

**Partnerships for Jewish Schools (PaJeS), formerly the Jewish Curriculum Partnership (JCP) supports Jewish Studies and Ivrit teachers in its partner schools across the UK.**

**PaJeS:**

- writes and produces curricula and resources for Jewish Studies and Ivrit
- offers high-quality professional development for teachers
- provides opportunities for teachers to network and share best practice
- delivers in-school support to teachers

To find out more about PaJeS, visit our website at <http://pajes.org.uk>

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**PaJeS**  
Supporting Jewish Schools



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# The Purpose of the 'מסילות לה' Teachers' Guide

The Teachers' Guide supports and guides teachers using the JCP 'מסילות לה' digital resource. It also outlines additional class activities and resources that are not available on the website.

Our תּפִּילָה audit indicated that the time devoted to תּפִּילָה and the teaching of תּפִּילָה varies greatly between schools. In response to this, the 'מסילות לה' resource has been designed to be used flexibly, in the classroom and/or in תּפִּילָה assemblies. Activity ideas are outlined rather than given as detailed lesson plans and resources can be used in a variety of ways.

This guide outlines the overall aims of the JCP תּפִּילָה project, and also includes levels of attainment descriptors. Types of resources included are:

## Activities for use across Key Stage 2



Keywords



On1Foot Activities – Click on the activity link in the Teacher Guide



Music – Click on the activity link in the Teacher Guide

## Activities specific to a תּפִּילָה and a year group



Videos – Click on the activity link in the Teacher Guide



Animations – Click on the activity link in the Teacher Guide



Slideshows – Click on the activity link in the Teacher Guide



Class Activities – At the back of the Teacher Guide

Teachers will notice that nearly all of the overall aims are met through the resources. We have not included aim B3 (locating תּפִּילָה) in the activities provided as it is assumed that the teacher herself will be guiding pupils in locating תּפִּילָה on an ongoing basis. Please see page 9 for a Self-Assessment Chart where pupil progress can be recorded.

Our vision is that the JCP 'מסילות לה' resource will make a significant impact in improving the teaching and learning of תּפִּילָה in our schools. Your comments, suggestions and general input are welcome and will help us turn this vision into a reality.

# Aims of the JCP תפילה Project

The overall aim of the project is: To help teachers ensure that pupils leave primary schools with:

- A. a positive and meaningful experience of and attitude towards תפילה
- B. good levels of knowledge, competence and confidence in their תפילות

Positive and Meaningful Experience	Knowledge, Competence and Confidence
<p><b>A1 Connection with 'ה</b></p> <ul style="list-style-type: none"> <li>• Appreciate that 'ה exists, listens to our תפילות and that תפילות impact on our lives</li> <li>• Understand the purpose of the act of תפילה as the Jewish way of connecting with 'ה</li> <li>• Appreciate that they are standing before 'ה during the act of תפילה</li> <li>• Engage in תפילה with כוונה (concentration)</li> <li>• Attain a certain level of spirituality by connecting with 'ה</li> </ul>	<p><b>B1 Content and Structure of תפילות</b></p> <ul style="list-style-type: none"> <li>• Know that the סידור is the book that contains תפילות</li> <li>• Know keywords and phrases of the major תפילות and use them to comprehend the overall meaning of תפילות</li> <li>• Know the themes and motifs of the major תפילות, e.g. מודה אני, שמע</li> <li>• Know that there are many תפילות recorded in the תנ"ך, e.g. תהילים</li> <li>• Know that there are fresh תפילות that have been introduced over the centuries, e.g. תפילה for the State of Israel</li> <li>• Know the structure of the daily services, e.g. מעריב, מנחה, שחרית</li> <li>• Know the structure of major תפילות, e.g. עמידה (praise, request, praise and so on) and how they reflect human needs</li> </ul>
<p><b>A2 Identification and Commitment</b></p> <ul style="list-style-type: none"> <li>• Enjoy participating in תפילות both individually and with other Jews</li> <li>• Understand how the meaning of the תפילות learned relates to them</li> <li>• Articulate which of the תפילות inspire them and influence their lives</li> <li>• Ask and respond sensitively to questions about their own Jewish identity and beliefs</li> <li>• Appreciate the value of communal תפילה and wish to commit to participating regularly in services and ברכת המזון</li> </ul>	<p><b>B2 Recitation and Reading of תפילות</b></p> <ul style="list-style-type: none"> <li>• Recite basic תפילות, e.g. מודה אני</li> <li>• Read basic תפילות accurately</li> <li>• Read major תפילות accurately and fluently</li> <li>• Show confidence to lead a תפילה service</li> </ul>

	<p><b>B3 Locating תּפִלוֹת</b></p> <ul style="list-style-type: none"> <li>• Locate basic תּפִלוֹת in the סידור</li> <li>• Locate additional תּפִלוֹת in the סידור, e.g. for שַׁבָּת, festivals and so on</li> </ul>
	<p><b>B4 הִלְכוֹת תּפִלָּה</b></p> <ul style="list-style-type: none"> <li>• Know that the הִלְכָה requires us to pray a number of times a day and at different times during the day</li> <li>• Know how to act appropriately in various parts of the תּפִלוֹת, e.g. facing Jerusalem, bowing stepping backwards, not talking or disturbing another person's תּפִלָּה and so on</li> <li>• Know the practices associated with taking out the תּוֹרָה on Mondays, Thursdays, fast days, שַׁבָּת and festivals</li> <li>• Explain the significance of the הִלְכוֹת they have learned</li> <li>• Know the concept of מִנְיָן, and the major הִלְכוֹת connected to תּפִלָּה in a מִנְיָן, e.g. answering אָמֵן, קְדוּשָׁה, and so on, and the centrality of congregational prayer in Jewish Law</li> </ul>

# JCP תַּפְלָה Levels of Attainment

Based on the תַּפְלָה Aims

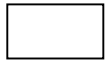
Level	Positive, Meaningful Experience and Attitude	Knowledge, Competence and Confidence
1	Pupils appreciate that 'ה' listens to our תַּפְלוֹת.	Pupils know that the סידור is the book that contains תַּפְלוֹת. Pupils recite basic תַּפְלוֹת, e.g. מוֹדָה אֲנִי.
2	Pupils understand the purpose of the act of תַּפְלָה as the Jewish way of connecting with 'ה' and that תַּפְלָה impacts on our lives. They enjoy participating in תַּפְלוֹת.	Pupils explain the overall meaning of a few daily תַּפְלוֹת. Pupils locate, with support, a few תַּפְלוֹת in the סידור. They know that the הַלְכָה requires us to pray a number of times a day and at different times during the day. They act appropriately in some major תַּפְלוֹת, e.g. standing for שְׁאֲמַר תַּפְלוֹת.
3	Pupils begin to appreciate that they are standing before 'ה' during the act of תַּפְלָה. Pupils engage in תַּפְלָה with some כּוֹנֵנָה (concentration). They understand how the general meaning of the תַּפְלוֹת they recite may relate to them.	Pupils explain the overall meaning and themes of the daily תַּפְלוֹת studied, using some keywords and phrases to comprehend the תַּפְלוֹת. They read familiar תַּפְלוֹת with accuracy. They locate most major תַּפְלוֹת in the סידור. They know that the תּוֹרָה is read on Mondays and Thursday, and can explain some of the major practices of reading the תּוֹרָה (e.g. הַגְבָּהָה and גְּלִילָה).
4	Pupils attempt to connect with 'ה' when engaged in the act of either communal or personal תַּפְלָה. They make their own connections between the meaning of the תַּפְלוֹת they have learned and their lives.	Pupils associate some Hebrew words learned for one תַּפְלָה with words in another. They identify the source of the main תַּפְלוֹת learned in classic Jewish sources (e.g. אֲשֶׁרִי from תְּהִילִים, שְׂמַע from סְפָר דְּבָרִים).

