

Let's Talk Torah

Sheb'al Peh

The New V'Dibarta Bam Talmud Skills Program

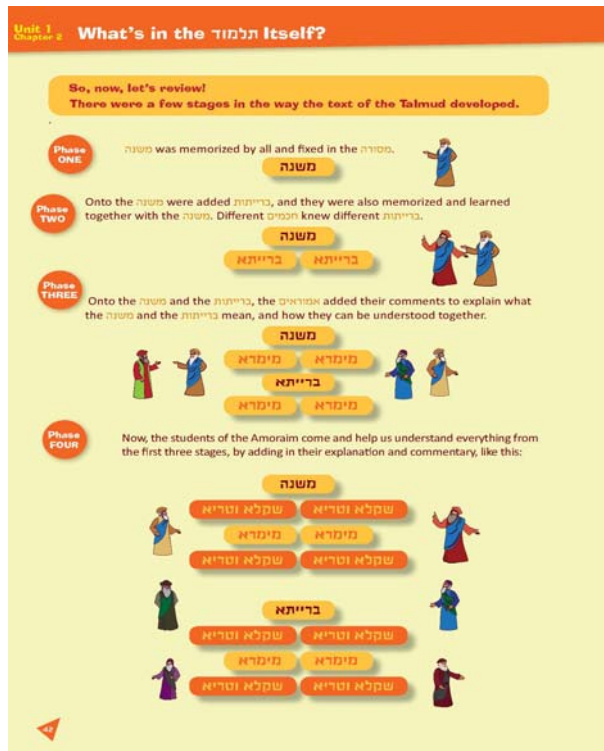
After much input from all of you, and after much research and graphic trials, we are proud to present to you the new V'Dibarta Bam Talmud Skills Program. You told us that the format had to be simplified, made more child friendly, and the skills had to be compacted and organized for easier consumption. You told us that the book needed to look more the part of a Talmud Skills Program, and still reflect the environment and flavor of the Amoraic period.

Well, we've done it! On the following two pages, please find a few sample pages from the new book, and see for yourselves - the new V'Dibarta Bam is just delightful. It is designed for use in 6th or 7th grade, depending on the population. Here are just a few of the innovations in V'Dibarta Bam, version 2:

The V'Dibarta Bam Student Book is free-standing - it can be used in the context of lessons in class, but it can just as easily be used for independent or chevruta learning!

The first unit is an introduction to the Vilna page and how to find your way around. It explains the components of the page, and the internal logic to their organization. It is clear, graphic and easy to learn.

The second unit is a graphic introduction to the Amoraim and their Bate Midrash. All the generations have been grouped into the four stations of sugyah development, so there are less details to remember. Every Bet Midrash is presented in text, and in a graphic organizer to help children of different intelligences wrap their heads around the Amoraim. And, it's very attractive!



What's in the Talmud? A guided tour through the Vilna page

Nissan 5771

Important Dates

- **April 1, 2011**
Order deadline for Early Bird Special
- **May 1st, 2011**
Deadline for sea shipment orders
- **June/July**
Inservice training for new schools
- **August 1—**
Payment deadline for Early Bird Special orders
- **September 1—**
Payment deadline for regular orders

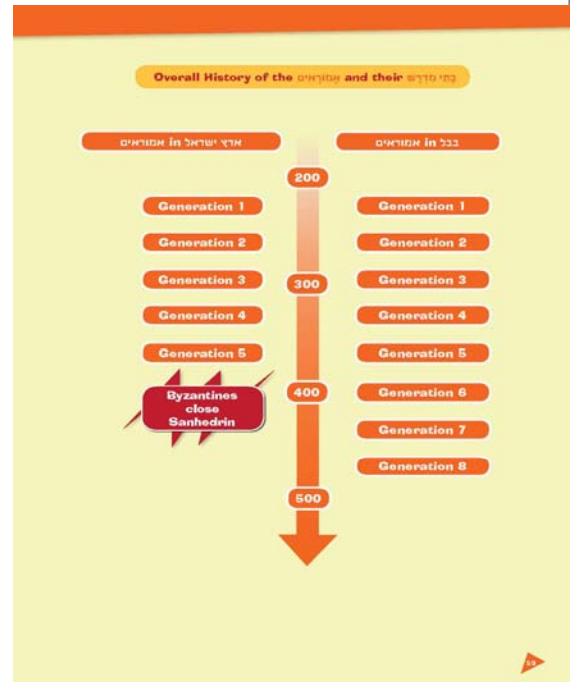
Inside this issue:

