

JEWISH HISTORY COURSE

- (1) The following reference books are recommended to the teacher for preparation of details of the course:-
 - (a) The Holy Scriptures (The English Translation of the Bible) brought out by the Jewish Publication Society of America.
 - (b) "Our People" History of the Jews volume 2 by Jacob Isaacs, Published by Merkos L'inyonei Chinuch Inc, 770 Eastern Parkway, Brooklyn 13, New York, U.S.A.
- (2) Maps are important tools in the teaching of history and the teacher should use those wherever possible. The book "Journeys of the Children of Israel" by Moshe Davis and Isaac Levy, obtainable from the J.N.F. Education Department, Rex House, 4/12 Regent St, London. S.W.1. should prove valuable in an understanding of various aspects of Jewish History-One copy would be required for each pupil

A. Introduction

This course is a continuation of the course in Jewish History started in the first year.

It is important in a course of this kind that outline notes are dictated by the teacher to the pupils on the subject matter.

The course given in the second year will extend from the anointing of Saul as King of Israel to the Babylonian Exile.

It is important that teachers complete the entire course within the year

B. Headings of topics to be covered

1. Saul- Samuel anoints Saul- war with Philistines- Jonathan-war with Amalek-Saul's sin.
2. Anointing of David by Samuel- David the harp player- Goliath - David and Jonathan- Saul's jealousy of David- Saul's attempt on David's life.
3. David spares Saul's life- witch of Endor- war with Philistines and death of Saul and Jonathan
4. David anointed King of Judah- capture of Jerusalem- David wanting to build a Temple- G-d tells David not to build Temple
5. Uriah and Bath-Sheba- Bath-Sheba becomes David's wife- Nathan the Prophet and his parable-birth of Solomon.
6. Absalom- his rebellion- death of Absalom- David's lament for Absalom.
7. Numbering of the people-choice of punishments.

8. Anointing of Solomon as King of Israel- Death of David
9. Wisdom of Solomon- the incident of the two women
10. Building of the Temple- assembling the people for the consecration of the Temple.
11. Queen of Sheba
12. Solomon's many wives- idol worship- G-d reveals he will remove part of the kingdom from Solomon's son- death of Solomon
13. Rehoboam- people come to Rehoboam- his answer- Division of the Kingdom
14. Jeroboam ; sets up idols- the consequences
15. Ahab- his idol worship- Elijah the Prophet decrees that there will be no rain- Mount Carmel
16. Naboth's vineyard- Jezebel- death of Naboth- repentance of Ahab
17. Appointment of Elisha- ascent of Elijah- wonderful acts of Elisha
18. Destruction of the Kingdom of Israel- the Ten Lost Tribes
19. Hezekiah- his purging the Land from idol worship
20. Isaiah- his prophecies
21. Josiah- discovery of the Book of the Law and its consequences
22. Nebuchadnezzar King of Babylon - besieging city of Jerusalem- breach in city wall- destruction of the Temple- Babylonian exiles- Jeremiah -murder of Gedaliah

BARMITZVAH COURSE

Books and Materials required.

- (1) Chumash.
- (2) Singer's Prayer Book.
The above two books must be brought to lessons when required.
- (3) The materials used for the writing and construction of Tephillin- these can be obtained from a Sofer:-
 - (i) Sheets of parchment.
 - (ii) Parchment already cut to size for Shel Yad and Shel Rosh.
 - (iii) Instrument for ruling lines on parchment (Avil)
 - (iv) Quill pen and reed pen.
 - (v) Quill clipper.
 - (vi) Special ink used for writing
 - (vii) Hairs of a calf used for winding around the Parshiot.
 - (viii) Sinews (Gidin) used to sew up the Tephillin.
 - (ix) Tephillin blackening.
4. A supply of feathers which are suitable for the making of quill pens (turkey feathers are recommended) at least one per pupil is required.
5. Rulers.
6. Scissors.
7. If it can be arranged, a Sofer should come to the school to demonstrate the actual writing of Tephillin.
8. Sample Parshiot of the Shel Yad and Shel Rosh (These can be taken from old Tephillin)
9. If possible, samples of skin and forms used for the making of the Batim of the Shel Yad and Shel Rosh
10. Colour filmstrip entitled "How Tephillin are made" Part 1 and Part 2 together with "Teacher Narration Sheet" and "Student Review Sheet" produced in co-operation with Torah Umesorah's Department of Education, 156 Fifth Avenue, New York, N.Y. 10010, U.S.A. (complete series copyrighted by Avi Shulman)
11. A number of pairs of old Tephillin for "dissection" - can possibly be obtained from local Synagogue (After the course, the Tephillin can be put together again, and sewn up and used again during the following year)
12. Calipers.

