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The aims of JCP are to support schools to:

- develop successful Jewish learners who are familiar with Hebrew, knowledgeable in selected classical texts and motivated to become lifelong Jewish learners
- develop confident individuals who are personally committed to and involved in Jewish practice, ethics and traditions, and have an empathy with Jewish beliefs and values
- develop responsible Jewish citizens who play an active role in the Jewish and wider community and are committed to the State of Israel

JCP achieves this by:

- writing and producing curricula and resources for Jewish Studies and Ivrit
- offering high quality professional development for teachers
- providing opportunities for teachers to network and share best practice
- delivering in-school support for teachers

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Unit 13 – The תּשׁוּרֵי חַגִּים

פְּרִשֶׁת אֶמֶר כ"ג: כ"ג-מ"ד

Revised edition – September 2016/Ellul 5776

PaJeS (formerly the JCP) provides services, support and strategy to Jewish schools across the whole UK community. PaJeS develops and supports the delivery of curriculum in schools especially in the area of Jewish Studies and Ivrit.

PaJeS:

- ❖ Has developed curricula and resources for Jewish Studies and Ivrit for primary and secondary schools
- ❖ Offers high quality professional development for teachers including regular training and one-to-one support
- ❖ Provides opportunities for teachers to network and share best practice
- ❖ Delivers in-school support and coaching to teachers

To find out more about PaJeS visit our website at www.pajes.org.uk

Contact PaJeS at: office@pajes.org.uk

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Unit 13 Acknowledgements

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Feedback from teachers has been instrumental to this revision. Thank you for taking the time to reflect on your lessons and share your learning with us.

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חומש

רשׁי with וַיִּקְרָא כִּיג : כִּיג-מִיִּד	T1-T5
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מְשֻׁנָּה

מִסְכַּת ראש השנה ג': ב'	T6
ח': ט' and מִסְכַּת יומא ח': א'	T6
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מחזור

תְּקִיעַת הַשּׁוֹפָר	T8/T9
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רשׁי (with English)

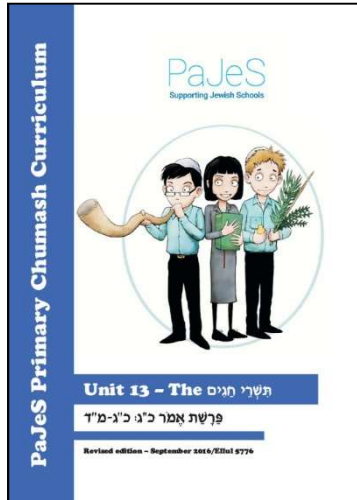
זְכָרוֹן תְּרוּעָה (וַיִּקְרָא כִּיג : כִּיִּד)	T10/T11
אָד (וַיִּקְרָא כִּיג : כִּיִּז)	T12/T13
פְּרִי עֵץ הַדֶּר (וַיִּקְרָא כִּיג : מִי)	T14/T15
כִּי בַסּוּפּוֹת הוֹשְׁבֵתִי (וַיִּקְרָא כִּיג : מִיג)	T16/T17

Please note that these texts have מְפָרֵשׁ and שֵׁם ה' מְפָרֵשׁ and must be treated with קְדוּשָׁה and put in גְּנִיזָה when they are no longer used.

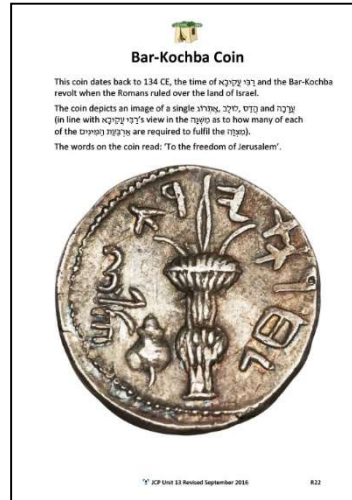
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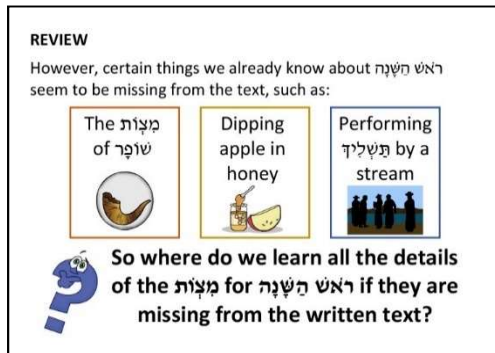
How to Use this Pack



The Unit 13 Booklet contains Teachers' Guidelines, Levels of Attainment, Learning Outcomes, Lesson Plans, Resources and Texts for Unit 13.



Classroom Resources support various classroom activities.



A PowerPoint presentation providing visual support for lessons is provided online, on the Fronter MLE, and powerpoint slides are referenced as thumbnails in the lesson plans.

Shabbat	שבת	שבת שבתון
remember	זכר	זכרון
holy	קדש	קדוש
pbut/only	אך	אך
because	כי	כי
afflict	ענה	ועניתי, תענה
atone	כפר	הכפרים, כפרים, לקפר
eighth	שמיני	השמיני
fruit	פרי	פרי
rejoice	שמח	ושפחתם
festival	חג	וחמאתם, חג, תחוג
live	ישב	משבתים, תישבו, ישיבו, הושבתו
special time	מועד	מועדי
so that	למען	למען

Keywords of the unit are formatted to be used as flashcards.

All of these materials are available electronically in an adaptable format on the PaJeS MLE. Please contact office@pajes.org.uk for information on how to log in to our MLE site.

Aim and Focus of Unit 13

The aim of the תְּשַׁרְי חֲגִים unit is to enable Year 6 pupils to engage with the חֲגִים of ראש השנה, יום כיפור, and סוכות as they are described in פְּרָשַׁת אֶמֶר as well as in selected מְשָׁנִיּוֹת from ראש השנה, יומא, and סוכה.

Pupils will be encouraged to build on the textual skills they attained in their study of earlier חוּמָשׁ units. They will be challenged to independently examine textual nuances and guiding words (מְלִים מְנַחוֹת) in order to gain a deeper understanding of what the תּוֹרָה is teaching us about these חֲגִים. However, the completion of Unit 12 is not a prerequisite for studying Unit 13. Due to its content, Unit 13 is able to function as a stand-alone unit.

As this is the first halachic unit in the Primary Chumash curriculum, pupils will gain their first appreciation of how חז"ל interpreted the Written תּוֹרָה in the Oral תּוֹרָה, and the unit therefore includes a brief introduction to the intrinsic connection between the two. The purpose of this unit is not to offer an in-depth exploration of מְשָׁנָה but rather to offer pupils the opportunity to begin to form an understanding of the role and impact of מְשָׁנָה in interpreting הַלְכָה from the תּוֹרָה by examining selected linked parts of חוּמָשׁ and מְשָׁנָה texts.

This material is for learning purposes only. Practical halachic questions arising from the learning should be posed to the school's local Rabbi for his decision.

The unit also gives pupils the opportunity to look at other Rabbinic writings like the מְחִזּוֹר and to show how the Jewish תְּפִלָּה service integrates words, ideas and concepts from the חוּמָשׁ and מְשָׁנָה.

Brief Outline of Unit 13

ראש השנה:

- וַיִּקְרָא כִּיג : כִּיג-כִּיִּה
- מְשָׁנָה ראש השנה ג', ב'
- (מחזור) תְּקִיעַת הַשּׁוֹפָר

Lesson 1: Understanding זְכָרוֹן תְּרוּעָה

- What name does the תּוֹרָה give this חַג?
- How does רש"י help us understand this more clearly?

Lesson 2: From תּוֹרָה to מְשָׁנָה

- How are the Written and Oral תּוֹרָה linked?
- How can the Oral תּוֹרָה fill in the 'gaps' in the Written תּוֹרָה?
- What, according to the מְשָׁנָה, can we use to fulfil the מְצָנָה of זְכָרוֹן תְּרוּעָה?

Lesson 3: The Sound of זְכָרוֹן תְּרוּעָה

- What does זְכָרוֹן תְּרוּעָה sound like and how do we fulfil this מְצָנָה today?

יום כיפור:

- וַיִּקְרָא כִּיג : כִּי-לִיִּב
- מְשָׁנָה יוֹמָא ח': א'
- מְשָׁנָה יוֹמָא ח': ט'

Lesson 4: The Parameters of יום כיפור

- What does the extra word אָדָּ come to teach us?
- How does רש"י help us understand this more clearly?

Lesson 5: The Meaning of יום כיפור on עֲנָה

- What does the term וְעֲנִיתֶם אֶת נַפְשֵׁיכֶם mean?
- In what way does one 'afflict oneself' on יום כיפור according to the מְשָׁנָה?

Lesson 6: The Purpose of יום כיפור

What is the purpose of יום כיפור?

מְשַׁנָּה – What does כַּפֵּר mean according to the מְשַׁנָּה? – לְכַפֵּר עֲלֵיכֶם לְפָנַי ה' אֶלְקֵיכֶם

סופות:

וַיִּקְרָא כ"ג: ל"ג-מ"ד

מְשַׁנָּה סָפָה ג': ד'

מְשַׁנָּה סָפָה ג': י"ב

מְשַׁנָּה סָפָה א': א'

Lesson 7: Understanding אַרְבַּעַת הַמִּינִים

What are אַרְבַּעַת הַמִּינִים as described by the תּוֹרָה?

How does רש"י help us understand what each one is?

Lesson 8: Questions About אַרְבַּעַת הַמִּינִים

According to the מְשַׁנָּה, how many do we need of each of the מִינִים?

According to the תּוֹרָה, אַרְבַּעַת הַמִּינִים are only taken on the first day – how does the מְשַׁנָּה help us understand why we take them every day of סוּכּוֹת?

Why is שְׂמֵחָה so important in celebrating סוּכּוֹת?

Lesson 9: The סָפָה of מְצוּהָ

Why do we need to live in סוּכּוֹת?

How does רש"י help us understand this more clearly?

What makes a kosher סָפָה according to the מְשַׁנָּה?

Keywords and Phrases of Unit 13

The table below features the keywords to be studied and practised in Unit 13.

Each word in the list is accompanied by its שְׁרָשׁ (word family). Pupils need to know both the word as it appears in the text and its particular word family. Pupils are only responsible for knowing those words listed in the table below.

We have added vowels to all non-verb word families to make them easier for pupils to pronounce. Verb שְׁרָשׁ are given in their שְׁרָשׁ letters and can be pronounced by pupils using the Hebrew letter names.

The keywords are taken from the חוּמַשׁ text and do not include words that occur in רש"י or מְשַׁנָּה as pupils are not expected to learn these in Hebrew.

Shabbat	שַׁבָּת	שַׁבַּת שַׁבָּתוֹן
remembrance	זְכוֹרֹן	זְכוֹרֹן
holy	קֹדֶשׁ	קֹדֶשׁ
but/only	אֲדָ	אֲדָ
because	כִּי	כִּי
afflict	עָנָה	וְעָנִיתֶם, תַּעֲנֶנָּה
atonement	כַּפָּר	הַכַּפָּרִים, כַּפָּרִים
atone	כָּפַר	לְכַפֵּר
eighth	שְׁמִינִי	הַשְּׁמִינִי
fruit	פְּרִי	פְּרִי
rejoice	שָׂמַח	וּשְׂמַחְתֶּם
celebrate	חָגַג	וְחָגַגְתֶּם, תַּחֲגֹגוּ
festival	חָג	חָג
dwelling	מוֹשָׁב	מִשְׁבְּתֵיכֶם
live	יָשַׁב	תֵּשְׁבוּ, יֵשְׁבוּ, הוֹשַׁבְתִּי
special time	מוֹעֵד	מוֹעֲדֵי
so that	לְמַעַן	לְמַעַן

תּוֹרָה	Today
פְּרִי עֵץ הָדָר	אֶתְרוֹג
כַּפַּת תְּמָרִים	לוּלָב
עֲנַף עֵץ עֵבֶת	הַדְּסִים
עֲרֵבֵי נָחַל	עֲרָבוֹת

The following keywords learned in previous units recur in Unit 13:

Unit 1	
say	אמר
to	אל
land	ארץ
this	זה, זאת
Unit 2	
live, sit	ישב
all	כל
before	לפני
Unit 3	
tree	עץ
Unit 4	
speak	דבר
make	עשה
call	קרא
Unit 5	
take	לקח
servant	עבד
Unit 6	
was	היה
go out	יצא
first	ראשון
Unit 8	
soul	נפש

Words that were studied in Units 1–12

Words that were studied in Unit 1		
say	אמר	ויאמר
to	אל	אל
go	הלכ	לך, וילך, ללכת, הלוך
Land	ארץ	מארץ, הארץ, ארצה, בארץ
house	בית	ומבית
father	אב	אביד
great	גדול	גדול
make great	גדל	ואגדלה
blessing	ברכה	ברכה
bless	ברכ	ואברכה, ואברכה, ונברכו
seed/child	זרע	לזרעך
this	זה, זאת	הזאת

Words that were studied in Unit 2		
no, not	לא	לא, ולא, הלא
them	אתם	אתם
live, sit	ישב	לשבת
shepherd	רועה	רעי, רעיך
between	בין	בין, ובין, ביני, ובינך
man	איש	אנשים, איש
brother	אח	אחים, אחיו
we	אנחנו	אנחנו
all	כל	כל, כל
before	לפני	לפניך, לפני

Words that were studied in Unit 3		
entrance	פְּתַח	פְּתַח, מִפְּתַח
tent	אֹהֶל	הָאֹהֶל, הַאֹהֶלָה
see	רָאָה	וַיִּרְאֵ
eye	עֵינַי	עֵינָיו
run	רוּץ	וַיָּרֻץ, רָץ
please	נָא	נָא
a little	מְעַט	מְעַט
water	מַיִם	מַיִם
tree	עֵץ	הָעֵץ
hurry	מָהֵר	וַיִּמְהַר, מָהֵרִי

Words that were studied in Unit 4		
as	אֲשֶׁר	כַּאֲשֶׁר, אֲשֶׁר
make	עָשָׂה	וַיַּעַשׂ, עָשָׂה
speak	דָּבַר	דָּבַר
give birth	יָלַד	וַתֵּלֵד, הֵנִילַד, יָלַדָה
boy	יָלֵד	הַיָּלֵד
son	בֵּן	בֵּן, בְּנוֹ, בְּנֵיהָ, בְּנֵי
call	קָרָא	וַיִּקְרָא, יָקָרָא
name	שֵׁם	שֵׁם
command	צִוָּה	צִוָּה
hear/listen	שָׁמַע	הִשְׁמָע, שָׁמַע
laugh	צָחַק	צָחַקָה, יָצַחַק, יָצַחַקָה, מָצַחַק, וַתִּצְחַק
laughter	צָחֻק	צָחֻק

Words that were studied in Unit 5		
take	לָקַח	וַיִּקַּח
servant	עֶבֶד	הָעֶבֶד, לְעֶבְדֶּךָ
camel	גָּמֵל	גְּמָלִים, מְגַמְלֵי, גְּמָלִיו, הַגְּמָלִים גְּמָלִיד, לְגְמָלִיד,
hand	יָד	בְּיָדוֹ, יָדָה, יָדָה, יָדָה
master	אֲדוֹן	אֲדוֹנָיו, אֲדוֹנִי, אֲדוֹן
hand	יָד	בְּיָדוֹ, יָדָה, יָדָה, יָדָה
get up	קוּם	וַיָּקָם
kindness	חֶסֶד	חֶסֶד
jug	כַּד	כַּדָּה, כַּדָּה, מְכַדָּה
drink	שָׁתָה	וַיִּשְׁתֶּה, שָׁתָה, לָשַׁתָה
also	גַּם	גַּם

Words that were studied in Unit 6		
these	אֵלֶּה	וְאֵלֶּה
was	הָיָה	וַיְהִי
years old	בֶּן שָׁנָה	בֶּן-אַרְבָּעִים שָׁנָה, בֶּן-שְׁשִׁים שָׁנָה
sister	אָחוֹת	אָחוֹת
wife	אִשָּׁה	אִשְׁתּוֹ, לְאִשָּׁה
nation	גּוֹי	גֵּוִים
people	לְאֻם	לְאֻמִּים
young	צָעִיר	צָעִיר
fill	מָלָא	וַיִּמְלֵא
go out	יָצָא	יָצָא, וַיֵּצֵא
first	רִאשׁוֹן	הָרִאשׁוֹן
heel	עָקֵב	בְּעָקֵב
know	יָדַע	יָדַע
field	שָׂדֶה	שָׂדֶה
love	אָהַב	וַיֶּאֱהַב, אָהַבְתָּ

Words that were studied in Unit 7		
cook	זָוַד	וַיִּזְדֵּ
soup	נִזְיד	נִזְיד
lentil	עֲדָשָׁה	עֲדָשִׁים
come	בּוֹא	וַיָּבֹא
tired	עָיַף	עָיַף
red	אָדוּם	הָאָדוּם, אָדוּם
therefore	עַל כֵּן	עַל כֵּן
sell	מָכַר	מָכַרָה, וַיִּמְכַר
birthright	בְּכֻרָה	בְּכֻרָתוֹ, בְּכֻרָה, בְּכֻרָתוֹ, הַבְּכֻרָה
die	מוֹת	לָמוֹת
why	לָמָּה	לָמָּה
eat	אָכַל	וַיֹּאכַל
swear/make an oath	שָׁבַע	הִשָּׁבַע, וַיִּשָּׁבַע
despise, hate	בוֹז	וַיְבִז

Words that were studied in Unit 8		
now	עַתָּה	וְעַתָּה, עַתָּה
hunt	צִיד	לְצוּד, וְצוּדָה
hunted meat	צִיד	צִיד, מִצִּידֵי, מִצִּיד, מִצִּידוֹ
tasty food	מִטְעָמִים	מִטְעָמִים
bring	בּוֹא	הִבִּיֵּא, לְהִבִּיֵּא, וַהֲבִיֵּא, וַיָּבֹא, וַהֲבִיֵּאתִי, וַהֲבִיֵּאתִי
soul	נֶפֶשׁ	נֶפֶשׁוֹ, נֶפֶשָׁה
in order that	בְּעִבּוּר	בְּעִבּוּר
soul	נֶפֶשׁ	נֶפֶשׁוֹ, נֶפֶשָׁה
listen	שָׁמַע	כִּשְׁמָע, שָׁמַעְתִּי, שָׁמַעְתִּי, שָׁמַעְתִּי
voice	קוֹל	קוֹל, הַקּוֹל, בְּקוֹלִי
garment	בְּגָד	בְּגָדִי, בְּגָדֵי
dress	לְבַשׁ	הִלְבִּישָׁה, וַתִּלְבַּשׁ
give	נָתַן	וַיִּתֵּן, וַתִּתֵּן
approach, come near	נָגַשׁ	גָּשָׁה, וַיִּגַּשׁ, וַיִּגַּשָׁה
once, twice	פַּעַם	פַּעַמִּים
answer	עָנָה	וַיַּעַן
cry	בָּכָה	וַיִּבְךְּ

Words that were studied in Unit 9		
place	מְקוֹם	בְּמְקוֹם, הַמְקוֹם
stay over	לוּן	וַיֵּלֶן
stone	אֶבֶן	מֵאֶבֶן, הָאֶבֶן, וְהָאֶבֶן
put	שׂוּם	וַיִּשֶׂם, שָׂם, שָׂמְתִי
head	רֹאשׁ	מִרֹאשֵׁתִּי, וְרֹאשׁוֹ, רֹאשָׁה, לְרֹאשָׁנָה
lie down	שָׁכַב	וַיִּשְׁכַּב
dream	חֶלֶם	וַיַּחְלֵם
stand	יָצַב	מָצַב, נָצַב
monument	מִצְבֵּה	מִצְבֵּה
heaven	שָׁמַיִם	הַשָּׁמַיִם, הַשְּׁמַיִם
angel	מַלְאָךְ	מַלְאָכִי, מַלְאָכִים
go up	עָלָה	עָלִים
go down	יָרַד	וַיֵּרֵדִים
wake up	יָקַץ	וַיִּיקָץ
fear	יִרָא	וַיִּירָא
awesome	נֹרָא	נֹרָא
get up	שָׁכַם	וַיִּשְׁכָּם

Words that were studied in Unit 11		
send	שָׁלַח	וַיִּשְׁלַח, וַיִּשְׁלַחֵהוּ, תִּשְׁלַח, וַיִּשְׁלַחֵהוּ
find	מָצָא	וַיִּמְצָאֵהוּ, וַיִּמְצָאֵם, מָצָאנוּ
look for	בָּקַשׁ	תִּבְקַשׁ, מִבְּקַשׁ
far	רָחֵק	מִרְחֵק
come near	קָרַב	יִקְרַב
kill	הָרַג	וַיַּהַרְגֵהוּ, נָהַרַג
save	נָצַל	וַיִּצַּלֵהוּ, הִצִּיל
throw	שָׁלַךְ	וַיִּשְׁלַכֵהוּ, הִשְׁלִיכוֹ, וַיִּשְׁלַכּוּ
pit	בּוֹר	הַבּוֹרֹת, הַבּוֹר, הַבְּרָה, וְהַבּוֹר, בְּבוֹר
coat	כְּתָנִית	כְּתָנִיתוֹ, כְּתָנִית (הַפְּסִיס), הַכְּתָנִית, הַכְּתָנִית
where	אֵן	אֵנָה
tear	קָרַע	וַיִּקְרַע

Words that were studied in Unit 10		
bad	רָע	רָעָה
old	זָקֵן	בֶּן-זָקֵנִים
hate	שָׂנֵא	וַיִּשְׂנֵאוּ, שָׂנֵא
be able to	יָכַל	יָכְלוּ
tell	נָגַד	וַיִּגַּד
continue, increase	יָסַפּ	וַיִּוָּסַפּוּ
again, more	עוֹד	עוֹד
bow down	שָׁחָה	וַתִּשְׁתַּחֲוֶינָהּ, מִשְׁתַּחֲוִים, לְהִשְׁתַּחֲוֹת
be king	מָלַךְ	הִמְלִיךְ תִּמְלִיךְ
rule	מָשַׁל	מָשׁוּל תִּמְשַׁל
tell	סָפַר	וַיִּסְפָּר
moon	יָרַח	וְהַיָּרַח
mother	אִם	וְאִמִּי
be jealous	קָנָא	וַיִּקְנָאוּ
keep	שָׁמַר	שָׁמַר

Words that were studied in Unit 12		
recognise	נָכַר	וַיִּכְרֵם, וַיִּכְרָהוּ, הִכְרָהוּ
remember	זָכַר	וַיִּזְכֹּר
answer	עָנָה	וַיַּעֲנֵהוּ, לַעֲנֹת
stand	עָמַד	עָמַד, תַּעֲמֹד
be sad	עָצַב	תַּעֲצֹבוּ
upset/trouble	חָרָה	חָרָה
life/sustenance	חַיָּה	חַי, לְמַחְיָה
alive	חַיָּה	וַלְחַיֵּיהֶם
fall	נָפַל	וַיִּפֹּל
neck	צַוְאָר	צַוְאָרִי, צַוְאָרֶיךָ
kiss	נָשַׁק	וַיִּנָּשֶׁק

Unit Learning Outcomes

Overview of KSU Learning Outcomes in Unit 13

Knowledge Goals	
K1	Pupil knows that הָרִשִׁינִי received the (Written and Oral) תּוֹרָה at תּוֹרָה. Pupil knows that the תּוֹרָה consists of the Written and Oral Law.
K2	Pupil knows the dates of ראש השנה, יום כיפור and סוכות as mentioned in the תּוֹרָה.
K4A	Pupil recognises and knows the selected Hebrew keywords and phrases in this unit and in previous חומש units.
K5	Pupil knows some of the details specified for the מִצְוֹת learned in the חומש, including what is a שׁוֹפָר; the different sounds of the שׁוֹפָר; the יום כיפור of אֲסוּרִים; what are the Four Species and what makes a kosher סֶכֶה.
K6	Pupil can retell the commentaries of מְפָרְשֵׁים studied in the unit.
Skills Goals	
S1	Pupil can locate text when given its פָּרָק and פְּסוּק reference.
S3	Pupil can read פְּסוּקִים (and Mishnaic text) accurately and fluently.
S6	Pupil can read a short רש"י comment with fluency.
S4	Pupils can comprehend the simple meaning of the תּוֹרָה and מִשְׁנָה text.
S5	Pupil can identify word families and שְׁרָשִׁים of all new keywords. Pupil can identify noun singular and plural prefixes and suffixes. Pupil can identify the use of the future tense plural form (תִּעָשׂוּ, תִּחַגְּלוּ, תִּתְּנוּ, תִּשְׁבוּ).
S7	Pupil can explain the meaning of פְּרוּשִׁים learned in their own words.
Understanding Goals	
U1	Pupil can discuss the values that one can learn from the מִצְוֹת studied, e.g. כִּפּוּרָה (forgiveness) for יום כיפור; שְׂמֵחָה connected to סוכות.
U2	Pupil can identify words that provide clues about the deeper meaning of the text: ambiguous words (הִבְנֵת מִלִּים לֹא בְרוּרָה) אֵד; זְכָרוֹן תְּרוּעָה (הִבְנֵת מִלִּים לֹא בְרוּרָה).
U3	Pupil can compare and contrast תּוֹרָה and מִשְׁנָה texts.
U4	Pupil can reflect on and discuss the meaning of פְּרוּשִׁים.

Unit Skills and Understanding Spiral

Unit 13	<p>1. Comprehending the plain meaning of a תּוֹרָה and מְשֻׁנָּה text New S4</p> <p>2. Identifying word families: קוֹדֵשׁ, תְּרוּעָה, זְכוּרֹן, שְׁבִתוֹן, S5</p> <p>3. Use of future tense plural form תִּשְׁבּוּ, תִּתְנוּ, תִּחַגּוּ, תִּעֲשׂוּ New S5</p> <p>4. Use of noun prefixes S5</p> <table border="1" style="margin-left: 20px;"> <tr><td>ה</td></tr> <tr><td>היום</td></tr> <tr><td>הכפרים</td></tr> <tr><td>הנפש</td></tr> <tr><td>השבועי</td></tr> <tr><td>הסכּוֹת</td></tr> </table> <p>5. Reading vowelled פְּרוּשִׁים accurately (רש״י) S6</p> <p>6. Comprehending the plain meaning of a number of commentaries (רש״י) with support S7</p>	ה	היום	הכפרים	הנפש	השבועי	הסכּוֹת	<p>1. Reflecting on the values that can be learned from the מִצְוֹת in this unit, e.g. the meaning of the שׁוֹפֵר, forgiveness for יוֹם כִּפּוּר and שְׂמֵחָה connected to סוֹכּוֹת U1</p> <p>2. Understanding how certain words provide clues about the meaning of the text, e.g. אָךְ U2</p> <p>3. Comparing תּוֹרָה and מְשֻׁנָּה texts and seeing how the מְשֻׁנָּה elaborates on the details of the מִצְוָה first mentioned in the תּוֹרָה texts New U3</p> <p>4. Explaining why a פְּרוּשׁ (רש״י) explains the text as it does U4</p>
ה								
היום								
הכפרים								
הנפש								
השבועי								
הסכּוֹת								

Unit Assessment Template

Year Group: _____ Teacher: _____

KEY:

- Achieved:** Pupil can demonstrate this K/S/U expectation
- Partly achieved:** Pupil is able to demonstrate **some** elements of this K/S/U expectation/can do so with **some** support
- Not yet achieved:** Pupil **does not** demonstrate this K/S/U expectation/can only do so with **significant** support/prompting
- ?** Results not available/child not assessed

Name of child:	KNOWLEDGE		SKILLS					UNDERSTANDING			
	K1: I know details of חַגִּים/מִצְוֹת studied in Unit 13	K4: I know keywords studied in Unit 13	S4: I can comprehend the plain meaning of a תּוֹרָה and text on my own	S5: I can identify word families/שְׂרָשִׁים: שְׁבֵתוֹן, זְכָרוֹן, תְּרוּעָה, קִדָּשׁ	S5: I can use future tense plural form: תַּעֲשֶׂוּ, תִּחַגּוּ, תִּשְׁבּוּ	S6: I can read vowelled פְּרוֹשִׁים accurately	S7: I can comprehend the plain meaning of a number of commentaries of רַשִׁי with support	U1: I can reflect on values that can be learned from the מִצְוֹת in this unit, e.g. שׁוֹפָר, forgiveness and שְׂמֵחָה	U2: I can understand how ambiguous words, e.g. זְכָרוֹן תְּרוּעָה, אֵד, provide clues about the meaning of the text	U3: I can compare תּוֹרָה and text and see how the מִשְׁנָה elaborates on מִצְוֹת in the תּוֹרָה texts	U4: I can explain why a פְּרוֹשׁ (רַשִׁי) explains the text as he does
1.											
2.											
3.											
4.											
5.											
6.											
7.											
8.											

TOTALS	KNOWLEDGE	SKILLS	UNDERSTANDING	TOTAL
X – achieved				
\ – partly achieved				
(blank) – not yet achieved				

Unit 13 Self Assessment Grid

Name: _____

Class: _____

Date:	KNOWLEDGE		SKILLS					UNDERSTANDING			
	K1: I know details of חַגִּים/מִצְוֹת studied in Unit 13	K4: I know keywords studied in Unit 13	S4: I can comprehend the plain meaning of a תּוֹרָה and text on my own	S5: I can identify word families/ שְׂרָשִׁים: שְׁבִתוֹן, זְכָרוֹן, תְּרוּעָה, קֹדֶשׁ	S5: I can use future tense plural form: תַּעֲשׂוּ, תִּחַגּוּ, תִּשְׁבּוּ	S6: I can read vowelled פְּרוּשִׁים accurately	S7: I can comprehend the plain meaning of a number of commentaries of רַשׁׁי with support	U1: I can reflect on values that can be learned from the מִצְוֹת in this unit, e.g. שׁוֹפָר, forgiveness and שְׂמִיחָה	U2: I can understand how ambiguous words, e.g. זְכָרוֹן תְּרוּעָה אֶד, provide clues about the meaning of the text	U3: I can compare תּוֹרָה and מְשֻׁנָּה text and see how the מְשֻׁנָּה elaborates on מִצְוֹת in the תּוֹרָה texts	U4: I can explain why a פְּרוּשׁ (רַשׁׁי) explains the text as he does
1.											
2.											
3.											
4.											
5.											
6.											
7.											
8.											

