



MESIVTAH INFORMATION HANDBOOK 2019

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Introduction

Yeshivah College has a tradition of academic excellence. Each student is encouraged to accept the challenge of learning within a stimulating, caring and congenial environment. The school aims to provide for educational development and extension, while at the same time developing self-esteem, confidence and love of learning in both the Jewish and General Studies program.

Yeshivah College views Judaism as a way of life, thus the Jewish Studies program has been designed to promote pride in our Jewish heritage whilst at the same time developing the key skills of textual study and appreciation.

The Mesivtah program offers a comprehensive curriculum that includes Gemorah, Chassidus, Halochah, Nach, Sichos, Chassidishe Farbrengens, mentoring (buddy) program, Physical Education and Mivtzoim. The aim is to enable students to develop both academically and in their personal traits. It is designed to promote personal growth and set the students on the correct path of Yiddishkeit and Chassidishkeit, with strong foundations for further Yeshivah studies.

Requirements for Entry into Mesivtah

The Mesivtah Learning Program is comprehensive and inclusive, requiring students to have a committed approach and a cooperative attitude to all aspects of the program.

In order to qualify for acceptance into the program and to facilitate maximum success students will be expected to meet the requirements listed below.

- Exam results that reflect their best effort
- Receiving an average mark of a pass in all tests (or to the best of their ability)
- Achieving a final Gemorah Examination result according to their ability
- Receiving a positive end of year report from all teachers in behaviour, attitude, attendance, punctuality and diligence
- Learn Tanya Perek 41 B'al Peh – until Hamelech (at the top of page 112) and be tested by any Secondary Limudei Kodesh Teacher
- Students will need to be tested by the end of Term 3, 12th Tishrei 5779/21st September 2018

In order for your son to build on the general knowledge that he has learnt in the past, a booklet containing general knowledge / Yediah Klolis that we believe is vital for students to know prior to entering Mesivtah, will be distributed to all prospective Mesivtah students.

A test will be administered on 22nd MarCheshvan 5779/31st October 2018 on the content of the Yediah Klolis and a score of a minimum of 65% is required. In order to take this test, students will need to bring a note, signed by a parent, stating that they have studied the booklet for at least 5 hours.

In addition, below is a set of criteria which each student entering Mesivtah will need to fulfil in order to ensure his acceptance into the program.

After passing the Yediah Klolis test and learning the specified Tanya BA”P, students will be tested by Rabbi Morozow orally on the Gemorah and Chassidus learnt this year, The students that will be accepted in the Mesivtah program will meet with Rabbi Morozow together with their parents, to sign a final agreement with the Mesivtah, and to discuss any issues that may be of concern.

Should you have any queries regarding any of the information, please feel free to contact Rabbi Morozow at school by phone or by email: ys@ybr.vic.edu.au.

MESIVTAH DAILY PROGRAM

YESHIVAS OHOLEI YOSEF YITZCHOK LUBAVITCH MELBOURNE MESIVTAH 2019/ תשע”ט – תשע”פ

Seder Hayoim

| | |
|-------------------------------|--|
| 7:15am | Chassidus |
| 7:55am | Preparation for Shacharis (Students must be in Mesivtah room or go to the Mikvah) |
| 8:20am | Shacharis (putting on Tefillin, to start Hodu at 8:25am) |
| 9:15/9:25am | Breakfast (Students must remain on Yeshivah premises and eat in the Cafeteria) |
| 9:40am (9:50am Mon & Thur) | Gemarah L'Iyun - Preparation, Shiur and Chazoro |
| 11:55am | Gemarah Applied to Halochah x 3 Biur Tefillah x 2 |
| 12:35pm | Hilchois Shabbos/ 39 Melochois |
| 1:15pm | Lunch Break (Students must remain on Yeshivah premises and eat in Mesivtah Room) |
| 1:55pm | Learning with a Junior Secondary student / Nach |
| 2:35pm | Shulchan Oruch |
| 3:14pm | Mincha |
| 3:35pm | Gemarah L'Girso |
| 4:50pm - 5:35pm | Physical Education - twice weekly |
| 5:00 / 5:35pm | Dinner Break |
| * 7:00pm | Chassidus |
| * 8:30pm | Ma'ariv |

Farbrengens will take place from time to time.

Students are required to attend the Farbrengens, which usually take place during Seder.

