

SIDDUR COURSE.

Books and Materials required.

- (1) Singer's Prayer Book-must be brought by the pupils to every lesson.
- (2) Tape-recordings of the Shabbat, Yom Tov and Yomim Noraim tunes to Yigdal.
- (3) Tikkun.
- (4) Tape recording of the Song of Moses (Az Yashir) sung to its traditional tune.
- (5) Tape recording of Psalm 100 sung to its traditional tune.
- (6) The following books are recommended to the teacher for preparation of the course:
  - (i) Commentary by Rabbi J.H. Hertz on the Authorised Daily Prayer Book.
  - (ii) Kitzur Shulchan Aruch

A. Topography of the Siddur.

During the first year, the pupils learned the topography of the Siddur and this should now be briefly revised. Once again, this opportunity should be taken to encourage the pupils to attend Synagogue services regularly, and in this way they will become very familiar with the Siddur.

B. Construction of Morning Service.

- (a) The morning service begins with Yigdal (S.P.B. p3) It is a poetical form of Maimonides' thirteen Principles of Faith (S.P.B. p93) The teacher should compare with the pupils each verse of Yigdal with the corresponding principle of Faith and the ethical implication of each principle should be briefly discussed in class. The evening services of Shabbat, Yom Tov and the Yomim Noraim ends with Yigdal, on each occasion it is sung to its own distinctive melody. Tape recordings of these three different tunes should be played to the pupils and they should learn them (or at least the tune for Shabbat)
- (b) The morning Berachot (S.P.B. pp5-8) then follow in the morning service. The teacher should briefly go through them with the pupils. Particular attention should be paid to the Birchah Hatorah (S.P.B. p5) and the teacher should explain to the pupils how we thank G-d for giving us the Mitzvah to study Torah and how we should do it with great joy.

- (c) The next main section of the morning service is the P'sukai D'Zimra, the verses of praise. (S.P.B. pp 17-37)  
The main feature of the P'sukai D'Zimra are as follows and they should be pointed out to the pupils.
- (i) The opening blessing-Taruch She'anat-S.P.B. p17)
  - (ii) The additional psalms recited on Sabbaths and Festivals- (S.P.B. pp 21-29)
  - (iii) Ashrei (S.P.B. p30) In the first year, the pupils will have learned that Ashrei is an alphabetical psalm. Ask the pupils to find which letter is missing from this alphabetical arrangement-explain the reason.
  - (iv) Psalms 146-150 (end of the Book of Psalms) (S.P.B. pp31-34)  
Point out to the pupils that each of these psalms begins and ends with the word Halleluy-ah
  - (v) The Song of Moses (S.P.B. p36). Point out to the pupils the special way this song is written in the Torah (and also printed in the S.P.B.)-like the waves of the sea. Show the pupils a Tikkun to illustrate how it is written in the Torah. On the seventh day of Pesach and on Shabbat B'shalach (Shabbat Shirah) this song is read in the Synagogue from the Torah and a special tune is used. A tape recording of this tune should be played to the pupils.
  - (vi) The closing blessing-Yishtabach (S.P.B. p37)
  - (vii) On ordinary weekdays Psalm 100 is recited during the P'sukai D'Zimra (S.P.B. p20) This psalm has a beautiful tune (although this is not usually sung each morning in Synagogue)  
A tape recording of this tune should be played to the pupils and they should learn it.
- (A continuation of the construction of the morning service is given during the third year)

(c) Translation of certain important 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 like" 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) A revision of the Berachot recited before food, the first paragraph of Birchot Hamazon and the Shema together with their translations, which were originally taught in the first year should now be performed.
- (c) The pupils should now be taught to recite the remainder of the Shorter Form of Grace (S.P.B. p384) by heart and they should then be taught its translation.

- (d) All the Amidot recited throughout the year commence with the same three Berachot and the pupils should now be taught the translation of these Berachot(excluding the additions such as Zochrainu)

D. Increasing familiarity with the Siddur

- (a) There are a number of prayers in the Siddur which are not written in the traditional tongue of Hebrew, but in its Sister language of Aramaic. Ask the pupils how many prayers in Aramaic they are able to find in the S.P.B.

(Note to teacher: the following Aramaic prayers occur in the S.P.B.