Keywords: I know the meaning of the following keywords:

שָׁבַת	זָכַר	קָדַשׁ	אָדָּה	כִּי	עָנָה	כָּפַר	כָּפַר	שָׁמִינִי	פָּרִי	שָׂמַח	חָגַג	חָג	מוֹשָׁב	יָשַׁב	מוֹעֵד	לְמַעַן
שַׁבַּת שַׁבְּתוֹן	זָכוֹן	קָדַשׁ	אָדָּה	כִּי	וְעָנִיתָם , תְּעַנֶּה	הַכֹּפָרִים, כֹּפְרִים	לְכַפֵּר	הַשְּׂמִינִי	פָּרִי	וּשְׂמַחְתֶּם	וְחִגַּתֶּם, תְּחַגְּלוּ	חָג ,	מִשְׁבְּתֵיכֶם	יָשַׁב , תֵּשְׁבוּ, הוֹשַׁבְתִּי	מוֹעֵדִי	לְמַעַן

I know יי'רש"י's explanation on:

וַיִּקְרָא כִּי-ג: כִּי-ג זָכוֹן תְּרוּעָה	וַיִּקְרָא כִּי-ג: כִּי-ג אָדָּה	וַיִּקְרָא כִּי-ג: ל' פָּרִי עֵץ הַדֶּרֶךְ

Unit Levels of Attainment

Unit 13 is aimed at pupils in Years 5 and 6 so most pupils will be working between Levels 3 and 4. Included below are level descriptors from Levels 3-4. For further levels please see Appendix.

Primary Chumash Level Descriptors: Levels 3c, 3b and 3a (suggested by the end of Year 4)

Learning about Chumash (Knowledge-K)		Ability to learn Chumash (Skills-S)		Learning from Chumash (Understanding-U)		
Level 3c 1. I know the names of the פְּרָשָׁה and סֵפֶר I am learning. (K1)	<input type="checkbox"/>	Level 3c 1. I can show where a פְּסוּק begins and ends in my חוּמֵשׁ. (S1)	<input type="checkbox"/>	Level 3c 1. I can describe the feelings of the people I have learned about in my חוּמֵשׁ. (U1)	<input type="checkbox"/>	
2. I know, giving only a few details, most of the story in the unit. (K2)	<input type="checkbox"/>	2. I can find the place in my חוּמֵשׁ. (S1)	<input type="checkbox"/>			
3. I know where אֶרֶץ יִשְׂרָאֵל is on a map of the Middle East. (K3)	<input type="checkbox"/>	3. I can read selected words on a חוּמֵשׁ page. (S3)	<input type="checkbox"/>			
4. I know the meaning of some of the keywords from the unit(s). (K4)	<input type="checkbox"/>	4. I can work out the meaning of part of a פְּסוּק using keywords I know. (S4)	<input type="checkbox"/>		2. I can find, with a bit of help, words in the story that <i>repeat</i> themselves and understand how these words give clues to the מִיּוֹדוֹת I can learn from the story. (U2)	<input type="checkbox"/>
5. I know that a פְּרוּשׁ explains the meaning of a חוּמֵשׁ text but is not part of the חוּמֵשׁ text. (K6)	<input type="checkbox"/>					
Level 3b 1. I can accurately retell most of the תּוֹרָה narrative of the unit. (K2)	<input type="checkbox"/>	Level 3b 1. I can find any פְּסוּק in סֵפֶר בְּרָאשִׁית and also find the אֶתְנַחְתָּהּ. (S1)	<input type="checkbox"/>	Level 3b 1. I can describe the values/מִיּוֹדוֹת I learn from my חוּמֵשׁ and, with a little help, say how they connect to my own life. (U1)	<input type="checkbox"/>	

2. I know where most places in the unit are on a map with some places filled in. (K3)	<input type="checkbox"/>	2. I can read words and phrases on a חוֹמֶשׁ page. (S3)	<input type="checkbox"/>	2. I can find, with a bit of help, words and phrases in the story that repeat themselves and understand how these words give clues to the מִיִּדוֹת I can learn from the story. (U2)	<input type="checkbox"/>
3. I know the meaning of the keywords and phrases in the unit. (K4)	<input type="checkbox"/>	3. I can work out, with some help, the meaning of some פְּסוּקִים using Hebrew keywords that I know. (S4)	<input type="checkbox"/>	3. I can describe, with a bit of help, similarities and differences in two phrases I have learned. (U3)	<input type="checkbox"/>
4. I can explain the details of a מְצֻחָה mentioned in the unit. (K5)	<input type="checkbox"/>	4. I can find word families and prefixes and suffixes ('stick-ons') in the units I have learned. (S5)	<input type="checkbox"/>		<input type="checkbox"/>
Level 3a 1. I know most of the people and places in the units studied. (K2)	<input type="checkbox"/>	Level 3a 1. I can read most פְּסוּקִים accurately, saying syllables correctly and pausing at the אֶתְנַחֲתָא. (S3)	<input type="checkbox"/>	Level 3a 1. I can describe the values/מִיִּדוֹת I learn from my חוֹמֶשׁ and say how they connect to my own life. (U1)	<input type="checkbox"/>
2. I know where most of the places and areas named in the unit can be found. (K3)	<input type="checkbox"/>	2. I can work out, with a bit of help, the meaning of most פְּסוּקִים using Hebrew words in the text. (S4)	<input type="checkbox"/>	2. I can find, with increasing independence, words or phrases that give clues to the מִיִּדוֹת I can learn from the story. (U2)	<input type="checkbox"/>
3. I recognise word families of keywords in the unit studied. (K4)	<input type="checkbox"/>	3. I can find Hebrew words that are masculine/feminine and singular/plural to help me explain the פְּסוּקִים I learn. (S5)	<input type="checkbox"/>	3. I can describe, with a bit of help, similarities and differences in two texts I have learned. (U3)	<input type="checkbox"/>
4. I can explain which מְצוֹת in the unit studied apply nowadays. (K5)	<input type="checkbox"/>			4. I can explain, with a bit of help, the reason why רִשִׁי comments on a word or phrase. (U4)	<input type="checkbox"/>
5. I can retell in my own words the commentary of a מְפָרֵשׁ in the unit studied. (K6)	<input type="checkbox"/>				

Primary Chumash Level Descriptors: Levels 4c, 4b and 4a (suggested by the end of Year 6)

Learning about Chumash (Knowledge-K)	Ability to learn Chumash (Skills-S)	Learning from Chumash (Understanding-U)
<p>Level 4c</p> <p>1. I know how a פְּרוּשׁ or מְדַרְשׁ clarifies and extends the חוּמֵשׁ text. (K6)</p>	<p>Level 4c</p> <p>1. I can find a חוּמֵשׁ text anywhere in סֵפֶר בְּרֵאשִׁית and identify the אֲתִנַּחֲתָא and סוּף פְּסוּק. (S1)</p>	<p>Level 4c</p> <p>1. I ask questions about the actions of people in the חוּמֵשׁ story and suggest some answers. I can link these questions and answers, with a bit of help, to my own feelings and experiences. (U1)</p> <p>2. I can identify, independently, repeated words or phrases in the text that provide clues to its overall messages. (U2)</p> <p>3. I can infer meaning, with a bit of help, from the similarities and differences of two texts I have studied. (U3)</p> <p>4. I can explain, with some help, the reason why רש"י comments on a word or phrase. (U4)</p>

General Guidelines

A. Lesson Preparation

- Before teaching the פְּסוּקִים, learn them, preferably בְּחִבְרוּתָא, to gain a sound understanding of the context and content of the unit.
- Lessons are written to last 60 minutes and may need to be adapted to suit individual schools. Learning Outcomes are essential; activities and resources are there as a suggestion.
- Resources (worksheets) are differentiated and need to be carefully selected to fulfil the Learning Outcomes of each lesson. Learning Outcomes are referenced on each worksheet.
- We recommend that additional resources are produced, e.g. flashcards made from the formatted keywords.

B. Lesson Structure and Strategies

- It is helpful to share the intended Learning Outcomes of the lesson with pupils and to return to these as part of the summary/plenary.
- Ideally, every pupil should have their own חוֹמֵשׁ to use in every lesson.
- A primary חוֹמֵשׁ lesson is structured as follows:
 1. **Contextualisation/Review/Starter:** Teacher contextualises lesson and/or reviews and assesses previous learning.
 2. **Reading:** Teacher models the reading of the פְּסוּקִים at least twice, taking note of phrasing so that pupils read correctly (קִמְץ קָטָן and מְלֵעִיל/מְלָרַע, אֶתְנַחֲתָא). Modelled reading is followed by group reading with the purpose of immersing pupils in the text of the תּוֹרָה. See below for reading strategies suggested by partner teachers.
 3. **Comprehension:** Pupils work out the plain meaning of the text with teacher support, e.g. picture and other non-verbal clues. Pupils are further supported to develop reading comprehension skills by being encouraged to notice patterns in the פְּסוּקִים.
 4. **Understanding:** Pupils are guided to find the deeper meaning and values of the פְּסוּקִים and develop analytical and reflective skills by actively examining the phrasing of each פְּסוּקִים.
 5. **Plenary/Summary:** Learning summarised and assessed and bridge built to following lesson.

- The core parts of the lesson, particularly in Y3 and Y4, are the reading and comprehension activities. Building up reading and comprehension skills will enable pupils to build their confidence and competence in learning the תּוֹרָה.
- Vocabulary books are available for pupils to record keywords. These can then be used by pupils for revision and as a reference tool in their subsequent learning.

Reading strategies suggested by teachers using our curriculum:

- **Interactive Whiteboard:**

Display the פָּסוּק on an IWB for the initial reading. This may prove easier to follow than attempting the first reading from the חוֹמֶשׁ.

- **Make it Manageable:**

Break the פָּסוּק into manageable phrases; long words should be separated into manageable syllables. Practise reading some words out of context before tackling the whole פָּסוּק.

- **Whispers:**

Encourage pupils to whisper the words as you read them in the second modelling.

- **Chevruta:**

Pupils work in mixed ability pairs to listen to each other's reading.

- **Match the Word:**

Prepare words of the פָּסוּק in triplicate (so that every pupil gets a card) on flashcards and distribute to the class. As the teacher reads the words, pupils hold up the matching cards and say them.

- **Echoes:**

Read the פָּסוּק with expression using a range of voices to reflect the contents of the פָּסוּק (conversation, role play, radio/TV announcement). Encourage pupils to echo these voices when they read the פָּסוּק.

- **Give Me a Clue:**

Provide pupils with clues to the content of the פָּסוּק, for example: Who is talking to whom? Where is this happening? Is the speaker happy/sad/angry? Pupils can be encouraged to scan the פָּסוּק to identify names, places and familiar words prior to the reading.

- **Familiar Words:**

Give pupils a focus as they are following, e.g. a word that repeats itself, names of people and places, familiar word families, the longest word, words that begin with a certain letter. Pupils will begin to recognise frequently recurring words and be able to read them accurately by sight.

- **Catch Me Out:**

The teacher detaches or folds away parts of words or entire words from a פָּסוּק. Pupils check in their חוּמָשׁ to spot what has been detached, e.g. prefixes or suffixes.

- **Follow My Leader:**

Pairs/small group begins; when the bell/buzzer rings, the next group continues and so on. Encourage pupils to retain the momentum.

- **Invent an Action:**

Pupils take ownership of specific words by inventing actions to match them.

- **Incentives:**

Stickers, team/house points, rewards, praise, praise and more praise.

C. Comprehension Strategies

With comprehension, we mean that pupils actively work out the plain meaning of the text. At first, pupils will need to use other methods such as pictures and actions to help them derive the meaning of a פָּסוּק. They are starting the process of interacting with the text and its meaning.

The following activities serve to introduce, and later to practise, using strategies for comprehending פָּסוּקִים:

- **Names, Places, Known Words and Keywords:**

Pupils are encouraged to find words they already know, such as names and places, as well as words they might recognise from עֵבְרִית or other קוּדְשׁ subjects. Keywords are introduced through pictures and/or actions and become part of pupils' חוּמָשׁ vocabulary as they progress in their learning. Rather than knowing the meaning of every individual word in the פָּסוּק, pupils use keywords and familiar words as 'hooks' to work out the meaning of the rest of the פָּסוּק actively. Keywords can be reinforced through games, for example pupils can be asked to tell the story of the פָּסוּק by using the keywords.

- **Sentence Sections:**

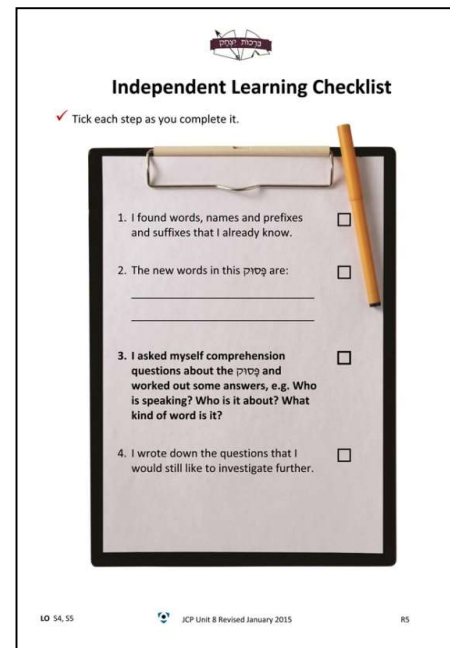
This activity helps pupils to develop awareness of sentence structure as one of the elements that give meaning to text, in addition to the more commonly recognised element: vocabulary. The activity gives pupils a chance to divide a sentence according to verb + noun phrases, without needing to label it as such. After they are guided in finding the sections of the sentence, different questions are asked that can be answered by reading each section. Pupils are taught to recognise the אֲתִנְחֶתָּא, which cuts the פָּסוּק into two halves, and they also work with smaller parts of the פָּסוּק.

• **Hand Sentences:**

This activity helps pupils develop awareness of a particular, and common, sentence form: a verb with several subjects. The template of a hand helps pupils to realise that words that work together in giving meaning do not necessarily follow each other in order in a sentence. Pupils are guided in realising that we find out what the sentence tells us by looking at the 'whole hand' and not by the individual 'fingers' and that there is a connected, but not necessarily linear, relationship between the parts of the sentences. (See Units 1 and 2 for examples.)

• **Independent Comprehension Checklist:**

By the time pupils study this unit they should be developing strategies to comprehend a פסוק independently. To support pupils in this process, in Unit 7 an **Independent Learning Checklist** was introduced. This list guides pupils in the steps to take when approaching a new פסוק, e.g. finding new words in the פסוק, practising their meaning and looking for sentence patterns. The checklist should support pupils in becoming increasingly independent חומש learners.



• **ויאמר Sentences:**

ויאמר Sentences

1. The פסוקים below all start with the same word. Circle the word and write its meaning underneath.
2. Draw a picture of the person who is speaking below their name.
3. Draw a speech bubble or speech marks around the part of the sentence that the person says.
4. Underline any extra words that are not spoken by the person.

ויאמר יעקב מכרה כיום את בכרתו לי :

ויאמר עשו הנה אנכי הולך למות ולמה זה לי בכרה :

ויאמר יעקב השבעה לי כיום וישבע לו וימכר את בכרתו ליעקב :

When pupils encounter a sentence that includes direct speech, this strategy helps them to distinguish between the direct speech, the introduction and any additional information. It is a visual way of introducing the skill of מ'י אמר ל'מי: 'Who says what to whom', and a useful tool for pupils when analysing פסוקים that contain dialogue.

ראש השנה (3 lessons)

Knowledge Goals

By the end of these three lessons pupils should:

K1: Know that the תּוֹרָה consists of the Written and Oral Law

K2: Know the date of ראש השנה

K4A: Know the following new Hebrew keywords:

שַׁבָּת	שַׁבַּת שַׁבָּתוֹן
זָכַר	זָכְרוֹן
קָדַשׁ	קִדְשׁ

K5: Know some of the details specified for the מְצוֹת learned in the תּוֹרָה, מְשָׁנָה, תּוֹרָה and מְחֻזָּר, including what is a kosher שׁוֹפָר and the different sounds of the ראש השנה as in ב' ו' and in the מְחֻזָּר מְשָׁנָה ראש השנה ג' ב' ו'

K6: Know how רש"י understands the phrase זָכְרוֹן תְּרוּעָה to mean that we are remembering יִצְחָק, where a ram was sacrificed instead of יִצְחָק

Skills Goals

By the end of these lessons pupils should be able to:

S2: Find a text when given its פָּרָק and פָּסוּק reference

S3: Read פָּסוּקִים (and Mishnaic text) accurately and fluently

S6: Read an uncomplicated רש"י with fluency

S4: Comprehend the plain meaning of מְשָׁנָה ראש השנה ג' : ב' , וַיִּקְרָא כִּיג : כִּיג-כִּי"ה and מְחֻזָּר: תְּקִיעַת שׁוֹפָר

S7: Comprehend the simple meaning of a פָּרוּשׁ with support: רש"י on זָכְרוֹן תְּרוּעָה : וַיִּקְרָא כִּיג : כִּי"ד

Understanding Goals

By the end of these lessons pupils should be able to:

U1: Reflect on and discuss the values that can be learned from the מְצוֹת studied, e.g. the meaning of the שׁוֹפָר

U2: Identify and discuss the significance of ambiguous words (הִבְנַת מְלִים לֹא בְרוּרָת) זָכְרוֹן תְּרוּעָה

U3: Compare and contrast the תּוֹרָה, מְשָׁנָה and מְחֻזָּר text on how the שׁוֹפָר is blown

U4: Understand how רש"י derives his explanation that זָכְרוֹן תְּרוּעָה refers to יִצְחָק

Lesson 1: Understanding זְכוּרֹן תְּרוּעָה

(וַיִּקְרָא כ״ג: כ״ג-כ״ה)

Learning Outcomes:

- ❖ To examine the ways in which the תּוֹרָה refers to ראש השנה
- ❖ To understand the ambiguity of the term 'זְכוּרֹן תְּרוּעָה' and רשׁ״י's explanation of it

1. Contextual Background Activity [K1, K2]

(6 minutes)

Ask pupils to discuss in pairs and to mindmap on mini whiteboards all they know about ראש השנה (or get pupils to write on sticky notes to put on the board – at end of the lesson or the section, sticky notes can be arranged according to מְצוּחַ or מְנִהָג). Guide them where necessary with regards to date, מְצוּת, מְנִהָגִים and so on. Differentiate by challenging pupils to name at least 10 facts and by preparing True/False questions for pupils who need more support.

Compile a list based on feedback on corner of the whiteboard to refer to later.

Explain that we're going to spend a few lessons learning about the מְצוּת of ראש השנה. Ask pupils where they think we should start to look. *Find where and what the תּוֹרָה tells us about ראש השנה.*

2. Reading Activity [S3]

(8 minutes)

Put וַיִּקְרָא כ״ג: כ״ג-כ״ה on the IWB. Direct pupils to find the right place in the text section. Model the reading of פְּסוּקִים כ״ג-כ״ה, using actions and expressions to indicate meaning of words.

The main focus is on כ״ד פְּסוּק, so pupils could be provided with a translation of כ״ג and כ״ה פְּסוּקִים. Put flashcards of the new keywords on the board and challenge pupils to work out their meaning. זְכוּרֹן (remembrance) from שְׁבֹתָהּ (rest day), קוֹדֵשׁ (holy).

3. Comprehension Activity [K2, K4A]

(10 minutes)

פְּסוּקִים – Let's Examine the ראש השנה

- Write down the numbers you find in the text.
- What is the word for 'month' and how many times does it appear?
- Work out from the text what the exact date is for ראש השנה.
- Write down the meaning of all the Hebrew words you know.

וַיִּקְרָא כ״ג: כ״ג-כ״ה

כ. וַיִּדְבֹר חַי אֱלֹמֶשֶׁה לְאָמֹר:
 ח. דָּבַר אֲלֵיבְנֵי יִשְׂרָאֵל לְאָמֹר
 ט. בְּחֹדֶשׁ הַשְּׁבִיעִי בְּאָחַד לַחֹדֶשׁ יִהְיֶה
 י. לְכֶם שְׁבֹתוֹן זְכוּרֹן תְּרוּעָה מִקְרָא
 יא. קֹדֶשׁ: כִּי קְלִמְלֶאכֶת עֲבֹדָה לֹא
 יב. תַּעֲשׂוּ וְחִקְרַבְתֶּם אִשָּׁה לְחַי:

Use the worksheet **ראש השנה – Let's Examine the פְּסוּקִים** or put the questions below on the board. Pupils work in pairs to answer the following by referring to the פְּסוּקִים.

- Write down the numbers you find in the text. (7, 1)

2. What is the word for 'month' and how many times does it appear? (חֹדֶשׁ, 2)
3. Work out from the text what the exact date is for ראש השנה (1st of תְּשַׁרְי).
4. Write down the meaning of all the Hebrew words you know.

(More able pupils could attempt to derive the meaning of all the פְּסוּקִים.)

Feed back answers and go over the meaning of פְּסוּקִים with keywords highlighted on the board (שָׁבַת, זָכַר, קוֹדֶשׁ).

4. Understanding Activity and Investigating Rashi [K6, S6, S7, U2, U4] (30 minutes)

Ask pupils which פְּסוּק mentions the giving of the actual מְצוּה of ראש השנה (כִּיִּד). Isolate כִּיִּד פְּסוּק on the board (כִּיִּג and כִּיִּה can be removed using PowerPoint). Ask pupils to find the answers to the following in pairs:

וַיִּקְרָא פִּרְקוֹ כִּג פְּסוּק כג-כה

כג: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
כד: וַדַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר:
בחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יְהִי־לְכֶם שַׁבָּתוֹן זָכְרוֹן תְּרוּעָה מִקְרָא-קֹדֶשׁ:
כה: כָּל-מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֵשֶׁה לַיהוָה:

Which Pasuk mentions the giving of the actual mitzvah of Rosh Hashanah?

1. Find the name given for ראש השנה in this פְּסוּק (זָכְרוֹן תְּרוּעָה). (You might prefer to do this as a class, then individual pupils can do the two questions below.)
2. Underline the words used and write their meaning. (זָכְרוֹן תְּרוּעָה a remembrance of a שׁוֹפָר blast)
3. What is strange about the meaning of the words? (It is not clear who is remembering or what is remembered; what exactly does תְּרוּעָה mean; it seems very different from the name we use today (ראש השנה).)
4. What does תְּרוּעָה mean? (Pupils might remember it from the מְחֹזֵר, but show שׁוֹפָר a וַיִּקְרָא כִיִּה : טי (See slide 6). We learn from here that תְּרוּעָה means blowing a שׁוֹפָר and then we can move on...)
5. Which פְּרָשְׁנוֹת rule helps us to understand this פְּסוּק? (Ambiguous words – הִבְנַת מְלִים לא בְּרוּרָה.)

With the questions displayed on the IWB, go over pupils' answers, getting them to underline/fill in answers on the board.

Investigating Rashi

A I am investigating פְּסוּק פִּרְקוֹ

- Read the פְּסוּק and summarise its meaning.

B My questions on the פְּסוּק

- What questions do I have when I read this פְּסוּק?

C The פְּרָשְׁנוֹת rule

- Which פְּרָשְׁנוֹת rule could help me understand this פְּסוּק?

D פְּרָשְׁנוֹת on the פְּסוּק

- Find the פְּרָשְׁנוֹת in the פְּסוּק.
- Copy the פְּרָשְׁנוֹת and write its meaning next to it.

פְּרָשְׁנוֹת מְצוּה

meaning

Investigating Rashi

E פְּרָשְׁנוֹת's comment

- Read the פְּרָשְׁנוֹת. Then copy it here. Circle all the words you recognise.
- פְּרָשְׁנוֹת's comment in my own words:

F Using פְּרָשְׁנוֹת to make connections

- Summarise the פְּסוּק to include פְּרָשְׁנוֹת's comment.
- How is פְּרָשְׁנוֹת connected to פְּסוּק?

Use the Investigating פְּרָשְׁנוֹת template and the פְּרָשְׁנוֹת text in the Text section. Pupils complete parts A-D. We are only learning the second part of the פְּרָשְׁנוֹת commentary on 'זָכְרוֹן תְּרוּעָה'.

Suggested Answers for Investigating רש"י sheet:

- A. *On the 1st day of the 7th month, it shall be the festival of ראש השנה (זכרון תרועה)*
- B. *What is being remembered, who is remembering, and what does תרועה mean? Why is ראש השנה referred to as זכרון תרועה and not as ראש השנה (as we know it)?*
- C. *Ambiguous words: הבנת מלים לא ברורה*
- D. *זכרון תרועה – a remembrance of a שופר blast*
- E. *Words pupils are likely to recognise: לזכר, לקם, יצחק*

Ask pupils to read רש"י's comment (the second part) in pairs. They should recognise the following words: לזכר, לקם, יצחק.

Support pupils in working out the meaning of רש"י and summarising it in their own words.

Summary of רש"י's comment: For us to remember the binding of יצחק, where a ram was sacrificed instead of him.

Using רש"י to make connections

How is יצחק connected to ראש השנה? (*יצחק was replaced by a ram stuck by its horns. Second day תורה reading; remembering the special relationship between the Jewish people and ה'; remembering ה's mercy and love for us. The שופר creates this remembrance, which is why the יצחק is an essential text on ראש השנה.*)

Why do you think the תורה uses the term 'זכרון תרועה' rather than 'ראש השנה'? (*By using a different term, the תורה can teach much more about ראש השנה and what it teaches us about the Jewish people and their relationship with ה'.*)

5. Summary Activity [K2]

(6 minutes)

- Sum up the key points from the פסוק using questions and answers suited to a range of abilities, including keywords, date of חג, dos and don'ts, and רש"י commentary.
- Ask pupils to look back at all the information we wrote down about ראש השנה at the start of the lesson. The פסוקים we looked at contains everything the תורה has to say about ראש השנה. What is missing? Where might we be able to find all the other מצוות for ראש השנה from if they are not in the תורה?

Lesson 2: From תּוֹרָה to מִשְׁנָה

(מִשְׁנָה רֵאשׁ הַשָּׁנָה ג',ב' and וַיִּקְרָא כִּיג: כִּיג-כִּי'ה)

Learning Outcomes:

- ❖ To understand the intrinsic link between the Written and the Oral תּוֹרָה
- ❖ To understand that a שׁוֹפָר is needed to fulfil the מִצְוָה of זְכוֹרוֹן תְּרוּעָה
- ❖ To examine which horns may be used as a שׁוֹפָר according to the מִשְׁנָה and how that compares to Jewish practice today

1. Review [K2, K6, S4]

(10 minutes)

Using the **Review** slide, review the פְּסוּקִים from the last lesson through the following questions:

- What was the name of the סֵפֶר in which we learned about the מִצְוָה of מִשְׁנָה רֵאשׁ הַשָּׁנָה (וַיִּקְרָא)?
- What date does the תּוֹרָה give for the חַג? What is the date **we** give it based on these words? (*1st of 7th month; 1st of תְּשַׁרְי*)
- How does ה' describe the חַג when He gives the מִצְוָה to מֹשֶׁה? (זְכוֹרוֹן תְּרוּעָה)
- What do these words mean? (*Remembrance of שׁוֹפָר blowing*)
- What question does רש"י have on this name? (*What are we remembering?*)
- How does he answer this question? (*We remember יִצְחָק, where a ram was sacrificed in his stead, by blowing a שׁוֹפָר.*)

Extension: What can we learn from this answer? (*That blowing the שׁוֹפָר is central to מִשְׁנָה רֵאשׁ הַשָּׁנָה; that יִצְחָק is central to מִשְׁנָה רֵאשׁ הַשָּׁנָה*)

Lesson 2

כג. וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
כד. דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר: הַיּוֹם הַשְּׂבִיעִי בְּאֶחָד
לַחֹדֶשׁ יִהְיֶה לְכֶם שַׁבָּתוֹן וְזָכוֹן תְּרוּעָה מִקְרָא-קֹדֶשׁ:
כה. כִּלְמִלְאֲכֹנֹ עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה:

Review Questions

1. What was the name of the Sefer in which we learned about the Mitzvah of Rosh Hashanah?
2. What date does the Torah give for the chag?
3. What is the date we give it based on these words?
4. How does Hashem describe the chag when He gives the Mitzvah to Moshe? (2 words)
5. What do these words mean?
6. What question does Rashi have on this name?
7. How does he answer this question?

Extension: What can we learn from this answer?

2. Trigger Activity [K5]

(10 minutes)

REVIEW

The pesukim we studied on Rosh Hashana teach us the following:

Date
(1st of the 7th month)

Work forbidden

Offerings

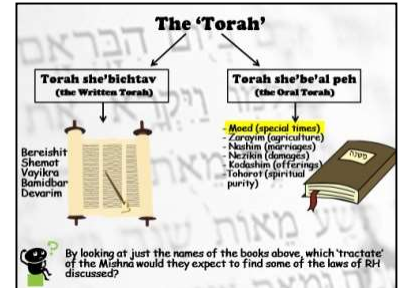
Remember Shofar
(זְכוֹרוֹן תְּרוּעָה)

Ask pupils to think back to their mindmaps about aspects of ראש השנה from the previous lesson. What information about ראש השנה can we learn from the פְּסוּקִים and what well known aspects of ראש השנה are missing? (see ppt.)

Explain the difference between מְנַהֲגִים (customs) and הַלְכָּה (laws) added by the Rabbis later on to enhance the meaning and feel of the חַג (e.g. תּשׁוּלֵיךְ, apple and honey). But הַלְכוֹת, such as שׁוֹפָר, are תּוֹרָה laws, explained in detail by the Rabbis and yet clearly missing from the פְּסוּקִים.

Refer pupils back to the plenary from the previous lesson when we asked the question:

Where do we learn all the details of the מְצוֹת for ראש השנה if they are missing from the written text? (Take suggestions from pupils.) Continue with slide, which explains the origin of the Written and Oral תּוֹרָה and the subsequent formulation of the Mishnaic texts, giving the six books their names.



Ask: By looking at just the names of the books, in which מְסַכֵּת of the מְשֻׁנָּה would you expect to find some of the laws of ראש השנה we discussed? Circle מוֹעֵד on the slide.

3. Reading Activity [S3]

(10 minutes)

Find the מְשֻׁנָּה of ראש השנה ג', ב' in the text section. (Put it on the IWB in a large font – see ppt.)

Ask pupils to skim over the Hebrew and see if they can work out which מְצוּחַ of ראש השנה this מְשֻׁנָּה is dealing with by finding a keyword. Take suggestions and highlight the keyword (שׁוֹפָר).

Model the reading of ראש השנה ג' ב', using actions and expressions to indicate meaning of words; point to the images on the slide. when reading specific words in order to help pupils work out the meaning of the מְשֻׁנָּה.

