

FIRST YEAR.

On joining the School at the beginning of the academic year, the slow learning pupils will be placed in 1 gimmel. The remaining pupils will be placed at random (unstreamed) into two classes 1 resh and 1 samech. About half way through the academic year they will be examined on all the courses they have studied and then divided into 1 aleph and 1 bet.

Courses for study in the First Year

There will be a total of seven class periods per week.
1 resh and 1 samech and then 1 aleph and 1 bet

1 resh and 1 samech will naturally receive lessons which are identical and of the same standard; after the re-division the standard of the lessons in 1 aleph will be definitely higher than that of 1 bet.

<u>Course number</u>	<u>Subject of course</u>	<u>No of lessons per week.</u>
14A	Chumash	1
14C	Rabbinics	1
14D	Siddur	1
14E	Practical Dinim	1
16F	Jewish History	1
14G	Cycle of the Jewish Year	1
16L	Barmitzvah (Boys)	1
16M	Eshet-Chayil (Girls)	1

1 gimmel

Where the same course is given to every group in the first year, the treatment given to 1 gimmel will naturally be of a simpler and less intense form.

<u>Course number</u>	<u>Subject of course</u>	<u>No of lessons per week</u>
13A	Chumash	1
13D	Siddur	1
16F	Jewish History	2
13G	Cycle of the Jewish year	1
13H	Reading	1
16L	Barmitzvah (Boys)	1
16M	Eshet Chayil (Girls)	1

CHUMASH COURSE

Books and Materials required.

- (1). Chumash-must be brought by the pupils to every lesson.
- (2). The Holy Scriptures(the English Translation of the Bible) brought out by the Jewish Publication Society of America-must be brought to lessons when required.
- (3). The following books are recommended to the teacher for preparation of the course:-
 - (i).The Pentateuch and Haftorahs with commentary by Rabbi Dr.J.H.Hertz published by the Soncino Press.
 - (ii).The Pentateuch with commentary by Rabbi Samson Raphael Hirsch,translated into English and published by Rev.Isaac Levy.
 - (iii).The Sabbath by Dayan Dr.I.Grunfeld,and published by Philipp Feldheim Inc.New York,U.S.A.
- (4). "The 39 Forbidden Labors of Shabbos"chart produced by Torah Umesorah 156,Fifth Avenue,New York, N.Y. 10010, U.S.A. The teacher should run off sufficient copies on a duplicator from the spirit master-stencil.

INTRODUCTION.

Unfortunately,the prevalent method of teaching Chumash is to learn the translation of chapter after chapter in a "parrot wise" manner. Such a method apart from being very boring does not give the pupils a knowledge of the context of the Chumash or instill in them a love for Torah.

In this course a study will be made on the passages in the Torah dealing with Shabbat and Festivals. The teacher should ensure that the stress is on the context and on the ideas conveyed rather than on the translation.

Therefore in the following passages,the teacher should first briefly go over the translation with the pupils, and then consider and discuss the various points which have been listed after each passage.

- (A). GENESIS ii. 1-3.
 - (a).After having completed the creation of the world in six days,G-d rested on the seventh day.
The concept of a Shabbat should be explained to the pupils.
 - (b).The concept of Melachah can be briefly discussed with the pupils.

(For the above discussions it is recommended that the teacher uses the book "The Sabbath" by Dayan Dr. I. Grunfeld)

(B). EXODUS xvi 22-29

- (a). The Torah does not give details of the work which is forbidden on Shabbat. We learn this from a study of the Mishnah. However, the Torah indirectly informs us of certain of the labours which are forbidden on Shabbat. For example, from v. 13, we learn that baking and cooking are forbidden on Shabbat. Forbidden labours on Shabbat are divided into 39 categories and we can learn these from the construction of the Tabernacle. The teacher should hand out to the pupils the illustrated chart "The 39 Forbidden Labors of Shabbos" and very briefly explain it to the pupils. (This chart will be used more extensively in other courses later on)
- (b) From v. 23, we learn that one eats 3 meals on Shabbat since the word "dayon" is mentioned three times in this verse. Explain to the pupils that often in the Torah, the meaning of a verse is not apparent to us, but the traditional meaning has been passed down to us in the Oral Law.
- (c) From v. 29, we learn the principle of "Techumim". Briefly explain this concept to the pupils.

