

# DIFFERENTIATED TEACHING OF CHUMASH

A focus on the Material: Goals, Objectives, Skills

A focus on the Student: Abilities, Needs, Interests

A focus on having them meet



ה' אדר ב' תשפ"ב  
החודש שמרבין בו בשמחה

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Presenter

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# A TEACHER'S RESPONSIBILITY

Rabbi Moshe Feinstein זצוק"ל הגאון רבי משה פיינשטיין

*“You’re going into Chinuch, that’s good. But I want to tell you something about teaching. Different people take different approaches to it. There are those who feel a teacher should be speaking to the top of the class. Others feel he should be speaking to the bottom of the class. And still others feel he should be speaking to the middle of the class. And they are all wrong. For a teacher needs to speak to the bottom, to the middle, and to the top of the class!”*

איר גייט זיין א רבי? גוט!  
איר דארפט אבער וויסען,  
ס'זיינען פארהאן פארשידענע שיטות  
אין ווי צו לערנען מיט א קלאס.  
ס'זיינען פארהאנען אזעלכע וואס זאגען  
אז א רבי דארף ריידען צו די בעסטע  
אין די קלאס. אנדערע זאגען אז א רבי  
דארף ריידען מיט די שוואכע פון די  
קלאס. און גאר אנדערע זאגען אז א רבי  
דארף ריידען צו די מיטלסטע פון די  
קלאס. און זיי זיינען אללע ניט  
גערעכט. נאר א רבי דארף ריידען צו די  
בעסטע, צו די מיטלסטע, און צו די  
שוואכסטע!

# The obligation

**To visualize a continuum of abilities, levels, styles etc.**

**To respect and to welcome these differences**

**To recognize our responsibility to provide for the needs of all learners.**

**To have goals, perhaps different goals, for different students.**

**To present material at different levels and in different formats.**

# A Focus on **Your students:** All levels

- **Yossi** reads haltingly.
- **Moshe** has issues with attention. Poor focusing skills;
  - וַיִּהְיֶה and וַיִּהְיֶה are the same to him.
- **Miriam** is brilliant with ideas, and especially with numbers and logic, but doesn't like and can't remember text/translation etc.
- **Yaakov** is great at reading and translation, but has difficulty
  - retaining a string of ideas to formulate a sequence,
  - or pulling together information to discover the main idea of a topic
- **David** is not interested in “old stories”
- **Yochai** has issues with Language. Often fails to grasp the meaning of a phrase. Very literal.
- **Sarah** says, “I can't. I can't learn like other children. I will never know it.”
- **Shira** takes it all in, but then forgets or fails to apply.

# Differentiated Teaching

- Means responding to variations amongst students, **in the same classroom**, and tailoring teaching to the individual needs of each of our students.
  - Taking into account the individual characteristics and needs of students.
  - Varying Content, Process, Products, Learning Environment
  - At times, presenting material to different students differently.
- **Whenever possible, I try to focus on presenting material in ways that can meet the needs of each individual, as I teach the class as a whole.**
  - **Individualization can and should follow, when and where needed.**

# Differentiation

- Differentiate by **amount of material** covered.
- Differentiate by **Level of Complexity** or **abstraction** of material being taught.
- Differentiate **outcome skill levels** expected of each student (depth).
- Differentiate presentation
  - Language: Hebrew, English, Yiddish
  - Text: Format/layout, with or without nekudos, translation,
  - Verbal (oral)/written, Chart/Pictorial, Language level
  - Complexity and abstraction

פרשת וישב

# Parshas Vayeshev

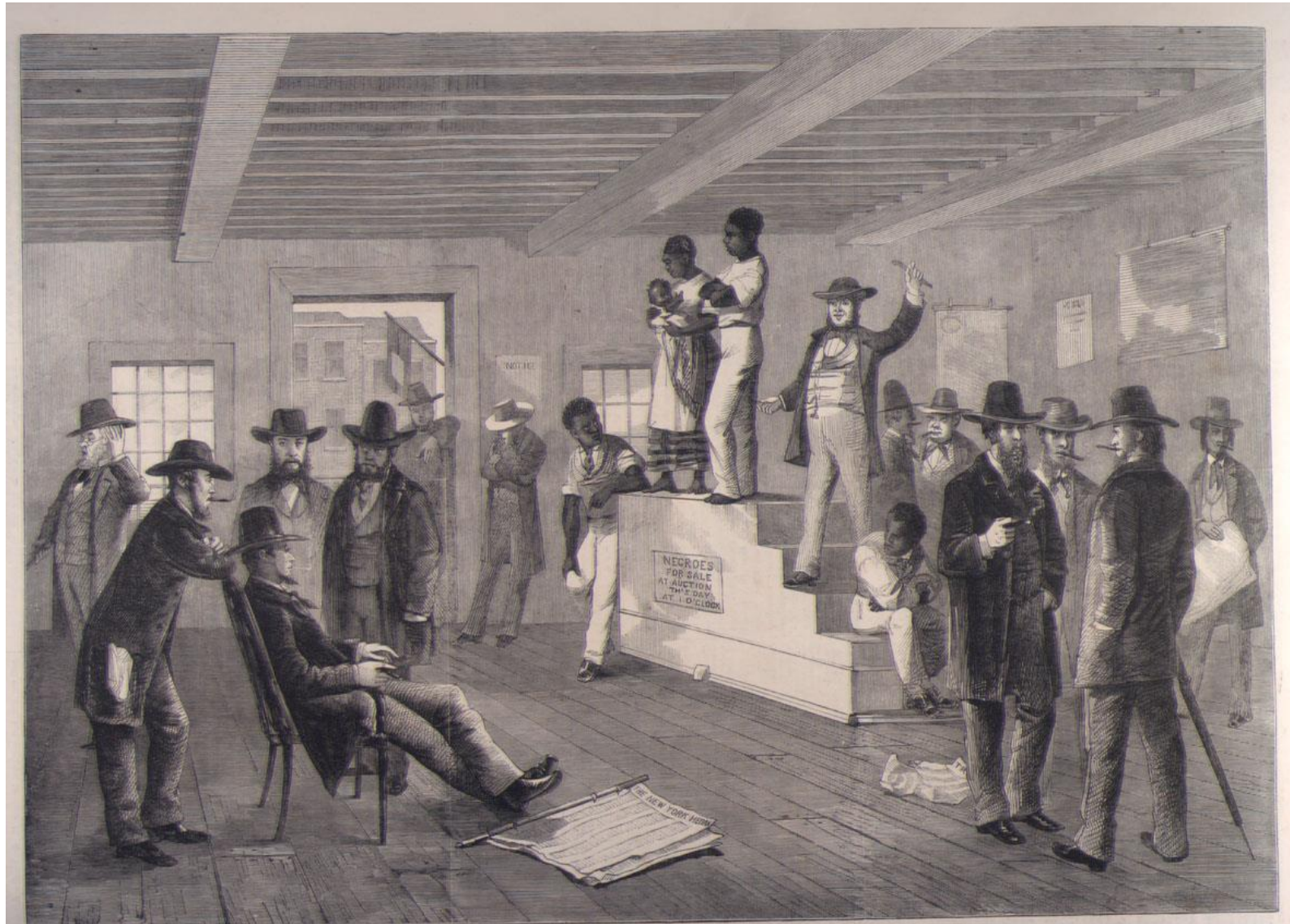
A brief Model Lesson

# Anticipatory Set: Activator

- Sibling rivalry
- Yosef “shpiels”
- Jealousy – what it can lead to.
- Slavery:
  - Yosef,
  - Bnei Yisroel in Mitzrayim,
  - Contemporary



# Slave Auction



A SLAVE AUCTION IN VIRGINIA.—FROM A SKETCH BY OUR SPECIAL ARTIST

# Outline

The story we are about to learn has **3** parts to it.

- 1. How Yosef's brother's come to dislike him.**
- 2. Yosef has dreams that upset his brothers even more.**
- 3. How his brothers "punish" Yosef by selling him.**

## Complexity:

# רש"י פרשת תצוה (שמות כה, ו)

If I were to come and elucidate the workings of the Choshen & Efod according to the order of the psukim, their explanation would consist of many small and discrete segments, and the reader will err in combining them

Therefore I describe them in writing as they are (i.e. in their completeness) so that the reader may quickly peruse them And afterwards I will explain them according to the order of the psukim

ועשו את האפוד  
אם באתי לפרש  
מעשה האפוד והחשן  
על סדר המקראות  
הרי פירושן  
פרקים פרקים,  
ויסגה הקורא  
בלרופן

לכך אני כותב מעשיהם  
כמות שהוא,  
למען ירוץ הקורא בו  
ואחר כך אפרש  
על סדר המקראות

		פסוק א
And Yaakov settled	וַיֵּשֶׁב יַעֲקֹב	1
in the land	בְּאֶרֶץ	2
in which his father had lived	מִגּוּרֵי אָבִיו	3
in the land of Canaan	בְּאֶרֶץ כְּנָעַן:	4
		פסוק ב
These are	אֵלֶּה	5
the children of Yaakov	תְּלִדוֹת יַעֲקֹב	6
Yosef	יוֹסֵף	7
was 17 years old	בֶּן-שֶׁבַע עֶשְׂרֵה שָׁנָה	8
he was a shepherd	הָיָה רֹעֵה	9
with his brothers	אֶת-אָחָיו	10
by the sheep	בְּצֹאֵן	11
and he behaved childishly	וְהוּא נָעַר	12
With the sons of Bilhoh	אֶת-בְּנֵי בִלְהָה	13
and with the sons of Zilpoh	וְאֶת-בְּנֵי זִלְפָּה	14
the wives of his father	נְשֵׁי אָבִיו	15
and Yosef brought	וַיָּבֵא יוֹסֵף	16
bad reports about them	אֶת-דְּבָרָתָם רָעָה	17
to their father	אֶל-אָבִיהֶם:	18

	<sup>פסוק ג</sup>	
<b>and Yisroel (Yaakov)</b>	<b>וַיִּשְׂרָאֵל</b>	19
<b>loved Yosef</b>	<b>אָהַב אֶת-יוֹסֵף</b>	20
<b>more than all his sons</b>	<b>מִכָּל-בָּנָיו</b>	21
<b>because</b>	<b>כִּי-</b>	22
<b>he was born when he was old</b>	<b>בֶּן-זָקְנִים הוּא לוֹ</b>	23
<b>and he made him</b>	<b>וַעֲשָׂה לוֹ</b>	24
<b>a coat of fine wool</b>	<b>כֹּתֶנֶת פַּסִּים:</b>	25
	<sup>פסוק ד</sup>	
<b>And when his brothers saw</b>	<b>וַיִּרְאוּ אֶחָיו</b>	26
<b>that</b>	<b>כִּי-</b>	27
<b>their father loved him</b>	<b>אִתּוֹ אָהַב אָבִיהֶם</b>	28
<b>more than all his brothers</b>	<b>מִכָּל-אֶחָיו</b>	29
<b>(and) they hated him</b>	<b>וַיִּשְׁנְאוּ אֹתוֹ</b>	30
<b>and they couldn't</b>	<b>וְלֹא יָכְלוּ</b>	31
<b>speak to him</b>	<b>דְּבָרוֹ</b>	32
<b>peaceably</b>	<b>לְשָׁלֵם:</b>	33

Please draw a line from each Hebrew word to its translation:

his brothers

וַיָּשָׁב

the sons

אָבִיו

the wives

אֶחָיו

and he settled

בְּנֵי

his father

נָשִׂי

sheep

בְּאֶרֶץ

land

צֹאן

Please draw a line from each Hebrew word to its translation:

land

בְּאֶרֶץ

in the land

אֶרֶץ

a father

אָבִיו

his father

אָבִיהֶם

father

אָב

their father

אָבָא

What are the 2 **main letters** (Hebrew) that mean?

**FATHER?** Write them here. \_\_\_\_\_

Which of these words is **not** like the others?

Which of these words doesn't belong?

In each of the following lines circle the word which doesn't belong:

**EXAMPLE:**

אַבְרָהָם

אַרְזַן

יְצַחַק

יַעֲקֹב

יוֹסֵף

צ'אָן

יַעֲקֹב

יוֹסֵף

זֶלְפָּה

בְּלֵקָה

אַבְיָהֶם

אַחִיו

אַבִּיו

בְּנָיו

אַבִּיו

בְּנֵי



Find the following words in the box. The words can be found going in any direction :Across (Right to left or Left to Right), Up, or Down. Circle all the words you find. Letters may be used two or three times (for words which cross each other). When you are done you will have 3 letters left. What word do they spell? They will show how smart you are.

אָהַב      אֶתוֹ      בְּאֶרֶץ      הוּא      נִישֵׁב      נִבְּא  
 נִשְׁנְאוּ      יַעֲקֹב      פִּי      פִּי      לֹא      לוֹ      צֵאן      קָעָה

א	ת	ו	ו	כ	ץ
ה	כ	י	י	ו	ר
ו	י	ש	נ	ל	א
ר	ע	נ	א	ה	נ
ע	ק	א	ן	ו	צ
ה	ב	ו	נ	א	ס

Write the word which the 3 remaining letters spell here: \_\_\_\_\_

Some of the words in the Chumash **look alike**. But they don't mean the same things. We have to learn to look at words carefully!  
In each line below circle the Hebrew word which means the same as the English word(s) on the line.