* Subject to change depending on Ma'ariv times



Erev Shabbos

Morning: Seder as usual until 1:00 pm (12:30 pm in winter) followed by Mivtzoim

Evening: Winter - 10 minutes after candle-lighting until 7:00 pm
 Summer - 20 minutes before candle-lighting till z'man Ma'ariv

Seder will consist of: Mincha, followed by Chassidus, Seder Nigunim, Kabolos Shabbos and Ma'ariv

Shabbos Day

| | |
|---------|---|
| 8:30 am | Chassidus or Shabbos M'Vorchim – Tehillim 8:30 am (optional Chassidus 8:00 am) |
| 9:30 am | Preparation for Shacharis |
| 9:50 am | Preparation for Hodu at 10:00 am |

After Davening on Shabbos Mevorchim and special occasions – Farbrengen

Motzo'ei Shabbos

Seder starts 1¼ hours after Shabbos, and continues for 1½ hours. (Not applicable during Daylight Saving times).

Sunday

| | |
|------------|--|
| 8:00am | Chassidus |
| 8:40am | Preparation for Schacharis (Students must be in the Mesivtah room or go to the Mikvah) |
| 9:05am | Schacharis (putting on T'filin, to start Hodo at 9:10am) |
| 9:50am | Breakfast |
| 10:25am | Gemora L'Iyun - Preparation, Shiur, Chazoro |
| 12:00 noon | Revision of previous week's Parsha and test |
| 1:00pm | Mincha (in Winter) |
| 7:00pm | Chassidus (in Summer starts later and then begins with Mincha) |
| 8:30pm | Maa'ariv (subject to change depending on Ma'ariv times) |

Holiday Program to be advised.

CODE OF BEHAVIOUR

Guidelines and Expectations of a Mesivtah Student

Whilst the enthusiastic atmosphere of the students and melamdin is paramount for the success of the Mesivtah Program, it is also important that students remember that, at all times as representatives of the Rebbe, their appearance and conduct, whether in school or in the wider community is important in order that they make a 'kiddush Hashem'.

- To promote positive outcomes in all areas a variety of incentives and rewards are offered to students to acknowledge and encourage punctuality, good behaviour, effort, achievement and improvement.
- Students are expected to behave at all times in a manner that is becoming of a Mesivtah Talmid and that brings credit to the Mesivtah.
- This applies to general behaviour, speech, Derech Eretz, attire, Davening etc.
- During Seder, students are required to study diligently at all times and to behave with Derech Eretz.

Attendance and Punctuality

Students are required to attend all learning sessions and Davening punctually.

- If there is a need for a student to miss a session, permission must be sought in advance in writing from the Hanholo.
- Following an absence due to illness etc., an Absentee Form should be lodged via the School App, or a note of explanation must be provided upon the student's return to school.
- For an extended sickness (more than 3 days) י"ר, a Doctor's note will be required. Similarly, students who are regularly late to school due to illness must provide a Doctor's note.
- The student will be responsible to catch up all material covered during his absence, however, the school will provide support for the student in order to enable him to do so.

Meal Times

- Breakfast is provided after Shacharis by the school in the Glick Family Cafeteria.
- Lunch is not provided by the school. Students should bring a healthy lunch from home or buy lunch from the canteen.
- The eating area designated for the students is in the Mesivtah room.

Seforim & Stationery

Book lists will be sent home by email before the end of the school year and may be ordered online:

- Students are required to have their own Seforim, note books, stationery, pens, etc. (Seforim may not be borrowed from Libraries or the Kollel).
- Students must ensure that they have their books and stationery at the start of each lesson.
- Lockers are provided for the students in which to keep their seforim and stationery and other items.
- Lockers must have school locks which are provided for a \$25 deposit which is returned when the lock and key is returned to the school.



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תחת נשיאות כ"ק אדמו"ר מליובאוויטש

Assessment

Assessment of students at Yeshivah College recognises the individuality of students. It focuses on the positive aspects of student learning, including the processes involved in the learning experience. It identifies strengths and achievements.

Teachers ensure that students are clear about what they are expected to accomplish and that assessment focuses upon the positive achievements of the students in attaining the course goals.
Assessment:

- Is continuous and is based on a wide range of modes of assessment, including assignments, reports (written and oral), tests, role plays, debates and practical activities.
- Provides more than one opportunity for students to meet the requirements and it reflects a sensitivity to physical and/or intellectual disability and socio-economic status of the student.
- Is made up of class work and other assessment tasks, including examinations held towards the end of each semester.