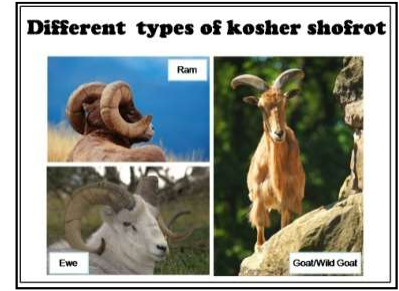
Ask pupils to read the מְשֻׁנָּה in tables or groups and invite volunteers to read it individually.

4. Comprehension Activity [S4]

(15 minutes)

Use the worksheet **Let's Examine the מְשֻׁנָּה**. Ask pupils to work in pairs to answer the questions by getting the simple meaning of the מְשֻׁנָּה. (The learning focuses on the first opinion of the מְשֻׁנָּה, that all שׁוֹפָרוֹת are kosher except that of a cow.)

On the IWB show pictures of animals and different shapes of horns or שׁוֹפְרוֹת to illustrate the discussion on what is kosher. If possible, use real examples of different שׁוֹפְרוֹת. Show the difference between 'curved', e.g. a sheep/ram and 'straight', e.g. wild goat. ('Straight' means it does not curl in a spiral.)



5. Understanding Activity [K2, U1]

(10 minutes)

Get feedback from pupils who have attempted the challenge question.

Show זֵי-חִי' : שְׁמוֹת לִיִּד : אֶת-חִי' הַקֹּטָן הָעֵגֶל in English on the IWB. Explain that the אֶת-חִי' says a prosecutor cannot be used as a defender and clarify what that means.

You may need to remind pupils of the story of the עֵגֶל הַזָּהָב. There is an opportunity here for extension for able and knowledgeable pupils to compare and contrast the ram's horn from the עֵגֶל הַזָּהָב and the cow's horn from the עֵגֶל הַזָּהָב and discuss how these add to our understanding of רֵאשׁ הַשָּׂנֵה.

Gather feedback about pupils' feelings when hearing the שׁוֹפֵר.

How is the מְשַׁנֵּה about what makes a kosher שׁוֹפֵר connected to the idea of fixing our relationship with ה' to bring us close to Him?

We do not use the horn of a cow because it is a reminder of a time when we distanced ourselves from ה' through the עֵגֶל הַקֹּטָן and on רֵאשׁ הַשָּׂנֵה we only want to focus on our closeness with ה'.

6. Summary Activity [U1]

(5 minutes)

Consolidate and assess the information learned through quick-fire questions and answers, e.g. What can be used as a שׁוֹפֵר? (*all except cow*) What can't? (*Cow's*) Why? (*Because it is a 'קֶרֶן'*) Why else can this animal's horn not be used? (*It reminds us of הַקֹּטָן הָעֵגֶל ...*)

Ask pupils to think of one thing they would want to fix with their own relationship with ה'. Have them write it down on a postcard (not shared with anyone) and post it to themselves, at their home address. (Bring the message home to them.)

Lesson 3: The Sound of תְּרוּעָה

(תְּקִיעַת הַשּׁוֹפָר : ראש השנה מחזור)

Learning Outcomes:

- ❖ To understand the connection between the term תְּרוּעָה and the number of times that the שּׁוֹפָר needs to be sounded to fulfil the מְצוּה of תְּרוּעָה from the תּוֹרָה
- ❖ To compare the number of times the שּׁוֹפָר is sounded in the הַכְּנָסָה today with the number hinted to in the תּוֹרָה

1. Revision Activity [K1, K2, K5]

(5 minutes)

- From where do we learn all the details of the מְצוּת for ראש השנה if they are missing from the written text? (*Oral תּוֹרָה, מְשֻׁנָּה*)
- What did we learn from the מְשֻׁנָּה about the types of horn that can be used for a שּׁוֹפָר? (*All animals, as long as they are called 'שּׁוֹפָר'*)
- According to the first opinion of the מְשֻׁנָּה, which kosher animal's horn cannot be used as a שּׁוֹפָר and why not? (*Cow because 'קָרָן' and עֵגֶל*)
- What important details of the שּׁוֹפָר are missing from this מְשֻׁנָּה? (*The different notes and the order to blow them in*)
- If we wanted to know the correct names for the notes of the שּׁוֹפָר and the order to blow it in, where might be the most useful place for us to look? (*A ראש השנה מחזור*)

2. Trigger Activity

(5 minutes)

What are some of the names of the notes blown by the שּׁוֹפָר? (תְּרוּעָה, שְׁבָרִים, תְּקִיעָה)

Ask for a volunteer to come to the front and blow the different sounds they think are made by these notes (provide a recorder/percussion instrument for this exercise).

Ask pupils to think back to how the וַיִּקְרָא in פְּסוּק first describes הַשְּׁנָה. How did the פְּסוּק describe it? (*It doesn't mention the word שּׁוֹפָר at all, but instead uses the word תְּרוּעָה to mean a specific sound the שּׁוֹפָר makes.*)

What might תְּרוּעָה mean and what might this sound be? Take suggestions from pupils. (*A broken sound – lots of small consecutive blasts in a row.*)

3. Reading and Comprehension Activity [S3, S4]

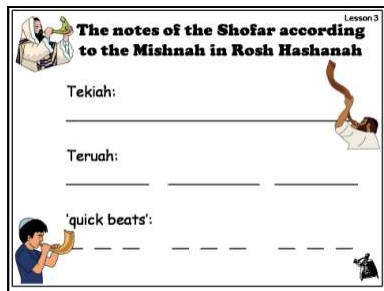
(20 minutes)



Using the שוֹפָר Mathematics – Are You Up for the Challenge? and the differentiated שוֹפָר Maths Quiz worksheets, together with the text from the מְחֻזָּר ראש השנה, explain that there are different discussions in the השָׁנָה and גְּמָרָא about the names and lengths of the different שוֹפָר notes. You may want to ask pupils to experiment with different ‘crying’ sounds to see which ones they relate to.

4. Understanding Activity [S1, U4]

(25 minutes)



Task 1: For this activity, use a real or pretend שוֹפָר, or a percussion instrument similar in sound. Model the sound of each note, and then ask different pupils to come to the front and volunteer to copy the note sounds. Use the black lines on slide 21 to show how long each sound should last.



Task 2: Put pupils into three groups: one called תְּקִיעָה, one תְּרֻעָה, one שְׁבָרִים. Ask one person from each group if they can demonstrate the sound their note makes and for how long it should last. (You may need to play the sound of the note on each group’s instrument again.) Appoint a מְקַרְיא for each group and give pupils a few minutes to practise making the sound of their note. Ask the groups to

demonstrate their notes to each other. Nominate one מְקַרְיא for the class to come to the front. Using the page from the מְחֻזָּר (see text section) and using the IWB (see slide 22), the מְקַרְיא should call out the names of the notes and each group should make their designated sounds. You could use three different בַּעְלֵי מְקַרְיֵי for each set of blasts, or do the whole exercise a number of times, perhaps giving the groups different notes to demonstrate with so every pupil is familiar with the sound each note makes and the length of each note.

Task 3: In their groups, ask the pupils to do the following tasks as a brief discussion among themselves. (Feedback for this should be done at the plenary.)

Think back to how the תּוֹרָה describes ראש השנה in וַיִּקְרָא : זְכָרוֹן תְּרֻעָה: 'Remembering the תְּרֻעָה'.

The note 'תְּרוּעָה' means a broken sound. Why do you think the name of the sound chosen by the תּוֹרָה means broken? (*Our relationship with ה' has been broken.*) How does our relationship with ה' become broken? (*Through doing עֲבִירוֹת*) What can we fix about ourselves and our relationship with ה' on ראש השנה? Think of personal examples of things you have done or ways you have behaved that you would like to fix for the future. (You may want to start the ball rolling with a general example, such as לָשׁוֹן הָרַע.)

Extension: Why do you think ה' specifically chooses the word תְּרוּעָה as a way of describing ראש השנה? What do you think He wants us to feel when we think about and celebrate ראש השנה?

One great 15th century Rabbi taught that 'the תְּרוּעָה sound is a series of short broken blasts that resembles sobbing ... the word תְּרוּעָה denotes breaking and shattering'. Our relationship with ה' has been broken because of the way we have acted and mistakes we have made. He wants us to realise that we are not as close as we could be and to want to fix it (מְנוּרַת הַמְּאוֹר רצ"ג).

5. Summary Activity [K4A, S5]

(5 minutes)

Assess pupils' learning through questions:

- What are the three basic sounds made by the שׁוֹפָר called? (תְּרוּעָה, שְׁבָרִים, תְּקִיעָה)
- How many blasts are blown altogether to ensure we have fulfilled the מְצֻוָה of blowing the שׁוֹפָר? (100)
- Where would we find the order of the שׁוֹפָר blasts in total? (מְחֻזָּר)
- During which part of the ראש השנה תְּפִלָּה service is the שׁוֹפָר blown? (מוֹסֵף)


The שׁוֹפָר is used as a way of reminding us that we need to fix our relationship with ה'. The תְּרוּעָה and שְׁבָרִים notes are both broken and remind us of actions we need to fix to make it strong again. The תְּקִיעָה sound is strong and established, the way we want our relationship with ה' to be. Even though we do not actually do תְּשׁוּבָה, hearing the שׁוֹפָר reminds us that things are broken that need fixing and makes us feel a desire to get closer to ה'. Once we have told ה' how we want to be close to Him, we move on to סוּכּוֹת where we put our trust in ה' and His protection.

Select pupils to share their groups' discussion about negative actions or types of behaviour that could be fixed as a way of making the most out of ראש השנה.

Pupils can summarise their learning by completing the ראש השנה section of: **What Have We Learnt About the תְּשׁוּבָה חֲגִים?** in order to summarise what we learned from the תּוֹרָה, what was added by the מְשֻׁנָּה, and how רש"י clarified some questions we raised.



What Have We Learnt About the תּשׁוּרֵי חַגִּים?

Festival	What did we learn from the תּוֹרָה?	What did we further learn from the מִשְׁנָה?	What did we further learn from רִשׁוֹנֵי?
ראש השנה 	Date: 1 st of תּשׁוּרֵי (seventh month)		
	שְׁבֻתוֹן A rest day, festival		
	זְכוֹרֹן תְּרוּעָה A remembrance of the שׁוֹפָר blowing	We remember יִצְחָק where a ram which was caught by its horns was sacrificed instead of him	We cannot use the horn of a cow for this מִצְוָה, as it is called a horn and not a שׁוֹפָר, and since a prosecutor cannot be used as a defender (a cow/calf was used in the Sin of the עֵגֶל)

יום כיפור (3 lessons)

Knowledge Goals

By the end of these lessons pupils will:

K1: Know that the תורה consists of the Written and Oral Law

K2: Know the date of יום כיפור

K4A: Know the following Hebrew keywords:

אָד	אָד
כִּי	כִּי
עֲנֵה	וְעֲנִיתֶם, תֵּעָנֶה
כָּפַר	הִכָּפְרִים, כָּפְרִים
כַּפֵּר	לְכַפֵּר

K5: Know some of the details specified for the מִצְוֹת learned in the תורה and מִשְׁנָה including the אֲסוּרִים of יום כיפור in א' ח' and יומא ח' ט' and יומא ח' ט'

K6: Know how רש"י understands the word אָד to mean that those who do not repent are excluded from being forgiven.

Skills Goals

By the end of these lessons pupils will be able to:

S1: Find text when given its פָּרָק and פְּסוּק reference

S3: Read א' ח' and ט' accurately and fluently and מִשְׁנָה יומא ח' א' , וְיִקְרָא כ"ג : כ"ו-ל"ב

S6: Read an uncomplicated רש"י with fluency

S4: Comprehend the plain meaning of א' ח' and ט' and מִשְׁנָה יומא ח' א' , וְיִקְרָא כ"ג : כ"ו-ל"ב

S7: Comprehend the simple meaning of a פְּרוּשׁ with support: אָד וְיִקְרָא כ"ג : כ"ז on רש"י

Understanding Goals

By the end of these lessons pupils will be able to:

U1: Reflect on and discuss the values that one can learn from the מִצְוֹת studied, e.g. כָּפַר (forgiveness) for יום כיפור

U2: Identify and discuss the significance of ambiguous words (הִבְנֵת מְלִים לֹא בְרוּרָת) אָד

U3: Compare and contrast the תורה, and מִשְׁנָה text on the אֲסוּרִים of יום כיפור

U4: Understand how רש"י derives his explanation that אָד shows an exclusion

Lesson 4: The Parameters of יוֹם כִּיפּוּר

(וּיִקְרָא כּוֹג : כּוֹג-לִיב)

Learning Outcome:

- ❖ To understand the deeper meaning conveyed by the תּוֹרָה's use of the seemingly superfluous word אָדָּ
- ❖ To apply רש"י skills of close reading and questioning to gain this deeper understanding

1. Starter Activity and Review [K2]

(5-10 minutes)

What comes to mind when we hear the words יוֹם כִּיפּוּר?

Create a spider diagram for יוֹם כִּיפּוּר.

Pupils could work in pairs on mini whiteboards and feed back to the class, or they can be given large blank cards to write their ideas and use these to construct a mindmap on the board.

This should result in a collection of words such as: forgiveness, fast, pure, white, תְּשׁוּבָה, davening, 'crops', מַחְזוֹר and so on.

What חג comes next in the חֲגִים of the 7th month? (יוֹם כִּיפּוּר)

Now let's see the commandment of this יוֹם טוב in the תּוֹרָה.

2. Reading Activity [S3]

(5-10 minutes)

Put the keyword flashcards on the board with some pictures or clues.

In pairs, ask pupils to find and read פְּסוּקִים כּוֹג-לִיב. Pupils take turns to read פְּסוּקִים by פְּסוּקִים and correct each other (peer assessment). The main פְּסוּקִים to read are כּוֹג-כּוֹג, so that should be the focus.

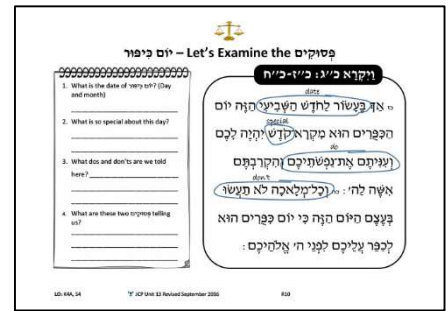
3. Comprehension Activity [S4]

(5-10 minutes)

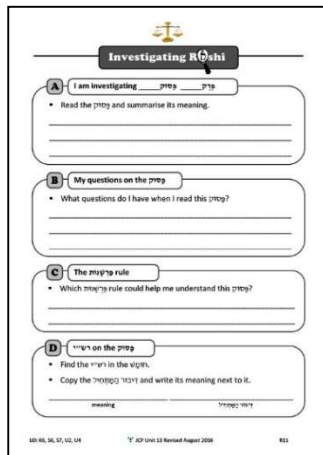
כוּ וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר : כִּי אָדָּ בְּעֶשְׂרֵי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מְקַרְא־קֹדֶשׁ יְהִי לָכֶם וְעֲנִיתֶם אֶת נִפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם אֵשֶׁה לַה' : כִּח וְכָל־מְלֹאכָה לֹא תַעֲשׂוּ בַעֲצֵם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי ה' אֱלֹהֵיכֶם : כִּט כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תִעַנֶּה בַעֲצֵם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ : ל וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָל־מְלֹאכָה בַעֲצֵם הַיּוֹם הַזֶּה וְהִאֲבִדְתִּי אֶת־הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמּוֹה : לֹא כָל־מְלֹאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מְשַׁבְּתֵיכֶם : לב שְׁבֵת שְׁבֵתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם בַּתְּשַׁעָה לַחֹדֶשׁ בְּעָרֵב מֵעָרֵב עַד־עָרֵב תִּשְׁבְּתוּ שְׁבֵתֵכֶם :

Read אָדָּךְ and כִּיֹּח and פְּסוּקִים כִּיֹּח, pointing to the relevant pictures or clues. For the word אָדָּךְ it would be good to also do a gesture of ‘but’ (pointed finger similar to a warning gesture).

Using the worksheet **יום כיפור – Let's Examine the פְּסוּקִים** or by putting the questions on the board, check that pupils have understood the simple meaning of the פְּסוּקִים.



4. Understanding Activity [K6, U2, U4] (20-25 minutes)



Look at אָדָּךְ either on the board and/or in the חוּמָשׁ. Pupils can fill in part A of the **Investigating רש"י** worksheet. (ה' יוֹם כִּי־פּוּר is on the 10th of the month of תְּשַׁרְי, a holy day, on which we should afflict our souls and bring קְרִבְנוֹת to ה'.)

Now remove the word אָדָּךְ/cover it with a finger in the חוּמָשׁ.

What happens to the meaning of the פְּסוּקִים if we take away this word? (Nothing) Has the meaning of the פְּסוּקִים changed at all? (No) Is there any information missing without this word? (No) Why then do we need it? Do we really need it?

Pupils can fill in part B on the **Investigating רש"י** worksheet. (Why does the פְּסוּקִים start with the word אָדָּךְ, 'but'? What is added to the meaning of the פְּסוּקִים by using this word?)

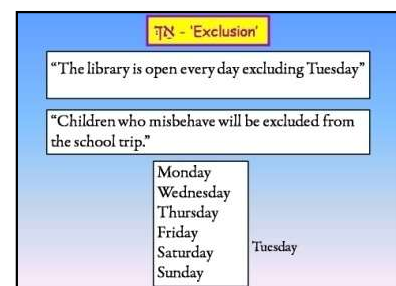
This is a seemingly superfluous word. What פְּרֻשֵׁת rule do we know about seemingly superfluous words? (לְשׁוֹן יִתְרָה: every word in the תּוֹרָה teaches us something, so what can we learn from a word that does not seem to be needed?) Pupils can complete part C on the worksheet.)

Where might we look for an answer/explanation? (רש"י is likely to have asked the same question that we asked.)

Pupils read this רש"י in pairs and try to work out what רש"י is saying.

Discuss the concept of exclusion, using everyday examples:

- The library is open every day 'except for/excluding' Tuesdays.
- Everyone must have a cup of milk 'excluding' those who are allergic and so on. (See slide 28.)



If so, what is the exclusion here? What does the word אָדָּה come to exclude in this case? Look at the rest of the רש"י worksheet and discuss רש"י's answer.

If אָדָּה comes to exclude something, what does it exclude here? (*Those who do not do תּשׁוּבָה*)

Why do we need this extra word? (*To exclude those who don't do תּשׁוּבָה*)

What does it come to teach us? (*That יום כּיפּוּר only atones for those who have repented. If you don't do תּשׁוּבָה, יום כּיפּוּר will not bring atonement for your sins.*)

If needed, give an example of this idea from everyday life: Two pupils misbehave. One comes to apologise to the teacher. The teacher forgives. The other one does not apologise. The teacher does not let them off. You could present the scenarios of students coming/not coming to apologise and pupils could role-play these situations. How is this similar to רש"י's explanation of the word 'אָדָּה'? (*Teacher = ה'; pupil who apologises = one who does תּשׁוּבָה on יום כּיפּוּר; pupil who does not apologise = one who does not repent on יום כּיפּוּר*.)

Pupils can complete section E of the רש"י template. (*All words 'אָדָּה' and 'רַק' in the תּוֹרָה are exclusions. The word 'אָדָּה' in this פּסוק teaches that יום כּיפּוּר only atones for those who repent, and it does not atone for those who do not repent.*)

5. Summary Activity [K2, K6]

(5-10 minutes)

Go back to the spider diagram from the beginning of the lesson and circle the things that we saw in the פּסוקים. Ask pupils to identify extra information from רש"י that we can add or circle on our spidergrams (תּשׁוּבָה).

What is special about יום כּיפּוּר? (*Atonement, כּפּוּרָה*) Does יום כּיפּוּר atone for everyone? (*No, only those who do תּשׁוּבָה*) How do you know this? Where did we learn this from? (*From the word אָדָּה*)

Investigating Rashi

E רש"י's comment

- Read the רש"י. Then copy it here. Circle all the words you recognise.
- רש"י's comment in my own words:
- Has רש"י answered any of my questions? Highlight the questions in Section B that רש"י has answered.

F Using רש"י to make connections

- Summarise the פסוק to include רש"י's comment.

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Pupils can fill in part F on **Investigating רש"י** worksheet.

On the 10th of this 7th month, it shall be a Day of Atonement, ONLY TO THOSE WHO REPENT, a calling of holiness it shall be for you, and you shall afflict your souls and bring sacrifices to ה'.

Looking back at the spidergrams, which things about יום כּיפּוּר are not mentioned in the תּוֹרָה and by רש"י? Where might we get details about the 'missing' things?

Pupils will know from previous lessons that תּוֹרָה שְׁבַע עָלָה פָּה 'fills in' the details for שְׁבַע עָלָה and these are the questions that will be investigated in the next lesson.


Please note: We did not want to change the actual text of the משנה, hence we have kept in the reference to marital relations. Individual schools need to decide how they would like to deal with this sensitive issue.

3. Comprehension Activity [S4]

(15-20 minutes)

What is this משנה saying?

Pupils can work in pairs to fill in the gaps and answer the comprehension questions on **Digging Deeper with the משנה**. Then ask them to suggest a suitable title for the משנה, for example: What We Cannot Do on כּיפּוּר.


משנה Digging Deeper with the משנה

Fill in the gaps in the משנה and then answer the questions below.


מַסַּכְת יוֹמָא ח' א'

forbids eating and _____ and anointing _____ wearing of shoes (leather) _____ and marital relations _____ and a _____ and a _____ should wash their _____ and one who has given birth should wear shoes _____ and the _____ (Rabbis) forbid it _____	יום הכּוֹפּרים אָסוּר בְּאֵלֶיהָ וּבְשֵׁנֶיהָ וּבְרוּחֶיהָ וּבְשִׁמְנֶיהָ וּבְעִמְלֵת הַסַּנְדֵּל וּבְנִשְׁמִישׁ נָשִׂימָה. וְהַסַּנְדֵּל וְהַנֶּהָר יִרְחָצוּ אֶת פְּנֵיהֶם. וְהַכֹּהֵן תּוֹמֵל אֶת הַסַּנְדֵּל, וְדָבָר רַבִּי אֶלְעָזָר, וְהַכֹּהֵנִים אִסְרוּהוּ.
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1. Choose a title for this משנה _____
2. Briefly summarise this משנה in your own words _____
3. The תּוֹרָה says נִשְׁמִישׁ נָשִׂימָה. We said that meant _____
 The משנה further explains נִשְׁמִישׁ נָשִׂימָה to mean five different things:

4. Are there any exceptions to these rules and, if so, who, when and what?

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משנה Digging Deeper with the משנה

Read the משנה and then answer the questions below.

מַסַּכְת יוֹמָא ח' א'

forbids eating and drinking _____ and washing _____ and anointing _____ wearing of shoes (leather) _____ and marital relations _____ and a king and a bride _____ should wash their faces _____ and one who has given birth should wear shoes _____	יום הכּוֹפּרים אָסוּר בְּאֵלֶיהָ וּבְשֵׁנֶיהָ וּבְרוּחֶיהָ וּבְשִׁמְנֶיהָ וּבְעִמְלֵת הַסַּנְדֵּל וּבְנִשְׁמִישׁ נָשִׂימָה. וְהַסַּנְדֵּל וְהַנֶּהָר יִרְחָצוּ אֶת פְּנֵיהֶם. וְהַכֹּהֵן תּוֹמֵל אֶת הַסַּנְדֵּל, וְדָבָר רַבִּי אֶלְעָזָר, וְהַכֹּהֵנִים אִסְרוּהוּ.
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1. Fill in the English meaning of the five things that we do NOT do on כּיפּוּר.

אֵלֶיהָ וּבְשֵׁנֶיהָ	שִׁמְנֶיהָ	עִמְלֵת הַסַּנְדֵּל	רוּחֶיהָ	נִשְׁמִישׁ נָשִׂימָה
_____	_____	_____	_____	_____
2. The תּוֹרָה only told us to _____ on כּיפּוּר.
 The משנה gave us a list of _____ things we must not do on כּיפּוּר.
 Why do you think the משנה gives us a list of things?

LD: 54, U2 י"ז JCP Unit 13 Revised September 2016 R25

4. Understanding Activity [U2, U3]

(10 minutes)

- How many things is the משנה telling us we are not allowed to do on כּיפּוּר (five)
- How do you think the משנה learned this? (From the words of the תּוֹרָה)
- Where do you think this comes from? (From the word וְעִנְיָתֶם meaning affliction)
- What is the משנה there to do? How does it work together with שְׁבֻכְתָּב (It comes from the תּוֹרָה, to elaborate, explain and 'fill in' the details, and הַלְכוּת and תּוֹרָה שְׁבֻכְתָּב of מְצוֹת.) You could give a מִשְׁלַּח for this: תּוֹרָה שְׁבֻכְתָּב can be compared to raw food and תּוֹרָה שְׁבֻכְתָּב פָּה to cooked food, or תּוֹרָה שְׁבֻכְתָּב is like the contents page and תּוֹרָה שְׁבֻכְתָּב פָּה is the actual chapters, or the list of ingredients and the instructions to make the recipe.

Ask pupils to refer back to their **יום כּיפּוּר Theme Search** worksheet. How many times did the תּוֹרָה repeat the word family עִנְיָ or affliction? (5 times, one for each עִנְיָ.) This shows us again how important every word in the תּוֹרָה is: a whole new prohibition, just from one word.

5. Summary Activity [S3]**(10 minutes)**

Ask pupils to look again at the phrase וְעִנִּיתֶם אֶת נַפְשֵׁיכֶם מִשָּׂנְאָה. Now that we have seen the מִשָּׂנְאָה, do we understand this word וְעִנִּיתֶם better? At the beginning we said ‘affliction’ but we didn’t really know what it meant.

Ask pupils to read the מִשָּׂנְאָה back into פְּסוּק. Explain the words וְעִנִּיתֶם אֶת נַפְשֵׁיכֶם in your own words based on what you learned from the מִשָּׂנְאָה. (*You cannot eat or drink, wash, anoint, wear leather shoes or have marital relations.*)

Pupils who read further (extension in activity 2 above), can also answer this question: Are there any exceptions to these rules and, if so, who, when and what? (*A king and a bride are allowed to wash their faces, a new mother can wear leather shoes.*)

יום כִּיפּוּר The Purpose of

(מְשֻׁנָּה יוֹמָא ח' ט' and וַיִּקְרָא כ״ג : כ״ו-ל״ב)

Learning Outcomes:

- ❖ To explore the meaning of לְכַפֵּר and to understand how this term reflects the purpose of יום כִּיפּוּר
- ❖ To examine the specific ways in which the מְשֻׁנָּה understands the term לְכַפֵּר and how this is connected to the language of the תּוֹרָה


1. Starter Activity and Review [K4A, K6, S4]

(5-10 minutes)

What is special about יום כִּיפּוּר? What does the word כִּיפּוּר mean? (*Connection to כְּפָרָה*) What happens on יום כִּיפּוּר? (*Atonement, forgiveness*) What is the word given in the תּוֹרָה for this? (*כְּפָרָה*)

Using the worksheet **Theme Search יום כִּיפּוּר**, or by displaying וַיִּקְרָא כ״ו-ל״ב on the board, ask pupils to scan the text and circle or highlight the word family כְּפָרָה (atone).

If we say, יום כִּיפּוּר is a day of כְּפָרָה, what could be the danger of this? What might a person say? (*People might think it is therefore fine to sin, as they can always do תְּשׁוּבָה, since יום כִּיפּוּר will atone!*)


יום כִּיפּוּר Theme Search

The words below are all about יום כִּיפּוּר.
Scan the text and circle the words with the root כִּפּ.

הקדמה: כוונתו של יום כִּיפּוּר היא לטהר את לבנו ולקבל על עצמנו את חטאינו. יום כִּיפּוּר הוא יום שבו אנחנו מתחננים לאלוהים שיסלח לנו על חטאינו ויטהר את לבנו. יום כִּיפּוּר הוא יום שבו אנחנו מתחננים לאלוהים שיטהר את לבנו ויטהר את חטאינו.

המטרה: למצוא את המילים עם שורש כִּפּ (כִּפַּר, כִּפּוּר, כְּפָרָה, וכו') בטקסט למטה.

המטרה: ללמוד על חשיבות יום כִּיפּוּר ולקבל על עצמנו את חטאינו.

המטרה: להבין את חשיבות יום כִּיפּוּר ולקבל על עצמנו את חטאינו.

המטרה: להבין את חשיבות יום כִּיפּוּר ולקבל על עצמנו את חטאינו.

המטרה: להבין את חשיבות יום כִּיפּוּר ולקבל על עצמנו את חטאינו.

1. How many words did you find?
2. What do you think it means to afflict yourself?
3. Why do you think the Torah does not give specific examples of what we need to do to afflict ourselves?

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Remind pupils of the exception brought by רשׁ"י (only if we do תְּשׁוּבָה can we atone on יום כִּיפּוּר). What other exceptions might there be?

2. Reading Activity [S3]

(5-10 minutes)

Ask pupils to read the מְשֻׁנָּה text (יוֹמָא ח' ט') in pairs, correcting each other when necessary (peer assessment).

3. Comprehension Activity [K4A, S4]

(25-30 minutes)

Read the מְשֵׁנָה to pupils line by line, giving them clues to work out the meaning. Alternatively, use the worksheet **Let's Examine the מְשֵׁנָה**.

Display the following question on board:

Two types of people are not forgiven or able to do תּשׁוּבָה. Who are they? יום כּיפּוּר on

To answer this question, pupils can get into groups of four, and role play the first two scenarios that the מְשֵׁנָה talks about (first two sentences only).

מְשֵׁנָה תּחִיּוּם	
One who says	הַאִסֵּר
I will sin and repent, sin and repent,	אֵשֶׁת וְאִישׁ, עַל־מַעַל הַיְהוּדִים
It is not possible for him	אֵין תּוֹשָׁבֵי עֲוֹנוֹ
to do teshuva.	לַעֲשׂוֹת תּשׁוּבָה
(One who says) I will sin and Yom Kippur will atone,	אֵשֶׁת וְאִישׁ הַבּוֹחֲזִים בְּיָמֵינוּ
Yom Kippur does not atone.	אֵין יוֹם הַכִּיפּוּרִים מְסַמֵּךְ
Sins between a person and Hashem	מַעַלְמוֹת שֶׁבֵּינֵינוּ לַיהוָה
Yom Kippur atones.	יָוֵם הַכִּיפּוּרִים מְסַמֵּךְ
Sins between a person and their friend	מַעַלְמוֹת שֶׁבֵּינֵינוּ לַחֲבֵרֵינוּ
Yom Kippur does not atone.	אֵין יוֹם הַכִּיפּוּרִים מְסַמֵּךְ
until his friend forgives him.	עַד שֶׁחֲבֵירוֹ אֶת־מַסִּיחַ

One pupil acts out the person sinning and another can ‘think aloud’ their thought process about how it is alright to sin, as they will be forgiven etc. Then the other two pupils in the group do the same for the second scenario.

