

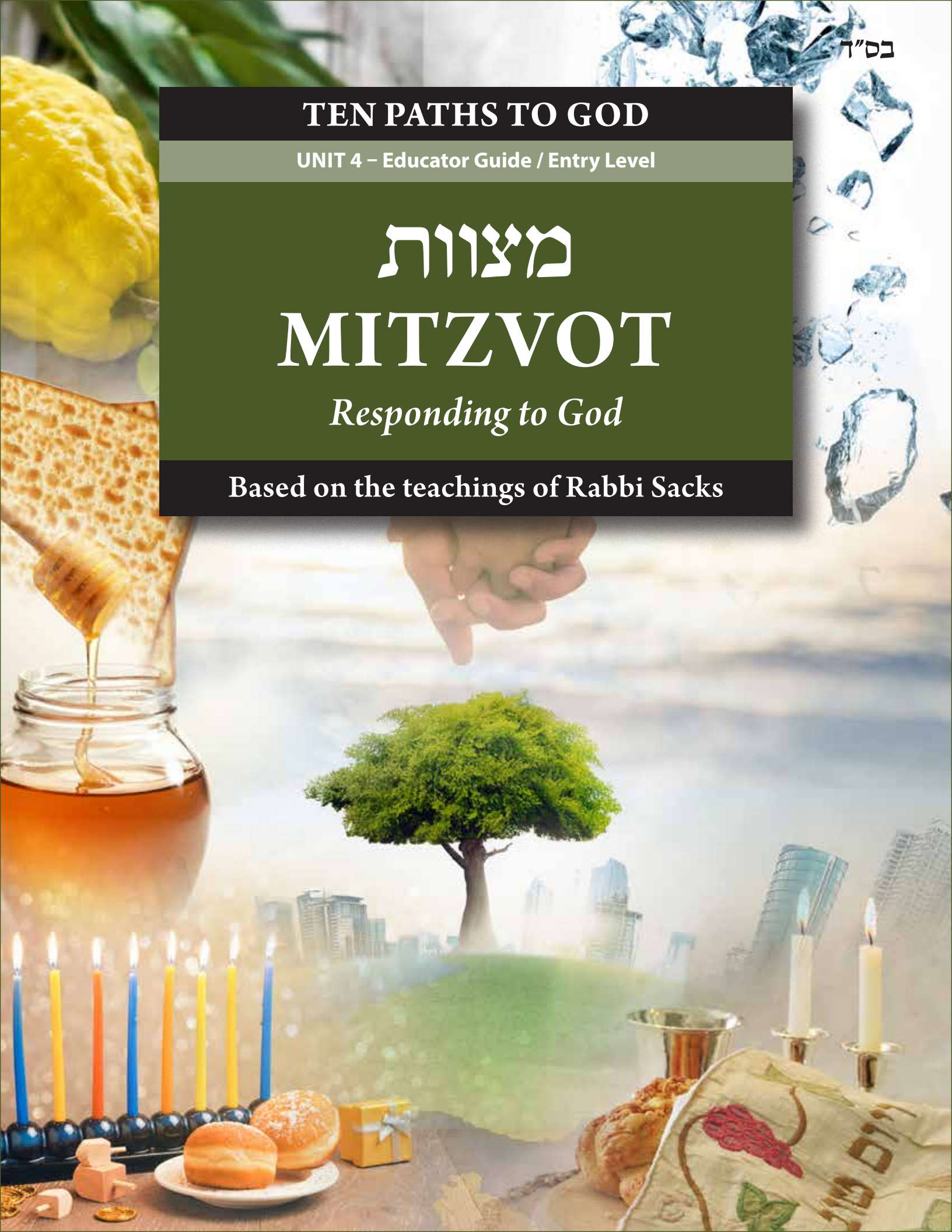
TEN PATHS TO GOD


UNIT 4 – Educator Guide / Entry Level

מצוות MITZVOT

Responding to God

Based on the teachings of Rabbi Sacks





“Among the fine people it has been my privilege to know, Chaim (Harry) and Anna Schimmel hold a special place. Their life has been built on a love of Torah, which they have learned, taught, supported, and in Harry’s case written brilliantly about. They epitomized it for our community; they have communicated it to everyone they know, and especially to their children and grandchildren. I always counted Harry as my benchmark. If he agreed with an interpretation I had given, I was confident I was on the right lines. Now that Harry and Anna have made *aliyah* to *Yerushalayim Ir ha-Kodesh*, I count it as a special delight that this curriculum project has been sponsored in their honor. They inspired me; I hope these materials inspire others.”