13. If possible, threads of Techelet and a sample of a Tzitzit which has been made using a thread of Techelet.
14. Various garments for Tallit Katan comprising different sizes, different materials (i.e. wool and cotton) cut-out centre, slit-in-centre etc.
15. "Do-it-yourself Tzitzis Guide" chart produced by Torah Umesorah. The teacher should run off sufficient copies on a duplicator from the spirit master stencil.
16. Bundles of wool for Tzitzit with their attestation seals (that they have been spun for the express purpose of Tzitzit) - both Kaful Arba and Kaful Shmoneh are required.
17. Tallit Katan garment without Tzitzit and bundle of wool for Tzitzit - one is required for each pupil.
18. If possible Tallit Katan garment with two holes in each corner together with its Tzitzit.
19. Tallit Gadol
20. It is recommended that the part of the course dealing with the reading of the Torah be given in the School's Beth Hamidrash, Beth David since it contains Sifrei Torah and other furniture appertaining to a Synagogue.
21. Sefer Torah
22. Yad for pointing to words in Sefer Torah
23. Materials used for writing Sefer Torah (parchment, Awl, quill pen, quill clipper, special ink, sinews)
24. Tikkun
25. The following books are recommended to the teacher for preparation of the course:-
 - (i) Kitzur Shulchan Aruch
 - (ii) Shulchan Aruch, Orach Chayim with Mishnah Brurah, Sections 1 & 2.
 - (iii) Feldman's Kitzur Shulchan Aruch ppl 68-171
26. The booklet "A Guide for Barmitzvah Boys" compiled by Rabbi M.D. Dryan and Rabbi A.L. Rubinstein of Glasgow (unfortunately, at present out of print) should be distributed to each pupil (when it becomes available again).
27. The teacher may find useful in discussions with the pupils the booklet "Becoming and Remaining Barmitzvah" by Harold Levy M.A. and published by the Publications Committee of the United Synagogue, Woburn House, Upper Woburn Place, London W.C.1

Introduction

This Barmitzvah course will consist of three parts: (i) Tephillin
(ii) Tzitzit, (iii) Reading of the Torah.

(i) Tephillin

A. Biblical sources

There are 4 portions in the Torah dealing with Tephillin and these are written and placed in the Tephillin.

- (i) Exodus xiii 1-10 known as "Kadesh"
- (ii) Exodus xiii 11-16 known as Vehaya Ki Yeviacha"
- (iii) Deuteronomy vi 4-9 known as "Shema"
- (iv) Deuteronomy xi 13-21 known as "Vehaya Im Shamo"

The pupils should read these verses from their English Bibles and the actual verses dealing with Tephillin (i.e. (i) verse 9 (ii) verse 16 (iii) verse 8 (iv) verse 18. should be translated from the Hebrew. Explain the word "Totafot" to the pupils.

The teacher should write out these 4 verses (or parts of verses) on the blackboard one under each other so that the similarities and differences in the wording of these verses is illustrated.

Ask the pupils what differences they notice between these verses and the teacher should explain the significance of these differences.

(i.e. Why in (b) Yachad with a letter He at the end, and Why in (a) "Zicaron" instead of "Totafot".)

B. Making of Tephillin.

(i) Parshiot

- (a) The pupils should be shown sheets of parchment and small strips already cut to size for both the hand and head Tephillin. Point out to the pupils that the hand Tephilla is written on one piece of parchment and the head Tephilla on 4 pieces, and hence the strip of parchment for the hand Tephilla is longer.
- (b) In a Sefer Torah and a Mezzuzah, the Sofer must rule lines before writing. In Tephillin it is voluntary. However, in practice the Sofer rules lines before writing Tephillin. Show the pupils the awl used for ruling these lines. Hand out pieces of parchment to the pupils and they can then draw a few parallel lines on their ^{pieces} of parchment. In the hand Tephilla, each portion is written on 7 lines and in the head Tephilla on 4 lines.
- (c) For writing a Sofer uses a quill pen or a reed pen and these should be shown to the pupils. Demonstrate to the pupils how to make a quill pen using a quill clipper and a scissors. Then hand out (turkey) feathers to the pupils and allow them to make their own quill pens. (It is suggested that these feathers are soaked in water for several days before making them into quill pens.
- (d) A special ink is used by the Sofer and this should be shown to the pupils.

