

# Rabbi Hiyya and Rav Hanina's Curricular Initiative

*After saying the blessing before study, please read the following text and discuss the questions that follow in hevruta.*

תלמוד בבלי מסכת בבא מציעא דף פה עמוד ב

כי הוו מינצו רבי חנינא ורבי חייא, אמר ליה רבי חנינא לרבי חייא: בהדי דידי קא מינצית? חס וחלילה, אי משתכחא תורה מישראל מהדרנא לה מפילפולין! - אמר ליה רבי חייא לרבי חנינא: בהדי דידי קא מינצית? דעבדי לתורה דלא תשתכח מישראל! מאי עבידנא, אזלינא ושדינא כיתנא, וגדילנא נישבי, וציידנא טבי ומאכילנא בשרייהו ליתמי, ואריכנא מגילתא וכתבנא חמשה חומשי, וסליקנא למתא ומקרינא חמשה ינוקי בחמשה חומשי, ומתנינא שיתא ינוקי שיתא סדרי, ואמרנא להו: עד דהדרנא ואתינא - אקרו אהדדי ואתנו אהדדי, ועבדי לה לתורה דלא תשתכח מישראל

When Rabbi Hanina and Rabbi Hiyya used to quarrel...Rabbi Hanina would say: Do you dare to quarrel with me? Even if, God forbid, the entire Torah were to be forgotten, I would be able to restore it by myself, relying on my powers of argumentation.

Rabbi Hiyya would respond: Do you dare to argue with me? Consider what I have done to ensure that the Torah will not be forgotten. What do I do? I go out and plant flax, and after the flax is processed I proceed to weave nets from it. When the nets are ready, I go out and catch a deer and give the meat to needy orphans. From the skins of those deer I prepare scrolls, upon which I write the Five Books of the Torah. Then I go to a town where there are no other teachers and teach the Torah to five children, one book to each child. Then I teach the six orders of the Mishnah to six children, one order to each child. And I say to each of the children, "Now I have to leave to teach elsewhere; until I return, teach one another Torah and teach one another Mishnah. Thus my efforts ensure that the Torah is not forgotten in Israel.

**Talmud, Bava Metzia 85b**

## Questions for discussion:

1. Describe Rav Hanina's method of "preserving the Torah".
  - a. What name would you give this method?
  - b. What are the underlying principals of Rav Hanina's educational vision?
  - c. Who owns/holds this vision?
  - d. What are the curricular implications of this vision?
  - e. Is Rav Hanina's curriculum aligned with his educational vision?
2. Describe Rav Hiyya's method of "preserving Torah?"
  - a. What name would you give this method?
  - b. What are the underlying principals of Rav Hiyya's educational vision?
  - c. Who owns/holds this vision?
  - d. What are the curricular implications of this vision?
  - e. Is Rav Hiyya's curriculum aligned with his educational vision?
3. Do these two models have anything in common?
4. Which model aligns with your vision of education and curriculum?
5. Do these models have implications for the consultative process we engage in?