The ratio of these components may differ within each subject.

Students who do not perform to the expected standard, may be required to re-sit a test/examination and/or learn the material covered by heart.

Repeated poor performance will require a meeting with the parents.

Reporting

Yeshivah College uses three methods of regular progress and achievement reporting to parents:

1. Ongoing reporting viewed by parents on SEQTA
2. Comprehensive Semester Reports (issued bi-annually at following end-of-semester examinations)
3. Parent/Teacher Interviews (held bi-annually at each level, in March and August)

Promotion Policy between Learning Levels

In order to move to a higher learning stream, students will be required to satisfactorily perform at a level of competence that equates to the middle of the higher stream.

Should a student in a higher stream find the content too difficult they will be moved to the level that allows them to develop their skills and achieve positive results. This will occur with parental consultation.

Attire

All students are to dress in accordance with the Mesivtah dress code.

This includes:

- Plain white shirt
- Long dark blue, black or charcoal trousers. (Please note that cargo pants, jeans, corduroy pants and tight-fitting pants etc., are not acceptable)
- Plain single colour dark socks

- Single colour black or dark blue plain knitted jumpers (no fleece or hoodies)
- Single colour black or blue Yarmulkes – plain material / velvet and no writing or embroidery
- Black leather school / dress shoes (no runners / sneakers)
- Black hats (Lubavitch style)
- Plain dark suit / blazer jacket
- Jacket or blazer and black hats must be worn during each Tefilloh.

The decision as to the suitability of any item of clothing is at the discretion of the Hanhola.

If in doubt, please address your query to Rabbi Morozow prior to purchasing an item.

Cleanliness and Care of Mesivtah Premises, Furnishings and Fittings

- It is the responsibility of all students to keep the Mesivtah premises clean and tidy.
- Students are required to put their belongings, such as Seforim and Tefilin, away in the designated place.
- Any student who causes damage to property or furniture will be responsible to report the damage immediately, and to pay for the labour and materials required to fix the damage.
- Signs, stickers, etc. may not be placed or attached to walls, doors, windows, etc.
- Unless directed by the teacher moving or altering the position of furniture or fixtures in the Zal is not permitted.

After Hours

- Students should not be playing outside on the school grounds after hours.
- If they wish to learn, they may do so in the Kollel.
- Students are not to be in the Werdiger Family Hall unless supervised by a teacher.

General Expectations

The following expectations have been put in place in order to maximise the potential and achieve the high standard of the Mesivtah program. They have been created in line with the aims of the Mesivtah Program to enable students to develop both academically and in their personal traits. They are designed to promote personal growth and set the students on the correct path of Yiddishkeit and Chassidishkeit, with strong foundations for further Yeshivah studies.

1. Shops, amusement centres and recreational activities that are inappropriate for a Mesivtah student are out-of-bounds.
2. Restaurants are out of bounds for Mesivtah students at times that people gather there (i.e. Moitzo'ei Shabbos etc.). At other times they may buy what they need and leave. Mesivtah students are permitted to eat at restaurants with their family.
3. Participating in external sport teams and activities is not permitted unless explicit permission is granted. Even if permission is granted, it is on the condition that it does not impinge on Seder time. If there is a time conflict, Seder takes precedence.
4. Students are to avoid television, movies/ videos or attending professional sporting events.



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5. (a) No electronic devices are permitted in school other than phones. All phones must be handed in to the school office during school hours. If this rule is breached the phone will be confiscated for one day. Should this breach occur a second time the phone will be confiscated for one week, and if repeated a third time the phone may be confiscated for the month. (The confiscation period will be no less than a month).

(b) Smart phones should have a filter installed.

If it comes to our attention that a filter has not been installed on a student's phone, the phone will be confiscated and a filter will be installed before it is returned to the student.

6. Mesivtah students must go to sleep by 11:00 pm. Excuses for lateness, etc. will not be accepted if students do not adhere to the 11:00 pm curfew.

7. The Mesivtah room is out-of-bounds between and after Seder.

8. Students must obey the instructions of the Magidei Shiur and Hanholo at all times.

9. Students must not remove their beard by shaving or any other way.

10. Smoking is prohibited at all times.

11. Students are not to consume alcohol.

12. Students are not to leave Yeshivah premises during school hours unless they receive explicit permission from a senior staff member or have a note from parents with a satisfactory reason. Students must sign out in accordance with the school procedure.