Page.	Prayer
37, 78, 80, 15.	Kaddish

Notes

Occurs in various forms throughout the Siddur: e.g. Half Kaddish, Full Kaddish, Mourner's Kaddish, Kaddish D'Rabbanan. . . Ask the pupils how many times they can find a Kaddish throughout the S.P. B.

76:	"Uva Lezion
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Includes several Aramaic portions the first of which begins "Ume Kablin den min den"

170	Kah -Ribon
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One of the Shabbat Zemirot. It is largely founded on the Aramaic portions of the Book of Daniel and contains no reference to Shabbat.

194	Berich Shemay
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This is recited when the Torah is taken out of the Ark . It is a passage from a book of mysticism known as the Zohar written by Rabbi Shimon bar Yochai

201	Yekum purkan
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Prayer for the Rabbinical Academies and Rabbis and students - composed in Babylon.

The teacher should then give the pupils the above list of prayers together with the notes.

- (a) A number of passages from the Mishnah occur in the Siddur. Ask the pupils how many passages from the Mishnah they are able to find in the S.P.B.  
(Note to teacher: the following passages from the Mishnah occur in the S.P.B.:-

<u>page</u>	<u>Mishnah</u>
6	Peah Chapter 1
12	Zevachim Chapter 5
161	Shabbat Chapter 2
220	Tamid Chapter 7 Mishnah 4
251-282	The entire Masechet Avot followed by the Boraita of Rabbi Meir.

The teacher should then give the pupils the above list of passages from the Mishnah which occur in the Siddur.

Books and Materials required.

- (1) Singer's Prayer Book-must be brought by the pupils to every lesson.
- (2) Tape-recordings of the Shabbat, Yom Tov and the Yomim Noraim tunes to Yigdal.
- (3) Tape recording of a lesser known tune to Adon Olam

A. Topography of the Siddur.

- (a) During the first year, the pupils learned the topography of the Siddur and this should now be briefly revised. Once again, this opportunity should be taken to encourage the pupils to attend Synagogue services regularly, and in this way they will become very familiar with the Siddur.
- (b) At the top of each page in the S.P.B. the title of the service appears. The pupils should be taught the following Hebrew titles together with their English translation:
 

Tefillat Shacharit	Morning Service
Tefillat Minchah	Afternoon Service
Arvit Limot Hachol	Evening service for weekdays
Kabalat Shabbat	Inauguration of the Sabbath
Arvit LeShabbat	Evening service for Sabbaths
Tefillat Shacharit Le Shabbat	Morning service for Sabbaths
Mussaf Le Shabbat	Additional Service for Sabbaths
Pirkoi Avot	Ethics of the Fathers
Seder Hallel	Hallel
Birchat Hamazon	Grace after Meals.

The teacher should also briefly explain the content of the above services

B. Passages in the Siddur.

- (a) Yigdal: The morning Service begins with Yigdal (S.P.B. p3). Also the evening service on Shabbat, Yom Tov and the Yomim Noraim ends with Yigdal (S.P.B. p 166) on each of these occasions it is sung to its own distinctive melody. Tape recordings of these three different tunes should be played to the pupils and they should learn them (or at least the tune for Shabbat). Yigdal is the poetical form of Maimonides thirteen Principles of Faith (S.P.B. p93). The teacher should briefly explain to the pupils the life of Maimonides and his works. The teacher should then compare with the pupils selected verses from Yigdal with the corresponding principle of Faith. Possibly a brief discussion of the ethical implication of these principles could be discussed in class.
- (b) Adon Olam. After Yigdal, the morning service continues with Adon Olam (S.P.B. p4) and also the morning service on Sabbaths and Festivals ends with it (S.P.B. p233). The passage was probably composed by the Spanish-Jewish Poet and philosopher Solomon ibn Gabirol. The teacher should briefly explain to the pupils his life and works. Ask the pupils how many tunes they know to Adon Olam. A tape-recording of a lesser tune to Adon Olam should be played to the pupils and they should learn it.



C. 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 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 is done in this course.
- (b) From their attendance at the J.J.A the pupils should by now be able to recite the first and third paragraphs of the Shema to their notes. The teacher should check that they are able to do this, and they should then be taught the translation of these two paragraphs.
- (c) A revision of the Berachot recited before food, which was originally taught in the first year, should now be performed.
- (d) The pupils should now be taught to recite the remainder of the Shorter Form of Grace (S.P.B. p384) by heart. If time permits they should also be taught its translation.

PRACTICAL DINIM COURSE.