RABBI SACKS

Introduction

Overview: In this unit we will explore the path to God through *mitzvot*, using texts that Rabbi Sacks has selected. Rabbi Sacks explains that *mitzvot* represent “miniature acts of redemption,” elevating the secular to holiness, bringing God into our world, becoming His partner in creation and ultimately leading to a universal redemption of the world. Most importantly, *mitzvot* are “truth lived” making Judaism unique as a religion of action rather than merely contemplation and thought.

Educational aims for this unit:

- For students to consider the role and impact of *mitzvot* in Judaism in general, and in the thought of Rabbi Sacks in particular.
- To understand the difference between the three categories of *mitzvot*: *Mishpatim*, *Chukim*, and *Edot*.
- To consider examples from these three categories in order to explore them further.
- To consider whether Judaism is primarily a religion of thought and faith or action and ritual.

Trigger Activity: Discussion – “Doing Jewish”

Ask your class: “How do we do Jewish?” or “How do we live Jewishly?”

The meaning behind these questions is how do we live the ideals of Judaism on a daily basis? How do we actualize the values that are at the very core of Judaism in our everyday lives?

It is very likely that your students will answer that being a good person, and treating others and the world around them with respect, is what is meant by living Jewish values and ideals, but the question is what actually makes these acts “Jewish,” and how can we be certain they are the intended values of God and the Torah? The system of *mitzvot* is Judaism’s failsafe way to ensure that Jews live the values of Judaism.

Watch: The opening video for Unit 4



- **Discussion:** Ask the students for their initial reactions to the video.



First Reading: Read through the text from the video. Highlight each word or phrase that you are unsure of, whether it is the meaning of the language or the meaning of the concept.

■ **Individual text work:** Ask the students to do this next activity on their own.



Judaism's genius was to take high ideals and translate them into life by simple daily deeds: the way of *mitzvot*, acting in accordance with God's will. We do not just contemplate truth: we live it.

We don't contemplate creation by studying theoretical physics. We live it by making a blessing over what we eat and drink, acknowledging God as the creator of all we enjoy. We don't think about our responsibility for the environment. We keep Shabbat, setting a limit, one day in seven, to our exploitation of the world. We don't just study Jewish history. On the fasts and festivals, we re-enact it. Truth becomes real when it becomes deed. That is how we transform the world.


There are those who see the world as it is and accept it. That is the stoic way. There are those who see the world as it is and flee from it. That is the mystic, monastic way. But there are those who see the world as it is and change it. That is the Jewish way. We change it through *mitzvot*, holy deeds that bring a fragment of heaven down to earth.

Every *mitzvah* is a miniature act of redemption. It turns something secular into something holy. When we keep *kashrut* we turn food for the body into sustenance for the soul. When we keep Shabbat we sanctify time, making space in our life to breathe and give thanks, celebrating what we have instead of striving for what we do not yet have. When we observe the festivals we sanctify history by turning it into personal memory, forging a connection between our ancestors' past and our present. When we keep the laws of *taharat hamishpacha*, family purity, we turn a physical relationship into a sacred bond of love.

The *mitzvot* bring God into our lives through the intricate choreography of a life lived in accordance with God's will. They are the poetry of the everyday, turning life into a sacred work of art.

Mitzvot teach us that faith is active, not passive. It is a matter of what we do, not just what happens to us. Performing a *mitzvah*, we come close to God, becoming His "partner in the work of creation." Every *mitzvah* is a window in the wall separating us from God. Each *mitzvah* lets God's light flow into the world.

Jonathan Sachs



Frontal teaching: Ask for a list of words or concepts that students had trouble understanding. Write them on the board. Discuss them briefly clarifying their basic meaning.



Analysis in Chavruta: Now in *chavruta* (pairs), take a look again at the text. Discuss and answer the questions on the key terms and phrases that are highlighted for you.

Chavruta text analysis: Pair up the students and ask them to read through the text once more, this time using the questions to guide their discussion. You may wish to ask them to write down their answers, or to use the questions as an oral guide to their textual analysis.

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We do not just contemplate truth: we live it.