New Edition	1
V'Dibarta Bam	
Sample Pages New Edition V'Dibarta Bam	2
Pathways in Torah	3
Smartboard Materials	4
Education From the Heart	5
Greetings From the Bonayich Family	6

The V'Dibarta Bam Student Book is free-standing – it can be used in the context of lessons in class, but it can just as easily be used for independent or chevruta learning!

The New V'Dibarta Bam, continued

The third unit is about - מימרות - simple, with examples and exercises. Learn it, try it, master it. The fourth unit is about סוגיות - how מימרות combine in different ways. Everything is explained and pictured with many examples. The fifth unit is practice – but not just skills practice. Thanks to an insightful suggestion by Rabbi Lee Buckman of Atlanta, this unit is a content unit, not just a skills unit, and contains vocabulary, meaning and applied thinking around the סוגיות. This is real learning, not only skills acquisition.



Above: When, Where and Who are the Amoraim?

Below: A journey through the Bate Midrash of Israel and Bavel, stage by stage.

Unit 1
From Bomberg back to Masorah

Phase THREE

The students of the אמוראים were the אמוראים, in Israel and Babylonia. They diligently studied the משנה and the הלכות, and then added their own comments and interpretations so the early traditions would be understood even in the changing circumstances. The students of the אמוראים took their teachers' statements, which originally were in Aramaic, and translated them into Hebrew, attached the name of their teacher who said them, and then they learned these statements, called הלכות, next to the משנה and הלכות that the אמוראים related to. Generation by generation, the הלכות accumulated on top of the משנה and הלכות, in historical layers, one after the other.

For instance, there would be a הלכה and הלכות to start with. In a בית מדרשו in the first generation, the אמוראי would make his comment about the הלכה and הלכות, and his students would now be learning three sources together. In the next generation, the next אמוראי would make his comment, and the students would now be learning four sources together by heart. This could go on for up to eight generations! Now, the "package" of memorized material was growing a lot! Naturally, the הלכה, the הלכות and the הלכות were explained in spoken Aramaic, but the explanations weren't memorized, just the sources themselves. When the period of the אמוראים came to a close after eight generations, in the year 505 CE, there was a full "package" of הלכות, הלכות, הלכות and הלכות in Hebrew that were known by heart, and passed on from every teacher to his students.

Explanations and graphics combine to give the student a clear picture of the components of the Talmud and its organization.

Phase FOUR

The period and authority of the אמוראים came to a close after eight generations. This is called: סוף אמוראים – "the end of Sanhedrin-authorized teaching." Therefore, the students of the אמוראים – known as סבוראים ("the ones who explain the reasoning") – no longer made their הלכות of their own in Hebrew, but they continued to explain and comment in Aramaic on the הלכות of their teachers, the אמוראים. They inserted their Aramaic explanations after each source, הלכה, הלכות, הלכות, adding more layers in between the existing layers. This was called הלכות וסבורא – or give and take on the earlier sources. Everyone was learning out loud, not from a book, and everyone understood Hebrew and Aramaic, so everyone understood what was an original source of הלכות, הלכות, הלכות, and what was the explanation of the הלכות which was added a bit later.

Can you guess what happens next? Right! At some point, the scribe writes down the whole package which was learned by heart (הלכות, הלכות, הלכות, and הלכות) together with all the comments of the אמוראים. When it's written down, though, it takes on the form of a single text, with all the Hebrew sources of the earlier historical periods presented together with the discussion in Aramaic all around them. And... the text of the הלכות as we have it is born! Really, it is a complex, oral text transcribed into a written form!