(C). EXODUS xx 8-11. and DEUTERONOMY v 12-15

- (a). The above two sources give the two versions of the Fourth Commandment. The pupils should compare carefully the differences in these two versions. Possibly the teacher could explain to the pupils the significance of the difference between the words zachor and Shamor.
- (b). From v. 8, "Remember the Sabbath day to keep it holy", the rabbis learned that one must remember the Sabbath when it starts (by making kiddush) and also (according to some opinions) when it terminates (by making havdalah).

(D) LEVITICUS Chapter 23.

- (a) The difference between work on Shabbat(v.3) and Yom Kippur(v.28) on the one hand in which expression Kol Melachah(all work) is used, and Yom Tov(v.7,8,21,25,35,36) on the other hand in which the expression Melechet Avodah(servile work) is used, should be explained to the pupils.
- (b) Point out to the pupils that the most of the Mitzvot specific for the various Festivals are to be found in this Chapter:-
 - (i).v.6. Pesach-not eating of Chametz(although phrased in the positive form of"Seven days you shall eat Matzah", it in fact means that for seven days one may not eat Chametz).
 - (ii).v.15-16.Counting the Omer between Pesach and Shavout.
 - (iii).v.24. Nosh Hashanah-blowing the Shofer.
 - (iv). v.27. Yom Kippur-afflicting one's soul . (i.e.fasting etc)
 - (v). v.40. Sukkot- taking the Arba Minim.
 - (vi). v.42. Sukkot- dwelling in the Sukkah

(E). LEVITICUS xxv.1-7.

- (a) In the same way as man works for six days and rests on the seventh, the earth in the Land of Israel is worked by the farmer for six years and in the seventh year must lie fallow. The teacher should briefly explain the principles involved regarding the Shmittah year.
- (b). Point out to the pupils, that the Shmittah year is an excellent example of the trust the Jew has in G-d. For a farmer depending on the produce of the land, a cessation of working his field for a whole year shows he has great faith that G-d will sustain him and his family during this period until the new crops after the Shmittah year are ready.

CHUMASH COURSE

course 13A

BOOKS AND MATERIALS REQUIRED

1. Chumash - must be brought to lessons when required.
2. The Holy Scriptures (the English Translation of the Bible) brought out by the Jewish Publication Society of America - must be brought to lessons when required.
3. The pupils should bring colour pencils or crayons to all lessons.
4. A plentiful supply of good white paper which is not too thin, and is suitable for colouring on.
5. Glue or paste.
6. Wooden rods or sticks about 1cm in diameter - (two will be required for each pupil).

INTRODUCTION.

This Chumash course is designed for slow learning pupils of the first year. For such pupils translation of the texts has a very limited value indeed. In fact it may be harmful in so far as these pupils will associate the Torah as a book just for translation. A knowledge of the context, especially when the pupils are able to illustrate it themselves by drawing and colouring will prove much more valuable and exciting for these pupils.

METHOD.

The following method should be used for teaching this Chumash course.

Starting with the beginning of Bereshit, the teacher should go through the narrative parts of the Torah. For each main story the pupils should draw a colour picture on a sheet of good (not too thin) white paper, depicting this story. A title and a brief description should be written beneath each picture.

These pictures are then pasted together to make a long panel, in the order which they occur in the Torah. The ends of this panel are then attached to two rods or sticks, and it can then be rolled up on these rods.

The pupils will then have a "picture Torah" which they will be able to roll from one end to the other and by looking at the pictures they will refresh their memories about the stories which each picture represents.

course 13A.

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The subjects for the pictures to be drawn by the pupils should be decided by the teacher but the teacher should strive to cover the entire Torah (i.e. the first picture should be connected with the Creation and the last picture with the death of Moses).

RABBINICS COURSE.

Books and Materials required.

