

**Machon Gate - Level 4**

**Method of using the video and audio clip**

**Comprehension**

1. Listen to the audio a number of times before you read it. At first you might understand just a little, but the second time you will understand more. By third time you should understand at least 25%.
2. Read the text together along with listening to the audio. Pause the audio whenever you feel that you want some more time to understand the reading better.
3. Listen to the audio again after you read the text. Do you now understand the audio much better? Listen to it a couple of times until you understand the clip almost perfectly.

**Practicing session**

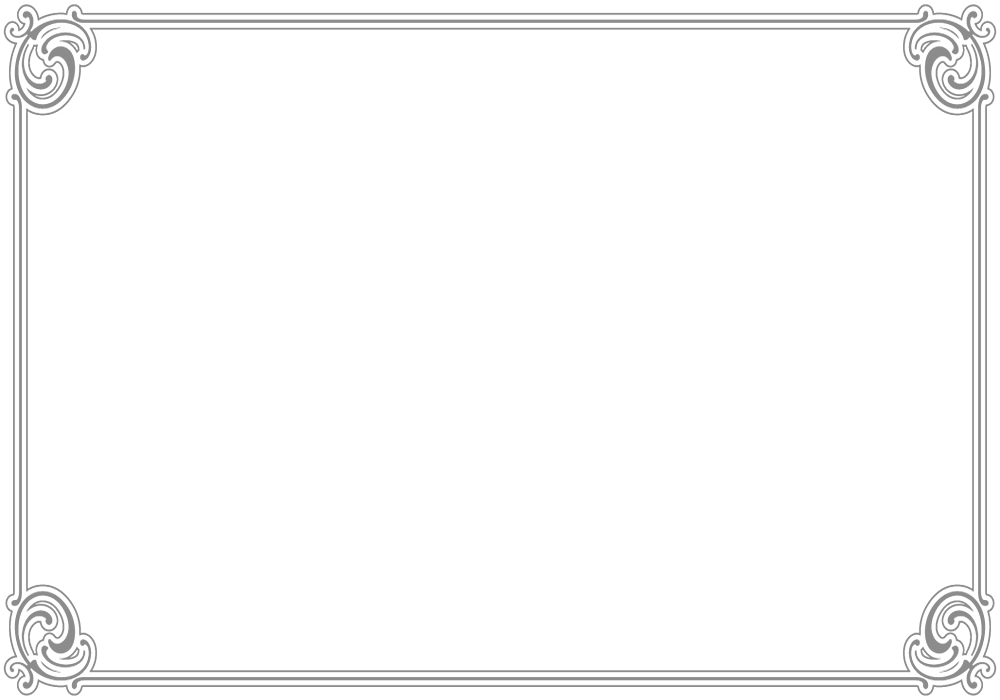
1. Listen to one sentence at a time, repeat every sentence.
2. Practice by using "shadowing".
3. Try to convey the message in your own words without looking at the text.
4. Be ready to present a certain part of the text to the class. Feel as if you're Baruch (or Bracha…). Try to imitate him; use intonation, body language and try to make your class members laugh!

**Vocabulary builder**

1. Read and say aloud every new vocabulary at least three times in a row. You will remember them better that way. It's better if you say the word together with the phrase.
2. Practice the article again, but this time use both words- the word Toledano uses and the synonym, as if emphasizing the idea. e.g." I wanna ask you what purpose there is in speaking English, what goal there is in speaking English, what purpose there is in speaking English…" "All you gotta figure, all you're required to figure, all you gotta figure, is the last easy…"
3. Practice the whole article again, replacing the words that Toledano uses with their synonyms.

**UNIT**

**1**

**"You Can! Speak English!"**

 Do you think it's easy to speak English? Do you think that to speak English well you need to be very special or talented (gifted)? Do you think that you have to always speak without making a mistake? What is stopping you from speaking with confidence? What tips can you give in how to speak English better with more confidence?



**Audio Transcript (spoken English)**

**Part A – Mental Block**

­­­Hi. Hello. How are you? Good. Thank you. Wow! how do you feel? This, is conversation (discussion – dialogue – chat). This is [FOREIGN] And today at Gate English courses you will learn how to have a conversation with another person. Because let me ask you a question. I wanna ask you what purpose (objective – aim - goal) there is in speaking English if you cannot speak English, that's an important question. How do you speak English if you don't speak it? So you learn the words, the words, the words, (vocabulary) the words but you can't even speak it. So today at Gate English you will learn how to speak and let me tell you a little secret: You already know how to speak, you just don't know that you know, but I know that you know how to speak. Because you know a lot of words but there's something in you which I call a mental block that you cannot speak English.

But if you get rid of (dispose of – eradicate-discard) that mental block, you will be able (be capable of) to speak English today.

Here is the secret. If it's a mental block, a mental block, then all you have to do is to let it go (dismiss it). Let it go, let it go, let it go. Bye bye mental block.



Body language. Body language. Body language. So when you wanna (desire to) learn a language and you already know 93% of the language, all you gotta (are required to) figure is the last easy, easy shmeezy 7%.

**Part B – Body Language (1:43)**

Conversation. [FOREIGN] Communication. Conversation. These are what make your English knowledge (understanding – familiarity) useful because if you don't speak it, then you can't use it unless you wanna buy something on Amazon or I don't know, but you can't really, it's not useful. Here's a little secret, I, Baruch, speak 93% of all languages in the world. 93%, okay, of every single language. I could almost be a dayan for the Sanhedrin. This is (fan [tastic]) and you know what, but you want to know why? I'll tell you why. I speak 93% of all languages because I speak with my body.

So today, we are gonna start teaching you how to

actually speak the language. But let me be honest, those 7% matter a whole lot more than all body language  in the whole entire (complete) world.

****

**Part C - The Power of Language (3:24)**

Now that we still do not know how to speak English (you don't, I do, but you know what I mean…), there is an upside (advantage – benefit – plus), there is a [FOREIGN] of not not knowing how to speak a language.    
Okay, now follow me. Language is like driving, communication is dangerous. You're not allowed to say whatever you wanna say. You have to say what's permissible (allowed, permitted) (מותר) to say. What's מותר to say. Okay? Communication, conversation could be very dangerous. Like driving. You could use (utilize) words to make yourself and the people around you, body language, and the peoples around you, better people.  

Or, you could use the power (influence, impact) of the mouth, to say harmful (Detrimental, damaging, destructive), negative, negative things. [FOREIGN] So now that we don't speak English yet, we have an advantage; There's a good side to not speaking English. And that is you don't say [FOREIGN] in English. Basically if you wanna say [FOREIGN] you have this urge (impulse) to say [FOREIGN] and you don't speak English yet, then try your hardest to say that [FOREIGN] in English.  

**Part D- Getting Over Nervousness (5:22)**

I want you to leave today remembering, that you can speak English. And if it's hard a little bit in the beginning, it's hard to say those words and you get nervous (anxious –edgy), nervous I get nervous. Like a little Baby. Little baby. Little baby. Baby baby baby oh. You're nervous like a little baby guess what you do? You speak anyway!   
  
If you get nervous you speak anyway. Cuz you gotta speak man. If you don't let the words come out of (emerge from) your mouth, nobody, nobody will take (extract) the words out of your mouth unless you throw out those words. You get nervous, you speak anyways. There's no option [FOREIGN], there's no option. Your only option is to speak. You wanna speak, you gotta speak.

It's like Hashem. .   
He tells you: "You want life? Here is life, use it!" You waste your life- you don't do important things- that's your responsibility. You know the words, you could speak English, there it is! Now speak it! Oh, you are nervous? Nervous, get over (overcome) it. [FOREIGN] get over it, in the past. Get over the mental block. And now you can speak English. Thank you everybody!

**Comprehension and Discussion**

**PAIR WORK**

**Read a question quietly. Then make eye contact with your partner and explain to him/her the question without looking at the text. Give full answers to the following questions. It isn't necessary to write them down.**

**CLASS DISCUSSION**

**(Comment to teachers: if this exercise becomes a bit too heavy, you may vary with a Role Pay or vocabulary practice.**

**Try to change an activity every 10-15 min. or so.)**

**Part A – Mental Block**

What does Baruch Toledano mean by saying "What's the purpose of speaking English if you cannot speak English"? Does that make sense to you? If we have such a big vocabulary why can't we just speak?

What do we have to do in order to overcome this problem?

What makes our English knowledge useful?

Baruch mentions "Amazon". In what context did he say it?

**Part B – Body Language**

How does he know 93 percent of all languages? Is he qualified to be a member of the Sanhedrin?

What is the remaining 7 percent of knowing a language?

Do you agree with him? Why/why not?

Try to convey a message to your classmates without speaking! Do it again, but this time they will have to say the appropriate words to it.

(Comment for teacher: you may give your students some ideas from the teachers' manual).

**Part C - The Power of Language**

What is the upside in not knowing a language?

Do you think that if a person is incapable of committing a sin he moves up onto a higher spiritual level? Give an example for such a situation. Or, for instance, if a person grew up in an environment which will not accept certain behavior and that's what deters him from doing a certain sin, does he get rewarded for that?

He compares communication to\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Meaning that it can be very\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

We're allowed to say just \_\_\_\_\_\_\_\_\_\_\_\_\_\_ things.

Give examples how you can use language for positive comments.

Give examples of using your language for negative things.

As a matter of fact, we can use almost anything for doing good or for the bad. Pick a random item in class and show how you can use it for both purposes. (It can be amusing ☺…)Try to give as many examples as possible within 1 minute! Use an hour glass.

What is his suggestion for someone who has an urge to speak Lashon Hara?

**Part D- Getting Over Nervousness**

What should you do if you lack confidence or are nervous about speaking English?

What feelings do you have when trying to speak in English?

He gives another example for being responsible for our deeds.

What is the Jewish outlook on Talking a lot? Where does the Torah command us to talk/ not to talk? (rebuke, gossip, exhaustion for the body, a coin in a vessel, with whom?, women are talkative, prayer, learning loudly, uttering your prayer, speaking Lashaon HaKodesh……)

**Matchmaking - Shiduchim**

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**Role Play**

Someone called you in order to get information about your friend in Shidduchim.

They ask you the following questions and the answer to all of them is "no". How would you respond or react without hurting others/without lying? Be creative and funny!

1. Is he/she smart?
2. Does he learn all three Sedarim?/ Is she dressed modestly?
3. Does he/she use the internet regularly?
4. Is he/she good looking?…..☺
5. Does he have many friends? Is he popular?
6. Is he/she a clean person?
7. Is he/she sensitive to his roommates? Give me some examples.
8. Is he/she planning to learn his whole life?
9. Will he/she compromise on living in a far- away town?
10. Is he/she מסתפק במועט?
11. Does he/she have good virtues/characteristics?

**Article in your words**

Practice the article line by line with a partner. Look up and say.

Practice the article part by part in your own words.

Practice the article again, but this time use the synonyms too. You can repeat a sentence in different ways.