Books and Materials required.

1. Chumash(with the Five Megillot)
  2. The Holy Scriptures(English translation of the Bible) brought out by the Jewish Publication Society of America.
  3. Singer's Prayer Book.
- The above books must be brought to lessons when required.
4. Menorah which is correctly made(i.e.all candle holders in a straight row and at the same height.)
  5. Menorot which are incorrectly made.
  6. Box of Chanukah candles.
  7. Oil Menorah and olive oil.
  8. Cotton wool.
  9. Dreidel.
  10. Outline maps of Israel-these can be drawn on a master stencil and run off on a duplicator-there should be sufficient for each pupil.
  11. Wall map of Israel.
  12. "The Purim Mitzvah List" 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 a spirit master stencil.
  13. Materials used for writing of a Megillah i.e. sheets of parchment, awl, quill and reed pens, special ink, and the sinews used to sew up the sections of the Megillah.
  14. Kosher Megillah
  15. Tape recordings of the reading of a number of verses from the Megillah, and of verses which are sung to special melodies (e.g. ii 6, vii 10, viii 15) and also the reading of the names of the ten sons of Haman
  16. Measuring cylinder with capacity of about 200-250 mls.
  17. Glass of capacity of about 86ml. Duralux glasses of capacity 3 1/2 ozs of water (about 90ml) are available on the market.
  18. Small quantity of ink or dye to put in water to discolour it

19. Various kinds of containers for use as a Kosher Keli for Netillat Yadayim (e.g. cup, bottle with a wide neck, tin can)
20. Cup with two handles (i.e. this is the "ideal" cup to use for Netillat Yadayim)
21. Various kinds of containers which are not Kosher for Netillat Yadayim (e.g. a cup with a hole in its side, a bottle with a narrow neck, a vessel which is uneven at the top)
22. In the lessons when one is teaching the pupils the actual washing of the hands, the teacher should arrange to use a room which has running water and a sink. Towels should also be available for drying of the hands.
23. The colour illustrated chart in Hebrew "Netillat Yadayim and Birkhat Hamotzi" produced by Aryeh Levkovitz, 88 Rehov Rabbi Akiva, Bnei Brak, Israel.
24. The following books will be found useful to the teacher:
  - (a) Kitzur Shulchan Aruch
  - (b) Shulchan Aruch, Orach Chayim with Mishnah Brurah, section 6.

#### Introduction

This course will consist of three parts: (i) Chanukah, (ii) Purim, (iii) Netillat Yadayim. In all the parts of this course the practical aspects of these subjects will be stressed.

#### (i) Chanukah

- A. Historical: The teacher should briefly explain the historical background to the Chanukah miracle. Great stress should be placed on the fact that we today celebrate the Festival of Chanukah because the small jug of oil lasted for eight days until more oil was available.
- B. Dates of Chanukah: Chanukah begins on 25th Kislev and lasts eight days. It ends on the 2nd or 3rd Tevet depending on how many days there are in that particular year in Kislev. The teacher can take this opportunity to briefly revise the number of days in each month, pointing out that Marcheshvan and Kislev have a variable number of days (i.e. 29 or 30)
- C. Observances: Lighting of the Chanukah candles.
  - (i) Every night of Chanukah we light candles. On the first night we light one light and each successive night we add one additional light, so that on the eighth night we light eight lights.
  - (ii) All the Chanukah lights must be in a straight row and at the same height. The teacher should show the pupils a Menorah which is correctly designed, and also Menorot which are incorrectly made (e.g. Menorot in which all the candle holders are not at same level).



and Menorot in which all the candles are not in a straight line.)

- (iii) One can perform the Mitzvah of lighting the Chnukah candles using candles or better still olive oil. Show the pupils a box of Chnukah candles and ask them why there are 44 in the box since  $1+2+3+4+5+6+7+8$  equals only 36. Then use this opportunity to explain to the pupils that one may not make use of the light from the Chnukah candles and hence one lights an additional light known as the Shammes.
- (iv) The best way to perform the Mitzvah of lighting Chnukah candles is to use olive oil. Show the pupils an oil Menorah and olive oil and demonstrate how to make wicks out of cotton wool. Hand out cotton wool to the pupils and let them practice making wicks.
- (v) Show the pupils in which order one places the candles in the Menorah and in which order one lights them.
- (vi) The pupils should then turn to page 371 in the S.P.B. and read and translate the Berachot recited before lighting of the Chnukah lights and the teacher should then explain the significance of each Beracha

D. Dreidel: A popular toy on Chnukah is the Dreidel. Show the pupils a dreidel and explain to them what the four letters written on its sides stand for.