Pathways in Torah-
Torah Sheb'al Peh

Five Series

1. Introductory
Skills

2. Skills for
Mishnah

3. Skills for Torat
HaTannaim

4. Skills for Torat
Ha'Amoraim

5. Skills for Shakla
V'Tarya

Pathways in Torah—For High Schools and Adults

High schools and adults – your program is here! Pathways in Torah is up and at 'em. Thanks to a generous funding grant by the American Hebrew Academy, and the fantastic work of R' Shalom Y'hudah Hayman, we are proud to present this five part, 35 booklet series on Torah Sheb'al Peh for mature students. This series does not play around – it cuts right to the quick and moves you along to independence in learning. Contact Rachel Ben David at rbendavid@bonayich.com for purchase information.

Coming soon – booklet series on Aggadah and Midrash, Jewish Thought and Faith, Tanach and other topics. A whole library of skills booklets will be available for the serious, mature learner. Enjoy!

Below is an inside view of one of the Pathways booklets. As of this summer all 35 booklets are available for purchase either together or by monthly subscription

From Unit 1.4: Cantillation Marks and their Significance

Full translations of sources

Clear markings of section divisions and numbering of sources for easy reference.

E The Source of the Cantillation Marks

After learning the types of the cantillation marks, and their various purposes, we will now clarify the source of the marks. From where were these marks derived?

We will learn two opinions about this among the Sages of Israel.

6

Talmud Bavli, Massechet N'darin, page 37b

אמר רב איקא בר אבין אמר רב תנאל אמר רב:
כאי דמכבו (מסכת) זיקרא בספר תורת הא-להים מפרש ושם שקל דבינו במקרא?
זיקרא בספר תורת הא-להים - זה מקרא,
"מפרש" - זה תרגום,
זשום שקלי - אלו תפסוקים,
דבינו במקרא - זה פסוק סקמים.

Primary sources for study of skills

Questions for thought and review

26. Does this source give us the source of the cantillation marks?

Relating to this discussion in the Talmud, several early Sages made the following remarks:

7

Machazor Vitri, Section 120

ושאלתם אם אמר לעקר ספר תורה.
ספר תורה שנתן למשה בסיני לא שיטעו בו נקוד, ולא נתן נקוד בסיני,
כי החכמים צינורו לסיקו, ואסור לו להוסיף מדעתו, פן נעבר בביב תוסף.
לפיך אין נוקדן ספר תורה.
ואף על פי שנתנו פסוקי סקמים ונעילת הקראת חסיני במקראת,
דברתם (מסכת) זשום שקלי וכו',
על פה נאמרת, ולא כסימני נקודה בספר.

Identification of sources and their significance.

27. What is the question that was sent to Rabbi Simchah from Vitri?

1 This is a prayerbook, with halachot and customs of prayer, written by Rabbi Simchah from Vitri, a student of Rashi. He lived in France, and died in the Jewish year 4865.

Source Translations

Sources #1- #5 are to be learned in their original text, since the point of their study here is the placement of the cantillation marks on the original Hebrew text.

Source 6

Talmud Bavli, Massechet N'darin, fge 37b

Rav Ikka bar Avin said in the name of Rav Chananel who said in the name of Rav:
What is the meaning of what is written: (Nechemiah 8):

"And they read from the book of the law of God, interpreted, explained, and they caused them to understand the Mikra?"
"And they read from the book of the law of God" – this means Mikra.
"Interpreted" – this means Targum (translation).
"Explained" – these are the individual verses.
"...caused them to understand the Mikra" – this means the cantillation marks.

Source 7

Machzor Vitri, Paragraph 120

Regarding your questions about vocalization of a Sefer Torah:

The Torah given to Moshe at Sinai was not vocalized, because it was the Sages that instructed us to mark the text, and we may not add to the Torah anything of our own, lest we transgress the prohibition of "bal tosil" – not to add to Torah. Therefore, we do not vocalize the Sefer Torah. And even though the division into verses, the cantillation marks and the melodic inflection were given from Sinai on tradition, as it is written: (Nechemiah 5) "v'sum sechel," etc. - That was as oral tradition, and not with the markings in the book.

Full answers to all questions in a special answer booklet with each unit!

24. In verse 15, the *l'isha k'tana* together with the *kadma v'azla* after it, together with the *shalsholet* at the beginning of verse 16, create the feeling that Lot is hesitating in his departure from the cities, and that he was really not so happy to leave. In distinction to Lot, the messengers are pushing him to hurry up, since the destruction is imminent, and if he doesn't run he may perish with the cities. These marks give us a live rendition of what's going on.

