

צֶדֶק צֶדֶק תּוֹרָה

Notes

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Glossary

Maimonides	Moses ben Maimon, known as Maimonides or the RaMBaM, was born in Spain in 1137 and died in Egypt in 1204. He was a renowned for his writings in philosophy, on the Torah, for his legal codes and his written responses to specific legal problems.
Mishneh Torah	Maimonides compiled this complete 14 volume code of Jewish law through studying the Talmud and the important legal codes written by his predecessors. The Mishneh Torah is still one of the most the most important sources for study and guidance today.
Psikta d'Rav Kehanna	This is a collection of rabbinic homilies, close to what we may describe as a sermon, compiled most probably in the Land of Israel by the 5th century. Each of these homilies is an exploration of a theme with its roots in a verse of the Torah. As the theme develops, many more verses are connected together, as one might string together beads to make a necklace.
Talmud	<p>The Talmud is the literary, theological and legal well-spring of the Jewish imagination. Compiled by rabbinic scholars in Babylon in the 7th Century, it is ordered in a non-rational associative way. The language of the Talmud is Aramaic and Hebrew.</p> <p>The shorter Palestinian Talmud or Yerushalmi was completed in the Land of Israel in around the 5th Century.</p>
Tsedakkah	This word comes from the three letter root, תצדק or ts-d-k, that generates words with meanings connected to righteousness or justice. <i>Tsedakkah</i> , therefore, is about the <i>rights</i> of the poor to be supported, and the <i>correct</i> or <i>just</i> action of the one who gives. This is somewhat different from the notion of <i>charity</i> , from the Latin <i>caritas</i> , with its roots in the concept of love or care.

A Note on Translation

Translation is always an act of interpretation. That is why it is always best to learn to read and understand Hebrew yourself.

It is surprisingly easy, with a good curriculum such as *Aleph Isn't Tough* by Linda Motzkin, UAHC Press, 2001.

Translation and gender

In some places the Hebrew uses the masculine singular pronoun with the intention to include both men and women. In others it seems as though the male is addressed, because in the times that these texts were composed only men were considered to be individuals capable of acting independently. Where this seems to be the case, I have translated the text reflecting this bias. In other places it seems as though the entire community is being addressed and I have used **s/he** to reflect this. It is not my intention to deny the presence of the woman as reader and listener to these texts, but rather to highlight the way that Jewish communities and their texts speak to and about gender.

Acknowledgements and Further Reading

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Thanks also to Rabbi Laura Janner Klausner, whose rabbinic dissertation was such a useful resource.

Further Reading

With grateful thanks to Rabbi Jill Jacobs, author of *There Shall Be No Needy, Pursuing Social Jewish Lights* 2009. This excellent book was a great help in the development of this study pack and is highly recommended as further reading.