1. Who does “just contemplate truth”?
2. What does it mean to “live truth”? How do Jews “live truth”?
3. What are the truths that we live? Can you think of some examples?

That is the Jewish way.

1. What is the stoic approach to injustice in the world? (Stoicism is a school of philosophy that believes man should be without passion and accept nature/natural law the way it is.)
2. What is the mystical/monastic approach to injustice in the world? (Monasticism is the way of monasteries, and monks who live a life without physical pleasure in order to immerse themselves in purely spiritual and mystical ways of being.)
3. What is the Jewish approach to injustice in the world?

miniature act of redemption

1. To redeem something is to change for the better. How are the examples of *mitzvot* that Rabbi Sacks gives “miniature acts of redemption”?
2. How can *mitzvot* lead to a much larger act of redemption? How can *mitzvot* redeem our world?
3. Which *mitzvah* can you do today as a miniature act of redemption that will make a small contribution to the ultimate redemption of the world?

The *mitzvot* bring God into our lives

1. How do the *mitzvot* bring God into our everyday lives?
2. What do you think “intricate choreography of a life lived in accordance with God’s will” means?
3. Which *mitzvot* do you do on a regular basis that give your life a rhythm and “choreography” through which you can connect to God?

“partner in the work of creation”

1. Was the world complete after the seven days of creation?
2. What still needs completing today?
3. How does performing *mitzvot* create a partnership between us and God in the work of creation?



Share your analysis: Come together as a class and share your answers to the questions. Listen carefully to the perspectives of your classmates. Did anyone take a different approach to the text from you? Does their approach resonate with you?

- **Frontal teaching:** Facilitate a class discussion on the text based on the students' answers.

Categorizing the *Mitzvot*

Chavruta text analysis: In the same *chavrutot* (or you could mix them up), ask the students to read the following quote from Rabbi Sacks, from his book *A Letter in the Scroll*, and to use the questions to guide their study. In this text Rabbi Sacks presents the three classic categories that *mitzvot* fall into, and provides examples for each. You may wish to ask them to write down their answers, or to use the questions as an oral guide to their textual analysis.



Analysis: Together with your *chavruta*, read the following quote from Rabbi Sacks that describes the three different categories of *mitzvot*. Use the questions below to help you fully understand each of the three categories.



Most of the commandments fall into one of three categories. There are those loosely called *mishpatim*, judgements. These include all the detailed provisions of civil and criminal law, the rules of reciprocal altruism and distributive justice that make up Judaism's social legislation. Then there are *chukim*, statutes, such as the laws against eating milk and meat together, or wearing clothes of mixed wool and linen. These are sometimes thought of as commands that have no reason. Rambam rightly dismisses this idea. Essentially, *chukim* are "laws embedded in nature", and by keeping them we respect the integrity of the natural world. So we do not combine animal (wool) and vegetable (linen) textiles, or mix animal life (milk) with animal death (meat). Behind these and other such commands is the idea that God is the creator of biodiversity rather than hybrid uniformity. By observing them we acquire the habits of treating animals with kindness and the environment with care. Judaism's ecological imperative is a delicate balance between "mastering and subduing" nature (Bereishit 1), and "serving and protecting" it (Bereishit 2). So we have laws against needless waste, the destruction of species and the despoliation and overexploitation of the environment. The general principle is that we are the guardians of the world for the sake of future generations.

The other cluster of commands – known as *edot*, or "testimonies" – have to do with our identity as part of a people and its story. So on Pesach we return to Egypt, eating the bread of affliction and the bitter herbs of slavery; on Shavuot we are at Sinai, hearing the Ten Commandments and sharing in the covenant; and on Sukkot we re-enact the Israelites' journey across the desert with only a hut for a home. The festivals are the supreme transformation of history into memory, from events in the distant past



into a personal experience of the present. When I observe the festivals I know, more powerfully than in any other way, that I am not a disconnected atom: I am a letter in the scroll, not yet complete, written by my ancestors, whose past lives on in me.

A Letter in the Scroll, p. 164–165

1. *Mishpatim* include civil and criminal law. Can you give some examples of civil and criminal laws from both the laws of the country where you live and from the Torah?
2. Which *mitzvot* do you think can be described as “distributive justice”?
3. How do the examples of *chukim* “respect the integrity of the natural world”?
4. How do you think the laws of *kashrut* fit into this category?
5. Testimony is when you declare something to be true. What testimony are we giving when we celebrate the biblical festivals?
6. How do the festivals connect us to the Jewish people, past and present?