		<p>They read familiar תּפִלוֹת with accuracy and fluency.</p> <p>They apply details of the הֶלְכָה in their תּפִלוֹת, e.g. bowing in the correct place, stepping forwards and backwards in תּפִלָּה.</p> <p>They know that the תּוֹרָה is also read on fast days, שַׁבָּת and festivals.</p> <p>They can also explain the significance of the הֶלְכוֹת they have learned.</p>
5	<p>Pupils articulate which of the תּפִלוֹת inspire them and influence their own and other people's lives.</p> <p>They ask and respond sensitively to questions about their own Jewish identity and beliefs.</p> <p>They appreciate the value of communal תּפִלָּה in Hebrew as a means of connecting with other Jews and wish to commit to participating regularly in תּפִלָּה services.</p>	<p>Pupils explain confidently the overall structure, themes and meaning of all the תּפִלוֹת studied for weekdays, שַׁבָּת and festivals, using all the keywords and phrases learned.</p> <p>They identify the source and meaning of those תּפִלוֹת that have been introduced in modern times (e.g. Prayer for the State of Israel).</p> <p>They are confident to lead a תּפִלָּה service.</p> <p>They describe the practices connected to תּפִלָּה in a מִנְיָן, e.g. saying קְדוּשָׁה.</p> <p>They explain the הֶלְכוֹת connected to שַׁבָּת and festivals, e.g. details of קִידוּשׁ, and הַבְדָּלָה.</p>

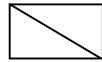


# תַּפְּלָה Self-Assessment Chart

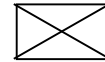
Key:



= not yet achieved






= working towards



= achieved

Tefillah	I can find in my סידור	Date	I can read	Date	I know some keywords of the תַּפְּלָה	Date	I know what the תַּפְּלָה is about.	Date
מוֹדָה אֲנִי								
תּוֹרָה צְוָה								
מֵה טוֹבוֹ								
אֲדוֹן עוֹלָם								
יִגְדֵּל								
בְּרָכוֹת הַתּוֹרָה								
אֱלֹהֵי נִשְׁמָה								
בְּרָכוֹת הַבְּקָר								
בְּרוּךְ שְׂאֵמֶר								
אֲשֶׁרֵי								
וַיִּשְׁתַּבַּח								
בְּרָכוֹת שְׁמַע יוֹצֵר אוֹר								
בְּרָכוֹת שְׁמַע אֶהְבֶּה רַבָּה								
שְׁמַע 1st Paragraph								
שְׁמַע 2nd Paragraph								
שְׁמַע 3rd Paragraph								
בְּרָכוֹת שְׁמַע גְּאוּלָּה								
עֲמִידָה 3 Opening and 3 Closing בְּרָכוֹת								
עֲמִידָה: Middle בְּרָכוֹת								
עֲלֵינוּ Aleinu								
הַלֵּל								
שַׁבָּת Shabbat								
בְּרַפְתְּ הַמְּזוֹן Birkat Hamazon								

## Activities suitable for use across Key Stage 2

<p><b>1. Keywords:</b> </p> <p><b>Learning Outcome:</b></p> <p>B1: Pupils know keywords and phrases of the תּפִלָּה and use them to comprehend the overall meaning of the תּפִלָּה.</p> <p><b>Recommended Use:</b></p> <p>Using the Keywords, pupils should be able to work out the meaning of a תּפִלָּה simply by using the chosen keywords.</p>	<p><b>2. On1Foot Activities:</b> </p> <p><b>Learning Outcome:</b></p> <p>B1: Pupils know the background and main theme(s) of the תּפִלָּה.</p> <p>B4: Pupils know and can apply the הֶלְכוֹת of תּפִלָּה.</p> <p><b>Quick Content Overview:</b></p> <p>A summary of the context, background and overall theme(s) of the תּפִלָּה – see individual תּפִלָּה for examples.</p> <p><b>Recommended Use:</b></p> <p>The clip could be played to pupils before they say the תּפִלָּה. They could then be asked to summarise the overview once they have finished saying the תּפִלָּה.</p> <p>The clip could lead to a discussion around the origins or the content of the תּפִלָּה. This could be linked to a discussion of the structure of the סִידוּר and where this תּפִלָּה fits into the סִידוּר structure.</p>	<p><b>3. Music:</b> </p> <p><b>Learning Outcome:</b></p> <p>A2: Pupils learn tunes and through singing תּפִלָּה enhance their participation and enjoyment of תּפִלָּה.</p> <p>B2: Pupils learn appropriate tunes or chants with the stress of the word in the correct place to help them recite the תּפִלָּה correctly.</p> <p><b>Quick Content Overview:</b></p> <p>A selection of chants and tunes recorded by pupils as well as a recording by one adult voice. Piano backing track also provided separately.</p> <p><b>Recommended Use:</b></p> <p>The recordings can be used to teach pupils a new tune and the piano backing track can be used as an accompaniment for תּפִלָּה.</p>
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# Amidah: General Overview – עמידה

Yrs 3 - 6



## Keywords

עמידה: Opening and Closing

Words that are Hiding:

נפשי. לבני

Keywords:

לבני. פה. שפתי

תורתך. נפשי

שלום. מצותיך



## On1Foot Activity

The עמידה – General

Context of the origin of the עמידה, including its formulation by the אנשי כנסת הגדולה during the Second המקדש period as well as the extra ברכה added in.

The עמידה is said standing, silently by individual Jews, facing the בית המקדש in ירושלים.

<https://vimeo.com/640370246/c223bb937c>

Yrs 3+4



## Slideshow (Prezi)

חנה like תפילה Saying

Quick Content Overview

Pupils explore how we learn to say the עמידה using the חנה of תפילה as a model.

[Tefillah like Chana https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Years 5 + 6



## Slideshow (Prezi)

A String of 18 ברכות (+ 1)

Quick Content Overview

Pupils explore the significance of the structure of the עמידה

[A string of brachot https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



## Video

Who are we Like When we Say the עמידה?

Quick Content Overview

Pupils consider inspiring תפילה role models from דג"ך and their own lives.

<https://vimeo.com/640375136/7a6301cc88>



## Slideshow (Prezi)

Three Ideas about Starting to talk to 'ה

Quick Content Overview

Pupils explore reasons why we step forward when we say the עמידה as well as the origin of the עמידה opening words:

ה' שפתי תפתח...