- (e) If it can be arranged, a Sofer should come to the school to demonstrate the actual writing of Tephillin. (e)
 - (f) The teacher should write various letters on the blackboard in the way in which they are written in the Tephillin etc, and the pupils should copy these letters making use of their quill pens and their pieces of parchment, (if they press too hard, they may break their quill pens!) (f) Point out that certain letters have crowns (Tagin) and draw examples of these letters with their Tagin on the blackboard, (g)
 - (g) Show Parshiot (which have been removed from Old Tephillin) to the pupils. Point out to them that no letter may touch another (i.e. no joined up writing) Explain that the Parshiot must be written in the order that they appear in the Torah - not only must the Parshiot be written in Order, but every verse, every word and even every letter must be written in order. Even if one letter is written out of order the Tephillin are not Kosher. (i)
 - (h) Show the filmstrip "How Tephillin are made" part 2 frames 1-13 using the suggested narration to explain the frames.
- (2) Batim
- (a) Show the above filmstrip part 1 frames 1-31 using the suggested narration to explain the frames (The teacher could possibly arrange to show both parts of this film in the same lesson to avoid having to set up the apparatus etc more than once)
 - (b) If available, show the pupils samples of skin used for Batim and the forms used for making the Batim of Shel Yad and Shel Rosh.
 - (c) Show the pupils samples of the hairs of the calf which are used to wind around the Parshiot, the sinews used to sew up the Tephillin and a sample of the blackening used to blacken the Tephillin.
- (3) Construction of the Tephillin.
- (a) Probably the best way to understand the construction of the Tephillin is to "dissect" a pair of Tephillin. If sufficient old Tephillin are available the pupils should be handed Tephillin to dissect. (Possibly a supply of old Tephillin can be obtained from the local Synagogues). The teacher should point out the following facts during the "dissection" of the Tephillin:-
 - (b) The pupils should observe the knots on the Shel Yad and Shel Rosh. Ask them what Hebrew letters the shape of the knots convey to them.
 - (c) Supply the pupils with calipers (or rulers) and allow them to check the squareness of the Bayit and the base. Point out the niches on both sides of the "overlap" (Ma'avarta) indicate the end of the base (Titura) and the beginning of the overlap.
 - (d) Indicate the 4 compartments on the Shel Rosh and allow the pupils to feel the divisions between the compartments with their nails. The teacher should point out that there must be a definite division between the compartments - marks are not sufficient.

- (e) Point out the hairs coming out of the second hole in the Shel Rosh. These are the ends of the hairs which are wound around the Parshiot
- (f) Let the pupils examine the "Shins" on the two sides of the Shel Rosh discover the difference between the Shins on either side.
- (g) Point out that the Tephillin are sewn up using 12 stitches (3 on each side) Demonstrate that to open the Tephillin one cuts these stitches
- (h) The Parshiot of the Shel Yad should now be removed and the pupils should observe the hairs and small piece of parchment wound around it. Unroll the Parshiot and the pupils should note their order and the direction in which they are rolled up.
- (i) The Parshiot of the Shel Rosh should now be removed one by one carefully noting which compartment each one comes from.

C. Laying of Tephillin.

- (a) Show the filmstrip "How Tephillin are made" part 2 frames 14-18 using the suggested narration to explain the frames (Even though it is only a few frames, the importance of accurate laying of Tephillin, makes setting up of the filmstrip apparatus worthwhile)
- (b) Some pupils should now come to the front of the class and demonstrate the laying of Tephillin.
The following points should be noted extra carefully in the laying of Tephillin:
 - (i) The Shel Yad must rest on the muscle of the left arm and must be at least 2 inches from the elbow joint.
 - (ii) The horizontal base of the Shel Rosh must not be below the hair line at the top of the forehead.
 - (iii) The Shel Rosh must be placed exactly in the middle of the head.
 - (iv) The knot of the Shel Rosh must be slightly above the base of the skull.
 - (v) The straps must always be black side up.
 - (vi) The straps from the Shel Rosh must hang down in the front.
- (c) The pupils should turn to page 2 in the S.P.B. and learn the Berachot for laying of Tephillin, These Berachot are recited as follows:
 - (i) Place the Shel Yad on the muscle and before tightening the strap say the first Beracha. Tighten the strap and wind it seven times around the arm.
 - (ii) Place the Shel Rosh on the head and say the second Beracha silently. Correctly position the Shel Rosh on the head and only when it is in correct position say "Baruch Shem Kavod"
 - (iii) Whilst winding the strap around the middle finger say "Veayrasatich"

D. Dinim of Tephillin

- (i) The depth to which the Dinim of Tephillin are taught to the pupils will depend on the ability of the pupils and the time available.