Bad

רָעָה

רָעָה

No

לֹא

לוֹ

Wives

שְׁנַיִם

נְשִׁים

And he brought

וַיָּבֵא

וַיָּבֵא

Which word below:

is a NUMBER word \_\_\_\_\_

is a person who takes care of sheep \_\_\_\_\_

is an animal \_\_\_\_\_

is something you wear \_\_\_\_\_

Which words below  
are FAMILY words (4) \_\_\_\_\_

Which words below  
are FEELING words (2) \_\_\_\_\_

אָבִיו

אָקִיו

אָהֵב

בָּנָיו

וַיִּשָּׁנְאוּ

כְּתָנָת

נָשִׁי

צֶאֱן

רָעָה

שָׁבַע-עֲשָׂרָה

For each of the following phrases circle the name that the underlined word is talking about.

in which his father had lived

מִגֵּוֹרֵי אָבִיו

אֲבֹתָהֶם   אָחִיו   יִצְחָק   יַעֲקֹב   יוֹסֵף

in which his father had lived

מִגֵּוֹרֵי אָבִיו

אֲבֹתָהֶם   אָחִיו   יִצְחָק   יַעֲקֹב   יוֹסֵף

and he behaved childishly

וְהוּא נֵעַר

אֲבֹתָהֶם   אָחִיו   יִצְחָק   יַעֲקֹב   יוֹסֵף

For each of the following phrases, circle the name of the person that the underlined word is talking about.

bad reports about them

אֶת-דְּבָרֵיהֶם רָעָה

אֲבֹרְהֶם אָחִיו יִצְחָק יַעֲקֹב יוֹסֵף

he was born when he was old

בֶּן-זְקֵנִים הוּא לוֹ

אֲבֹרְהֶם אָחִיו יִצְחָק יַעֲקֹב יוֹסֵף

he was born when he was old

בֶּן-זְקֵנִים הוּא לוֹ

אֲבֹרְהֶם אָחִיו יִצְחָק יַעֲקֹב יוֹסֵף

Please put the following words in order to find a phrase from the Psukim which we learned.

יְכַלֵּנוּ

לְשָׁלוֹם

וְלֹא

דְּבַרֵּנוּ



Please change the following **numbers** into **letters** to find a phrase from the Psukim we learned.

40 6 30 300 30 6 200 2 4 6 30 20 10 1 30 6



What words does the Torah use to say each of the following?  
Copy the Chumash words on the next line.

**"And they couldn't speak to him nicely"**

---

**"And Yosef tattled on his brothers"**

---

**"And Yosef was Yaakov's favorite son"**

---

**"and they couldn't stand him"**

---

In Posuk ב the Torah tells us 4 things about יִסָּח.

List them below:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

In Posuk א the Torah tells us 2 things about יַעֲקֹב.

List them below.

1. \_\_\_\_\_

2. \_\_\_\_\_



In Posuk 7 the Torah tells us 3 things about Yosef's brothers. List them below.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

# IN WHICH POSUK DOES IT SAY ?

How old Yosef was? \_\_\_\_\_

That Yaakov made Yosef a special coat ? \_\_\_\_\_

That Yaakov settled in אֶרֶץ כְּנָעַן? \_\_\_\_\_

Who Yosef was friendly with? \_\_\_\_\_

That Yosef told on his brothers? \_\_\_\_\_

How the brothers spoke to him? \_\_\_\_\_

What Yosef's "JOB" was? \_\_\_\_\_

Which Psukim tell us **mainly** about **Yaakov**?

\_\_\_\_\_

\_\_\_\_\_

Which Posuk speaks **mainly** about **Yosef**?

\_\_\_\_\_

Which Posuk speaks **mainly** about Yosef's **brothers** ? \_\_\_\_\_

1. The **Main idea** of Posuk א is.....

- a. Where יַעֲקֹב אָבִינוּ settled.
- b. Where יַעֲקֹב אָבִינוּ lived.

2. The **Main Idea** of Posuk ב is....

- a. How old יוֹסֵף was.
- b. How יוֹסֵף made his brothers angry.

3. The **Main idea** of Posuk ג is.....

- a. That יַעֲקֹב אָבִינוּ made יוֹסֵף a special shirt.
- b. That יַעֲקֹב אָבִינוּ loved יוֹסֵף best.
- c. That יוֹסֵף was born when יַעֲקֹב אָבִינוּ was old.

4. The **Main idea** of Posuk ד is.....

- a. That the brothers couldn't speak to יוֹסֵף in peace
- b. That the brothers saw that יַעֲקֹב אָבִינוּ loved Yosef most.
- c. That the brothers hated יוֹסֵף.

5. The **Main idea** of Psukim ז-א is to tell us.....

- a. What happened to יַעֲקֹב אָבִינוּ in אֶרֶץ כְּנָעַן.
- b. How it happened that the brothers hated יוֹסֵף.
- c. Why יַעֲקֹב אָבִינוּ loved יוֹסֵף most.

Please complete the following sentences by adding either **wouldn't** or **couldn't** in the blank space, as you see fit.

### Remember!

**Wouldn't** = would not = **did not want to.**

**Couldn't** = could not = **was not able to.**



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# Couldn't or Wouldn't ?

1. Miriam had a cast on her leg,  
she \_\_\_\_\_ go to the class party.

2. Miriam was angry with her friends,  
she \_\_\_\_\_ go to the class party.

3. The brothers were angry with  
Joseph, they \_\_\_\_\_ speak to him nicely.

Now, let us review a posuk.

And they despised him  
and **could not**  
speak to him peaceably

וַיִּשְׁנְאוּ אֹתוֹ  
וְלֹא יָכְלוּ  
לְדַבֵּר אֵלָיו  
בְּשָׁלוֹם

And, compare the posuk to a sentence we completed.

3. The brothers were angry with Joseph,  
they \_\_\_\_\_ speak to him nicely.

And they **could not**  
speak to him peaceably  
**From their shame**  
**We learn their praise.**  
**They did not speak**  
**one way with their mouth,**  
**while thinking otherwise**  
**in their heart.**  
[Thus, they **could not**]

ולא יבלו  
דברו לשלום  
ממנוך גנותם  
למדנו שצמם  
שלא דברו  
אחת צפה  
ואחת צלל :



# Some **Foundational** Ideas

1. Visions, Dreams, Goals and Objectives
  - Backward Planning
2. Task Analysis
3. Short-Term Goals/objectives for Chumash
4. TIERED Learning
5. Presenting Material in Different ways/modalities
6. Utilizing children's native language.
7. Bloom's Taxonomy
8. Elements of Instruction

# Vision > Dream > Goal > Objective

- We must have a **vision** of the educational enterprise:
  - 1. Of the nature children, 2. Of the Brain. 3. Of learning, 4. **Of specific subject matter**, 4. Of the role and responsibility of a teacher.

Based on this vision (e.g. fostering a creative mind).

- We can **dream** of accomplishment and success (e.g. turning a child into..... a scholar, a scientist, an inventor) .
- But those dreams must then be broken down into definable **goals** (e.g. doing well in Gemoro or science classes).
- Which can then be further articulated as immediate **objectives** (e.g. Mastering Parshas Mishpatim, memorizing the table of elements in chemistry).
- If you know where it is you are going – you may feel more assured of getting there. You may feel **teacher efficacy**.  
**Teacher Efficacy:** a teacher's feeling that s/he can make a difference.

# Backward Planning



**Vision**

**Dream**

**Goal**

**Objectives**

**Methodologies**

# Backward Planning

**Love of learning**

**Knowledge of all of Chumash**

**Knowledge of Parshat וישב**

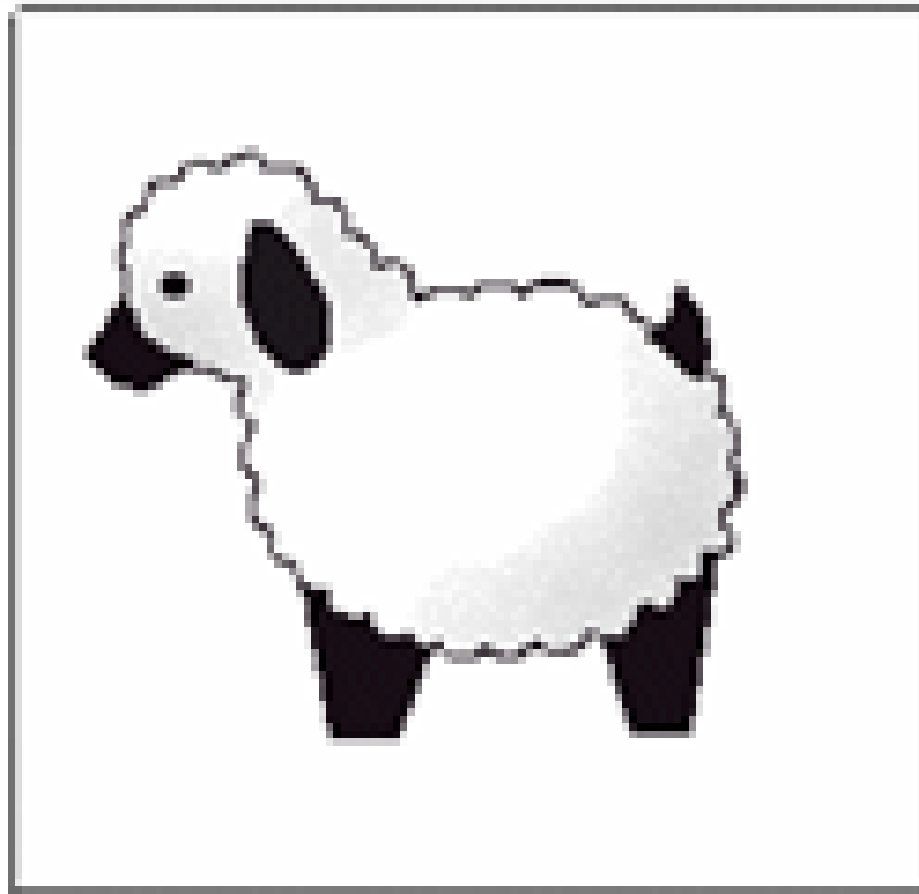
- 1. Reading & Translation**
  - 2. Concepts, Story Line, Main idea**
  - 3. Comprehension of the text**
- Finding facts, quotes, sequencing, Anomalies

**Mode of Presentation, Discussion, Lecture, Layout of text, Translation, graphs, pictures, Prerequisite knowledge**

# Goals must translate into Objectives which lead to Methodology & Practice

- **Goal:** A general statement:
  - E.g. Moshe will master multiplication.
- **Objective:** a statement that communicates a proposed *specific* attainment.
  - E.g. Moshe will master the times-tables from 1 to 12.
- **Methodology and practice:**
  - I will help Moshe understand the concept of multiplication by using *manipulatives* (objects).
  - I will use flash cards to help Moshe memorize.
  - I will motivate Moshe with a point-system.

# Establishing **Goals** (long term) and **Objectives** (short term) Using **TASK ANALYSIS**



**Establishing**

**Goals** (long term)

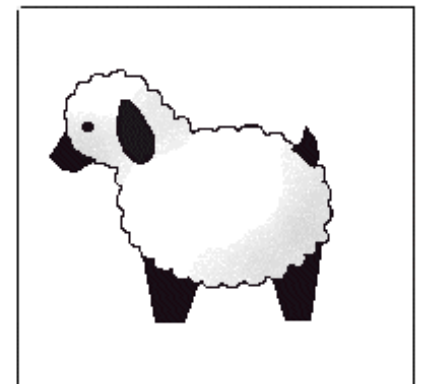
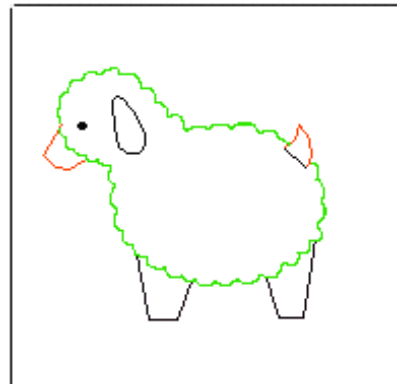
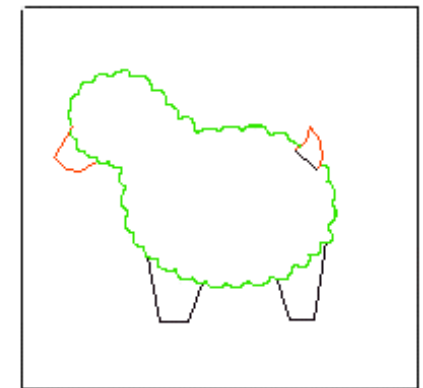
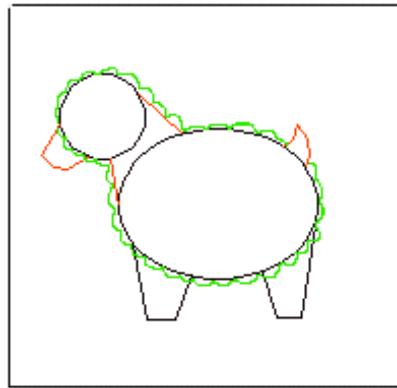
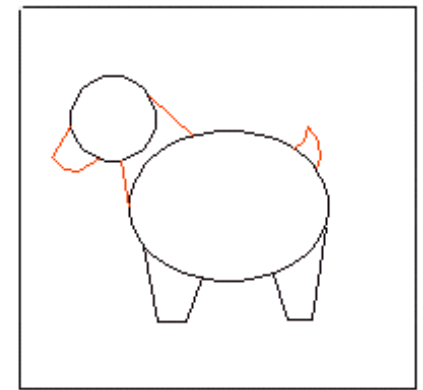
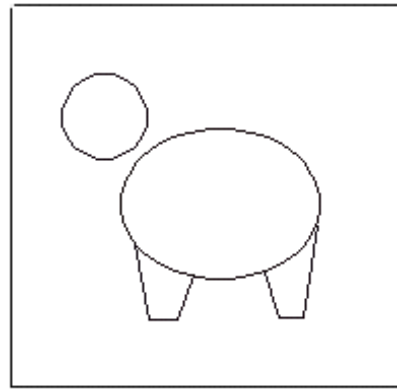
**and**