[Space to grow https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



## Slideshow (Prezi): Saying תפילה like חנה

### Learning Outcomes

**A2:** Pupils understand how the origin and structure of the עמידה relates to them.

**B1:** Pupils know the origin and motifs of the עמידה.

### Starter:

Tell pupils the story of חנה, the mother of the prophet שמואל. She was not able to have children and this made her very sad. She was so desperate that when the family travelled to שילה to bring קרבנות to ה', חנה went to talk and cry to ה' about her sadness. She spoke, only moving her lips, and the כהן, עלי, thought that she was drunk, as people then normally said תפילה aloud. However, when he spoke to her, she told him that she was pouring her soul out to ה'. עלי told her that ה' would answer her and she went on to give birth to שמואל and other children.


### Prezi:

[Tefillah like Chana https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The Prezi explores:

1. The story of חנה and how she is a model for the עמידה.
2. Other ideas from the תלמוד about how we say the עמידה and what our focus should be.
3. Another reason for saying the עמידה quietly.

חנה, the mother of the prophet שמואל, said a personal and heartfelt תפילה to ה' because she was not able to have any children.



She said this quietly, standing and by herself.

The Talmud (ברכות ל"א) also teaches us that when we say the עמידה, we are like servants approaching a master or a king.



Another reason for saying the עמידה quietly, according to the Rabbis, is to remind ourselves that ה' is always close – He can hear our quiet voices and He loves to hear our תפילות (ברכות ל"א).



### Develop Further:

Pupils could research and write the story of חנה as a play. They could look at other inspiring female role models from the תנ"ך such as דבורה. They could also explore the life and leadership of שמואל further.



## Slideshow (Prezi): A String of 18 בְּרָכוֹת (+)

### Learning Outcomes

**A2:** Pupils understand how the structure of the עֲמִידָה relates to them – we use our spines to bow when we say the עֲמִידָה and the rabbis connected the structure of the עֲמִידָה to the structure of the human spine.

**B1:** Pupils know the structure of the עֲמִידָה.

### Starter:

Discuss in pairs: What names do we know for the עֲמִידָה? How many בְּרָכוֹת are there in the עֲמִידָה? Also encourage pupils to write down any questions they have about the עֲמִידָה, for example: Why do we say it three times a day? Why do we have to say these specific words? And so on.

Collect pupils' questions and, after working through the Prezi, discuss which questions have been addressed and which are still pending. Some approaches to these questions are brought in the 'מְסִילוֹת לָה' section under Frequently Asked Questions and can be explored further there.

### Prezi:

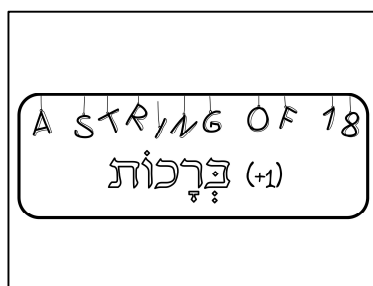
[A string of brachot https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The structure of the עֲמִידָה is explored in the On1Foot Activity. This activity 'zooms in' to reflect on the connective structure of the הַתְּפִלָּה as well as connections between the number of בְּרָכוֹת with other instances in the סִידוּר and תנ"ך. Three areas are explored:

#### 1. Connections between the עֲמִידָה and the human spine



#### 2. The number of בְּרָכוֹת in the עֲמִידָה



#### 3. Names of the עֲמִידָה



### Develop Further:

Use this resource in conjunction with the On1Foot clips (עֲמִידָה: General as well as with other parts of the עֲמִידָה). Connections can also be made to the Frequently Asked Questions in 'מְסִילוֹת לָה' as well as any of the other עֲמִידָה activities.



## Video: Who Are We Like When We Say the עמידה?

### Learning Outcomes

**A2:** Pupils articulate who inspires them in their תפילה.

**B4:** Pupils know how to act appropriately when saying the עמידה: facing ירושלים, bowing, stepping backwards and forwards.

### Starter:

Ask pupils who inspires them in their תפילה – this could be parents, teachers, friends and also characters from the דג"ך. Show the clip and ask the question again. Have they changed their minds? Who else would they add as תפילה inspiration?

### Video:

<https://vimeo.com/640375136/7a6301cc88>

Children talk about people from the דג"ך who connected with 'ה' in an inspiring way that we can emulate today, for example:

דוד המלך and אסתר המלכה, משה רבינו, יוכבד, שלמה המלך, חנה, אברהם.



### Develop Further:

תפילה leaders could add in at assemblies: We are now standing like אברהם stood before 'ה'; we are now facing ירושלים like שלמה המלך, who had the great honour of building a dwelling-place for 'ה'; we are now standing like חנה, who sincerely opened her heart to 'ה' about what she most needed, and so on.



# Slideshow (Prezi): Three Ideas about Starting to Talk to 'ה

## Learning Outcomes

**A1:** Pupils appreciate that they are standing before 'ה when they say their תפילה.

**B4:** Pupils know how to act appropriately when saying the עמידה, stepping backwards and forwards before they say the introductory words.

### Starter:


It is important that pupils know the meaning of the words that introduce the עמידה: 'ה שפתי תפתח before they do this activity. This can be accomplished with the Keyword Activity.

### Prezi:

Space to grow <https://pajes.org.uk/prezi>

Exploring three ideas about starting to talk to 'ה (at the start of the עמידה):

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ



דָּוִד הַמֶּלֶךְ wrote these words when he was in trouble and did not know how to talk to 'ה

#### Idea 1: What do we say?

What prompted דָּוִד to write these words (הַתְהִילִים נ"א:י"ז)? How can that help us to begin talking to 'ה?

#### Idea 2: What do we do?

How are we like the כַּהֵן גָּדוֹל when we step forward? How does 'ה invite us into His space?

#### Idea 3: What does 'ה do?

How does 'ה give us space, acting like a parent to us as we approach Him? Exploring the approach of the בַּעַל שֵׁם טוֹב.



#### Bio Box

בַּעַל שֵׁם טוֹב: **Rabbi Yisroel (Israel) ben Eliezer (1698-1760)** is considered to be the founder of Hasidic Judaism. The title בַּעַל שֵׁם טוֹב is usually translated into English as 'Master of the Good Name'.

### Develop Further:

To help pupils focus on the עמידה, let them say 'ה שפתי תפתח in English before they start. Remind them of the reasons that we step forward and ask them to picture themselves doing that when they do the action.



# עמידה אבות - Amidah Avot

Years 3 - 6



## Keywords

### Words that are Hiding:

ברוך  
אבותינו/אבות  
חסדי/חסדים  
גאולה/גואל

### Keywords:

ברוך  
אבותינו/אבות  
חסדי/חסדים  
גאולה/גואל  
מגן



## On1Foot Activity

### The עמידה – Part 1 (first three ברכות)

An overview of the עמידה and its three parts:

1. שְׁבַח (praise)
2. בְּקִשָּׁה (requests/petition)
3. הוֹדָאָה (thanks)

The content of the first three בְּרָכוֹת, אבות, גבורות, and ה' קדושת ה' are then described.