(Scenario 1: person who says ‘I will sin and repent, I will sin and repent’. Scenario 2: person who says ‘I will sin and will atone’.)

Ask pupils to give examples of different עֲבֵירוֹת – write pupils' suggestions on the board in two columns: בֵּין אָדָם לְמָקוֹם and בֵּין אָדָם לְחֲבֵרוֹ. **Do not** write these titles; instead ask pupils to reflect on the difference between the columns and suggest titles. Pupils analyse together and decide what the difference is between the two columns. Place a title above each column and clarify the difference if necessary.

Various aveirot that we must do Teshuva for:	
<p>Between man and man (בין אדם לחבר)</p> <ul style="list-style-type: none"> • Speaking Lashon Hara about somebody • Telling your parents a lie • Stealing something from a friend • Hurting someone's feelings • Getting someone else into trouble • Deliberately fawling someone during a sports match 	<p>Between man and G-d (בין אדם למקום)</p> <ul style="list-style-type: none"> • Breaking Shabbat • Forgetting to make a bracha • Eating a cheeseburger • Not joining in during Tefilla • Throwing away a worksheet that had Hashem's name on it • Eating on Yom Kippur (if above Bar/Bat Mitzva)

If time is short, have ready a list of examples of sins already in two columns on the IWB and ask pupils to compare and contrast (see slide 38). What do all these things have in **common**? (They are all עֲבֵירוֹת.) What is the **difference** between the two columns? (בֵּין אָדָם לְחֲבֵרוֹ/בֵּין אָדָם לְמָקוֹם) Then add titles at the top.

How is יום כּיפּוּר on כּפָּרָה different for these two categories of עֲבֵירוֹת? (We will look at the מְשֵׁנָה for the answer.)

Now read the next part of the מְשֵׁנָה in the same way as the first part of the מְשֵׁנָה above. Ask pupils to explain in their own words the meaning of this part of the מְשֵׁנָה. (מְשֵׁנָה atones for יום כּיפּוּר between man, and man only atones once forgiveness has been granted by the other party.)

4. Understanding Activity [U1, U3]

(10 minutes)

Display the חוּמֵשׁ phrase (וַיִּקְרָא כ״ג : כ״ח) on the board:

כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם

Now that we have seen the מִשְׁנָה, do we understand the meaning of these words better? What has the מִשְׁנָה added to our understanding of יוֹם כִּפּוּרִים?

There are, however, exceptions to this rule. יוֹם כִּפּוּרִים atones as a general rule. We are forgiven on יוֹם כִּפּוּרִים.

מִשְׁנָה Let's Examine the	
מִשְׁנָה יוֹם כִּפּוּרִים / יוֹם	
One who says I will sin and repent, sin and repent, it is not possible for him to do teshuva.	אֶתְּכַחַם (אֶתְּכַחַם, אֶתְּכַחַם) וְאֶתְּכַחַם אֵין כּוֹפֵרִים בּוֹ לְעֹשֵׂה תְּשׁוּבָה.
[One who says] I will sin and Yom Kippur will atone.	אֶתְּכַחַם (אֶתְּכַחַם, אֶתְּכַחַם) וְאֶתְּכַחַם אֵין יוֹם כִּפּוּרִים מְכַפֵּר.
Sins between a person and Hashem	חַטּוֹת אֵין עֲלֵיהֶן יוֹם כִּפּוּרִים מְכַפֵּר.
Yom Kippur atones.	אֵין יוֹם כִּפּוּרִים מְכַפֵּר.
Sins between a person and their friend	חַטּוֹת אֵין עֲלֵיהֶן יוֹם כִּפּוּרִים מְכַפֵּר.
Yom Kippur does not atone,	אֵין יוֹם כִּפּוּרִים מְכַפֵּר.
until his friend forgives him.	דַּי שֶׁיִּכְרַם אֶת חַבְרֹוֹ.

Using the מִשְׁנָה text (see the **Let's Examine the מִשְׁנָה** worksheet), pupils say what the exceptions are. Point out how the מִשְׁנָה fills in the gaps תּוֹרָה שֶׁבְּכַתָּב/תּוֹרָה שֶׁבְּעַל פֶּה and how they work together (refer to the previous lesson).

Ask pupils to look at the isolated words from the פְּסוּקִים on the board and see if they can work out a hint to where the rule that יוֹם כִּפּוּרִים only fully atones for אָדָם לְמָקוֹם בֵּין אָדָם לְמָקוֹם might come from. They should be able to answer הִי לְפָנֵי הִי and explain why in their own words. ('Before הִי' suggests עֲבִירוֹת בֵּין אָדָם לְמָקוֹם.)

Rachel has spoken לְשׁוֹן הָרַע about Joe (see slide 41). שׁוֹהֵל הִיא תִּשְׁוֶבָה is approaching. If Rachel does יוֹם כִּפּוּרִים, will she be forgiven? What must Rachel do in order to be forgiven for this יוֹם כִּפּוּרִים? How could Rachel do this? Ask pupils to suggest different ways of approaching people in order to ask for forgiveness.



Pupils could each write down on a personal note (provide them with sticky notes) one person they will ask forgiveness from before יוֹם כִּפּוּרִים this year, and how they will do it.

5. Summary Activity [U1]

(10 minutes)

מִשְׁנָה How Well Do We Know the									
מִשְׁנָה יוֹם כִּפּוּרִים / יוֹם									
Type of Sin	Type of Person								
Read the מִשְׁנָה below then fill in what the person is thinking.	Read the מִשְׁנָה below then fill in what the person is thinking.								
<table border="1"> <tr> <td>נָתַן אֵין לְחַבְרֹוֹ</td> <td>נָתַן אֵין לְחַבְרֹוֹ</td> </tr> <tr> <td>נָתַן אֵין לְחַבְרֹוֹ</td> <td>נָתַן אֵין לְחַבְרֹוֹ</td> </tr> </table>	נָתַן אֵין לְחַבְרֹוֹ	נָתַן אֵין לְחַבְרֹוֹ	נָתַן אֵין לְחַבְרֹוֹ	נָתַן אֵין לְחַבְרֹוֹ	<table border="1"> <tr> <td>נָתַן אֵין לְחַבְרֹוֹ</td> <td>נָתַן אֵין לְחַבְרֹוֹ</td> </tr> <tr> <td>נָתַן אֵין לְחַבְרֹוֹ</td> <td>נָתַן אֵין לְחַבְרֹוֹ</td> </tr> </table>	נָתַן אֵין לְחַבְרֹוֹ	נָתַן אֵין לְחַבְרֹוֹ	נָתַן אֵין לְחַבְרֹוֹ	נָתַן אֵין לְחַבְרֹוֹ
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1. Circle the words in the מִשְׁנָה that suggest there might be an exception to the rule that יוֹם כִּפּוּרִים atones for אָדָם לְמָקוֹם בֵּין אָדָם לְמָקוֹם.


2. Which מִשְׁנָה are excluded from the rule according to the מִשְׁנָה we have learned?

3. How can we be forgiven for these מִשְׁנָה?

Pupils can fill in the assessment worksheet **How Well Do We Know the מִשְׁנָה?** in pairs and feed back.

Pupils can summarise their learning by completing the יוֹם כִּפּוּרִים section of the **What Have We Learned About the תּשׁוּבָה חֲגִים?** worksheet in order to clarify what we have learned from the תּוֹרָה, רַשׁׁי, and the מִשְׁנָה.



Festival	What did we learn from the תּוֹרָה?	What did we further learn from the מִשְׁנָה?	What did we further learn from רשׁ"י?
יום כיפור 	אֲדָ but	Only atones in we repent, does not atone if we don't repent	
	Date: 10 th of תּשׁרִי (seventh month)		
	וְעִנִּיתֶם אֶת נַפְשֵׁיכֶם And you shall afflict your souls		You cannot do the following 5 things: eat/drink, wash, anoint, wear leather shoes or marital relations.
	כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי ה' אֱלֹהֵיכֶם For it is a Day of Atonement to atone for you before ה'		Those who say they will sin and repent are not able to do תְּשׁוּבָה. For those who say they will sin and יום כִּפּוּר will atone, it does not atone. It does not atone for sins that are בֵּין אָנָם בְּיַד לְחַבְרוֹ unless one asks for forgiveness.

סופות (3 lessons)

Knowledge Goals

By the end of these lessons pupils will:

K1: Know that the תורה consists of the Written and Oral Law

K2: Know the date and duration of סופות in the תורה

K4A: Know the following Hebrew keywords and phrases:

	פרי עץ הדר כפת תמרים ענף עץ עבת ערבי נחל
שמיני	השמיני
פרי	פרי
שמח	ושמחתם
חג	וחגתם, תחגו
חג	חג
מושב	משבתיכם
ישב	תשב, ישב, הושבתי
מועד	מועדי
למען	למען

K5: Know some of the details specified for the מצות learned in the תורה and משנה including what the Four Species are; how many of each we take and when we take them; and what makes a kosher סכה

K6: Know how רש"י understands the phrase פרי עץ הדר to mean a fruit that tastes the same as the tree it is from and that stays on the tree for two years

Skills Goals

By the end of these lessons pupils will be able to:

S2: Find a text when given its פָּרָק and פָּסוּק reference

S3: Read ל"ג-מ"ד and וַיִּקְרָא כ"ג : ג' : ד' and מְשַׁנָּה סְכָה א' : א' : ג' : ד' accurately

S6: Read a short רש"י with fluency

S4: Comprehend the simple meaning of ל"ג-מ"ד and וַיִּקְרָא כ"ג : ג' : ד' and מְשַׁנָּה סְכָה א' : א' : ג' : ד'

Unit 13: The תְּשׁוּרֵי חַגִּים : כִּי-ג-מִיִּד : כִּי-ג אָמַר כִּי-ג : כִּי-ג-מִיִּד : תְּשׁוּרֵי חַגִּים – Revised September 2016

S7: Comprehend רש"י's comment on עֵץ הַדָּר to mean a fruit that tastes the same as the tree it is from and that stays on the tree for two years

Understanding Goals

By the end of these lessons pupils will be able to:

U1: Discuss the values that one can learn from the מִצְוֹת studied, e.g. שְׂמֵחָה connected to סְבוּת

U2: Understand how certain words provide clues about the deeper meaning of the text, e.g. פָּסוּק לִיט on אָדָּ.

U3: Derive meaning or values by comparing texts (e.g. תוֹרָה and מִשְׁנָה) on a particular topic/מִצְוָה, like what makes a kosher סָפָה

Lesson 7: Understanding אַרְבַּעַת הַמִּינִים

(וַיִּקְרָא כִּיג: לִיג-לִייד)

Learning Outcomes:

- ❖ To examine the language used by the תּוֹרָה to name אַרְבַּעַת הַמִּינִים
- ❖ To apply רִשׁוּי-style thinking skills in order to match these to the names by which אַרְבַּעַת הַמִּינִים are known today

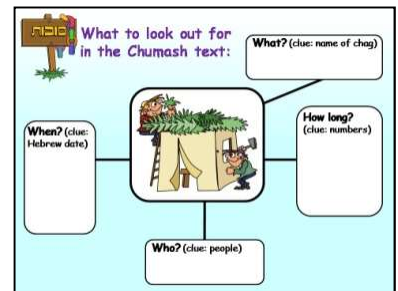
1. Introductory Reading and Comprehension Activity [K4A, S3, S4] (10 minutes)

לג וַיִּדְבֵר ה' אֶל־מֹשֶׁה לֵאמֹר:

לד דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בְּחַמְשָׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לֵה':

Display the picture of the סֻכָּה and אַרְבַּעַת הַמִּינִים (slide 43). We are going to find the answers to these questions by looking at לִיג-לִייד.

Ask pupils to locate וַיִּקְרָא כִּיג: לִיג-לִייד and read the פְּסוּקִים in pairs. Most of the vocabulary should be familiar to them. חַג (festival) is a new keyword that they should be familiar with.



1. Who? = בְּנֵי יִשְׂרָאֵל
2. What? = חַג הַסֻּכּוֹת
3. When? = the 15th day of the 7th month (remind pupils that the 7th month refers to תּשׁוּרֵי, just as they saw in previous lessons on ראש השנה and יום כיפור)
4. How long? = 7 days

2. Quick Trigger [K2]

(3 minutes)

Bring out a set of אַרְבַּעַת הַמִּינִים to show the pupils. Ask the class if they can remember the names of each of אַרְבַּעַת הַמִּינִים (as we call them today). With each correct answer they give, put up a flashcard with the correct name on the board, or show an image of correctly labelled מִינִים on the IWB.


3. Reading and Comprehension Activity [K4A, S3, S4]

(20 minutes)

לט אַךְ בְּחַמְשָׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶסְפֹּכֶם אֶת־תְּבוּאֹת הָאָרֶץ תַּחֲגוּ אֶת־חַגֵּיהֶּי שִׁבְעַת יָמִים בֵּיּוֹם הָרִאשׁוֹן שִׁבְתוֹן וּבֵיּוֹם הַשְּׁמִינִי שִׁבְתוֹן: מ וּלְקַחְתֶּם לָכֶם בֵּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הַדָּר כַּפֹּת תִּמְרִים וְעֵגֶף עֵץ־עֵבֶת וְעֵרְבִי־נַחַל וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם שִׁבְעַת יָמִים: מא וְחַגְתֶּם אֹתוֹ חַג לֵה' שִׁבְעַת יָמִים בְּשָׁנָה חֲקֹת עוֹלָם לְדֹרֹתֵיכֶם בְּחֹדֶשׁ הַשְּׁבִיעִי תַּחֲגוּ אֹתוֹ:

List the new keywords on the board with their English meaning or a picture as illustration. Ask pupils to locate **ל"ט-מ"א** in their חומשים and read the פסוקים in pairs.

Use the worksheet **סובות – Let's Examine the פסוקים**. Ask pupils to work in pairs answering the questions in order to work out the meaning of the פסוקים.



פסוקים – Let's Examine the סובות

בְּאֶסְפָּכֶם אֶת תְּבוּאֹת הָאָרֶץ

1. What is strange about the phrase **בְּאֶסְפָּכֶם אֶת תְּבוּאֹת הָאָרֶץ**?
He was talking to a nation who were in the desert, who would ultimately never see the land. Why is He addressing them as farmers? What has the harvest time got to do with rejoicing? Why is this phrase included here?

2. When are we told to take the תְּבוּאֹת הָאָרֶץ? Why is this strange?
On the first day – בְּיוֹם הָרֵאשׁוֹן – but we know that we take אֶרְבַּעַת סוּבוֹת on all the days of the פְּסוּחִים.

3. Find the four תּוֹרָה names for תְּבוּאֹת הָאָרֶץ. One has been done for you.
 עֵנֹף עֵץ עֵבֶת הַדְּסִיס כֶּפֶת תְּמָרִים לֹלֶב
 עֵרְבֵי נָחַל עֲרֵבוֹת פְּרִי עֵץ הַדָּר אֶתְרוֹג

4. וְשִׂמְחֶתֶם – What is strange about this word?
With רֵאשׁוֹן הַשָּׁנָה and יוֹם כִּיפּוּר we were never commanded to rejoice. Why now? Why should we rejoice? How can we be commanded to be happy? What is the connection between סוּבוֹת and happiness?

5. Look at all the פסוקים and write the meaning of all the words you know.

וַיִּקְרָא כ"ג: ל"ט-מ"א

לֹט אֵד בְּחַמְשָׁה עָשָׂר יוֹם לַחֹדֶשׁ
הַשְּׁבִיעִי בְּאֶסְפָּכֶם אֶת תְּבוּאֹת הָאָרֶץ
 תַּחֲגוּ אֶת-חַגְהֵי שְׁבַעַת יָמִים בַּיּוֹם
 הָרֵאשׁוֹן שְׁבַתוֹן וּבַיּוֹם הַשְּׁמִינִי שְׁבַתוֹן:
 מִוִּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרֵאשׁוֹן פְּרִי עֵץ
 הַדָּר כֶּפֶת תְּמָרִים (עֵנֹף עֵץ עֵבֶת) עֲרֵבֵי
 נָחַל וְשִׂמְחֶתֶם לִפְנֵי ה' אֱלֹהֵיכֶם שְׁבַעַת
 יָמִים: מֵאִ וְחֹגְתֶם אֹתוֹ חַג לַה' שְׁבַעַת
 יָמִים בַּשָּׁנָה חֲקֹת עוֹלָם לְדֹרֹתֵיכֶם
 בַּחֹדֶשׁ הַשְּׁבִיעִי תַּחֲגוּ אֹתוֹ:

LO: K2

4. Understanding Activity [K6, S6, S7, U2, U4]

(20 minutes)

Allow pupils to feed back their responses. Question 1 will be looked at in the next lesson, along with the questions/problems they spotted in the פסוקים, although you may choose to display these questions on the board now to be returned to later.

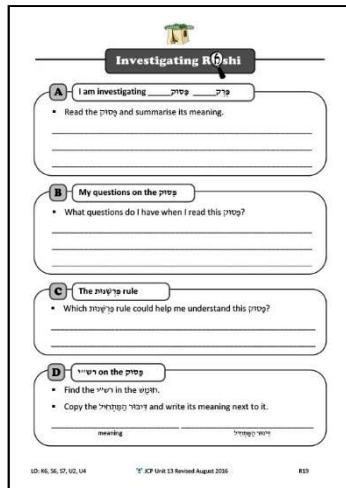
Questions that need to be raised are:

- the relevance of **בְּאֶסְפָּכֶם אֶת תְּבוּאֹת הָאָרֶץ**
- the meaning of **פְּרִי עֵץ הַדָּר**
- **בַּיּוֹם הָרֵאשׁוֹן** why
- **וְשִׂמְחֶתֶם** – why and how?

Tell pupils that these are big questions that the Rabbis of the מִשְׁנָה and רש"י and others have also asked! Mention any points that they didn't raise and add them to the list. Explain that we will slowly try to address each of these points over the next couple of lessons.

Now guide the class through the four phrases from question 3. Write these תּוֹרָה phrases on the IWB next to the current phrases that were put on the board earlier. Did anyone get the correct names for any of the מִינִים? What fruit is the תּוֹרָה talking about when it says **פְּרִי עֵץ הַדָּר**?

Pupils can now complete parts A and B of the **Investigating רש"י** worksheet, with the summary of פסוק מ' and their questions from above.



Investigating Rashi

A I am Investigating פֶּרִי עֵץ הָדָר

- Read the פֶּרִי and summarise its meaning.

B My questions on the פֶּרִי

- What questions do I have when I read this פֶּרִי?

C The פֶּרִי rule

- Which פֶּרִי rule could help me understand this פֶּרִי?

D פֶּרִי on the פֶּרִי

- Find the פֶּרִי in the פֶּרִי.
- Copy the פֶּרִי and write its meaning next to it.

meaning פֶּרִי

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Which פֶּרִי rule might help us to work out what פֶּרִי עֵץ הָדָר refers to? The best fit is probably הַבְּנֵת מִלִּים לֹא בְרוּרָה – ambiguous words. The תּוֹרָה does not tell us the name of the tree but describes it in this way. Ask pupils to complete part C and to locate רַשִׁי's comment on פֶּרִי עֵץ הָדָר and to complete part D on the template.

- What is the 'דִּבּוּר הַמַּתְחִיל' (פֶּרִי עֵץ הָדָר)?
- How does it translate? (*The fruit of a beautiful tree*)
- What is רַשִׁי's question? (*What kind of tree and fruit is this?*)

Now ask the class to read the רַשִׁי in pairs and look out for any familiar words. Display the רַשִׁי on the IWB (see slide 49 or use the linear translation in the text section). Pupils can copy רַשִׁי's comment in part E and work out its meaning. (*פֶּרִי עֵץ הָדָר is a fruit from a tree where the tree tastes the same as the fruit, and where the fruit doesn't fall off. It 'lives' – 'דָּר' (point out that in one case the 'ה' is part of the word and in the other it acts as a prefix) on the tree for two years or more, in other words an אֶתְרוּג!*)



(מ) פֶּרִי עֵץ הָדָר. עַן שֶׁטַּעַם עֵץ וּפְרִי שְׁנֵיהֶם הָדָר. הָדָר בְּאֵילָנוֹ מִשְׁנֵה לְשָׁנָה, חֹדֶשׁ אֶתְרוּג:

Question on Rashi

- What is the 'dibbur hamatchil'?
- How does it translate?
- What is Rashi's question?

In your own words, what is Rashi saying?

5. Summary/Plenary Activity [K2, S4]

(5 minutes)

Quickly recap the two פְּסוּקִים learned. What do 'חַג' and 'שְׂמֵחָה' mean?

What is the date and duration of סוּכּוֹת? Either hide the flashcards with the modern names of אֶרְבַּעַת הַמִּינִים and its accompanying pictures or on the IWB show the four תּוֹרָה names of אֶרְבַּעַת הַמִּינִים. Ask pupils to identify each of these.

Pointing out 'פֶּרִי עֵץ הָדָר', remind the class of רַשִׁי's question (What tree/fruit is this?) and ask them what רַשִׁי's answer is.

Remind the class of the other questions that were raised earlier (either show them on the IWB or say each question out loud).

- Why does the תּוֹרָה tell us about the farmers gathering in the harvest on סוּכּוֹת?
- Why are we told to take אֶרְבַּעַת הַמִּינִים on 'the first day' only?
- Why is this a time of שְׂמֵחָה?
- How are we supposed to rejoice?

We will examine these questions in the next two lessons.

Lesson 8: Questions about אַרְבַּעַת הַמִּינִים

(ג': י"ב and מִשְׁנֵה סֶפֶה ג': ד' and וַיִּקְרָא כּוּג: לִיט-מִיּוּד)

Learning Outcomes:

- ❖ To explore the different rulings of the מִשְׁנֵה regarding the number of אַרְבַּעַת הַמִּינִים and to apply this to an historical and current example
- ❖ To examine the difference between the תּוֹרָה directive for taking לולב and current Jewish practice, and to understand the historical reasons given for this in the מִשְׁנֵה
- ❖ To understand the value of שְׂמֵחָה and its connection to סוּכּוֹת

1. Revision Activity [K2, K6, S4]

(5 minutes)

Display וַיִּקְרָא כּוּג: לִיט-מִיּוּד on the board.

What is the date of סוּכּוֹת? (תּשׁוּרֵי 15th)

How do we know this? (תּשׁוּרֵי is the 7th month) Ask one pupil to come and circle the date of סוּכּוֹת on the board.

How long is סוּכּוֹת celebrated for? ('שְׁבַעַת יָמִים') Ask a pupil to circle this on the board.

Now ask two pupils to highlight the words 'happiness' and 'festival' (שְׂמֵחָה, חֵג) in the פְּסוּקִים on the board. חֵג appears five times.

Give pupils, working in pairs or groups, three sets of cards showing: pictures of אַרְבַּעַת הַמִּינִים, the תּוֹרָה names for them, and the current names we use for them. Ask them to match up the two types of names with the pictures (this could also be done on the IWB). Ask the class what עֵץ הָדָר means and what רש"י says about it, reiterating the two ways of reading הָדָר according to רש"י: one where 'ה' is part of the verb and one where 'ה' is the prefix.

2. Trigger [K2, S4]

(5 minutes)

Display a picture of a Bar-Kochba coin (see slide 53 and also print out and laminate a copy to pass around the class). Explain to pupils that the coin was discovered recently in Israel and that it is almost 2000 years old, dating back to 130 CE (shortly after the second בֵּית הַמִּקְדָּשׁ was destroyed, during the time of רִבִּי עֲקִיבָא and the Bar-Kochba revolt). The wording around it translates as 'To the Freedom of Jerusalem'. Can you tell what the picture is of? (אַרְבַּעַת הַמִּינִים)



What is different about these מִינים הַמִּינִים? (There is only one of each of the מִינים.)

Now refer back to the real set of מִינים that was shown to the class earlier and count how many of each of the מִינים there are. Is the coin wrong? Are we wrong? How many of the מִינים does it say to take in מִי פְּסוּק מִי? (It doesn't.) Where can we find more information? The מְשָׁנָה!

3. Reading and Comprehension Activity [K4A, K2, S3, S4]

(15 minutes)

Digging Deeper with the מְשָׁנָה
Fill in the gaps in the מְשָׁנָה and answer the questions below.

three hadassim	שְׁלֹשָׁת הַדַּסִּים
and two aravot	וּשְׁנַי עֲרָבוֹת
one lulav and one etrog	לִילָב אֶחָד וְאֶתְרוֹג אֶחָד.
(even two [hadassim] cut	אֲפִלוּ שְׁנַי הַדַּסִּים יִקָּצְעוּ
and one not cut)	וְאֶחָד אֵינוֹ יִקָּצֵעַ.
even if three are cut	אֲפִלוּ שְׁלֹשָׁת הַדַּסִּים יִקָּצְעוּ.
in the same way that it is one lulav	כִּיג שְׁלֹשָׁת אֶחָד
and one etrog	וְאֶתְרוֹג אֶחָד.
so too one hadas	כִּיג חֲדָשִׁי אֶחָד
and one willow	וְעֵצָה אֶחָד.

1. Who do we follow today?
2. Whose opinion was followed on the Bar-Kochba coin?
3. Why do you think this happened?

Display the מְשָׁנָה (ג' די) on the IWB and read it twice to the class.

Hand out the worksheet **Digging Deeper with the מְשָׁנָה** and ask pupils to read and work out the meaning of the מְשָׁנָה in pairs, and answer the questions at the bottom of the sheet.

1. Who do we follow today?
2. Whose opinion was followed on the Bar-Kochba coin?
3. Why do you think this happened?

1. *We follow רַבִּי יִשְׁמָעֵאל.*
2. *רַבִּי עֲקִיבָא's opinion was followed on the Bar-Kochba coin.*
3. *Because at the time that these coins were minted (during the Bar-Kochba rebellion against the Romans) רַבִּי עֲקִיבָא was the spiritual leader of the Jewish people, and so what was minted on the coins reflected his teachings.*

Pupils might ask how יִשְׁמָעֵאל רַבִּי learns that two עֲרָבוֹת and three הַדַּסִּים are taken. יִשְׁמָעֵאל רַבִּי learns from the 3 words עֲבַת רַבִּי יִשְׁמָעֵאל – three הַדַּסִּים; עֲרָבוֹת and עֲרָבִי נָחַל – plural form – two עֲרָבוֹת and one עֲרָבִי נָחַל – לִילָב אֶחָד in the singular and כִּיג חֲדָשִׁי אֶחָד in the singular – פְּרִי אֶחָד – פְּרִי אֶחָד in the singular – פְּרִי אֶחָד.

Emphasise the importance of the מְשָׁנָה as a way of fully understanding the תּוֹרָה on this point.

4. Comprehension Activity [K4A, S3, S4]

(15 minutes)

Refer back to מִי פְּסוּק מִי on the IWB and the list of unanswered questions that was raised in the previous lesson. Refer to הַרְאָשׁוֹן בִּיּוֹם. The תּוֹרָה tells us to take מִי פְּסוּק מִי on the FIRST day, but we know we take מִי פְּסוּק מִי on all the days of סוּכּוֹת except שְׁבֵעַת. Where can we get more information to clarify this? The מְשָׁנָה. Using the worksheet **Digging Deeper with the מְשָׁנָה: When Do We Take מִי פְּסוּק מִי?** read the מְשָׁנָה in pairs and encourage pupils to use the picture

clues to work out its meaning. Ask pupils, working in groups, to try and answer the question: Why do we now shake the לולב for all seven days of the festival not just the first day, and who was the Rabbi in the מְשָׁנָה that introduced this new custom? (רַבֵּן יוֹחָנָן בֶּן זַכַּאי)

Digging Deeper with the מְשָׁנָה:
When Do We Take המינים?
 The text below has been written into separate columns. Each column has a picture clue to help you find the meaning of the Hebrew text. See how much of the English meaning you can fill in.

מסכת סוכה ג'ו"ב
 בְּרֵאשִׁיטָה הָיָה לִי לִיבֵל טַבַּל בְּמִקְדָּשׁ שְׁבִיעָה, וּבְמִדְבָּרָה יוֹם אֶחָד. מִשְׁחָרַב בַּיִת הַמִּקְדָּשׁ, הִתְקַיֵּן רַבּוֹ יוֹחָנָן בֶּן זַכַּאי שִׁוְחָה לִי לִיבֵל טַבַּל בְּמִדְבָּרָה שְׁבִיעָה, וְכָר לְמִקְדָּשׁ...

English meaning:	English meaning:	English meaning:	English meaning:	English meaning:

Israel x 7

- (From right to left) 1. Originally the 'לולב' (אֶרְבַּעַת הַמִּינִים) were shaken inside the בַּיִת הַמִּקְדָּשׁ on all seven days.
2. And in the rest of the country, just on the first day.
3. From the time that the בַּיִת הַמִּקְדָּשׁ was destroyed.
4. רַבּוֹן יוֹחָנָן בֶּן זַכַּאי decreed.
5. That אֶרְבַּעַת הַמִּינִים should be shaken on all seven days throughout the rest of the country, in memory of the בַּיִת הַמִּקְדָּשׁ.

To summarise, display the slide of two aerial photos of Jerusalem with and without a superimposed, 'בַּיִת הַמִּקְדָּשׁ'. Invite the class to provide the correct information to write in the three text boxes alongside the Jerusalem images, i.e. In the בַּיִת הַמִּקְדָּשׁ the מִינִים were taken on all seven days of סוּכּוֹת. Everywhere else the מִינִים were only taken on day one. After the destruction of the בַּיִת הַמִּקְדָּשׁ, however, it was decreed that אֶרְבַּעַת הַמִּינִים should be taken on all seven days in remembrance of the בַּיִת הַמִּקְדָּשׁ.