**Test your vocabulary skills**

**Speed! Each square contains 4 words. Form a sentence with those words. Try to elicit as many sentences as possible (i.e. finish as many squares) within one minute! (You may use an hour glass.)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Purpose  Cannot  Speaking  Aim | Secret  Already  Don't know  Speak | Know  Words  Mental block  Cannot | Get rid of  Mental block  Capable of  English | Secret  Mental block  All  Let it go | Conversation  Knowledge  Useful  Unless |
| Could  Almost  Sanhedrin | Already  Required to  Figure  Easy | Honest  Matter  Body language  Entire | Upside  Driving  Communication  Dangerous | Allowed  Whatever  Only  Permitted | Power  Mouth  Harmful  negative |
| Get nervous  Guess  Anyway  Gotta | Words  Mouth  Nobody  Unless | Hashem  Life  Use | Waste  Important  Responsibility | 93%  Single  Language  World | Basically  Urge  Yet  Try your hardest |

**Vocabulary List**

**A.**

Advantage(n)

hold back

impact (n,v)

Impulse(n)

Influence(n,v),

Insulting(adj)

Let go(v)

Mental block (n)

Objective(n)

Offensive(adj)

Overcome(v)

Permitted(adj)

Prohibited(adj)

Purpose(n)

Surroundings(n)

Uneasy(adj)

Urge(n,v)

Utilize (n=utilization)

vicinity(n)

aim(n)

**I.**

Anxious(adj)

Are required to(v)

**B.**

Banned(adj)

Be capable of (v)

**L.**

Benefit(n)

**M.**

**D.**

Damaging (adj)

**O.**

destructive(adj)

Detrimental(adj)

**E.**

Edgy(adj)

**P.**

Emerge from(v)

Entire (adj)

Environment(n)

**S.**

Extract(n,v)

**U.**

**F.**

Forbidden(adj)

**G.**

Get over (v)

goal(n)

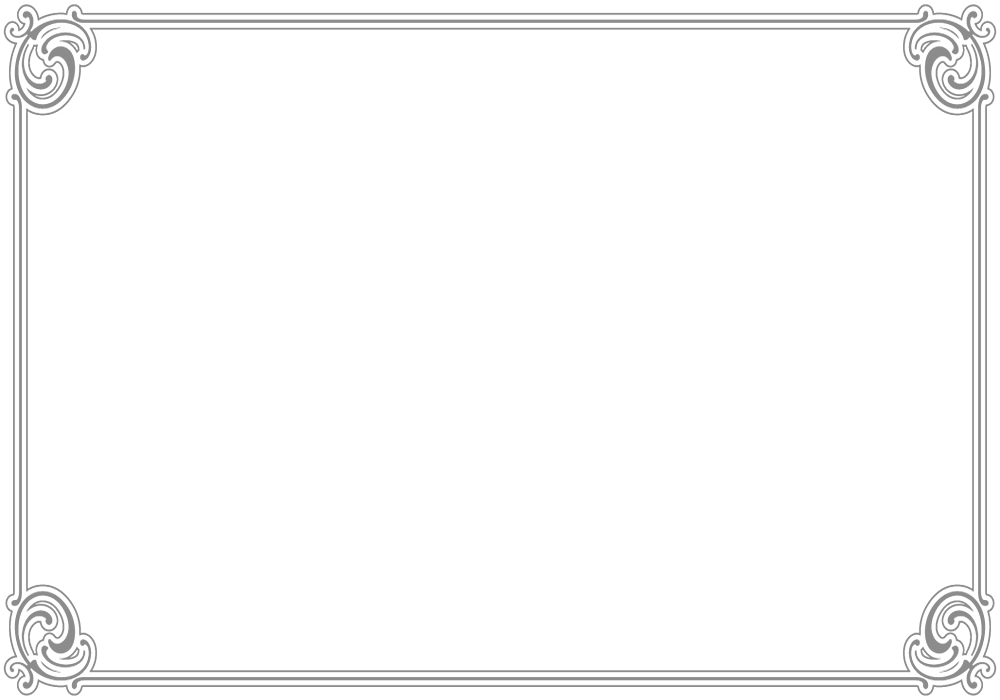
Got to(v)

**H.**

Harmful(adj)

**UNIT**

**2**

**Serving the Glorious King**

We like to pity ourselves and we want others to pity us and to be aware of our situation.

* Between the years 1900 to 1924, 1.7 million Jews moved to the U.S. A majority of them soon became much less religious and involved in Judaism. What was the reason for that? On the other hand, there were people who despite it all clung to their religion.
* Discuss in groups of three the reasons for their decisions. Then choose a group rep (representative) to discuss it in front of the class.
* The class can discuss it further
* Suggestion (look up the related verse in Psalms [Tehillim], 119, 50 and explain its relation to the topic)
* The name "Ra'amsses" hints that- (סוטה י"א.) מכיון שהיה מתרוסס

Meaning that the Jews built the Pyramid and shortly afterwards they would disintegrate and finally collapse. What was so terrible about it?

Give examples where in life we might bump into such situations.

**Audio Transcript (spoken English)**

**Introduction (0:00- 5:21)**

Hello, how are your friends? Friends, yes friends. I really wanna make a good video. But I'm so so tired. Oof ..I'm so tired. Why am I so tired? You wanna explain this to me. Please explain to me why I'm so tired, well let me tell you something: We're all tired. I mean just look around you, I bet that if you go ask anybody standing next to you\*: "Hey, are you tired?" Everybody will say "yes". We're never "not tired".

When was the last time that you remember somebody telling you: "Hey, I'm not tired at all." Go ask your mother, Ima, Mummy, are you tired? Of course she's tired. We're all tired. People always respond by saying I'm tired. They respond, by saying yes I'm tired.

We're all tired. So now that we know, that we're all always tired, let me add something, tired Tiredness is not the only human condition, It's not the only human condition, [FOREIGN] Not the only human condition, that is funny, okay. Not only are we all tired, we're also always hot.

We're all hot. And the funny thing is, that we always tell each other, oh my God, it's so hot, hot, hot. It's hot in here. Turn on the AC. Where is the air conditioning? Where is the [FOREIGN] Turn it on. It's hot. It's hot. We get all nervous. But's it's okay to be hot. The problem [FOREIGN] The problem is not that you're hot, the problem is that you remind … you remind other people that you're hot.

As if we don't know you're hot! You know. Let me tell you what I'm talking about. Like, you know that feeling when you go to Bnei Brak 402, that's what it is. My lucky number 402. Anyways, you go to Bnei Brak, you get off the bus, you look around everything is

black and white of course, it's Bnei Brak. But you're not sure if everything is black because it's been burned or something. The sun is so hot.

So hot, so hot Bnei Brak. It's really, really hot, okay. Now you got this, heat coming down and you feel it, and the person next to you also feels the heat. you gotta feel that heat, you turn around and you say" eh. Such heat. Duh, it's obvious, [FOREIGN] it's obvious, everybody feels the heat. **But it's a funny thing. It's one of the human conditions, … that**

**we care to inform other people of our condition.** That's what it is. I'm not gonna lie to you, I'm gonna say it how it is. It's a human condition in which we like saying how it is.

We enjoy these things. We enjoy going around saying, hey I'm tired. Hey everybody, I'm hot. Hey everybody I'm cold. Hey everybody I am so lazy today. Hey everybody, we like complaining and talking about our situation. We like talking about our situation. Situation… We like talking about our situation, our condition.

Situation and condition means more or less the same thing .But I want you to think for a minute and tell me how hard is life really for you. How? Is it really that hard? We're always complaining, [FOREIGN] complaining. We Jews we know how to complain, all we do is complain this, complain that, that's all we do.

But is it really that hard? Is life really that hard. Here's the thing: if we know it's hot, why do we remind each other. [FOREIGN] Why do we remind each other it's hot, I didn't forget it is hot, it was hot a minute ago and we were outside and I was still outside and I still remember it's hot. So why are you telling me that it's hot, I know it's hot. Do you remember that the word remind means …do you remember that? [FOREIGN] means to remind. Remember? Are you getting confused? Remind. Remember. You're confused.

**Part A – Meaningfulness Eases Burden (5:22)**

Anyways, we are always either hot or cold, **energetic (enthusiastic, lively)** or **tired(weary, drowsy, fatigued, drained, exhausted, wiped out).**

And the thing is, that none of that actually matters. All that **matters (is significant, is noteworthy)**, is why you're tired. What are you working for? What are you going through this **hassle (bother, annoyance, irritation, disturbance, trouble)** for? What is it for? We **work (toil)** for a purpose. [FOREIGN] We have a purpose. We work for Hashem. We work to **unify (unite, bond, tie, link, attach)**. [FOREIGN] Let's **stop(halt, pause)**and appreciate. [FOREIGN] Let's stop and appreciate. That we are **fortunate (privileged)**. Lucky. Fortunate, lucky [FOREIGN] That we get to work for Hashem, do mitzvoth learn Torah raise a family have friends, keep Shabbat, keep Kashrut, keep Sukkah, keep Lulav, keep Matzah, keep it all!! We work hard for Hashem! We work hard for our family and we work hard for Am Israel.

But, I don't know if you **noticed( perceived, realized, are conscious, recognized , are aware )** about me but I'm a very very **religious(pious, observant)** person. [FOREIGN] Very religious. No compromises. No [FOREIGN] And I wanna tell you something about my personal life. My life is a pleasure to live, it really is. I enjoy life I work hard in life but it's **exciting (stirring, electrifying, thrilling, exhilarating, delightful, overwhelming, awesome)** and it's worth it. And when we go through so much in life, we're lucky that we get to do it for Hashem.

**Part B- Religiousness is a Luxury (7:34)**

and we still have this thing to complain it's **hard (tough, challenging, demanding)** to serve, it's hard to live life like .…It's this, it's that, but it's not. I mean, if I'm gonna be really **honest (frank, candid)** it's not. Keeping Torah for me and for all my friends and the … that are around me\* every day and for my parents, I don't see it being hard for anybody. I think people are **scared (afraid, alarmed, dismayed, intimidated, daunted, apprehensive, concerned, anxious\*, worried, uneasy\*,)** to follow the Torah.

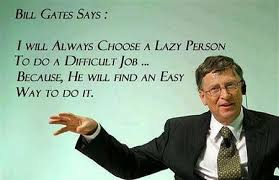
But if they would only experience it, maybe they would understand that being religious is a luxury.

**Part C- Obstacles in Being Religious (8:20)**

**Physical laziness (8:20)**

So what is it, that **stops (deters, dissuades, discourages, hinders, holds us back, prevents)** some from being religious? You know the first thing that comes to my mind, is laziness. But there are two types of laziness.

There's physical Laziness. Laziness is [FOREIGN] Lazy, there are two types of laziness. Physical, [FOREIGN], Physical laziness and intellectual and emotional laziness.