**Objectives**

(short term)

**through**

**TASK ANALYSIS**



# Short-Term Goals for Teaching Chumash

**A General Goal:**

**Focusing on and paying attention to the text.**

**Specific Goals:**

- 1. Vocabulary** (high frequency words, prefixes, suffixes).
- 2. Concepts.**
- 3. Expressions.**
- 4. Facts (in the story)**
- 5. Reading** with proper intonation and understanding.
- 6. Reading Comprehension:**
  - 1. Facts (in the text)**
  - 2. Quotes (finding)**
  - 3. Sequencing**
  - 4. Main idea**
  - 5. Anomalies**



# General Goals for Chumash

Paying attention and focusing on the text	Circle all the words that match the first word:
	לו      לא      לו      לו      לא      לו
Vocabulary building (including roots, prefixes & suffixes)	Circle the word that means “AND NOT” לא      ולו      לו      ולא
Concepts	<p>מֵאֶרֶץְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ</p> <p>What is “your land”?</p> <p>Where is your “birthplace”?</p> <p>Where is your “בית אביך”?</p>
Expressions/ Phrases	<p>הַשֵּׁמֶר אָחִי אֲנֹכִי</p> <p>Memorize it, know who said it, what it means</p> <p>....</p>
Chumash Facts	<p>When was Sara נפטרה, after what event?</p> <p>Who was אליפז ?</p> <p>What was אליפז to Yaakov?</p>

# Reading Comprehension Goals (exercises)

<b>Finding Facts</b>	<p style="text-align: center;">זָהָר תַּעֲשֶׂה לַיַּתֵּבָה וְאֶל אִמָּה תִּכְלֹּץ מִלְּמַעְלָה וּפְתַח הַיַּתֵּבָה בְּצִדָּהּ תַּעֲשִׂים תַּחֲתֵימָם שְׁנַיִם וְשָׁלֹשִׁים תַּעֲשֶׂה:</p> <p><b>How many things did Hashem tell נח to do? What are they?</b></p>
<b>Finding Quotes</b>	<p style="text-align: center;">וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר</p> <p><b>Which words in the Posuk did Hashem say?</b></p>
<b>Sequencing</b>	<p style="text-align: center;">וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדָמָה בְּעָרָב וְלוֹט יָשָׁב בְּשַׁעַר סְדָם וַיֵּרָא לוֹט וַיִּקָּם לַקְרָאתָם וַיִּשְׁתַּחוּ אַפַּיִם אֲרָצָה:</p> <p><b>In what order did the following events occur?</b>          __The מלאכים arrive __Lot sits down __Lot greets them</p>
<b>Main idea</b>	<p style="text-align: center;">וְהִנֵּה אֲנִי אֲנַחֵנוּ מֵאֱלֹהִים אֱלֹהִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֵלַי וְגַם נִצְבָּה וְהִנֵּה תִּסְבֶּינָה אֵלַי מֵתִיכֶם וְתִשְׁתַּחוּיָךְ לְאֵלַי:</p> <p><b>What is the main idea (point) of this dream?</b></p>
<b>Anomalies</b>	<p style="text-align: center;">וַיֹּלֶד נֹחַ שְׁלֹשָׁה בָּנִים אֶת שֵׁם אֶת חָם וְאֶת יָפֶת:</p> <p><b>What words in this posuk could the Torah have left out without us missing any information?</b></p>

Tiered Learning

Tiered Learning

Tiered Learning

Tiered Learning

Tiered Learning

Tiered Learning

Tiered Learning

**Don't confuse teaching method with goal**

**While you may have different goals for different students.**

**Your method of teaching should be inclusive**

- Clear, emphasizing and making important points salient**
- Hierarchically organized presentation of information – a **tiered** approach**

# מסכת סוכה דף כט

**Rava and Rami bar Chama,  
When they left  
the lesson of Rav Chisda  
together reviewed what he had said  
i.e. what they heard from him**

**Such and such is prohibited**

**Such and such is permitted**

**And then they contemplated the  
logic**

**i.e. the rationale of the thing**

**And whether**

**there are questions to raise**

**רבא ורמי בר חמא  
כי הוו קיימו  
מקמיה דרב חסדא  
מרהטי בגמרא בהדי  
הדדי  
מה ששמעו מפיו.  
דבר פלוני אסור  
דבר פלוני מותר-רש"י  
והדר מעייני בסברא  
מה טעמו של דבר  
ואם יש להשיב כלום-רש"י**

# בספר בית הילל (דיהרנפורט תנ"א, יו"ד דף פו) הביא בשם רבו החלקת מחוקק

In the **Sefer Beth Hillel** (1691) he reports in the name of his Rebbe the **Chelkas MeChokek** (1604-1658) that in the days of the **MaHarik** (1420-80) the practice in the Yeshivos was for a half year, **to learn Gemoro without Tosfos**, including much review, until they knew it fluently, and they called this period –  
- **“the Peirush Z’man”**

And in the second half of the year they again learned **the very same Gemoro in great depth with Tosfos**, And they called this half – **“the Tosfos Z’man.”**

שבימי מהרי"ק  
היו נוהגים ללמוד בישיבות  
חצי שנה **גמרא בלי תוספות**,  
תוך כדי הרבה חזרות  
עד שהיתה שגורה בפיהם,  
וקראו לתקופה זו  
– **“פרוש זמן”**,  
ובחציה השניה של השנה  
למדו שוב **אותה גמרא**  
**בעיון רב עם תוספות**,  
ולמחצה זו קראו  
– **“תוספות זמן.”**

(גליון עלים לתרופה  
עש"ק פרשת וירא תשס"ט גליון תרמ"ב)

# Organizing the presentation of material

תלמוד בבלי תענית ה' ע"א

Reish Lakish said:

If you see a student whose learning is as hard for him as iron (i.e. it doesn't penetrate).

**It is because his learning is not organized**

ריש לקיש אמר

אם ראית תלמיד שלמודו

קשה עליו כברזל

**בשביל משנתו**

**שאינה סדורה עליו**

# Rashi – רש"י שם

...He finds learning difficult because of his many questions...

...For he has messed up in Mishna which is a prerequisite for Gemoro

...שקשה הוא לו

מרוז קושיות

בשביל משנתו

שאינה סדורה לו...

שקלקל במשנה

שהיא קודם לגמרא.



# Implications of Tiered Learning

## 1. Teach the Chumash to **mastery**

– Basic surface comprehension of the text **פשוט**

## 2. Only then teach the **Rashi**

a. Rashi's Question

b. Rashi's answer

c. Rashi's proofs or examples

## 3. How we now understand the text

- Then, other Mefarshim.

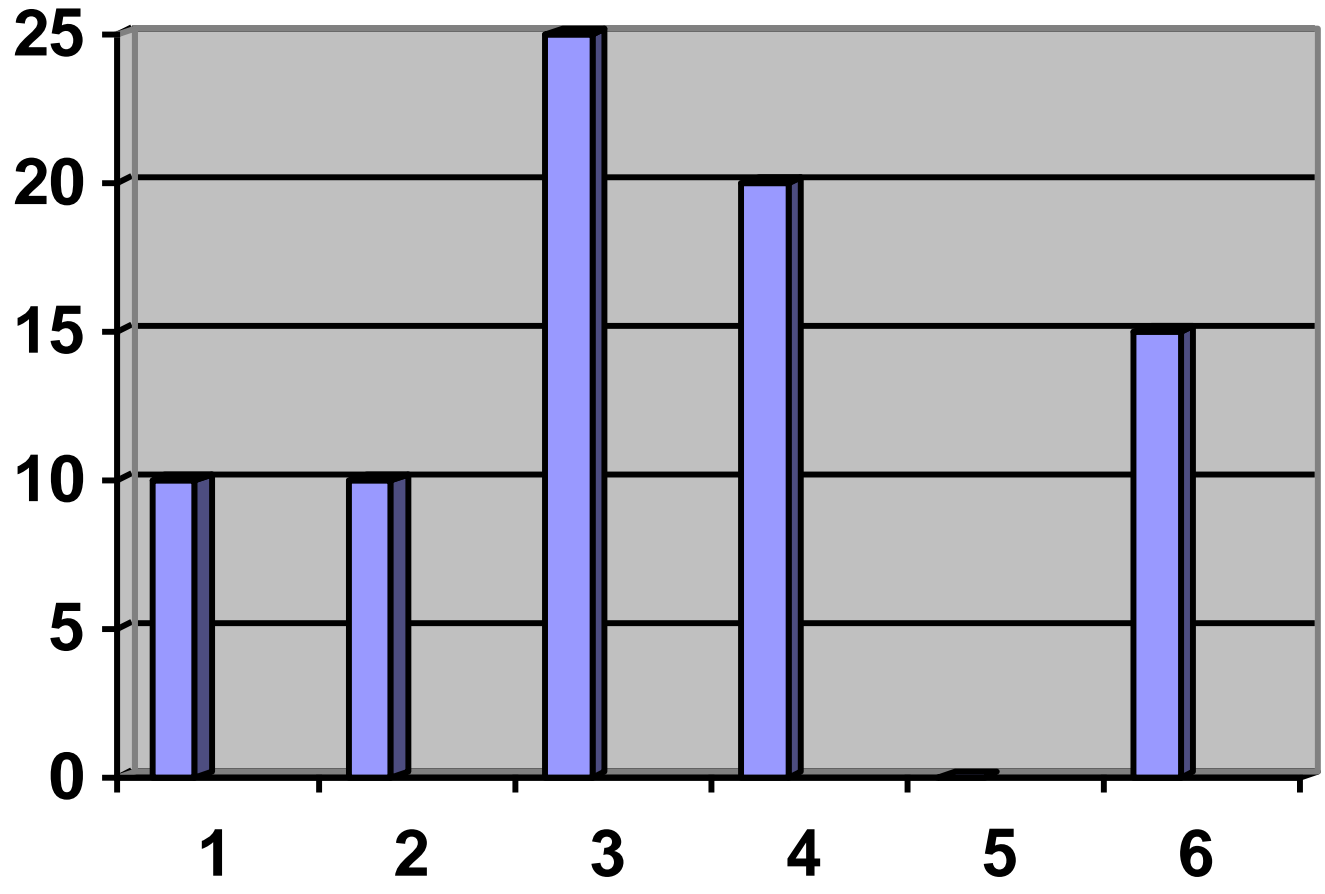
- **Some students may not follow you to the higher levels, but they will master the earlier levels.**

# Further Implications

- 1. Learn a *weekly* rather than a *daily* portion of Chumash.**
- 2. Teach to Mastery at each level of knowledge and comprehension.**
- 3. Initial presentation of the material should be “to all the students.”**

## Presenting Material in Different ways/modalities

- **At the Midway Elementary school some students eat school lunches while other bring lunch from home. Half of the 20 children in first grade bring lunch from home. 15 of the 25 children in second grade do as well. All but one of the 3<sup>rd</sup> graders (class of 26) eat school lunches. The 4<sup>th</sup> graders all eat school lunches (class of 20 children). None of the 5<sup>th</sup> graders eat school lunches. Only 5 of the 20 6<sup>th</sup> graders bring lunch from home.**



(כ) וירעם פנים מי לא את פניהם אשר לא ידעו  
 אשר לא ירא את מוסר דברי ה' ואלו את  
 ידו פהקו וידעו פהקוהו (כא) ואלו יראו מעשי  
 אשר אשר יורו מזה מזה אשר אשר יראו  
 אשר (כב) ואלו אשר אשר יראו ואלו  
 אשר אשר יראו אשר אשר יראו  
 אשר אשר יראו אשר אשר יראו  
 אשר אשר יראו אשר אשר יראו  
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 אשר אשר יראו אשר אשר יראו

רש"י על דברים פרק יא פסוק ז

כי עיניכם הראת - מוסב המקרא על האמור למעלה:

כי לא את בניכם אשר לא ידעו וגו' כי אס עמכם אשר עיניכם הרואות וגו':

# וַיִּדְעֶתֶם הַיּוֹם כִּי לֹא אֶת בְּנֵיכֶם

- אֲשֶׁר לֹא יָדְעוּ וְאֲשֶׁר לֹא רָאוּ אֶת מוֹסַר ה' אֱלֹהֵיכֶם - אֶת גְּדֻלּוֹ אֶת יָדוֹ הַחֲזָקָה וְזִרְעוֹ הַנְּטוּיָה:  
• וְאֶת אֲתֵתוֹ וְאֶת מַעֲשָׂיו אֲשֶׁר עָשָׂה - בְּתוֹךְ מִצְרַיִם לְפַרְעֹה מֶלֶךְ מִצְרַיִם וְלְכָל אֶרֶצוֹ:  
• וְאֲשֶׁר עָשָׂה לְחַיִל מִצְרַיִם לְסוֹסָיו וְלִרְכֵבֹו  
• אֲשֶׁר הִצִּיף אֶת יַם סוּף עַל פְּנֵיהֶם - בְּרִדְפָם אַחֲרֵיכֶם וַיֹּאבְדֵם ה' עַד הַיּוֹם הַזֶּה:  
• וְאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד בְּאַכְם עַד הַמָּקוֹם הַזֶּה:  
• וְאֲשֶׁר עָשָׂה לְדַתְן וְלֹאבִירָם בְּנֵי אֱלִיאָב בֶּן רְאוּבֵן - אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת פִּיהָ וַתִּבְלַעֵם וְאֶת בְּתִיָּהֶם וְאֶת אֶהֱלֵיהֶם וְאֶת כָּל הַיְּקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקָרֵב כָּל יִשְׂרָאֵל:

כִּי עֵינֵיכֶם הָרְאִיתֶם אֶת כָּל מַעֲשָׂה ה' הַגְּדֹל אֲשֶׁר עָשָׂה:

# ספר בראשית פרק כה, כ

וַיְהִי יַעֲקֹב בָּנִים אֶרְבָּעִים שָׁנָה פְּקֻדָתוֹ  
אֵת רִבְקָה אֵת לֵאָלָה אֵת זֵלֶפְחָד וְאֵת מִפְּזֵז  
אֵת אֲחִוָּת לָבוֹן הָאֲרָמִי לֵוִי לְאִשְׁתּוֹ

ספר בראשית פרק כה, כ

וַיְהִי יַעֲקֹב בָּזֶק אֶת־פָּעִים שָׁנָה

בְּקָהְלוֹ אֶת־רַבֵּקָה

בַּת־בְּתוּלָה קַאֲרָפִי

מִפְּנֵי אָבִים

אֲחֻת לְבֵן קַאֲרָפִי

לוֹ לְאִשָּׁה



# Presenting Material in Different ways/modalities

## Find the difference:

ספר בראשית פרק יב (ה)

וַיִּקַּח אַבְרָם אֶת שָׂרֵי אִשְׁתּוֹ וְאֵת לוֹט בֶּן אָחִיו וְאֵת  
כָּל רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֵת הַנַּפֶּשׁ אֲשֶׁר עָשׂוּ בְּחָרָן  
וַיֵּצְאוּ לְלֶכֶת אֶרְצָה כְּנַעַן וַיָּבֹאוּ אֶרְצָה כְּנַעַן:

ספר בראשית פרק יג (א)

וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אֲשֶׁר לוֹ וְלוֹט  
עִמּוֹ הַנְּגִבָה:

## ספר בראשית פרק יב (ה)

And Avrom took	וַיִּקַּח אַבְרָם
His wife Sarai	אֶת שָׂרַי אִשְׁתּוֹ
And his nephew Lot	וְאֶת לוֹט בֶּן אָחִיו
And all that they owned	וְאֶת כָּל רְכוּשָׁם אֲשֶׁר רָכָשׁוּ
And the souls they had made in Charan	וְאֶת הַנַּפְשׁוֹת אֲשֶׁר עָשׂוּ בְּחָרָן
And they set out to go to Canaan	וַיֵּצְאוּ לָלֶכֶת אֶרֶצְהָ כְּנָעַן
And they came to Canaan	וַיָּבֹאוּ אֶרֶצְהָ כְּנָעַן

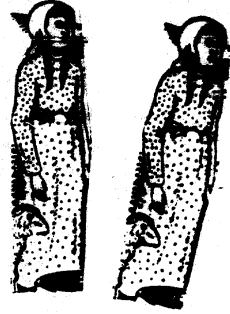
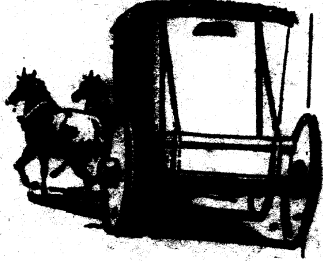
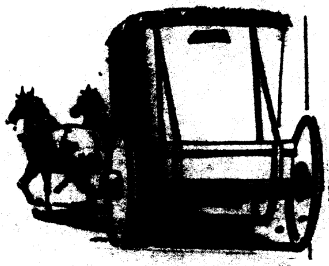
ספר בראשית פרק יג (א)













And Avrom went up from Egypt	וַיַּעַל אַבְרָם מִמִּצְרַיִם
He	הוּא
And his wife	וְאִשְׁתּוֹ
And all that he had	וְכָל אֲשֶׁר לוֹ
And Lot with him	וְלוֹט עִמּוֹ
To the south (of Canaan)	הַנֶּגְבָּה:

And Avrom went up from Egypt	וַיַּעַל אַבְרָם מִמִּצְרַיִם
He	הוּא
And his wife	וְאִשְׁתּוֹ
And all that he had	וְכָל אֲשֶׁר לוֹ
And Lot with him	וְלוֹט עִמּוֹ
To the south (of Canaan)	הַדְּבָרָה:

And Avrom took	וַיִּקַּח אַבְרָם
His wife Sarai	אֶת שָׂרַי אִשְׁתּוֹ
And his nephew Lot	וְאֶת לוֹט בְּן אָחִיו
And all that they owned	וְאֶת כָּל רְכוּשָׁם אֲשֶׁר רָכָשׁוּ
And the souls they had made in Charan	וְאֶת הַנְּפֹשׁ אֲשֶׁר עָשׂוּ בְּחָרָן
And they set out to go to Canaan	וַיֵּצְאוּ לְלֶכֶת אֶרֶץ כְּנָעַן
And they came to Canaan	וַיָּבֹאוּ אֶרֶץ כְּנָעַן

ויצאו ללכת ארצה כנען	ואת הנפש אשר עשה בחרן	ואת כל רכושם אשר רכשו	ואת לוט בן אחזי	את שרי אשתו	יב - ה ויקה אברם
הגנבה		ולוט עמו	וכל אשר לו	ואשתו	יג - א ויעל אברם הוא



<p>ויצאו ללכת ארצה כנען</p>	<p>ואת הנפש אשר עשה בחרן</p>	<p>ואת כל רכושם אשר רכשו</p>	<p>ואת לוט בן אחיו</p>	<p>את שרי אשתו</p>	<p>יב - ה ויקה אברם</p>
					
<p>הננבה</p>	<p>ולוט עמו</p>	<p>וכל אשר לו</p>	<p>ואשתו</p>	<p>יג - א וישל אברם הוא</p>	<p>יג - א וישל אברם הוא</p>
					

# Utilizing children's native language.

דברה תורה כלשון בני אדם (ספרא פרשת קדושים)

ספר בראשית פרק א פסוק ג

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר:

Which words in the posuk did Hashem say?

**Moshe said I am going home and he went home?**

Which words in the sentence did Moshe say?



אֱלֹהֵי תוֹלְדוֹת נָח (נָח אִישׁ צַדִּיק תְּמִים הָיָה בְּדַרְתָּיו אֶת  
הָאֱלֹהִים הַתְּהֵלֵךְ נָח) וַיּוֹלֵד נָח שְׁלֹשָׁה בָנִים אֶת שֵׁם  
אֶת חָם וְאֶת יָפֶת:

רש"י

אלה תולדות נח נח איש צדיק –

הואיל והזכירו ספר בשבתו שנא' (משלי י) זכר צדיק לברכה

דבר אחר

למדך שטיקת תולדותיהם של נדיקים מעשים טובים.

According to which of Rashi's explanations would part of the posuk be in parenthesis, as above?

Which words in the following sentence would you put in parenthesis

*Yossi Weiss who lives in Brooklyn is learning with Hershel Fried.*

# Difficulties with Syntax

## Sentence structure

**There are different ways to say the same thing.  
They are not processed with the same ease.**

***The boy threw the ball.***

*(active voice)*

***The ball was thrown by the boy.***

*(passive voice)*

***Was it not the boy who threw the ball?***

*(question form)*

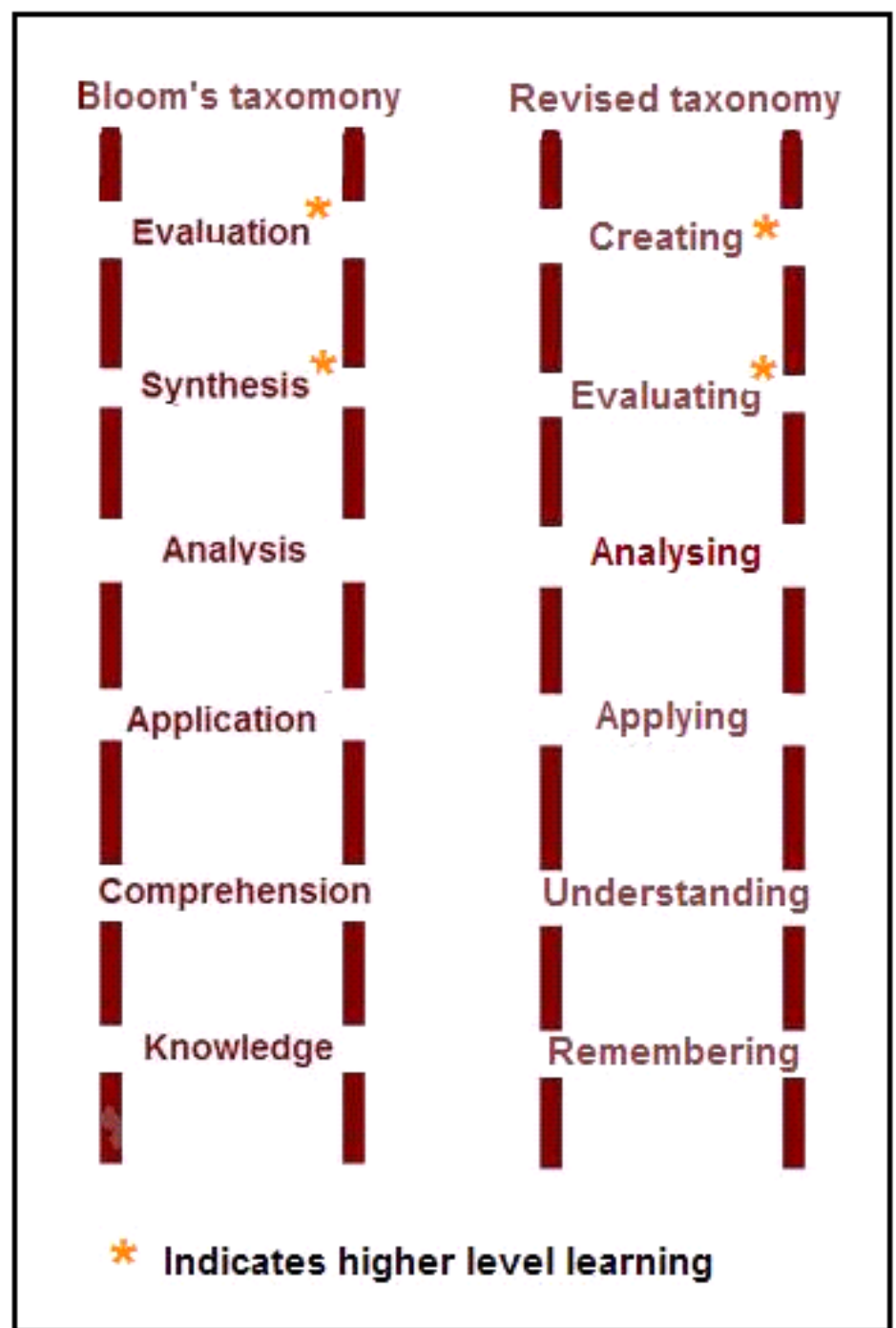
***It was none other than the boy who threw the ball.***

*(negative form)*

# OBJECTIVES for THINKING SKILLS:

## Bloom's Taxonomy of Educational Objectives

includes six major categories or levels of thought:



# Bloom's Taxonomy of Educational Objectives

includes six major categories or levels of thought:

<b>1. Knowledge:</b> <b>Remembering</b>	Referring to Memorization behaviors: Specifically the recall or recognition of previously encountered information.
<b>2. Comprehension</b> <b>Understanding</b>	Referring to Behaviors which show understanding, not just memorization, such as being able to explain or interpret as an indication of understanding.
<b>3. Application:</b> <b>Applying</b>	Referring to the ability to to use or apply an abstract concept in a specific situation.
<b>4. Analysis</b> <b>Analyzing</b>	Referring to the ability to break down a communication into its component parts and to identify the relationships that exist between them.
<b>5. Synthesis</b> <b>6. Creating</b>	Referring to the ability to combine elements and parts to form a unique whole, in the shape of a new communication.
<b>6. Evaluation</b> <b>5. Evaluating</b>	Referring to the ability to make judgments about the value of some Communication - a piece of work, a solution, a method for a given purpose.

**To challenge and to elevate our  
student's level of thinking!**

# **Bloom's Taxonomy**

## **Bloom's Taxonomy applied to Chumash**

A listing and with illustrative examples using the phrase from Genesis 29,18

**וַיֵּאָהֵב יַעֲקֹב אֶת רָחֵל וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעַת שָׁנִים בְּרָחֵל בִּתְךָ הַקְּטָנָה**

(בראשית כט יח)

And Jacob loved Rachel and he said,

I will serve you seven years for your younger daughter Rachel

**Cognitive Level****Definition****Example****1. Knowledge**

Memorization behaviors:  
Specifically the recall or recognition of previously encountered information.