### 2. Stepping and Bowing

How we step backwards and forwards before saying the עמידה and bow at the start and end of two בְּרָכוֹת as well as bowing at the end when we say עשה שלום.

<https://vimeo.com/640369699/e1266983ae>

Years 3 + 4



## Class Activity

### Connecting to ה'

### Quick Content Overview

An art activity where pupils explore their personal and historical relationship with ה'.



Years 5 + 6



### Slideshow (Prezi)

#### Connecting to the אבות

##### Quick Content Overview

Pupils explore the theme of the first three בְּרָכוֹת of the עֲמִידָה and how each of the בְּרָכוֹת connects to one of the אָבוֹת.

[Connecting to the Avot](https://pajes.org.uk/prezi)

<https://pajes.org.uk/prezi>



### Slideshow (Prezi)

#### זכות אבות

##### Quick Content Overview

Pupils explore the concept of 'זכות אבות' including רמב"ן's interpretation that we need to live the values of the אבות for this concept to work.

[Zechut Avot https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



## Class Activity: Connecting to 'ה

### Learning Outcomes

**A2:** Pupils reflect on and are inspired by the ways in which they connect to 'ה.

**B1:** Pupils know the themes and motifs of the first בְּרָכָה of the עֲמִידָה.

### Starter:

Without pupils looking in their סִידוּרִים, tell them that 'ה is mentioned in the first בְּרָכָה of the עֲמִידָה, both as our God (אֱלֹהֵינוּ) and as the God of our Fathers (אֱלֹהֵי אֲבוֹתֵינוּ).

Which one do they think should come first? Is it more important to talk and think about 'ה as our personal God or as the God of our fathers? Encourage pupils to give reasons for their answer as there is no right answer and it could be argued both ways.

Check in the סִידוּר – the personal comes first.

Why might this be? Ask pupils when they have felt a personal connection to 'ה.

### Activity:

Abstract art is a very effective way for pupils to express their emotions and deal with conceptual ideas. It should be easy even for those who don't feel that they are good at art and, when they report back about why they have used certain colours and shapes, it forms the basis of a good discussion about their connection to 'ה.

Pupils will explore vertical and horizontal relationships with 'ה in this activity.

Pupils are given two pieces of paper (preferably A3 but A4 will suffice), and a selection of coloured tissue paper and glue, or water colours.

On one sheet they will show their *vertical*, personal relationship with 'ה. Pupils can tear and stick the coloured tissue paper to show their personal relationship with 'ה. What colours might you choose to show how you feel connected to 'ה? This sheet could be done in a portrait layout to represent the vertical relationship.

The other sheet can be done in landscape, and pupils can tear and stick coloured paper to represent the historical relationship they have with 'ה as Jews and as children of אֲבֹתֵנוּם.

### Develop Further:

Pupils could also add words to their art. This activity could work as a poem or a collection of words on a page. Artworks can be displayed in the classroom and shared with the rest of the school.



## Slideshow (Prezi): Connecting to the אבות

### Learning Outcomes

**A2:** Pupils understand how the meaning of the first three בְּרָכוֹת of the עֲמִידָה relates to them and how the values of the אָבוֹת inspire and influence their lives.

**B1:** Pupils understand the theme and motif of this בְּרָכָה – praising 'ה', connecting with 'ה' as the אָבוֹת did and living the values of the אָבוֹת.

### Starter:

Get pupils to discuss: Why do we start the עֲמִידָה by referring to the אָבוֹת? Why did the rabbis choose these בְּרָכוֹת rather than anything else? Why do we start by praising 'ה' rather than asking for His help? Why is this a good way for us to start our תְּפִלָּה? What do we need to learn?

### Prezi:

[Connecting to the Avot https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

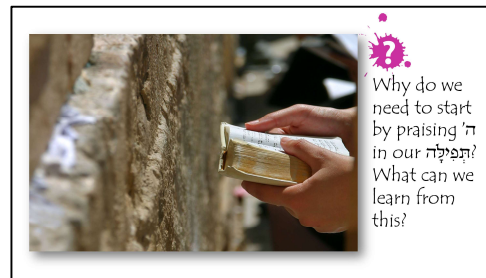
1. Why do we start the עֲמִידָה by praising 'ה'? What can we learn from this?

2. Why do we refer to the אָבוֹת in the first בְּרָכָה? How are the אָבוֹת connected to the first three בְּרָכוֹת of the עֲמִידָה and how are they connected to the way we describe 'ה' as "הָאֱ-לֹהִים הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא..."

How do the actions of the אָבוֹת echo the values and nature of 'ה' and what can we learn from this?

### Develop Further:

תְּפִלָּה leaders could focus pupils' attention on the value we learn and live from each of the אָבוֹת and that, by saying this three times a day, we are constantly reminding ourselves about the importance of actions like חֲסֵד and living holy lives. Which of these concepts and examples speak most to teachers and pupils? Share inspirations and ideas.





## זכות אבות (Prezi): Slideshow

### Learning Outcomes

**A2:** Pupils understand how the concept of 'זכות אבות', articulated in the first בְּרָכָה, relates to them and could inspire and influence their lives.

**B1:** Pupils understand the theme and motif of this בְּרָכָה – praising 'ה', connecting with 'ה' as the אבות did and living the values of the אבות.

### Starter:

Discuss in pairs: What does 'זכות אבות' (the merit of the fathers) mean? Why would we start the עמידה with this idea?

If pupils are already comfortable with the concept of 'זכות אבות' they could be guided to debate if it works both ways: Does 'זכות אבות' only apply if we live the values of the אבות or is it a general protection for the Jewish people?

### Prezi:

[Zechut Avot https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

**Part 1:** 'זכות אבות' could be understood as us having both a personal and a historical relationship with 'ה' through our ancestors – the אבות and אמהות. 'ה' made a covenant with the אבות that applies to their descendants – us. משה רבינו invoked this covenant when 'ה' wanted to destroy the ישראל after the incident of the הזהב. (שמות ל"ב:ז-י"ב)

How does this example help us understand why the rabbis chose to start the עמידה with the concept of 'זכות אבות'?

**Part 2:** Does that mean that we can behave any way we like and just rely on the merits of our ancestors?

The רמב"ן explains that 'זכות אבות' only works if we make a commitment to take the values of the אבות and make them part of our lives. We need to LIVE their values for this בְּרָכָה to work. Why do you think this is important?



### Bio Box

*The רמב"ן (1194-1270) was one of the greatest biblical and Talmudic scholars. He was also a doctor and lived in Spain for most of his life. In his later years he went to live in Israel.*

### Develop Further:

'זכות אבות' is not just about us being proud of our ancestors – more importantly, we need to ask: Would our ancestors be proud of us? In which ways can we live the מידות of the אבות and אמהות and the many other people in the תנ"ך so that they would say proudly: This is my descendant, this is my grandchild? This could be the focus of a project on מידות.