E. Laws of Chnukah:

References:

Kitzur Shulchan Aruch Chapter 139  
Shulchan Aruch, Orach Chayim Chapters 670-684

Headings of important practical Dinim

- (i) Mitzvah of lighting of the Chnukah candles.
- (ii) Number of Chnukah candles lit.
- (iii) Where to place the Menorah.
- (iv) Time for lighting of Chnukah candles.
- (v) Oil, wicks and candles.
- (vi) Not using light from Chnukah candles - Shammes.
- (vii) Blessings recited before lighting Chnukah candles.
- (viii) Chnukah candles on Friday and Saturday nights.
- (ix) Al Hanisim in Amidah and Birchot Hamazon
- (x) Hallel

(ii) Purim

A. Biblical sources: The most obvious source for Purim in the Tanach is the Book of Esther and in particular Chapter 9. The teacher should either summarize the Book of Esther or tell the pupils to read it in their own time. The origin of the word "Purim" occurs in iii 7, the pupils should read this verse in Hebrew and English and hence understand the origin of this word.

Chapter 9 should be read by the pupils in class in English. Read verses 17-22 in Hebrew and translate them into English and the teacher should briefly explain the differences in dates for Purim for walled and non-walled cities (this will be considered in greater detail later in the course.)

The pupils will have obviously noticed from their reading of the Book of Esther that the name of G-d does not appear in the entire book. In fact the author went out of his way to avoid mentioning G-d's name as can be seen from iv 14 and the pupils should read and translate this verse. The teacher should explain the reason for the deliberate omission of G-d's name from the Megillah.

The Book of Esther is the fourth mention of Amalek (or his descendants) in the Bible. The earlier mentions are Exodus xvii 8-16, Deuteronomy xxv 17-19 and I Samuel xvi 1-21. The pupils should read these verses from the Bible in English.

The teacher should explain to the pupils about the Mitzvah of blotting out the name of Amalek and how on the Shabbat before Purim we read the above portion in Deuteronomy to remember what Amalek did to our forefathers. (When a famous Rabbi in Cracow, Rabbi Heshel brought a new pen he would test it by writing the name of AMALEK and then crossing it out. The teacher could possibly write the name of Amalek in both Hebrew and English on the blackboard a number of times and pupils come to the front of the class and cross out the name of Amalek hence remembering the Commandment of blotting out the name of Amalek)

#### B. Date of Purim.

Purim is celebrated in non-walled cities on the 14th Adar and in cities walled from the time of Joshua, and in Shushan on the 15th Adar. (The origin of the difference has already been given earlier) The teacher should explain that the reason for the criterion being the time of Joshua and not the time of Mordecai is that at the time of Mordecai the Land of Israel was in ruins and it would not be respectful to Israel to fix this time as the criterion. Instead the time of Joshua, when the Jewish people entered and conquered the Promised Land, was fixed. There are a number of cities mainly in Israel of which we do not know if they were walled or not at the time of Joshua. So in these cities we observe Purim for two days (i.e. on the 14th and 15th). Cities in Israel can thus be divided into 3 categories with respect to the dates for the observance of Purim.

- (1) 14th Modern cities in Israel e.g. Tel-Aviv, Petach Tiqva, Dimona, Arad, Hadera, (the modern) Ashdod, (the modern) Rehovot.
- (2) 15th Jerusalem, Jericho.
- (3) 14th & 15th. Tiberias, Hebron, Safed, Gaza, Shechem, Lod, Haifa, Jaffa, Beer-Sheva.

The pupils should be given outline maps of Israel and the above 3 lists of places and should be told to fill in these places on the map in 3 different colours, each colour corresponding to one of the above categories.

The following points regarding the date of Purim should be pointed out to the pupils.

- (a) In a leap year, Purim occurs in Adar Sheni
- (b) The 14th Adar cannot occur on Shabbat
- (c) The 15th Adar can occur on Shabbat. However we don't read the Megillah on Shabbat, in case someone should carry the Megillah in the street on Shabbat. Instead we spread the celebration of Purim over three days, (i.e. 14th, 15th, 16th Adar), with the reading of the Megillah taking place on Friday 14th Adar - use this opportunity to stress the great importance of Shabbat such that the Rabbis brought forward the reading of the Megillah to the Friday to avoid the possibility of Chillul Shabbat.