Share your analysis: Join another *chavruta* to form a *chabura* and share your answers to the questions.

Frontal teaching: With the help of your students, present a summary of the ideas contained in this text.

Mitzvot Further Explored

Chabura text analysis: In *chaburot* (pair *chavrutot* together), ask the students to read through the following three quotes from Rabbi Sacks. Each one presents an example of a *mitzvah* from the categories above. Depending on how much time you have for this section, you could either give each *chabura* one of the *mitzvot* to study, or let them choose one themselves, or ask them to look at all three.



Further analysis: Below is an example of a *mitzvah* from each of the three categories. In your *chabura*, choose one of the examples to explore in more depth. If you have more time, look at the other *mitzvot* presented here also.

MISHPATIM: THE MITZVAH OF TZEDAKAH



The word *Tzedakah* is usually translated as “charity,” but in fact it means social or distributive justice. In biblical law it involved a whole series of institutions that together constituted the first ever attempt at a welfare state. The corners of the field, the dropped sheaf and grapes and olives left from the first picking were to be left for the poor. A tithe was to be given to them in certain years. Every seventh year, debts were cancelled, slaves went free, no work was done on the land, and the produce of the fields belonged to everyone. In the fiftieth year, the jubilee, anyone who had been forced through poverty to sell ancestral land was given it back. *Tzedek*, the Bible’s welfare legislation, is built on the premise that freedom has an economic dimension. Not only does powerless enslave, so too does poverty. So no one is to forfeit his independence or dignity. One may not take a person’s means of livelihood as security for a loan or hold on to items of clothing they need, nor may one delay payment to an employee.

A Letter in the Scroll, p. 120

1. What is the meaning of the root of the word *tzedakah* (tz-d-k)?
2. The *mitzvah* we call *tzedakah* actually includes a number of biblical *mitzvot*. What are they?
3. How is *tzedakah* an example of a *mitzvah* from the category of *mishpatim*?
4. Does the country in which you live achieve distributive justice in the same way that the *mitzvah* of *tzedakah* does? How?
5. According to Rabbi Sacks how does *tzedakah* guarantee freedom?



CHUKIM: THE MITZVAH OF KILAYIM (NOT MIXING DIFFERENT SPECIES)



Another group of commandments is directed against interference with nature. The Bible forbids crossbreeding livestock, planting a field with mixed seeds, and wearing a garment of mixed wool and linen. It calls these rules *chukim* or “statutes.” The thirteenth-century scholar Ramban understood this term to mean laws which respect the integrity of nature. To mix different species, he argued, was to presume to be able to improve on the order of creation, and thus an affront to the Creator. Each species has its own internal laws of development and reproduction, and these must not be tampered with: “One who combines two different species thereby changes and defies the work of creation, as if believes that the Holy One, blessed be He, has not completely perfected the world and he now wishes to improve it by adding new kinds of creatures.”

The Dignity of Difference, p. 168

1. What is the mitzvah of *kilayim*?
2. Does it have any practical ramifications for us today?
3. How does it fit into the category of *chukim*?
4. How is this part of Judaism’s environmental ethic?
5. Does your country have any similar laws that protect the environment? Can you think of any examples?



EDOT: THE MITZVOT OF LEIL PESACH



[F]rom the very outset the Bible seems to sense that the journey from slavery to freedom is one we need to travel in every generation. So we were commanded to gather our families together every year at this time and tell the story of what it was like to be a slave and what it felt like to go free. Not just tell the story but act it out as well. We eat *matzah*, the unleavened “bread of affliction.” We sample *maror*, the bitter herbs, so that we can experience the taste of suffering. And we drink four cups of wine, each one a stage on the road to liberation. We tell the story in such a way that each of us feels as if we had lived through persecution and come out the other side as free human beings – as if history had been lifted off the page to become recent memory. That is how we learn to cherish freedom.

Faith in the Future, p. 139

1. Why do we need to make the same journey from slavery to freedom in every generation? How do we do that?
2. How do the *mitzvot* of *Leil HaSeder* help us to experience the story of the Exodus from Egypt?
3. Why is it important to experience the story rather than just learn about it?
4. Why is celebrating Pesach a great example of a *mitzvah* from the category of *edot*?
5. What testimony are we giving when we celebrate Pesach?