- (1) Each pupil must be supplied with:-
 - (a) Genesis with Rashi's commentary
 - (b) "Gateway to the Mishnah" by Dr. Isidore Fishman and published by Jack Mazin Ltd., London.
 - (c) Kitzur Shulchan Aruch in Hebrew.
- (2) "Rashi Script"-a sheet containing the Rashi alphabet produced by Torah Umesorah, 156 Fifth Avenue, New York, N.Y. 10010, U.S.A. one copy required for each pupil.
- (3) "The 39 Forbidden Labors of Shabbos"-illustrated chart produced by Torah Umesorah.
- (4) If the teacher feels the need, he should duplicate out passages in Rashi script with vowels to enable the pupils to practice in the reading of Rashi script, (since to read it in the initial stages without vowels will mean crossing two hurdles at the same time. i.e. a new alphabet and ~~also~~ reading without vowels)
- (5) Singer's Prayer Book-must be brought to lessons when required.

Introduction

This course will be given in three parts, as follows:-

- (i) Rashi, (ii) Mishnah, (iii) Kitzur Shulchan Aruch.

In all parts of this course, the stress should be on an understanding of the context, rather than on a remembering of the translation.

(i) Rashi

- A. A different script is used in the printing of Rashi (and some other Rabbinical authors) and it is thus first necessary for the pupils to master the reading of this script. To do this the pupils should first be taught the "Rashi alphabet" and then practice reading passages of Rashi. (Hand out to each pupil the sheet of the "Rashi alphabet" produced by Torah Umesorah and the pupils should stick it into their exercise books.) Initially, the pupils will probably find this difficult since in addition to reading in a new alphabet, they will also be reading probably for the first time without vowels. If the teacher feels the need, he should duplicate out passages in Rashi script ^{with vowels} so that the pupils only have to cross one hurdle at the time.
- B. The pupils should then learn the following passages of Rashi in the Torah.
 - (i) Genesis Chapter 1 verse 1 on the word "Bereshit"

Point out to the pupils how Rashi (quoting his father Rabbi Yitzchak) explains how G-d created the whole world and gave the Land of Israel to the Jewish people as an everlasting heritage.

Hence the continual demands that we now hear from the "nations of the world for Israel to "withdraw" from "occupied territories" (i.e. parts of the Land of Israel) are, as we can see from this piece of Rashi, complete nonsense.

(ii) Ibid on the words "Dara Elokim"

Explain G-d's attributes of justice and of mercy and how a different form of the Divine name is used to illustrate each.

(iii) Ibid verse 4 on the words "Vayar Elokim".....

Briefly explain the concept of the world to come.

(iv) Ibid verse 5 on the words "Yom Echad"

Briefly explain that one of the basic principles of Faith of Judaism is the unity of G-d. Shema Yisrael which proclaims the unity of G-d is recited twice daily.

(ii) Mishnah

A. The book used in this course will be "Gateway to the Mishnah" by Dr. Isidore Fishman and all the pages given will refer to this book.

B. The pupils first study the introduction pp xv-xix)

C. The arrangement and contents of the Mishnah are given on pp xxi-xxvii and the teacher should go through it with the pupils. Point out to the pupils that these 63 Tractates cover the entire field of Jewish Law. It is not intended that the pupils should remember the names of these 63 Tractates. However they should remember the names of the 6 orders of Mishnah and have an idea of the contents of each Order.

D. The following paragraphs should then be studied. Once again the stress should be on the context rather than on the translation and thus the notes given at the bottom of the page should be studied in detail.

(i) Paragraph 1 (first half)

(ii) Paragraph 2

(iii) Paragraph 4. When learning this paragraph the pupils should have their S.P.B. with them and they should look up these various Berachot in order to illustrate and understand this Mishnah.

(iii) Kitzur Shulchan Aruch

The principle acts of work which are prohibited on Shabbat (Avot Melachah) come under 39 headings which cover the entire field of creative work. The pupils will have already received the illustrated chart "The Forbidden Labours of Shabbat" produced by Torah Umesorah and this should be used and referred to in this part of the course.

The Kitzur Shulchan Aruch devotes a long chapter (Lxxx) containing 93 paragraphs headed "Some of the Works Forbidden to be Done on the Sabbath"

In this course the Teacher should go through the following paragraphs translating them and carefully explaining the principles involved. Once again the emphasis must be on the context rather than on the translation.