*Q. What words did Yakov Avinu (Jacob) use to describe Rachel when he made his deal with Lavan (Laban)?*

<b>Cognitive Level</b>	<b>Definition</b>	<b>Example</b>
<b>2. Comprehension</b>	Behaviors which show understanding, not just memorization, such as being able to explain or interpret as an indication of understanding.	<i>Q. How did Yaakov (Jacob) say, “Let’s be very clear about whom we are talking about in this deal we are making?”</i>

<b>Cognitive Level</b>	<b>Definition</b>	<b>Example</b>
<b>3. Application</b>	Being able to use or apply an abstract concept in a specific situation.	Q. <i>Can you use this technique in a different context? i.e. Can the child use a series of adjectives to specifically describe some person or object?</i>



<b>Cognitive Level</b>	<b>Definition</b>	<b>Example</b>
<b>4. Analysis</b>	Ability to break down a communication into its component parts and to identify the relationships that exist between them.	Q. <i>Analyze this phrase. How does each term add another way of making sure that all concerned are clear about whom the deal is being made. How does each narrow it down more?</i>

<b>Cognitive Level</b>	<b>Definition</b>	<b>Example</b>
<b>5. Synthesis</b>	Ability to combine elements and parts to form a unique whole, in the shape of a new communication.	<i>Q. How do all of these references refer to and come together in the same person? (Possibly give an example of a number of references and have kids figure out the referent.)</i>

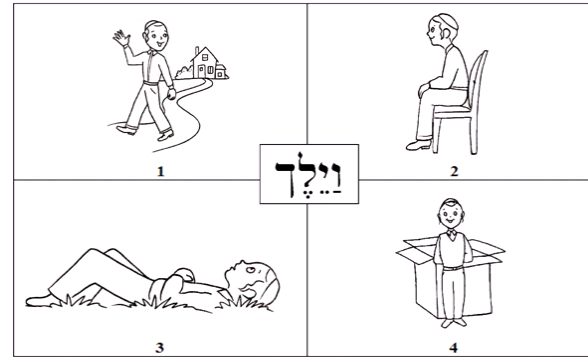
<b>Cognitive Level</b>	<b>Definition</b>	<b>Example</b>
<b>6. Evaluation</b>	Making judgements about the value of some communication—a piece of work, a solution, a method – for a given purpose.	<p>Q. <i>Did Jacob need all 3 descriptors? Why would it not have been enough to say only בבתר הקטנה – Your little daughter?</i></p> <p>Q. <i>Could he have been any clearer?</i></p>

## Vocabulary – Knowledge Level

<p><b>Recognition</b> the translation of a word which the child has been taught:  <b>Choosing the translation in multiple choice fashion</b></p>	<p>וילך  א. הוא הלך  ב. הוא לכלך  ג. הוא כלכל</p>	<p>וילך  A. He went  B. He ran  C. He bore (children)</p>
<p>Or the translation of a שורש (taught):  Or the translation of a prefix or suffix:</p>	<p>מבית  a. To the house  b. From the house  c. In the house</p>	<p>הלכתי  a. I went  b. I ate  c. I laughed</p>
<p><b>Recall:</b>  Upon hearing or seeing a Chumash word (or שורש , prefix or suffix) which s/he has been taught the student gives its translation:</p>	<p>מי?.....  ל?.....</p>	<p>וילך?.....  - הוא הלך  - he went</p>

# Vocabulary: Comprehension Level

**Choosing a picture:**  
Given a word and a set of pictures, student can point out the picture that depicts the meaning of the word.



**Recognizing a definition of the word:**

ויילך

- a. He left one place to go to another.
- b. He was taken from one place to another.
- c. He returned to the place he was in before.

**Recognizing synonyms and antonyms of words**

Which of the following words mean almost the same thing as ויאמר?

- a. ויילך
- b. וישב
- c. וידבר

Which of the following words mean the opposite of ויילך?

- a. ויצא
- b. וישב
- c. ויבא

**Recognizing “shades of meaning” of a word.**

Which of the following is *never* the meaning of “נתן”? a. he gave b. he put c. he traveled d. he allowed

# Vocabulary: Comprehension Level

## Recognizing parts of speech:

- Verbs
- Nouns
- Adjectives
- Adverbs
- Pronouns

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְדֹוֹד

Which word on the posuk tells us that אַבְרָם *did* something? \_\_\_\_\_

For each word, check off in the column it belongs in:

Doing word	Name word	
		וַיֵּלֶךְ
		בֵּית
		אֶרֶץ
		וַיִּקַּח
		מִזְבֵּחַ

## Understanding pronouns:

וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְדֹוֹד וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בָּצֵאתוֹ מִחָרָן:

About whom is the word אִתּוֹ talking about?

- a. אַבְרָם
- b. לוֹט
- c. ה'

# Vocabulary – Analysis Level

**Ability to analyze a word into root, prefix, suffix and to know the meaning of each part.**

**כִּי תִדְרֹשׁוּ**

Which letters in the above word tell us

WHO will do? \_\_\_\_\_

WHAT will be done? \_\_\_\_\_

FOR WHAT will it be done? \_\_\_\_\_

**Ability to analyze the “shade of “ meaning of a word in context.**

After each posuk circle “E” if seeing is with the “eye” or “B” if seeing is with the “brain”

B E

**וַיֵּרָא** שֵׁר הָאֲפִים כִּי טוֹב פְּתוּר

B E

וַיִּסֵּר נָח אֶת מִכְסֵה הַתְּבֹה  
**וַיֵּרָא** וְהָיָה קִרְבּוֹ פָּנָי הָאֲרָמָה:

B E

בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אֲבָרָהָם אֶת  
עַיְנָיו **וַיֵּרָא** אֶת הַמָּקוֹם מִרְחֹק

B E

**וַיֵּרָא** עֲשׂוֹ כִּי רָעוֹת בְּנֹת כְּנָעַן  
בְּעֵינָי יִצְחָק אָבִיו

## Vocabulary – Analysis Level

**Ability to use the comprehension of a word to decipher the meaning of a sentence.**

שִׁינִיכֶם הִרְאוּ אֶת אֲשֶׁר עָשָׂה ה' בְּבַעַל פְּעוֹר כִּי  
כָּל הָאִישׁ אֲשֶׁר הִלַּךְ אַחֲרָי בַּעַל פְּעוֹר הִשְׁמִידוּ ה'  
אֱלֹהֵיךְ מִקִּרְבְּךְ.

**What does "going" after Baal Peor mean in this posuk? What "kind" of "going" is meant?**

- a. Following on foot?*
- b. Behaving like?*

**Differentiation between various synonyms, prepositions; i.e. recognizing differences in shades of meaning.**

**What is the difference between each of the following pairs of words:**

אֶל      אֶל  
בֵּית      בֵּית  
וַיֹּאמֶר      וַיֹּאמֶר  
שׁוֹנֵא      שׁוֹנֵא  
מִצֵּבָה      מִצֵּבָה  
רַק      וְאֵלֶּה      and      גַּם



# Vocabulary – Synthesis Level

**Ability to construct a word from a number of component parts**

Combine the following to make a word: וך שלח תי

**Categorizing words:**

Which words in the following posuk are "family" words?

יוסף בן-שבע עשרה שנה הִיה  
רעה את-אָחיו בצאן והוא נָעַר  
את-בְּנֵי בְלֵהָה וְאֶת-בְּנֵי זְלִפְהָ נְשִׂי  
אָבִיו וַיָּבֵא יוֹסֵף אֶת-דְּבָרָם רָעָה  
אֶל-אָבִיהֶם:

Which of the words is not like the others? Which of the words doesn't belong?

מתן, מוהר, מקנה, מנחה

## Vocabulary – Application Level

**Ability to use word in a new context :**

**Translate &/or use to create a phrase or sentence.**

**Translate: (child has learned beginning of לך לך)**

וַיֵּלֶךְ מֹשֶׁה אֶל בַּיִת גְּדוֹל.

**Ability to use Chumash word(S) to translate**

**Translate into Hebrew:**

*Yosef went to the house with Moshe*

**..... Or construct a sentence...**

**Make a sentence with the following words:** בית אברם מ וילך אביו

**Ability to use the comprehension of a word to decipher the meaning of a sentence.**

עִינֵיכֶם הִרְאוּת אֶת אֲשֶׁר עָשָׂה ה' בְּבַעַל פְּעוֹר כִּי כָל הָאִישׁ אֲשֶׁר הִלַּךְ אַחֲרַי בְּעַל פְּעוֹר הִשְׁמִידוּ ה' אֱלוֹקַי מִקֶּרְבִּי.

**What does "going" after Baal Peor mean in this posuk? What "kind" of "going" is meant?**

**Differentiation between various synonyms; i.e. recognizing differences in shades of meaning**

## Vocabulary – Evaluation Level

Which word expresses something better, more clearly or with greater strength?

Which of the following expresses more intense feeling?

בהלה, אימה or פחד

(טו) אִזְ זָבַקְלוּ אֶל־וּפֵי אָדוּם אֵילֵי מוֹאָב  
יֶאֱחָזְמוּ רַעַד זָמְגוּ כֹּל יִשְׁבִּי כְּזֶעַן:

(טז) תִּפֹּל עָלֵיהֶם אִמְתָּה וּפְחַד בְּגָדְךָ  
זְרוּעֶיךָ יִדְמוּ כְּאֶבֶן עַד יַעֲבֹר עֲמָךְ יִהְיֶה עַד  
יַעֲבֹר עִם זֶה קִנְיֶת:

Figuring out the precise meaning of a word based on knowledge from a different source:

Given the following Rashi:

במדבר פרק כו פסוק מו

וּשְׁמֵם בַּת אֲשֶׁר שָׂרָה

-לפי שהיתה קיימת בחיים מנחה כאן.

Does the second כל in the following posuk from שמות mean “all” or just “most”?

-וַיִּמַּת יוֹסֵף וְכָל אָחָיו וְכָל הַדּוֹר הַהוּא

# Madeline Hunter's **Elements of Instruction**

- 1. Deciding on Learning Objectives:** Select objectives at appropriate levels of difficulty and complexity, as determined through a task analysis, diagnostic testing, and/or congruence with Bloom's cognitive taxonomy.
- 2. Deciding on an Anticipatory Set:** Motivate instruction by focusing the learning task, its importance, or the prior knowledge/experience of the learners.
- 3. State the lesson objectives:**  
Stating the WHAT and WHY of the objectives to the students.
- 4. Deciding on the content and mode of Input:** Identify and teach main concepts and skills, emphasizing clear explanations, frequent use of examples and/or diagrams, and invite active student participation.
- 5. Checking for understanding:** by observing and interpreting student reactions (active interest, boredom) and by frequent **formative evaluations** with immediate feedback. Adjust instruction as needed and reteach if necessary.
- 6. Providing Guided Practice:** Following instruction by having students answer questions, discuss with one another, demonstrate skills, or solve problems. Give immediate feedback and reteach if necessary.
- 7. Providing Independent Practice:** to solidify skills and knowledge when students have demonstrated understanding.

# Deciding on **Learning objectives**

- Requires much **PLANNING** taking into account
  - The age, ability and knowledge level of my students
  - The challenges of the task - its skill requirements
    - Demand for sustained and selective attention
    - Demands on Working Memory
    - Demands on listening and reading skills
    - Demands on Language comprehension
- **Backward Planning**
- **Task Analysis**
- **Bloom's Taxonomy**
  - Goals (Note: Note: Have **minimal** and **optimal** goals) & objectives,
  - The time allotted
  - The materials needed
  - The methods used
  - The kinds of participation required from students

# Question

A participant of your first presentation wanted to know if, in the 2<sup>nd</sup>, you could address

"differentiating expectations," and especially in small classrooms (10-15 kids) with varying skill levels.

Basically - *if the teacher is teaching the same material to the whole class* - there will be some kids who will not be able to *complete/"be successful"* at it all;

Other than saying *they're not responsible for it*, how do they feel accomplished unless they feel they have achieved their unique expectations?

*How do we set those expectations?*

And what about for the "stronger" kids?

Don't tell them what they **are NOT** responsible for  
Tell them what they **are** responsible for.

You are teaching the same material to all. BUT....

You should not have the same expectations of all.

You need to have and understand a hierarchy of objectives:

- Knowledge
- Amount of material
- Textual Skills
  - Reading: Accuracy, Fluency
  - Vocabulary
  - Comprehension: Levels of Comprehension and analysis
- Create worksheets (and later, tests) organized into sections focusing on and reflecting these skills.
- Have different students responsible for some, but not for all, of these skills.
- **Convey to the students that these are temporary requirements, which will grow in time, as they improve.**

# Taxonomy of Chumash Skills

Some examples:

- Able to read and translate the posuk.
- Able to translate individual words of the posuk.
- Able to find words of the same שרשים in the posuk or psukim.
- Able to recognize the meaning of words in the posuk:
  - their opposites, their synonyms, their classification.
- Able to answer general factual questions about the posuk.
- Able to recognize a paraphrase of the posuk.
- Able to answer specific questions about the “text” of the posuk.
- Able to understand anomalies in the posuk.
- Able to understand Rashi’s question on the posuk.
- Able to understand Rashi’s answer/interpretation of the posuk.



# Teacher and Students need to have....

- A belief in children's ability to develop and grow:
  - A **Growth mindset**.
- Teachers need to believe in the student even and **especially** when s/he does not yet believe in him/herself.
  - *Replacing Learned Helplessness,*  
with **Learned Optimism**
- The acumen for **noticing** growth and improvement (and also regression or a standstill).
- Having GPS mentality and approach.