References:

Kitzur Shulchan Aruch Chapter 10.
Shulchan Aruch, Orach Chayim with Mishnah Brurah Chapters 25-45.

- (ii) Headings of important practical Dinin
- (1) Laying Tephillin after Tallit
 - (2) The time for laying Tephillin
 - (3) Tephillin on Shabbat, Yom-Tov, Chol Hamoed, Rosh Chodesh.
 - (4) Correct place for laying Tephillin. This law should be greatly stressed since a slight inaccuracy in the positioning of the Tephillin can cause the Mitzvah of Tephillin not to be fulfilled.
 - (5) Blessings on laying of Tephillin
 - (6) Nothing intervening between the flesh and the Tephillin.
 - (7) Forbidden to talk between the laying of the hand and head Tephillin
 - (8) If one only has one of the Tephillin-what to do.
 - (9) Left-handed man-on which hand to lay Tephillin
 - (10) Straps and Batim must always be black
 - (11) Forbidden to eat meal and sleep whilst wearing Tephillin
 - (12) Kissing Tephillin when mentioning them in Prayers
 - (13) When to remove the Tephillin
 - (14) Removing head Tephilla before removing hand Tephilla.
 - (15) Age at which boy should start wearing Tephillin
 - (16) Great respect to be given to Tephillin

(ii) TzitzitA. Biblical Sources

There are 2 references in the Torah to Tzitzit:
Numbers xv 37-41

Deuteronomy xxii 12

The pupils should read these verses from the Chumash and learn their translation. The teacher should then explain the following words which occur in the above two sources.

- (i) Tzitzit (If the pupils don't know about Gematria, first explain it briefly) Illustrate to the pupils that the Gematria of Tzitzit is $90+10+90+10+400 = 600$, this together with the 5 knots and eight threads in each of the Tzitzit is 613-the number of commandments in the Torah.
- (ii) Techelet. If possible show the pupils a sample of Techelet and also a sample of a Tzitzit which has been made using Techelet.
- (iii) Uriten Oto (that you may see it) From this we learn that Tzitzit are worn only during the day time when one is able to see them by natural light.
- (iv) Gedilim (twisted threads) From this word we learn that each Tzitzit consists of 4 threads which are doubled over to make 8- How do we learn this? Gedil (singular) twisted thread means 2, and hence Gedilim (plural) means 4
- (v) Al arba Kan'ot (upon the four corners) we learn from this that a garment not having four corners is exempt from Tzitzit

B. Garment for Tzitzit

- (a) in order to be liable for Tzitzit, a garment must have 4 corners. Today in Western dress very few garments are made with four corners, and hence such garments do not require Tzitzit. Therefore, in order not to forget the Mitzvah of Tzitzit, the Rabbis instituted the wearing of two garments with four corners in order to give us the opportunity to fulfil this Mitzvah. One of these garments is worn all day long as a garment under the shirt and is known as Tallit Katan. The other is the Tallit (Gadol) which is worn during the morning service.
- (b) The pupils should now be shown various kinds of Tallit Katan made of both wool and cotton: of different sizes: both cut out in centre and with a slit in the centre. Explain to the pupils that the Tallit Katan being a garment which must "cover you" has a definite size. However, it is customary with a lot of people to wear a Tallit Katan much smaller than the approved size.
- (c) Allow the pupils to measure the lengths and widths of the various Tallitot Katanot which they have been shown. The minimum size for a Tallit Katan is 36 cms by 72 cms - how many of these garments exceed this size? (Measurements are based on Rabbi Chaim Noeh Z"sl for the Ama, and a minimum size of $\frac{3}{4}$ Ama by $1\frac{1}{2}$ Ama has been used)
- (d) Tzitzit are affixed to the corners of the garment and there is a definite position at the corner for the affixing of the Tzitzit. This position is between 4cms and 6cms measured at right angles to the sides of the garment (i.e. not measured diagonally from the corner of the garment). The pupils should measure the position of the holes in these various Tallitot Katanot and check whether they are all in the correct position.