Intellectual and emotional laziness. The physical ,עול the physical burden of being religious is non, non, non (*not, not, not)* at all. Keeping shabbat is not hard\*, keeping shabbat is a luxury. Kosher food - you have בכל מכל כל the greatest Kosher restaurants in the world. Everything is easy. I mean, nowadays what's so hard to keep Tora and mitzvot . It's not hard at all on a physical level. The hard thing is the intellectual and emotional requirements to be religious.

**Parable (10:09)**

****There was a guy who went to a hotel and at that hotel he had a suitcase gave his suitcase to a bellboy. The bellboy took his suitcase up the stairs and he was already in his room. So, he sees the bellboy bringing up his suitcase into the room and he's carrying the luggage as if it was like super heavy something something. So the guy says ok, look, I know my suitcase was very light like a feather I see the way that you are s*hlepping* the suitcase, you look all tired, you look all tired, you look exhausted\*. He said yeah, it's a very heavy suitcase. He's like no, no, no. That suitcase is that heavy? Really, it's a mistake- it's not my suitcase. And it turns out - they opened the suitcase and it wasn't his suitcase. So they brought up the wrong suitcase.

Religion is not hard on the physical level it's fun. You have Chagim, you have Sipuk, you have Shabbat. There's nothing better than Shabbat.

**Intellectual laziness – Commitment (11:16)**

The real hard\* thing about being religious is not being Lazy intellectually.

[Rather] It's the עמלות, it's the **commitment (obligation),** it's the Messirut Nefesh of being committed to Hashem.

Just imagine how it feels to have a relationship with Hashem. Hashem, please answer my prayers. I can tell you this, being religious - it's very easy. Being religious in here is hard, but there is nothing more rewarding, that gives people more joy than serving Hashem.

I serve, my friends serve and I want you all to serve with us. The one true King HKB"H.

**Comprehension and Discussion**

**PAIR WORK**

**Read a question quietly. Then make eye contact with your partner and explain to him/her the question without looking at the text. Give full answers to the following questions. It isn't necessary to write them down.**

**CLASS DISCUSSION**

**Introduction**

1. Why do people like to complain?
2. In your opinion, is complaining beneficial? Elaborate!( You may look up the answer in Tomer Dvora)
3. Baruch Toledano said, "By the way, I'd call it "share". Where in the Tanach is the idea of sharing your worries hardships with others mentioned?
4. What examples does he give for complaining?

**Part A – Meaningfulness Eases Burden**

What makes us tired?

According to Baruch, why is it worth to go through all this hassle?

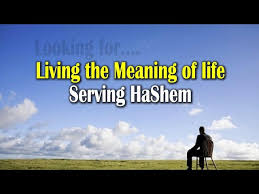
"We work to unify" What does he mean by saying that? What is the purpose of the Mitzvos?

**Part B – Religiousness is a Luxury**

He says that some people perceive keeping Torah as\_\_\_\_\_\_\_\_\_\_. What can change their mistaken feeling?

**Part C – Common condition in Being Religious**

1. What kinds of laziness does he mention?
2. Do you agree that on the physical level it's easy to keep Mitzvot?
3. Relate the Mashal he tells. Connect it with the verse ולא אותי קראת ...כי יגעת... ישראל"" (Isaiah,43,22). What is the message of it?
4. Sometimes we have difficult, challenging confrontations in our spiritual life, such as Torah learning or modesty. How can we make ourselves feel privileged rather than feel that it's a burden?
5. According to Baruch, what is the real challenge in being religious? Do you agree with him?
6. What in your eyes is the most challenging thing about being religious?



**Fruit for Thought**

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**Discuss with your class the following:**

1. What is the feeling of non-observant Jews?
2. What is the feeling of an observant Jew who for some reason didn't do a Mitzva? (Relate to different reasons that could have caused it, and to different feelings that may ensue from it.)
3. What insights did you get from this lecture? Did it change your life in any way?
4. Mitzvot are perceived as a burden by some people. How can we educate our children in a way where they'd feel religion is a privilege and therefore not go astray?
5. How can it help you with your children's education? (For example, if the child is asking to see an inappropriate movie, use an inappropriate gadget, or go to places you disallow)
6. In your eyes, what makes a Jew unique? How do you feel about others in different cultures and religions?
7. There are people who proclaim they love HKB"H inside (meaning that they are religious in their minds and beliefs whereas they don't physically perform all the Mitzvot) Is that also an acceptable way of serving Hashem? Explain!
8. Do Mitzvot need intention? What is your opinion? What is the Halacha?

9

**Role Play**

**Give examples what the following people can complain about:**

A soldier

A very wealthy person

A Rabbi

A secretary

A teacher

A student

A mother of 8 children

A kid who has 8 siblings

A salesperson

Your cleaning lady

A person who lives in India

**Article in your words**

Practice the article line by line with a partner. Look up and say.

Practice the article part by part in your own words.

Practice the article again, but this time use the synonyms too. You can repeat a sentence in different ways.

**Test your vocabulary skills**

**Speed! Each square contains 4 words. Form a sentence with those words. Try to elicit as many sentences as possible (i.e. finish as many squares) within one minute! (You may use an hour glass.)**

|  |  |  |
| --- | --- | --- |
| Frank  Dismayed  Experience  Luxury | Either  Enthusiastic  Drained  Always | Luggage  Turns out  Exhausted  Bellboy |
| All  Is significant  Tired  Who serve | Pause  Appreciate  Privileged  Work hard | Deters  Being religious  Laziness  Physical, intellectual |
| Are conscious  Observant  Compromise  Religious | Nowadays  Physical level  Emotional  Requirement | Religious  Challenge  Intellectual  Commitment |

**Vocabulary List**

Realize (v)

Relationship (n)

Requirement (n)

Rewarding (adj)

Significant (adj)

Tough (adj)

**A.**

**R.**

Aware ≠ Unaware (adj)

Awesome (adj)

**B.**

Burden (n)

**C.**

Challenging (adj)

**S.**

Commitment (n)

**T.**

Condition (n)

Conscious ≠ Unconscious (adj)

**D.**

Demanding (adj)

**E.**

Enthusiastic (adj)

Exhausted (adj)

**F.**

Fortunate (adj)

**I.**

It turned out… (v)

**J.**

Joy (n)

**N.**

Notice (v)

**O.**

Observant (adj)

Overwhelming (adj)

**P.**

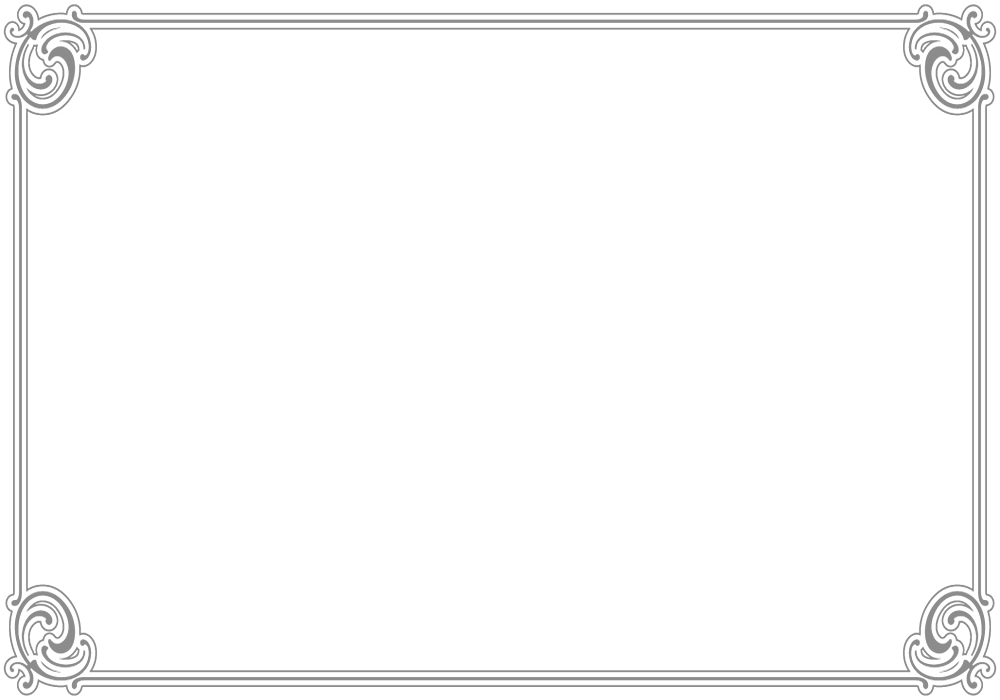
Perceive (v)

Prevent (v)

Privileged (adj)

**UNIT**

**3**

**Expectations**.

If you are like most people you have certain expectations in life. You have expectation as far as how you see your future. You might have expectations form your spouse, children or work place. Maybe you have expectation with your relationship with Hashem. Hashem expects from us certain things too.



**Audio Transcript (spoken English)**

**Part A - What are We Allowed To Expect?**

Okay. First of all relax. Relax. In life we have a lot of **expectations (prospects, anticipations, hopes)**. Expectations in Hebrew means, ציפיות, expectations. Today I want to speak to you guys about expectations. Expectations or [FOREIGN]. We have a lot of expectations. There're very few expectations that we're allowed\* to have.

And those expectations are what HKB"H allows us to expect. I will later **say** (ed.: **tell, relate, share, recount**) a personal story. Personal! I will say (ed.: tell)a story that's personal. Personal. I will say (ed.: tell)a personal story that I have about expectations. In the end of the video. It's very **funny ( amusing, humorous, comical).**

**Part B - What are Our Responsibilities? What Does HKB"H Expect of us? (00:53)**

You know, generally in life. **Generally**! Generally in English means [FOREIGN] In life, you have to live a responsible life. You have to live [FOREIGN]. You have to be [FOREIGN]. You have to live a responsible life. There is Torah, there are Mitzvot. These are all our **responsibilities (obligations, duties, errands, tasks, jobs, chores**). HKB"H gave us his Torah. HKB"H expects us to follow his Torah. He expects and he **demands (requires, commands us)** that we follow his Torah.

And these *Mitzvot and Avodat Hamidot*, all of these things are our responsibilities. Now, just because we have responsibilities, that doesn't mean that we therefore can have expectations. Human beings are not **entitled** to have expectation. Everything is in the hands of G"d, **literally**.

Hand of God! You guys get what's going on over here right? Hands of G"d. Okay, but does Hashem really have hands? No, it's a *Mashal*( **parable**). But I can tell you this: if he did have a hand…

**Part C - Expecting What HKB"H Promises us in His Torah (2:36)**

Now, let's describe what you're allowed to expect in life. What you are allowed to expect in life. What is [**permissible**\*] to expect in life, is whatever HKB"H promises you. So you could look around in the Torah, you could **fish** in the Torah to find promises that HKB"H gives us. [FOREIGN]. So for example, one of the things that HKB"H **guarantees** us is a r**eward** for doing Mitzvot. You're allowed to expect marriage. Now, who said marriage is paradise? No, marriage is **paradise**. I know. It's also hell on earth but it's also paradise on earth. Well, it doesn't matter right now. When you go to *Olam Habba* when you go to the next world you could expect [FOREIGN]. You could expect reward, you could expect [FOREIGN], you could expect paradise. Because HKB"H promises that if you do Mitzvot you will get these rewards.

