cultural influence(s) on the development of a particular rabbinic value.  <b>Text Examples:</b> compare the attitude of R' Shimon (very negative) to the Romans with that of R'Yehuda (respectful) and consider the context of Roman attitudes toward Jews during their respective periods. (Hadrian vs. Antoninus)
<b>Conflicts with Contemporary Values</b>		<b>RVC.31a</b> Formulates questions around rabbinic statements or texts that challenge broadly held contemporary values.  <b>Text Examples:</b> difference between Jews and Gentiles, concept of chosenness	<b>RVC.31b</b> Challenges the idea/s or position/s within a rabbinic text that conflict with a personal value.  <b>Text Examples:</b> women and Torah study (M. Sota 3:4); misplaced tolerance as leading to the destruction of the Temple	<b>RVC.31c</b> Generates personal religious questions that arise when studying challenging texts.  <b>Text Examples:</b> mitzvot that are considered “equal to all others” such as brit (BT Nedarim 32a); tzitzit (BT Menahot 43b); Torah study (BT Kiddushin 40a)

			and exile (BT Gittin 56a)	
<b>Seeking to Understand Challenging Texts</b>		<b>RVC.32a</b> Speaks in the voice of a rabbinic position that is personally challenging.	<b>RVC.32b</b> Defends a rabbinic decision that is personally challenging.  <b>Text Examples:</b> women's roles (Bt Shabbat 62a, BT Berakhot 17b, BT Ketubot 65a)	<b>RVC.32c</b> Justifies a rabbinic value position that is in conflict with a personal value based on an understanding of context and considerations surrounding the position.  <b>Text Examples:</b> R' Shimon's attitude to gentiles (BT Bava Metzi'a 114b, BT Yevamoth 61a and BT Keritot 6b)
<b>Seeking to Understand Challenging Texts (cont.)</b>		<b>RVC.32d</b> Examines responses to challenging ethical or ritual situations or questions within a rabbinic text and defends one of the responses as most fitting.  <b>Text Examples:</b> Should you negotiate with kidnappers to ransom a captive? (BT Gittin 45a)	<b>RVC.32e</b> Draws a connection between a challenging rabbinic position and the context from which it emerged.  <b>Text Examples:</b> connection between "Sanctification of the Name" and Roman oppression. (BT Berakhot 61b)	<b>RVC.32f</b> Develops a support and critique of a value decision in a rabbinic text that conflicts with a widely held contemporary value position.  <b>Text Examples:</b> Rabbinic approach to education: (BT Bava Batra 21a, BT Eruvin 53a, BT Ta'anit 7a, BT Avodah Zarah 18b, BT Horayot 13a)

<p><b>Engaging Rabbinic Value Commitments in Dialogue</b></p>	<p><b>RVC.33a</b> Evaluates the implementation of a specific rabbinic value/practice in the classroom.</p> <p><b>Text Examples:</b> <i>Lo tit'godedu</i> should all birthday cakes be gluten free to make sure everyone can participate equally?</p>	<p><b>RVC.33b</b> Compares decisions rabbis confronted in a particular rabbinic text to a related contemporary value decision.</p> <p><b>Text Examples:</b> two people traveling with only 1 canteen of water (BT Bava Metzi'a 62a)</p>	<p><b>RVC.33c</b> Compares ethical norms in rabbinic texts to Jewish ethical norms from different historical periods.</p> <p><b>Text Examples:</b> Jewish/Gentile relations throughout the ages (BT <u>H</u>ullin 94a, BT Bava Kamma 113b, BT Sanhedrin 76b &amp; 105a, Medieval sources: commentary of the Meiri on the above sources v. those of Maimonides, Later authorities: Rabbi Yechiel Yaakov Weinberg)</p>	<p><b>RVC.33d</b> Formulates a personal response to a complex ethical question raised in a rabbinic text employing contemporary Jewish sources as support.</p> <p><b>Text Examples:</b> point of death and organ donation (BT Yoma 85a)</p>
<p><b>Engaging Rabbinic Value Commitments in Dialogue (cont.)</b></p>	<p><b>RVC.33e</b> Justifies a personal response to a “tough question” raised by a rabbinic text.</p> <p><b>Text Examples:</b> When should a child disobey one's parents? (See – BT Yevamot 6a, BT Bava Metzi'a 32a, BT Megillah 16b, BT Kiddushin 32b)</p>	<p><b>RVC.33f</b> Provides several possible personal responses to an ethical question found in a rabbinic source.</p> <p><b>Text Examples:</b> Responding to R' Akiva's predicament of candle being blown out (BT Berakhot 60b); When should a child disobey one's parents? (BT Yevamot 6a, BT Bava Metzi'a 32a and BT Megillah 16b, BT Kiddushin 32b)</p>	<p><b>RVC.33g</b> Defends a personal response to an ethical question found in a rabbinic source drawing on values expressed in rabbinic texts.</p> <p><b>Text Examples:</b> Who or what is considered a <i>rodef</i>/pursuer (BT Sanhedrin 72a-b)</p>	<p><b>RVC.33h</b> Predicts the rabbinic response to a contemporary solution to a challenging ethical rabbinic position.</p> <p><b>Text Examples:</b> Jewish/Gentile relations and various rabbinic decrees enacted to maintain separateness i.e. wine, bread, etc. (BT Avodah Zarah 35b)</p>

Organizing Principle #4: Applying rabbinic value commitments to new situations.

How might rabbinic texts contribute to contemporary conversations around values?

What would it look like for me to take a particular text, value, or idea seriously?

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Connecting to Rabbinic Value Commitments</b>	<p><b>RVC.40a</b> Uses rabbinic terms in order to label common experiences in immediate surroundings (family, home, school).</p> <p><b>Text Examples:</b> השבת אבידה, בקור חולים, הכרת הטוב, דן לכף זכות</p>	<p><b>RVC.40b</b> Uses examples from personal life experiences to identify and define specific rabbinic values.</p> <p><b>Text Examples:</b> השבת אבידה, בקור חולים, הכרת הטוב, דן לכף זכות</p>	<p><b>RVC.40c</b> Articulates rabbinic values or value categories underlying rules found in personal life.</p> <p><b>Text Examples:</b> returning lost objects (BT Bava Metzi'a 21a)</p>	<p><b>RVC.40d</b> Identifies the rabbinic values at play on each side of a contemporary dilemma.</p> <p><b>Text Examples:</b> connection between benefit and responsibility i.e. renting v. borrowing a car (BT Bava Metzi'a 93a and 33b)</p>
<b>Connecting to Rabbinic Value Commitments (cont.)</b>	<p><b>RVC.40e</b> Describes examples of applying a value within a familiar rabbinic teaching to daily life.</p> <p><b>Text Examples:</b> returning lost objects (BT Bava Metzi'a 21a)</p>	<p><b>RVC.40f</b> Connects a particular rabbinic value to a contemporary situation.</p> <p><b>Text Examples:</b> guardianship responsibilities (BT Bava Metzi'a 33b)</p>	<p><b>RVC.40g</b> Connects a moral dilemma found in rabbinic literature to a modern-day experience.</p> <p><b>Text Examples:</b> ransoming captives and captured soldiers like Gilad Shalit (BT Gittin 45a)</p>	<p><b>RVC.40h</b> Applies rabbinic texts to evaluate contemporary situations or questions.</p>