#### C. Observances:

On Purim there are the following observances

- (1) Reading the Megillah in the evening and morning.
- (2) Mishloach Manot-giving 2 food (or drink) presents to one person.
- (3) Matanot Laevyonim- giving 2 presents (money or food) to two poor persons (i.e. one present to each poor person)
- (4) Eating the Purim meal
- (5) Drinking until one doesn't know the difference between "cursed be Haman" and "Blessed be Mordecai"

Distribute to the pupils a copy of the "Purim Mitzvah list" and this should be stuck into their exercise books.

#### D. The Megillah:

- (i) A Kosher Megillah must be written by hand using a special ink on parchment. The pupils should be shown the materials used for the writing of a Megillah i.e. sheets of parchment, quill, and reed pens, special ink, awl, and the sinews used to sew up the sections of the Megillah.
- (2) The teacher should then show the pupils a complete Megillah. Point out the column with the ten sons of Haman. If it is a "Hamelech" Megillah (i.e. Hamalech) the first word in each column), this fact may be pointed out as well.
- (3) The pupils should read and translate from the Book of Esther xi 26 and 29 where this book is called "a letter". The teacher should then demonstrate how the Megillah is folded like a letter before reading it.
- (4) The pupils should then turn to page 373 in the S.P.B and should read and translate the 3 Berachot recited before reading the Megillah and the teacher should explain the significance of each Beracha.



- (5) The teacher should then play a tape-recording of a number of verses from the Megillah and the pupils should follow then from the text. The tape-recording should also include the verses of the Megillah which are sung to special melodies(e.g. ii 6,vii 10, viii 15), and also the reading of the names of the sons of Haman.
- (6) In the Megillah, there are four "Verses of Redemption" - ii 5,viii 15,viii 16,x 3. These verses are first said by the congregation and then repeated by the Reader. The pupils should read and translate these verses.
- (7) After completing the reading of the Megillah a concluding Beracha is recited. The pupils should turn to this Beracha in the S.P.B. page 374 and read it in English.
- (8) It is important to point out to the pupils that in order to fulfil the Mitzvah of Reading the Megillah one must hear every word. Hence one should not talk during the reading and one should not bang except after Haman's name is read and only for as long as the Reader pauses.

E. Laws of Purim:

References:

Kitzur Shulchan Aruch Chapter 141  
Shulchan Aruch, Orach Chayim Chapters 686-697

Headings of important Practical Dinim

- (1) Fast of Esther on 13th Adar
- (2) Hearing the Megillah in evening and morning, by both men and women.
- (3) Giving 3 "halves" of coinage before Purim
- (4) Al Hanizim in Amidah and Birchah Hamazon
- (5) Time for reading the Megillah in the evening and morning
- (6) Folding Megillah like a letter before reading it
- (7) Blessings recited before and after reading the Megillah
- (8) Hearing every word of the Megillah
- (9) Reading from a Kosher Megillah (i.e. handwritten on parchment)
- (10) Date of Purim for walled, unwalled, "doubtful" cities and in leap years.
- (11) Mislach Mamot- Giving 2 food (or drink), presents to one person.
- (12) Matanot Laevyonim. Giving 2 presents (money or food) to two poor persons (i.e. one present to each person)
- (13) Feasting on Purim
- (14) Drinking wine until one doesn't know the difference between "Cursed be Haman" and "Blessed be Mordecai".
- (15) Working on Purim

(ii) Netillat Yadayim

## A. Introduction:

- (i) Netillat Yadayim, the ritual washing of the hands must be performed before eating bread, rolls, Matzah-in fact anything over which the Beracha "Hamotzi" is recited.
- (ii) Naturally if the hands are dirty they must be washed before eating any food, and for the eating of bread etc. this ritual washing must be preceded by this ritual washing for cleanliness.

## B. Water.

- (i) The minimum quantity of water that can be used is 86mls for both hands together. It is preferable to use at least 86mls for each hand.
- (ii) In order for the pupils to obtain a picture in their minds as to what this quantity looks like, the teacher should fill a measuring cylinder with water to the 86mls level. The teacher should also show the pupils a Duralex glass of capacity  $3\frac{1}{4}$ ozs of water (this is about 90mls).
- (iii) The water used for Netillat Yadayim must of course be clean.
- (iv) Water which has changed colour due to the addition for example of ink (illustrate this to the pupils) or been contaminated in some other way cannot be used for Netillat Yadayim. (Hence one cannot use water which has been used for washing up !)