Lets **focus**, I want you all to focus. The other thing you're allowed to expects is let's say if you are an *Avrech* or if you're a Yeshiva boy and you are learning Torah, right, so you are allowed to expect that HKB"H will **help** you **out (assist you, aid you, support** you) in ***Parnassah* (livelihood, a living)** right? So you have to **do(accomplish, complete)** your responsibilities, [FOREIGN].

But you 're also allowed to expect that HKB"H will help you out. That's one of the promises that HKB"H gave to *Shevet Levy*, and he **extended(stretched**) it, as says the Rambam, to anybody who choses עול תורה, the **yoke** of Torah and Mitzvot. Then we also can expect HKB"H to give **give(grant, bestow upon, provide, endow, contribute, pay)** us special**(extraordinary, exceptional, remarkable)** **privileges** in פרנסה.

All right. Privileges means [FOREIGN]. So we could expect privileges in פרנסה a certain special [סייעתא דשמיא] that comes from HKB"H. If we sit and learn Torah. How do you say פרנסהin English? Livelihood, income.

**Part D - Just kidding! (5:00)**

**Jews, when they meet each other, what they do is, they start asking very very personal questions . All right, personal questions like, how do you make your **livelihood**? How do you [FOREIGN] instead of saying livelihood you could say, how much do you make [FOREIGN]? Hey, how much do you make? So you guys, like "Shalom, how are you? What's your name"? "My name is Moshe Cohen". It's just a common name okay.

"Oh, Cohen, Cohen". So you know then this is a classic Jewish conversation like "Are you **related** to the Cohens" and then the guy says " Are you related to the Cohens from Yerushalayim?" " Look, there are a lot of Cohen". "What about like Ya'akov Cohen?" " Look, I told you, there are a lot of Cohen especially Ya'akov Cohen. Many, not one, not two, not three, not four, there are at least four Yaakov Cohen just in תחנה מרכזית.

**PART E - Conclusion (6:15)**

Let's remember what we spoke about. We spoke about having expectation in life and we understand that we're not allowed\* to expect things in life. We just have to be responsible to follow HKB"H, T*orah and Mitzvot* and of course *Ben Adam L'Chavero* - a man to his fellow man, it's also important\*. And the only things that we're allowed to expect is what HKB"H promises us.

That means if we do Torah and Mitzvot, then we could expect good תוצאות in עולם הזה and in עולם הבא. Baruch Hashem that we have the best; we have HKBH. Everything is in the hands of G"d. It was a pleasure speaking to you guys, thank you for watching this video, we appreciate your company. This is Machon Gate, Givat Shaul, have a nice day.

**Comprehension and Discussion**

**Part A What are We Allowed To Expect?**

1. Do you agree we are allowed to expect just certain things but not others? Explain your answer.
2. What are we allowed to expect? (For instance , are we allowed to expect our children to be Torah giants? See what the Rambam says. (Hilchos De'os 3:3)

**Part B What are Our Responsibilities? What Does HKB"H Expect of us?**

1. What is our responsibility?

* Name other responsibilities you have/other people have.
* Baruch mentions "the hand of G"d, in what context does he mention it?

**Part C - Expecting What HKB"H Promises us in His Torah**

1. What examples does Baruch give for things we are allowed to expect since they appear in the Torah? Name at least two.
2. To whom did Hashem extend the promise of Shevet Levy?
3. What is paradise? Will all the Jews really have paradise?

* Do you agree with what Baruch says that we can expect Hashem to give us our livelihood if we study Torah?

1. In what context does he mention paradise?
2. Do you think that the reward for our deeds is given in this world? Prove your answer.

* Do you know someone that only studies? How does he make a living?

1. What should be our reaction if we see someone that learns Torah and Hashem doesn't give him his livelihood?
2. By the way, do you think that rich people are really more fortunate/ happier than poor ones? Expand.

**Some people look for the city of happiness, but little do they know that it's in the state of mind…**

****

**Just for a laugh!**

>Information please, how can I help you?

>I want to know how long a flight from Amsterdam to Wales takes.

>Just a minute please…

>Thank you! Have a nice day!

**Part D - Just kidding!**

1. Tell your friend the joke he's just told.
2. Share two more jokes with everyone in class.
3. Does he really tell a personal story about expectations at the end of that video? What is it about?

**Fruit for Thought**

­

1. Explain the subtle difference between **expect** and **hope**.
2. 
3. I heard someone say that weather or not our children become Torah scholars or not is not in our hands. So he doesn't expect them to be anything special, and he wouldn't feel any different if they were eventually were not. He would feel fine with it too if they were a doctor or whatever. What is your reaction to that?
4. In your opinion, what may happen if we don't expect anything from ourselves?
5. What may happen if we don't expect anything from others?
6. What may happen if we don't expect anything to happen to us?
7. What might happen if we expect too much of someone?
8. Have you ever had the feeling that your parents/teachers expected you to do certain things or reach something? How did that affect you?
9. Something deep inside us expects Hashem to give the righteous people good life, and tough life for the evil ones. We sometimes see the opposite. Why is that?
10. Have you ever been in a situation that you acted according to Hashem's will and you lost from it? Give an example. What did you expect Hashem to give you at that moment? What was your reaction? Did you see any change after a while?( did it turn out to be for the good, or did it stay as it was? Did you perceive the situation differently?)
11. In your opinion, what is good and what is bad ? How does the Torah define these terms?
12. In your opinion, what is the biggest privilege that a person could ever dream of?
13. What are your dreams? Share them with your group.

**Speaking**

1. We saw that there is such a concept as "Zaddik v' ra lo"- a righteous person that suffers or experiences misfortunes. We believe that everything that Hashem makes, though, is for the good.
2. Here are some situations that might look bad (at first glance and even at a second glance...). Try to think how these situations can turn out to be good,(or find a good aspect in them…)
3. You missed the bus (give at least 3 ways!)
4. Someone broke his leg.
5. Someone lost his fortune.
6. You were not accepted to the job you desperately sought.
7. You failed a test.
8. The fancy four- layer -cake you baked got burned.
9. This year you have a teacher that you really dislike.
10. Your camera was stolen
11. A person has just one child, he wants more, but doesn't have any
12. A person is five years in Shidduchim already, but can’t find his soul-mate…

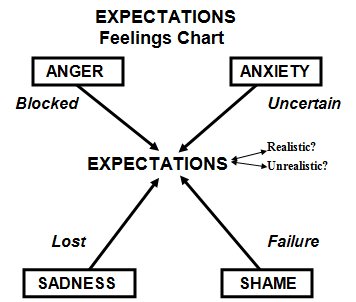
**Group Group Discussion**

**Dissapointment**

Discuss these statements in small groups.

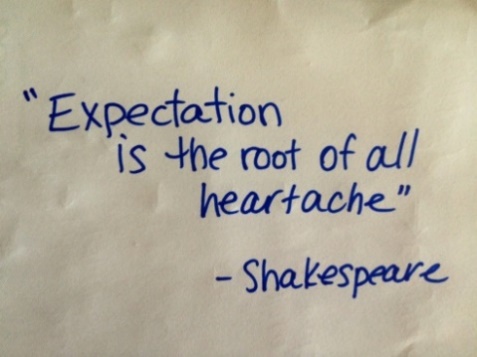
Choose a class representative to summarize the group's conclusions and insights on ONE of them.











**Vocabulary List**

Recount(v)

Relate(v)

Remarkable (adj)

Responsibility(n)

Task(n)

**A.**

**R.**

Accomplish(v)

Aid(n,v)

Amusing(adj)

Anticipation(n)

**T.**

Assist(v)

**C.**

Chore(n)

**D.**

Demand(n,v)

Duty(n)

**E.**

Errand(n)

Exceptional(adj)

Expectation(n)

Extraordinary(adj)

**G.**

Grant (n,v)

**F.**

Guarantee(n,v)

**I.**

income(n)

**L.**

Livelihood(n)

**O.**

Obligation(n)

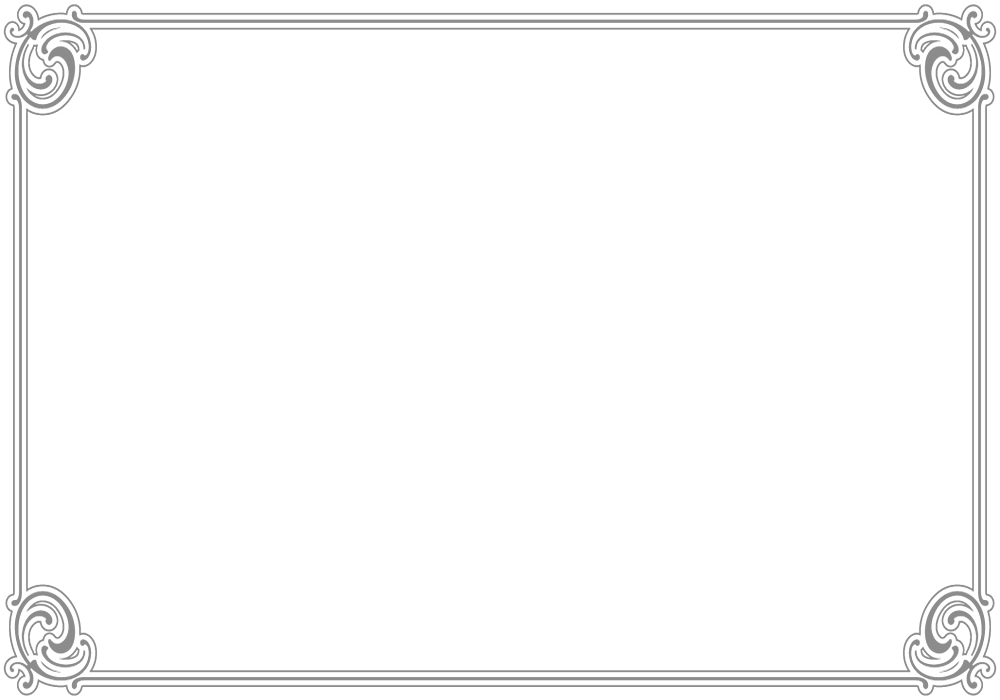
**P.**

Promise(v)

Provide someone with(v)

**UNIT**

**4**

** True Love by Hanan Harchol**

Nowadays the divorce rate is higher than ever before. 50% of the population is getting divorced. Why is that?

Many people know that there is a chance that they will get divorced; consequentially they get the feeling that their marriage is just a temporary relationship. What might ensue from this feeling?

What is real love? Do these people give each other real love?