<b>Employing Rabbinic Value Commitments in Communal Decision Making</b>	<b>RVC.41a</b> Submits “questions to the Rabbi” on familiar Jewish topics.	<b>RVC.41b</b> Asks questions about familiar Jewish values or practices to understand their application to contemporary situations.  <b>Text Examples:</b> can a synagogue accept <i>tzedaka</i> from a person who is known to have stolen funds?	<b>RVC.41c</b> Formulates a question of Jewish practice following the model of questions in responsa literature.  <b>Text Examples:</b> medical ethics such as cloning, technological developments and Shabbat observance.	<b>RVC.41d</b> Explains the rabbinic value commitments raised by a question in a particular rabbinic responsa.  <b>Text Examples:</b> responsa literature from the holocaust. responsa regarding the resettling of the land of Israel ( <i>shemitah</i> , tithes, etc.)
<b>Employing Rabbinic Value Commitments in Personal Decision Making</b>	<b>RVC.42a</b> Identifies rabbinic values that help me to do the right thing in daily life.  <b>Text Examples:</b> <i>teshuva</i> - offending or transgressing and seeking forgiveness through reparation (from God and people)	<b>RVC.42b</b> Analyzes the rabbinic values at play in formulating a response to a particular contemporary question.  <b>Text Examples:</b> urban planning based on environmental concerns (M. Bava Batra 2:8-10)	<b>RVC.42c</b> Evaluates explicit or implicit Jewish values in their original context and applies them in responding to a modern day situation.  <b>Text Examples:</b> גנבת הדעת - deceiving others (BT Hulin 94a)	<b>RVC.42d</b> Justifies a personal response to an ethical question citing rabbinic sources.  <b>Text Examples:</b> environmental legislation, urban planning, vegetarianism, animal rights
<b>Employing Rabbinic Value Commitments in Personal Decision Making (cont.)</b>	<b>RVC.42e</b> Applies core Jewish values in rabbinic teachings to personal actions.  <b>Text Examples:</b> <i>Kallah na’ah v’chasudah</i> and boundaries of truth telling (BT Ketubot 16b-17a)	<b>RVC.42f</b> Develops rules for contemporary situations based on learned rabbinic values.  <b>Text Examples:</b> classroom rules based on <i>tzelem elokim</i> and <i>kavod ha’briyot</i>	<b>RVC.42g</b> Develops a personal hierarchy of values to determine a personal response to an ethical question.  <b>Text Examples:</b> avoiding speaking <i>leshon hara</i> (BT Arakhin 16a)	<b>RVC.42h</b> Defends a position on an ethical dilemma drawing on understandings of the rabbinic values at play. <b>Text Examples:</b> Income equity, market regulations, restrictions on charging interest, <i>prosbul</i> .

<p><b>Employing Rabbinic Value Commitments in Personal Decision Making (cont.)</b></p>	<p><b>RVC.42i</b> Explains what it means to be more “strict” or “lenient” in a given situation</p>	<p><b>RVC.42j</b> Lists areas in personal Jewish practice where it is important to be strict and areas where it is important to be lenient.</p> <p><b>Text Examples:</b></p> <ul style="list-style-type: none"> <li>• Shabbat</li> <li>• Judging others</li> <li>• Speech</li> <li>• <i>Kashrut</i></li> <li>• Conversion standards</li> <li>• Ritual v. Civil Law</li> </ul>	<p><b>RVC.42k</b> Develops criteria for following the stricter or more lenient approach to a particular question.</p> <p><b>Text Examples:</b> Shabbat enjoyment v. taking Shabbat “lightly” (BT Betzah 2b and the dispute between Rebi (R.) Yehuda and Rebi Shimon)</p>	<p><b>RVC.42l</b> Articulates personal reasons for taking a more strict approach to a value vs. a more lenient one (or vice versa) by utilizing precedence.</p>
<p><b>Internalizing Value Commitments</b></p> <p>Acts in a way that illustrates/ illuminates an internalization of a value gleaned from the text.</p>	<p><b>RVC.43a</b> Participates in an act that illustrates/ illuminates a value gleaned from the text.</p>	<p><b>RVC.43b</b> Initiates action that is in line with a value gleaned from the text.</p>	<p><b>RVC.43c</b> Commits to regularly engaging in actions/behaviors based on a particular value gleaned from the text.</p>	<p><b>RVC.43d</b> Influences others to act in accordance with a particular value gleaned from the text.</p>



## Textual Access

Students will develop the skills to read, navigate and comprehend a variety of genres of rabbinic literature, fostering the ability to understand rabbinic texts independently.

Rabbinic texts are foundational to Jewish tradition, yet the barriers of language, genre, style, and comprehension can feel insurmountable to our students, leaving them without independent contact and engagement with Rabbinic tradition. Much like the *shomer ha-petach* (gate keeper) who keeps students out of Rabban Gamliel's *beit midrash* (*Berachot* 28a), this reality has greatly limited the number of students who can become competent learners of Rabbinic texts and participants in shaping Rabbinic Judaism. This standard is designed to address this issue, focusing on the skills and knowledge needed to help students navigate and understand Rabbinic texts, including Mishna, Midrash, and Talmud.

This standard focuses on several key areas of skills acquisition in order to facilitate understanding of rabbinic texts in their original language, affording students unmediated access the world of rabbinic literature. Successful implementation of this standard will allow students to develop a sense of ownership, competence, and motivation towards lifelong learning of rabbinic literature.

In order to accomplish this goal, this standard has focused on several key areas of skill acquisition, including navigation of texts and tools, fluency with background information assumed by the text, understandings of genre and style, as well as vocabulary, language and translation. Successful synthesis of these skills will lead to understanding of the ideas, arguments and values of Rabbinic literature, allowing students to feel at home within - and derive meaning from - the world of Jewish textual tradition. It should be emphasized that this standard does not advocate a pedagogy of lists and memorization, but is geared towards synthesis and application of a diverse skillset to empower our students to both understand and become impacted by their learning of Rabbinic texts. Additionally, while many examples in the benchmarks below derive from Mishnaic or Talmudic texts, this standard is designed to prepare students for engagement in a wide range of Rabbinic literature.

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**Preamble:**

Rabbinic texts are foundational to Jewish tradition, yet the barriers of language, genre, style, and comprehension can feel insurmountable to our students, leaving them without independent contact and engagement with Rabbinic tradition. Much like the *shomer ha-petach* (gate keeper) who keeps students out of Rabban Gamliel's *beit midrash* (BT Berakhot 28a), this reality has greatly limited the number of students who can become competent learners of Rabbinic texts and participants in shaping Rabbinic Judaism. This standard is designed to address this issue, focusing on the skills and knowledge needed to help students navigate and understand Rabbinic texts, including Mishna, Midrash, and Talmud.

This standard focuses on several key areas of skills acquisition in order to facilitate understanding of rabbinic texts in their original language, affording students unmediated access the world of rabbinic literature. Successful implementation of this standard will allow students to develop a sense of ownership, competence, and motivation towards lifelong learning of rabbinic literature.

