

**IRVINE  
HEBREW  
DAY SCHOOL**

**Jewish Studies and Hebrew**

**Curriculum Guide**

**2021-2022**

**5782**

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## Jewish Studies



Jewish learning at IHDS is a holistic experience. We, the educators and the learners, are not consumers of content, but rather artisans engaged in the creation of an ecology of agency. From “seed through to fruit” (Kindergarten-Eighth Grade) the learners at IHDS are nurtured and developed to become “trees of life” in their own right. Under the tutelage of educators who are not content just delivering content, but who are themselves holistic expressions of the understanding that Torah is not something “we go through”, but something that goes through us, something within us to be discovered, explored, and shared, learners become agents of their own and our shared communal Jewish destiny. Jewish learning at IHDS cultivates the understanding through experience that the Torah we share with our learners is directed at achieving the goal of agency, that our learners will come to understand and appreciate that their voice is the next refrain in the song of Torah as sung throughout time, that the Torah is *their* Torah, at one and the same time a gift to be received (**seed** - Kindergarten), a way of being to be discovered (**root** - First Grade; **branch** - Second Grade; **sap** - Third Grade), and ultimately a treasure to be shared (**bud** - Fourth Grade; **leaf** - Fifth Grade; **Flower** - Sixth Grade; **Fruit** - Seventh and Eighth Grade). Like a fractal, when viewed through the lens of time, a fruit contains within it the seeds for the next generation of growth, so at one at the same time a fruit which is a symbol of completion, also has within it the potential for further growth, So too the learning experience at IHDS gives sacred expression to the following fractal dimension of being...when a student has matured beyond the boundaries of our program, they have indeed achieved “fruitfulness” but are yet again a seed in need of nurturing and development in the next stage of their growth, for while we refer to ourselves as human beings, we are actually human becomings...each iteration in our development containing and expressing the “tree of life” from seed through to fruit.

Jewish Studies is a multifaceted subject. The scope and sequence of our learning at IHDS covers a wide range of interrelated explorations including: **Ivrit** (Hebrew); **Moadim/Chagim** (Holy-days); **Tefillah** (both the practice of prayer and the deeper dimensions of prayer called Tefillah B'lyun); **Tanakh** (which is an acronym for Torah, Neviim [Prophets], and Ketuvim [Writings]) is explored through an analysis of the **Parshat HaShavua** (the weekly Torah portion) and the development of **M'Yumanut** (skills); **Torah She-Bal-Peh** (the Oral Torah - Mishnah/Gemara/Commentaries); **Yahadut** (literally, “Judaism”, but figuratively, additional subject matter not covered elsewhere - such as topics in Jewish history, Zionism - “**Torat Eretz Yisrael**”, Middot - Jewish Values/Ethics/Character, Jewish life cycle events, and service learning - “**Tzedek**”); **Art; Ritual** (communal learning/celebratory experiences, e.g. Mishmar Shabbat, Holy-day celebrations, etc.). The interrelated nature of Jewish learning (and learning in general) is represented in the image on page 3. In and of themselves, the sefirot (the circles or spheres

in the image) are each spheres of knowledge, the content, the “what” of Jewish learning. When these spheres of knowledge are understood in relation to each other, each is magnified exponentially, the sum is greater than its parts, the sum is the tree of life as expressed in the hearts, minds, and actions of our learners, the sum is the tree of life as expressed in the orchard of life that is Irvine Hebrew Day School.



## Hebrew/Ivrit

### The Proficiency Approach

At IHDS we utilize the Proficiency Approach in our Hebrew/Ivrit language program. Within this framework, language learners practice the four modalities (listening, speaking, reading, and writing) in order to communicate meaningfully, effectively, and creatively in their target language for real-life purposes. A proficiency orientation promotes intercultural communication by exploring the mosaic of language and culture, so that students can communicate appropriately and accurately in authentic contexts in the foreign language. Our curriculum and instruction is specifically designed for proficiency outcomes by balancing the three components of proficiency: content (the topics of communication), function (a task; the purpose of a spoken or written communication), and accuracy (correctness or appropriateness in pronunciation, writing, grammar, culture, and vocabulary choice). Classroom learning is organized around activities that allow learners to practice single modalities (listening, speaking, reading, writing) as well as linked modalities (e.g., listening and speaking, reading and writing). As cultural awareness is an essential component of language proficiency, Hebrew is learned through exploring Jewish and Israeli culture, including art, music, yoga, literature, and seasonal celebrations from both the Hebrew and Gregorian calendars.



\*NOTE: Learning Goals for our K-8 Curriculum Guide are based on the framework put forth in the Hadar publication *Standards for Jewish Fluency in Text and Practice* by Lisa Exler.



### Gan/Kindergarten: Seed

Gan is the first entry point to Jewish learning at IHDS. The learning is organized around the core topics of Tefillah, Tanakh, Yahadut, and Ivrit. In **Tefillah**, learners are first introduced to the joy and simplicity of Jewish prayer. Through song, age appropriate reflections and projects, the learners are first introduced to the concepts and values that are the foundation of Tefillah. For example: Tefillah is a time to talk to G!d; Tefillah includes individual and communal prayer and that Tefillah presents different ways to relate to G!d (praise, request, gratitude)

In **Tanakh**, kindergarteners are introduced to the Torah through the exploration of the sacred stories and narratives sections of the Torah. Through story, crafts, experiential learning, and song, learners begin their journey of Torah learning through “journeying forth” alongside our ancestors in their epic quest to realize a harmonious way of life in the “promised land”. Some of the learning objectives include the following: identify the Torah as the sacred text of the Jewish people; name the five books of the Chumash; students are introduced to Parashat Hashavua stories and mitzvot and explain what is meant by Parashat Ha-Shavua.

In **Yahadut**, learners experience the joy, savor the flavors, and delight the senses through the exploration of the Hebrew calendar year and its resplendent spectrum of holy-days, along with their respective rituals and narratives. Students learn about each holiday with story, songs and craft, becoming familiar with the history and tradition of each holiday. A great amount of time is allocated in the curriculum to allow them to learn and experience the essence of the Yom Tov (holy-day). The students enjoy hands-on activities (Chanukah lighting and making of their own Chanukiot, Model Seder with their own self-made Haggadah, etc.) In **Yahadut**, learners are also introduced to the concept of brachot “blessings” and the values of mindfulness, gratitude and appreciation that they are designed to cultivate.