**Audio Transcript (spoken English)**

**Part A - Chanan's News**

So, what's this news you wanted to tell us? Oh, it's actually not that important. >>Oh, oh! >>You know what? Forget it. It's really not a big deal.>> What's not a big deal?>> OK, I'll tell you, but I just don't want to get into a whole long conversation. I just want to tell you the news and move on to another topic. Shoshanna and I are breaking up.

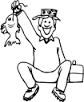
>>See? This is exactly what I mean. Can we just forget I said anything? >>What did you do? >>Look, it's **mutual**. We're both OK with it. >>You've been dating for over a year. >>I gave her my recipe for my chicken soup. >>Micha, forget about your chicken soup! Can't you see our son is having a **crisis**?! Chanan, what did you do? >>I didn't do anything. If you wanna know, we're just not… feeling it anymore. >>But she's such a nice girl! I told you Micha, he's going to end up like Ruthi's son. Fifty and single. >>I knew I shouldn't have told you in the car.

Look, it's fine. I'm fine. Shoshna's fine. Your Matzo-Ball soup is fine. >>Chicken soup! >>Whatever!

The point is, there are other fish in the sea. >>Fish love. >>Excuse me? >> I agree. Fish love. >>What's fish love?

**Part B - Fish Love (1:15- 2:14)**

>>You don't know the story? It's a famous story! The Rabbi from Kotzk was walking down the street. He saw a man eating a fish and enjoying the fish very much. So the rabbi says: Wow! You sure are enjoying that fish. And the man says: Yes, I love fish. So the rabbi says: Really? You love fish! You **hooked** the fish out of the water. You gutted its inside out. You fried it and now you eat it. You don't love fish! You love yourself. >>So, what are you

 saying now? I can't eat fish anymore? >>Of course you can. There's nothing wrong with enjoying a fish. But don't kid yourself that you love fish. >>First of all it's just a figure of speech. And how does this have anything to do with Shoshanna?

>>You loved Shoshana as long as you were… how did you say, Irit?>> Feeling it. >>Feeling it. As long as she was **providing (giving, contributing, offering)** you what you needed, you loved her.

But that's not love. It's fish love.

**Part C - I'm In Search of Myself (2:15-3:24)**

>>Look, it's complicated. I'm looking for something else. My life is going in a different **direction**. It's nobody's **fault**. I just always had a certain picture in my mind of what I want out of my life and what I want in a relationship. And honestly\*, what I think I really need, is to find myself. You know, I need to spend a little time focusing on me right now.

>>Did you count? Twelve times. >>Twelve times what?

>>In one sentence you referred to yourself 12 times. I think it's a record. It's no surprise.

Everything these days is I I I. I like, I don't like this I that.>> iPhone iPod iPad. >>That's a good one.

>>OK. Maybe you've got a point. But honestly, I have to love myself before I can really love someone else. >>Here he goes again. >>IPhone, iPod, iPad. Do you know, Chanan, the word for love in Hebrew is Ahava. At the center of that world is "***hav***" which means "to give". There's no **mention (reference, indication,** **remark)** of I, me, my.

**Part D - An Outcome of Giving (3:25-4:46)**

To love is to give. >>Are you saying I didn't give Shoshanna enough? I took her on a trip to Florida. I spent a **fortune** on our six month **anniversary**. I gave a lot. I gave because I loved her. >>But you see, Chanan, you have it completely backwards. You don't give because you love >>You love because you give. >>I have no idea what you just said. The point is before I can love someone I need to understand who I am. I need to find myself.

>>But you're looking in all the wrong places. >>What do you mean? >>The more you **focus** on yourself, the **further** away you get from **discovering** who you really are. That's a **paradox (absurdity, contradiction, conflict, inconsistency)**.

>>But it's me. I'm the one who wants to experience the love. >>You think it's you. But it's actually your ego. Your **insistence (persistence, determination)** on not letting go of your self has nothing **to do with** love. It’s your need to hang onto **control**. It's actually **insecurity (lack of confidence).** What you think is loving yourself, is actually fear.

>>So where do I find love? >>Once you begin focusing on everything other than yourself. That is where you will actually begin to find your true self. >>And that is where you will find the real love.

**PART E - Reward for Giving (4:47-7:13)**

>>OK, wait a second. Slow down. Remember there are two people in this relationship. If I'm giving to her and I'm not getting in return. What **kind (sort, type)** of a relationship is that?

>>Chanan, if you are giving to the other person expecting something in return, that's not love. That's a business deal. I give you this, you give me that. >>But where does that leave me?

What am I getting out of giving? >>IPhone, iPod iPad.

I'm going to make a bumper sticker.

>>But I am in the relationship! >>**Apparently (seemingly)** not anymore. >>That's besides that. >>Listen, Chanan, if you make it about you, it's fish love. You have to take yourself out of it. It's not about you. If you truly give not in order to **receive**, not an **exchange** or with expectations or because you're worried you're going to be punished. If you simply give in order to give, because you **truly** want to give, something inside of you wants to give, then the giving itself is your reward. That's the difference between fish love and **real (actual, genuine, sincere, truthful, honest≠ false, fake, dishonest)** love.

>>And what then? >>That's it. Love is not a **means** to an end, Chanan. It's the end itself. >>It's very complicated. >>It's actually very simple. It feels complicated because taking your ego out of it is new which makes it hard to see, but it's the most basic thing.

>>So you told me this story about fish love. If it's so simple. Give me an example of real\* love.

**Story**

>>Let me tell you another story. There once was a very old man who was planting a fruit tree. So a boy comes to him and asks:" How long will it take to grow fruit"? And the old man says: "Seventy years".

So the boy says: "What?! By the time the tree grows fruit you will be dead". And the old man answers: "When I came to this world, there were fruit trees. And when I'm dead there will be fruit trees. And people will eat the fruits". >>This is what it means to love.

**Comprehension and Discussion**

**PAIR WORK**

**Discuss with your partner the following questions**.

**Part A**

1. What was Channan's main message to his parents?
2. What silly reason does Chanan’s father give him to persuade him not to break up with Shoshanna?
3. Why does he want to break up?
4. What's the matter with Ruthie’s son?
5. What does he mean by saying there are other fish in the sea?

**Part B**

1. What is “fish love”?
2. What does it have to do with Shoshana?

**Part C**

1. What does he need time for?
2. His parents say "it’s a record”(2:45)- what is a record?
3. What is the center of the word *Ahava*? Expand.

**Part D**

1. What did he give Shoshana?
2. “But you are looking in all the wrong places” (3:58) - What is he looking for?
3. Chanan says he is the one who wants to experience the love (4:10). His parents claim it’s not love, rather it’s something else. What is it, then?

**Part E**

1. Chanan has a feeling that he gives and doesn’t get anything in return. Do you agree with this outlook on things?
2. “Love is not a means to an ‘end’” (6:09), rather it is \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Explain how it works.
3. Why is this concept complicated for Chanan?

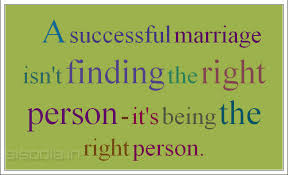
**Story Telling**

**Spend ten minutes telling the following stories to your partner and listening to them.**

* Kotzker Rebbe story
* Chanan’s father tells a story (out of Massechet Taanit 23.)

**Class Activity**

**Spend ten minutes. The whole class stands up and mingles. Tell these stories and listen to them from as many times as possible.**



1. Hanan says "I gave because I loved her"(3:37); in your opinion, why do people give?
2. You don’t give because you love, [rather] you love because you give - explain!
3. "Before I can love someone I need to understand who I am” (3:51) do you agree to that saying?
4. “But you are looking in all the wrong places” (3:58) Where is he trying to find what he’s looking for?
5. What is the paradox?
6. What is the correct way of finding oneself?
7. What is the true reward for giving?
8. What is an example of real love?

**Group Work & Class Discussion**

**Work in groups of three or four and discuss these issues. Be prepared that one of you will represent the group in front of the class. Develop it into a class discussion.**

**Vocabulary Practice**

1. Impromptu Speaking. Take a look at the chart below. You and your partner are supposed to speak without any prior preparation, as if you're having a dialogue. Ask and answer according to the information provided in the chart. Use as many new words/synonyms as possible.
2. Do the same exercise again with as many partners as possible.
3. Try to do the same exercise, this time without looking at the chart.
4. Act it out in front of the whole class.

|  |  |
| --- | --- |
| **Student-A** | **Student-B** |
| Ask your friend what job he/she has. | Teacher |
| Ask about the reason for choosing that job | You always dreamed about working in something associated with education. |
| Reason? Anything extraordinary about education? | In order to answer use the words: contribute, provide, |
| Ask how it is forbidden to act when you are a teacher. | To look fatigued, |
| Ask what the difficulties in that field are. | Make it up…. |
| Ask what the secret of good discipline is. | Create interest in class (give an example!) Be charismatic and dramatic. Make the students involved. Almost never let the student be passive, rather more active. Consistency. Patience. Lack of confidence, tough. |
| Ask how a teacher can best convey a message | Genuineness, sincerity |
| Ask what the requirements of being a good teacher are. |  |

**Speaking Squares**

Build sentences related to the above conversation of Chanan and his parents, incorporating the words that are in each square. You can then check yourself- just look at the right column!

**Parts A-B**

|  |  |
| --- | --- |
| Forget it  Big deal  Conversation  Topic | Forget it. It's really not a big deal.  OK, I'll tell you, but I just don't want to get into a whole long conversation. I just want to tell you the news and move on to another topic |
| Forget about  soup  Crisis | Micha, forget about your chicken soup! Can't you see our son is having a **crisis**?! |
| Mutual  Both  Know  feeling | Look, it's **mutual**. We're both OK with it.  If you wanna know, we're just not… feeling it anymore. |
| End up  Ruthi  single | I told you Micha, he's going to end up like Ruthi's son. Fifty and single. |
| Hook  Gut  Fried  Eat | You **hooked** the fish out of the water. You gutted its inside out. You fried it and now you eat it. |
| Wrong  Enjoying  Fish  kid | There's nothing wrong with enjoying a fish.  But don't kid yourself that you love fish. |
| Just  Figure of speech  Anything  To do with | First of all it's just a figure of speech. And how does this have anything to do with Shoshanna? |
| As long as  Feeling  Providing | You loved Shoshana as long as you were… how did you say, *Irit*? >> Feeling it.  As long as she was providing you what you needed, you loved her. |

**Part C**

|  |  |  |
| --- | --- | --- |
| Complicated  Different  Direction  fault | Honestly  Find  Spend time  focusing | Sentence  Referred  Record  Surprise |
| Love  Myself  Someone else | Goes again  IPhone | Love  Hebrew  Center  Give  No mention |

**Part D**

|  |  |  |
| --- | --- | --- |
| Enough  Florida  6th month anniversary  A lot | Wrong places  Focus  Further  Discovering  Paradox | Ego  Insistence  Letting go  To do with  Hang onto  Control |