In order to accomplish this goal, this standard has focused on several key areas of skill acquisition, including navigation of texts and tools, fluency with background information assumed by the text, understandings of genre and style, as well as vocabulary, language and translation. Successful synthesis of these skills will lead to understanding of the ideas, arguments and values of Rabbinic literature, allowing students to feel at home within - and derive meaning from - the world of Jewish textual tradition. It should be emphasized that this standard does not advocate a pedagogy of lists and memorization, but is geared towards synthesis and application of a diverse skillset to empower our students to both understand and become impacted by their learning of Rabbinic texts. Additionally, while many examples in the benchmarks below derive from Mishnaic or Talmudic texts, this standard is designed to prepare students for engagement in a wide range of Rabbinic literature.

## Organizing Principles:

**1. Navigation:** *How do I find the text I am looking for? What tools will help me find them?*

Students will learn to find, identify, and navigate among rabbinic texts using a variety of traditional and contemporary tools. These tools may include supplemental texts found on a particular page of rabbinic literature, books on the shelves of the *beit midrash*, references from one text to another, or digital search tools.

**2. Background Information:** *What background information do I need in order to learn this text?*

Both a prerequisite and a desired outcome of studying rabbinic literature is a familiarity with information that the text assumes the reader already knows. Basic information includes cultural frameworks like background knowledge on figures (i.e. הלל) referenced in a particular text, particular concepts (i.e. *asur/patur*) discussed within the text, and historical background information. This is information that students develop over time that will help them to make sense of rabbinic texts.

**3. Genre:** *What are the distinctive literary features I should expect to find when I open a particular genre of rabbinic literature?* Students will study the definitions of specific genres of rabbinic literature, explore their literary characteristics, build a toolbox of how to approach a particular genre of text, develop an expectation of what to expect when reading a particular text, and discover how each genre “works.” (Genres of rabbinic literature include midrash, mishnah, gemara - aggadah & halakha, and codes, among others.)

**4. Translation:** *What do the words and sentences in this text say?*

Students will understand words and syntax in order to create a coherent and sustainable initial read of the component parts of a larger piece of text leading to the ability to re-articulate that reading in their own words. To this end, students will develop the skills necessary to explain the definition and function of words and technical terms, gain an understanding of grammar, and learn to parse, punctuate, and vocalize a text.

**5. Comprehension:** *What does this textual unit mean?*

The goal of comprehension is to make sense of a text, alone or with commentaries, in a way that goes beyond translation. Students will explore the assertions and arguments embedded in the text in order to develop a coherent understanding of a text by synthesizing and utilizing vocabulary, background information, context, reference tools, commentaries, and more.

## Benchmarks

Organizing Principle #1: Navigation How do I find the text I am looking for? What tools will help me find them?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
Locating Rabbinic Texts	TA.10a Associates Hebraic letters with their number equivalents.	TA.10b Locates a text using letter-number equivalents.		
Page Navigation	TA.11a Recognize that some Jewish books have unique layouts	TA.11b Identifies the mishnah vs. the commentaries on a page of Mishnah.	TA.11c Identifies the components of a daf gemara on the page of the Vilna edition.  <b>Examples:</b> Mishnah, Gemara, Rashi, Tosafot	TA.11d Recognizes layout and structure of key rabbinic works.  <b>Examples:</b> <i>Mishneh Torah</i> , <i>Shulhan Arukh</i> , <i>Sefer ha-Hinukh</i> , <i>Mishnah Berurah</i>
Page Navigation (cont.)	TA.11e Locates a verse in the <i>humash</i> by chapter and verse.	TA.11f Locates a mishnah in a <i>masekhet</i> by chapter and mishnah.	TA.11g Locates a page in a Vilna Shas by <i>masekhet</i> , <i>daf</i> and <i>amud</i> .	TA.11h Locates a passage in a later rabbinic work.  <b>Examples:</b> <i>Mishneh Torah</i> , <i>Shulhan Arukh</i> , <i>Sefer ha-Hinukh</i> , <i>Mishnah Berurah</i>

<b>Page Navigation (cont.)</b>		<b>TA.11i</b> Identifies biblical quotation/s within a rabbinic texts.	<b>TA.11j</b> Follows reference/citation links on a page of Talmud.  <b>Examples:</b> Locates a biblical quotation, finds a parallel source, etc. תורה אור, עין משפט נר מצוה, מסורת הש"ס, גליון הש"ס	<b>TA.11k</b> Uses an electronic databases to locate the page of a particular rabbinic text.  <b>Examples:</b> Bar Ilan, Sefaria
<b>Commentary Navigation</b>	<b>TA.12a</b> Recognizes the difference between Rashi script and regular Hebrew script.	<b>TA.12b</b> Locates the <i>dibur hamathil</i> in a Rashi comment corresponding to a given word or phrase in Tanakh.	<b>TA.12c</b> Locates the <i>dibur hamathil</i> in Rashi or Tosafot corresponding to a given word or phrase of gemara.	<b>TA.12d</b> Locates commentary of a <i>Rishon</i> that isn't found on the standard Vilna daf.  <b>Examples:</b> Ramban, Ritva, Rashba, Rosh, Rlf
<b>Library Navigation</b>	<b>TA.13a</b> Recognizes the terms used to distinguish between a variety of Jewish texts.  <b>Examples:</b> <i>Torah she'bikhtav</i> vs. <i>Torah she-be'al peh</i> , gemara vs. <u>humash</u>	<b>TA.13b</b> Matches basic themes and subject matter to each of the six orders of the Mishnah.	<b>TA.13c</b> Knows how to find a particular mishnah on a bookshelf in a <i>beit midrash</i> or class library.	<b>TA.13d</b> Selects the proper <i>masekhet</i> based on theme or subject matter.

Organizing Principle #2: Background Information  
What background information do I need in order to learn this text?

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Rabbinic Figures</b>	<b>TA.20a</b> Retells aggadot connected to key figures in mishna.	<b>TA.20b</b> Connects the names of key figures in rabbinic literature to particular rulings or <i>aggadot</i> .  <b>Examples:</b> Hillel, Shammai, Rabbi Akiva	<b>TA.20c</b> Identifies names of key rabbinic figures and places them in the correct rabbinic period.	<b>TA.20d</b> Connects key rulings to central figures of the gemara.
<b>Historical Background</b>	<b>TA.21a</b> Distinguishes between figures in Tanakh and key figures in rabbinic literature.  <b>Examples:</b> recognizes that Rabbi Akiva isn't a biblical figure	<b>TA.21b</b> Identifies periods of Rabbinic history and connects these periods to key rabbinic figures.  <b>Examples:</b> tana'im, amora'im, rishonim, etc)	<b>TA.21c</b> Constructs timelines of rabbinic history and major works.	<b>TA.21d</b> Places key events of rabbinic history into the context of world history.  <b>Examples:</b> Roman empire and destruction of second temple
<b>Conceptual Fluency</b>	<b>TA.22a</b> Applies key rabbinic concepts to familiar Jewish practices.  <b>Examples:</b> what makes a sukkah or chanukiyah or פסול	<b>TA.22b</b> Explains basic Rabbinic concepts.  <b>Examples:</b> מלאכה, חמותר/אסור, כשר/פסול, חייב/פטור	<b>TA.22c</b> Explains advanced Rabbinic conceptual frameworks.  <b>Examples:</b> מצוות עשה שהזמן גרמא, טמא/טהור	<b>TA.22d</b> Anticipates which rabbinic concepts will be raised within a particular context or discussion.