# Possible template for Worksheet and/or Test

- Section 1. Facts and basic concepts.
- Section 2. Vocabulary:
  - Matching/Multiple Choice, or providing translation
  - Sheroshim, Shimushim, Antonyms, Synonyms, Classification
- Section 3. Textual Comprehension (General)
  - Sayings (expressions),
  - Paraphrases
- Section 4. Textual Comprehension (Specific)
  - Finding Specific Facts
  - Finding Quotes
  - Sequencing
  - Main Idea
  - Anomalies
- Section 5. Rashi (Question, Answer, New understanding of Text) 90

# Changes in Children's "Mindsets" across Grade levels

(Mindsets in the Classroom: Mary Coy Ricci pg. 11)

Grade	Fixed Mindset	Growth Mindset
K	n/a	100%
1	10%	90%
2	18%	82%
3	42%	58%

## FIXED MINDSET

### Entity Theory of Intelligence:

Qualities such as intelligence, creativity, and talent, are **predetermined**, and finite, fixed traits.

**You have what you have, and lack what you lack!**

## Growth Mindset?

### Incremental Theory of Intelligence:

Intelligence is *malleable*. Basic abilities can be developed through hard work and dedication. Innate abilities are only a starting point.

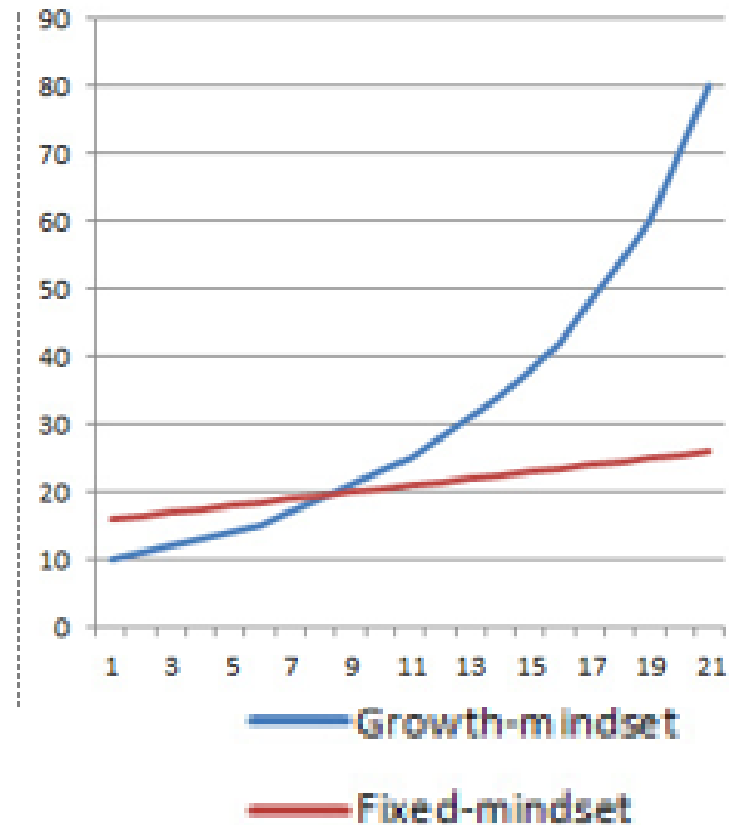
**Success is the fruit of effort, learning, and persistence.**

# זצוק"ל Rebbe Aharon Kotler

## on Growth in learning

One who learns a blatt a day for 30 day, will not, on the 30<sup>th</sup> day, be merely 30 blat smarter. He will have gained much more than that!!! Immeasurably more!

This so, because **the brain that sat down to learn the 2<sup>nd</sup> daf is not the brain that learned the 1<sup>st</sup> daf – it had already been enriched by the first daf.** And so too, the 3<sup>rd</sup> daf will be learned and understood by a brain that was enriched by the 2<sup>nd</sup> daf, which had before that been enriched by the 1<sup>st</sup> daf; and so this continues to the 30<sup>th</sup> daf.



# תלמוד בבלי מסכת נדה דף סט/ב

What should a man do to become a scholar (wise)?

He told them: **He should spend more time studying (in a Yeshiva) and spend less time engaged in Business.**

They challenged him saying:

**But many have done so and yet this has not helped them?!**

Reb Yehoshua responded:

**They should plead for mercy from the one to whom wisdom belongs, as it says:**

**FOR HASHEM GRANTS WISDOM;  
FROM HIS MOUTH COME KNOWLEDGE AND UNDERSTANDING.**

The Gemoro comments:

**If the attainment of wisdom depends on prayer what is R' Yehoshua teaching us by saying he should spend more time studying?**

**He is teaching us that one without the other will not suffice.**

שלשה דברי דרך ארץ  
מה יעשה אדם ויחכם  
אמר להן

**ירבה בישיבה וימעט בסחורה**

אמרו

הרבה עשו כן ולא הועיל להם  
אלא

**יבקשו רחמים ממי שהחכמה שלו**

שנאמר

**כי ה' יתן חכמה  
מפיו דעת ותבונה**

מאי קא משמע לן

דהא בלא הא  
לא סגיא

# מהרש"א חידושי אגדות מסכת נדה (סט ע"ב)

And these three things mentioned here in Perek Kol haYad are said to be

**“under the edict” that the angel appointed over conception says ,**

- **“what will this seed be,**
  - **intelligent or foolish,**
  - **wealthy or poor,”**(and if so how could they ask and how could he answer that it depends on effort and prayer??)

ואלו הג' דברים דנקט הכא  
אמרינן צפ' כל היד

שהם תחת הגזירה  
שמלאך הממונה על ההריון  
אומר

- טפה זו מה תהא עליה
  - חכם או טפש
  - עשיר או עני

.....

# מהרש"א חידושי אגדות מסכת נדה (סט ע"ב)

But what they said here is:

**What can a person do to become wise, in other words;**

**to change the edict that had been proclaimed about him to be stupid,**

and to this he answered

**“he should increase in his learning”**

- **for with effort and great involvement**
- **and with heavenly help**  
through prayer and merits

**it is possible to change this edict,**

as he concludes:

אבל אמרו הכא

**מה יעשה אדם ויחכם**

**לשנות הגזירה שנגזרה עליו**

**להיות טפש**

**ואמר אירבה בישיבה כו'**

כי

– בהשתדלות ועסק גדול

– ע"י סיוע דשמיא בתפלה ובזכויות

אפשר לשנות הגזירה

כדמסיק

**דהא בלא הא לא סגיא**



# Growth Mindset has implications

- **For the Teacher**

- Believing in your student
- EXPECTING from him or her
- Asking questions to grow the mind

- **For the Learner**

- Not giving-up – resilience –persevering in the face of apparent failure.
  - Believing failure to be temporary
- Being willing to take risks
  - Wanting to Achieve more than wanting to Avoid Failure
  - לא הבישן למד

פרשת וישב - A focus on the material

מיומנויות	שימושים א - א?	מילים א-א?	יקוצות מראש	מושגים פסוקים א-י"א
<p>- קריאת הפסוקים - תרגום - פירוט כנויים - נושא מרכזי</p>	<p>אביו אחיו אביהם דבתם</p>	<p>אביו, אביהם אחיו בני נשי שנה (שני) רצה רצה נצר דיבתם לקונים אהב וישנאו יכלו לשלוט כתונת שבץ צפורה</p>	<p>שטיט (י"א) יוסף בן רחל בן לקונים איצקב יצקב עושה לו כתונת פסים בני האמהות בני השפחות באהה לצהה</p>	<p>שטי י-ה וקדושתם התיישבות במקום משפחה: - הורים אחים\יות בן לקונים רצות: אהבה, שנאה כצט, קנאה חלום: - כמנבא חלום-כביטוי לרצון לשון הרע "חטא יוסף" - בעיני השטיט צדקות, מכירה לצדקות אבר מן החי Pronouns כנוי שט 98</p>
<p><b>סטיות</b> יכלו - רצו</p>		<p>צרכים\מדות - שליחות שנאה - חיוה אהבה - לראות את הטוב בזולת</p>		

A focus on the material - פרשת וישב Need to Know

מיומנויות	שימושים א - א?	מילים א-א?	יקוצות (מראש ולהלכה)	מושגים פסוקים א-י"א
<p>קריאת הפסוקים תרגום פירושים כנויים הבחנת מילים דומים נושא מרכזי</p>	<p>אביו אחיו אביהם דבתם</p>	<p>אביו, אביהם אחיו בני נשי שנה (שני) רצה רצה נער דיבתם לקונים אהב וישאו יכלו לפוט כתונת שבצ- - עשרה</p>	<p>שטימ (י"א) יוסף בן רחל בן לקונים יצקה: אהבה יצקה עושה לו כתונת פסים בני האמהות בני השפחות בגדה לצה שנת האחים</p>	<p>שטי י-ה וקדושתם התיישבות במקום משחה: - הורים אחים בן לקונים רצות: אהבה, קנאה &lt; שנה &lt; כעס חלום: - כמנהג חלום-כביטוי לרצון לשון הרע "חטא יוסף" - בעיני השטים עבדות, מכירה לעבדות אבר מן החי</p>
<p>סטיות יכלו - רצו</p>			<p>ערכים\מדות - שפלות שנה - חיוה אהבה - לראות את הטוב בלולת</p>	

# A Focus on **Your students:**

Student	Differentiation
<b>Yossi</b> reads haltingly.	Practice psukim as Kriah a week earlier
<b>Moshe:</b> issues with attention.	Larger print Chumash, Text perhaps broken into phrases. Index card to keep the place. Incentive system to keep focused.
<b>Miriam</b> can't remember text/translation etc.	Translation sheets and word exercises
<b>Yaakov</b> has difficulty - retaining a string of ideas to formulate a sequence,	Graphic organizers
- discovering the main idea of a topic.	Exercise questions, and or graphing Main Idea and supportive details
<b>David</b> not interested	<b>Activator:</b> Contemporary
<b>Yochai</b> Lang. comp. literal.	Questions on text meaning. Examples to broaden meaning of original statements
<b>Sara</b> says, I can't. I can't	Preteach vocabulary of one posuk. Then do the posuk. Show him he knows it.
<b>Shira</b> forgets or fails to apply.	Exercises in applying words and concepts to new psukim or new situations.

and Yosef dreamed	וַיַּחְלֵם יוֹסֵף	1
A dream	חֵלֹם	2
and he told it to his brothers	וַיַּגִּד לְאָחָיו	3
and they added even more	וַיֹּסְפוּ עוֹד	4
to their hatred for him	שִׂנְאָה אֵתוֹ :	5

And he said to them	וַיֹּאמֶר אֲלֵיהֶם	6
please hear	שְׁמַעוּ-נָא	7
this dream	הַחֵלֹם הַזֶּה	8
that I dreamt	אֲשֶׁר חֲלַמְתִּי :	9

	פסוק ו	
And behold	וְהִנֵּה	10
We were tying bundles	אֲנַחְנוּ מֵאֲלָמִים אֲלָמִים	11
in the field	בְּתוֹךְ הַשָּׂדֶה	12
and behold	וְהִנֵּה	13
my bundle stood up	קָמָה אֲלֵמֹתִי	14
and it also remained standing	וְגַם נִצְבָה	15
and behold	וְהִנֵּה	16
your bundles surrounded	תִּסְבְּינָה אֲלֵמֹתֵיכֶם	17
and (they) bowed down	וַתִּשְׁתַּחֲוֶיִן	18
to my bundle	לְאֵלֵמֹתִי:	19

	פסוק ח	
His brothers said to him	וַיֹּאמְרוּ לוֹ אָחִיו	20
Would you then be King over us?	הֲמֶלֶךְ תִּמְלֹךְ עָלֵינוּ	21
Would you then rule over us!?	אִם-מֶשׁוֹל תִּמְשַׁל בָּנוּ	22
And they hated him even more	וַיֹּסְפוּ עוֹד שִׂנְאָה אֹתוֹ	23
because of his dreams	עַל-חֲלֹמֹתָיו	24
and because of his words	וְעַל דְּבָרָיו:	25

And he dreamed again	וַיַּחֲלֹם עוֹד	26
another dream	חֵלֹם אַחֵר	27
and he told it to his brothers	וַיְסַפֵּר אֹתוֹ לְאֶחָיו	28
and he said	וַיֹּאמֶר	29
Behold	הִנֵּה	30
I have dreamt	חֵלַמְתִּי	31
another dream	חֵלֹם עוֹד	32
and behold	וְהִנֵּה	33
the sun	הַשֶּׁמֶשׁ	34
and the moon	וְהַיָּרֵחַ	35
and 11 stars	וְאַחַד עָשָׂר כּוֹכָבִים	36
bowed down to me	מִשְׁתַּחֲוִים לִי:	37

And he told it	וַיִּסְפֹּר	38
To his father	אֶל-אָבִיו	39
and to his brothers	וְאֶל-אֶחָיו	40
and his father scolded him	וַיִּגְעַר-בּוֹ אָבִיו	41
And he said to him	וַיֹּאמֶר לוֹ	42
what is this dream	מָה הַחֲלוֹם הַזֶּה	43
that you have dreamt?	אֲשֶׁר חָלַמְתָּ	44
shall we really come	הֲבֹא נָבֹא	45
I	אֲנִי	46
and your mother	וְאִמְךָ	47
and your brothers	וְאֶחָיֶךָ	48
To bow down to you	לְהִשְׁתַּחֲוֹת לָךְ	49
To the ground?	אֶרְצָה:	50

and his brothers were jealous of him	וַיִּקְנְאוּ בּוֹ אֶחָיו	52
but his father	וְאָבִיו	53
kept it (the dream) in mind	שָׁמַר אֶת-הַדְּבָר:	54



In each line circle the words which mean "almost the same" as the first word on that line.