In **Ivrit**, learners are introduced to the aleph-bet (the Hebrew alphabet) through Phonetic reading and learning to recognize and read the sounds of the letters. Building basic vocabulary through the identification of colors, weather, food, parts of the body, family members, names of the holidays and the objects and symbols associated with it.





### Kitah Aleph/First Grade: Roots

The seeds that were planted in Gan, begin to take root in Kitah Aleph. As the learners begin to learn to read in **Ivrit** continuing with phonetic and decoding basic vocabulary with vowel sounds. Learners are also introduced to the concept of Masculine / Feminine nouns and verbs and they also continue to learn how to write words and short sentences. The students will have mastered all the letters of the alef-bet by the end of the year and be able to read basic prayers and verses in Torah. Some of the activities include; forming the letter out of playdough, alef bet fun sheets, decorating large alef bet letters to hang on the wall, creating matching games and more.

In **Tefillah** learners receive their first Siddurim, their own prayer books that feature pictures and thoughtful (age appropriate) questions on every page that help bring the ideas of the tefillot alive. and begin the multi-year journey to mastery of the prayers that make up the tapestry of this sacred conversation. Building on the foundations laid in Kindergarten, learners are beginning to read the tefillot that they learned to sing. The centerpiece prayers of the Shema and the Amidah are explored in greater depth. In **Tanakh**, learners are guided in being able to name key characters in the Torah and their relationships to one another; be able to retell key biblical narratives; and recall characters, events, and concepts/institutions/mitzvot from texts that were taught. Learning in Tanakh continues with hands on projects connected to the themes in the stories associated with each parsha, including each individual Torah portion as appropriate for the week, for example, learners will know the basic story of Creation, memorize what the order of creation is and know about the first Biblical personalities, our ancestral Avot/Imahot.

Learners not only renew their experiences and learning of the sacred stories of the Torah, but are also introduced to the foundational **M'Yumanut** (skills) that will become the tools that empower the learners to access their ancestral heritage. This includes reinforcing the concept of masculine/feminine (Zechar/Nekava) in the Hebrew language that they are learning in Ivrit. Learners are introduced to prefixes and suffixes for nouns; prepositional prefixes: - **ש** **ב** - **ל** - **מ** - **כ** - **ש** -; the definite article: **ה**; the conjunctive: **ו**; the plural suffixes: **ים** - **ות**; and learners are introduced to basic Chumash vocabulary and shorashim (roots). In Kitah Aleph, learners are also introduced to the **Torah She-Bal-Peh** for the first time, with the objective of simply

understanding that there are other books (for example, the Midrash), besides the Torah, that are sources for Jewish practice and Jewish values.



### **Kitah Bet/Second Grade: Branch**

The seeds that were planted in Gan, that took root in First grade, now truly begin to take on form and function in the Second Grade. In **Tefillah**, learners deepen their skills and add to their knowledge of the prayers and their spiritual messages. A key experience that is added in Kitah Bet is that of being a shaliach tzibur (a prayer leader). Learners take turns leading their class in the tefillah experience and begin to learn more intentionally what it means to be a leader of the prayer community which includes being mindful of pacing and articulating the prayers clearly and projecting one's voice. Additional brachot of the Amidah are added and learners are reading from the siddur accurately and fluently, navigating within the siddur, and beginning to understand that different Tefillot are said on different days (Shabbat, Rosh Chodesh, Holidays). In tefillah, Kavannah the intentional focusing of the heart in prayer becomes a topic of exploration as is the concept that the siddur is a "treasure chest" of the most important ideas/value/concepts in Judaism.

In **Tanakh, M'Yumanut** (text skills) are practiced, strengthened, developed, and applied. Learners continue to learn key tools for decoding Torah texts, adding to their skill list the ability to identify possessive and objective suffixes and learners are introduced to the concept and application of identifying shorashim (Hebrew word "root" letters). In **Ivrit**, reading and speaking in Modern Hebrew takes on a deepening rigor, through a wider application of the proficiency approach to learning a second language. Yahadut/ Dinim (Learning the halachot and Minhagim of the Chagim), Parashat Hashavuah, consistent review of Kriyah (Building of greater accuracy and fluency), and K'tiva (writing). In addition to stories and material related to the holidays, learning the laws and customs of the Chagim (holidays) increase in its intensity this year.





### **Kittah Gimmel/Third Grade: Sap**

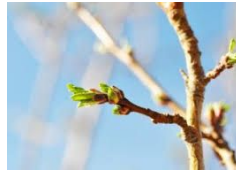
In Kittah Gimmel, Jewish learning flows from the foundations planted and nurtured in Gan through Kittah Bet. As the learners' cognitive and social/emotional capacity has grown, so too does the opportunity to develop the learners' understanding of the communal and cultural diversity of the Jewish people, Am Yisrael. In Kittah Gimmel, this opportunity is taken through the exploration of the different types of "nussach" (communal styles) that are in the **Tefillah** canon. Different nusachim are expressions of the diversity of Am Yisrael throughout history, and our explorations will cover Nusach Ashkenazi; Sefardi/Mizrachi; Sefard; Nusach Arizal; Nusach Temani; Nusach Eretz Yisrael; and Nusach HaGra/Nusach Italiani, culminating in a siddur exhibition. The diversity of tefillah texts is not the only way we explore the diversity of the Jewish people through time, we also explore this concept through explorations of customs/items related to the Jewish holidays from Jewish communities around the world (for example, Pesach food recipes and haggadot, different shofarot, Chanukiot, etc.).

In the later grades, this concept will continue to be developed, its scope and application widened, through the exploration of various textual perspectives and opinions, but here in Kittah Gimmel it is given its first explicit consideration. Alongside this exploration of nussach, in **Torah She-Bal Peh**, learners are introduced to halacha/aggadah; peshat/drash. These terms/concepts are the first of several "layers of meaning" in the overall "textual ecology" of Jewish learning. By the end of Kittah Gimmel in **M'Yumanut**, learners have become comfortable with the use of the various textual tools at their employ that give them access to their Torah learning in the original Hebrew. With teacher support, learners are employing a variety of strategies to translate biblical narrative and non-narrative texts, for example: recognizing verb, subject, direct object, being able to identify proper nouns (names, places), being able to isolate prefixes and suffixes in nouns, verbs, and prepositions, and shorashim identifies roots in verbs and nouns and more. Rashi script is introduced as is the conceptual foundations of the chavruta methodology (paired learning).