<b>Ritual Fluency</b>	<b>TA.23a</b> Demonstrates appropriate use of a ritual object.	<b>TA.23b</b> Explains the steps involved in fulfilling a particular ritual.	<b>TA.23c</b> Identifies the source of a ritual as biblical or rabbinic.	<b>TA.23d</b> Traces the development of a particular ritual from its roots to contemporary practice.
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### Organizing Principle #3: Genre

What are the distinctive literary features I should expect to find when I open a particular genre of rabbinic literature?

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Distinguishes Between Genres of Rabbinic Literature</b>	<p><b>TA.30a</b> Distinguishes between the Torah and other Jewish texts.</p> <p><b>Examples:</b> Siddur, Haggadah</p>	<p><b>TA.30b</b> Differentiates between Tanakh and midrash.</p>	<p><b>TA.30c</b> Describes distinct features of Mishnah and Talmud.</p>	<p><b>TA.30d</b> Differentiates distinct features and goals of <i>mikra</i>, mishnah, gemara/talmud, <i>midrash halakhah</i>, <i>midrash aggadah</i>, commentaries and codes (Rambam, Shulhan Arukh).</p>
<b>Distinguishes Between Genres of Rabbinic Literature (cont.)</b>	<p><b>TA.30e</b> Distinguishes between <i>Torah shebikhtav</i> and <i>Torah shebe'al peh</i>.</p>	<p><b>TA.30f</b> Describes the relationship between <i>torah she-b'chtav</i> and <i>torah she-ba'al peh</i>.</p>	<p><b>TA.30g</b> Describes the relationship between Mishnah and Talmud.</p>	<p><b>TA.30h</b> Describes the relationship between the Bavli, Yerushalmi and Tosefta.</p> <p><b>Examples:</b> stylistic or structural differences between Bavli and Yerushalmi, as well as competition between Bavel and Eretz Yisrael communities for political and intellectual power</p>



<b>Key Features of Mishnah, Talmud and Rishonim</b>	<p><b>TA.31a</b> Describes the purpose behind various Jewish texts.</p> <p><b>Examples:</b> siddur vs. chumash vs. midrash vs. haggadah</p>	<p><b>TA.31b</b> Describes key features of mishnaic texts.</p> <p><b>Examples:</b> short sentences, emphasis on law, rarely includes narrative, Biblical quotations, or explanations</p>	<p><b>TA.31c</b> Identifies distinguishing features of the Talmud.</p>	<p><b>TA.31d</b> Describes the styles of various Rishonim.</p> <p><b>Examples:</b> Rambam (code), Rif (digest), Yad Ramah (running commentary)</p>
<b>Key Features of Midrash</b>	<p><b>TA.32a</b> Recognizes the difference between Torah text and specific midrashim.</p>	<p><b>TA.32b</b> Describes distinct features of midrash.</p> <p><b>Examples:</b> add clarity or details to the Torah's words and narratives</p>	<p><b>TA.32c</b> Identifies whether a particular midrash is halachic or aggadic.</p>	

Organizing Principle #4: Translation  
What do the words and sentences in this text say?

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Mivneh HaSugyah</b>	<b>TA.40a</b> Identifies components of a Jewish story.  <b>Examples:</b> question, conflict, resolution, moral lesson	<b>TA.40b</b> Divides a mishnah text into its component parts.  <b>Examples:</b> <i>reisha/seifa</i> , positions in a <i>mahloket</i>	<b>TA.40c</b> Identifies component parts of a Talmudic deliberation.  <b>Examples:</b> מימרא, קושיא ותרוץ, סתירה, ראייה	<b>TA.40d</b> Distinguishes between historical layers of a Talmudic text  <b>Examples:</b> tannaim, amoraim, stamaim
	<b>TA.40e</b> Explains a rabbinic disagreement around an important topic.	<b>TA.40f</b> Identifies the main point of disagreement within a simple rabbinic text.	<b>TA.40g</b> Maps the flow of a discussion or argument within a particular sugya noting the function of key structural terms.  <b>Examples:</b> איתמר, תנא, מיתיבי, הא, קמ"ל	<b>VIC.30d</b> Employs the commentaries of select Rishonim to analyze the flow of the discussion or arguments within a sugya.
<b>Grammar, Word Structure, and Morphology</b>	<b>TA.41a</b> Acquires vocabulary of common Hebrew shorashim  <b>Examples:</b> עשה, אמר, דבר, היה, עמד, קרא, אכל	<b>TA.41b</b> Identifies the שורש of unfamiliar Hebrew words encountered in a text.	<b>TA.41c</b> Identifies the שורש of a common Aramaic word.	<b>TA.41d</b> Acquires a vocabulary of frequent Aramaic words/roots.  <b>Examples:</b> נפק, פלג

Grammar, Word Structure, and Morphology (cont.)	<p><b>TA.41e</b> Uses prefixes or prepositions in Hebrew words</p> <p><b>Examples:</b> ב...כ...מ...ל</p>	<p><b>TA.41f</b> Identifies and translates prefixes and suffixes to a given Hebrew word</p> <p><b>Examples:</b> הו, -הם, -ו, -נו</p>	<p><b>TA.41g</b> Translates common Aramaic prefixes and suffixes.</p> <p><b>Examples:</b> יה, -נא, -נן, -הו</p>	<p><b>TA.41h</b> Parses a given Aramaic verb to identify its root, gender, number, and person</p> <p><b>Examples:</b> first/third person, active/passive verb</p>
Grammar, Word Structure, and Morphology (cont.)			<p><b>TA.41i</b> Identifies different Hebrew <i>binyanim</i> and how they transform the meaning of a given שורש.</p>	<p><b>TA.41j</b> Explains the changing meaning of a particular aramaic root as it appears in different forms.</p> <p><b>Examples:</b> changing forms of the root "קטל" (סנהדרין עד)</p>
Key Words and Terms	<p><b>TA.42a</b> Acquires vocabulary of common Hebrew transition words</p> <p><b>Examples:</b> אבל, ו, אלא</p>	<p><b>TA.42b</b> Identifies key "transition words" in a Mishnaic sentence.</p> <p><b>Examples:</b> אבל, ו, אלא, שנאמר, אמר</p>	<p><b>TA.42c</b> Uses transition words to aid in the punctuation of a Talmudic text.</p>	
Key Words and Terms (cont.)		<p><b>TA.42d</b> Recognizes and explains the most commonly used abbreviations.</p> <p><b>Examples:</b> ת"ר, הקב"ה</p>	<p><b>TA.42e</b> Recognizes common aramaic terms within a rabbinic text.</p> <p><b>Examples:</b> התם...הכא, איכא/ליכא, אין, דילמא, אמר ליה</p>	<p><b>TA.42f</b> Translates and explains the meaning and function of key structural cues/terms in rabbinic texts.</p> <p><b>Examples:</b> introduce a challenge, answer a</p>

				question
<b>Key Words and Terms (cont.)</b>		<b>TA.42g</b> Recognizes common speech patterns in a Mishnaic text  <b>Examples:</b> parallelism, repetition	<b>TA.42h</b> Distinguishes between Hebrew and Aramaic words.	<b>TA.42i</b> Identifies letters that switch between equivalent Hebrew and Aramaic words.
<b>Translation</b>		<b>TA.43b</b> Uses context clues to understand the meaning of a word.	<b>TA.43c</b> Constructs an initial translation of a block of text.	<b>TA.43d</b> Selects the most appropriate translation of a word or phrase (from among several options) using contextual or linguistic clues within the broader text.
<b>Translation (cont.)</b>			<b>TA.43e</b> Identifies similarities and differences between teacher provided versions of related texts.	<b>TA.43f</b> Compares and contrasts different גרסאות of a Rabbinic text.
<b>Refining, Revising, Reconstructing</b>			<b>TA.44c</b> Corrects an initial translation of a text when prompted.	<b>TA.44d</b> Independently identifies and revises errors in an initial translation of a text.