# עמידה גבורות - Amidah Gevrot

Years 3 - 6



## Keywords and Phrases

גבורות/גבור  
 מְחִיָּה הַמְּתִים (three times)  
 לְהַחְיֹת מֵתִים  
 מְמִית וּמְחִיָּה  
 Four examples of גְּבוּרָה:  
 סוּמֵךְ נוֹפְלִים  
 רוּפֵא חוֹלִים  
 מַתִּיר אֲסוּרִים  
 מְקִים אַמוּנָתוֹ לְיִשְׁנֵי עָפָר



## On1Foot Activity

### The עמידה – Part 1 (first three ברכות)

One activity giving an overview of the עמידה and its three parts:

1. שְׁבַח (praise)
2. בְּקִשָּׁה (requests/petition)
3. הוֹדָאָה (thanks)

The content of the first three בְּרָכוֹת, גְּבוּרָה and 'ה' קְדוּשַׁת ה' are then described.

<https://vimeo.com/640369699/e1266983ae>

Yrs 3+4



## Class Activity

### Using Strength for Kindness

#### Quick Content Overview

גְּבוּרָה shows how 'ה' uses his strength to do נְסִיחָה to those who need help. How can we do the same?

Yrs 5 + 6



## Class Activity

### Choices Game

#### Quick Content Overview

גְּבוּרָה shows how 'ה' uses His infinite power to help those who are weak and needy. How do we choose to use our power?



## Slideshow

### How Is Rain Connected to 'ה's Power?

#### Quick Content Overview

Why do we talk about 'ה' giving rain as part of this בְּרָכָה? The טוֹר (ק"ד) (אֲוֶרַח חַיִּים ק"ד) explains: "Just as the resurrection of the dead will bring the dead back to life, so the rain brings the whole world back to life."

<https://vimeo.com/644362921/ae9d719e49>



## Class Activity: Using Strength for Kindness

### Learning Outcomes

**A2:** Pupils understand how we can use our strength to do חֶסֶד in the same way that 'ה' does in this בְּרִכָּה.

**B1:** Pupils know the content of the second בְּרִכָּה of the עֲמִידָה.

### Starter:

Hand out the Hebrew flashcards to pupils. Using their סִידוּרִים, they should put all the Hebrew statements in the correct order. Now give out the English cards and get pupils to match them to the Hebrew. You could give clues about the matched meanings by acting out the lines or by pointing out words and שְׂרָשִׁים pupils might know. Alternatively, pupils can just use the English flashcards.

מְכַלְכֵּל חַיִּים בְּחֶסֶד
מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים
וּמַתִּיר אֲסוּרִים
סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים
וּמַקְיֵם אֲמוּנָתוֹ לְיֹשְׁנֵי עָפָר

He sustains the living with חֶסֶד
He revives the dead with great compassion
He supports the fallen
He heals the sick
He frees captives
He keeps faith with those who sleep in the dust

### Activity:

Ask pupils to write down a few things that 'ה' does for them, for example: He helps our family to have all we need. Hand out the flashcards and discuss the list of actions that 'ה' does for all of us, making sure that pupils understand what they all mean.

Write on the board: With 'ה's infinite power, He. And point to individual pupils to read one of the phrases as well as their own phrases.

Now ask pupils: How can we emulate 'ה'? How can we do something and help someone in a small way that is similar to how 'ה' helps them? How can we use our strength and intelligence to do חֶסֶד?

### Develop Further:

גְּמִילוּת חֶסֶדִים (סוּטָה י"ד, ב') רַבִּי שְׁמַלְאִי taught that the הַנּוֹרָה begins and ends with חֶסֶדִים. It begins with 'ה' clothing the naked (אֲדָם and תְּהוֹה) and ends with 'ה' burying the dead (מִשָּׂה).

Pupils could think of and plan how they could start and finish the day or the week or the term with acts of חֶסֶד.



## Class Activity: Choices Game

### Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה relates to them – 'ה' uses his power to help the weak and we need to do the same.

**B1:** Pupils understand the theme and motif of this בְּרָכָה ('ה' using His power to help the weak) and how it connects to other Jewish writings and principles.

### Note to Teachers:

As is clear from the Keyword Activity, 'ה's power to revive the dead is central to this בְּרָכָה. This connects with themes in אֱלֹהֵי נְשָׁמָה as well as יִגְדֵּל. We choose not to focus on this topic as it very complex and conceptual and may also be a sensitive topic for pupils who have experienced the loss of loved ones.

A helpful way of relating this topic to pupils is to explain that the נְשָׁמָה never dies but merely returns to 'ה, which is why this בְּרָכָה talks about death as 'יֵשְׁנֵי עֶפְרָ' – "sleeping in the ground" – one day the dead will awaken and live again.

### Activity:

Play the **Choices Game** in pairs. One pupil reads the choice to the other and they need to explain:

1. Which is the most tempting choice? Why?
2. Which is the hardest choice? Why?
3. Which one would you choose? Why?

Let's look at the בְּרָכָה of גְּבוּרֹת to see how 'ה uses His power.

What is 'ה's 'scenario'? (First line of גְּבוּרֹת: *He is mighty, even strong enough to revive the dead and to save everyone.*)

How does 'ה choose to use His power? How many things can you list?

What is surprising about this list?

What other choices might 'ה have made?

How does this help us to make good choices about how to use our power?

The עֵיוֹן הַנְּפִלָּה says: "This prayer shows that where people often use their strength to defeat and conquer others, 'ה uses power in the opposite way."

### Develop Further:

This הַנְּפִלָּה is a great model of how to use power positively and could be effectively used in anti-bullying initiatives.



## Slideshow: How is Rain Connected to 'ה's Power?

### Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה where we acknowledge that 'ה provides us with rain.

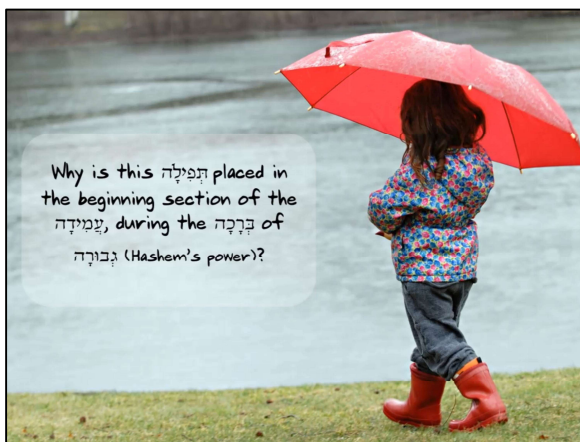
**B1:** Pupils understand the theme of this בְּרָכָה (the power or 'גְבוּרָה' of 'ה) and how 'ה giving us rain is connected to that.

### Starter:

Discuss in pairs: Why do we insert a sentence here (from after שְׁמַחַת תּוֹרָה until פְּסָח) about 'ה giving us rain?

### Slideshow:

<https://vimeo.com/644362921/ae9d719e49>



The slideshow offers one approach to answering this question:

The טוֹר (אֲוֶרַח חַיִּים קי"ד) explains: "Just as the resurrection of the dead will bring the dead back to life, so the rain brings the whole world back to life."

Pupils can compare their suggested answers to that of the טוֹר.