	In the מִקְדָּשׁ:
	Everywhere else:
	Everywhere:

5. Understanding Activity [S3, S4, U1] (15 minutes)

"A time of our Rejoicing" 😊
 מִ וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ-עֲבֹת וְעַרְבֵי-נָחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים:

In the Amidah and during Kiddush on Sukkot we recite the words:

"זְמַן שְׂמֻחָתֵנוּ"
 "A time of our rejoicing"

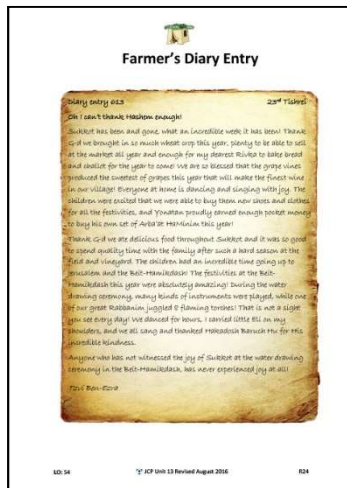
Now refer back to the remaining questions that the class raised previously: Why are we 'שְׂמַח' on סוּכּוֹת, and how does ה' want us to express this happiness? On IWB point this out in מִ פְּסוּקַת: וּשְׂמַחְתֶּם. Now show on the IWB (see ppt) the phrase from the סוּכּוֹת מְחֻזָּר – זְמַן שְׂמֻחָתֵנוּ – a season of happiness (from (עַמִּידָה/קִידוּשׁ).

When did ה' choose for us to celebrate סוּכּוֹת, תְּשַׁרְי, but why? After all, בְּנֵי יִשְׂרָאֵל were in the desert for 40 years, so any month in the year could have commemorated this time.

Have a look at לִיט again. What time of year coincides with סוּכּוֹת? The climax of the agricultural year, בְּאֶסְפָּכֶם אֶת תְּבוּאֹת הָאָרֶץ, (חַג הָאָסִיף), the ingathering of the

grains and fruits, which was our final question on the פְּסוּקִים from before! Bearing in mind that the Land of Israel was primarily used for agriculture, meaning that the majority of people worked as farmers, why might the harvest be such a happy time? Hopefully pupils will realise that the annual harvest was a family's income or פְּרִנְסָה for the year as well as providing much of the food that they would eat that year. Emphasise that this was basically their 'pay day' and their 'supermarket shop' for the rest of the year!

Read the **Farmer's Diary Entry** to get an idea of what this time of year was like in Israel about 2000 years ago.



Even though today, when most of us are not farmers and our source of income comes from somewhere else, when we take אַרְבַּעַת הַמִּינִים, four symbols of agriculture/harvest, we remember that it is ה' who provides us with all the food we eat and that He is the source of our פְּרִנְסָה. Though there is no בֵּית הַמִּקְדָּשׁ for us to go up to and celebrate in, like the description of the farmer, in Israel today there are hundreds of סוֹכוֹת parties that take place across the country every evening of חוֹל הַמוֹעֵד, with music, singing, dancing and great food! If possible, display photos of סוֹכוֹת celebrations in Israel (dancing, concerts and בֵּית הַשׁוּאָבָה parties and so on).

6. Plenary/Summary [K4A, S5, U1]

(5 minutes)

Display the slide of the two Rabbis and ask pupils how many אַרְבַּעַת הַמִּינִים they each tell us to take? If needed, show the Bar-Kochba coin and a current set of אַרְבַּעַת הַמִּינִים as clues.



Pointing to בְּיּוֹם הַקָּרְאָשׁוֹן on the board, ask the class to think back to our aerial pictures of the Old City of Jerusalem, and ask why it is that we make a בְּרָכָה over אַרְבַּעַת הַמִּינִים on all the days of סוֹכוֹת and not just the first.

Display the פְּסוּקִים on the board. Ask a volunteer to come and highlight the שְׂרֵשׁ for 'happiness'. Ask the class why סוֹכוֹת is a time of happiness (clue לִיט).

Finally, how in the times of the בֵּית הַמִּקְדָּשׁ did we express our happiness? And nowadays, mostly in Israel, what do people do to celebrate on סוֹכוֹת?

Lesson 9: The סִכָּה of מְצוּה

(מְשֻׁנָּה סִכָּה א': א' & וַיִּקְרָא כִּיג: ל'ט-מ'יִד)

Learning Outcomes:

- ❖ To explore the reasons for living in a סִכָּה by applying רִשׁוֹנֵי-שִׁי thinking skills in a close reading of the text
- ❖ To examine the parameters of a kosher סִכָּה according to the מְשֻׁנָּה

1. Revision Activity [K2, S4, U1]

(5 minutes)

Display the slide of ל'ט-מ'יִד וַיִּקְרָא כִּיג and ask pupils what the highlighted words, בַּיּוֹם הָרִאשׁוֹן, mean and what our question was about it. (*It suggests that אַרְבַּעַת הַמִּינִים are taken on day one only of סוּכּוֹת.*) How did we resolve it? (בֵּית הַמִּקְדָּשׁ – *In the days of the מְשֻׁנָּה סִכָּה ג': י"ב*) How did we resolve it? *were taken on day one around the country/world, and on all days in the בֵּית הַמִּקְדָּשׁ. After the destruction, רַבּוֹן יוֹחָנָן בֶּן זִכְאִי introduced taking the מִינִים on every day in order to remember the בֵּית הַמִּקְדָּשׁ.*



How do we translate וַיִּשְׂמְחֶתֶם? Why are we especially happy on סוּכּוֹת? (חַג הָאֶסְיִף) was like a 'yearly salary' and food.) This is also an opportunity to point out the transition that has been made from נֶאֱמַר לְרֵאִים, with solemnity and relative distance from ה' as king, to סוּכּוֹת when we go into the סִכָּה and trust ה' – feeling much closer to him, and the trust that brings. How do we express our happiness on סוּכּוֹת? (Remind pupils of what we read in the farmer's diary.) (*Going up to the בֵּית הַמִּקְדָּשׁ with the whole family to celebrate. Dancing, music, singing on each day. Today, special סוּכּוֹת parties take place on חוֹל הַמוֹעֵד in Israel with music and dancing. And taking אַרְבַּעַת הַמִּינִים reminds us of agriculture/חַג הָאֶסְיִף and that ה' is the source of all our needs.*)

2. Reading and Comprehension Activity [K4A, S3, S4]

(15 minutes)

מב בַּסִּכָּה תִּשְׁבּוּ שְׁבַעַת יָמִים כָּל-הָאֶזְרָח בְּיִשְׂרָאֵל יֹשְׁבוּ בַּסִּכָּה: מג לְמַעַן יִדְעוּ דִרְתִּיכֶם כִּי בַסִּכּוֹת הוֹשַׁבְתִּי אֶת-בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי ה' אֱלֹהֵיכֶם: מד וַיִּדְבֹּר מֹשֶׁה אֶת-מַעַדֵי ה' אֶל-בְּנֵי יִשְׂרָאֵל:

Pupils read מ"ב-מ"ד in pairs and see if they can work out parts of the פְּסוּק based on previous vocabulary. On the board show the translation for the words אֶזְרָח – 'native/citizen' and מוֹעֵד – 'festive time'; put חוֹל הַמוֹעֵד in brackets.

Read the פְּסוּק twice with expression, then divide the room into two, with each side in turn reading back the פְּסוּק accurately with expression. Together the class should try to understand as much as possible of the פְּסוּקים based on previous vocabulary. Which שְׂרָש appears three times? (ישב) Highlight these on פְּסוּקים on the board.

Ask pupils to describe in their own words what the פְּסוּקים say:

- בְּנֵי יִשְׂרָאֵל have to sit in סוּכוֹת for seven days
- To remember that when ה' took us out of Egypt, He sat us in סוּכוֹת
- ה' told בְּנֵי יִשְׂרָאֵל the chosen 'festive times' of ה'

3. Understanding Activity [S4, S6, S7, U1, U4]

(20 minutes)

Why is it such a big deal that ה' 'sat us in סוּכוֹת'?

Why does every generation have to commemorate this each year? Display the image of a remote desert. *(The following webquest developed by the Lookstein Foundation can be used to explore desert living and could be added to your school MLE for pupils to look at: <http://www.lookstein.org/webquests/midbar/>)*



Imagine our class is stranded in this desert after our coach breaks down. Our provisions are very limited, there is no phone signal, and no one knows our whereabouts. After a few hours in the boiling sun, an angel appears and grants us five basic wishes. Ask pupils working in tables/groups, to compile a list of the five things they would need to survive living in the desert for a few weeks. A person from each group reads out the list; the teacher writes the most common five in the boxes on the desert picture.

(The aim of this activity is to convey the vulnerability of בְּנֵי יִשְׂרָאֵל in the desert and their total dependence on ה' for all basic needs – water, shelter, food and so on.)

This leads to הוֹשַׁבְתִּי רַשׁׁי. How does רַשׁׁי understand כִּי בְּסוּכוֹת הוֹשַׁבְתִּי רַשׁׁי?

The verb הוֹשַׁבְתִּי means that ה' 'made' the people dwell in סוּכוֹת, which makes רַשׁׁי say: the סוּכוֹת were in fact: עֲנַנֵי הַכְּבוֹד, clouds of glory.

How do we understand this? *(The clouds of glory protected יִשְׂרָאֵל from the sun, and acted as a shelter from the storm. It was a permanent and physical reminder that ה' was always protecting them in the desert, and always providing them with all their basic needs.)*

Ask the class what value/מִדָּה we learn for our lives today from the סִכָּה? List suggestions on the board. Hopefully, among the answers will be the following:

- הַכָּרַת הַטּוֹב (gratitude/appreciation)
- בְּטַחוֹן (trust in ה')

On the point of trust in ה', refer to the earlier desert scenario and emphasise to the class that the angel that granted the wishes could have just seen what the class needed and granted them instantly. Likewise, ה' could have given יִשְׂרָאֵל all their needs immediately, but instead He wanted them to ask for each of their needs: water, food, shelter and so on. This was so יִשְׂרָאֵל would get used to the idea of having ה' look after them, and developing a trust in Him that He would take care of them.

4. Reading and Comprehension Activity [K4A, S3, S4] (15 minutes)



Show the slide image of the סוכה on a camel – Is this a kosher סוכה?!

Now we know why we sit in a סוכה. But does the תּוֹרָה tell us exactly WHAT we have to sit in? If the תּוֹרָה שֶׁבְּכֻתָב doesn't describe it, how can we find out? The מְשֻׁנָּה.

Using the worksheet **Let's Examine the מְשֻׁנָּה**, read and translate the מְשֻׁנָּה with the class. It would be useful to show pupils the difference between an 'אָמָה' and 'טַפַּח'.

Various authorities differ as to the exact measurements. ר' חיים נָאֶה זצ"ל says a טַפַּח is approximately 8 cm and an אָמָה is approximately 48 cm. The חוֹזֵן אֵישׁ זצ"ל says that a טַפַּח is approximately 9.6 cm and an אָמָה is approximately 58 cm.

Ask pupils to summarise the five parts of the מְשֻׁנָּה in their own words.

Let's Examine the מְשֻׁנָּה	
מִסְכַּת סִפְתָּה / א' / י"א	
A sukkah that is taller than 20 ammot is pasul (unfit).	סוכה שהיא גבוהה למעלה מ-20 אמות, פסולה.
Rabbi Yehuda says it is kosher. (And a sukkah) that is not taller than 10 tefachim,	רבי יהודה סבור ש-10 ריזות כוסיות. (ואם סוכה) שאינה גבוהה מעשר טפחים,
and does not have three walls, and its sun is greater than its shade,	ואיננה קיבלה שלוש קירות, ואיננה קיבלה מלמעלה, פסולה.
An old sukkah	סוכה ישנה,
Bet-Shamai say it's pasul (unfit), and Bet-Hillel say is kosher.	בית שמאי פוסלים, ובית הלל סבורים ש-10 ריזות כוסיות.
And what is considered an 'old' sukkah?	ואיזה היא סוכה ישנה,
Any that was made 30 days before the festival.	כל ששפצה לפני חג שלשים יום.
However, if (the sukkah) was made especially for the festival,	אם היא ששפצה ליום חג, אפילו שהיא ששפצה מראש,
even at the beginning of the year, it is kosher.	אפילו שהיא ששפצה מראש, היא כשירה.

5. Comprehension/Assessment Activity [U1] (5 minutes)

Using the information learned from the מְשֻׁנָּה, pupils could write instructions to a builder on how to build a kosher סוכה.



Thumbs Up, Thumbs Down Quiz


- The date of חג סוכה is the 15th of ניסן (thumbs up) or the 16th of ניסן (thumbs down)? [Up]
- We sit in a סוכה for eight days. [Down]
- סוכה refers to which of the following? (thumbs up) or סוכה (thumbs down)? [Down]
- Who in the סוכה goes by the opinion that we only take ONE of each of the מִינֵי הַסֻּכּוֹת (thumbs up) or סוכה (thumbs down)? [Down]
- סוכה means 'happiness'. [Up]
- In the times of the סוכה, we take מִינֵי הַסֻּכּוֹת on all days (thumbs up) or only on the first day (thumbs down)? (This is talking about everywhere except inside the מִינֵי הַסֻּכּוֹת.) [Down]
- אם לא נשפצה לפני חג, היא פסולה. [Down]
- Two options: Does the סוכה mean to be happy? (thumbs up) Or does it mean to sit? (thumbs down)? [Down]
- The reason we sit in a סוכה is to remember that - set us in a tent in the desert. [Up]
- The סוכה is the clouds of glory. [Down]
- סוכה means 'building in' or 'rejoicing and appreciating the good'. [Down]
- סוכה is built during the harvest season. [Up]
- סוכה is bigger than a סוכה. [Up]
- According to the סוכה, a סוכה with three walls is not kosher. [Down]
- According to the סוכה, a סוכה that is smaller than 30 days is not kosher. [Up]
- According to the סוכה, a סוכה older than 30 days is not kosher. [Up]
- According to the סוכה, a סוכה built for חג that is a year old is kosher. [Down]
- According to the סוכה, a סוכה with more sun than shade is kosher. [Down]
- סוכה is described as a 'season of happiness' (thumbs up) or a 'season of rejoicing' (thumbs down)? [Up]

Alternatively, or in addition, pupils could do the **Thumbs Up, Thumbs Down Quiz** to cover all three lessons on סוכות in 20 questions. Pupils have heads down on desks, so as not to see other pupils, and answer thumbs up for yes, thumbs down for no. The teacher should say the correct answer after the pupils have voted for each question, and give more of an explanation than just yes or no. For example, question 10: 'The מְשֻׁנָּה says that the סוכות are the clouds of glory', thumbs

down because it does not, פְּרִשֶׁת points this out and so on. Pupils should keep a note of the correct answers they get and total them at the end.

Pupils also need to complete the final section of the סוכות table on the **What Have We Learned About the תְּשֻׁרֵי חֲגִים?** worksheet, showing information learned in the תּוֹרָה, from פְּרִשֶׁת and from the מְשֻׁנָּה.

			
Festival	What did we learn from the תּוֹרָה?	What did we further learn from the מְשֻׁנָּה?	What did we further learn from פְּרִשֶׁת?
סוכות 	Date: 15 th day of the seventh month (תְּשֻׁרֵי) בְּאֶסְפָּכֶם אֶת־תְּבוּאֹת הָאָרֶץ When you gather in (harvest) the grains of the land		
	וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הַדָּר כַּפֹּת תִּמְרִים וְעֵנָף עֵץ־עֲבֹת וְעֵרְבִי נָחַל On the first day you shall take the fruit of a beautiful tree, עֲרֵבוֹת וְהַדְּסִים, לִוְלֵב.	[מְשֻׁנָּה סֵקָה ג': ייב] In the days of the אֶרְבַּעַת הַמִּיּוֹנִים בֵּית הַמִּקְדָּשׁ were shaken on all 7 days inside the אֶרְבַּעַת הַמִּיּוֹנִים and only on the first day everywhere else. Nowadays, in memory of the אֶרְבַּעַת הַמִּיּוֹנִים, בֵּית הַמִּקְדָּשׁ, we take אֶרְבַּעַת הַמִּיּוֹנִים on all 7 days of סוכות. [מְשֻׁנָּה סֵקָה ג': די'] According to רַבִּי עֲקִיבָא, we only require ONE of each אֶרְבַּעַת הַמִּיּוֹנִים (as seen on the Bar-Kochba coin). According to רַבִּי יִשְׁמַעֵאל, we require 1, לִוְלֵב, 3, אֶתְרוּג, and 2, הַדְּסִים, עֲרֵבוֹת.	1. פְּרִי עֵץ הַדָּר is a tree whose fruit and wood taste the same. and 2. 'הַדָּר' is interpreted as 'lives/dwells' (the ה is a prefix, not part of the word). Thus the פְּרִי עֵץ הַדָּר is a fruit that 'dwells' on its tree from one year to the next, and this is the אֶתְרוּג.

			
	וְשִׂמְחֶתֶם לִפְנֵי ה' וְהִי You shall rejoice before ה'		
	בַּסֹּכֶת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֹּכֶת In סוכות you shall live/sit for seven days, each native/citizen of יִשְׂרָאֵל shall sit in סוכות.		[מְשֻׁנָּה סֵקָה א': א:] A kosher סֹכָה must not be taller than 20 אַמּוֹת, nor shorter than 10 סַפְחִים. It must have at least 3 walls. It must have more shade than the sun it lets in. It must not be more than 30 days old, unless it was built especially for סוכות – and in that case, even if it was built at the start of the year and intended for סוכות, it is kosher.
	לְמַעַן יִדְעוּ דֹרֹתֵיכֶם כִּי בַּסֹּכֶת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם אֲנִי ה' אֱלֹהֵיכֶם So that all your generations shall know how I sat יִשְׂרָאֵל when I took them out of the land of Egypt, I am ה' your G-d.	The 'סוכות' ה' בני יִשְׂרָאֵל sat in the desert were 'clouds of glory'. These clouds of glory protected בני יִשְׂרָאֵל from the heat of the sun, and were a shelter from desert storms. It acted as a constant reminder that ה' was always protecting בני יִשְׂרָאֵל.	



Investigating Rashi

A I am investigating _____ פְּסוּק _____ פֶּרֶק

- Read the פְּסוּק and summarise its meaning.

B My questions on the פְּסוּק

- What questions do I have when I read this פְּסוּק?

C The פְּרָשָׁנוֹת rule

- Which פְּרָשָׁנוֹת rule could help me understand this פְּסוּק?

D פְּסוּק on the רש"י

- Find the רש"י in the חוּמֵשׁ.
- Copy the דִּיבּוּר הַמִּתְחִיל and write its meaning next to it.

meaning דיבור המתחיל



פסוקים – ראש השנה – Let's Examine the

ויקרא כ"ג: כ"ג-כ"ה

כג וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר :

כד דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
the seventh

בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה

לָכֶם שַׁבָּתוֹן זְכוֹרוֹן תְּרוּעָה מִקְרָא

קֹדֶשׁ : כה כָּל־מִלְאכַת עֲבֹדָה לֹא

תַּעֲשׂוּ וְהִקְרַבְתֶּם אִשָּׁה לַה' :

1. Write down the numbers you find in the text.

2. What is the word for 'month' and how many times does it appear?

3. Work out from the text what the exact date is for ראש השנה.

4. Write down the meaning of all the Hebrew words you know.



Investigating Rashi

E

רש"י's comment

- Read the רש"י. Then copy it here.
Circle all the words you recognise.

- רש"י's comment in my own words:

- Has רש"י answered any of my questions?
Highlight the questions in Section B that רש"י has answered.

F

Using רש"י to make connections

- Summarise the פְּסוּק to include רש"י's comment.

- How is ראש השנה connected to יְקוּדָת יִצְחָק?



Let's Examine the מְשִׁנָּה

מְסַכֵּת רֹאשׁ הַשִּׁנָּה ג', ב'

All types of horn are suitable (kosher)	כָּל הַשׁוֹפְרוֹת כְּשֵׁרִין
except for those of a cow	חוּץ מִשָּׁל פָּרָה,
because that is a horn (not a שׁוֹפֵר).	מִפְּנֵי שֶׁהוּא קֶרֶן.
אָמַר רַבִּי יוֹסִי said:	אָמַר רַבִּי יוֹסִי,
But aren't all types of שׁוֹפְרוֹת called horns?	וְהֲלֹא כָּל הַשׁוֹפְרוֹת נִקְרְאוּ קֶרֶן,
As it says (in יהו' ה'): (יהו'שע ו')	שֶׁנֶּאֱמַר (יְהוֹשֻׁעַ ו'),
the long sound of the ram's שׁוֹפֵר.	בְּמִשְׁדָּ בְּקֶרֶן הַיּוֹבֵל:

Read the מְשִׁנָּה and answer the following questions:



1. Which animal's horn cannot be used for a שׁוֹפֵר? _____



2. According to the first opinion in the מְשִׁנָּה why can this animal not be used? _____



3. Give an example of an animal whose horn can be used. _____



4. What does רַבִּי יוֹסִי point out about all שׁוֹפְרוֹת? _____



Can you suggest an answer to רַבִּי יוֹסִי's question, explaining why this animal's horn could be different from others? (Use your knowledge of Jewish history and פְּרִשָּׁה.)



5. Think about a time in your life you have heard the שׁוֹפֵר blown. Describe how you felt. _____



Let's Examine the מְשִׁנָּה

מְסַכֵּת רֹאשׁ הַשִּׁנָּה ג', ב'

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But aren't all types of שׁוֹפְרוֹת called horns?	וְהֲלֹא כָּל הַשׁוֹפְרוֹת נִקְרְאוּ קָרוֹ,
As it says (in יהו' ה'): (יהו'שע ו')	שֶׁנֶּאֱמַר (יְהוֹשֻׁעַ ו'),
the long sound of the ram's שׁוֹפָר.	בְּמִשְׁדָּךְ בְּקָרוֹ הַיּוֹבֵל:

Read the מְשִׁנָּה and answer the following questions:



1. Look at the following pictures and put a tick next to the animals whose horns can be used as a שׁוֹפָר and a cross next to the ones that cannot be used as a שׁוֹפָר.



2. Think about a time in your life you have heard the שׁוֹפָר blown. Can you describe how you felt? Was it happy or sad? Scared or excited?



3. Was it similar to any other type of sound you can remember (e.g. music/soldiers/alarm)? What does this sound make you think of?



שופר Mathematics – Are You Up for the Challenge?



Below are all the פסוקים in the תורה where the word תרועה is found.
Find and circle תרועה in each one.

ויקרא כ"ג: כ"ד

וַיְדַבֵּר אֱלֹהֵינוּ יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם
שַׁבָּתוֹן זְכוֹרוֹן תְּרוּעָה מִקְרָא קֹדֶשׁ:

ויקרא כ"ה: ט'

וְהַעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים
תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם:

במדבר כ"ט: א'

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאָכֶת
עֲבָדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:

I found the word תרועה _____ times. Total of תרועה sounds (so far): _____



The Challenge



The תלמוד teaches us that
the תורה mentions תרועה
_____ times because we
must sound a תרועה _____
times on ראש השנה.

Anyone who has ever
been to שוהל knows that
the שופר is blown many
more times than that! In
my שוהל we blow it at
least 100 times!

How do we
turn 3 into
100?



◇ But how does a תרועה sound? Write or sound out your suggestions.



The תלמוד Brings THREE Different Opinions:

1	2	3
Several very short blasts, like someone crying in a tragic situation	Three slightly longer blasts, like a person moans when they are very worried	Both the other two cries together (moaning followed by the short cries)
Draw dots/lines coming out of the שופר to show this version of תרועה.	Draw this version of תרועה.	Draw this version of תרועה.
Today this is called: _____	Today this is called: _____	Today this is called: _____



More Mathematics:

To make sure that we fulfil the מצוה of שופר properly we blow all of these possible תרועה sounds three times:

$$\begin{aligned} \text{שָׁבָרִים} + \text{תְּרוּעָה} &= 2 \text{ types of sound} \times 3 = \underline{\hspace{2cm}} \\ \text{שָׁבָרִים} \times 3 &= \underline{\hspace{2cm}} \\ \text{תְּרוּעָה} \times 3 &= \underline{\hspace{2cm}} \end{aligned}$$

Which makes our running total so far:
 $6 + 3 + 3 = \underline{\hspace{2cm}}$

Each תרועה must be blown in the middle of two תקיעה sounds, which means an extra six תקיעה blasts for every set:

$$6 \times 3 = \underline{\hspace{2cm}}$$

Add the תקיעה blasts to the תרועה blasts:

$$12 + 18 = \underline{\hspace{2cm}}$$

This is the minimum number of blasts needed to fulfil the מצוה of blowing the שופר.

The Rabbis teach that the 30 blasts must be repeated three times in the מוסף service, once each in the מלכות and זכרונות שופרות part of the service, which means:

$$\text{A total of } 30 \times 3 = \boxed{\hspace{2cm}}$$

But that still does not make 100?



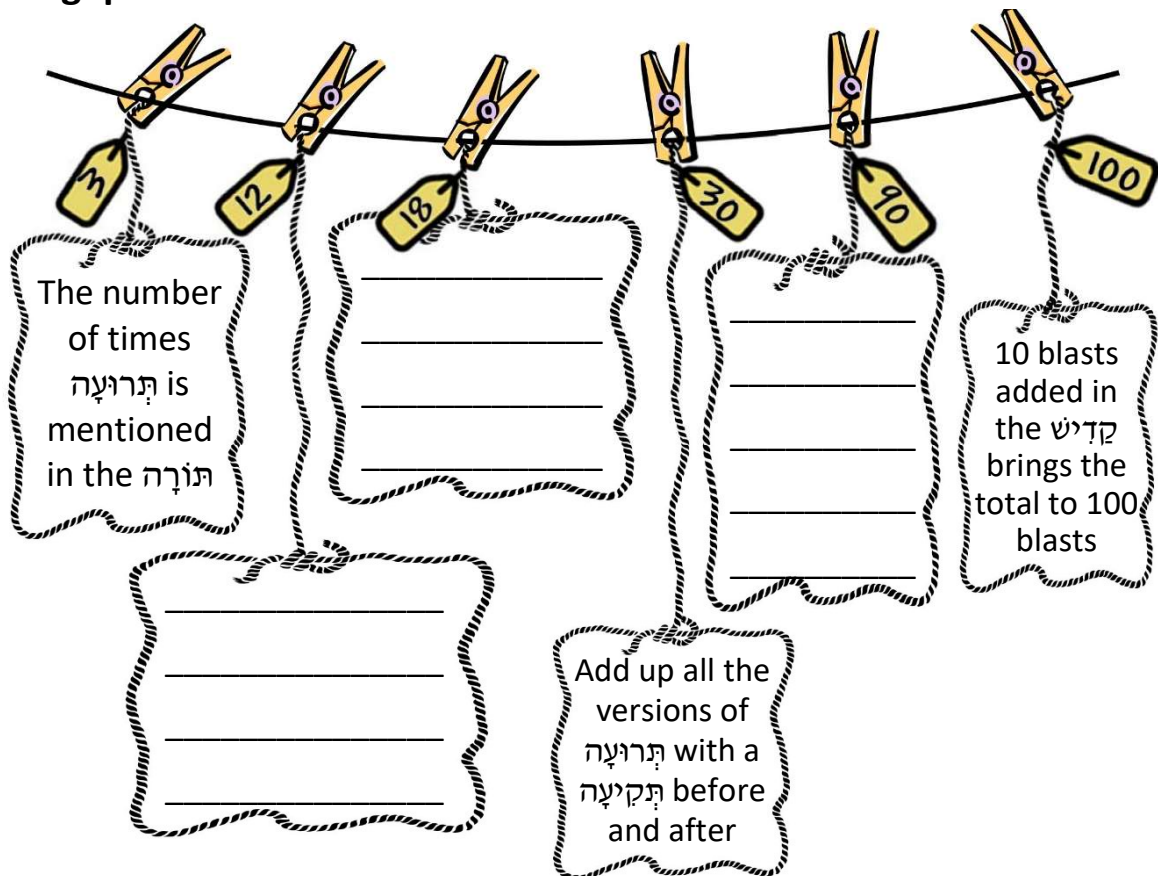
Another 10 notes are often added in or after קדיש at the end of the מוסף service because of an old custom to blow 100 sounds. Different shuls have different customs – find out what your custom is!



שופר Maths Quiz

1. What are the names of the two notes that describe a wail or a moaning sound? _____ and _____
2. What are the three possible ways that תרועה can sound? (draw them here)
3. What do we call the note that must always come before and after a תרועה? _____
4. How many sets of תקיעה – תרועה – תקיעה do there need to be? _____
5. How many notes are blown altogether to fulfil the תורה mitzvah of blowing the שופר? _____
6. What is the מנהג in your שוהל? _____

The number line below has been partially completed – see if you can fill in the gaps:





שׁוּפָר Maths Quiz

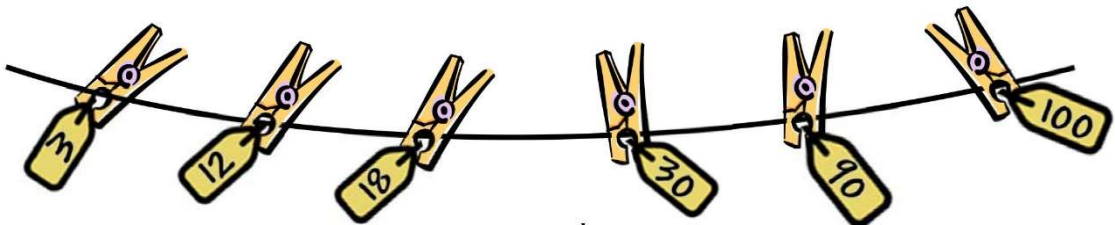
1. Draw the three possible ways that תְּרוּעָה can sound.

1

2

3

2. Look at the number line below and match the statements to the numbers.



Add up all the versions of תְּרוּעָה with a תְּקִיעָה before and after

The number of times תְּרוּעָה is mentioned in the תּוֹרָה

A תְּקִיעָה before and after each תְּרוּעָה (2×9)

The full set is repeated three times (30×3)

10 blasts added in the קְדִישׁ brings the total to 100 blasts

תְּרוּעָה 3×1
 שְׁבָרִים 3×1
 שְׁבָרִים-תְּרוּעָה 3×2



פסוקים – Let's Examine the יום כיפור

ויקרא כ"ג: כ"ז-כ"ח

date

כז אַךְ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הִזָּה יוֹם

special

הַכִּפּוּרִים הוּא מְקַרְאֵ קֹדֶשׁ יִהְיֶה לָכֶם

do

וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם וְהִקַּרְבֹּתֶם

don't

אֲשֶׁה לָהּ: כח וְכָל־מְלָאכָה לֹא תַעֲשׂוּ

בַּעֲצָם הַיּוֹם הִזָּה כִּי יוֹם כִּפּוּרִים הוּא

לְכַפֵּר עֲלֵיכֶם לְפָנַי ה' אֱלֹהֵיכֶם:

1. What is the date of יום כיפור? (Day and month)

2. What is so special about this day?

3. What dos and don'ts are we told here? _____

4. What are these two פסוקים telling us?



Investigating Rashi

A I am investigating _____ פְּסוּק _____ פֶּרֶק

- Read the פְּסוּק and summarise its meaning.