<b>Reference Tools</b>		<b>TA.45b</b> Translates Mishnaic texts with the assistance of a teacher-provided word bank.	<b>TA.45c</b> Uses dictionary resources to effectively translate a select passage of a rabbinic text.  <b>Examples:</b> dictionary, glossary, word bank	<b>TA.45d</b> Independently selects the appropriate dictionary or reference tool to use during an initial translation of a rabbinic text.
<b>Reference Tools (cont.)</b>		<b>TA.45e</b> Uses a dictionary or online language tool to look up Hebrew words.	<b>TA.45f</b> Identifies multiple possible meanings of a given word or phrase using a dictionary or other reference material.	<b>TA.45g</b> Selects the most fitting definition of a given word or phrase from multiple options cited in a dictionary.
<b>Reference Tools (cont.)</b>		<b>TA.45h</b> Accurately reads in Rashi script.	<b>TA.45i</b> Translates and applies a teacher provided Rashi commentary to a Talmudic passage to aid in the translation of the passage.	<b>TA.45j</b> Independently consults Rashi's commentary to enhance understanding of the text.

Organizing Principle #5: Comprehension What does this textual unit mean?				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
Questions	<b>TA.50a</b> Asks questions about a rabbinic story or text.	<b>TA.50b</b> Summarizes a text's key questions.	<b>TA.50c</b> Infers a text's key questions when not explicitly stated in the text.	
Midrash: Recognizing Textual Difficulties		<b>TA.51b</b> Anticipates questions about a biblical text.  <b>Examples:</b> difficult or unusual words from a biblical text	<b>TA.51c</b> Summarizes the explanation of a textual difficulty offered by a particular midrash.  <b>Examples:</b> אין נא אלא לשון בקשה midrashim; BT Sanhedrin 108a on Genesis 6:10; BT Bavli Berakhot 31b on Hannah and Tz'evaot	<b>TA.51d</b> Compares the explanations of a textual difficulty offered by multiple midrashim.
Mishna, Gemara, Rishonim: Recognizing Textual Difficulties	<b>TA.52a</b> Identifies gaps, omissions, or ideas in a biblical text that lack clarity and will need to be addressed in a rabbinic text.	<b>TA.52b</b> Explains the rabbinic resolution to a gap, contradiction, or omission in a biblical or rabbinic text.	<b>TA.52c</b> Analyzes the different approaches the gemara or later commentaries use to respond to gaps, omissions, or problems within a rabbinic text.	<b>TA.52d</b> Distinguishes between a problem with translation/ comprehension of a text vs. a problem or contradiction within the text itself through an

				analysis of rishonim or acharonim.
<b>Explaining Rabbinic Texts</b>	<p><b>TA.53a</b> Retells a rabbinic story in sequence.</p> <p><b>Examples:</b> <i>kibbud Av V'Em</i> story - Dama b. Netina who won't wake his father to get the key to the safe</p>	<p><b>TA.53b</b> Summarizes the central idea of a familiar rabbinic text.</p>	<p><b>TA.53c</b> Summarizes the question/s, proof/s, and argument/s within a familiar rabbinic text.</p>	<p><b>TA.53d</b> Explains an unseen rabbinic text.</p>
<b>Explaining Rabbinic Texts (cont.)</b>		<p><b>TA.53e</b> Explains different midrashic readings of a particular biblical law or narrative.</p> <p><b>Examples:</b> בסוכות תשבו - שבעת ימים - what does it mean to live somewhere?</p>	<p><b>TA.53f</b> Analyzes the theme(s), and ideas in a Rabbinic narrative.</p> <p><b>Examples:</b> Hanina ben dosa stories on miracle working, Rabbi Akiva stories on water dripping</p>	<p><b>TA.53g</b> Applies tools of literary criticism in the analysis of a Rabbinic text.</p> <p><b>Examples:</b> wordplay, pun, suspense, irony, character representation and narrative structure (triads, chiasm, etc)</p>
<b>Explaining Commentaries</b>		<p><b>TA.54b</b> Explains how a commentary on the Mishna provides an explanation to a problem in the text.</p>	<p><b>TA.54c</b> Accurately summarizes a problem raised by Rashi about a gemara, and explains Rashi's resolution.</p>	<p><b>TA.54d</b> Identifies the problem that Tosafot raises and accurately summarizes the resolution.</p>
<b>Interpretation</b>		<p><b>TA.55b</b> Compares multiple interpretations among commentaries to a Mishnaic text.</p>	<p><b>TA.55c</b> Identifies a "חקירה" - a conceptual issue that may be driving a rabbinic dispute.</p> <p><b>Examples:</b> "מה מאחורי" - "המחלוקת" in the Talmud or Rishonim</p>	<p><b>TA.55d</b> Compares multiple possible interpretations among <i>rishonim</i> to a Talmudic text.</p> <p><b>Examples:</b> מחלוקת רש"י תוספות</p>

<b>Interpretation (cont.)</b>	<b>TA.55d</b> Describes what is personally interesting about a rabbinic text or story.	<b>TA.55e</b> Shares a lesson that <i>Chazal</i> is expressing within a rabbinic statement or text.  <b>Examples:</b> what does the phrase <b>חברותא או מיתותא</b> mean?	<b>TA.55f</b> Shares personal relevance of a rabbinic text or statement.  <b>Examples:</b> what does the phrase <b>חברותא או מיתותא</b> mean to <i>me</i> ?	
<b>Fluent Reading</b>	<b>TA.56a</b> Accurately reads Hebrew words.	<b>TA.56b</b> Fluently reads a vocalized Hebrew text.	<b>TA.56c</b> Fluently reads a vocalized Hebrew and Aramic rabbinic text with intonation that conveys the meaning or tone of each statement.	<b>TA.56d</b> Fluently reads an unvocalized rabbinic text in the original language.
<b>Vocalizing Texts</b>		<b>TA.57b</b> Punctuates a familiar rabbinic text to demonstrate comprehension.  <b>Examples:</b> question mark at end of a challenge, exclamation at end of a proof	<b>TA.57c</b> Punctuates an unfamiliar rabbinic text to demonstrate comprehension.	



## Voices in Conversation

Students will understand rabbinic literature as multi-vocal and interpretive and will cultivate their own place within the tradition of *Torah shebe'al peh* and its community of interpreters.

Rabbinic texts are the central building blocks of the dynamic and multivocal Jewish interpretive tradition of *Torah shebe'al peh*. Through this standard, students will understand that the tradition of *Torah shebe'al peh* is built through the distinctive interpretive practices and forms of rabbinic literature. Rabbinic literature is interpretive and intertextual. It is characterized by a multiplicity of interpretive and argumentative voices that stand in dialogue with one another and with earlier biblical and rabbinic texts in a never-ending interpretive chain. By immersing themselves in the study of rabbinic texts, students will shape their own habits of inquiry and discourse, express their own opinions in dialogue with rabbinic texts, and articulate how they may claim their own places in this eternal Jewish conversation.