25. The words "ויאכל וישת ויקם ויחך ויבז" are all verbs. The cantillation marks used here give us a feeling of quick rhythm, without hesitations with marks with a long melody. This is an expression of the coarse behaviors of Esav, as he tramples anything in his path without regard or sensitivity. Coarse eating, drinking, then getting up and leaving without regard for the values of the first born rights he has sold.

26. Yes, from the verse in Nechemiah we learn that the cantillation marks are from the Torah, from Sinai.

27. They asked him if it is permitted to vocalize a Sefer Torah, or perhaps it must be left without vocalization.

28. In his opinion, the marks are from Sinai.

V'Shinantam Smart Board and Computer Interactive Materials Now Available!

In response to the many requests of teachers around the world for Smart Board Materials for V'Shinantam - here they are. With the assistance of P.I.L - Playing Is Learning, Incorporated - Smart Board units for all Skills Lessons have been developed, and Smart Board units for Berachot and Moadim units are under development and should be ready for the coming year. Here are a couple of sample screens:



If you would like to learn more about Playing is Learning, please be in touch with them at p-i-l2011@hotmail.com.

In addition, we at Bonayich are aware that more and more schools are moving to paper-free, printed-book-free environments, and are looking for digital, interactive books instead. We are now working on V'Shinantam editions in this format, and hope to have news soon about their availability. These digital V'Shinantam editions will be interactive, students will answer their questions directly by writing their answers on the screen and many pages will include live hyperlinks to internet and other references for additional challenges for advanced students. In addition students will be able to automatically send pages of their work to their teachers through email and receive from their teachers corrected pages without any intermediary stages of paperwork. These editions will be significantly less expensive than their printed counterparts. Stay tuned for more information- we will bring an update on this exciting development in our next newsletter. Please let us know if your school is interested in moving in this direction.

You have all asked me what my wife Shoshana does! Well, we've hidden her long enough – it's time for you all to say hello to the strong side of the family! Shoshana is one of Israel's leading experts on parenting and teaching skills, and we've decided to share with you her Torah about "Attachment Teaching." We'll append an article to each newsletter from now on – they are terrific, let me tell you!

Education From the Heart—by Shoshana Hayman

When schools are focused exclusively on the confines of meeting curriculum requirements and assessing students' achievements only in light of such requirements, children are often put under too much stress. If you add to the equation any problems a child might be experiencing at home or a situation where the child is already bored and uninterested in learning, you have a recipe for failure. Such circumstances can destroy the natural processes that contribute to the child's development of curiosity and love for learning, as well as his desire to aspire and achieve. This is just as true for teens in high school as it is for children in elementary school.

The way the teacher relates to her student should send a signal to the child's brain that it can rest from trying to secure a safe place for the child. In other words, before a child is free to explore and learn, he must first be in the right relationship with his teacher. When a teacher is warm, calm, and can connect easily with her student on an emotional level, positive brain chemicals and hormones are activated in the child's brain that keep the child feeling secure. Any discipline programs that are implemented in school should always be determined and carried out with the understanding of the need for the child to feel safe and securely connected to his teacher.

According to neurologist Professor Jaak Panksepp of the Chicago Institute for Neurosurgery and Neuroresearch, when the child is in the right relationship, his brain releases opioids, oxytocin and prolactin which diminish feelings of anxiety, fear and stress. Without this context, these substances are reduced while levels of stress chemicals such as cortisol and glutamate go up. Teachers who put pressure on students to perform, or teachers who are themselves under chronic stress, trigger these stress chemicals and create a state of alarm in their students which interferes with their students' ability to learn.

Although there is accumulating research about the importance of secure teacher-student attachment, Dr. Gordon Neufeld, developmental and clinical psychologist and author of "Hold On To Your Kids," points out that parents intuitively know that their children will have a good school experience when their teachers like them and they like their teachers. For example, when my 10 year old granddaughter called me on the phone to read her report card to me, I was indeed pleased that she sounded exuberant. She had begun the school year in a new school, after ending her previous school year in bitter disappointment. This year was proving to be a better experience for her. As she finished reading the last of her teachers' comments, I said, "It sounds like your new teachers love you and truly care about you, and they also appreciate how much you are investing in your learning." "That's exactly right! They really do!" she happily replied.