B My questions on the פְּסוּק

- What questions do I have when I read this פְּסוּק?

C The פְּרָשָׁנוֹת rule

- Which פְּרָשָׁנוֹת rule could help me understand this פְּסוּק?

D פְּסוּק on the רש"י

- Find the רש"י in the חוּמֵשׁ.
- Copy the דִּיבוּר הַמִּתְחִיל and write its meaning next to it.

_____	_____
meaning	דִּיבוּר הַמִּתְחִיל



Investigating R^oshi

E

רש"י's comment

- Read the רש"י. Then copy it here.
Circle all the words you recognise.

- רש"י's comment in my own words:

- Has רש"י answered any of my questions?
Highlight the questions in Section B that רש"י has answered.

F

Using רש"י to make connections

- Summarise the פְּסוּקָה to include רש"י's comment.



יום כיפור Theme Search

The פסוקים below are all about יום כיפור.

Scan the and circle the words with the root ענה.

ויקרא כ"ג: כ"ו-ל"ב

כו וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: כֹּז אַךְ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם
 הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם
 וְהִקְרַבְתֶּם אֶשָׁה לְה': כַּח וְכָל־מַלְאָכָה לֹא תַעֲשׂוּ בַעֲצָם הַיּוֹם הַזֶּה כִּי
 יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי ה' אֱלֹהֵיכֶם: כט כִּי כָל־הַנֶּפֶשׁ
 אֲשֶׁר לֹא־תִעַנֶּה בַעֲצָם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמּוּיָהּ: ל וְכָל־הַנֶּפֶשׁ אֲשֶׁר
 תַעֲשֶׂה כָל־מַלְאָכָה בַעֲצָם הַיּוֹם הַזֶּה וְהֶאֱבַדְתִּי אֶת־הַנֶּפֶשׁ הַהוּא
 מִקְרָב עַמּוּהָ: לֹא כָל־מַלְאָכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל
 מִשְׁבְּתֵיכֶם: לב שִׁבְתֵּי שַׁבָּתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם
 בַּתְּשׁוּעָה לַחֹדֶשׁ בַּעֲרָב מֵעָרָב עַד־עָרָב תִּשְׁבַּתוּ שַׁבְּתֹכֶם:

ויקרא ט"ז: כ"ט-ל"א

כט וְהִיָּתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנִנוּ אֶת־
 נַפְשֹׁתֵיכֶם וְכָל־מַלְאָכָה לֹא תַעֲשׂוּ הָאֲזָרַח וְהִגֵּר הַגֵּר בְּתוֹכְכֶם: ל כִּי־
 בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:
 לֹא שִׁבְתֵּי שַׁבָּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:

במדבר כ"ט: ז'

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־
 נַפְשֹׁתֵיכֶם כָּל־מַלְאָכָה לֹא תַעֲשׂוּ:

1. How many ענה words did you find? _____
2. What do you think it means to afflict yourself? _____
3. Why do you think the תורה does not give specific examples of what we need to do to afflict ourselves? _____



Digging Deeper with the משנה

Fill in the gaps in the משנה and then answer the questions below.

מסכת יומא ח', א'

_____ forbids	יום הכפורים אסור
eating and _____	באכילה ובשתיה
_____	וברחיצה
and anointing	ובסיכה
wearing of shoes (leather)	ובנעילת הסנדל
and marital relations	ובתשמיש המטה.
and a _____ and a _____	והמלד והפלה
should wash their _____	ירחצו את פניהם.
and one who has given birth should wear shoes	והחיה תנעול את הסנדל,
_____	דברי רבי אליעזר,
and the חכמים (Rabbis) forbid it	וחכמים אוסרין:

1. Choose a title for this משנה _____

2. Briefly summarise this משנה in your own words _____

3. The תורה says וְעִנִּיתֶם אֶת נַפְשֵׁיכֶם. We said that meant _____

The משנה further explains וְעִנִּיתֶם אֶת נַפְשֵׁיכֶם to mean five different things:

--	--	--	--	--

4. Are there any exceptions to these rules and, if so, who, when and what?



Digging Deeper with the משנה

Read the משנה and then answer the questions below.

מסכת יומא ח', א'

_____ forbids	יום הכפורים אָסוּר
eating and drinking	בְּאֲכִילָה וּבִשְׁתִּיָּה
and washing	וּבְרַחֲצָה
and anointing	וּבְסִיכָה
wearing of shoes (leather)	וּבְנַעֲיֵלַת הַסַּנְדָּל
and marital relations	וּבִתְשׁוּמֵיֶשׁ הַמָּטָה.
and a king and a bride	וְהַמֶּלֶךְ וְהַכַּלָּה
should wash their faces	יְרַחֲצוּ אֶת פְּנֵיהֶם.
and one who has given birth should wear shoes	וְהַחֲוִיָּה תִנְעוּל אֶת הַסַּנְדָּל,

1. Fill in the English meaning of the five things that we do NOT do on יום כיפור.

אֲכִילָה וּבִשְׁתִּיָּה	סִיכָה	נַעֲיֵלַת הַסַּנְדָּל	רַחֲצָה	תְּשׁוּמֵיֶשׁ הַמָּטָה
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

2. The תורה only told us to _____ on יום כיפור.

The משנה gave us a list of _____ things we must not do on יום כיפור.

Why do you think the משנה gives us a list of things?



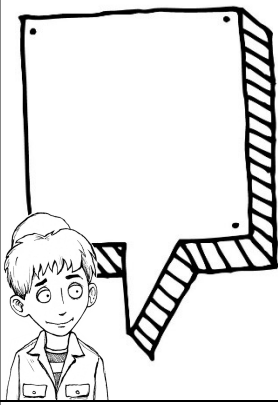

Let's Examine the מְשִׁנָּה

מִסְכַּת יוֹמָא ח', ט'

One who says	הַאֹמֵר,
I will sin and repent, sin and repent,	אֶחָטָא וְאָשׁוּב, אֶחָטָא וְאָשׁוּב,
it is not possible for him	אֵין מִסְפִּיקוֹן בְּיָדוֹ
to do teshuva.	לַעֲשׂוֹת תְּשׁוּבָה.
(One who says) I will sin and Yom Kippur will atone,	אֶחָטָא וַיּוֹם הַכַּפּוּרִים מְכַפֵּר,
Yom Kippur does not atone.	אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר.
Sins between a person and Hashem	עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם,
Yom Kippur atones.	יוֹם הַכַּפּוּרִים מְכַפֵּר.
Sins between a person and their friend	עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֵבְרוֹ,
Yom Kippur does not atone,	אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר,
until his friend forgives him.	עַד שֶׁיִּרְצֶה אֶת חֵבְרוֹ.



How Well Do We Know the מִשְׁנָה?

מִסְכַּת יוֹמָא ח', ט'			
Type of Sin		Type of Person	
בֵּין אָדָם לַחֲבֵרוֹ (Draw and label an example of this type of עֲבֵרָה.)	בֵּין אָדָם לְמָקוֹם (Draw and label an example of this type of עֲבֵרָה.)	Read the מִשְׁנָה below then fill in what the person is thinking. 	Read the מִשְׁנָה below then fill in what the person is thinking. 
עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אִין יוֹם הַכַּפּוּרִים מְכַפֵּר, עַד שֶׁיִּרְצֶה אֶת חֲבֵרוֹ.	עֲבֵרוֹת שֶׁבֵּין אָדָם לְמָקוֹם, יוֹם הַכַּפּוּרִים מְכַפֵּר.	אֲחֻטָּא וְיוֹם הַכַּפּוּרִים מְכַפֵּר, אִין יוֹם הַכַּפּוּרִים מְכַפֵּר.	הָאוֹמֵר, אֲחֻטָּא וְאֲשׁוּב, אֲחֻטָּא וְאֲשׁוּב, אִין מְסַפִּיקוֹן בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה.
Can atone <input type="checkbox"/> Can't atone <input type="checkbox"/>	Can atone <input type="checkbox"/> Can't atone <input type="checkbox"/>	Can atone <input type="checkbox"/> Can't atone <input type="checkbox"/>	Can atone <input type="checkbox"/> Can't atone <input type="checkbox"/>

(כ"ח) ...כי יום כפורים הוא לכפר עליכם לפני ה' אלהיכם

- Circle the words in the פסוק that suggest there might be an exception to כפורה on כיפור.
- Which עבירות are excluded from כפורה according to the משנה we have learned?

- How can we be forgiven for these עבירות?



פסוקים – Let's Examine the סוכות

1. What is strange about the phrase **בְּאַסְפְּכֶם אֶת תְּבוּאֹת הָאָרֶץ**?

2. When are we told to take the **אַרְבַּעַת הַמִּינִים**? Why is this strange?

3. Find the four תורה names for **אַרְבַּעַת הַמִּינִים**. One has been done for you.

לולב _____ הדסים _____

אֶתְרוֹג _____ עֵצַ עֵבֶת _____ עֲרֹבוֹת _____

4. **יִשְׁמַחְתֶּם** – What is strange about this word?

5. Look at all the פסוקים and write the meaning of all the words you know.

ויקרא כ"ג: ל"ט-מ"א

לֹט אַךְ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ
הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת תְּבוּאֹת הָאָרֶץ
תַּחֲגוּ אֶת־חַגְהִי שִׁבְעַת יָמִים בַּיּוֹם
הָרִאשׁוֹן שִׁבְתוֹן וּבַיּוֹם הַשְּׁמִינִי שִׁבְתוֹן :
מ וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ
הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־עֵבֶת וְעֵרְבֵי־
נַחַל וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם שִׁבְעַת
יָמִים : מֵא וְחַגְתֶּם אֹתוֹ חַג לַה' שִׁבְעַת
יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם
בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגוּ אֹתוֹ :



Investigating Rashi

A I am investigating _____ פְּסוּק _____ פֶּרֶק

- Read the פְּסוּק and summarise its meaning.

B My questions on the פְּסוּק

- What questions do I have when I read this פְּסוּק?

C The פְּרָשָׁנוֹת rule

- Which פְּרָשָׁנוֹת rule could help me understand this פְּסוּק?

D פְּסוּק on the רש"י

- Find the רש"י in the חוּמֵשׁ.
- Copy the דִּיבּוּר הַמִּתְחִיל and write its meaning next to it.

meaning דיבור המתחיל



Investigating Rashi

E

Rashi's comment

- Read the רש"י. Then copy it here.
Circle all the words you recognise.

- Rashi's comment in my own words:

- Has Rashi answered any of my questions?
Highlight the questions in Section B that Rashi has answered.

F

Using Rashi to make connections

- Summarise the פסוק to include Rashi's comment.

- How is ראש השנה connected to יצחק?



Digging Deeper with the משנה

Fill in the gaps in the משנה and answer the questions below.

מסכת ספּה ג' ד'

_____	רבי ישמעאל אומר,
three hadassim	שלשה הדסים
and two aravot	ושתי ערבות
one lulav and one etrog	לולב אחד ואתרוג אחד,
(even two [hadassim] cut	אפלו שנים קטומים
and one not cut)	ואחד אינו קטום.
_____	רבי טרפון אומר,
even if three are cut	אפלו שלשתן קטומים.
_____	רבי עקיבא אומר,
in the same way that it is one lulav	כשם שלולב אחד
and one etrog	ואתרוג אחד,
so too one hadas	כך הדס אחד
and one willow	וערבה אחת:



Rabbi Yishmael

I've learned that we need:
 ___ לולב
 ___ אתרוג
 ___ הדסים
 ___ ערבות



Rabbi Akiva

I've learned that we need:
 ___ לולב
 ___ אתרוג
 ___ הדסים
 ___ ערבות

1. Who do we follow today? _____
2. Whose opinion was followed on the Bar-Kochba coin? _____
3. Why do you think this happened? _____



Bar-Kochba Coin

This coin dates back to 134 CE, the time of רַבִּי עֲקִיבָא and the Bar-Kochba revolt when the Romans ruled over the land of Israel.

The coin depicts an image of a single אֶתְרוֹג, לוּלָב, הַדָּס and עֶרְבָה (in line with רַבִּי עֲקִיבָא's view in the מְשֻׁנָּה as to how many of each of the אַרְבַּעַת הַמִּינִים are required to fulfil the מִצְוָה).

The words on the coin read: 'To the freedom of Jerusalem'.





Digging Deeper with the משנה:

When Do We Take ארבעת המינים?

The משנה below has been written into separate columns. Each column has a picture clue to help you find the meaning of the משנה text. See how much of the English meaning you can fill in.

מסכת ספח ג' י"ב

בראשונה היתה לולב נטל במקדש שבעה, ובמדינה יום אחד. משחרב בית המקדש, התקין רבן יוחנן בן זכאי שיהא לולב נטל במדינה שבעה, זכר למקדש...

<p>שׂיֵהָא לולב נטל במדינה שבעה, זכר למקדש...</p>	<p>התקין רבן יוחנן בן זכאי</p>	<p>משחרב בית המקדש,</p>	<p>ובמדינה יום אחד.</p>	<p>בראשונה היתה לולב נטל במקדש שבעה,</p>
<p>Israel x 7</p>				
<p>English meaning:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>English meaning:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>English meaning:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>English meaning:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>English meaning:</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>



Farmer's Diary Entry

Diary entry 613

23rd Tishrei

Oh I can't thank Hashem enough!

Sukkot has been and gone; what an incredible week it has been! Thank G-d we brought in so much wheat crop this year, plenty to be able to sell at the market all year and enough for my dearest Rivka to bake bread and challot for the year to come! We are so blessed that the grape vines produced the sweetest of grapes this year that will make the finest wine in our village! Everyone at home is dancing and singing with joy. The children were excited that we were able to buy them new shoes and clothes for all the festivities, and Yonatan proudly earned enough pocket money to buy his own set of Arba'at Haminim this year!

Thank G-d we ate delicious food throughout Sukkot and it was so good to spend quality time with the family after such a hard season at the field and vineyard. The children had an incredible time going up to Jerusalem and the Beit-Hamikdash! The festivities at the Beit-Hamikdash this year were absolutely amazing! During the water drawing ceremony, many kinds of instruments were played, while one of our great Rabbanim juggled eight flaming torches! That is not a sight you see every day! We danced for hours, I carried little Eli on my shoulders, and we all sang and thanked Hakadosh Baruch Hu for His incredible kindness.

Anyone who has not witnessed the joy of Sukkot at the water drawing ceremony in the Beit-Hamikdash, has never experienced joy at all!

Tzvi Ben-Ezra



Investigating Rashi

A

I am investigating _____ פְּסוּק _____ פֶּרֶק

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My questions on the פְּסוּק

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meaning דיבור המתחיל



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Let's Examine the מִשְׁנָה

מִסְכַּת סִכָּה א', א'

A sukkah that is taller than	סִכָּה שֶׁהִיא גְבוּהָה לְמַעַלָּה
20 ammot	יַמְעֻשָׁרִים אָמָה,
is pasul (unfit).	פְּסוּלָה.
Rabbi Yehuda says it is kosher.	רַבִּי יְהוּדָה מְכַשֵּׁיר.
(And a sukkah) that is not taller than 10 tefachim,	וְשֵׁאִינָה גְבוּהָה עֶשְׂרֵה טֶפָּחִים,
and does not have three walls,	וְשֵׁאִין לָהּ שְׁלֹשׁ דְּפָנוֹת,
and its sun is greater than its shade,	וְשִׁחְמָתָהּ מְרַבָּה מִצִּלָּתָהּ,
is pasul (unfit).	פְּסוּלָה.
An old sukkah	סִכָּה יְשָׁנָה,
Bet-Shamai say it's pasul (unfit),	בֵּית שַׁמַּי פּוֹסְלִין,
and Bet-Hillel say is kosher.	וּבֵית הִלֵּל מְכַשֵּׁירִין.
And what is considered an 'old' sukkah?	וְאֵיזוֹ הִיא סִכָּה יְשָׁנָה,
Any that was made	כָּל שֶׁעֲשָׂאָהּ
30 days before the festival.	קִדְּם לַחֲגַג שְׁלֹשִׁים יוֹם.
However, if (the sukkah) was made especially for the festival,	אָבָל אִם עֲשָׂאָהּ לְשֵׁם חֲגַג,
even at the beginning of the year,	אֲפֹלוּ מִתְחִלַּת הַשָּׁנָה,
it is kosher.	כִּשְׂרָה :




Thumbs Up, Thumbs Down Quiz




1. The date of סִכּוֹת is the 15th of תִּשְׁרִי (thumbs up) or the 16th of תִּשְׁרִי (thumbs down)? [Up]
2. We sit in a סִכָּה for eight days. [Down]
3. פְּרִי עֵץ הַדֶּרֶךְ refers to which of לֹלֶב (thumbs up) or אֶתְרוֹג (thumbs down)? [Down]
4. Who in the מִשְׁנָה goes by the opinion that we only take ONE of each of רִבֵּי יִשְׁמַעֵאל (thumbs up) or רִבֵּי עֲקִיבָא (thumbs down)? [Down]
5. 'מוֹעֵד' means 'festive time'. [Up]
6. In the times of the בֵּית הַמִּקְדָּשׁ were אֲרֻבַּעַת הַמִּינִים taken on all days (thumbs up) or only on the first day (thumbs down)? (This is talking about everywhere except inside the בֵּית הַמִּקְדָּשׁ.) [Down]
7. רַבֵּן יוֹחָנָן בֶּן זִכְאִי decreed that nowadays we take אֲרֻבַּעַת הַמִּינִים to remember the בֵּית הַמִּקְדָּשׁ on all seven days. [Up]
8. Two options: Does the שְׂרֵשׁ 'ישב' mean to be happy? (thumbs up) Or does it mean to sit? (thumbs down) [Down]
9. The reason we sit in a סִכָּה is to remember that ה' sat us in סִכּוֹת in the desert. [Up]
10. The מִשְׁנָה says that the סִכּוֹת are the clouds of glory. [Down]
11. הַכֶּרֶת הַטּוֹב means 'trusting in ה'' (thumbs up) or 'recognising and appreciating the good' (thumbs down). [Down]
12. סִכּוֹת takes place during the harvest season. [Up]
13. The מִשְׁנָה, i.e. תּוֹרַת שְׁבַעַל פֶּה, tells us what a kosher סִכָּה is. [Up]
14. An אָמָה is bigger than a טַפַּח. [Up]
15. According to the מִשְׁנָה, a סִכָּה with three walls is not kosher. [Down]
16. According to the מִשְׁנָה, a סִכָּה that is smaller than 10 טַפָּחִים is not kosher. [Up]
17. According to the מִשְׁנָה, a סִכָּה older than 30 days is not kosher. [Up]
18. According to the מִשְׁנָה, a סִכָּה built for סִכּוֹת that is a year old is kosher. [Up]
19. According to the מִשְׁנָה, a סִכָּה with more sun than shade is kosher. [Down]
20. סִכּוֹת is described as a 'season of happiness' (thumbs up) or a 'season of freedom' (thumbs down). [Up]




What Have We Learned About the תִּשְׁרֵי חַגִּים?

Festival	What did we learn from the תּוֹרָה?	What did we further learn from the מִשְׁנָה?	What did we further learn from רִשׁוּי?
ראש השנה 	Date: _____		
	שַׁבָּתוֹן _____ _____		
	זְכוּרֵי תְרוּמָה _____ _____ _____	_____ _____ _____ _____ _____	_____ _____ _____ _____ _____



Festival	What did we learn from the תּוֹרָה?	What did we further learn from the מְשֻׁנָּה?	What did we further learn from רש"י?
<p data-bbox="219 371 371 411">יום כיפור</p> 	<p data-bbox="645 363 698 403">אך</p> <hr/> <hr/>	<hr/> <hr/> <hr/>	
	<p data-bbox="409 587 510 627">Date:</p> <hr/>		
	<p data-bbox="510 730 835 770">וְעִנִּיתֶם אֶת נַפְשֵׁיכֶם</p> <hr/> <hr/>		<hr/> <hr/> <hr/>
	<p data-bbox="443 946 913 1026">כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי ה' אֱלֹהֵיכֶם</p> <hr/> <hr/> <hr/> <hr/>		<hr/> <hr/> <hr/> <hr/> <hr/>



Festival	What did we learn from the תּוֹרָה?	What did we further learn from the מִשְׁנָה?	What did we further learn from רש"י?
<p data-bbox="248 368 338 408">סוכות</p> 	<p data-bbox="412 363 510 403">Date:</p> <hr/>		
	<p data-bbox="465 515 875 555">בְּאֶסְפָּכֶם אֶת־תְּבוּאֵת הָאָרֶץ</p> <hr/> <hr/>		
	<p data-bbox="421 730 920 850">וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־עֵבֶת וְעַרְבֵי־נַחַל</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>



	<p>וּשְׂמַחְתֶּם לִפְנֵי ה'</p> <hr/>		
	<p>בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־ הָאֶזְרַח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכּוֹת</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>		<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
	<p>לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַּסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹהֵיכֶם</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	

חומש

ויקרא כ״ג

כג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : כד דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲדָשׁ הַשְּׁבִיעִי בְּאַחַד
לַחֲדָשׁ יְהִי לָכֶם שַׁבָּתוֹן זְכוֹרוֹן תְּרוּעָה
מִקְרָא־קֹדֶשׁ : כה כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ
וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה : ס כו וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר : כז אַךְ בַּעֲשׂוֹר לַחֲדָשׁ
הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ
יְהִי לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם
אִשָּׁה לַיהוָה : כח וְכָל־מְלֶאכֶה לֹא תַעֲשׂוּ
בַּעֲצָם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר
עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם :

רש"י

(כד) זְכוֹרוֹן תְּרוּעָה. זְכוֹרוֹן פְּסוּקֵי זְכוֹרוֹנוֹת וּפְסוּקֵי שׁוֹפְרוֹת, לְזִכַּר לָכֶם
עֲקֵדַת יִלְחָק שֶׁקָּרַב פִּתְחוֹ הַיָּל: (כה) וְהִקְרַבְתֶּם אִשָּׁה. הַמוֹסָפִים
הַמְּמֹרָרִין צְחֻמֵּשׁ הַפְּקָדִים: (כז) אַךְ. כָּל חֲכִין וְרַקִּין שֶׁצְּפוּרָה מְעוּטִין הֵן,
מִכִּפּוּר הוּא לְשָׂזִים וְחִינוּ מִכִּפּוּר לְשָׂחִינִם שָׂזִים:

כֵּט כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תֵעָנֶה בְּעֶצֶם הַיּוֹם
 הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ : ל וְכָל־הַנֶּפֶשׁ אֲשֶׁר
 תַּעֲשֶׂה כָּל־מְלָאכָה בְּעֶצֶם הַיּוֹם הַזֶּה
 וְהֶאֱבַדְתִּי אֶת־הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמָּה :
 לֹא כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקֹּת עוֹלָם
 לְדַרְתֵיכֶם בְּכֹל מְשַׁבְּתֵיכֶם : לֵב שַׁבַּת שַׁבָּתוֹן
 הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשׁוּעָה
 לַחֹדֶשׁ בְּעָרֵב מֵעָרֵב עַד־עָרֵב תִּשְׁבְּתוּ שַׁבְּתֵיכֶם :
 לֵג וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : לֹד דִּבֶּר אֶל־
 בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמֹשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ
 הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה :

רש"י

(ל) וְהֶאֱבַדְתִּי. לְפִי שֶׁהוּא אֹמֵר כֶּרֶת צָכַל מִקּוֹם וְחִינֵי יוֹדֵעַ מִמֶּה הוּא,
 כֶּשֶׁהוּא אֹמֵר "וְהֶאֱבַדְתִּי", לִמַּד עַל הַכֶּרֶת שֶׁחִינּוּ אֶלֶּא אֲצַדֵּן : (לֹא) כָּל
 מְלָאכָה וְגוֹמֵר. לְעִצּוֹר עָלָיו צָלְחוּן הַרְצָה, אִזּוּ לְהַזְהִיר עַל מְלָאכָת לַיִלָּה
 בְּמְלָאכָת יוֹם:

לה ביום הראשון מקרא-קדש כל-מלאכת
 עבדה לא תעשו: לו שבעת ימים תקריבו
 אשה ליהוה ביום השמיני מקרא-קדש יהיה
 לכם והקרבתם אשה ליהוה עצרת הוא כל-
 מלאכת עבדה לא תעשו: לו אלה מועדי יהוה
 אשר-תקראו אתם מקראי קדש להקריב
 אשה ליהוה עלה ומנחה זבח ונסכים דבר-
 יום ביומו: לח מלבד שבתת יהוה
 רש"י

(לה) מקרא קדש. [ציום הכפורים] קדשו צכסות נקיה וצתפלה,
 וצשחר ימים טובים צמחכל וצמשתה וצכסות נקיה וצתפלה:
 (לו) עצרת הוא. עצרתי אתכם חללי, כמלך שזמן חת צניו לסעדה לכך
 וכך ימים, ביון שהגיע זמן להפטר חמר, צני צצקשה מכס, עכצו עמי
 עוד יום אחד, קשה עלי פרתכם: כל מלאכת עצדה. חפלו מלאכה
 שהיא עצודה לכם, שאם לא תעשוה יש חסרון פים צדצר: לא תעשו.
 יכול חף חלו של מועד יהא חסור צמלאכת עצודה, תלמוד לומר "הוא":
 (לז) עלה ומנחה. מנחת נסכים הקרבה עם העולה: דצר יום ציומו.
 חק הקלוב צחמש הפקודים : דצר יום ציומו. הא חס עצר יומו צטל
 קרצנו:

וּמִלְבַּד מִתְּנוּתֵיכֶם וּמִלְבַּד כָּל־נְדָרֵיכֶם
 וּמִלְבַּד כָּל־נְדָבְתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה :
 לֹט אַךְ בַּחֲמֹשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי
 בְּאַסְפְּכֶם אֶת־תְּבוּאת הָאָרֶץ תַּחֲגוּ אֶת־חַג־
 יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שִׁבְתוֹן
 וּבַיּוֹם הַשְּׁמִינִי שִׁבְתוֹן : מ וּלְקַחְתֶּם לָכֶם
 בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים
 וְעֵנָף עֵץ־עֵבֶת וְעֵרְבֵי־נַחַל וּשְׂמַחְתֶּם לִפְנֵי
 יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים :

רש"י

לט) אַךְ צְחַמְשָׁה עָשָׂר יוֹם תַּחֲגוּ. קַרְצָן שְׁלָמִים לַחֲגִיגָה. יְכוּל תְּדַחַה
 חֵת הַשְּׁבִיעִת, תְּלַמּוּד לֹמֵר "חֵךְ", הוֹחִיל וַיֵּשׁ לָהּ תַּשְׁלוּמִין כָּל שְׁבַע־הַ:
 צָחַסְפָּכֶם חֵת תְּבוּאת הָאָרֶץ. שְׂיֵחָ חֹדֶשׁ שְׁבִיעִי זֶה צָח צְזָמֵן חֲסִיפָה,
 מִכָּאן שֶׁנִּלְטוּ לְעֶזֶר חֵת הַשְּׁנַיִם, שָׁחַם חֵין הַעֲצוּר, פְּעָמִים שְׁהוּא צְחַמְלַע
 הַקִּיץ אוֹ הַחֶרֶף : תַּחֲגוּ. שְׁלָמִי חֲגִיגָה: שְׁבַעַת יָמִים. חֵם לֹא הִצִּיחַ צְזָה
 יִצִּיחַ צְזָה. יְכוּל יֵהָא מְצִיחָן כָּל שְׁבַע־הַ, תְּלַמּוּד לֹמֵר "וְחַגְתֶּם אִתּוֹ", יוֹם
 אֶחָד צְמַשְׁמַע וְלֹא יוֹתֵר, וְלָמָּה נֶחְמַר שְׁבַע־הַ, לְתַשְׁלוּמִין: (מ) פְּרִי עֵץ
 הָדָר. עֵץ שְׁטַעַם עֵלֹז וּפְרִיּוֹ שְׂוָה: הָדָר. הָדָר צְחֵילָנוּ מִשְׁנָה לְשָׁנָה, וְזָהוּ
 אֶתְרוּג: כַּפֹּת תְּמָרִים. חֶסֶר וַי"ו, לְמַד שְׂחֵינָה חֲלָח חֲחַת: וְעֵנָף עֵץ עֲצַת.
 שְׂעִנְפֵי קְלוּעִים כְּעֲצוּתוֹת וְכַחֲצָלִים, וְזָהוּ הַדָּם הֶעָשׂוּי כְּמִין קְלִיעָה:

מֵא וְחִגְתֶּם אֹתוֹ חַג לַיהוָה שְׁבַעַת יָמִים
 בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי
 תַּחֲגוּ אֹתוֹ : מִב בַּסֹּכֶת תִּשְׁבוּ שְׁבַעַת יָמִים
 כָּל־הָאָזְרַח בְּיִשְׂרָאֵל יִשְׁבוּ בַסֹּכֶת : מִג לְמַעַן
 יִדְעוּ דֹרֹתֵיכֶם כִּי בַסֹּכֹת הוֹשַׁבְתִּי אֶת־בְּנֵי
 יִשְׂרָאֵל בְּהוֹצִיאִי אֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי
 יְהוָה אֱלֹהֵיכֶם : מֵד וַיִּדְבֹר מֹשֶׁה אֶת־מַעַדֵי
 יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל :

רש"י

(מז) הָאָזְרַת. זֶה אָזְרַת. [הָאָזְרַת. לְהוֹלִיאַת אֶת הַנָּשִׁים שְׁלַח תְּלַמֵּד
 מִחֲמַשָּׁה עָשָׂר צְנִיסָן לְחִיצוֹן צִסְכָּה כְּמֵלֶכֶה]: צִיִּשְׂרָאֵל. לְרִצּוֹת אֶת הַגֵּרִים:
 (מג) כִּי צִסְכּוֹת הוֹשַׁבְתִּי. עֲנִי כְּכֹד:

משנה

מסכת ראש השנה

פרק ג

[ב] כָּל הַשּׁוֹפְרוֹת כְּשֶׁרִין חוּץ מִשָּׁל פָּרָה, מִפְּנֵי שֶׁהוּא קָרוֹ.
אָמַר רַבִּי יוֹסִי, וְהֵלֵא כָּל הַשּׁוֹפְרוֹת נִקְרְאוּ קָרוֹ, שֶׁנֶּאֱמַר
(יהושע ו), בְּמִשְׁדֵּךְ בְּקָרוֹ הַיּוֹבֵל:

מסכת יומא

פרק ח

[א] יוֹם הַכַּפּוּרִים אָסוּר בְּאֲכִילָה וּבִשְׂתֵיָה וּבִרְחִיצָה
וּבִסִּיכָה וּבִנְעִילַת הַסַּנְדָּל וּבִתְשֻׁמִּישׁ הַמָּטָה. וְהַמָּלֶךְ וְהַכֹּהֵן
יִרְחֲצוּ אֶת פְּנֵיהֶם. וְהַחֲזִיחַ תִּנְעוּל אֶת הַסַּנְדָּל, דְּבַרִי רַבִּי
אֱלִיעֶזֶר, וְחֻכְמִים אוֹסְרִין:

[ט] הָאוֹמֵר, אֶחָטָא וְאֶשׁוּב, אֶחָטָא וְאֶשׁוּב, אֵין מִסְפִּיקוֹן
בִּידוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחָטָא וְיּוֹם הַכַּפּוּרִים מְכַפֵּר, אֵין יוֹם
הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכַּפּוּרִים
מְכַפֵּר. עֲבֵרוֹת שְׁבִין אָדָם לְחֵבְרוֹ, אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר,
עַד שִׁירְצָה אֶת חֵבְרוֹ.