חַלְמוֹתָיו

חַלְמָתִי

תְּמִלְךָ

וַיַּחֲלֵם

שְׁלוֹם

שָׁנָה

שָׁנָא

וַיִּשְׁנֶנּוּ

מֶלֶךְ

תְּמִלְךָ

חֵלוֹם

הִמְלִיךְ

אַחֵיךָ

אַחֵר

לְאַחֵיו

אַחֵיו

אַהֲבָה

אַבִּיָּהֶם

וַיָּבֵא

אָבִיו

נִצְבָּה

אַרְצָה

צֵאֵן

אַרְץ

Connect each word in Column 1 with the word in Column 2 which has the *opposite* meaning.

Example: *Up-Down; Day-Night*

2	1
טוֹב	אָהַב
שָׁנָא	לִי
לוֹ	רָעָה
וַתִּשְׂתַּחֲוֶינָּן	נִצְבָּה

Connect each word in Column 1 with the word in Column 2 which has almost the *same* meaning.

Example: *easy-simple; skinny-thin*

2	1
קָמָה	וַיִּגַד
וַיִּסְפָּר	תְּמַלֵּךְ
תְּמַשֵּׁל	נִצָּבָה

Which of these words is **not** like the others?

Which of these words doesn't belong?

In each of the following lines underline the word which doesn't belong:

**EXAMPLE:**

יַעֲקֹב      יִצְחָק      אֲרֵץ      אֲבֹרָהִם

אָבִיו      אֵם      אֲמֹן      אֲחִיו

כֹּכָבִים      אֱלֹמִים      זָרַח      שֶׁמֶשׁ

כֹּכָבִים      תְּסוּפִינָה      אֱלֹמִים      שָׁדָה

וַיִּסְפָּר      וַיִּגַּד      וַיֵּשֶׁב      וַיֹּאמֶר

Some words in the Chumash **look alike**, but they don't mean the same thing. We have to learn to look at words carefully!

In each line below circle the Hebrew word which means the same as the English word(s) on the line.

**Shepherd**

רָעָה

רָעָה

**To him**

לָאֵ

לוֹ

**The years**

שָׁנַיִ

נָשִׂי

**one**

אַחַד

אַחַד

**to**

אֶל

עַל

Please put the following words in order to find a phrase from the Psukim we learned.

שָׁמַר      אֶת      וְאָבִיו      הִדְבָּר

---

Please change the following *numbers* into *letters* to find phrases which we learned in Chumash.

40 6 30 300    6 200 2 4    6 30 20 10    1 30 6

---

200 2 4 5    400 1    200 40 300    6 10 2 1 6

---

There are 5 words in the box. Opposite each word is its translation.  
 All of the *translations* contain **one word** which is the **same** for all of them.

What is that word?

Color the boxes which contain the letters of that word in **blue**.

Now that you did that!

Can you figure out which **Hebrew letters** make up that word?

Color the boxes which contain those *Hebrew letters* in **blue** as well.

Then, write the letters which make up the word below the box.

a	n	d		h	e		D	r	e	a	m	e	d					ם	ל	ה	י	ו
					a		D	r	e	a	m						ם	ו	ל	ה		
			t	h	e		D	r	e	a	m						ם	ו	ל	ה	ה	
					I		D	r	e	a	m	e	d			י	ת	מ	ל	ה		
			h	i	s		D	r	e	a	m	s			ו	י	ת	מ	ל	ה		

1. וַיַּחֲלֵם יוֹסֵף חֲלוֹם

2. וַיַּגֵּד לְאָחָיו

3. וַיֹּסְפוּ עוֹד שְׁנָא אֹתוֹ :

Which line(s) in Posuk 'ה tell us what יוסף did? \_\_\_\_\_

How many things did he do? \_\_\_\_\_

Which line(s) tell us what the brothers did? \_\_\_\_\_



1. וַיֹּאמֶר אֲלֵיהֶם

2. שָׁמְעוּ-נָא

3. הַחֲלוּם הַזֶּה

4. אֲשֶׁר חָלַמְתִּי :

Who is speaking in this Posuk? \_\_\_\_\_

Which lines tell us *what* he said? \_\_\_\_\_

Which lines of the Posuk have a *quote*? (the words that somebody said)

Circle the correct choice.

1,2,3,4,

1,2,3

2,3,4

3,4

1. יהנה

2. אנחנו מאלמים אלמים בתוך השנה

3. יהנה

4. קמה אלמתי

5. וגם נצבה

6. יהנה

7. תסבינה אלמתיכם

8. ותשתחווין לאלמתי

**Who is speaking in this Posuk ?** \_\_\_\_\_

**Which lines in this Posuk does he say ?** \_\_\_\_\_

**What is he speaking about ?** \_\_\_\_\_

**Which lines tell what he and his brothers were doing (in the dream) ?** \_\_\_\_\_

**Which lines tell what Yosef's bundle did ?** \_\_\_\_\_

**Which lines tell what the brothers bundles did ?** \_\_\_\_\_

- |  |   |
|--|---|
| <p>8. וְהִנֵּה</p> <p>9. אֲנַחְנוּ מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה</p> <p>10. וְהִנֵּה</p> <p>11. קָמָה אֶלְמָתִי</p> <p>12. וְגַם נִצְבָה</p> <p>13. וְהִנֵּה</p> <p>14. תִּסְבְּינָה אֶלְמַתֵּיכֶם</p> <p>15. וּתְשַׁחֲוִינָן לְאֵלְמָתִי :</p> | <p>1. וַיַּחְלֵם יוֹסֵף חֲלוֹם</p> <p>2. וַיַּגִּד לְאָחָיו</p> <p>3. וַיֹּסְפוּ עוֹד שְׁנָא אֹתוֹ :</p> <p>4. וַיֹּאמֶר אֲלֵיהֶם</p> <p>5. שְׂמַעוּ-נָא</p> <p>6. הַחֲלוֹם הַזֶּה</p> <p>7. אֲשֶׁר חָלְמָתִי :</p> |
|--|---|

For each of the following, CIRCLE the right answer.

Which line(s) tell us that

1. Yosef had a dream and told it to his brothers?

1- 2      1-3      3

2. What Yosef's brothers felt?

1 - 2      1 - 3      3

3. Yosef spoke to his brothers?

4      4 - 7      5 - 7

4. The words Yosef used to ask his brothers to listen to his dream?

5-7      8-15      5-15

5. The words Yosef used to tell what the dream was about (to describe the dream)?

5-7      8-15      5-1

# What lines in the Psukim tell us that..

**1. That Yosef told the dream to his family**

1                      1-3                      1-7

**2. That Yosef's father got angry at him**

1-3                      4                      4-7

**3. What Yaakov Avinu said to Yosef**

6-7                      6-12                      4-12

**4. That his brothers were jealous**

12                      13                      13-14

**5. That his father didn't forget the dream**

12                      13                      14

פסוק י	
וַיְסַפֵּר	1
אֶל-אָבִיו	2
וְאֶל-אָחָיו	3
וַיַּגְעַר-בּוֹ אָבִיו	4
וַיֹּאמֶר לוֹ	5
מָה הַחֲלוֹם הַזֶּה	6
אֲשֶׁר חָלַמְתָּ	7
הַבּוֹא נְבוֹא	8
אֲנִי	9
וְאִמְךָ	10
וְאָחֶיךָ	11
לְהַשְׁתַּחֲוֹת לְךָ אֶרְצָה:	12
פסוק יא	
וַיִּקְנְאוּ בּוֹ אָחָיו	13
וְאָבִיו שָׁמַר אֶת-הַדְּבָר	14

Using a highlighter,  
Color the line(s) that  
tell(s) us that:

פסוקי		פסוקים	
11.	וַיְסַפֵּר	1.	וַיַּחְלֵם עוֹד חֲלוֹם אַחֵר
12.	אֶל-אָבִיו	2.	וַיְסַפֵּר אֹתוֹ לְאָחָיו
13.	וְאֶל-אָחָיו	3.	וַיֹּאמֶר
14.	וַיַּגֵּד בּוֹ אָבִיו	4.	הִנֵּה
15.	וַיֹּאמֶר לוֹ	5.	חֲלֵמְתִי חֲלוֹם עוֹד
16.	מָה הַחֲלוֹם הַזֶּה	6.	תִּהְיֶה
17.	אֲשֶׁר חֲלַמְתָּ	7.	הַשָּׁמֶשׁ
18.	הַבּוֹא נְבוֹא	8.	וְהַיָּרֵחַ
19.	אָנִי	9.	וְאֶחָד עֹשֶׂר כּוֹכָבִים
20.	וְאַמֶּנּוּ	10.	מִשְׁתַּחֲוִים לִי:
21.	וְאָחִיךָ		
22.	לְהַשְׁתַּחֲוֹת לְךָ אֶרְצָה:		
פסוק א			
23.	וַיִּקְנֹא בּוֹ אָחָיו		
24.	וְאָבִיו שָׁמַר אֶת-הַדְּבָר:		

- Yosef had another dream - Green
- Yosef told his second dream to his brothers - Yellow
- Yosef's description of the dream - Pink
- Yosef tells the dream to his father and his brothers - Yellow
- Yaakov angrily tells Yosef off - Red
- The brothers are jealous - Blue
- Yaakov keeps the dream in mind - Pink

# IN WHICH P'SUKIM DO WE FIND ?

1. That Yosef asked his brothers to listen to his dream? \_\_\_\_
2. A description of Yosef's **first** dream? \_\_\_\_\_
3. A description of Yosef's **second** dream? \_\_\_\_\_
4. Yosef's **brothers** answering him regarding a dream? \_\_\_\_\_
5. Yosef's **father** answering him regarding a dream? \_\_\_\_\_
6. That the brother's **added to their hatred** of Yosef? \_\_\_\_\_
7. That the brothers were **jealous** of Yosef ? \_\_\_\_\_
8. That Yaakov did not forget the dream ? \_\_\_\_\_

# A good title!

1. A good title for Psukim ה - ה is.....
  - a. Yosef's first dream.
  - b. Bundles in the field.
  - c. Yosef to his brothers: Please listen!
2. A good title for Psukim ט-ז is.....
  - a. Sun, Moon, and Stars
  - b. Yosef's second dream
  - c. Yakov's anger at Yosef
3. A good title for Psukim ט' - ה is.....
  - a. Yosef and his brothers
  - b. Bundles & the Sun
  - c. Yosef's dreams
4. A good title for Psukim ז - ט is
  - a. Why the brothers hated Yosef
  - b. Why Yosef was childish
  - c. Yosef 's new coat
5. A good title for Psukim ט' – ט is
  - a. Yosef the dreamer
  - b. The growth of hatred
  - c. Yakov's favorite son

Find the Chumash word for each of the following words in the box.  
 The Hebrew words in the box may be written: Straight across from  
 Right to left, Backwards from left to right, Down, or Up

- |                           |                       |
|---------------------------|-----------------------|
| 1. Your Mother            | 11. To bow down       |
| 2. His brothers           | 12. (are) Bowing      |
| 3. Name of the dreamer    | 13. and because of    |
| 4. and they added to .... | 14. to him            |
| 5. (to ) Rule over...     | 15. And Your Brothers |
| 6. a Dream                | 16. kept in mind      |
| 7. the Sun                | 17. of him            |
| 8. the Moon               | 18. to me             |
| 9. I                      |                       |
| 10. and he Told           |                       |

ל	ף	ס	ו	י	ך	מ	א
ו	פ	ס	ו	י	ו	י	ח
ש	ל	ך	ם	ו	ל	ח	י
מ	י	י	ר	פ	ס	י	ו
י	ר	ח	ו	ב	ש	ל	ו
י	נ	א	א	ר	מ	ש	ע
ל	ת	ו	ח	ת	ש	ה	ל
ם	י	ו	ח	ת	ש	מ	ר



1. וַיֹּאמְרוּ לוֹ אָחִיו

2. הַמְלוֹךְ תִּמְלֹךְ עָלֵינוּ

3. אִם-מָשׁוּל תִּמְשַׁל פָּנֵינוּ

4. וַיֹּסֶפוּ עוֹד שְׁנֵי אֲתוֹ

5. עַל-חַלְמֹתָיו

6. וְעַל דְּבָרָיו:

Which lines in this Posuk tell us .....

1. That the brothers answered Yosef?

1            1 - 3            4 - 6

2. What the brothers said to Yosef?

1            1 - 3            2 - 3

3. That the brothers hated Yosef more?

1 - 3            4            4 - 6

4. What the brothers hated Yosef for?

4            5            5 - 6

5. How many reasons did the brothers have for hating Yosef? What were they? (Discuss)

Some of the words below are **DOING** WORDS

- **they tell about something people DO.**

Some of the words are **NAME** WORDS

- **they tell us the name of something.**

Look at the words, think about what kind of a word each is.

After each **DOING** WORD write a "D"

After each **NAME** WORD write an "N".

\_\_\_\_\_ שָׁמַר

\_\_\_\_\_ כּוֹכָבִים

\_\_\_\_\_ יָרַח

\_\_\_\_\_ מִשְׁתַּחֲוִים

\_\_\_\_\_ וַיִּקְנֵאוּ

\_\_\_\_\_ וַיִּסְפֹּר

\_\_\_\_\_ הַשָּׁמַשׁ

\_\_\_\_\_ וַיֹּאמֶר

\_\_\_\_\_ אָחִיו

\_\_\_\_\_ וַיִּגְעַר

# Can you translate the following Hebrew sentences into English?

וַיְחַלֵּם מֹשֶׁה חֲלוֹם.

---

וַיְסַפֵּר אֶת הַחֲלוֹם לְאַבְרָאָה.