In **Tanakh**, students are challenged with being able to summarize the weekly parsha. In **Ivrit**, conversational proficiency, reading fluency, and associative action continue to develop and deepen. In listening, reading and writing students are proficient in understanding instructions for class assignments; able to participate in conversation related to story, song and short text; participating in games related to the topic; understanding the main idea of the texts;



arrange a sequence of sentences and more. In **Yahadut**, students learn the history and traditions of the Jewish holidays as well as learn the meaning of the holiday in their lives today. More sophisticated lessons are incorporated as the students can comprehend at a greater level the significance of each holiday in Judaism



#### **Kitah Dalet/Fourth Grade: Bud**

In Kitah Dalet, fourth graders have now advanced in their **tefillah** experience and are now capable of becoming leaders of the tefillah experience in their own right. Having been exposed to the concepts of nussach in Kitah Gimmel (and to being a shaliach tzibur in Kitah Bet), the learners now continue to expand on their mastery of the tefillot including the full exposure to the Amidah and the overall flow of the morning prayer service and are introduced to the full range of the Hallel prayers. The Tefillah/Yahadut curriculum now deepens the student's understanding of community by exploring the origins and history of one of Judaism's most innovative institutions, the Synagogue. Learners will survey the origins of this "mikdash me'at" by understanding how its creation is modeled after the centrality that the Mishkan and Beit HaMikdash played in the experience of Jewish life. Kitah Dalet will be surveying the architecture of ancient through modern synagogues and the role they have played in keeping the Jewish people united though they have been dispersed around the world since the Temple's destruction in 70 C.E. Diversity as a sign of strength continues to be developed through the exploration of different architectural synagogue designs from around the world. These sanctuaries also express the cultures within which they were immersed and the exploration of their respective aesthetics provides launching points for exploring the nature of Am Yisrael's relationship with the wider world. In **Tanakh**, equipped with the skills developed in the previous kittot, learners now embark upon the journey learning how to properly construct their own interpretations based on the text(s). In **Torah She-Bal-Peh**, learners are introduced to the Mishnah and the Midrash. In **Ivrit**, continued attention to speaking, reading, and writing is given. We continue to develop our skills in translating biblical narrative and non-narrative texts; accurately translating familiar passages of the biblical narrative; considering multiple perspectives when formulating opinions about the biblical text; read

pesukim accurately and with speed; and offering an interpretation based on proof from the biblical text. At this stage, learners are challenged to be independent observers distinguishing between peshat and derash and constructing an argument based on proof from the biblical text. We also begin exploring the Nevi'im section of Tanakh with an exploration of the books of Yehoshua and Shoftim. In **Torah She-Be-Al Peh** we begin to understand how midrashim “play” with the biblical text and gain the ability to describe Torah She-Be-Al Peh as the main source of content for the rabbinic decision-making framework and we are introduction to the name and the orders of the Mishnah.



**Kitah Hey/Fifth Grade: Leaf**

In Kitah Hey, fifth grade, **Tefillah** proficiency continues with a focus on mastering the various liturgical poems that comprise the Pesukei D'Zimrah section of the morning prayer. Additionally, the learning and exploration of Hallel (first introduced in Kitah Dalet) continues and a deeper consideration of 'kavanah' is considered. In **Tanakh** and **M'Yumanut**, learners begin to mature in their understanding that different opinions (the discernment of which is accessed through the additional development of skills - see below) are a sign of intellectual strength and creativity. Learners are encouraged to begin to share their own “Shabbat Table Talks”, where they bring home the ideas they have been learning and share them with their families in a more intentional manner. As well, learners will be able to place the broad arc of the biblical narrative on a timeline and we continue the exploration of the narrative sections of the Nakh - Shmuel and Melachim, with an introduction to additional commentaries on the Torah (e.g., Rambam, R.Hirsch)

In **M'Yumanut**, learners are beginning to identify textual difficulties such as contradictions, unnecessary repetition, missing details and words, and even grammatical/syntax “mistakes. Learners are challenged with offering their own solutions to these textual difficulties. In **Torah She-Bal-Peh**, the learning of Mishnah continues and the students are learning to navigate the books of the Mishnah, identifying seder, massekhet, perek, mishnah, and being able to name rabbinic figures frequently mentioned in the Mishnah and in **lvrit**, vocabulary and the use of proper grammar advances apace.



## Jewish Studies in the Middle School



### **Kitah Vav/Zayin/Chet - Sixth/Seventh/Eighth Grade: Flower to Fruit**

From Kindergarten through Eighth Grade, the Jewish Studies curriculum emphasizes mastery of Hebrew reading, writing, and conversation, as well as the meaningful exploration of Torah text, Jewish holidays, and prayer, while emphasizing the development of middot (positive character traits) and a connection with the state of Israel. Our core beliefs are infused in all aspects of our education and we view Judaism and Torah teachings as the foundation to promote social, emotional, and spiritual development. The foundational and developmental growth we have been developing in the lower grades begins to take on deeper expressiveness at the middle school school level, where we go from flower to fruit...the most expressive elements of the tree of life, we move towards synthesis!

In the Kitah Vav, **Tefillah** knowledge of and proficiency in, continues with a particular focus on the intermediary tefillot and brachot that comprise the remainder of the morning service. Full proficiency in Brachot leading up to and following the Shema, students are able to demonstrate familiarity with key rabbinic texts that relate to the origins of Tefillah its purpose (for example, Mishnah Berakhot 1-5; Talmud Bavli Berakhot 26b). As well, the dispositions that we have been working on are expressed organically, for example demonstrate respect for Tefillah, Develop and employ strategies for increasing kavanah in Tefillah, Connect experiences of awe, gratitude, yearning and compassion to individual tefillot Set goals for Tefillah experience and spiritual growth. Self-assess prayer experience in order to work towards goals for spiritual growth. In Tanakh students have mastered the organization of Tanakh, the 24 books of Tanakh and are summarily familiar with each book; they are able to articulate themes and values implicit in biblical text being studied (shmittah = equality and economic justice) and they complete a survey of the Major Prophets (Isaiah, Yirmiyahu, Ezekiel) as well as be introduced to the world of Parshanut: the art and craft of Torah commentary (beyond Rashi and other famous commentaries).

In **Torah She-Bal-Peh**, learners continue to develop their skills in analyzing not only Mishnaic texts, but also become familiar with the post mishnaic rabbinic works. Learners begin to learn how to break individual Mishnayot into cases, different rules, and reasons for those rulings and begin to learn how to compare and contrast rabbinic texts on the same topic as well as develop beginning familiarity with post-Mishnaic rabbinic sources (e.g., Gemara, Mishneh Torah, Shulchan Arukh).