Share your analysis: Come together as a class, and present what you learnt about Rabbi Sacks’ explanation of the *mitzvah* you chose. Describe the category it falls into, and how the *mitzvah* fits that category.

Frontal teaching: Facilitate a class discussion based on the questions following each text. Make sure your students fully understand each category, and why the *mitzvah* that Rabbi Sacks discusses is a good example of a *mitzvah* from that category.

The Assignment

Frontal teaching: This section contains a worthwhile analysis of the *mitzvah* of Shabbat as an example of a meta-*mitzvah*. This meta-*mitzvah* transcends our categories by having elements of each of the three categories within it. The text should be used as a summary of the unit, whether or not you include the final assignment.



Final Thoughts: In this unit we have considered the role and importance of *mitzvot* in Judaism, and how they fall into three categories: *Mishpatim*, *Chukim* and *Edot*.

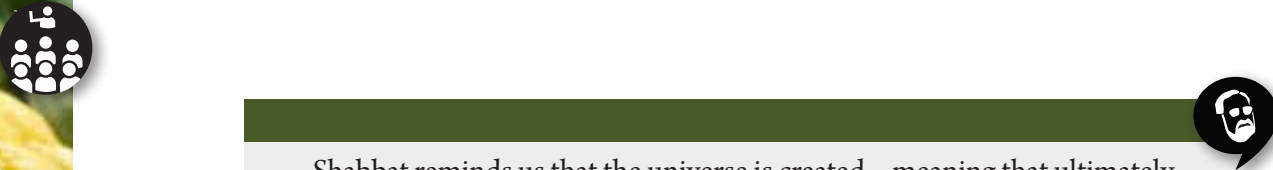
However, there is one *mitzvah* that doesn't seem to fit into any category, and according to *chazal* it is equal to all the other *mitzvot*:



We find in the Torah, Nevi'im, and Ketuvim that Shabbat is the equivalent of all the *mitzvot*.

Talmud Yerushalmi, Nedarim 3:9

Why is that? Many answers can be given, but Rabbi Sacks explains here that Shabbat falls into **all three** categories of *mitzvot*. (You may find it helpful to refer back to the quote from *A Letter in the Scroll*, where Rabbi Sacks defines the three categories of *mitzvot*.)




Shabbat reminds us that the universe is created – meaning that ultimately it belongs to God and we are merely its guardians. Adam was placed in the Garden to “serve and protect it,” and so are we. One day in seven we must renounce our mastery over nature and the animals, and see the earth not as something to be manipulated and exploited, but as a thing of independent dignity and beauty. It too is entitled to its rest and protection. More powerfully than any tutorial or documentary, Shabbat makes us aware of the limits of human striving. It is a day, if you like, of ecological consciousness.

But it is also a day of history and politics. The Bible tells us to rest because of the exodus from Egypt and liberation from slavery. It is a time of freedom, and the greatest freedom is the freedom to be masters of our own time. On Shabbat we may not work, meaning that one day in seven we are no one’s servant except God’s. Nor may we force anyone to work for us. Even our servants should be able to rest the way we do.

Tyrannies make people slaves by making them forget the taste of freedom. But no one who observes Shabbat can ever forget what it is to be free. Jews know more than most what it is to have spent long centuries in homelessness and persecution. Yet every week, for a day, however poor they were, they gathered their possessions and celebrated like royalty. Shabbat was their political education, a regular reminder of liberty.

Faith in the Future, p. 136



Part 1: Together with your *chavruta*, plan a *Shabbaton* for your class and write a detailed itinerary for the day. Include short descriptions of the activities that will take place that demonstrate how Shabbat falls into each of the three categories of *mitzvot*: *Mishpatim*, *Chukim*, and *Edot*. Support your explanation with quotes from Rabbi Sacks’ texts that we have studied.

Part 2: For bonus points, prepare a list of questions for Rabbi Sacks on any of the topics we have studied in this unit. Send your questions to your teacher, who will forward a number of insightful questions from the class to Rabbi Sacks. Rabbi Sacks will respond to a selection of the questions he receives for each unit from students around the world. Visit www.RabbiSacks.org/TenPaths to see his responses.