C. Making of Tzitzit

- (a) The pupils will now be taught the actual making of Tzitzit and they will make their own Tzitzit. Hand out to each pupil a copy of the "Do-it-yourself Tzitzis Guide" produced by Torah Umesorah and they should stick it into their exercise books.
- (b) First of all stress to the pupils that ordinary wool cannot be used for the making of Tzitzit. Only special wool which has been spun for the express purpose of the Mitzvah of Tzitzit can be used. Such wool is obtained already cut up into correct lengths, in bundles with a seal showing that it has been made for the express purpose of Tzitzit. Show the pupils such bundles of wool with the attestation seals.
- (c) Each one of these threads will have either four (Kaful Arba) or eight (Kaful Shmonah) strands. Hand out a thread to each pupil and ask them to discover whether there were four or eight strands in their thread.
- (d) Hand out a complete bundle of threads to each pupil and the pupils should carefully unwind them and count the number of threads. Explain the reason for 4 of the threads being longer than the rest.

- (e) Then give each pupil a Tallit Katan garment without Tzitzit and they should first check if the positions of the 4 holes in the corner are correct.
- (f) The pupils should then take from their bundle three ordinary threads and one long one (Shamash) and thread them through one of the holes in the garment saying "L'Shame Mitzvat Tzitzit" whilst doing so. The teacher should explain the reason for saying this (It is a good idea to put a heavy book on the other side of the garment whilst making Tzitzit in order to act as a counter weight).
- (g) Show the pupils how to make the double knot keeping the threads on both sides equal in length.
- (h) In order not to mix up the threads on either side of the knot, a loop is made on the 4 threads on one of the sides.
- (i) Show the pupils how to do the windings and the remaining knots. They should also refer to the "Do-it-yourself Tzitzit Guide" which will have already been handed out to them.
- (j) It is recommended that the first of the Tzitzit is made stage by stage under the direction of the teacher: the second is made in class and shown to the teacher after making and the remaining two are given out to be done as a homework exercise which is afterwards checked by the teacher.
- (k) The pupils should naturally be encouraged to wear daily the Tallit Katan which they will have made.
- (l) If available, the pupils can be shown a Tallit Katan with two holes in the corner instead of one, together with its Tzitzit.

D. Wearing of Tzitzit

- (a) The pupils should be taught the Beracha which is recited when putting on the Tallit Katan.
- (b) Explain to the pupils that the Tzitzit must be examined for broken or missing threads before putting on the garment - demonstrate to the pupils how to examine Tzitzit.
- (c) Although a number of the pupils may follow the custom of not wearing a Tallit Gadol until they get married, it is still instructive to teach them the Beracha (S.P.B. page 1) and how to enwrap themselves in a Tallit since it is very unlikely that anyone will instruct them in this when they eventually get married.
(Pictures of how to enwrap oneself in a Tallit can be found in Feldman's Kitzur Shulchan Aruch pp 166-171)
- (d) Pupils should now come to the front of the class and demonstrate the "enwrapping" in a Tallit.

E. Dinim of Tzitzit

- (a) The depth to which the Dinim of Tzitzit are taught to the pupils will depend on the ability of the pupils and the time available.

References:

Kitzur Shulchan Aruch Chapter 9
Shulchan Aruch, Orach Chayim with Mishnah Berurah Chapter 8-24

(b) Headings of important practical Dinim.

- (1) Material for the garment
- (2) Position of holes.
- (3) Method of making Tzitzit
- (4) Checking of Tzitzit before wearing
- (5) Berachot recited when putting on Tallit Katan and Tallit Gadol
- (6) The time for the wearing of Tzitzit
- (7) Broken or missing threads
- (8) Wearing a Tallit in the street on Shabbat
- (9) Holding and kissing the Tzitzit during the Shema
- (10) Prohibition of wearing of a 4 cornered garment without Tzitzit

(iii) Reading the Torah

Introduction.