By the close of Kitah Zayin/7th Grade Jewish Studies, in Tefillah, students are able to recite full Hallel accurately and fluently, anticipate changes to the liturgy for special days, develop personal interpretation of individual tefillot based on meaning of the words, place in structure of the siddur and knowledge of biblical or rabbinic sources quoted. In Tanakh we make a survey of the Minor Prophets. In Torah She-Be'al Peh, students are introduced to the Gemara and are able to describe the relationship between the Mishna and Gemara, as well as begin to identify basic structural components of the Gemara, as well as survey of Tannaim and Amoraim (the main contributors to the Mishna and Gemara respectively).

In Kitah Chet/8th Grade, learners are exposed to and gain proficiency in the Mincha and Maariv aspects of the Tefillah spectrum. As well, students are challenged to become proficient in the Shabbat prayers as well. Because students are of Bar Mitzvah age, they will be learning about tefillin, and In addition to learning about Tefillin, demonstrate awareness of the siddur as a compiled text that evolved over time and in different places. In Tanakh, we survey the books of Ketuvim and are tasked with composing and delivering a dvar Torah that demonstrates textual understanding and practical application. Find grammatical and syntactical anomalies in the text that are the foundation of classical midrash. In Torah She-Be'al Peh, place post-Mishnaic rabbinic sources in historical context, translate and explain basic structural components of the Gemara and the survey of Tannaim and Amoraim continues.



## Jewish Studies Learning Goals by Grade

Kindergarten - Learning Goals	
Tefillah	<p><b>Skill:</b></p> <ul style="list-style-type: none"> <li>● Tefillot: Students will be familiar with these tefillot. *Familiar = indicates the ability to recite/sing along with the Tefillah leader               <ul style="list-style-type: none"> <li>○ Modeh Ani</li> <li>○ Al Netilat Yadayim</li> <li>○ Asher Yatzar</li> <li>○ Elohai Neshama</li> <li>○ Birkat HaTorah</li> <li>○ Ma Tovu</li> <li>○ Adon Olam</li> <li>○ Morning Blessings</li> <li>○ Barukh SheAmar</li> <li>○ Ashrei</li> <li>○ Yishtabach</li> <li>○ Or Chadash</li> <li>○ Ahava Rabbah</li> <li>○ Shema</li> <li>○ 1st and 2nd blessing of the Amida</li> <li>○ Aleinu</li> <li>○ Tefillot: Chagim Related:                   <ul style="list-style-type: none"> <li>○ Avinu Malkeinu</li> <li>○ Moaz Tzur</li> <li>○ Barech Medinat Yisrael</li> </ul> </li> </ul> </li> </ul> <p><b>Knowledge:</b></p> <ul style="list-style-type: none"> <li>● Understand that Tefillah is a time to talk to G!d</li> <li>● Understand that Tefillah includes individual and communal prayer</li> <li>● Understand that Tefillah is a daily practice</li> <li>● Understand that Tefillah has different ways to relate to G!d (praise, request, gratitude)</li> </ul> <p><b>Dispositions:</b></p> <ul style="list-style-type: none"> <li>● Demonstrate respect for Tefillah</li> <li>● Engage in various modes of Tefillah - quiet/calm, loud/active</li> </ul>
Tanakh	<ul style="list-style-type: none"> <li>● Identify the Torah as the sacred text of the Jewish people</li> <li>● Name the five books of the Chumash</li> <li>● Be introduced to Parashat Hashavua stories and mitzvot and explain what is meant by Parashat Ha-Shavua</li> <li>● Recall characters, events, and concepts/institutions/mitzvot from texts that were taught*</li> <li>● Ask questions about the biblical text and offer an answer or perspective</li> <li>● Parshat HaShavua begins after Simchat Torah with Bereishit</li> </ul>

Yahadut	<ul style="list-style-type: none"> <li>● Demonstrates knowledge and understanding of narratives associated with Jewish Holidays</li> <li>● Demonstrates knowledge of the practices related to Jewish Holidays <ul style="list-style-type: none"> <li>○ Rosh Hashanah: <ul style="list-style-type: none"> <li>■ Rosh Hashanah (RH) is in the month of Tishrei (תשרי)</li> <li>■ Shofar שופר <ul style="list-style-type: none"> <li>● Reasons for blowing the Shofar: <ul style="list-style-type: none"> <li>○ To “wake us up” and remind us to be thoughtful and make repairs (Positive Discipline) where necessary</li> <li>○ To celebrate the creation of the world</li> <li>○ To announce G!d as King</li> </ul> </li> <li>● What is a Shofar made out of? <ul style="list-style-type: none"> <li>○ Ram’s Horn</li> </ul> </li> <li>● Sounds of the Shofar: <ul style="list-style-type: none"> <li>○ Tekiah תקיעה</li> <li>○ Shevarim שברים</li> <li>○ Truah תרועה</li> <li>○ Tekiah Gedolah תקיעה גדולה</li> </ul> </li> </ul> </li> <li>■ Names of RH: <ul style="list-style-type: none"> <li>● Rosh Hashanah ראש השנה</li> <li>● Yom Teruah יום תרועה</li> <li>● Yom HaDin יום הדין</li> <li>● Yom HaZikaron יום הזיכרון</li> </ul> </li> <li>■ Customs: <ul style="list-style-type: none"> <li>● Simanim <ul style="list-style-type: none"> <li>○ Dipping Apples in Honey</li> <li>○ Pomegranate</li> </ul> </li> <li>● Greetings: <ul style="list-style-type: none"> <li>○ Shanah Tovah שנה טובה</li> <li>○ L'Shanah Tovah Tichatevu V'Tichatemu לשנה טובה תכתבו ותחתמו</li> </ul> </li> <li>● Tashlich</li> </ul> </li> <li>■ Concepts: <ul style="list-style-type: none"> <li>● RH is the beginning of the New Year</li> <li>● The birthday of the world</li> <li>● New beginnings</li> <li>● Time to set hopes/goals for the year</li> <li>● Teshuvah תשובה: <ul style="list-style-type: none"> <li>○ What did we do that we are sorry for? What do we want to do differently next year?</li> </ul> </li> <li>● The 10 Days of Teshuvah עשרת ימי תשובה are the days between RH and Yom Kippur (YK) and are focused on Teshuvah</li> </ul> </li> </ul> </li> <li>○ Yom Kippur (YK) <ul style="list-style-type: none"> <li>■ Is the most special (holy) day of the Hebrew calendar</li> <li>■ A day of forgiveness</li> <li>■ Adults fast on Yom Kippur</li> <li>■ We read a special book on YK called Sefer Yonah (ספר יונה)</li> </ul> </li> <li>○ Sukkot</li> </ul> </li> </ul>
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- Narrative: After Yetziat Mitzraim, Bnei Yisrael spends 40 years in the midbar preparing for their entry into the Land of Israel. During this time, Bnei Yisrael was under G'd's protection, and they were safe from all the dangers of living in the desert. On Sukkot we dwell in the Sukkah, which is the way the Torah teaches us to recreate the adventure of our ancestors (because they also lived in sukkot) and the feeling of G'd's protection.
      - Mitzvot of the holiday:
        - Dwelling in the Sukkah
        - Waving the four species, the Arba Minim
        - Rejoicing
  - Shemini Atzeret/Simchat Torah
    - The annual celebration of the completion and the beginning again of the Parshat HaShavua Torah reading cycle.
  - Chanukkah
    - Knows that חנוכה falls in the winter
    - Puts ימים נוראים, סוכות חנוכה in the correct sequence
    - Knows the name חנוכה
    - Correctly identifies chanukiah, dreidel, latkes and sufganiyot as related to Chanukah
    - Connects Antiochus and Yehudah HaMacabi/Maccabim to Chanukah
    - Connects miracles to Chanukah
    - Differentiates between menorah and chanukiah
    - Explains what a shamash is
    - Says brachot on candle-lighting accurately with minimal prompting
    - Knows to use shamash to light other candles
    - Sings along to first paragraph of מעוז צור
  - Tu B'Shvat
  - Purim
    - Puts ימים נוראים, סוכות חנוכה, פורים in the correct sequence
    - Knows the name פורים
    - Correctly identifies megillah, gragger, mishloach manot, hamentaschen as related to Purim
    - Connects Achashverosh, Mordechai, Esther and Haman to Purim
    - Connects joy and opposites to Purim
    - Matches pictures of each of the 4 mitzvot to the name of that mitzvah
    - Identifies name of המן when hearing the text of the מגילה being read aloud
    - Knows that mishloach manot include food and are given to friends
    - Knows that matanot la'evyonim is money given to poor people
    - When prompted (either in a group or individually), "What questions do you have about this," responds with a question on topic.
  - Pesach
  - Yom HaAtzmaut
  - Lag B'Omer
  - Yom Yerushalayim
  - Shavuot
- Be able to recite first blessing of Birkat Hamazon