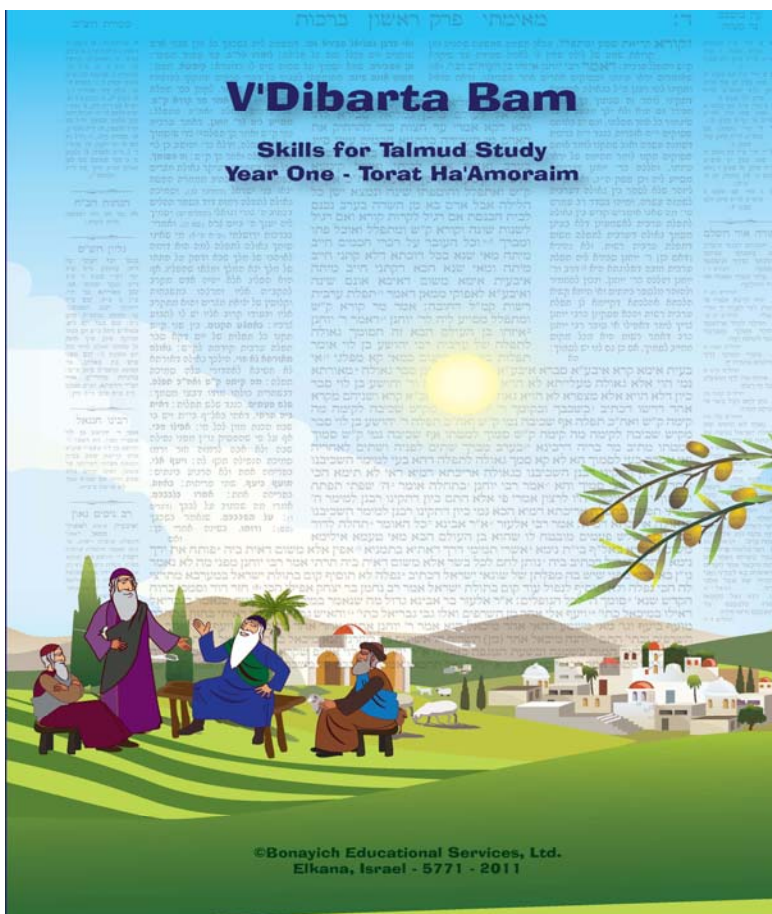
The teacher who speaks from her heart to the heart of her students is the essential key to learning. Only when this first priority for secure and warm connection is met, can children think creatively, concentrate, and discover their own goals for achievement.

Shoshana Hayman is Faculty Member of the Neufeld Institute www.neufeldinstitute.com and Director of Life Center, Center for Attachment Parenting in Israel. For more information, see the website of Life Center: www.lifecenter.org.il or write to Shoshana at shoshana@lifecenter.org.il

Greetings from the Bonayich Family

All of us at Bonayich – Shoshana and myself, our children and grandchildren, Rachel and Shula from the office, and all the rest of us, wish you and yours a – פסח כשר ושמח – looking forward to seeing you all again before long,

With Torah Sheb'al Peh blessings,
Pinchas



Front cover V'Dibarta Bam New Edition Year One

Reminder:

Schools that want their materials shipped by sea (much cheaper than shipping by air), must send their orders with the 25% deposit to Rachel Ben David by May 1st, 2011.

New Directions at Bonayich

V'Shinantam Mishnah Program, Years One and Two, fully rewritten and redesigned

V'Dibarta Bam Talmud Skills Program, Year One, fully rewritten and redesigned

Pathways in Torah Adult Education Program, available now!

Over the next six months, the new Bonayich website with many new features and aids!

Live broadcasts, inservices and meeting potential through video-conferencing direct from Israel!

All this makes Bonayich Educational Services your one-stop center for everything needed to teach and learn Torah Sheb'al Peh! Please write to us for details, and with questions of any kind:

bonayich@bonayich.com.

Bonayich Educational Services

POBox 731

Elkana, Israel 44814

972-3-906-3155

Internet phone: 646-578-8323

Email:

rbendavid@bonayich.com