Paragraph 1 The pupils probably know that to make a light on Shabbat is forbidden. Explain to them that is similarly forbidden to add oil to an already burning light, to add coal to the fire, to make the gas bigger etc. and the Rabbis with their great insight to human nature realising that a man can forget and by accident make a light bigger made the additional decree that one may not read alone by the light of an oil light or candle (One may read alone by an electric light since one cannot make it bigger!) Explain to the pupils that this is an example of how the Rabbis made "a fence around the Torah" to ensure that Torah laws would not be accidentally broken.

Paragraphs 3&4

The pupils are sure to know that cooking on Shabbat is forbidden. They have probably not realised however that putting bread into hot soup is cooking the bread. Briefly explain to the pupils the concepts of Keli Rishon, Keli Sheni etc. and which things are cooked in each of these respective Kelim. Also explain that one may not even warm things up on Shabbat, and what a "Shabbos Kettle" is.

Paragraph 12

Explain to the pupils that the squeezing of a juice out of fruit on Shabbat is forbidden and comes under the heading of threshing. The law is far more strict in the case where people drink the juice of this particular fruit e.g. Grape juice (wine), lemon juice.

Paragraphs 15& 16

The removal of worthless matter from food comes under the heading of selecting and is forbidden on Shabbat. The teacher should explain what is meant by "food" and "worthless matter" in this context and under what conditions one may remove the food from the worthless matter.

Paragraph 27

1st sentence Some pupils may think that it is permitted to have a non-Jew to perform for them the work which is forbidden to a Jew on Shabbat. This is of course incorrect and as a general rule whatever a Jew is forbidden to do, he is forbidden to have it done through a non-Jew. There are certain exceptions to this rule, such as lighting a fire in winter, for young children to prevent pain to animals.

(A continuation of the chapter of the Kitzur Shulchan Aruch will be studied during the second year)

SIDDUR COURSE.

Books and Materials required.

- (1) Singer's Prayer Book-must be brought to every lesson by the pupils.
- (2) A larger Siddur (than the Singer's Prayer Book) e.g. Baer's Avodat Yisrael, Siddur of the Vilna Gaon etc.
- (3) Set of Machzorim.
- (4) The teacher should duplicate in a random order a list of prayers occurring in the S.P.B.
- (5) Tape-recording of the first and third paragraphs of the Shema sung with its notes.
- (6) Tape-recordings of the Hymn of Glory, KelAdon, Lecha Dodi.

A. Topography of the Siddur.

- (a) The ideal way to learn the topography of the Siddur is by constantly using the Siddur, i.e. by regularly going to the Synagogue, using the Siddur to say Birkhat Hamazon, night prayers, etc. The teacher should therefore use every opportunity during this course to encourage the pupils to attend Synagogue Services, recite Birkhat Hamazon, night prayers etc. The boys can also be encouraged to attend a Youth Service and when they are over the age of Barmitzva conduct services and do laining.
- (b) In teaching the topography of the Siddur, the Teacher should point out that the Services in the Siddur are printed in order of frequency, i.e. Daily Services occur before Shabbat services which in turn occur before Yom-Tov services etc. Hence the pupils should be able to open a Siddur at approximately the correct place. As an exercise the teacher should select a number of services in the Siddur and give them to the pupils in an incorrect order. The pupils must then put these services into the order that they will appear in the Siddur without consulting their Siddurim.
- (c) Ask the pupils if they can tell you a prayer which does not occur in the S.P.B.. This is a good opportunity to show the pupils a more complete Siddur which includes prayers such as Hatarat Nedarim, Selichot, the Book of Psalms etc and point out and illustrate to the pupils that basically all Siddurim follow the same order.
- (d) At the top of each page in the S.P.B. the title of the service appears. Teach the pupils to recognise these Hebrew titles. As an exercise the pupils should open the Siddur at random, glance at the Hebrew title and then tell the teacher at which service the Siddur was opened.