13. A breach of any of the above rules may result in parental meetings, detention, in-house suspension, external suspension, expulsion or other consequences.

SUBJECT DESCRIPTIONS

Biur Tefillah

Tefillah (prayer) is one of the primary mechanisms through which Jews reflect, meditate and connect with G-d every day. The aim of the course is to develop an understanding and appreciation of the need for Tefillah and its relevance and application in one's daily life. Students will explore why we pray, how Tefillah has developed throughout our history and the necessity and uniqueness of selected sections of the Siddur (prayerbook).

Additionally, students will be exposed to different Nuscha'os (versions of the Prayer Book) used in a specific text and when and why they were introduced. The student will be encouraged to develop their skills in summarising the meaning of each Tefillah and their ability use their own words to share these orally.

Learning Outcomes

Students should be able to:

- Demonstrate understanding of the historical development of Tefillah and nusach
- Explain the purpose of Tefillah
- Read and translate sections of the Siddur fluently
- Understand the content and concepts raised in each Tefillah
- Identify and understand the structure and order of the Siddur
- Compare and contrast different Nuscha'os of the Siddur

Assessments

- Worksheets
- Tests
- Oral Presentations
- Oral assessments

Chassidus

Ma'amarim

Ma'amarim is the study of Chassidic discourses written by various Chabad Rabbeim. These discourses develop core Chassidic concepts, often derived from a verse in Torah, and explore the deeper meanings, insights and practical applications of these concepts. This enables an appreciation of the inner dimensions of Torah and Mitzvos and a deeper understanding of the greatness of Hashem thereby inspiring a deeper commitment to serve Him.

Students study a variety of Ma'amarim over the year, from Likkutei Torah of the Alter Rebbe – the first Chabad Rebbe, and from Derech Mitzvosecha of the Tzemach Tzedek – the third Chabad Rebbe.

Kuntres U'mayan

Kuntres U'mayan is the study of the Chassidic discourses of the Rebbe Rashab, the fifth Chabad Rebbe, Rabbi Sholom Dovber Schneerson. These discourses were written in 1903 in response to the challenges of secularism and non-Jewish ideologies that faced Russian Jewry at that time. The focus is to understand the battle a person wages against his own evil inclination and the strategies to use to overcome this battle to achieve spiritual heights.

Students study a significant portion of this text, with a focus on ensuring that the students can read, translate and understand the original text.

Sichos

Sichos is the textual study of selected Sichos (informal discourses) of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. These were originally delivered in Yiddish at Chassidic farbrengens – large Chassidic gatherings – and later written by Chassidim and edited by the Rebbe for weekly study. Some of these Sichos are recorded in Yiddish and others are in Hebrew. These are now compiled in Likkutei Sichos and arranged by the Parsha of the week, though the content of the Sichos can include, in addition to topics within the Parsha, discussions on other Jewish texts or the Jewish holidays usually occurring at that time of year.

Students develop competency to negotiate these texts in both Yiddish and Hebrew. They become familiar with the format of a Sicha, examine the methodology employed by the Rebbe and learn the Rebbe's unique approach to key Torah events and to Jewish topics and concepts.

Learning Outcomes

Students should be able to:

- Demonstrate understanding of the basic principles and concepts of Chassidic philosophy
- Apply Chassidic interpretations to familiar concepts and sayings in Judaism
- Read and translate a variety of Chassidic texts
- Apply Chassidic principles to daily life.

Assessment Tasks

- Oral and written tests
- End of Semester examination

Tanya

Tanya is the study of the Chassidic philosophy as written by the Alter Rebbe, Rabbi Schneur Zalman of Liadi. As the founder of the Chabad Chassidic movement, the Alter Rebbe outlined the fundamental Chabad Chassidic approach in this work. It is therefore considered to be the base for all other Chabad Chassidic texts.

Students study the first of the five sections of Tanya, Likkutei Amarim, exploring the makeup of the Jewish soul in an attempt to understand ones impulses and challenges and how to train their thoughts and minds to enable a service of Hashem in the way He has commanded.

Gemarah

The Talmud (also known as Gemarah) is the basic text of the Oral Torah. It contains a comprehensive analysis and discussions of Jewish law and ethics. Through the study of Talmud, students are introduced to Halachic analysis and decision-making, which provides a gateway for all future studies of the Oral Torah.

Students in Years 10 to 12, including Mesivtah, are streamed into groups based on their abilities. All students learn the same Gemarah, based on the seven year cycle of different Mesechtos used in Chabad yeshivos internationally. Each group focuses on building and improving students' ability to be independent learners of Gemarah and to learn effectively with a Chavrusah.