**Part E**

|  |  |  |
| --- | --- | --- |
| Slow down  Relationship  Getting in return  Kind | Giving  Expecting  Return  Business deal | Receive  Exchange  Expectations  Worried |
| Simply  In order to  Truly  Reward | Love  Means  End  Itself | Feels  Complicated  Ego  New |

**Check your Memory**

**Listen to parts/ phrases of the conversation. Continue them! The best way to work on this exercise is to work on ONE part at a time. Good Luck!**

**Note: this exercise requires a lot of repetition including listening to the CD numerous times, reading the text and practicing it in the Look-Up-and-Say technique!!**

**Part A**

1. O.K, I'll tell you, but…
2. I just want to tell you the news and…
3. I gave her my recipe for my chicken soup!...
4. Chanan, what did you do?!
5. If you wanna know, we're just…
6. He's going to end up…

**Part B**

1. So what are you saying, I can't…
2. There's nothing….. but don't…
3. First of all it's… and what…
4. You loved Shoshana…

**PartC**

1. I just always had a certain picture in my mind…
2. I need to spend a little…
3. Twelve times what?...
4. It's no surprise…
5. O.K. Maybe you've got… but…
6. There's no mention…

**Part D**

1. The point is, before I can love…
2. The more you focus on yourself…
3. But it's me! I'm the…
4. Your insistence on not… it's…
5. Once you begin focusing on…

**Part E**

1. If I'm giving to her…
2. If you truly give, not…
3. If you give because you truly want to give, then…
4. And what then?...
5. If it's so simple…
6. How long will it…
7. By the time the tree…

**Vocabulary**

**A.**

Anniversary (n)

**C.**

Control (n,v)

Crisis (n)

**D.**

Direction (n)

Discover (n)

**E.**

Exchange (n,v)

**F.**

Fault (n)

Focus (v)

Fortune (n)

Further (adv)

**H.**

Hook (n,v)

**M.**

Means (n)

Mutual (adj)

**R.**

Receive (v)

**T.**

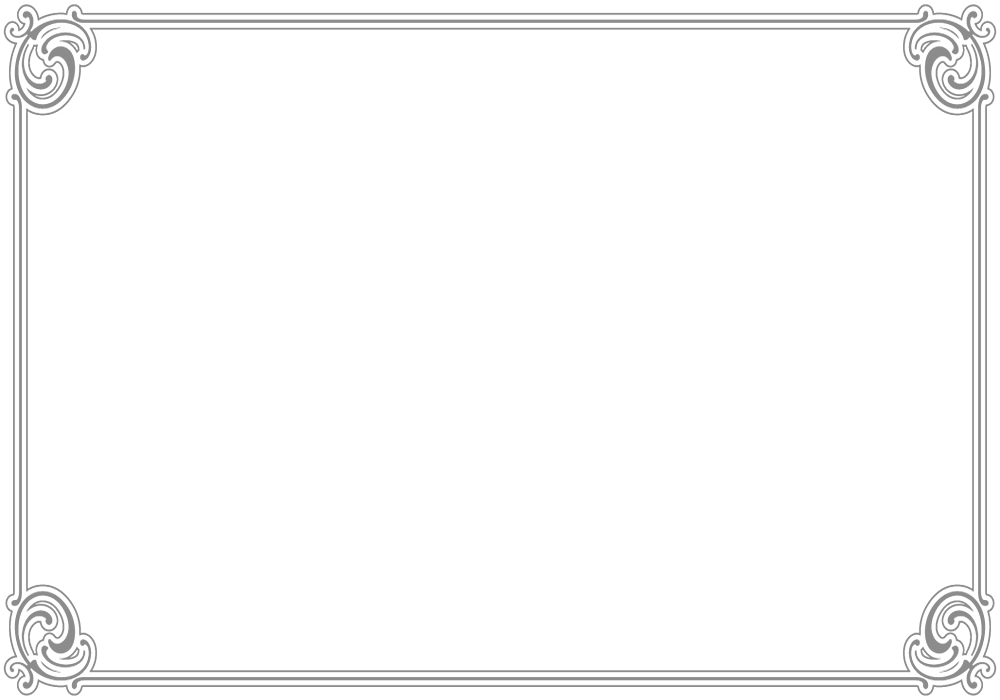
Truly (adv)

**Synonyms**

|  |  |  |
| --- | --- | --- |
| **The word** | **synonyms** | **Definition** |
| **Provide(v)** | give, contribute, offer |  |
| **Mention(n,v)** | remark |  |
| **Paradox(n)** | absurdity, contradiction, inconsistency |  |
| **Insistence(n)** | persistence, determination,  stubbornness |  |
| **to do with** | Related to, associated with |  |
| **Insecurity(n)** | anxiety, uncertainty, lack of confidence |  |
| **Real(adj)** | genuine, sincere, truthful,  honest |  |

**UNIT**

**5**

** And Thou Shalt Love**

A person might be jealous of others, yet there are two people who he's never jealous of; his son and his student. Even though they prosper more than him. (Sanhedrin 105, B)

Why is that so?

The answer might be because a person invests so much in his son and in a student and consequentially feels that they are part of him. A person normally doesn't feel any jealousy towards himself…

****

**Pre -reading activity**

1. Give **specific** examples when you might feel the following emotions :

|  |  |
| --- | --- |
| **Noun** | **Adjective** |
| Resentment, hatred | Resentful, hating, |
| Scorn | Scornful |
| Awkwardness, discomfort | Awkward |
| Misery | Miserable |
| Pride | Proud |
| Uncertainty | Uncertain |
| Bizarreness | Bizarre |
| Perplexity, puzzlement, bewilderment, baffle, | Perplexed, puzzled, bewildered, baffled, |
| Desperation, despair | Desperate, despaired |
| Fright, terror | Frightened, terrified |
| Depression | Depressed |
| Disappointment | Disappointment |
| Guilt | Guilty |
| Indifference | Indifferent |

1. Why are we sometimes jealous of other people? Explain our mistaken perception.
2. Do you think a father is jealous of his son? Why is that so?
3. Where in the Torah is LOVE mentioned? (Mention at least THREE places)
4. Where in the Torah is HATRED mentioned? (mention at least THREE places)
5. Are we allowed to hate evildoers? Prove your answer from the Torah.
6. Most of us are sad when we see suffering people. In your opinion, is it an indication that we're kind people? Or is that perhaps our ego?
7. The question is asked: If love is an emotional concept and not a mental, intellectual concept, how can the Torah command us to love? (HKB"H, our fellow Jews, a person who converted to Judaism etc.,)
8. \* Bonus: The Song of Songs is narrating love. What are the depths of that Megila?

**Audio Transcript (spoken English)**

**My Father's Best Marriage Advice & the Power of Purim- Aish HaTorah/ ETL Goldwicht**

**Part A - Our Natural Inclination vs Our Duty**

I'll never forget what my father told me moments before I walked down the aisle to get married. You know that moment between father and son. My father pulls me aside and tells me: "This is what my Rabbi said to me before I got married. For the first 10 years any **argument** you have with your wife, she's right." I'm thinking: Oh! Great!

But then my father told me:" Until now you've been an **individual**, naturally, looking out for yourself. You want to be **happy (glad, joyous, joyful, cheerful)**, **successful** but now you're getting married and you need to look out for someone else. But your natural **inclination** is still to focus on yourself. How do you juggle that with looking out for your wife?”

**Part B - Your Expanded "You" (00:36)**

My father gave me a very **wise** answer. He said: "You keep looking out for yourself. But today the you that you're looking out for is **expanded**. From today – "yourself" **includes** your wife. If she's feeling happy you'll feel happy. If someone **insulted (offended**), her he insulted you.

And it doesn't stop there. One day you'll have children. And your “you” will expand even more. Your biggest joy in life will be when your kids are happy. And when your kids are in **pain** you’ll be in pain. And it doesn't stop there. Your self should continue to expand to include your family, close friends, to the **entire** Jewish people and **eventually** the world. If someone starts up with a Jew anywhere in the world he's starting up with you. If an Israeli soldier saves a life, you feel a personal **sense** of pride and happiness. Today, who you are is going to expand.

**Part C- The Secret of Our Survival- Unity (1:27)**

You know, this is the secret of our **victory (defeat, triumph)** over Haman on Purim. We give *Mishloach Manot,* care packages not to the needy but to our friends. Yet we also read *Megilat Esther*, give **charity** to the poor and have a festive meal. Purim is the only holiday that we give out packages to our friends. When Queen Esther discovered that Haman was planning to destroy the entire Jewish people she called Mordechai and told him:” Go gather all the Jews together.” She knew that the only way we could overcome that, is if we all come together. The secret to our **survival (endurance, existence, being)** is in our **unity**. This is why on Purim we give out packages to our neighbors and friends to **increase** the love between one another.

Today we're **facing** similar **challenges (tests, trials).** There are many Haman's who **desire** to **destroy** us.

The only way we could **prevail** is by uniting together as one family. We could **attain (reach, achieve, accomplish)** true unity when we realize that the entire Jewish people are just an **extension** of me; when we expand our self to include all Jews as our brothers and sisters. This Purim in addition to giving a care package to our friends, let's take on the challenge of preparing one *Mishloach Manot* for someone we would normally not give. Someone who may think or dress not exactly like me is still my brother and sister. Let's expand and unite, and together we'll be able to **withstand (survive, endure**) any **threat** that comes our way. Purim Sameach.

**Comprehension and Discussion**

**PAIR WORK- Discuss these questions in pairs.**

**After each part choose a representative from each group to present it to the class.**

**Part A**

1. What did the father say moments before walking down the aisle towards his Chuppah?
2. Think about some special moments in your life, can you share it now with your partner?
3. What is a person's natural inclination? What is it based on?
4. What is he supposed to do once he gets married?
5. In your opinion, what would happen if each one looked at things that way, meaning that each one would think that the other one is right?
6. How can we juggle looking out for ourselves together with looking out for our spouse?
7. The reaction of "Oh! Great!" - Why is he happy to hear that he's facing a challenge now?
8. What should a person do before they get married and is committed to the new surrounding family? Do you think that marriage deters you from doing certain things? Elaborate. In your opinion, is it for the good or for the bad?

**Part B**

1. What is the reason that you are in pain when your child is in pain?
2. He gives examples where in life we feel our "expanded self". Name these examples. You may add some more of your own.
3. "If an Israeli soldier saves a life, you feel a personal sense of pride and happiness." Do you agree with this statement? Explain your answer.

**Part C**

1. What is the secret of our victory over Haman?
2. On Purim we give packages to \_\_\_\_\_\_\_\_\_\_\_ and not to the \_\_\_\_\_\_\_\_\_\_. Why?
3. What was Esther's reaction when she discovered that Haman wants to destroy the entire Jewish nation? Why?
4. "Nowadays there are many Hamans". Who are they?
5. How can we attain real unity?
6. What is the challenge he suggests we can take on this year?