### Develop Further:

The clip can be used as a short focus before pupils say the עֲמִידָה, especially during the period when this line is inserted in our תּפִילָה.





# עמידה קדושה ה' - Amidah Kedushat Hashem

Years 3 - 6



## Keywords

הקדוש/קדושים/קודש



## On1Foot Activity

### The עמידה – Part 1 (first three ברכות)

One activity giving an overview of the עמידה and its three parts:

1. שְׁבַח (praise)
2. בְּקִשָּׁה (requests/petition)
3. הוֹדָאָה (thanks)

The content of the first three ברכות, אבות, גבורות and קדושת ה' are then described.

<https://vimeo.com/640369699/e1266983ae>

Yrs 3+4



## Slideshow (Prezi)

Being a קידוש ה'

Quick Content Overview

What does it mean to be holy and how can we be a קידוש ה'?

[Kiddush Hashem https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Years 5 + 6



## Slideshow (Prezi)

What Does it Mean to Be קדוש?

Quick Content Overview

How do we understand the word 'קדושה'? Where else is it used? Exploring four approaches to what it means to be 'קדוש'.

[What does Kadosh mean? https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)





# Slideshow (Prezi): What Does it Mean to Be קדוש?

## Learning Outcomes

**A2:** Pupils understand how the meaning of 'ה' קדוּשָׁה relates to their lives – they can explain how we can be holy like 'ה'.

**B1:** Pupils understand the theme of this בְּרָכָה (holiness) and how it connects to other Jewish writings and principles.

### Starter:

Write the word קדוּשָׁה in Hebrew on the board. What other words does this word remind us of?

קידוש: When we bring in שְׂבֵת (a special, holy day) using wine.

קדיש: is said during communal תפילה. We praise 'ה' as being holy and special.

קידושין: The marriage ceremony. Marriage is a special relationship between man and wife.

### Prezi:

[What does Kadosh mean? https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

### What does it mean to be קדוש? Four approaches:

1. ויקרא י"ט gives us some practical ways in which we can make our lives special and holy.

Respecting our parents; keeping שְׂבֵת; leaving the corners of a field as well as the gleanings for the poor to reap; to not steal or lie or cheat or "place a stumbling block in front of the blind" or curse the deaf.

How does respecting these rules help make us special and holy?

2. One explanation of being קדוש is: "You shall be separate or different."

How can we be separate or different without thinking that we are better than others?

3. רש"י explains 'separate' as separating oneself from animal urges. קדוּשָׁה is about resisting our גִּזְרֵי הָרֶעַ. Can you think of examples of how we could do this? Can you connect this to the examples from ויקרא י"ט?



### Bio Box

שלמה יצחקי רש"י (1040-1105) was a highly esteemed medieval French rabbi. His comprehensive commentary is standard on every page of the תנ"ך and the תלמוד.

4. The זוהר says: “We fill the earth with Holiness through doing מְצוֹת.” How does this approach support the other approaches?



Bio Box

זוהר: זוהר (*literally ‘radiance’*) is the *foundational work in the literature of Jewish mystical thought. It is ascribed to Rabbi Shimon Bar Yochai (רשב"י) a rabbi in the 2nd century who lived under Roman persecution.*

Develop Further:

The text of ויקרא can be explored in more detail. The topic lends itself to a קדושה project that is mitzvah-focused where pupils record ways in which they can make their lives more ‘קדוש’.



# עֲמִידָה עֲבוּדָה - Amidah Avodah

Years 3 - 6



## Keywords

עֲבוּדָה (twice)  
תְּפִלָּתָם (twice)  
בְּשׁוּבָךְ/הָשִׁב  
עָם (twice)  
צִיּוֹן (twice)



## On1Foot Activity

### The עֲמִידָה: Part 3 (last three בְּרָכוֹת)

One activity giving an overview of the עֲמִידָה and its three parts:

1. שִׁבַּח (praise)
2. בְּקִשָּׁה (requests/petition)
3. הַוְדָאָה: (thanks)

The context and content of the last three בְּרָכוֹת, עֲבוּדָה, הַוְדָאָה and בְּרַכַּת שְׁלוֹם are then explored.

<https://vimeo.com/644358080/a45bac8493>



## Music

A recording of children from MMK Primary School singing עֵינֵינוּ וְהַחֲזִינָה as well as a version of the accompaniment without voices.

<https://vimeo.com/644484289/edf0acb030>

### וְהַחֲזִינָה Piano

<https://vimeo.com/644484391/2c54fb5d24>

A recording of children from Woolfson Hillel singing יַעֲלֶה וְיָבֵא as well as a version of the accompaniment without voices.

<https://vimeo.com/644484124/ba3aa56e7f>

### יַעֲלֶה וְיָבֵא Piano

<https://vimeo.com/644484523/e354a0ee9d>

Years 3 + 4



## Slideshow

### What Was the Service Like in the בֵּית הַמִּקְדָּשׁ?

#### Quick Content Overview

Pupils reflect on how we connected with ה' when we had a בֵּית הַמִּקְדָּשׁ and how עֲבוּדָה became עֲבוּדָה שֶׁבֶּלֶב – work that is done in the heart.

<https://vimeo.com/644358596/77bbe1458d>

Years 5+6



### Slideshow (Prezi)

בֵּית הַמִּקְדָּשׁ and the עֲבוֹדָה

#### Quick Content Overview

עֲבוֹדָה refers to the service in the בֵּית הַמִּקְדָּשׁ and we are asking 'ה' to restore it. When the בֵּית הַמִּקְדָּשׁ was destroyed, תְּפִלָּה, also called עֲבוֹדַת הַלֵּב (service of the heart), replaced the קִרְבָּנוֹת. We still keep the connection to the בֵּית הַמִּקְדָּשׁ by referring to it in our תְּפִלוֹת.

[Avodah https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



## Slideshow: What was the Service Like in the **בֵּית הַמִּקְדָּשׁ**?

### Learning Outcomes

**A2:** Pupils understand the link between the **עֲבוּדָה** of the **בֵּית הַמִּקְדָּשׁ** and the **עֲבוּדָה שְׁבִילֵב** that we do today.

**B1:** Pupils know the themes and motifs of this **בְּרָכָה**.

### Starter:

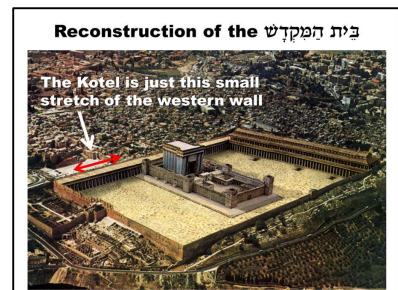
Show an image of the **כּוֹתֵל** and ask pupils to discuss what it is like to be there and say a **תְּפִלָּה** there. Some pupils may speak from experience; while the others should be able to imagine it.

### Slideshow

#### [See slideshow here](#)

The slideshow explores:

1. What the **כּוֹתֵל** is like today and how the **בֵּית הַמִּקְדָּשׁ** looked in the past
2. How the service in the **בֵּית הַמִּקְדָּשׁ** was called **עֲבוּדָה** and how we have now replaced it with **תְּפִלָּה**, which is called **עֲבוּדָה שְׁבִילֵב**
3. How can we make our **תְּפִלוֹת** as special as the connection that we felt to **ה'** in the **בֵּית הַמִּקְדָּשׁ**? What effort can we put in our **תְּפִלָּה** to make it more meaningful?