- (e) For the Services of Yom-Tov, Rosh Hashanah and Yom Kippur, the S.P.B. does not always print the beginnings and ends of the Amidah. This fact should be pointed out to the pupils.
 - (f) For Yom-Tov and High Holy Days, one does not usually use the S.P.B. (In fact for the High Holy Days most of the special prayers do not appear in the S.P.B.) On these days one uses a Machzor, and a set of Machzorim should be shown to the pupils.
 - (g) After the pupils have mastered the topography of the Siddur, they should be tested on this subject in the following way. The teacher should duplicate in a random order a list of prayers occurring in the S.P.B. and the pupils using their Siddurim (but not the indexes) must write down beside each prayer on which page it occurs in the S.P.B. Naturally a very limited time must be allocated for answering this test, otherwise even a pupil not knowing the topography of the Siddur at all will be able to answer the test by searching through the Siddur.
- B. Translation of certain Prayers.
- (a) It is most important when teaching translation, that the pupils understand the meaning of each word. It is a complete waste of time for a pupil to learn the translation of a piece of Siddur (or Chumash, Mishnah etc) in a "parrot wise" manner. Hence after the teacher has taught a passage of translation, he should ask the pupils the meaning of individual words within this passage.
 - (b) The teacher should first check that the pupils know the 6 Berachot which are recited before the eating of food and for which foodstuffs each is recited. It unfortunately happens that one finds that pupils of the age of about 11 or 12 are, to say the least, hesitant on these Berachot. When the pupils should be taught their translation. The opportunity should be taken for the teacher to encourage the pupils to say Berachot before they eat anything.
 - (c) It is hoped that the pupils should at this stage be able to say the first paragraph of Birkhat Hamazon with its traditional charnt. The teacher should first revise this with pupils and then teach them the translation of this paragraph.
 - (d) The pupils should then be taught to recite the first and third paragraphs of the Shema with their notes. This can be conveniently accomplished using a tape-recording and the pupils joining in with the recording. They should then be taught the translation of these two paragraphs.

C. Increasing familiarity with the Siddur.

(a) Alphabetical Prayers.

There are a number of prayers in the Siddur in which each sentence or even each word begins with another letter of the Hebrew alphabet either in the correct order (i.e. aleph, bet, gimmel) or in the reverse order (i.e. tav, shin, resh). Ask the pupils how many prayers of this nature they are able to find in the S.P.B., and if any letter is missing from this alphabetical arrangement.
(Note to teacher: The following alphabetically arranged prayers occur in the S.P.B.:-

<u>Page</u>	<u>Prayer</u>	<u>Order</u>	<u>Letters missing, if any</u>
22	Psalm 34	Normal	Vav
30 etc	Psalm 145 (Ashrei)	Normal	Nun
39	Kel Daruch	Normal	-
81	Hymn of Glory	Normal	-
168	Eshet Chayil	Normal	-
177	Kel Adon	Normal	Sin instead of Senech
213	Tikanta Shabbat	Reverse	-
353	Ashamu	Normal	-
354	Al Chate (not so apparent)	Normal	Shin and Sin instead of Samech

The pupils should then be taught with the aid of a tape-recorder tunes of some of the above prayers e.g. The Hymn of Glory, Kel Adon.

(B) Acrostic Prayers.

The initial letters of each verse in a number of prayers in the Siddur spell out the author's name. The pupils should be asked to see how many of such prayers they are able to find in the S.P.B., although it is very likely that they will find this rather difficult.
The following acrostic prayers occur in the S.P.B.:-

<u>Page</u>	<u>Prayer</u>	<u>Acrostic</u>	<u>Author</u>
146	Lecha Dodi	Shelomah Halevi	Rabbi Shelomah Halevy
170	Kah Ribor	Yisrael	Al Kabetz
172	Yom Zeh	(Part of Yitzchak Luria-Chazak	Yisrael Najara Rabbi Yitzchak Luria

(A number of other Zemirot for Shabbat also have acrostics of the authors name)

293	Homavdil	Yitzchak Hakatan	Yitzchak iln Haygat
372	Moz Tzur	Mordecai	Mordecai?

Once again pupils should be taught with the aid of a tape-recorder tunes to some of the above prayers e.g. Lecha Dodi.

Books and Materials required.