The age of Barmitzvah marks the time when a boy may be called up to the Reading of the Torah. Before his Barmitzvah he is not called up (except for Maftir)

We unfortunately witness today that a large number of grown-ups don't know the correct procedure when they are called up to the Torah and hence the purpose of this course is to teach the boys as soon as reach the age of Barmitzvah the correct procedure when they are called up to the reading of the Torah

B. The Sefer Torah.

- (a) A Sefer Torah is a hand written scroll of the Five Books of Moses. The teacher should check that the pupils remember the names of these five Books in Hebrew.
- (b) In the Tephillin course the pupils will have already seen the materials used for writing Tephillin and similar materials and methods are used for the writing of a Sefer Torah. Naturally much larger sheets of parchment are used in the writing of a Sefer Torah.
- (c) To refresh the memory of the pupils, the teacher should once again show these materials to the pupils.
- (d) Certain portions of the Torah (Az Yashir and Ha'azinu) are written in a different form and the pupils should be shown ^{these} portions from a Tikkun or from the Sefer Torah itself.
- (e) It is important to impress upon the pupils the holiness of the Sefer Torah and that it must be treated with the greatest of respect. If a Sefer Torah falls to the ground, it is customary for the whole congregation to fast.

C. Occasions for Reading from the Torah.

- (a) The pupils will have already learnt from the Rabbinics course and from the subsequent "Program", the occasions when the Torah is read and the number of people called up on each of these occasions. The teacher should briefly revise this now.

D. Cohen, Levi, Yisrael

- (a) When we read the Torah we first of all call up a Cohen, then a Levi, and then a Yisrael.
- (b) A Cohen is a descendant of Aaron, a Levi of the tribe of Levi and a Yisrael from the remaining tribes.
- (c) The teacher should check up that the pupils know whether they are a Cohen, Levi or Yisrael and this opportunity should be used to check up that the pupils know their Hebrew names (including the names of their father) and that they are able to write them in Hebrew.

E. Calling up to the Torah

- (a) The teacher should arrange that this part of the course is given in the Beth Hamidrash.
- (b) The Sefer Torah should be taken out of the Ark and placed on the Reading Desk in the centre of the Beth Hamidrash.
- (c) The teacher should explain to the pupils the formula used to call up the Cohen and the subsequent people to the Torah.
- (d) The teacher should then demonstrate and explain the procedure when one is called up to the Torah:-
 - (i) Go up to the Torah by the shortest route possible.
 - (ii) Look in the Torah at the position where the Ba'al Koreh will start reading from.
 - (iii) Touch the Sefer Torah with ones Tzitzit and then kiss the Tzitzit.
 - (iv) With the Sefer Torah open and holding the Atz Chayim (the handles) of the Sefer Torah, one in each hand, recite the appropriate Beracha in a loud voice.
 - (v) The Ba'al Koreh then reads from the Torah and the person who has been called up must follow the reading from the Sefer Torah (It is better for the person who has been called up to read this portion quietly with the Ba'al Koreh)
 - (vi) Once again touch the Sefer Torah with ones Tzitzit and then kiss the Tzitzit.
 - (vii) With the Sefer Torah closed and holding the Atz Chayim of the Sefer Torah, one in each hand, recite the appropriate Beracha in a loud voice.
 - (viii) The person who has been called up then stands at the side of the Reading Desk until after the next person has had his portion read for him.
 - (ix) The person then returns to his place from the Reading Desk by the longest route possible.
- (e) The pupils should then practice being called up to the Torah and going through the above procedure.

F. Hagba and Gelila

- (a) After finishing the reading of the Torah, one person raises the Sefer Torah so that the entire congregation can see the writing in the Sefer Torah and another person dresses it.
- (b) The teacher should demonstrate these two acts (known as Hagba and Gelila respectively) to the pupils.
- (c) The person performing Hagba opens the Sefer Torah so that at least three columns are exposed. Between two of these columns should be a join of two pieces of parchment (so that if the Sefer Torah should tear it will tear in a join and will thus be easy to repair).
- (d) He then lifts the Sefer Torah and rotates with it, so that the entire congregation can see the writing. The congregation meanwhile sings "V'zot HaTorah....."
- (e) He then sits down with the Sefer Torah and the person performing Gelila rolls it up and dresses it with all its adornments.
- (f) The stronger pupils can practice Hagba and all the pupils can practice Gelila.

Conclusion

The teacher should use the opportunity to encourage the pupils to go to Synagogue as often as possible. In this way they are sure to receive Aliyot to the Torah and thus they will have opportunities to perform all the above procedures.