	<ul style="list-style-type: none"> <li>● Be able to recite Brachot before and after food <ul style="list-style-type: none"> <li>○ What is a Bracha?</li> <li>○ What is the bracha for?</li> </ul> </li> <li>● Be introduced to basic Israeli geography (IsraelSTEAM - Hula Valley Bird Migration) - see General Studies Curriculum.</li> </ul>
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**First Grade - Learning Goals**

Tefillah	<p><b>Skill:</b></p> <ul style="list-style-type: none"> <li>● Recite selections of weekday Shacharit including full Shema <ul style="list-style-type: none"> <li>○ Shema:</li> <li>○ Lead short tefillot (e.g., Ashrei)</li> <li>○ Bi-Monthly Assessment</li> </ul> </li> <li>● Baruch She'amar</li> <li>● Yishtabach</li> <li>● Yigdal</li> <li>● Recite the first two brachot of the Amidah</li> <li>● Read tefillot from the Siddur</li> </ul> <p><b>Knowledge:</b></p> <ul style="list-style-type: none"> <li>● Read from the siddur accurately and fluently.</li> <li>● Navigate within the siddur</li> <li>● Understand that different Tefillot are said on different days (Shabbat, Rosh Chodesh, Holidays)</li> </ul> <p><b>Dispositions:</b></p> <ul style="list-style-type: none"> <li>● Demonstrate respect for Tefillah</li> <li>● Describe feelings experienced during Tefillah</li> <li>● Creating Belonging and Significance</li> </ul>
Tanakh	<ul style="list-style-type: none"> <li>● Understand the concept of gender(Zechar/Nekava) in the Hebrew language</li> <li>● Introduce prefixes and suffixes for nouns/plural suffixes (Lashon HaTorah Chelek Alef): <ul style="list-style-type: none"> <li>○ Prepositional prefixes: - ב - ל - מ - כ - ש - ש</li> <li>○ The definite article: ה</li> <li>○ The conjunctive: ו</li> <li>○ The plural suffixes: ים - ות</li> <li>○ Decode Hebrew consonants and vowels to accurately read pesukim</li> </ul> </li> <li>● Name key characters in the Torah and their relationships to one another. <ul style="list-style-type: none"> <li>○ Parsha Specific</li> </ul> </li> <li>● Retell key biblical narratives <ul style="list-style-type: none"> <li>○ Parsha Specific</li> </ul> </li> <li>● Recall characters, events, and concepts/institutions/mitzvot from texts that were taught. <ul style="list-style-type: none"> <li>○ Parsha Specific</li> </ul> </li> <li>● Be introduced to basic Chumash vocabulary and shorashim (roots).</li> </ul>
Torah She-Be-Al-Peh	<ul style="list-style-type: none"> <li>● Understand that there are texts that are different from the Torah that are a source of information about Jewish practice and values</li> <li>● Ask questions about the contents of Torah She-Be-Al Peh that have been taught and offer an answer or perspective</li> </ul>