מִסְכַּת סֵכָה

פֶּרֶק א

[א] סֵכָה שֶׁהִיא גְבוּהָה לְמַעַלָּה מֵעֲשָׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מְכַשֵּׁיר. וְשֵׁאִינָה גְבוּהָה עֲשָׂרָה טַפְחִים, וְשֵׁאִין לָהּ שְׁלֹשׁ דְּפָנוֹת, וְשִׁחְמָתָה מְרַבָּה מִצְלָתָהּ, פְּסוּלָה. סֵכָה יִשָּׁנָה, בֵּית שְׂמַאי פּוֹסְלִין, וּבֵית הַלֵּל מְכַשֵּׁרִין. וְאִיזוֹ הִיא סֵכָה יִשָּׁנָה, כָּל שֶׁעָשְׂאָה קָדָם לְחַג שְׁלֹשִׁים יוֹם. אֲבָל אִם עָשְׂאָה לְשֵׁם חַג, אֶפְלוּ מִתְחִלַּת הַשָּׁנָה, כְּשָׂרָה:

פֶּרֶק ג

[ד] רַבִּי יִשְׁמַעֵאל אוֹמֵר, שְׁלֹשָׁה הֵדָסִים וְשִׁתֵּי עֲרָבוֹת לוֹלֵב אֶחָד וְאֶתְרוֹג אֶחָד, אֶפְלוּ שְׁנַיִם קְטוּמִים וְאֶחָד אִינוֹ קְטוּם. רַבִּי טַרְפוֹן אוֹמֵר, אֶפְלוּ שְׁלֹשָׁתָן קְטוּמִים. רַבִּי עֲקִיבָא אוֹמֵר, כְּשֵׁם שְׁלוֹלֵב אֶחָד וְאֶתְרוֹג אֶחָד, כִּדְ הֵדָס אֶחָד וְעֲרָבָה אֶחָת:

[יב] בְּרֵאשׁוֹנָה הָיָה לוֹלֵב נֶטֶל בַּמִּקְדָּשׁ שִׁבְעָה, וּבַמְדִינָה יוֹם אֶחָד. מִשְׁחָרֵב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבּוֹן יוֹחָנָן בֶּן זַכַּאי שִׁיְהֵא לוֹלֵב נֶטֶל בַּמְדִינָה שִׁבְעָה, זָכַר לַמִּקְדָּשׁ. וְשִׁיְהֵא יוֹם הַנֶּגֶף כּוֹלוֹ אֶסּוּר:

מִחְזוֹר

תְּקִיעַת הַשּׁוֹפָר

(אין אומרים בשבת)

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְשִׂמּוֹעַ קוֹל שׁוֹפָר.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהַחֲיִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזִמְנוֹ הַזֶּה.

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁהַתְּקִיעוֹת
וְהַקּוֹלוֹת, הַיּוֹצְאִים מִן הַשּׁוֹפָר שְׂאָנוּ תּוֹקְעִים, יַעֲלוּ לְפָנֶי
כִּסֵּא כְבוֹדְךָ, וַיִּמְלִיצוּ טוֹב בְּעַדָּנוּ, לְכַפֵּר עַל כָּל חַטְאֵתֵינוּ.
בְּרוּךְ אַתָּה, בְּעַל הַרְחָמִים.

תְּקִיעַה שְׁבָרִים תְּקִיעָה

תְּקִיעַה שְׁבָרִים תְּקִיעָה

תְּקִיעַה שְׁבָרִים תְּקִיעָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁהַתְּקִיעוֹת
וְהַקּוֹלוֹת, הַיּוֹצְאִים מִן הַשּׁוֹפָר שְׂאָנוּ תּוֹקְעִים, יַעֲלוּ לְפָנֶי
כִּסֵּא כְבוֹדְךָ, וַיִּמְלִיצוּ טוֹב בְּעַדָּנוּ, לְכַפֵּר עַל כָּל חַטְאֵתֵינוּ.
בְּרוּךְ אַתָּה, בְּעַל הַרְחָמִים.

תְּקִיעַת תְּרוּעָה תְּקִיעַת

תְּקִיעַת תְּרוּעָה תְּקִיעַת

תְּקִיעַת תְּרוּעָה תְּקִיעַת גְּדוּלָה

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּקִיעוֹת
וְהַקּוֹלוֹת, הַיּוֹצְאִים מִן הַשּׁוֹפָר שְׁאֵנוּ תּוֹקְעִים, יַעֲלוּ לְפָנֶיךָ
כְּסֵא כְבוֹדֶךָ, וְיִמְלִיצוּ טוֹב בְּעַדָּנוּ, לְכַפֵּר עַל כָּל חַטֹּאתֵינוּ.
בְּרוּךְ אַתָּה, בְּעַל הַרְחָמִים.

רש"י (with English)

וּיקָרָא כִּיג : כִּיד

A remembrance of shofar blowing	(כד) זְכוֹרֹן תְּרוּעָה.
A mentioning of verses of 'remembrance'	זְכוֹרֹן פְּסוּקֵי זְכוֹנוֹת
and verses of shofrot	וּפְסוּקֵי שׁוֹפְרוֹת

A remembrance of shofar blowing	(כד) זְכוֹרֹן תְּרוּעָה.
to remember for yourselves	לְזַכֵּר לָכֶם
the binding of Yitzchak	עֵקֶדֶת יִצְחָק
where a ram was offered instead (of Yitzchak)	שֶׁקָּרַב תַּחֲתָיו חֵיל

וַיִּקְרָא כִּיג : כִּיִּד

A remembrance of shofar blowing	(כד) זְכוֹרֹן תְּרוּעָה.
A mentioning of verses of 'remembrance'	זְכוֹרֹן פְּסוּקֵי זְכוֹרוֹנוֹת
and verses of shofrot	וּפְסוּקֵי שׁוֹפְרוֹת

A remembrance of shofar blowing	(כד) זְכוֹרֹן תְּרוּעָה.
to remember for yourselves	לְזָכַר לָכֶם
the binding of Yitzchak	עֲקִדַת יִצְחָק
where a ram was offered instead (of Yitzchak)	שֶׁקָּרַב תַּחֲתָיו אֵיל

וַיִּקְרָא כִּי־ג : כִּי־ז

But	(כז) אַדְּ.
All instances of the words 'but' and 'only'	כָּל חַפְזוֹ וְרַקִּיז
in the Torah	שְׁצִתוֹרָה
imply exclusion,	מִטּוֹטִין הֵן,
it atones for those who repent	מְכַפֵּר הוּא לְשָׂזִים
but it does not atone	וְחֵינוּ מְכַפֵּר
for those who do not repent.	לְשָׂחֵינָם שְׂזִים

וַיִּקְרָא כִּיג : כִּיז

But	(כז) אַדְּ.
All instances of the words 'but' and 'only'	כָּל אֶפְיוֹ וְרָקִיו
in the Torah	שְׁבַתוֹרָה
imply exclusion,	מְעוֹטִין הוּ,
it atones for those who repent	מְכַפֵּר הוּא לְשָׁבִים
but it does not atone	וְאֵינוֹ מְכַפֵּר
for those who do not repent.	לְשָׁאִינָם שָׁבִים

וַיִּקְרָא כִּיג : מִי

The fruit of a beautiful tree	(מ) פְּרִי עֵץ הַדָּר.
A tree where the taste of its wood	עֵץ שֶׁטַעַם עֵלּוֹ
and fruit are the same.	וּפְרִיּוֹ שָׂוָה

Beautiful	הַדָּר.
(The fruits of a tree) that dwells on its tree	הַדָּר צֶחֳלָנּוּ
from one year to the next	מִשָּׁנָה לְשָׁנָה,
and this is the etrog	וְזֶהוּ אֶתְרוֹג

וַיִּקְרָא כִּיג: מ'י

The fruit of a beautiful tree	(מ) פְּרֵי עֵץ הַדֶּר.
A tree where the taste of its wood	עֵץ שֶׁטַעַם עֵצוֹ
and fruit are the same.	וּפְרֵיו שְׁוֶה

Beautiful	הַדֶּר.
(The fruits of a tree) that dwells on its tree	הַדֶּר בְּאֵילָנוֹ
from one year to the next	מִשָּׁנָה לְשָׁנָה,
and this is the etrog	וְזֶהוּ אֶתְרוֹג

וַיִּקְרָא כִּי־ג : מִיִּג

<p>Because I sat (Bnei Yisrael) in sukkot.</p>	<p>(מג) פִּי בַּסֻּכּוֹת הוֹשִׁבְתִּי.</p>
<p>Clouds of glory</p>	<p>עֲנַנֵי כְבוֹד</p>

וַיִּקְרָא כִּיִּג : מִיִּג

<p>Because I sat (Bnei Yisrael) in sukkot.</p>	<p>(מג) פִּי בַסֻּכּוֹת הוֹשַׁבְתִּי.</p>
<p>Clouds of glory</p>	<p>עֲנַנֵי כְבוֹד</p>

PaJeS Primary Chumash Aims

'Can Do' Statements for Pupils

The overall aim of the PaJeS Primary Chumash Project is to help teachers ensure that pupils leaving primary schools are:

- **independent חוקֵמֶש learners who have good levels of knowledge, skills and understanding in חוקֵמֶש**
- **engaged in חוקֵמֶש learning and inspired by its messages**

The following table maps out how these overall aims can be defined in more detail.

Learning about Chumash (Knowledge-K)	Ability to learn Chumash (Skills-S)	Learning from Chumash (Understanding-U)
K1 Pupil knows facts about the חוקֵמֶש.	S1 Pupil can locate text in a חוקֵמֶש.	U1 Pupil reflects on events, characters and מְצוֹת in a חוקֵמֶש and elicits meaning and values from them.
K2 Pupil knows events, peoples and places in the חוקֵמֶש.	S3 Pupil can read text in a חוקֵמֶש.	U2 Pupil understands how particular phrasing and grammar affects meaning of the חוקֵמֶש text.
K3 Pupil knows the location of places mentioned in the חוקֵמֶש.	S4 Pupil can comprehend the plain meaning of a חוקֵמֶש text by using key Hebrew words and phrases.	U3 Pupil analyses and interprets חוקֵמֶש texts by comparing them.
K4 Pupil knows keywords and phrases in the חוקֵמֶש.	S5 Pupil can apply knowledge of Hebrew grammar to help them comprehend חוקֵמֶש text.	U4 Pupil understands the meaning of פְּרוֹשִׁים.
K5 Pupil knows some Halachic sections in the חוקֵמֶש.	S6 Pupil can read vowelled פְּרוֹשִׁים.	
K6 Pupil knows selections of פְּרוֹשִׁים and מְדַרְשִׁים in the חוקֵמֶש.	S7 Pupil can comprehend the plain meaning of a מְפָרֵשׁ.	

Level 2 (suggested by the end of Year 2)

Learning about Chumash (Knowledge-K)	
1. I know that the תּוֹרָה was given by ה' to מֹשֶׁה at סיני. (K1)	<input type="checkbox"/>
2. I know that the חוֹמֵשׁ is the printed version of the סֵפֶר תּוֹרָה. (K1)	<input type="checkbox"/>
3. I know the names of the five books of the תּוֹרָה. (K1)	<input type="checkbox"/>
4. I can talk about stories I learned from פְּרָשֵׁת הַשְּׁבוּעַ. (K2)	<input type="checkbox"/>
Ability to learn Chumash (Skills-S)	
1. I can read Hebrew words on a blank page. (S3)	<input type="checkbox"/>
Learning from Chumash (Understanding-U)	
1. I can describe the feelings of people I have learned about in פְּרָשֵׁת הַשְּׁבוּעַ. (U1)	<input type="checkbox"/>

Level 1 (suggested by the end of Year 1)

Learning about Chumash (Knowledge-K)	
1. I know that each פְּרָשָׁה has its own name and is read in the סֵפֶר בְּרֵאשִׁית on בֵּית הַכְּנֶסֶת once a year. (K1)	<input type="checkbox"/>
2. I know the names of the פְּרָשִׁיּוֹת in סֵפֶר בְּרֵאשִׁית. (K1)	<input type="checkbox"/>
3. I know the names of people in the פְּרָשֵׁת הַשְּׁבוּעַ stories and how they are related to each other. (K2)	<input type="checkbox"/>
4. I know that a מִדְרָשׁ explains the meaning of a חוֹמֵשׁ story but is not written in the חוֹמֵשׁ. (K6)	<input type="checkbox"/>
Ability to learn Chumash (Skills-S)	
1. I can read Hebrew words and phrases on a blank page. (S3)	<input type="checkbox"/>
2. I can explain the meaning of a few Hebrew words and phrases in the פְּרָשֵׁת הַשְּׁבוּעַ story. (S4)	<input type="checkbox"/>
Learning from Chumash (Understanding-U)	
1. I can talk about the מִידוֹת that I learn from פְּרָשֵׁת הַשְּׁבוּעַ. (U1)	<input type="checkbox"/>
2. I understand that my חוֹמֵשׁ contains the actual words of the תּוֹרָה and that it must be treated with care and respect. (U1)	<input type="checkbox"/>

Primary Chumash Level Descriptors: Levels 3c, 3b and 3a (suggested by the end of Year 4)

Learning about Chumash (Knowledge-K)	
Level 3c 1. I know the names of the פרשה and ספר I am learning. (K1)	<input type="checkbox"/>
2. I know, giving only a few details, most of the story in the unit. (K2)	<input type="checkbox"/>
3. I know where ארץ ישראל is on a map of the Middle East. (K3)	<input type="checkbox"/>
4. I know the meaning of some of the keywords from the unit(s). (K4)	<input type="checkbox"/>
5. I know that a פירוט explains the meaning of a חומש text but is not part of the חומש text. (K6)	<input type="checkbox"/>
Level 3b 1. I can accurately retell most of the תורה narrative of the unit. (K2)	<input type="checkbox"/>
2. I know where most places in the unit are on a map with some places filled in. (K3)	<input type="checkbox"/>

Ability to learn Chumash (Skills-S)	
Level 3c 1. I can show where a פסוק begins and ends in my חומש. (S1)	<input type="checkbox"/>
2. I can find the place in my חומש. (S1)	<input type="checkbox"/>
3. I can read selected words on a חומש page. (S3)	<input type="checkbox"/>
4. I can work out the meaning of part of a פסוק using keywords I know. (S4)	<input type="checkbox"/>
Level 3b 1. I can find any פסוק in ספר בראשית and also find the אֶתְנַחֲמָה. (S1)	<input type="checkbox"/>
2. I can read words and phrases on a חומש page. (S3)	<input type="checkbox"/>

Learning from Chumash (Understanding-U)	
Level 3c 1. I can describe the feelings of the people I have learned about in my חומש. (U1)	<input type="checkbox"/>
2. I can find, with a bit of help, words in the story that <i>repeat</i> themselves and understand how these words give clues to the מידות I can learn from the story. (U2)	<input type="checkbox"/>
Level 3b 1. I can describe the values/מידות I learn from my חומש and, with a little help, say how they connect to my own life. (U1)	<input type="checkbox"/>
2. I can find, with a bit of help, words and phrases in the story that repeat themselves and understand how these words give clues to the מידות I can learn from the story. (U2)	<input type="checkbox"/>

3. I know the meaning of the keywords and phrases in the unit. (K4)	<input type="checkbox"/>
4. I can explain the details of a מְצֻחָה mentioned in the unit. (K5)	<input type="checkbox"/>
Level 3a	
1. I know most of the people and places in the units studied. (K2)	<input type="checkbox"/>
2. I know where most of the places and areas named in the unit can be found. (K3)	<input type="checkbox"/>
3. I recognise word families of keywords in the unit studied. (K4)	<input type="checkbox"/>
4. I can explain which מְצֻחָה in the unit studied apply nowadays. (K5)	<input type="checkbox"/>
5. I can retell in my own words the commentary of a מְפָרֵשׁ in the unit studied. (K6)	<input type="checkbox"/>

3. I can work out, with some help, the meaning of some פְּסוּקִים using Hebrew keywords that I know. (S4)	<input type="checkbox"/>
4. I can find word families and prefixes and suffixes ('stick-ons') in the units I have learned. (S5)	<input type="checkbox"/>
Level 3a	
1. I can read most פְּסוּקִים accurately, saying syllables correctly and pausing at the אֶתְנַחֲתָא. (S3)	<input type="checkbox"/>
2. I can work out, with a bit of help, the meaning of most פְּסוּקִים using Hebrew words in the text. (S4)	<input type="checkbox"/>
3. I can find Hebrew words that are masculine/feminine and singular/ plural, to help me explain the פְּסוּקִים I learn. (S5)	<input type="checkbox"/>

3. I can describe, with a bit of help, similarities and differences in two phrases I have learned. (U3)	<input type="checkbox"/>
Level 3a	
1. I can describe the values/מִידוֹת I learn from my חוּמָשׁ and say how they connect to my own life. (U1)	<input type="checkbox"/>
2. I can find, with increasing independence, words or phrases that give clues to the מִידוֹת I can learn from the story. (U2)	<input type="checkbox"/>
3. I can describe, with a bit of help, similarities and differences in two texts I have learned. (U3)	<input type="checkbox"/>
4. I can explain, with a bit of help, the reason why רש"י comments on a word or phrase. (U4)	<input type="checkbox"/>

Primary Chumash Level Descriptors: Levels 4c, 4b and 4a (suggested by the end of Year 6)

Learning about Chumash (Knowledge-K)		Ability to learn Chumash (Skills-S)		Learning from Chumash (Understanding-U)	
<p>Level 4c</p> <p>1. I know how a פירוש or מדרש clarifies and extends the חומש text. (K6)</p>	<input type="checkbox"/>	<p>Level 4c</p> <p>1. I can find a חומש text anywhere in ספר בראשית and identify the אַתְּנַחְתָּא and סוף פסוק. (S1)</p>	<input type="checkbox"/>	<p>Level 4c</p> <p>1. I ask questions about the actions of people in the חומש story and suggest some answers. I can link these questions and answers, with a bit of help, to my own feelings and experiences. (U1)</p>	<input type="checkbox"/>
				<p>2. I can identify, independently, repeated words or phrases in the text that provide clues to its overall messages. (U2)</p>	<input type="checkbox"/>
				<p>3. I can infer meaning, with a bit of help, from the similarities and differences of two texts I have studied. (U3)</p>	<input type="checkbox"/>
				<p>4. I can explain, with some help, the reason why רש"י comments on a word or phrase. (U4)</p>	<input type="checkbox"/>
<p>Level 4b</p> <p>1. I know that the תורה consists of the Written and Oral Law (written in the משנה and תלמוד). (K1)</p>	<input type="checkbox"/>	<p>Level 4b</p> <p>1. I can find a פסוק in any ספר of the חומש. (S1)</p>	<input type="checkbox"/>	<p>Level 4b</p> <p>1. I can link the questions and suggested answers I have about people, stories or מִצְוֹת, with a bit of help, to my own experiences and feelings. I recognise that some questions are difficult to answer. (U1)</p>	<input type="checkbox"/>

2. I can place events that occur in the units in chronological order. (K2)	<input type="checkbox"/>
3. I can recognise the meaning of keywords and phrases in this unit and most of the previous units. (K4)	<input type="checkbox"/>
4. I can explain examples of how the Oral Law helps us to practise מצוות. (K5)	<input type="checkbox"/>
5. I know the names of some מפרשים and some of their biographical details. (K6)	<input type="checkbox"/>
Level 4a	
1. I know almost all the important places and geographical features that are connected to most of the units I have studied. (K3)	<input type="checkbox"/>
2. I recognise a growing number of שרש forms of the verb keywords and word families of most of the nouns studied in the units. (K4)	<input type="checkbox"/>
3. I know the names of all the מפרשים in the units studied and their biographical details. (K6)	<input type="checkbox"/>

2. I can read all פסוקים in the units accurately and fluently, using אֲתַנְחֵתָא and סוף פסוק. (S3)	<input type="checkbox"/>
3. I can summarise, using Hebrew words in the text, the main messages of the חומש text I am learning. (S4)	<input type="checkbox"/>
4. I can apply my knowledge of word families and שרשים, as well as prefixes and suffixes, to new words to help me comprehend a פסוק I am studying. (S5)	<input type="checkbox"/>
5. I can explain from the Hebrew text the plain meaning of a simple מפרש(ים) with support. (S7)	<input type="checkbox"/>
Level 4a	
1. I can apply my knowledge of simple grammatical structures, like masculine and feminine, singular and plural, to help me comprehend פסוקים I am learning. (S5)	<input type="checkbox"/>
2. I can explain from the Hebrew text the plain meaning of a more difficult מפרש(ים) with support. (S7)	<input type="checkbox"/>

2. I can explain, independently, the reason why רש"י comments on a word or phrase. (U4)	<input type="checkbox"/>
Level 4a	
1. I ask moral questions about the behaviour of characters in the חומש. I propose and debate possible solutions, linking these questions and responses to my own experiences and feelings. (U1)	<input type="checkbox"/>
2. I can infer meaning, independently, from the similarities and differences of two texts I have studied. (U3)	<input type="checkbox"/>
3. I can explain, independently, the reason why any פירוט (e.g. רש"י, אבן עזרא) in the units comments on a word or phrase. (U4)	<input type="checkbox"/>

Primary Chumash Level Descriptors: Level 5 (HA pupils suggested by the end of Year 6)

Learning about Chumash (Knowledge-K)	
Level 5c 1. I make associations, with support, between people, places and events mentioned in the units. (K2)	<input type="checkbox"/>
2. I can identify the important places and geographical features that are connected to most of the units on an empty outline map of the ancient Middle East. (K3)	<input type="checkbox"/>
3. I make links between keywords and phrases in the units studied and can explain the similarities and differences between the contexts in which they appear. (K4)	<input type="checkbox"/>
4. I can explain some of the different opinions in the commentaries regarding the meaning of a text in the units studied. (K6)	<input type="checkbox"/>

Ability to learn Chumash (Skills-S)	
Level 5c 1. I can read most new/unseen פסוקים accurately and fluently using אֲתִנַּחֲתָא and סוף פסוק. (S3)	<input type="checkbox"/>
2. I can explain simple new/unseen פסוקים in the חומש and gain, with support, information from them. (S4)	<input type="checkbox"/>
3. I can also apply more complex grammatical structures, like ויִהְיֶה and verb conjugations, to help me comprehend new פסוקים. (S5)	<input type="checkbox"/>
4. I can read vowelised words written in רשיי script accurately. (S6)	<input type="checkbox"/>
5. I can explain from the Hebrew text the plain meaning of a simple מפרש(ים) independently. (S7)	<input type="checkbox"/>

Learning from Chumash (Understanding-U)	
Level 5c 1. I can analyse a range of viewpoints on questions about characters, events and מִצְוֹת studied in the units and articulate how these may impact on my own life. (U1)	<input type="checkbox"/>
2. I can suggest how to interpret particular phrasing or style in a text to clarify the meaning of the text. (U2)	<input type="checkbox"/>
3. I can articulate my own responses to questions arising from the differences and similarities of two or more texts I have studied. (U3)	<input type="checkbox"/>
4. I can analyse how the מפרש(ים) in the unit studied fills a gap, or answers a question, in the חומש text I have studied. (U4)	<input type="checkbox"/>

Level 5b	
1. I make independent associations between people, places and events mentioned in the units studied. (K2)	<input type="checkbox"/>
2. I can identify the important places and geographical features connected to all the units studied on an empty outline map of the ancient Middle East. (K3)	<input type="checkbox"/>
3. I make links between keywords and phrases in unfamiliar texts and can explain the similarities and differences between the contexts in which they appear. (K4)	<input type="checkbox"/>
4. I can explain all the different opinions in the commentaries regarding the meaning of a text in the units studied. (K6)	<input type="checkbox"/>

Level 5b	
1. I can read all new/unseen פְּסוּקִים accurately and fluently using אֲתֵנְחֶנְהָא and סוּף פְּסוּק. (S3)	<input type="checkbox"/>
2. I can explain simple new/unseen פְּסוּקִים in the חוּמֶשׁ and gain information from them independently. (S4)	<input type="checkbox"/>
3. I can independently apply more complex grammatical structures, like וְ הַהִפּוּךְ and verb conjugations, to help me explain new פְּסוּקִים. (S5)	<input type="checkbox"/>
4. I can read a whole vowelled רש"י comment in רש"י script accurately. (S6)	<input type="checkbox"/>
5. I can independently explain the plain meaning of a more difficult מְפָרֵשׁ(ים). (S7)	<input type="checkbox"/>

Level 5b	
1. I can analyse, evaluate and respond to questions about characters, events and מְצוֹת in simple unfamiliar texts and articulate how these may impact on my own life. (U1)	<input type="checkbox"/>
2. I can suggest interpretations of simple unfamiliar texts and clarify their meaning. (U2)	<input type="checkbox"/>
3. I can analyse and articulate questions arising from differences and similarities of two or more simple, unfamiliar texts. (U3)	<input type="checkbox"/>
4. I can analyse how a מְפָרֵשׁ(ים) in the unit studied fills a gap, answers a question or explains an anomaly in a simple, unfamiliar text. (U4)	<input type="checkbox"/>

CHUMASH CURRICULUM UNIT PLANNING GRID

Suggested for Year 3 – four units – ספר בראשית				
	TITLE OF UNIT	פסוקים	פרק	פרשה
U1	אָבְרָם Goes to the Land	א' - ט'	י"ב	לֶךְ לָךְ
U2	אָבְרָם and לוֹט Part Company	א' - י"ג	י"ג	לֶךְ לָךְ
U3	אָבְרָהָם Welcomes Visitors	א' - ח'	י"ח	וַיָּרָא
U4	The Birth of יִצְחָק	א' - י"ג	כ"א	וַיָּרָא

Suggested for Year 4 – four units – ספר בראשית				
	TITLE OF UNIT	פסוקים	פרק	פרשה
U5	Choosing a Wife for יִצְחָק	א' - כ"ד	כ"ד	חַיֵּי שָׂרָה
U6	The Birth of יַעֲקֹב and עֵשָׂו	י"ט - כ"ח	כ"ה	תּוֹלְדֹת
U7	The בְּכֹרָה	כ"ט - ל"ד	כ"ה	תּוֹלְדֹת
U8	The בְּרָכוֹת	א' - מ"ו א' - ד'	כ"ז כ"ח	תּוֹלְדֹת

CHUMASH CURRICULUM UNIT PLANNING GRID

Suggested for Year 5 – four units – ספר בראשית				
	TITLE OF UNIT	פסוקים	פרק	פרשה
U9	יַעֲקֹב's Dream	ל' - י"ז	כ"ח	ויצא
U10	יוסף's Dreams	א' - י"א	ל"ז	וישב
U11	יוסף is Sold into Slavery	י"ב - ל"ו	ל"ז	וישב
U12	יוסף Reveals himself to his Brothers	כ"א - ל"ח א' - כ"ח ט"ז - ל"ד א' - ט"ז	מ"ב מ"ג מ"ד מ"ה	ויגש

Suggested for Year 6 – two units – ספר ויקרא and ספר שמות				
	TITLE OF UNIT	פסוקים	פרק	פרשה
U13	Chagim Unit: סוכות and יום כיפור – ראש השנה in the חומש and תורה שבעל פה	כ"ג - מ"ד	כ"ג	ויקרא
U14	משה רבינו – What Can we Learn from his Early Years?	ב: א' - כ"ב	ב'	שמות

PaJeS Primary Chumash Curriculum – Skills and Understanding Spiral

Chumash Readiness-Unit 14

December 2017/Kislev 5778

Please note:

- It is assumed that skills that are repeated regularly (such as reading פְּסוּקִים, basic grammar skills etc.) will be mastered by the majority of pupils (at least 70%) within three units.
- Skills that may take longer to master are kept in the introduction list for several units (e.g. comprehension of פְּסוּקִים).
- Where a skill is not listed in subsequent units, teachers should be sensitive to pupils who have not yet mastered the skill, and continue to work individually with them.
- Skills are identified by their corresponding CCF number (S1, S2 etc.). A new skill or progression within a particular skill (e.g. progression in S5) is indicated in bold.