In Mesivtah, the study of Gemarah is divided into two separate sessions to maximise the acquisition of a variety of necessary skills to learn Gemarah effectively.

Gemarah L'Iyun – In-depth learning

One of the major goals at this level in Gemarah L'Iyun is to allow students to develop critical thinking and to develop the skill of independent learning with a Chavrusah. Students prepare the Gemarah in pairs (chavrusah) learning the Gemarah with Rashi, Tosafos and other commentaries. They are then given a Shiur which includes explanations and analysis of what was studied. This allows student to analyze the Gemarah to understand the rationale behind the varying opinions and explanations in both the text and the commentaries.

Gemarah L'Girsa

One of the major goals Gemarah L'Girsa is to expose the students to a greater variety of Gemarah texts with Rashi in order to familiarize them to variety of styles and structures within the Gemarah. This enables the students to approach a broad spectrum of Gemarah text with more confidence.

Learning Outcomes

Students should be able to:

- Prepare texts before Shiur
- Read and translate Gemarah texts after Shiur
- Read and paraphrase the text
- Respond to questions using the language of the text
- Break the texts into logical sections and explain the purpose of each section
- Read and translate Rashi accurately
- Read and translate other commentaries accurately
- Identify the function of key words and phrases in Gemarah
- Comprehend Gemarah content
- Comprehend underlying concepts
- Learn with Chavruso/in pairs effectively

Assessment

- Oral Tests
- Written Tests
- Semester Exams

Halochah

The study of Halacha is basic to Jewish practice. Through the study of Halacha, students are introduced to the laws that they need to know in their daily lives. They are also introduced to the breadth of Jewish law.

Shulchan Aruch

Students study a variety of laws from the Alter Rebbe's Shulchan Aruch Volume 1. Prior to a Yom Tov they will learn the Alter Rebbe's Shulchan Aruch Volume 3 or 4 depending on the specific Yom Tov. As well as Shevach HaMoadim to cover the critical laws of Yomtov.

Hilchos Shabbos

In this subject students primarily study the Halochos of Shabbos with a Chavrusah. The main text is Shmiras HaShabbos, which follows the order of the 39 categories of work. For each of the Melochos that are learned, students start by discussing the Av Melacha (the main category of work), and then examples of Toldos (sub-categories) followed by Rabbinic decrees. Students then discuss the details of the practical application of the Melacha, which often includes adapting the Melacha to the modern day context. Other texts are used to enrich the subject and provide a deeper understanding.



Learning Outcomes

- Read and translate the text
- Demonstrate knowledge of laws and customs
- Applies knowledge of laws and customs to practical scenarios
- Demonstrate understanding of concepts
- Learn with Chavruso/in pairs effectively

Assessment Tasks

- Written topic tests
- Semester Exam

Jewish Personalities

The Jewish Personalities class gives students the opportunity to increase their knowledge of Tanach, Midrashim and Talmud through the study of righteous people who lived in the Biblical and Tannaic eras. Students focus on texts that present the interesting facts and achievements of these Jewish leaders and the impact they had on the Jewish people and the world at large. Each semester students focus on specific personalities.

Learning Outcomes

Students should be able to:

- Demonstrate knowledge of specific Jewish personalities
- Develop Jewish general knowledge

Assessment Tasks

- Worksheets
- Unit tests

Nach

Nach is the study of the era of the Jewish Judges and Prophets. As a significant part of the Tanach, it is central to a full understanding of the history and identity of the Jewish People. Students in Mesivtah study the text of Melochim with many commentaries, relevant Gemaros and Midrashim, gaining a deep level of insight into the subject matter covered. They are encouraged to use the original texts of commentaries, Gemarah and Midrash. Students study in pairs in addition to whole class learning.

Learning Outcomes

Students should be able to:

- Read and translate text
- Identify nuances in the language of the text
- Comprehend text and commentaries
- Respond to specific questions using language of the text
- Relate facts and interesting general knowledge regarding people, places, and events studied.
- Explain how the interpretations of varying commentaries affect the meaning of the text.
- Explain concepts and terminologies relevant to the text
- Understand the moral relevance of the story line
- Apply key understandings across contexts

Assessment Tasks

Student assessment will be made using a variety of the following:

- Worksheets
- Quizzes
- Class Tests
- Semester Examinations