## Voices in Conversation

### **Standard:**

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### **VIC Preamble:**

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### **Organizing Principles:**

1. **Intertextuality** - Every rabbinic text stands in dialogue with multiple texts across time and place.
2. **Multiple Voices** - Rabbinic texts often include more than one voice.
3. **Rabbinic Discourse** - Talmudic literature in particular is characterized by contrasting voices and argumentation.
4. **Interpretation** - As part of an ongoing process, rabbinic texts interpret earlier texts and then themselves give rise to further interpretation.
5. ***Torah shebe'al peh*** - *Torah shebe'al peh*, the Jewish interpretation of the Torah broadly understood, has been and continues to be an ongoing communal process in which Jewish readers participate through immersion in the study of rabbinic texts.

## Benchmarks

Organizing Principle #1 **Intertextuality** - Every rabbinic text stands in dialogue with multiple texts across time and place.

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Relationship Between Biblical and Rabbinic Texts and Among Rabbinic Texts</b>	<b>VIC.10a</b> Distinguishes between a text from the Torah and a midrashic teaching.	<b>VIC.10b</b> Discusses the relationship between <i>Tanakh</i> and rabbinic texts.	<b>VIC.10d</b> Differentiates between major works of rabbinic literature.  <b>Examples:</b> Midrash Rabbah; Mekhilta; Pesikta de Rav Kahana, Mishna, Tosefta, Talmud Bavli; Shulchan Arukh, Responsa Literature	<b>VIC.10c</b> Explains the relationships between key rabbinic works.
<b>Development of Major Biblical and Rabbinic Sources</b>	<b>VIC.15a</b> Recalls titles of basic biblical and rabbinic texts in historical order.  <b>Examples:</b> Torah, <i>Neviim</i> , <i>Ketuvim</i> , Mishnah, Gemara	<b>VIC.15b</b> Discusses that specific Jewish learning and practices can be traced back to texts from different time periods.	<b>VIC.15c</b> Distinguishes between the various rabbinic commentaries on a <i>daf</i> of Talmud.	<b>VIC.15d</b> Analyzes how one commentary on a <i>daf</i> of Talmud relates to another commentary on the same <i>daf</i> .

<b>Rabbinic Texts Build Upon Other Biblical/Rabbinic Texts</b>		<b>VIC.11a</b> Recognizes examples where voices in one text quote another voice or text.	<b>VIC.11b</b> Recognizes common terms that signal a reference to another text within a rabbinic passage.	<b>VIC.11c</b> Recognizes a wider variety of terms that signal a reference to another text within a rabbinic passage.  <b>Examples:</b> תנו רבנן, תניא, תנן, שנאמר, דכתיב, תלמוד לומר, מיתיבי, איתמר
<b>Different Literary Elements to Rabbinic Texts</b>			<b>VIC.12a</b> Identifies the different structural elements within a simple rabbinic text.  <b>Examples:</b> case, biblical quotes, questions, story, etc.	<b>VIC.12b</b> Identifies the different structural elements within increasingly complicated/larger segments of rabbinic text.
<b>Development/Chronology of the Sugya</b>			<b>VIC.13a</b> Identifies the chronological layers within a rabbinic text.  <b>Examples:</b> tannaitic vs. amoraic statements	<b>VIC.13b</b> Describes the role of the redactor in bringing chronological layers into dialogue in a particular text.

<b>Rabbinic Retelling of Biblical and Rabbinic Stories</b>	<b>VIC.14a</b> Identifies a midrashic retelling of a biblical story.	<b>VIC.14b</b> Compares multiple versions of a similar story as it is told in different rabbinic texts.	<b>VIC.14c</b> Explains how a midrashic story is built out of biblical texts.	<b>VIC.14d</b> Identifies the relationships between parallel rabbinic stories.
<b>Cross-Reference Tools</b>			<b>VIC.16a</b> Utilizes the cross-reference tools on a page of Talmud.  <b>Examples:</b> <i>Torah Or, Ein Mishpat Ner Mitzvah</i> , etc.	<b>VIC.16b</b> Inquires into parallel or relevant texts using cross-reference tools on a page of Talmud.
<b>Uses of Technology to Search Parallel Sources and Relevant Texts</b>				<b>VIC.17a</b> Uses technology to search for relevant or parallel texts.  <b>Examples:</b> Bar Ilan Responsa Project Database, Sefaria

Organizing Principle #2: Multiple Voices - Rabbinic texts often contain more than one voice.				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Multiple Voices</b>	<b>VIC.20a</b> Retells <i>aggadot</i> about key tannaitic figures.  <b>Examples:</b> Akiva, Hillel	<b>VIC.20b</b> Identifies multiple voices within a single text.	<b>VIC.20c</b> Connects the multiple people or voices and their opinions within a simple rabbinic text.  <b>Examples:</b> Mishnah, simple sugya	<b>VIC.20d</b> Utilizes textual cues to differentiate between tannaitic, amoraic, and anonymous voices in a talmudic sugya.  <b>Examples:</b> Shift from Aramaic to Hebrew or the reverse, structure, technical terms.
<b>Different Opinions/ Interpretations</b>	<b>VIC.21a</b> Shares multiple possible interpretations of a rabbinic quote or statement.  <b>Examples:</b> <i>Al shloscha devarim ha'olam omed</i>	<b>VIC.21b</b> Creates a dialogue between rabbinic personalities based on a conversation or debate within a particular text.  <b>Examples:</b> Rabbi Akivah & Rabbi Ishmael, Rabban Gamliel & Rabbi Yehoshua	<b>VIC.21c</b> Explains distinct opinions within the Mishnah or a simple rabbinic text.	<b>VIC.21d</b> Evaluates distinct opinions within increasingly complex rabbinic texts.  <b>Examples:</b> Gemara, Midrash, Aggadic Literature

<b>Different Opinions/ Interpretations (cont.)</b>	<b>VIC.21e</b> Retells multiple aggadot about a single biblical character, narrative, or halakhic practice.	<b>VIC.21f</b> Explains a core argument found in rabbinic literature.  <b>Examples:</b> Beit Hillel and Beit Shammai	<b>VIC.21g</b> Explains different midrashic readings of a particular biblical word, phrase, <i>pasuk</i> , event or character.	<b>VIC.21h</b> Utilizes textual cues to distinguish between different voices in a midrashic text.  <b>Examples:</b> different opinions in an anthology
<b>Multiple Interpretations of a Single Text/Topic/Idea</b>	<b>VIC.22a</b> Articulates the pros and cons of having multiple answers to a single question.	<b>VIC.22b</b> Explains multiple answers to a single question provided within a text.	<b>VIC.22c</b> Evaluates the merits of the multiple opinions presented on a single topic or text.	<b>VIC.22d</b> Justifies the multiple opinions presented on a single topic or text.
<b>Multiple Interpretations of a Single Text/Topic/Idea (cont.)</b>	<b>VIC.22e</b> Articulates opinions using prompts about a biblical character, narrative or halakhic practice.	<b>VIC.22f</b> Summarizes the various opinions that appear within a particular rabbinic text.	<b>VIC.22g</b> Justifies different answers to the same question raised in a particular text.	<b>VIC.22h</b> Identifies a shift in perspective within a single commentary.