### Develop Further:

Pupils could have a focus of exploring ways in which we can make our **תְּפִלוֹת** more meaningful to help us feel connected to how it was when we had the **בֵּית הַמִּקְדָּשׁ**. They could build a wall of suggestions by writing ideas on 'bricks' that are built up as a 'כּוֹתֵל' in the classroom. This could include ideas such as 'being silent before we start **תְּפִלָּה** to help us focus' or 'learning new tunes' as well as acts of **חֶסֶד** to others so that we feel we are saying **תְּפִלָּה** as one caring class or school.



# Slideshow (Prezi): עבודה and the בית המקדש

## Learning Outcomes

**A2:** Pupils understand how the meaning of עבודה relates to them in the way that תפילה has replaced קרבנות.

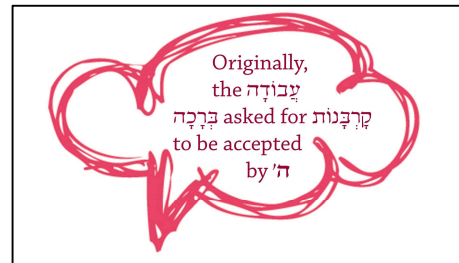
**B4:** Pupils understand the theme of this ברכה (restoration of the service in the בית המקדש) and how it connects to other Jewish writings and principles.

Prezi:

Avodah <https://pajes.org.uk/prezi>

**Then:** The last three ברכות of the עמידה were all said by the כהנים in the בית המקדש (תמיד ה', א').

Originally, the ברכה of the עבודה asked for קרבנות to be accepted by ה'.



**Now:** Bringing קרבנות is called עבודה, which means work or service. When we lost the בית המקדש and תפילה replaced קרבנות, עבודת הלב was called – “the service of the heart.” Many of the תפילות (both structure and content) are based on the עבודה in the בית המקדש. Through our תפילות and תפילה services, we keep a close link to the עבודה of the בית המקדש.

**Future:** Will we bring קרבנות when the בית המקדש is rebuilt?

There are different approaches to this question.

According to most opinions, at some time in the future we will build the בית המקדש and offer קרבנות. Some say that these קרבנות may be מנחות (from flour, for example) – in other words not animal sacrifices – but it is clear to all that we will bring some type of קרבן to ה'.

Regardless of the future, this ברכה is a call for our worship to reconnect us to ה'. It is a call for the שכינה, the part of ה' to which we can get close, to return to us.

How would our תפילה be different if we could see ה' שכינה resting on the place where we come to worship Him?







# עמידה הודאה - Amidah Hoda'ah

Years 3 - 6



## Keywords

### Words that are Hiding:

להודות/יודוה/נודה/מודה/הודאה

### Keywords:

הודאה – phrases (that we thank 'ה' for):

על חיינו

על נשמותינו

(שבכל יום עמנו) על נסיה

על טובותיה



## On1Foot Activity

### The עמידה – Part 3 (Last three ברכות)

One activity giving an overview of the עמידה and its three parts:

1. שבח (praise)
2. בקשה (requests/petition)
3. הודאה (thanks)

The context and content of the last three ברכות, עבודה, הודאה and ברכת שלום are then explored.

<https://vimeo.com/644358080/a45bac8493>

Yrs 3 + 4



## Class Activity

### The Miracle of Ordinary Things

#### Quick Content Overview

Pupils explore the difference between 'extraordinary' and 'ordinary' miracles and our appreciation of both.

Years 5 + 6



### Slideshow

#### 100 Things to Be Grateful For

##### Quick Content Overview

The גמטר'יה of מודים is 100 and this, according to the אבודרהם, suggests that there are at least 100 things for which we can be grateful to ה' for every day.

הודאה is a pure expression of thanks and even when the תזן repeats the הודאה, עמידה contains a part for the individual to say – our thanks need to be personal and sincere.

<https://vimeo.com/640373807/bdebd2bfff>



### Class Activity

#### Why Bow for Two ברכות?

##### Quick Content Overview

Why do we bow at the beginning and end of the ברכה of the אבות and at the beginning and end of הודאה? What is so special about these two ברכות?



## Class Activity: The Miracle of Ordinary Things

### Learning Outcomes

**A2:** Pupils understand how the themes of this בְּרָכָה relate to them.

**B1:** Pupils know the motifs of this בְּרָכָה of the עֲמִידָה.

### Starter:

Ask pupils to list some miracles that 'ה' has done for the Jewish people (e.g. *taking us out of מצְרַיִם*, feeding and protecting us in the wilderness, as well as later ones such as *הַנּוֹכָח* and *פְּוֵרִים*). In Hebrew, these miracles are called a נֶס or נְסִים (pl). Put the flashcards of these two words on the board

### Activity:

Looking in their סִידוּרִים at the בְּרָכָה of הַוּדָאָה, can pupils spot a mention of any of the type of miracles that we spoke of? (*The paragraphs of הַנּוֹכָח and פְּוֵרִים are inserted at this point.*)

However, the rest of the בְּרָכָה does not thank 'ה' for those kind of 'extraordinary' miracles.

What are we thanking 'ה' for?

Hand out the flashcards listing things we thank 'ה' for – either get pupils to match the Hebrew and English or, if they have done the Keyword Activity, they might remember the meaning of the phrases.

This בְּרָכָה thanks 'ה' for: 1. Protecting our lives; 2. Our souls; 3. The daily miracles in our lives and 4. 'ה's never-ending goodness and kindness.

If we use the word 'נֶס' to talk about the 'big' or 'extraordinary' miracles, what word do we use to describe the 'daily' or 'ordinary' miracles, that we are often not even aware of? One word, suggested by רַב מוֹנֵק, is 'נִפְלְאוֹת'.

נְסִים are miracles that are extraordinary and נִפְלְאוֹת are wonders that are part of our lives.

This בְּרָכָה mentions both types of miracles.

Can you think of the miracles of ordinary things in your life? Challenge pupils to list as many as they can. These can be written on a sticky note and put in their סִידוּרִים to give them a focus for הַתְּפִלָּה.

### Develop Further:

Many other הַתְּפִלּוֹת are themed around thanking 'ה', e.g. מוֹדָה אֲנִי. The suggested activities and resources might be suitable for this בְּרָכָה as well.



## Slideshow: 100 Things to Be Grateful For

### Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we focus on how we are personally grateful for all He does for us.

**B1:** Pupils understand the theme of this בְּרָכָה (thanking 'ה) and how it connects to other Jewish writings and principles.

### Starter:

Write the word מוֹדִים on the board in Hebrew and get pupils to work out the גִּמְטְרִיָּה (100).