Yahadut	<ul style="list-style-type: none"> <li>● Be introduced to basic Halachot (laws/methods) and Minhagim (customs) of the Jewish Holidays. <ul style="list-style-type: none"> <li>○ Holiday Specific</li> </ul> </li> <li>● Knows Jewish months in order</li> <li>● Demonstrates knowledge and understanding of narratives associated with Jewish Holidays</li> <li>● Demonstrates knowledge of practices associated with Jewish Holidays</li> <li>● Rosh Hashanah</li> <li>● Yom Kippur</li> <li>● Sukkot</li> <li>● Shemini Atzeret/Simchat Torah</li> <li>● Chanukkah <ul style="list-style-type: none"> <li>○ Knows the name חנוכה</li> <li>○ Correctly identifies chanukiah, dreidel, latkes and sufganiyot as related to Chanukah</li> <li>○ When given letters on dreidel, can generate phrase: נס גדול היה שם</li> <li>○ Knows how many candles are lit on each night and the function of the shamash</li> <li>○ Names Antiochus, Matityahu, Yehudah HaMacabi, Macabim, Beit HaMikdash</li> <li>○ Puts events of Chanukah story in correct sequence</li> <li>○ Identifies 2 miracles of Chanukah: military victory and oil</li> <li>○ Says brachot on candle-lighting accurately with minimal prompting</li> <li>○ Knows to use shamash to light other candles</li> <li>○ Sings along to first line of על הנסים</li> <li>○ Sings along to first paragraph of מעוז צור</li> <li>○ Suggests something that the Jewish people might have felt during the Chanukah story.</li> <li>○ Describes a time that they wanted to do something but weren't allowed.</li> <li>○ Describes why doing mitzvot is important to them.</li> <li>○ Shares a family practice around Chanukah (if they have/know of one).</li> </ul> </li> <li>● Tu B'Shvat</li> <li>● Purim <ul style="list-style-type: none"> <li>○ Puts פורים and ימים נוראים, סוכות חנוכה in the correct sequence</li> <li>○ Knows the name פורים</li> <li>○ Correctly identifies megillah, gragger, mishloach manot, hamentaschen as related to Purim</li> <li>○ Connects Achashverosh, Mordechai, Esther and Haman to Purim</li> <li>○ Connects joy and opposites to Purim</li> <li>○ Matches pictures of each of the 4 mitzvot to the name of that mitzvah</li> <li>○ Identifies name of המן when hearing the text of the מגילה being read aloud</li> <li>○ Knows that mishloach manot include food and are given to friends</li> <li>○ Knows that matanot la'evyonim is money given to poor people</li> </ul> </li> <li>● Pesach</li> <li>● Yom HaAtzmaut</li> <li>● Lag B'Omer</li> <li>● Yom Yerushalayim</li> <li>● Shavuot</li> <li>● Be able to recite the first two blessings of Birkat Hamazon</li> <li>● Be able to recite Brachot before and after food. <ul style="list-style-type: none"> <li>○ What is a Bracha?</li> <li>○ What is the bracha for?</li> </ul> </li> </ul>
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## Second Grade - Learning Goals

Tefillah	<p><b>Skill:</b></p> <ul style="list-style-type: none"> <li>● Recite selections of weekday Shacharit including full Shema</li> <li>● Lead Tefillah</li> <li>● Learn last three brachot of the Amidah</li> </ul> <p><b>Knowledge:</b></p> <ul style="list-style-type: none"> <li>● Read from the siddur accurately and fluently.</li> <li>● Navigate within the siddur</li> <li>● Understand that different Tefillot are said on different days (Shabbat, Rosh Chodesh, Holidays)</li> <li>● Kavannah means directing (focusing) the heart in prayer.</li> <li>● The siddur is a “treasure chest” of the most important ideas/value/concepts in Judaism.</li> </ul> <p><b>Dispositions:</b></p> <ul style="list-style-type: none"> <li>● Demonstrate respect for Tefillah</li> <li>● Describe feelings experienced during Tefillah</li> </ul>
Tanakh	<ul style="list-style-type: none"> <li>● Identify and accurately translate the following Possessive and Objective Suffixes (Hachanah L'Chumash and Lashon HaTorah Chelek Bet):             <ul style="list-style-type: none"> <li>○ The ך family (ן / כם / ך) which means you and yours</li> <li>○ The ך - ם family: (הן - הם - ך - ם - ך - ם)</li> <li>○ The suffix: נו which means “us/our”</li> <li>○ The ך family (הה - ה - ה)</li> <li>○ The ך family (נו - הו - ו) which means “him/his”</li> <li>○ The ך / ך which means “my / me”, ך which means “me”, and ך which means “...s of”</li> </ul> </li> </ul>
Torah She-Be-Al-Peh	<ul style="list-style-type: none"> <li>● Understand that there are texts that are different from the Torah that are a source of information about Jewish practice and values</li> <li>● Ask questions about the contents of Torah She-Be-Al Peh that have been taught and offer an answer or perspective.</li> </ul>
Yahadut	<ul style="list-style-type: none"> <li>● Be able to recite full Birkat Hamazon (Four Blessings)</li> <li>● Understand basic blessings</li> <li>● Understand basic Halachot and Minhagim of the Jewish holidays</li> <li>● Understand reason and basic meaning of each Jewish holiday</li> <li>● Demonstrate familiarity with concepts, institutions, and mitzvot (e.g. Shabbat, mishkan, korbanot, kashrut) from the Torah</li> </ul>

## Third Grade - Learning Goals

Tefillah	<p><b>Skill:</b></p> <ul style="list-style-type: none"> <li>● Learn the middle brachot of the Amidah</li> </ul> <p><b>Knowledge:</b></p> <ul style="list-style-type: none"> <li>● Siddur: History Of Nusach = Different Kinds</li> <li>● The siddur is a “treasure chest” of the most important ideas/value/concepts in Judaism</li> </ul>
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	<ul style="list-style-type: none"> <li>● Siddur Exhibit</li> <li>● Siddur Celebration</li> </ul> <p>Dispositions:</p> <ul style="list-style-type: none"> <li>● Different nusachim are expression of the diversity of Am Yisrael <ul style="list-style-type: none"> <li>○ What Does Nusach Mean and Where Does It Come From?</li> <li>○ Nusach Ashkenazi</li> <li>○ Nusach Sefardi/Mizrachi</li> <li>○ Nusach Sefard</li> <li>○ Nusach Arizal</li> <li>○ Nusach Temani</li> <li>○ Nusach Eretz Yisrael</li> <li>○ Nusach HaGra/Nusach Italiani</li> </ul> </li> <li>● Diversity is a sign of strength and health of the community</li> <li>● Appreciating that the siddur is a tool for exploration</li> </ul>
Tanakh	<ul style="list-style-type: none"> <li>● With teacher support, employ a variety of strategies to translate biblical narrative and non-narrative texts <ul style="list-style-type: none"> <li>○ Strategies: <ul style="list-style-type: none"> <li>■ Recognizes biblical verse syntax*: <ul style="list-style-type: none"> <li>● Verb</li> <li>● Subject</li> <li>● Direct Object</li> </ul> </li> <li>■ Parses verses using ta'amei ha-mikra</li> <li>■ Identifies proper nouns (names, places)</li> <li>■ Isolates prefixes and suffixes in nouns, verbs, and prepositions</li> <li>■ Identifies roots in verbs and nouns</li> <li>■ Understands gender, person, tense, and number (masculine/feminine, first/second/third person, past/future, singular/plural)</li> <li>■ Distinguishes between narrative, dialogue, and inner quotations</li> <li>■ Uses context clues to comprehend words in their context</li> <li>■ Divides longer passages into scenes</li> <li>■ Refers to dictionaries and concordance</li> </ul> </li> </ul> </li> <li>● Accurately translate familiar passages of the biblical narrative</li> <li>● Consider multiple perspectives when formulating opinions about the biblical text</li> <li>● Decode Rashi Script <ul style="list-style-type: none"> <li>■ Rashi Typologies: <ul style="list-style-type: none"> <li>● Explaining a word - What does this word mean (in this context)?</li> <li>● Addressing superfluous language - What do these words come to teach us?</li> <li>● Grammatical problems or ambiguities- How is this word parsed?</li> <li>● Textual Omissions - Why were these words omitted?</li> <li>● Uncommon Syntax - Why are words arranged this way?</li> <li>● Textual contradictions/inconsistencies - How does this text fit with other texts?</li> <li>● Situating text in Biblical history - When did this take place?</li> <li>● Situating text in Biblical chronology - Why is this written here in the</li> </ul> </li> </ul> </li> </ul>