<b>Developing and Considering Possible Answers</b>	<b>VIC.23a</b> Formulates an answer to a question about a text.		<b>VIC.23b</b> Formulates multiple responses to a question asked about a rabbinic text.	<b>VIC.23c</b> Compares and contrasts the different responses of various Rishonim to the same question. <b>Examples:</b> Rashi provides definitions for difficult or uncommon terms and/or concepts, Tosafot gives primacy to logic and larger swath of consistency
<b>Motivation and Values Underlying Answers</b>	<b>VIC.24a</b> Selects a preferred answer among multiple voices within a rabbinic text and explains the choice.	<b>VIC.24b</b> Infers the value behind multiple answers to a single question.	<b>VIC.24c</b> Infers the motivation behind a particular opinion.	<b>VIC.24d</b> Contextualizes the various opinions on a particular topic.



**Organizing Principle #3: Rabbinic Discourse - Talmudic literature in particular is characterized by contrasting voices and argumentation.**

<b>Theme</b>	<b>K-2 Pre-Text</b>	<b>3-5 Beginning</b>	<b>6-8 Intermediate</b>	<b>9-12 Advanced</b>
<b>Identifying the Argument</b>	<b>VIC.30a</b> Explains the main points in a disagreement around an important topic within a rabbinic text.	<b>VIC.30b</b> Identifies the point/s of disagreement within a single rabbinic text.	<b>VIC.30c</b> Maps the flow of a discussion or argument within a particular sugya.	<b>VIC.30d</b> Analyzes how the structure of the sugya is a discussion or argument.
<b>Understanding the Argument</b>	<b>VIC.31a</b> Explains reasons that people argue.	<b>VIC.31b</b> Posits the question/s that led to the argument in a particular rabbinic text.	<b>VIC.31c</b> Proposes the motivation/s behind the arguments forwarded in a particular rabbinic text.	<b>VIC.31d</b> Challenges and justifies the arguments forwarded in a particular rabbinic text.
<b>Evaluating the Minority/Majority Opinions</b>		<b>VIC.32a</b> Identifies the majority and minority opinions in a text.	<b>VIC.32b</b> Justifies minority and majority opinions.	<b>VIC.32c</b> Suggests possible motivation/s for the preservation of minority or rejected opinions in a rabbinic text.
<b>Evaluates Preservation of Minority and Majority Opinions</b>		<b>VIC.33a</b> Articulates the value and purposes of preserving a minority/majority opinion within a disagreement or debate.	<b>VIC.33b</b> Posits why a particular text does or does not come to a resolution.	<b>VIC.33c</b> Evaluates the pros and cons to the lack of final resolution or definitive understanding of many rabbinic texts.

Organizing Principle #4: Interpretation - As part of an ongoing process, rabbinic texts interpret earlier texts and then themselves give rise to further interpretation.				
Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Formulates Questions</b>	<b>VIC.40a</b> Asks questions about Torah stories or laws.	<b>VIC.40b</b> Distinguishes between an interpretive question and a question of fact or comprehension.	<b>VIC.40c</b> Formulates interpretive questions on biblical and rabbinic texts.	<b>VIC.40d</b> Differentiates between various levels and types of interpretive questions.
<b>Infers and Anticipates Questions and Suggests Answers</b>	<b>VIC.41a</b> Explains that interpretive questions can have more than one answer.	<b>VIC.41b</b> Predicts interpretive questions that might be asked about a particular biblical or rabbinic text.	<b>VIC.41c</b> Infers the implicit question/s a midrash aggadah or midrash halakhah might be answering.	<b>VIC.41d</b> Raises multiple questions about a text and provides multiple answers to the questions raised.
<b>Identifies the Textual Basis for Rabbinic Interpretations</b>		<b>VIC.42a</b> Identifies ambiguities, gaps or problems in the biblical text.	<b>VIC.42b</b> Explains the ambiguities, gaps or problems in a rabbinic text.	<b>VIC.42c</b> Identifies the textual problem or issues addressed in a rabbinic interpretation or explanation.  <b>Examples:</b> the gap employed by a midrash to forward an interpretation or idea.

<b>Analyzes Midrashic Interpretations</b>	<b>VIC.43a</b> Differentiates between midrash and biblical text.	<b>VIC.43b</b> Explains what a rabbinic midrash adds to or changes in the understanding of a biblical text.	<b>VIC.43c</b> Compares and contrasts multiple interpretations of a biblical text.	<b>VIC.43d</b> Posits the relationship between the social/historical context and textual interpretations.
<b>Traces Biblical Words, Motifs and Narratives from the Bible Through Rabbinic Interpretations</b>	<b>VIC.44a</b> Compares and contrasts two parallel biblical narratives.	<b>VIC.44b</b> Traces the development of a biblical character, verse, term, or motif in the bible.	<b>VIC.44c</b> Identifies Rabbinic contexts where the meaning of Biblical words or phrases are altered.  <b>Examples:</b> (in legal texts) <i>v'shamru b'nei yisrael</i> . Its version in the biblical text, vs. what it means in a Rabbinic text.	<b>VIC.44d</b> Traces a biblical <i>pasuk</i> , motif, or narrative through multiple rabbinic interpretations.
<b>Evaluates Multiple Interpretations</b>	<b>VIC.45a</b> Articulates that there can be more than one interpretation of a verse, narrative, idea.	<b>VIC.45b</b> Explains why there are multiple interpretations to a verse, narrative or concept.	<b>VIC.45c</b> Compares and contrasts multiple interpretations of a rabbinic text.	<b>VIC.45d</b> Infers the variety of possible assumptions, motivations and/or values behind a specific interpretation.
<b>Distinguishes Between <i>Pshat</i> and <i>Drash</i></b>	<b>VIC.46a</b> Suggests the meaning or interpretations of specific words in Rabbinic texts. <b>Examples:</b> Pirkei Avot. use of word <i>gibor</i>	<b>VIC.46b</b> Identifies the use of biblical verses to support or prove a stated opinion.	<b>VIC.46c</b> Differentiates between the use of the biblical verse in a rabbinic text ( <i>sugya</i> , midrash, etc.) and the verse's meaning in the biblical context.	<b>VIC.46d</b> Distinguishes between <i>pshat</i> and <i>drash</i> ( <i>midrash halakhah</i> and <i>aggadah</i> ) interpretations of a biblical text.

<b>Rabbinic Commentary</b>	<b>VIC.47a</b> Summarizes the main message of a rabbinic commentary.	<b>VIC.47b</b> Offers multiple potential meanings for a given word, phrase, idea, or text based on interpretations offered in a rabbinic commentary.	<b>VIC.47c</b> Identifies the issue in the text to which a commentator responds.  <b>Examples:</b> Is Rashi providing a definition or necessary background information, offering a sevara, serving as a recorder/preserver of midrashic traditions	<b>VIC.47d</b> Differentiates between the various interpretive approaches of the talmudic commentators.
<b>Considers the Relationship Between Historical Context/ Development and Rabbinic Interpretations</b>	<b>VIC.48a</b> Explains the relationship between Jewish learning and Jewish history.	<b>VIC.48b</b> Recalls specific time periods of Jewish history as they relate to text development.	<b>VIC.48c</b> Explores different ways to account for a rabbinic interpretation.  <b>Examples:</b> textual, ideological, historical, literary	<b>VIC.48d</b> Explains how the various chronological layers of a rabbinic text or sugya are interpretive.
<b>Considers the Historical Context/ Development and Rabbinic Interpretations (cont.)</b>				<b>VIC.48e</b> Evaluates the strengths and weaknesses of textual interpretations based on a variety of criteria.  <b>Examples:</b> textual, meaning, precedent, etc.