---

וַיַּגִּיעַר אֲבָרָם בְּמֹשֶׁה.

---

סלום ראשון	סלום שני
<p>וַיִּבְרָא  אֱלֹהֵינוּ מְאֻלָּמִים  מֵאֻלָּמִים  וַתֵּן לָנוּ שְׁנֵי  וַיִּבְרָא שְׁמֵי אֱלֹהֵינוּ  וְעַם נִצְרָה  וַיִּבְרָא  תְּסַבֵּינָה אֱלֹהֵינוּ  וַתִּשְׁתַּחֲוֶיז לְאֱלֹהֵינוּ</p>	<p>וַיִּבְרָא  הַשְּׁמַיִם  וַיִּבְרָא  וַאֲחֵי עַשְׂרֵי מַלְאָכָיִם  מִשְׁתַּחֲוִים לִי</p>

ענין שני החלומות (למעלה) הם שונים אחד מהשני. אבל יש **דבר אחד** שהוא משותף ביניהם. מה דומה בשני החלומות ?

איזה **מלה** מראה לנו את הדומה בשני החלומות ? (המלה מופיע בשני החלומות) תעתיק אותו.

# בראשית ל"ג

(א) וַיֵּשֶׂא יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה עֹשֵׂוֹ בָא  
וְעָמוּ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲזֵן אֶת הַיְלָדִים עַל  
לְאָה וְעַל רָחֵל וְעַל שְׁתֵּי הַשְּׁפָחוֹת: (ב) וַיֵּשֶׂם  
אֶת הַשְּׁפָחוֹת וְאֶת יְלָדֵיהֶן רֵאשִׁיטָה וְאֶת לְאָה  
וַיְלָדֶיהָ אַחֲרָיִם וְאֶת רָחֵל וְאֶת יוֹסֵף אַחֲרָיִם:  
(ג) וְהוּא עָבַר לַפְּנֵיהֶם וַיִּשְׁתַּחֲוּ אֶרְצָה שֹׁבֵעַ  
פְּעָמִים עַד גִּשְׁתּוֹ עַד אָחִיו: (ד) וַיִּרְץ עֹשֵׂוֹ  
לְקִרְאָתוֹ וַיַּחֲבֹקְהוּ וַיַּפֵּל עַל צַוְאָרוֹ וַיִּשְׁקָהוּ וַיִּבְכּוּ:

אֲרַבְעַ מֵאוֹת אִישׁ וַיַּחֲזֵן אֶת הַיְלָדִים עַל לֵאָה וְעַל רַחֵל  
וְעַל שְׁתֵּי הַשְּׂפָחוֹת וַיִּשֶׂם אֶת הַשְּׂפָחוֹת וְאֶת יַלְדֵיהֶן  
רֵאשִׁינָה וְאֶת לֵאָה וַיְלַדֶּיהָ אַחֲרָיִם וְאֶת רַחֵל וְאֶת  
יוֹסֵף אַחֲרָיִם וְהוּא עֹבֵר לַפְּנֵיהֶם וַיִּשְׁתַּחֲוּ אֶרְצָה שִׁבְעַ  
פְּעָמִים עַד גְּשֻׁתוֹ עַד אַחֲזִי וַיִּרְץ עָשׂוּ לִקְרֹאתוֹ וַיַּחֲבֹקְהוּ  
וַיִּפֹּל עַל צוּאָרוֹ וַיִּשְׁתַּקְּהוּ וַיִּבְכּוּ וַיִּשָּׂא אֶת עֵינָיו וַיִּרְאֵ  
אֶת הַנְּשִׂיִם וְאֶת הַיְלָדִים וַיֹּאמֶר מִי אֵלֶּה לָךְ וַיֹּאמֶר  
הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ וַתִּגְשֵׁן הַשְּׂפָחוֹת  
הַגָּדוֹת וַיְלַדֶּיהֶן וַתִּשְׁתַּחֲוֶינָן וַתִּגְשֵׁן גַּם לֵאָה וַיְלַדֶּיהָ וַיִּשְׁתַּחֲוּוּ

Miriam said, "Rachel is very smart."

Miriam said, "Rachel is very smart."

And he kissed him:  
There are dots over it  
And there is a dispute  
Over this matter  
In the Sifri

וישקהו -  
נקח עליו  
ויש מולקין  
373 זה  
33 ייתא דספרי



Some interpret  
these dots  
as saying  
that he did **not** kiss  
him wholeheartedly

יש שדרשו  
נקודה זו  
לומר  
שלא נשקו  
בכל לבו (ב"ב)

Rabbi Shimon bar  
Yochai said  
it is a known rule  
that Esau hated Jacob.  
But  
he was moved to mercy  
for the moment  
**and he kissed him**  
**wholeheartedly**

אמר  
רבי שמעון בן יוחאי  
הלכה היא צידוע  
שעשו אונא ליעקב  
אלא  
שנכנרו רחמי  
צאומה שעה  
ונשקו  
צכל לל (7'3):

The people were like those who seek pretexts	וַיְהִי הָעָם כְּמִתְאַוְּלִים	1
of evil in the ears of HASHEM	- רַע בְּאָזְנֵי הוִיָּה	2
And HASHEM heard	וַיִּשְׁמַע ה'	3
And His wrath flared	וַיִּהְר אַפּוֹ	4
And a fire of HASHEM burned against them	וַתִּבְעַר בָּם אֵשׁ ה'	5
And it consumed at the edge of the camp	וַתֹּאכַל בְּקַצֵּה הַמַּחֲנֶה:	6
	(ב)	
The people cried out to Moshe	וַיִּצְעַק הָעָם אֶל מֹשֶׁה	7
Moshe prayed to HASHEM	וַיִּתְפַּלֵּל מֹשֶׁה אֶל ה'	8
And the fire sank	וַתִּשְׁקַט הָאֵשׁ:	9
	(ג)	
He named that place	וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא	10
<u>Tav'erah</u>	- תִּבְעֵרָה	11
For the fire of HASHEM had burned against them	כִּי בִעֵרָה בָּם אֵשׁ ה':	12
	(ד)	
<b>The rabble that was among them</b>	וַהֲאִסְתַּסַּף אֲשֶׁר בְּקִרְבּוֹ	13
<b>Cultivated a craving (desired a desire)</b>	הִתְאוּוֹ תַאֲוָה	14
<b>And the children of Israel also turned and cried</b>	וַיִּשָּׁבוּ וַיִּבְכּוּ אִם בְּנֵי יִשְׂרָאֵל	15
<b>And said</b>	וַיֹּאמְרוּ	16
<b>Who will feed us meat?</b>	מִי יֹאכְלֵנוּ בָּשָׂר:	17

	(ה)	
<b>We remember the fish</b>	זָכַרְנוּ אֶת הַדָּגָה	18
<b>that we would eat in Mitzrayim</b>	אֲשֶׁר זָאָכַל בְּמִצְרַיִם	19
<b>free (of charge)</b>	הָאֵם	20
<b>the cucumbers</b>	אֶת הַקִּשְׁאִים	21
<b>and the melons</b>	וְאֶת הָאֲבֹטְחִים	22
<b>the leeks</b>	וְאֶת הַקִּצִּיר	23
<b>and the onions</b>	וְאֶת הַבָּצְלִים	24
<b>and the garlic.</b>	וְאֶת הַשּׁוּמִים:	25
	(ו)	
<b>But now our lives are parched</b>	וְעַתָּה נִפְשֵׁנוּ יִבֶּשֶׁה	26
<b>we have nothing</b>	אֵין כֹּל	27
<b>in front of our eyes but the Manna</b>	בְּלִתִּי אֶל הַמָּן עֵינֵינוּ	28
	(ז)	
<b>Now, the Manna was like coriander seed</b>	וְהַמָּן כְּזֵרַע אֶד הוּא	29
<b>and its color</b>	וְעֵינֵנו	30
<b>was like the color of the <i>bedolach</i> (crystal)</b>	כְּעֵין הַבְּדֹלַח:	31

	(ח)	
The people would stroll and gather it	שָׁטוּ הָעָם וְקָקְטוּ	32
and grind it in a mill	וְטָהָנוּ בְּרִהִים	33
or	אוֹ	34
pound it in a mortar	דָּכוּ בַמִּדְכָה	35
and cook it in a pot	וּבִשְׁלוּ בַפָּרוֹר	36
or make it into cakes	וְעָשׂוּ אֶתוֹ לֶגֶזֶת	37
and it tasted	וְהָיָה טַעְמוֹ	38
like the taste of dough kneaded with oil	כְּטַעַם לֶשֶׁד הַשֶּׁמֶן׃	39
	(ט)	
When the dew descended upon the camp	וּבְרִדַת הַטֶּלַל עַל הַמַּחֲנֶה	40
at night	לַיְלָה	41
the Manna would descend upon it.	יֵרֵד הַמָּן עָלָיו׃	42
	(י)	
Moshe heard the people	וַיִּשְׁמָע מֹשֶׁה אֶת הָעָם	43
weeping by their families	בִּבְכָה לְמוֹשְׁפַחְתָּיו	44
each one at the entrance of his tent	אִישׁ לְפֶתַח אֹהֶלוֹ	45
and the wrath of HASHEM flared greatly	וַיִּחַר אַף ה' מְאֹד	46
and it was bad in the eyes of Moshe.	וּבְעֵינָיו מֹשֶׁה רָע׃	47

# Rash

Weeping by their families:  
All the individual families would  
gather together and weep,  
to publicize their complaint  
In the open.

**And our Rabbis said:  
The word “families” means  
over matters of families,  
over relationships  
which were forbidden to them.**

# רש"י

בכה למשפחותיו –  
משפחות משפחות  
נאספים וזוכים  
לפרסם תרעומתו  
בגלוי  
ורבותינו אמרו  
למשפחותיו  
על עסקי משפחות  
על עריות  
הנאסרות להם  
(פרי):

# Chico's Complaint

**Chico was unhappy. The home he was now living in, the family he was with...it was all so upsetting! He craved for some action, for some excitement.**

**At first he kept his feelings to himself. But then he shared them with his friends, Armin, Baho and Chapo: all of them former street children like himself. They had been abandoned by their parents and were adopted by the McCarthys.**

**Then they all began complaining out loud - and demanding! "We want to go skiing!" - it didn't matter that it was midsummer in Argentina - skiing would be exciting!**

**"How come we never go skiing?!?"**

**"Remember the great game of Hide and Seek we used to play on the streets of Buenos Aires?! Remember the wild chases through the parks, the cozy campfires around which the homeless gathered, the wonderful warmth of companionship we felt on the streets?"**



**Remember the excitement of it all? And all ours for the taking - at will! Now it is all so dull. There is nothing to look forward to but organized sports leagues and leisure activities at school. It's so booooring!!“**

**And what leisure activities they had! Video games and a fully equipped theatre featuring the latest movies. And what leagues they had - baseball, football, soccer, hockey, basketball and volleyball. A beautiful gym, uniforms, and the most up to date equipment available for each sport. Also a team of professional coaches to train them in whichever sport they chose.**

**But they wanted skiing! Hadn't the McCarthys promised them a fuller life when they took them in? The McCarthys heard about this and were quite disturbed! They simply could not understand! Why all the bitterness?**

**But it just went on and on. The boys got together and complained bitterly....**

**"Oh, sure," said Chico, "I can play football, if I do my homework, and I can watch a movie provided I pass my geometry test. I can play basketball - but only on Tuesday and Thursday evenings, and hockey on Sunday and Tuesday afternoons. And what's worse, once I choose a sport, I must stick with it for at least one semester. Who needs this?"**

Please write the translations for each of the following words:

דג

---

אבטיח

---

שום

---

בצל

---

יבש

---

זכר

---

בכה

---

בשול

---

עוגה

---

Please unscramble the following words to find a phrase from the Psukim we learned:

במצרים    את    אשר    זכרנו    נאכל    הדגה



Please answer all the questions below (א - ט סדרת 109):

1. In the Psukim we learned, which words did Bnei Yisroel say: Lines \_\_\_ to \_\_\_
2. Which lines speak about the מן? Lines \_\_\_ to \_\_\_
3. Which words describe what the מן looked like? Lines \_\_\_ to \_\_\_
4. Which lines describe how the מן was picked? Lines \_\_\_ to \_\_\_
5. Which lines describe how the מן could be prepared & eaten? Lines \_\_\_ to \_\_\_
6. Which lines describe how and when the מן came down? Lines \_\_\_ to \_\_\_

7. In פסוק ט it says: ירד המן עליו - The Manna came down on it.

What is meant by "it"?

8. What food did בני ישראל desire? (Use the Hebrew word).

9. What foods did they remember eating in מצרים? (Use the Hebrew words)

10. Was the food they craved for one of those that they remembered eating in מצרים?

11. What do you think that tells us?

12. What do you think the words on line 3 mean?  
What does it mean to "desire a desire", to want a תאוה?

13. The בני ישראל seemed to have fond memories from מצרים? How can that be? Was there something exciting about being in danger? Do you know anybody who went through some dangerous experience (like a war)? Ask them, and share the answer with the class. Write a paragraph about it.

14. A life in which everything you need is taken care for you might be described as (boring, exciting). What should a person in such a position do? What would you do?



# Differentiated Teaching

## Teaching Children at different levels:

- Respecting and welcoming differences
- Requires clear and “live” presentations.
- Requires “Tiered” Instruction.
- Requires having clear **GOALS** and **OBJECTIVES** along a number of dimensions and levels.
- Requires exercising concepts.  
*“No impression without expression”.*
- Requires Testing at different levels.