	<p style="text-align: center;">Torah?</p> <ul style="list-style-type: none"> <li>● Big Picture - Why did the Torah include this?</li> <li>● Read pesukim accurately and with speed</li> <li>● Offer an interpretation based on proof from the biblical text</li> <li>● Introduction to chavruta methodology <ul style="list-style-type: none"> <li>○ What is a Chavruta?</li> <li>○ What are the Steps of Chavruta learning?</li> </ul> </li> <li>● Be able to summarize the weekly parsha</li> <li>● L'Havin U'Lhaskil Parshat Lech Lecha (A and B) and</li> <li>● Lashon HaTorah Workbook Gimmel <ul style="list-style-type: none"> <li>○ Vav hahipuch - וו ההפוך <ul style="list-style-type: none"> <li>■ Future tense in Tanakh</li> <li>■ Masculine</li> <li>■ Feminine</li> <li>■ Plural</li> </ul> </li> </ul> </li> </ul>
Torah She-Be-Al-Peh	<ul style="list-style-type: none"> <li>● Introduce the concepts of halakhah and aggadah <ul style="list-style-type: none"> <li>○ Halakhah</li> <li>○ Aggadah</li> </ul> </li> <li>● Introduce Peshat and Drash <ul style="list-style-type: none"> <li>○ Peshat</li> <li>○ Drash</li> </ul> </li> <li>● Read short Hebrew excerpts from rabbinic literature accurately</li> <li>● Employ a variety of strategies to translate short rabbinic texts (e.g. context, identifying parts of speech, and shorashim)</li> </ul>
Yahadut	<ul style="list-style-type: none"> <li>● Describe concepts, institutions, and mitzvot from the Torah</li> <li>● Understand Halachot and Minhagim of the Jewish holidays</li> <li>● Understand reason and meaning of each Jewish holiday</li> <li>● Demonstrate familiarity with concepts, institutions, and mitzvot (e.g. Shabbat, mishkan, korbanot, kashrut) from the Torah</li> </ul>

\*While grammar terms, rules, logic are recommended to be taught in middle-school, the terminology here is presented in terms of strategies and tools.

## Fourth Grade - Learning Goals

Tefillah	<p>Skill:</p> <ul style="list-style-type: none"> <li>● Becoming a shaliach Tzibur: what does it mean to lead?</li> <li>● Full proficiency in the Amidah</li> <li>● Full proficiency in Baruch Sheamar, Ashrei, Yishtabach</li> </ul> <p>Knowledge:</p> <ul style="list-style-type: none"> <li>● Synagogue: <ul style="list-style-type: none"> <li>○ Origins of: <ul style="list-style-type: none"> <li>■ The Mishkan</li> <li>■ The Beit HaMikdash</li> </ul> </li> </ul> </li> </ul>
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	<ul style="list-style-type: none"> <li>■ The Mikdash Me'at</li> <li>○ Architecture <ul style="list-style-type: none"> <li>■ Ancient Synagogues</li> <li>■ Medieval Synagogues</li> <li>■ Modern Synagogues (What is in a Synagogue?)</li> <li>■ The Synagogue of the Future</li> </ul> </li> <li>○ Center of communal life <ul style="list-style-type: none"> <li>■ Personal/Communal Prayer Space</li> <li>■ The Beit Midrash</li> <li>■ The Beit Din</li> <li>■ The Gemach</li> </ul> </li> <li>○ Field Trip: Visiting a synagogue</li> <li>○ Project: Model Synagogues Throughout World History</li> </ul> <p>Dispositions:</p> <ul style="list-style-type: none"> <li>● Not only how we daven (kavanah), but where we pray affects our experience of prayer <ul style="list-style-type: none"> <li>○ Experiential Learning: The Different Prayer Spaces at IHDS</li> </ul> </li> </ul>
Tanakh	<ul style="list-style-type: none"> <li>● Employ a variety of strategies to translate biblical narrative and non-narrative texts</li> <li>● Accurately translate familiar passages of the biblical narrative</li> <li>● Consider multiple perspectives when formulating opinions about the biblical text</li> <li>● Read pesukim accurately and with speed</li> <li>● Offer an interpretation based on proof from the biblical text</li> <li>● Distinguish between peshat and derash <ul style="list-style-type: none"> <li>○ Peshat</li> <li>○ Derash</li> </ul> </li> <li>● Construct an argument based on proof from the biblical text</li> <li>● Be able to summarize the weekly Torah portion</li> <li>● Introduce Nakh portions of Tanakh - Books of Yehoshua and Shoftim <ul style="list-style-type: none"> <li>○ Yehoshua</li> <li>○ Shoftim</li> </ul> </li> <li>● L'Havin U'LHaskil Toldot</li> <li>● Lashon HaKodesh Workbook Dalet</li> <li>● Past tense suffixes and command forms in Tanakh</li> </ul>
Torah She-Be-Al-Peh	<ul style="list-style-type: none"> <li>● Understand how midrashim “play” with the biblical text</li> <li>● Describe Torah She-Be-Al Peh as the main source of content for the rabbinic decision-making framework</li> <li>● Describe Torah She-Be-Al Peh as the main source of content for the rabbinic framework of Torah interpretation</li> <li>● Introduction to and name the orders of the Mishnah</li> <li>● Employ a variety of strategies to translate short rabbinic texts (e.g. context, identifying parts of speech, shorashim, referring to a dictionary, identifying key structural terms)</li> </ul>
Yahadut	<ul style="list-style-type: none"> <li>● Describe concepts, institutions, and mitzvot from the Torah</li> </ul>