**Organizing Principle #5: *Torah shebe'al peh* - *Torah shebe'al peh*, the Jewish interpretation of the Torah broadly understood, has been and continues to be an ongoing communal process in which Jewish readers participate through immersion in the study of rabbinic texts.**

Theme	K-2 Pre-Text	3-5 Beginning	6-8 Intermediate	9-12 Advanced
<b>Generates Multiple Answers and Interpretations</b>	<b>VIC.50a</b> Offers two different answers to the same question.	<b>VIC.50b</b> Formulates multiple possible interpretations of a text.	<b>VIC.50c</b> Generates multiple answers to a single textual question using textual evidence.	<b>VIC.50d</b> Justifies multiple personal interpretations that explain textual gaps or ambiguities using textual evidence for support.
<b>Developing Dispositions: Demonstrates Perspective, Openness, Humility and Rethinking</b>	<b>VIC.51a</b> Demonstrates ability to engage in perspective-taking.	<b>VIC.51b</b> Demonstrates openness to the possibility of the text having multiple meanings.	<b>VIC.51c</b> Approaches the act of interpreting sacred texts with respect and humility.	<b>VIC.51d</b> Embraces the learning of rabbinic text as an iterative process that requires constant rereading, rethinking and renewed understanding.
<b>Balancing Voicing and Listening to Interpretations (Text or Person)</b>	<b>VIC.52a</b> Seeks out others' opinions about a text or issue.	<b>VIC.52b</b> Summarizes the opinion of others before expressing a personal opinion about a text.	<b>VIC.52c</b> Invites multiple interpretive voices from among one's peers into the learning process.	<b>VIC.52d</b> Evaluates the strengths and weaknesses of others' interpretations that emerge from the close reading of the text.

<b>Balancing Voicing and Listening to Interpretations (Text or Person) (cont.)</b>	<b>VIC.52e</b> Articulates personal interpretation of a rabbinic story.	<b>VIC.52f</b> Advocates for a particular interpretation of the text (offered by rabbinic/modern commentator or peer) using evidence from the text.	<b>VIC.52g</b> Examines classic commentary and/or multiple voices within the rabbinic text to serve as models for how to engage the ideas and interpretations of others.	<b>VIC.52h</b> Justifies an interpretation of text based on historical and social context.
<b>Identifies and Explains Ambiguity and Multiple Perspectives in the Text</b>	<b>VIC.53a</b> Explains several lessons found in a rabbinic text or story.	<b>VIC.53b</b> Distinguishes various points of view implied by a rabbinic text.	<b>VIC.53c</b> Suggests ambiguities in the text that can be used to develop multiple interpretations of the text.	<b>VIC.53d</b> Analyzes texts in ways that acknowledge the fact that there are voices that are not or are rarely reflected in the text.  <b>Examples:</b> the voices of women, of laypeople
<b>Personal Questions</b>	<b>VIC.54a</b> Raises questions about a rabbinic text.  <b>Examples:</b> What don't we know about this story? What details are missing about how to enact this law?	<b>VIC.54b</b> Asks clarifying questions based on a close reading of text.	<b>VIC.54c</b> Generates interpretive questions when looking at a text.	<b>VIC.54d</b> Asks questions or raises difficulties that arise when reading a rabbinic text.  <b>Examples:</b> personal, social, logic, Torah values, other texts

<b>Justifies Personal Interpretation</b>	<p><b>VIC.55a</b> Responds to specific rabbinic texts using a personal interpretation.</p> <p><b>Examples:</b> Makes inferences about a text or picture based on evidence/clues in the text or picture.</p>	<b>VIC.55b</b> Justifies or explains a personal interpretation of a basic rabbinic text.	<b>VIC.55c</b> Explains what is motivating a personal interpretation of a rabbinic text.	<b>VIC.55d</b> Compares and contrasts a personal interpretation within the history of Jewish interpretation.
<b>Justifies Personal Interpretation (cont.)</b>	<b>VIC.55e</b> Explains a personal interpretation of a story.	<b>VIC.55f</b> Offers a personal interpretation of a biblical story using textual support.	<b>VIC.55g</b> Defends a personal interpretation of the text with appropriate evidence both from the current text and a different rabbinic text.	<b>VIC.55h</b> Offers a personal interpretation based on textual support drawing from texts outside of the text that is being interpreted.
<b>Demonstrates Empathy for Others' Interpretation</b>	<b>VIC.56a</b> Speaks in the “voice” of a character or position within the text.	<b>VIC.56b</b> Formulates an interpretation from the perspective of a voice within the text.	<b>VIC.56c</b> Creates a textual interpretation utilizing the tools and approaches modeled in the text/s.	<b>VIC.56d</b> Defends the perspective of a voice within the text utilizing the history and social context of that voice.
<b>Derives Values from Text for Contemporary Times</b>	<b>VIC.57a</b> Derives a personal or communal lesson to be taken from a rabbinic text.	<b>VIC.57b</b> Identifies important contemporary contexts in need of response.	<b>VIC.57c</b> Connects rabbinic texts, values and discussions to contemporary contexts and issues.	<b>VIC.57d</b> Evaluates the rabbinic texts, values and conversations underlying contemporary contexts and issues.

<b>Co-Constructs Textual Meaning with Chavruta (Building on Responses)</b>	<b>VIC.58a</b> Summarizes and explains another person's opinion.	<b>VIC.58b</b> Engages in a focused "give and take" conversation with a partner using questions and answers to develop a shared understanding of a rabbinic text.	<b>VIC.58c</b> Builds upon a personal and a <i>havruta's</i> interpretations to co-construct new interpretations of the text.	<b>VIC.58d</b> Questions <i>havruta's</i> interpretations in order to clarify any ambiguities and understand the assumptions and motivations generating the interpretation.
<b>Co-Constructs Textual Meaning with Chavruta (Challenging Responses)</b>	<b>VIC.58e</b> Respectfully articulates agreement or disagreement with opinions expressed by classmates and texts.	<b>VIC.58f</b> Asks clarifying questions of a partner's understanding of a text.	<b>VIC.58g</b> Responds to a partner's challenge or question by clarifying or adjusting one's own ideas.	<b>VIC.58h</b> Appropriately challenges a perspective (voiced by a peer or the text) based on textual evidence.
<b>Asks for Questions from Chavruta to Sharpen a Personal Interpretation</b>	<b>VIC.59a</b> Solicits questions from classmates regarding one's own perspective.	<b>VIC.59b</b> Creates responses to questions from classmates using the text or narrative as a source.	<b>VIC.59c</b> Offers a compelling alternative idea to the one proposed.	<b>VIC.59d</b> Reevaluates or bolsters a personal interpretation in light of one's <i>havrutah's</i> interpretation.