**Role Play**

**Throughout history there were many *Hamans* that wanted to destroy us, such as Pharaoh, Hitler YM"SH, N"N, and more. Together with your partner make up a dialogue how these people are conspiring to destroy us. Incorporate the info in the chart.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **The "Haman"** | **Use the words:** | **A commander** | **Use the words:** |
| **1** | Call the commander |  | Greet your master | majesty, wise |
| **2** | Expressing hatred towards the Jews. | endure, bear, existence,  despise, loath | Reason? | Threat? Argument? Insult? |
| **3** | **Make up** a reason. | expand, annoy, | Ask how he thinks to act. | react, do |
| **4** | Sharing his wish to destroy that nation | desire, destroy, extinguish | Pointing out that our nation was successful due to the Jews. | prosperous, successful, increase, due to, not worth, oblivious |
| **5** | So what?! | significance, | Say that it might eventually lead to the falling of our empire. | eventually,  lead, falling  destruction, |
| **6** | Tell the commander that you don't care.  Send your commander on an operation to destroy that nation. | indifferent,  duty, errand, mission, | Ask who the target is. | destroy,  individual,  observant |
| **7** | Answers that it doesn't matter it should just include the entire Jewish people. | entire,  including,  indiscriminately | **Make up the continuation** | **Include at least 2 new words.** |
| **8** | **Make up the continuation** | **Include at least 2 new words.** |  |  |

**prefix**

The word unity's root is **UNI.**

Try to elicit as many words with that root, first **without** looking at the words below. Try to explain what they have to do with "Uni" (i.e. one).

Then compare them with the words listed below!

1. United (adj), unite, unify (v), unity (n)
2. USA = United States of America
3. UN= United Nations
4. UK= the United Kingdom (Britain)
5. Uniform (n)
6. Unit (n)
7. Unicycle (n)
8. Unison (n)
9. Union (n)
10. Unique (adj)
11. Unicorn (n)
12. Unanimously (adj)
13. Universe (n), universal (adj)
14. University (n)

**Synonyms**

|  |  |  |
| --- | --- | --- |
| **The word** | **synonyms** | **Definition** |
| **Happy (adj)** | glad,  joyful,  cheerful, jovial |  |
| **Successful (adj)** | prosperous |  |
| **Insulted (adj)** | offended |  |
| **Victory (n)** | defeat,  triumph |  |
| **Survival (n)** | endurance, existence, being |  |
| **Challenge (n)** | test, trial |  |
| **Attain (v)** | reach, achieve, accomplish |  |
| **Withstand (v)** | resist,  bear, survive, endure |  |

**Vocabulary**

**A.**

Argument (n)

Attain (v)

**C.**

Charity (n)

**D.**

Desire (n,v)

Destroy (v)

**E.**

Entire (adj)

Eventually

Expanded (adj) expand(v)

Extension (v)

**F.**

Face (v)

**I.**

Inclination (n)

Include (v)

Increase (n,v) ≠ decrease

Individual (n, adj)

Insult (n, v)

**P.**

Pain (n)

Prevail (v)

**S.**

Sense (n, v)

Survival (n)

**T.**

Threat (n)

**U.**

Unity (n)

**V.**

Victory (n)

**W.**

Wise (adj)

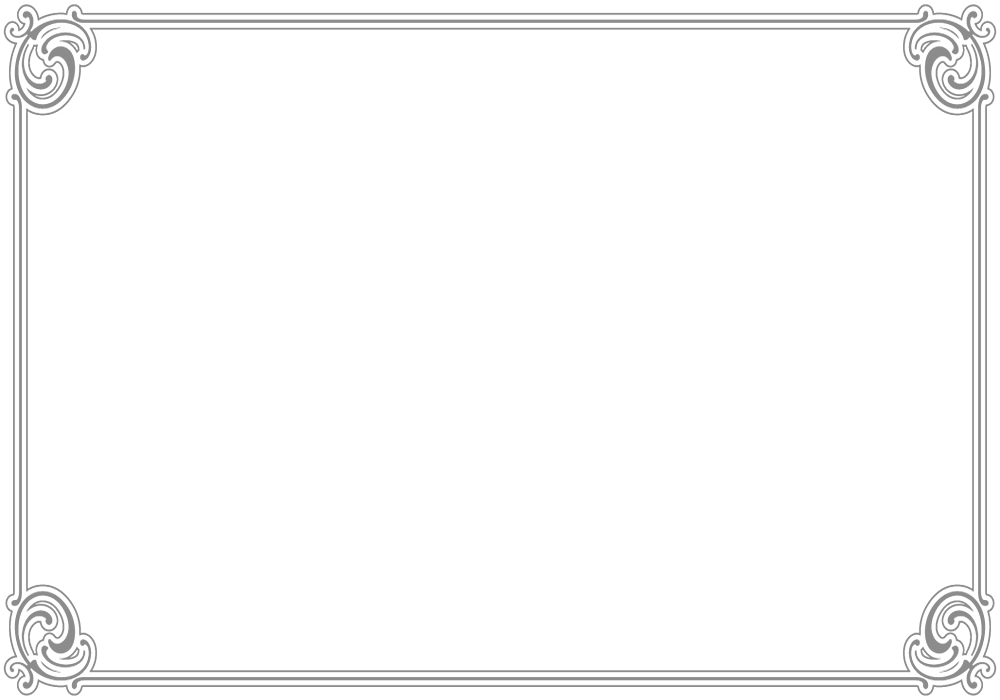
**Check your memory**

* Where did these words appear in the text? Try to remember the context of the above written words and tell the whole sentence to your partner!
* Competition: two students at a time are competing with each other. They stand at the front of the class. The teacher or a third student is saying a certain word out of the above written list. The two competitors are supposed to say the context of that word as quickly as possible. Each pair has 3 chances to answer. The winner competes with another student (3x), until only ONE student is left- he is the lucky winner!

**UNIT**

**6**

**Are Humans More Valuable Than Animals?**

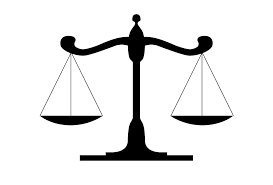
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**Have you ever heard about the term " Judeo- Christian values?**

Although the world has not yet adopted the 7 Mitzvot of Bnei Noch, they have been influenced by the Torah over the ages. This term refers to the belief in the G-d of Israel, in His ten commandments and have adopted and accept the moral laws (mishpatim). It is a belief in a universal and not relative morality.

**What is Maimonides' viewpoint over the Christians and Moslems?**

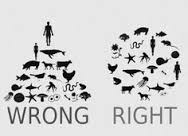
(Rambam Hilchot Melachim 11): " all these things of Jesus Christ, and those of the *muslims* that stood after him, were merely to straighten the path for Messiah, and to fix the world to work Hashem together."

What do you understand from this Rambam quotation? Is it it a positive thing that these two religiouns have on the world? And in retrospect?

**Audio Transcript**

**Are Humans More Valuable Than Animals? / By Dennis Prager**

**Part A - Are You More Valuable Than an Animal?**

Are you more **valuable** than a dog or a cat? Or for that matter a tree? One of the biggest differences between Judeo-Christian values and **secular** values **concerns** this very issue: the worth of the human being. According to the Judeo-Christian **value system**, human beings are **infinitely** valuable. On the other hand, secular humanism devalues the worth of humans. As ironic as it may sound, the G-d based Judeo-Christian value system **renders** humans infinitely more valuable than any **humanistic** value system

**Part B- Created In The Image of G-d vs Being Simply Material (00:43)**

The reason is simple. If there is no G-d, human beings are only material beings and therefore not worth anything **beyond** the matter of which they are **composed**.

But in the Judeo-Christian system, human beings are **created** in the **image** of G-d, meaning that human life is **sacred**.

In other words we are either created in the image of **carbon atoms**, and therefore not worth much more than **carbon**, or we are created in the **image** of G-d and therefore **infinitely** valuable.

**Part C - Two Crucial Consequences of Denying Judeo - Christian Values (1:15)**

Our secular **post** Judeo-Christian **society** has rendered human beings less **significant** than at any time in Western history.

First, the secular **denial** that human beings are created in God's image has led to humans **increasingly** being **equated** with animals.

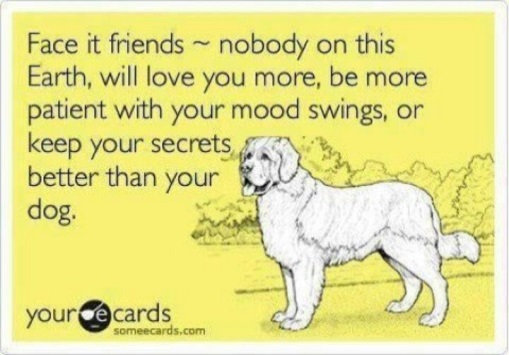
**Examples 1**

**Saving A Dog Rather Than A Person (1:35)**

That's why **over the course of 30 years** of asking high school and college students if they would first try to save their dog or a stranger, two thirds have always **voted** **against** the person, they either don't know what they would do or they actually vote for the dog.

[01:53] Many adults now vote similarly. Why?

There are two reasons.

One is that with the denial of the **authority** of higher values such as religious teachings, people increasingly make **moral decisions** **on the basis of** how they **feel**. And since just about everybody feels more for their dog than for a stranger, many people simply choose the dog.

The other reason is that once you get rid of Judeo-Christian values there's no reason for **elevating** human worth over that of an animal.

**Example 2**

**PETA Equates Barbequing a Chicken to Burning Jews In The Holocaust**  **(2:28)**

That's why people **estranged** from Judeo-Christian values, including many Jews and Christians, **support** programs such as Holocaust on your plate.

Holocaust on your plate is a campaign **developed** by the animal **rights** group "People for the **Ethical Treatment** of Animals", "PETA", that teaches that there is no difference between the barbequing of chickens in America and the burning of Jews in the Holocaust.

Why? Because a human and a chicken are of equal worth.

**Example 3**

**Risking Human Life (Firefighters) for Saving Animals (3:04)**

So too in a notorious Tucson Arizona **case**, a woman screamed to firefighters that her three babies were in the burning house. Thinking that the woman's children were **trapped** inside, the firefighters **risked** their lives to save the woman's three cats.

**Example 4**

**Thinking It Would Be Wrong To Experiment On Animals Even If It Would Lead To Curing People**

If you think these two examples are either just **theoretical** (The dog- stranger –question) or extreme (The Tucson- mother -of –cats), here's an issue that is neither theoretical nor extreme. More and more people believe as PETA does: that even if it would lead to a **cure** for cancer or AIDS it would be wrong to **experiment** on animals.

**Example 5**

**It Would be Wrong to Kill A Pig to Obtain a Heart Valve. (3:23)**

In fact many animal rights **advocates** believe that even to save human life it would be wrong to kill a pig to **obtain** a heart valve.