C. The Vessel (Keli-commonly known as Natla)

- (i) When performing Netillat Yadayim the water must be poured on the hands using a Keli which holds at least 86mls.
- (ii) The ideal "Keli" used for Netillat Yadayim is a cup with two handles. The teacher should show the pupils such a Keli.
- (iii) One can also use an ordinary cup or glass, a tin can or a bottle with a wide neck. Show the pupils examples of such Kelim.
- (iv) Various kinds of containers cannot be used for Netillat Yadayim. Such containers include a cup with a hole in its side, a bottle with a narrow neck and a vessel which is uneven at the top. The pupils should be shown examples of such vessels.

## D. Human Agency.

- (i) In Netillat Yadayim, the water must be poured on the hands by a human agency. It is no good to build a mechanical device to pour water on to the hands since it would lack the human agency aspect.

E. Hands.

- (i) Before performing Netillat Yadayim the hands must be clean and completely dry. Dirt and paint, stains etc. should be washed off before the ritual washing.



- (ii) Rings should be removed before Netillat Yadayim
- (iii) A plaster which is difficult to remove may be left on but certain precautions must be taken during the Netillat Yadayim in this case.

#### F. Netillat Yadayim

- (i) The teacher should now demonstrate the act of Netillat Yadayim to the pupils and the pupils should then practice it in class. The pupils should be encouraged to perform Netillat Yadayim before eating bread.
- (ii) The teacher should arrange to give these lessons in a room which has running water and a sink. Towels should also be available for the drying of the hands.
- (iii) Take the Keli and fill it with water and hold it in the left hand.
- (iv) Pour the water over the right hand ensuring that it goes over the entire hand from the wrist downwards.
- (v) Then take the Keli in the right hand and similarly pour the water over the entire left hand.
- (vi) The two hands should then be rubbed together.

#### G. Beracha

- (i) Normally, one recites a Beracha before performing a Mitzvah, However in the case of Netillat Yadayim, before the washing of the hands, the hands are not clean, Hence in this case one does not say the Beracha until after pouring the water on the hands. However the Beracha is recited before drying the hands.
- (ii) The teacher should now teach the pupils the Beracha which is recited over the washing of the hands (al Netillat Yadayim) and they should then learn its translation.
- (iii) After reciting this Beracha the hands are thoroughly dried.
- (iv) It is forbidden to talk between the washing of the hands and the saying of Hamotzi over the bread.

#### H. Taps.

∴ The pupils are certain to ask the teacher if one may directly use the tap for Netillat Yadayim. The answer to this question illustrates a number of the principles of Netillat Yadayim which have already been learned, and thus even if the pupils don't ask this question, the teacher should discuss the answer to this question in class, using the following reasoning:

There are two possible objections to using the tap directly for Netillat Yadayim.

- (i) By using the tap directly one is not using a Keli.
- (ii) A human agency is not being used for pouring the water over the hands, since after the initial opening of the tap, the water is pouring over the hands by virtue of its own force and not directly by virtue of a human agency.

Thus one should not normally use the tap directly for Netillat Yadayin.

However, in the case where it is absolutely impossible to find a Keli, some authorities allow one to use the tap in the following manner:

Turn on the tap and hold the right hand under it so that the water goes over the entire hand. Turn off the tap, then turn it on again and hold the left hand under it in a similar manner.

The explanation of the above method is as follows:

With regard to the tap in itself not being a Keli, in these exceptional circumstances we may regard the tap and the connecting piping as a Keli.

Since we regard only the initial burst of water on turning on the tap as directly due to human agency but not the successive water, we turn the tap on and off for each hand. In this way, the water pouring on each hand can be regarded as directly due to human agency.

Dinim of Netillat Yadayin.

The Laws of Netillat Yadayin are very complicated laws. It is therefore not suggested that a teacher go through the laws in class from the Kitzur Shulchan Aruch. However the more advanced pupils may wish to read through them by themselves.

For these pupils, it is therefore recommended that they read the Kitzur Shulchan Aruch Chapter 40 with particular reference to the following paragraphs: 1,2,4,5,6,8,10,11,12,13,14.