Unit	Skills	Understanding																				
Chumash Readiness	1. Identifying the beginnings and ends of פְּסוּקִים S1 2. Finding the פָּרָק and the פְּסוּק with the help of גְּמַטְרִיָּה S1 3. Decoding words and phrases with accuracy S3	1. Understanding the importance of a חוּמָשׁ and treating it with respect U1																				
Unit 1	1. Finding the place in a חוּמָשׁ S1 2. Reading most פְּסוּקִים in this unit accurately S3 3. Comprehending plain meaning of תּוֹרָה text with support S4 4. Identifying word families/שָׂרָשִׁים: הלכ, אָרַץ, גדל, ברכ, S5 5. Use of noun prefixes to help comprehend text S5	1. Relating an event in the unit studied to everyday life and applying the value to my own life U1 2. Deriving meaning from significant recurring words, Milah Manchah (מִלָּה מְנַחֶה): אָרַץ U2 3. Deriving meaning from word order and phrasing (סֵדֵר מְלִים) (מִבֵּית אֲבִיךָ, מִמּוֹלַדְתְּךָ, מֵאֲרָצְךָ) U2																				
	<table border="1"> <thead> <tr> <th>ו</th> <th>ב</th> <th>ה</th> <th>מ</th> </tr> </thead> <tbody> <tr> <td>וּמְבִית</td> <td>בְּאֶרֶץ</td> <td>הָאָרֶץ</td> <td>מֵאֲרָצְךָ</td> </tr> <tr> <td></td> <td></td> <td>הָאֲדָמָה</td> <td>מִמּוֹלַדְתְּךָ</td> </tr> <tr> <td></td> <td></td> <td>הַנֶּפֶשׁ</td> <td>מִבֵּית</td> </tr> <tr> <td></td> <td></td> <td>הַכְּנָעִי</td> <td></td> </tr> </tbody> </table>	ו	ב	ה	מ	וּמְבִית	בְּאֶרֶץ	הָאָרֶץ	מֵאֲרָצְךָ			הָאֲדָמָה	מִמּוֹלַדְתְּךָ			הַנֶּפֶשׁ	מִבֵּית			הַכְּנָעִי		
ו	ב	ה	מ																			
וּמְבִית	בְּאֶרֶץ	הָאָרֶץ	מֵאֲרָצְךָ																			
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		הַנֶּפֶשׁ	מִבֵּית																			
		הַכְּנָעִי																				

	<p>6. Use of noun suffixes to help comprehend text S5</p> <table border="1" data-bbox="360 245 624 453"> <tr><td>ף</td></tr> <tr><td>אָרְצֵךְ</td></tr> <tr><td>מִוֹלְדֵיךָ</td></tr> <tr><td>אָבִיךָ</td></tr> <tr><td>זֶרְעֵךְ</td></tr> </table>	ף	אָרְצֵךְ	מִוֹלְדֵיךָ	אָבִיךָ	זֶרְעֵךְ	
ף							
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זֶרְעֵךְ							
<p>Unit 2</p>	<p>1. Finding the place in a חומש S1 2. Reading most פסוקים in this unit accurately S3 3. Comprehending the plain meaning of תורה text with support S4 4. Identifying ישב: שָׁרַשׁ S5 5. Use of noun prefixes to help comprehend text S5</p> <table border="1" data-bbox="360 748 624 948"> <tr><td>ו</td></tr> <tr><td>וְאֶשְׁתּוֹ</td></tr> <tr><td>וְלוֹט</td></tr> <tr><td>וּבְקָר</td></tr> <tr><td>וְאֶהְלִים</td></tr> </table>	ו	וְאֶשְׁתּוֹ	וְלוֹט	וּבְקָר	וְאֶהְלִים	<p>1. Relating an event in the unit studied to everyday life and applying the value to my own life U1 2. Deriving meaning from seemingly extra words לָשׁוֹן יִתְרָה (וְהַכְנִיעַנִי וְהַפְרִיזֵנִי אֲזִי יוֹשֵׁב בְּאֶרֶץ) U2 3. Comparisons: similar events השוואה (the travels of אברהם and his entourage from הָרֶן to כְּנָעַן with their travels from כְּנָעַן to מִצְרַיִם) New U3</p>
ו							
וְאֶשְׁתּוֹ							
וְלוֹט							
וּבְקָר							
וְאֶהְלִים							
<p>Unit 3</p>	<p>1. Finding the place in a חומש S1 2. Reading most פסוקים in this unit accurately S3 3. Comprehending the plain meaning of תורה text with support S4 4. Identifying שָׁרְשֵׁים: רוצ, מהר, ראה S5 5. prefix ב; בְּאֵלֵי מִמְרָא; prefixes ה and מ and suffix ך revised S5</p>	<p>1. Relating an event in the unit studied to everyday life and applying the value to my own life U1 2. Comparisons: of promise and fulfilment השוואה within same text New U3 3. Explaining why a פירוש רש"י explains the repetition of the word וַיִּרָא as emphasising אברהם's desire to do הכנסת אורחים New U4</p>					

<p>Unit 4</p>	<p>1. Comprehending the plain meaning of תּוֹרָה text with <u>little support</u> New S4</p> <p>2. Identifying word families/שְׁרָשִׁים: עשה, צחק, ילד, and בן S5</p> <p>3. Use of verb prefixes to help comprehend text S5</p> <table border="1" data-bbox="362 395 900 639"> <thead> <tr> <th>וי New</th> <th>ות New</th> </tr> </thead> <tbody> <tr> <td>ויעש</td> <td>ותצחק</td> </tr> <tr> <td>ויקרא</td> <td>ותהר</td> </tr> <tr> <td>וימל</td> <td>ותלד</td> </tr> <tr> <td>ויגדל</td> <td>ותאמר</td> </tr> <tr> <td>ויאמר</td> <td>ותרא</td> </tr> </tbody> </table> <p>4. Use of noun prefixes and suffixes to help comprehend text S5</p> <p>Prefix:</p> <table border="1" data-bbox="362 730 624 858"> <tbody> <tr> <td>ל</td> </tr> <tr> <td>לְשָׂרָה</td> </tr> <tr> <td>לְאַבְרָהָם</td> </tr> </tbody> </table> <p>Suffixes:</p> <table border="1" data-bbox="362 906 1140 1034"> <tbody> <tr> <td>י</td> <td>ה</td> <td>ו</td> </tr> <tr> <td>בְּנֵי</td> <td>בְּנֵה</td> <td>בְּנוֹ</td> </tr> <tr> <td>לִי</td> <td>בְּקִלָּה</td> <td>לוֹ</td> </tr> </tbody> </table> <p>By the end of Unit 4 most pupils should know all the noun prefixes ל/מ/ב/ה/ל; all possessive suffixes הִ/הָ/הּ; and the third person verb prefixes וי and ות.</p>	וי New	ות New	ויעש	ותצחק	ויקרא	ותהר	וימל	ותלד	ויגדל	ותאמר	ויאמר	ותרא	ל	לְשָׂרָה	לְאַבְרָהָם	י	ה	ו	בְּנֵי	בְּנֵה	בְּנוֹ	לִי	בְּקִלָּה	לוֹ	<p>1. Relating an event in the unit studied to everyday life and applying the value to my own life U1</p> <p>2. Deriving meaning from the use of words with multiple meanings (צחק) New U2</p>
וי New	ות New																									
ויעש	ותצחק																									
ויקרא	ותהר																									
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לִי	בְּקִלָּה	לוֹ																								
<p>Unit 5</p>	<p>1. Comprehension of plain meaning of תּוֹרָה text with little support S4</p>	<p>1. Relating an event in the unit studied to everyday life and applying the value to my own life U1</p>																								

	<p>2. Identify שְׂרָשִׁים קומ, לקח, שתה, and word families עָבַד, גָּמַל, בָּרַן S5</p> <p>3. Use of verb prefixes to help comprehend text S5</p> <table border="1" data-bbox="362 331 900 603"> <thead> <tr> <th>וי</th> <th>ות</th> </tr> </thead> <tbody> <tr> <td>וַיִּקַּח</td> <td>וַתֹּאמֶר</td> </tr> <tr> <td>וַיִּקָּם</td> <td>וַתִּרְאֶה</td> </tr> <tr> <td>וַיִּלָּךְ</td> <td>וַתִּמְלֵא</td> </tr> <tr> <td>וַיִּרְאֶה</td> <td>וַתִּמְהַר</td> </tr> <tr> <td>וַיַּעַשׂ</td> <td>וַתִּרְצֶה</td> </tr> <tr> <td>וַיִּקְרָא</td> <td></td> </tr> </tbody> </table> <p>4. Use of noun singular prefixes and suffixes S5</p> <p>Prefix:</p> <table border="1" data-bbox="358 708 624 834"> <thead> <tr> <th>ל</th> </tr> </thead> <tbody> <tr> <td>לְעַבְדָּךְ</td> </tr> <tr> <td>לְיִצְחָק</td> </tr> </tbody> </table> <p>Suffixes:</p> <table border="1" data-bbox="358 895 900 1023"> <thead> <tr> <th>הַ</th> <th>יְ</th> </tr> </thead> <tbody> <tr> <td>כַּדָּה</td> <td>אֲדָנִי</td> </tr> <tr> <td>יְדָה</td> <td>אֲחִי</td> </tr> </tbody> </table> <p>5. Use of noun plural suffix יָדָּי New S5</p> <p>6. Prepositions עַד, עוֹד, גַּם S5</p>	וי	ות	וַיִּקַּח	וַתֹּאמֶר	וַיִּקָּם	וַתִּרְאֶה	וַיִּלָּךְ	וַתִּמְלֵא	וַיִּרְאֶה	וַתִּמְהַר	וַיַּעַשׂ	וַתִּרְצֶה	וַיִּקְרָא		ל	לְעַבְדָּךְ	לְיִצְחָק	הַ	יְ	כַּדָּה	אֲדָנִי	יְדָה	אֲחִי	<p>2. Comparing two texts: אַבְרָהָם's behaviour towards his guests in בְּרָאשִׁית י"ח and the חֶסֶד of רִבְקָה U3</p>
וי	ות																								
וַיִּקַּח	וַתֹּאמֶר																								
וַיִּקָּם	וַתִּרְאֶה																								
וַיִּלָּךְ	וַתִּמְלֵא																								
וַיִּרְאֶה	וַתִּמְהַר																								
וַיַּעַשׂ	וַתִּרְצֶה																								
וַיִּקְרָא																									
ל																									
לְעַבְדָּךְ																									
לְיִצְחָק																									
הַ	יְ																								
כַּדָּה	אֲדָנִי																								
יְדָה	אֲחִי																								
<p>Unit 6</p>	<p>1. Comprehending the plain meaning of תּוֹרָה text with little support S4</p> <p>2. Identifying שְׂרָשִׁים ידע, אהב, יצא, and word families אָחוֹת, אִשָּׁה, S5</p>	<p>1. Relating an event in the unit studied to everyday life and applying the value to my own life, e.g. the power of תְּפִלָּה U1</p> <p>2. Identify seemingly extra words, e.g. the לְשׁוֹן יְתָרָה U2</p> <p>אֲבָרְהָם הוֹלִיד אֶת יִצְחָק U2</p>																							

	<p>3. Use of verb prefixes to help comprehend text S5</p> <table border="1" data-bbox="362 236 900 437"> <tr> <td>וי</td> <td>ות</td> </tr> <tr> <td>ויהי</td> <td>ותאמר</td> </tr> <tr> <td>ויאמר</td> <td>ותהר</td> </tr> <tr> <td>ויאָהב</td> <td>ותהר</td> </tr> <tr> <td>ויקרא</td> <td></td> </tr> </table> <p>4. Use of noun singular prefixes and suffixes S5</p> <p>Prefixes:</p> <table border="1" data-bbox="358 555 900 673"> <tr> <td>ו</td> <td>ב</td> </tr> <tr> <td>ואָה</td> <td>בְּקִרְבָּה</td> </tr> <tr> <td></td> <td>בְּפִיו</td> </tr> </table> <p>Suffixes:</p> <table border="1" data-bbox="362 724 900 874"> <tr> <td>ו</td> <td>ָה</td> </tr> <tr> <td>לו</td> <td>ָה</td> </tr> <tr> <td>אָשְׁתּוֹ</td> <td></td> </tr> <tr> <td>ָדוֹ</td> <td></td> </tr> </table> <p>5. Use of verb male plural suffix New S5</p> <table border="1" data-bbox="358 935 622 1098"> <tr> <td>וְ...ו</td> </tr> <tr> <td>וַיִּמְלְאוּ</td> </tr> <tr> <td>וַיִּקְרְאוּ</td> </tr> <tr> <td>וַיִּגְדְּלוּ</td> </tr> </table> <p>6. Use of present verb form אֹהֲבֵת New S5</p>	וי	ות	ויהי	ותאמר	ויאמר	ותהר	ויאָהב	ותהר	ויקרא		ו	ב	ואָה	בְּקִרְבָּה		בְּפִיו	ו	ָה	לו	ָה	אָשְׁתּוֹ		ָדוֹ		וְ...ו	וַיִּמְלְאוּ	וַיִּקְרְאוּ	וַיִּגְדְּלוּ	<p>3. Comparing two texts in בְּרֵאשִׁית where there are similar actions – תִּפְלָה of the עָבַד and that of יִצְחָק U3</p>
וי	ות																													
ויהי	ותאמר																													
ויאמר	ותהר																													
ויאָהב	ותהר																													
ויקרא																														
ו	ב																													
ואָה	בְּקִרְבָּה																													
	בְּפִיו																													
ו	ָה																													
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אָשְׁתּוֹ																														
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וְ...ו																														
וַיִּמְלְאוּ																														
וַיִּקְרְאוּ																														
וַיִּגְדְּלוּ																														
<p>Unit 7</p>	<p>1. Comprehending the plain meaning of a <u>simple תּוֹרָה text independently</u> New S4</p> <p>2. Identifying שְׂרָשִׁים בּוֹא, מֵכָר, מוֹת, אֹכֵל, and word families אָדוּם, בְּכֶרֶה S5</p> <p>3. Use of verb prefixes to help comprehend text S5</p>	<p>1. Relating an event in the unit studied to everyday life and applying the value to my own life, e.g. the responsibilities of leadership U1</p>																												

	<table border="1" style="margin-left: 20px;"> <tr><td>וי</td></tr> <tr><td>ויאכל</td></tr> <tr><td>ויקום</td></tr> <tr><td>וילך</td></tr> <tr><td>ויאמר</td></tr> <tr><td>ויבא</td></tr> </table> <p>4. Use of noun singular prefixes and suffixes S5</p> <p>Prefixes:</p> <table border="1" style="margin-left: 20px;"> <tr><td>ל</td><td>ה</td></tr> <tr><td>לי</td><td>הבכרה</td></tr> </table> <p>Suffix:</p> <table border="1" style="margin-left: 20px;"> <tr><td>ו</td></tr> <tr><td>שמו</td></tr> </table> <p>5. Use of present verb form הולך S5</p>	וי	ויאכל	ויקום	וילך	ויאמר	ויבא	ל	ה	לי	הבכרה	ו	שמו	<p>2. Reflecting on the different characteristics of the twins and what we can learn from them U1</p> <p>3. Understanding the intrinsic value of the בכרה as representing the responsibilities of the firstborn to uphold the traditions of his ancestors U1</p> <p>4. Identifying words and phrases that express subtle messages, e.g. כיום New U2</p> <p>5. Identifying significance of words, e.g. the phrase אָדום האָדם האָדם relates to עָשׂוּ being called אָדום U2</p> <p>6. Comparing and contrasting two פּרוּשׁים of a text: רש"י and פסוק ל"ב on רשב"ם New U4</p>						
וי																				
ויאכל																				
ויקום																				
וילך																				
ויאמר																				
ויבא																				
ל	ה																			
לי	הבכרה																			
ו																				
שמו																				
<p>Unit 8</p>	<p>1. Comprehending the plain meaning of a simple תּוֹרָה text independently S4</p> <p>2. Identifying שְׂרָשִׁים בוא, נתנ, גגש, נתנ, בוא S5</p> <p>3. Use of verb prefixes to help comprehend text S5</p> <table border="1" style="margin-left: 20px;"> <tr><th>וי</th><th>ות</th></tr> <tr><td>ויאכל</td><td>ותאמר</td></tr> <tr><td>ויבא</td><td>ותקח</td></tr> <tr><td>ויקום</td><td></td></tr> <tr><td>וילך</td><td></td></tr> <tr><td>ויאמר</td><td></td></tr> <tr><td>ויבא</td><td></td></tr> </table> <p>4. Use of noun singular prefixes and suffixes S5</p> <p>Prefixes:</p> <table border="1" style="margin-left: 20px;"> <tr><td>ל</td><td>ה</td></tr> <tr><td>לי</td><td>הבכרה</td></tr> </table>	וי	ות	ויאכל	ותאמר	ויבא	ותקח	ויקום		וילך		ויאמר		ויבא		ל	ה	לי	הבכרה	<p>1. Reflecting on the events in this unit and the feelings of the characters, e.g. the relationship between יַעֲקֹב and עֵשָׂו with their parents and understanding יַעֲקֹב's dilemma U1</p> <p>2. Identifying repeated words and phrases; how the תּוֹרָה uses literary techniques (e.g. anagrams (בְּרָכָה/בְּכָרָה) and plays on words (יַעֲקֹב וַיַּעֲקֹבֵנִי) to express עֵשָׂו's feelings U2</p> <p>3. Comparing and contrasting, with support:</p> <ul style="list-style-type: none"> • the difference between יַצְחָק's words and רַבֵּקָה's repetition of these words to יַעֲקֹב • the differences in content between יַצְחָק's three בְּרָכוֹת: the first given to יַעֲקֹב when יַצְחָק presumes he is עֵשָׂו; the second given to עֵשָׂו in response to עֵשָׂו's bitter cry; and the third given to יַעֲקֹב U3
וי	ות																			
ויאכל	ותאמר																			
ויבא	ותקח																			
ויקום																				
וילך																				
ויאמר																				
ויבא																				
ל	ה																			
לי	הבכרה																			

	<p>Suffix:</p> <table border="1" style="margin-left: 20px;"> <tr><td style="text-align: center;">ו</td></tr> <tr><td style="text-align: center;">בְּנוּ</td></tr> </table>	ו	בְּנוּ	<p>4. Understanding the פירוש of the ספרנו explaining the significance of ברכות's יצחק and analysing how he explains the text New U4</p>																
ו																				
בְּנוּ																				
<p>Unit 9</p>	<p>1. Comprehending the plain meaning of a simple תורה text independently S4</p> <p>2. Identifying word families/שְׂרָשִׁים/עלה: שָׁכַב, חָלַם, יָרַד, עלה: שְׂרָשִׁים S5</p> <p>3. Use of verb prefixes to help comprehend text S5</p> <table border="1" style="margin-left: 20px;"> <tr><td style="text-align: center;">וּ</td></tr> <tr><td style="text-align: center;">וַיֵּלֶן</td></tr> <tr><td style="text-align: center;">וַיִּשְׁכַּב</td></tr> <tr><td style="text-align: center;">וַיֵּצֵא</td></tr> <tr><td style="text-align: center;">וַיֵּלֶד</td></tr> <tr><td style="text-align: center;">וַיִּשְׁכַּם</td></tr> </table> <p>4. Use of noun singular prefixes and suffixes S5</p> <p>Prefixes:</p> <table border="1" style="margin-left: 20px;"> <thead> <tr> <th style="text-align: center;">ו</th> <th style="text-align: center;">ה</th> <th style="text-align: center;">מ</th> </tr> </thead> <tbody> <tr> <td style="text-align: center;">וְהָיָה</td> <td style="text-align: center;">הַשָּׂמֶשׁ</td> <td style="text-align: center;">מֵאֲבָנֵי</td> </tr> <tr> <td style="text-align: center;">וְרֵאשִׁוּ</td> <td style="text-align: center;">הַמָּקוֹם</td> <td style="text-align: center;">מִרְאֵשֵׁיתוֹ</td> </tr> </tbody> </table> <p>Suffix:</p> <table border="1" style="margin-left: 20px;"> <tr><td style="text-align: center;">ךְ</td></tr> <tr><td style="text-align: center;">אָבִיךָ</td></tr> <tr><td style="text-align: center;">זָרְעֶךָ</td></tr> </table> <p>5. Past tense first person – יָדַעְתִּי, דִּבַּרְתִּי, יָדַעְתִּי New S5</p> <p>6. Use of noun possessive plural suffix – מֵאֲבָנֵי New S5</p> <p>7. Reading vowelled פְּרוּשִׁים accurately (רש"י) New S6</p>	וּ	וַיֵּלֶן	וַיִּשְׁכַּב	וַיֵּצֵא	וַיֵּלֶד	וַיִּשְׁכַּם	ו	ה	מ	וְהָיָה	הַשָּׂמֶשׁ	מֵאֲבָנֵי	וְרֵאשִׁוּ	הַמָּקוֹם	מִרְאֵשֵׁיתוֹ	ךְ	אָבִיךָ	זָרְעֶךָ	<p>1. Reflecting on the events in this unit and the feelings of the characters, e.g. יַעֲקֹב's feelings after his vision of the ladder U1</p> <p>2. Identifying with support that extra meaning can be derived from:</p> <ul style="list-style-type: none"> • seemingly superfluous words in the text (לְשׁוֹן יִתְרָה) • words that are repeated in the text (מִלָּה מְנַחֵחַ) • unusual order in the text (שְׁנוּי בְּסֵדֶר מִלִּים) • ambiguous words (הִבְנֵת מִלִּים לֹא בְּרוּרָת) • apparent grammatical inconsistency (דִּקְדּוּק לֹא עֲקָבִי) U2 <p>3. Identifying with support textual comparisons between יַעֲקֹב leaving home (כ"ח: ב') and אַבְרָם leaving his home (י"ב: ה') U3</p>
וּ																				
וַיֵּלֶן																				
וַיִּשְׁכַּב																				
וַיֵּצֵא																				
וַיֵּלֶד																				
וַיִּשְׁכַּם																				
ו	ה	מ																		
וְהָיָה	הַשָּׂמֶשׁ	מֵאֲבָנֵי																		
וְרֵאשִׁוּ	הַמָּקוֹם	מִרְאֵשֵׁיתוֹ																		
ךְ																				
אָבִיךָ																				
זָרְעֶךָ																				

By the end of Unit 9 pupils should have a Hebrew vocabulary of about 150 keywords that should enable them to reach the goal of independent comprehension more easily.

Unit 10

1. Comprehending the plain meaning of a simple תּוֹרָה text independently S4
2. Identifying word families/שְׁרָשִׁימִים: קנא, ספר, שנה, יספ, S5
3. Use of singular and plural verb prefixes/suffixes to help comprehend text S5

Prefix:

וַי
וַיִּשְׁנֶאֱו
וַיִּסְפּוּ
וַיִּסְפֵּר
וַיַּחְלִם
וַיֵּשֶׁב

4. Use of noun suffixes S5

וְ plural	וְ singular
בְּנֵיו	בְּנוֹ
אֶחָיו	

5. Use of future tense תִּמְשַׁל, תִּמְלֹךְ, New S5
6. Reading vowelled פְּרוּשִׁים accurately (רש"י) S6
7. Comprehending the plain meaning of a simple מְפָרֵשׁ (רש"י) with support New S7

1. Reflecting on the events in this unit and the feelings of the characters, e.g. יוֹסֵף's feelings and his relationship with his brothers U1
2. Comparing and contrasting the differences and similarities between the language and contents of יוֹסֵף's two dreams and the differing reactions of the brothers and יַעֲקֹב to these dreams U3
3. Understanding the meaning of a מְפָרֵשׁ and how his explanation helps us to gain a deeper understanding of the text, e.g. the background to the relationship between יוֹסֵף and his brothers New U4

<p>Unit 11</p>	<p>1. Comprehending the plain meaning of a more difficult תורה text independently S4</p> <p>2. Identifying word families/שָׁרְשֵׁים שלכ: מצא בקש הרג שלכ S5</p> <p>3. Use of plural verb constructs to help comprehend text New S5</p> <table border="1" data-bbox="362 438 660 595"> <tr><td>וי.....הו</td></tr> <tr><td>וישָׁלַחְהו</td></tr> <tr><td>וימְצָאֵהו</td></tr> <tr><td>וישָׁאֲלֵהו</td></tr> </table> <p>4. Use of noun suffixes S5</p> <table border="1" data-bbox="362 655 900 818"> <tr><td>וְ</td><td>יְ</td></tr> <tr><td>אָחִיו</td><td>אָחִיךָ</td></tr> <tr><td>אָבִיו</td><td></td></tr> <tr><td>חֲלֻמֹתָיו</td><td></td></tr> </table> <p>5. Use of future tense נִרְאֶה, נִלְכֶה S5</p> <p>6. Reading vowelled פְּרוּשִׁים accurately (רש"י) S6</p> <p>7. Comprehending the plain meaning of a number of commentaries of רש"י with support New S7</p>	וי.....הו	וישָׁלַחְהו	וימְצָאֵהו	וישָׁאֲלֵהו	וְ	יְ	אָחִיו	אָחִיךָ	אָבִיו		חֲלֻמֹתָיו		<p>1. Reflecting on the events in this unit and the feelings of the characters, e.g. יוֹסֵף's and the brothers' feelings when he is about to be sold U1</p> <p>2. Understanding with support how the repetition of certain words and phrases, e.g. repetition of the word אַח provides clues about likely feelings U2</p> <p>3. Understanding with support how certain words and phrases, such as the use of various reference terms (כְּיִינוּיִים) for יוֹסֵף, provide clues about likely feelings U2</p> <p>4. Understanding the meaning of a number of commentaries of רש"י and how his explanation helps us to gain a deeper understanding of the text, e.g. the relationship between יוֹסֵף and his brothers New U4</p>
וי.....הו														
וישָׁלַחְהו														
וימְצָאֵהו														
וישָׁאֲלֵהו														
וְ	יְ													
אָחִיו	אָחִיךָ													
אָבִיו														
חֲלֻמֹתָיו														
<p>Unit 12</p>	<p>1. Comprehending the plain meaning of a more difficult תורה text independently S4</p> <p>2. Identifying שָׁרְשֵׁים שלכ: נשק, זכר, נכר S5</p> <p>3. Identify when a ו' is a הַהִפּוּךְ and when it is a הַחִיבוּר and when it is a הַחִיבוּר New S5</p>	<p>1. Reflecting on the events in this unit and the feelings of the characters, e.g. יוֹסֵף's and the brothers' feelings when יוֹסֵף reveals himself U1</p> <p>2. Identifying independently how the repetition of certain words or groups of words, e.g. שלח and מכר, and ambiguous words e.g. וְאֶחָדֵינוּ, וְאֶחָדֵינוּ can provide clues about the likely feelings, intentions and leading ideas of the unit U2</p>												

	<p>4. Use of noun suffixes S5</p> <table border="1" data-bbox="362 236 898 389"> <tr> <td>י</td> <td>ף</td> </tr> <tr> <td>אָבִי בָּנִי אָחִי</td> <td>בְּיָתֶדְךָ</td> </tr> </table> <p>5. Reading vowelled פֿרוּשִׁים accurately (רש״י) S6</p> <p>6. Comprehending the plain meaning of a number of commentaries of רש״י with support S7</p>	י	ף	אָבִי בָּנִי אָחִי	בְּיָתֶדְךָ	<p>3. Comparing and contrasting language in parallel texts U3</p> <p>4. Understanding how the brothers felt ashamed of their past actions, and were only able to speak once יוֹסֵף cried and showed his feelings</p>
י	ף					
אָבִי בָּנִי אָחִי	בְּיָתֶדְךָ					
<p>Unit 13</p>	<p>1. Comprehending the plain meaning of a תּוֹרָה and מְשֻׁנָּה text New S4</p> <p>2. Identifying word families: קוֹדֵשׁ, תְּרוּעָה, זְכוּרוֹן, שְׁבִתוֹן, תְּרוּעָה, קוֹדֵשׁ S5</p> <p>3. Use of future tense plural form תֵּשָׁבוּ, תִּתְּנוּ, תִּחַגְּגוּ New S5</p> <p>4. Use of noun prefixes S5</p> <table border="1" data-bbox="362 863 660 1086"> <tr> <td>ה</td> </tr> <tr> <td>הַיּוֹם הַכְּפָרִים הַנֶּפֶשׁ הַשְּׂבָעִי הַסְּכוּת</td> </tr> </table> <p>5. Reading vowelled פֿרוּשִׁים accurately (רש״י) S6</p> <p>6. Comprehending the plain meaning of a number of commentaries (רש״י) with support S7</p>	ה	הַיּוֹם הַכְּפָרִים הַנֶּפֶשׁ הַשְּׂבָעִי הַסְּכוּת	<p>1. Reflecting on the values that can be learned from the מִצְוֹת in this unit, e.g. the meaning of the שׁוֹפֵר, forgiveness for יוֹם כִּיפּוּר and שְׂמֵחָה connected to סוּכּוֹת U1</p> <p>2. Understanding how certain words provide clues about the meaning of the text, e.g. אָדָּךְ U2</p> <p>3. Comparing תּוֹרָה and מְשֻׁנָּה texts and seeing how the מְשֻׁנָּה elaborates on the details of the מִצְוָה first mentioned in the תּוֹרָה texts New U3</p> <p>4. Explaining why a פֿירוּשׁ (רש״י) explains the text as it does U4</p>		
ה						
הַיּוֹם הַכְּפָרִים הַנֶּפֶשׁ הַשְּׂבָעִי הַסְּכוּת						
<p>Unit 14</p>	<p>1. Comprehending the plain meaning of a more difficult תּוֹרָה text independently S4</p>	<p>1. Reflecting on the events in this unit and the feelings of the characters, e.g. מִשָּׁה's feelings when he hits the מְצָרִי U1</p>				

2. Identifying word families/ שְׂרָשִׁים/ שֵׁט, פְּנָה, שֵׁט, בָּרַח שְׂרָשִׁים S5

3. Reading vowelled פְּרֻשִׁים of a number of different מְפָרְשִׁים accurately (רמב"ן and רש"י) New S6

4. Comprehending the plain meaning of a number of different מְפָרְשִׁים (נצי"ב, רמב"ן, רש"י) with support New S7

By the end of Unit 14, most pupils should know over 220 key Hebrew words that constitute over 80% of the most common keywords that appear in תּוֹרָה.

They should also know the meaning of:

- all the noun prefixes ו, מ, ב, ה, ל
- all possessive suffixes וְ/וְ/וְ/וְ
- singular and plural noun forms
- the third person singular verb prefixes וְ...וְ and וְ...וְ
- the third person plural verb prefixes and suffixes וְ...וְ and וְ...וְ, e.g. וְאָמְרוּ and וְאָמְרוּ
- present verb forms like אוֹהֵב, אֹהֵב
- past verb forms like שָׁמַעְתִּי, שָׁמַעְנוּ
- future verb forms like תִּלְדָּ and תִּלְדֶּ
- a וְ הַפּוֹדֵ and a וְ הַחִיבוֹר and their function
- imperative forms such as מְהֵרָא, עֲלוּ

2. Comparing and contrasting the three cases in which מִשָּׁה intervenes to save others U3

3. Explaining how different מְפָרְשִׁים derive their comments from the פְּסוּקִים, e.g. רש"י on ב' :ב' explains the reason for the missing information in the text; נצי"ב (נצי"ב) learns from the guiding word that repeats itself in the text New U4