**Example 6**

**Slaughtering tens of millions, claiming they were worthless (3:57)**

The 20th century showed **vividly** what happens to human worth when Judeo-Christian values are **abandoned**. Nazi Germany and the **various** communist **regimes** all **rejected** Judeo-Christian values and ended up **slaughtering** the largest number of people in human history. For Nazism, Jews and members of other non-Aryan groups were **declared** worthless and **murdered** in the millions. For communists, human worth was **determined** solely by communist **parties** which murdered tens of millions of people. Only by rejecting Judeo-Christian values could Nazis declare Jews, Slavs and others "subhuman". And only by rejecting Judeo-Christian values could communist regimes slaughter those they called "class enemies". **Individual** human life meant nothing. Meanwhile human slavery was abolished only in the Judeo Christian world.

**Example 7**

**The Human Fetus Is Worthless If Its Mother Deems It So. (5:02)**

And of course for nearly all those who reject Judeo-Christian values the human fetus is worthless if its mother deems it.

**Example 8**

**Environmentalists Denigrate Humans' Worth. (5:11)**

Finally there is an increasingly vocal part of the environmentalist **movement** that also **denigrates** human worth for these individuals. The human being is not infinitely **precious**. Trees and rivers and mountains are.

So are you more valuable than a dog or a cat or a tree?

That depends on your value system. I'm Dennis Prager.

**Comprehension questions and discussions**

**Pair Work**

**Part A**

1. What is one of the biggest differences between Judeo- Christian values and secular values? What is the basic disagreement and basis of each side?
2. Argue both sides: Are you more valuable than an animal?
   1. Judeo- Christian Values
   2. Secular Humanism
3. What are two consequences?
4. Over the course of thirty years, \_\_\_\_\_\_\_\_ of the high school and college students answered that if they had to save their \_\_\_\_\_\_\_ or a \_\_\_\_\_\_\_\_, they voted \_\_\_\_\_\_\_\_\_ the person!

**Speaking**

Retell **example # 1**. Mingle in class and tell and listen to the example as many times as possible! Ask them their personal opinions on both viewpoints.

**Part B**

1. What campaign was developed PETA?
2. Who supports this campaign?
3. What does PETA stand for?
4. What is their motto?
5. How can they state such a thing?

**Speaking**

Mingle in class, tell and listen to that **example #2** as many times as possible! Spend at least 10 minutes on that exercise!

**Part C**

1. What did the lady tell the fire fighters (Example # 3)?
2. Why, in your opinion did she refer to her cats as babies?
3. What was the end of that scenario? It turned out that…

**Speaking**

Mingle in class and tell and listen to that **example #3**.

**Part D**

1. What do more and more people believe concerning experimenting on animals?
2. What is the next example given (that has to do with a pig)?
3. Can you identify the four illustrated dictators in example 6?
4. How were the Non –Arian groups seen by the Nazis?
5. How was the worth of people determined in the communist countries?
6. What's the meaning of "Class enemies"?
7. Why did all that happen?
8. Why, in your opinion, was slavery abolished in the Judeo –Christian world?
9. Where does the word "environmentalists" stem from? Explain what is precious in their opinion.
10. On what does it depend whether you’re more valuable than a cat, dog or tree?
11. Which other movements do you know? Name at least two more and tell in groups of four what their activities are.

**Sharing stories**

* Do you anyone that was in the Soviet Union at the time of the Iron Curtain?
* Do you what the communists' oppressions were?
* Share with your classmates any story you've heard about that era.
* Share with your classmates any heroic story about Jews in the Holocaust.

**Presentation**

1. Prepare a small speech about this unit. Convey the same idea in your words. Use the flow chart and you don't need to use the exact words at all. Be spontaneous.

The class should split into two groups, and all the students in each group should say the speech in their turn.

Remember: It's good to stop here and there to make sure your classmates are with you.

|  |  |  |
| --- | --- | --- |
| **Summarizing Table** | | |
| **Those who deny Judeo- Christian values** | | |
| **Declaration** | **Denial that we were created in G-d's image** | |
| **Consequently** | We are equated with animals. Why elevate human worth over that of an animal? Both are just material… | If there's no higher authority, people make moral decisions based on how they FEEL. |
| **Examples:** | 1. Preferring to save a dog and not a person. 2. PETA equates barbequing a chicken to burning Jew in the holocaust 3. Risking human life (firefighters) for saving animals (Preferring them over humans!) 4. Thinking it would be wrong to experiment on animals even if it would lead to cure people. 5. It would be wrong to kill a pig to obtain a heart valve. 6. Slaughtering tens of millions, claiming they were sub-humans and worthless, or "class enemies". 7. The human fetus is worthless if its mother deems it so. 8. Environmentalists denigrate humans' worth. They value rivers, trees and mountains. | |

1. Be able to read this article fluently I front of the class! Try to do it with as much intonation and emotion as possible. Pauses are also important!

**Vocabulary**

1. **The following words are divided into categories: positive, negative and neutral. Would you change the location of some of them? Discuss it in groups of three!**

Vocabulary

|  |  |  |
| --- | --- | --- |
| **+ Positive association** | **Neutral** | * **Negative association** |
| Advocate | Authority | Abandoned |
| Created | Carbon (atoms) | Against |
| Cure | case | Denial |
| Developed | composed | Murdered |
| Elevating | concerns | Rejected |
| Equated | Declared | Slaughtering |
| Ethical | Determined | Trapped |
| Infinitely | Experiment |  |
| Moral decisions | Image |  |
| Precious | Individual |  |
| Rights | Movement |  |
| Sacred | Obtain |  |
| Support | Parties |  |
| Valuable | Post- |  |
| Value system | Risked |  |
|  | Society |  |
|  | Various |  |
|  | Vote |  |

1. **Try to remember the context the above- written words appear in! Say whole sentences! Practice that in groups of three!**
2. **Competition! Two students at a time are competing with each other. They stand at the front of the class. The teacher or a third student is saying a certain word out of the above written list. The two competitors are supposed to say the context of that word as quickly as possible. Each pair has 3 chances to answer. The winner competes with another student (3x), until only ONE student is left- he is the lucky winner!**

**Israel\_ The World's Most Moral Army.mp4**

[00:00:00] There are two views of the Israeli military what you hear and most of the media. And the truth I'm going to tell you the truth. I was the commander of British forces in Afghanistan. I fought in combat zones around the world including Northern Ireland Bosnia Macedonia and Iraq. I was also present throughout the conflict in Gaza in 2014 based on my experience and my observations. The Israel Defense Force the IDF does more to safeguard the rights of civilians in a combat zone than any other army in the history of warfare. Why is this so. Firstly Israel is a decent country with western values run on democratic principles. Israel has no more interest in more than Belgium does. In fact Israel has never started a war. The only reason it ever goes to war is to defend itself.

[00:01:00] And it has to defend itself. Because unlike Belgium it is surrounded by countries and armed groups that want to destroy it.

[00:01:09] Secondly Judaism with its unsurpassed moral standards remains a major influence on the citizens of Israel. I say this as a non-Jew. Thirdly the army is composed overwhelmingly of citizen soldiers. Israel is a small country with a small professional army to fight a war. It depends on its conscripts and its reservists. These are ordinary citizens from professors to plumbers called upon to defend their homes. They dont want to be fighting and they don't want to harm others. No where was the essential morality and decency of the IDF more evident than in the Gaza War of 2014. If ever there was a purely defensive war this was it the war was started by Hamas the terror organization designated as such by the US State Department that runs the Gaza Strip. In the first six months of 2014 Hamas launched hundreds of rockets at Israeli civilians.

[00:02:22] After repeated warnings from Israel to stop the Israeli Air Force finally conducted precision strikes. To halt the rocket fire and the IDF advance into Gaza to destroy a network of terror tunnels that Hamas had constructed to attack Israeli communities near the Gaza border. The IDF took extraordinary measures to give Gaza civilians notice of targeted areas dropping millions of leaflets broadcasting radio messages sending texts and making tens of thousands of phone calls.

[00:03:01] Let me repeat that the Israelis called Gazans on their cell phones and told them to leave their residences and move to safety.

[00:03:10] Never in the history of warfare has an army found its enemy and told them where theyre going to drop their bombs. Many IDF missions that could have taken out Hamas military capabilities were aborted to prevent civilian casualties increasing the risk to Israeli citizens and soldiers. Despite all of this of course innocent civilians were killed. Every war is chaotic and

confusing and mistakes are frequent but mistakes are not war crimes. Hamas on the other hand committed war crimes as official government policy.

[00:03:52] Hamas deliberately positioned its military assets among the civilian population hiding weapons in schools and hospitals and placing rocket launchers alongside apartment buildings then forced those civilians to stay in areas they knew would be attacked. They also instruct their people to report the lie that every Gazan killed was a civilian even if they were actually fighters. And if there were no civilian deaths Hamas made them up numerous Internet sites show Palestinians elaborately staging sniper victims and smashed and alliances among other phony horrors.

[00:04:36] It's so common. There's even a term for it. Pallywood as in Palestinian. Hollywood. Ironically it's the leaders of Hamas themselves who best understand the extraordinary measures the IDF will take to protect innocent civilians. They take full advantage of Israel's decency and adherence to the laws of war. No army take such risks in order to protect civilians. As the Israeli army does I say this as a professional soldier I say it because it's true. And people who care about truth should know it. I'm Colonel Richard Ken Prager University joined Prager University.

[00:05:25] Click here to subscribe to our YouTube channel. Click here to sign up for free and Prager you dot com for quizzes contests and prizes.

**Working Overtime or Working Less\_.mp4**

[00:00:02] When you have a job there are a lot of ways to get paid. You can puncture clock work on commission or have a salary. There are a lot of advantages to being a salaried worker.

[00:00:12] Salaried workers enjoy a steady income. Full time benefits like health care paid vacation and more security in times of economic uncertainty. It's also usually one of the first steps to climbing the corporate ladder. When you're an hourly employee your wages rise and fall based on the hours you work. However hourly workers are eligible for higher overtime pay per time worked above 40 hours in a single week. Now the U.S. government is going to require that all salaried employees who make less than forty seven thousand five hundred dollars a year be paid overtime for hours worked over 40 in a week. Sounds good right. Well for the employee that has gone the extra mile to finally get to a salaried position there may be unintended consequences that end up costing the people it was designed to help.

[00:00:56] Consider the hypothetical case for Larry. Larry has worked for an auto parts distributor for several years and was recently promoted from hourly to salary as a result of his hard work and going the extra mile. This new position allows him flexibility provides additional job security and consistent income because of the new overtime rule. His boss was forced to bump him down to hourly pay and limit his hours to 40 per week when sales aren't as strong. Larry's hours get cut to 35 hours in order to save money. So while he's now eligible for overtime pay his income isn't guaranteed and it's harder to go for that promotion. Larry can't blame his boss when business owners get hit with an expensive regulation. They usually have two choices raise prices on their products or try and cut labor costs because it punishes job creators. The overtime rule hurts those they serve including customers coworkers and job seekers. Government policies should encourage job creators to hire and retain employees. Giving everyone a chance to pursue the American dream.

[00:02:00] To subscribe to our YouTube channel click here for more from information station.

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