## Fifth Grade - Learning Goals

Tefillah	<p><b>Skill:</b></p> <ul style="list-style-type: none"> <li>● Proficiency in Pesukei D'Zimrah</li> </ul> <p><b>Knowledge:</b></p> <ul style="list-style-type: none"> <li>● Pesukei D'Zimrah - Tefillah takes kavanah, Pesukei D'Zimrah helps achieve this <ul style="list-style-type: none"> <li>○ What is Kavanah?</li> <li>○ Kevah vs. Kavanah?</li> <li>○ Developing Kavanah</li> </ul> </li> </ul> <p><b>Dispositions:</b></p> <ul style="list-style-type: none"> <li>● Tefillah takes preparation - deepening the kavanah <ul style="list-style-type: none"> <li>○ Kavanah - Journaling</li> </ul> </li> </ul>
Tanakh	<ul style="list-style-type: none"> <li>● Identify textual difficulties and offer solutions <ul style="list-style-type: none"> <li>○ Textual Difficulties: <ul style="list-style-type: none"> <li>■ Contradiction</li> <li>■ Unnecessary Repetition</li> <li>■ Missing details/words</li> <li>■ Grammatical or syntactical mistakes</li> </ul> </li> </ul> </li> <li>● Compare and Contrast related biblical texts</li> <li>● Be able to place the broad arc of the biblical narrative on a timeline</li> <li>● Introduce additional commentaries on the Torah (e.g., Rambam, R.Hirsch)</li> <li>● Continue the exploration of the narrative sections of the Nakh - Shmuel and Melachim</li> <li>● Be able to share a Shabbat Table Talk</li> <li>● Lashon HaTorah Workbook Hey</li> <li>● Passive Binyanim</li> <li>● Causative Binyanim</li> <li>● L'Havin U'LHaskil:Vayeshev</li> </ul>
Torah She-Be-Al-Peh	<ul style="list-style-type: none"> <li>● Navigate the books of the Mishnah, identifying seder, massekhet, perek, mishnah, commentaries</li> <li>● Read mishnayot accurately</li> <li>● Name rabbinic figures frequently mentioned in the Mishnah</li> </ul>
Yahadut	<ul style="list-style-type: none"> <li>● Describe concepts, institutions, and mitzvot from the Torah</li> </ul>

## Sixth/Seventh Grade - Jewish Studies Learning Goals

Tefillah	<p><b>Skill:</b></p> <ul style="list-style-type: none"> <li>● Full proficiency in Brachot leading up to and following the Shema</li> </ul> <p><b>Knowledge:</b></p> <ul style="list-style-type: none"> <li>● Demonstrate familiarity with key rabbinic texts that relate to the origins of Tefillah its purpose (Mishnah Berakhot 1-5; Talmud Bavli Berakhot 26b)</li> </ul> <p><b>Dispositions:</b></p> <ul style="list-style-type: none"> <li>● Demonstrate respect for Tefillah</li> <li>● Develop and employ strategies for increasing kavanah in Tefillah</li> </ul>
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	<ul style="list-style-type: none"> <li>● Connect experiences of awe, gratitude, yearning and compassion to individual tefillot</li> <li>● Set goals for Tefillah experience and spiritual growth</li> <li>● Self-assess prayer experience in order to work towards goals for spiritual growth</li> </ul>
Tanakh	<ul style="list-style-type: none"> <li>● Name the 24 books of Tanakh and know a basic summary (one sentence) of each one</li> <li>● Articulate themes and values implicit in biblical text being studied (shmittah = equality and economic justice)</li> <li>● Survey of the Major Prophets (Isaiah, Yirmiyahu, Ezekiel)</li> <li>● Introduction to Parshanut</li> </ul>
Torah She-Be- Al-Peh	<ul style="list-style-type: none"> <li>● Break individual Mishnayot into cases, different rules, and reasons for those rulings</li> <li>● Compare and contrast rabbinic texts on the same topic</li> <li>● Develop beginning familiarity with post-Mishnaic rabbinic sources (e.g., Gemara, Mishneh Torah, Shulchan Arukh)</li> </ul>
Yahadut	<ul style="list-style-type: none"> <li>● Explain concepts, institutions, and mitzvot from the Torah</li> </ul>

## Appendix 1

### Principles of Jewish Learning at IHDS and Their Conceptual Inspiration

**Principle #1: Jewish content knowledge is vast and interrelated**

“When one knows a number of things, and understands how they are categorized and systematically interrelated, then one has a great advantage over one who has the same knowledge without such distinction... When an individual is confronted by many details and does not know how they are related to one another or their true place in a general system, then his inquisitive intellect is given nothing more than a difficult unsatisfying burden.”

- Rabbi Moshe Chaim Luzatto in *Derech Hashem* -

**Principle #2: Jewish learning is a process of discovery**

“Ben Bag Bag would say: turn it and turn it again, for all is in it; see through it; grow old and worn in it; do not budge from it, for there is nothing that works better than it.

- Avot 5:22 -

**Principle #3: Jewish learning is a not a subject unto itself,  
there are connections to be made in all realms of knowledge**

“Amon means "artisan." The Torah is saying, "I was the artisan's tool of Hashem." In the way of the world, a king of flesh and blood who builds a castle does not do so from his own knowledge, but rather from the knowledge of an architect, and the architect does not build it from his own knowledge, but rather he has scrolls and books in order to know how to make rooms and doorways. So too Hashem gazed into the Torah and created the world.”

- Bereisheet Rabbah 1:1 -

**Principle #4: Jewish learning encompasses social emotional learning**

“It is not in the heavens, that you should say, ‘Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?’ Neither is it beyond the sea, that you should say, ‘Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?’ No, the thing is very close to you, in your mouth and in your heart, to observe it.”

- Devarim 30: 12-14 -

**Principle #5: Jewish learning requires continuous effort to allow for  
deeper understanding and greater personal agency**

“It is a tree of life for those who hold fast to it.”

- Mishlei 3:18 -

**Principle #6: Wonder is an essential part of learning**

“When one tugs at a single thing in nature, one finds it attached to the rest of the world.”

- John Muir -

**Principle #7: No matter your background, each one of us is sacred and unique**

“Be yourself, everyone else is already taken”

- Oscar Wilde -

**Principle #8: The Torah belongs to every student**

“The crown of Torah is set aside, waiting, and ready for each Jew...Whoever desires may come and take it.”

-Rambam-



## Appendix 2: The Tree of Life

A Visual Representation of Curricular Interrelationships  
*modeled on the Sefirot of Lurianic Kabbalah*