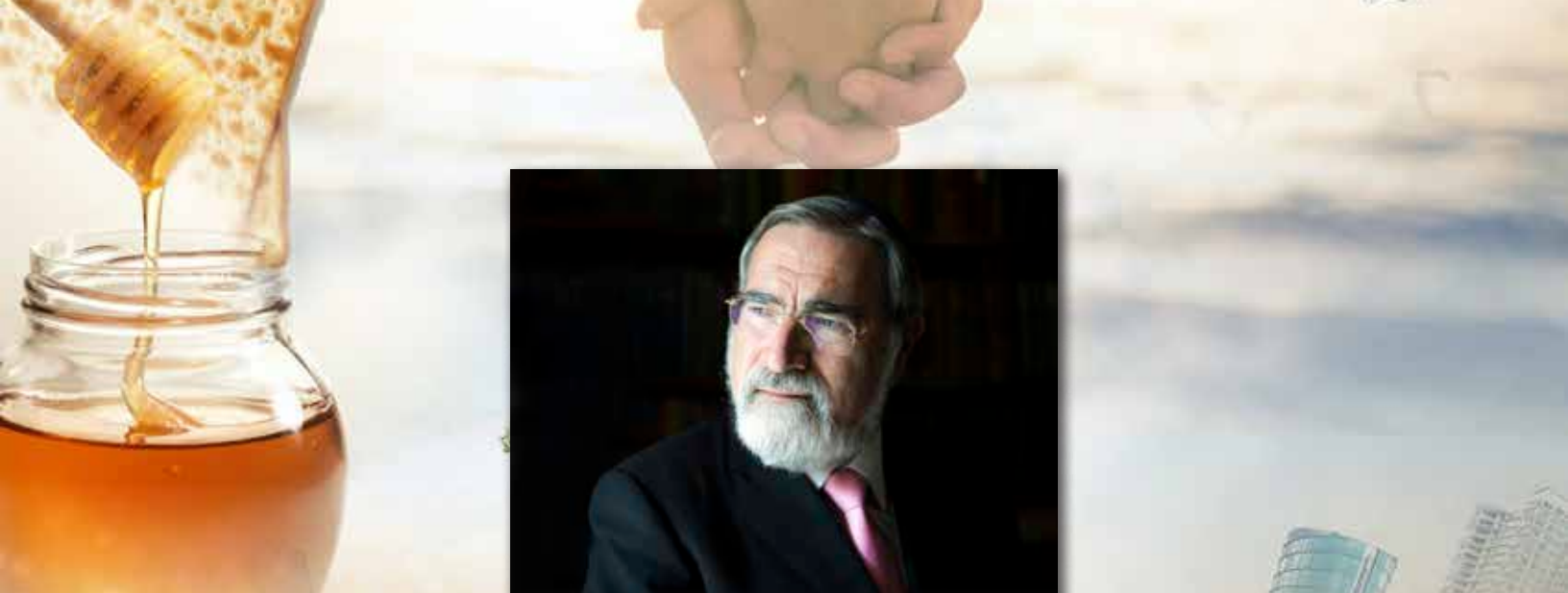
Project Based Learning: This assignment asks the students to express the ideas they have explored in this unit in a creative way through planning a *Shabbaton*. As part of this *Shabbaton* they are tasked with devising activities based on the theme of the three categories of *mitzvot*, and specifically how Shabbat falls into each category. Below are examples of each aspect of Shabbat that could be incorporated into the *Shabbaton*. You may choose to share these ideas with your students if they are struggling to conceptualize how the itinerary might look.

Mishpatim: An invitation to all staff attending the *Shabbaton*, including kitchen and janitorial staff, to join the students for Shabbat meals. A rota of students to prepare and serve the food will be organized in order to allow everyone attending the *Shabbaton* to sit as equal members of our community and to enjoy the Shabbat meal together.

Chukkim: The *Shabbaton* will be eco-friendly, with recycling and other environmentally friendly initiatives, emphasizing the core message of Shabbat, that for one day a week we remember that we are part of creation, and not masters of creation.

Edot: During the reciting of *Kiddush*, special emphasis on the Jewish historical narratives of the Creation and Exodus stories will be made with a corresponding *dvar Torah* or story told to emphasize the link between these narratives and our weekly celebration of Shabbat.

You may wish to incentivize the students by awarding a *Shabbaton* for the class based on the itinerary of the winning chavruta.



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