- (1) Singer's Prayer Book-must be brought by the pupils to every lesson.
- (2) The pupils must bring their colour pencils or crayons to the lesson when required.
- (3) Set of Machzorim
- (4) Large sheets of coloured manilla card.
- (5) Sheets of foolscap paper with the outline of each of the 6 Berachot recited before the eating of foodstuffs. This can be prepared by making a stencil of each of these Berachot and running it off on a duplicator. (if possible a spirit duplicator is to be preferred since one can obtain outlines in a light colour rather than in black,
- (6) The coloured illustrated chart in Hebrew "Bircot Hanehenin" produced by Aryeh Levkovitz, 88 Rehov Rabbi Akiva, Brey Brak, Israel.
A number of these charts should be available so that they can easily be distributed around the class for the pupils to copy from.

A. Topography of the Siddur.

The ideal way to learn the topography of the Siddur is by regularly going to the Synagogue, using the Siddur to say Bircat Hamazon, night prayers etc. The teacher should therefore use every opportunity during this course to encourage the pupils to attend Synagogue Services, recite Bircat Hamazon, night prayers etc. The boys can also be encouraged to attend a Youth Service and when they are over the age of Barmitzvah to conduct services and do laining.

- (b) In teaching the topography of the Siddur, the teacher should point out that the services in the Siddur are printed in order of frequency i.e. Daily Services occur before Shabbat services which in turn occur before Yom-Tov services etc. Hence the pupils should be able to open a Siddur at approximately the correct place.
As an exercise the teacher should select a number of services in the Siddur and give them to the pupils in an incorrect order. The pupils must then put these services into the order that they will appear in the Siddur. The pupils may initially use their Siddurim for this exercise but at a later stage they should be able to do it without having to refer to their Siddurim.
- (c) In the case of Yom-Tov, Rosh Hashanah and Yom Kippur services, the S.P.B. does not always print the beginnings and ends of the Amidah. This fact should be pointed out to the pupils. See if the pupils are able to find the appropriate beginnings and ends for such Amidot in their Siddurim.

(d) For Yom-Tov and High Holy Days one does not usually use the S.P.B. (In fact for the High Holy Days most of the special prayers do not appear in the S.P.B.) On these days one uses a Machzor and a set of Machzorim should be shown to the pupils.

(e) After the pupils have mastered the topography of the Siddur, they should be given a large sheet of coloured manilla card and they should write in a decorative manner an index of the important practical prayers in the S.P.B. A nice border using colour pencils or crayons should then be drawn around this index. The teacher should give the pupils a list of such prayers and the pupils should find the appropriate page numbers from their S.P.B. (not the index)

B. Translation of certain important prayers.

(a) It is most important when teaching translation that the pupils understand the meaning of each word. Since these pupils are of lower ability one must naturally go at a slow pace when teaching them translation. On all accounts one must avoid the situation where a pupil learns the translation of a passage of Siddur (or Chumash, Mishnah etc) in a "parrot wise" manner. Since for such pupils a lot of translation will become very tedious, a very limited amount of translation will be done in this course.

(b) The teacher should first ask the pupils if they know 6 Berachot which are recited before the eating of food and for which food stuffs each is recited. It is quite likely that these pupils will not know all these Berachot. The teacher should teach the pupils each Beracha with its translation. After having mastered each Beracha, the pupils should receive a work sheet with an outline of the Beracha. The pupil must colour in the Beracha, write in the vowels and underneath draw and label in Hebrew and English foodstuffs which are appropriate for this Beracha, e.g. under the Beracha Hamotzi, the pupils should draw and label bread, rolls and Matzah. After having completed this for all Six Berachot, the pupil can bind these six completed work sheets into a decorative folder. To complete these work sheets the teacher and the pupil will find useful the coloured illustrated chart in Hebrew "Bircot Hanehenin" produced by Aryeh Levkovitz. The opportunity should be taken for the teacher to encourage the pupils to say the appropriate Beracha before they eat anything.

(c) It is hoped that the pupils should at this stage be able to say the first paragraph of Birkhat Hamazon with its traditional chart. The teacher should first revise this with the pupils and if time permits teach them the translation of this paragraph.