The אַבְדֵּרְהַם in 'ב'ג'ב' in תַּלְמוּד says that a Jew should say 100 בְּרָכוֹת a day. The אַבְדֵּרְהַם, in his commentary on the סִידוּר, explains that one of the reasons for this is that if you add up the value of the letters in the word 'מוֹדִים' (מ, ד, ו, י, מ) the total is 100. This teaches us that the blessings we say every day should equal the essence of the בְּרָכָה of מוֹדִים, pure thanks to 'ה.

### Slideshow:

<https://vimeo.com/640373807/bdebd2bfff>

Show pupils the slideshow as a springboard for their own ideas of what they are grateful for. They can then do their own gratitude activity and film themselves to create a display in school.

### Develop Further:

- The אַבְדֵּרְהַם also teaches that the בְּרָכָה of הוֹדָאָה is the essence of gratitude that we have for 'ה, who gives and sustains our daily lives. This is why, even when the תָּזַן repeats מוֹדִים, there is a special shortened version of מוֹדִים for the individual to say – as מוֹדִים is a pure expression of thanks, it must be done by the individual. This shortened version is called מוֹדִים דְּרַבְּנָן. It is made up of a collection of תַּפְּלוֹת from different rabbis in the תַּלְמוּד (א', מ', א'). Therefore this prayer was given the name מוֹדִים of the Rabbis.
- A special בְּרָכָה called הַגּוֹמֵל to thank 'ה is said when someone recovers from hospital, gets out of prison, or crosses the sea or the desert – hinted at in the word הַחַיִּים (כָּל):
  - ח – חוֹבֵשׁ: tied up in prison
  - י – יְסוּרִין: was in hospital
  - י – יָם: across the sea
  - מ – מִדְּבָר: the desert



Bio Box

*The אַבְדֵּרְהַם: lived in Seville, Spain around 1350 and is renowned mainly for his commentary on the סִידוּר.*



## Class Activity: Why Bow for Two בְּרָכוֹת?

### Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה relates to their lives: Thanking 'ה is an essential part of the עֲמִידָה as we show by bowing when we say it.

**B4:** Pupils know that we bow for the first five words of הוֹדָאָה and stand up straight before we say 'ה's name. We also bow down at the end of the בְּרָכָה, similar to how we did for the בְּרָכָה of the אֲבוֹת.

### Starter:

At which בְּרָכוֹת do we bow in the עֲמִידָה? How do you think bowing affects our focus when we say the תְּפִלָּה?

### Activity:

Why do you think we bow at these points and not at other בְּרָכוֹת?

What is so important about the אֲבוֹת and about הוֹדָאָה?

Once pupils have shared their own ideas, another possible approach is:

The בְּרָכוֹת of אֲבוֹת and הוֹדָאָה close a circle of understanding of the עֲמִידָה: the בְּרָכָה אֲבוֹת is the core of the praise (שִׁבַּח) section – 'ה's greatness. הוֹדָאָה is the core of the last three thanks בְּרָכוֹת. For both שִׁבַּח and הוֹדָאָה we acknowledge 'ה as our מֶלֶךְ and bow at these core parts.



# עמידה ברכת שלום - Amidah Birkat Shalom

Years 3 - 6



### Keywords

בְּרָכָה (6 times)  
שְׁלוֹם (4 times)



### On1Foot Activity

#### The עמידה – Part 3 (Last three בְּרָכוֹת)

One activity giving an overview of the עמידה and its three parts:

1. שְׁבַח (praise)
2. בְּקִשָּׁה (requests/petition)
3. הוֹדָאָה (thanks)

The context and content of the last three בְּרָכוֹת, עֲבוּדָה, הוֹדָאָה and בְּרַכַּת שְׁלוֹם are then explored.

<https://vimeo.com/644358080/a45bac8493>



### Music

A recording of pupils from Wolfson Hillel Primary School singing שְׁלוֹם as well as a version of the accompaniment without voices.

<https://vimeo.com/644486367/68c47da672>

שְׁלוֹם Piano

<https://vimeo.com/644485816/14ac7e70c3>

Yrs 3+4



### Slideshow (Prezi)

#### A Choreography of Peace

#### Quick Content Overview

What does peace mean and who are we like when we say עֲשֵׂה שְׁלוֹם?

[Peace choreography https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Years 5 + 6



### Class Activity

#### What Does שְׁלוֹם Mean?

#### Quick Content Overview

Exploring the difference between שְׁלוֹם (wholeness) and peace (quiet). What makes שְׁלוֹם such a challenge to achieve?



### Assembly Idea

#### Save Me a Place in עוֹלָם הַבָּא Next To the Jesters

#### Quick Content Overview

A story about how two jesters who cheer people up and make peace between those who quarrel – as a consequence, they have a place in עוֹלָם הַבָּא.



# Slideshow (Prezi): A Choreography of Peace

## Learning Outcomes

**A2:** Pupils understand how the בְּרַכַּת שְׁלוֹם of בְּרַכַּת דְּמִזְוֵן relates to them.

**B1:** Pupils know the themes and motifs of this בְּרַכַּת of the עֲמִידָה.

### Starter:

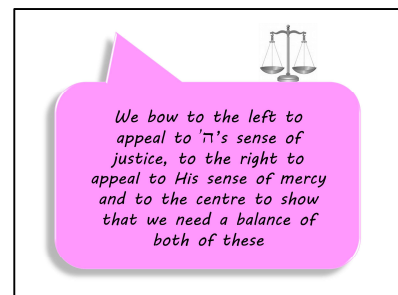
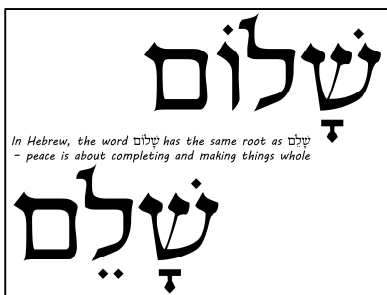
Which tunes do we know for עֲשֵׂה שְׁלוֹם? When else do we say it? (*Pupils should be familiar with the בְּרַכַּת דְּמִזְוֵן tune in addition to the עֲמִידָה tune. This is an opportunity to explore how we use this phrase in different parts of the service. Some pupils might have heard קַדִּישׁ.*)

### Prezi:

[Peace choreography https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The Prezi explores:

1. How שְׁלוֹם is related to שָׁלֵם – wholeness
2. Who we are like when we take three steps back before saying עֲשֵׂה שְׁלוֹם
3. Why do we bow to the left, right and centre?



### Develop Further:

Pupils could practise the 'choreography' of עֲשֵׂה שְׁלוֹם and also think about the other bits of 'choreography' we have in the עֲמִידָה (*stepping backwards and forwards at the start, the different types of bowing and so on. See On1Foot animation עֲמִידָה: Movements*). They could design a poster with drawings to illustrate all the movements of the עֲמִידָה.



## Class Activity: What Does שלום Mean?

### Learning Outcomes

**A2:** Pupils understand how the meaning of שלום ברכות relates to them – rather than an absence of conflict, שלום is about achieving wholeness and completion.

**B1:** Pupils understand the theme of this ברכה (asking 'ה' to give us and help us achieve שלום) and how it connects to other Jewish writings and principles.

### Starter:

Write the words שלום (in Hebrew) and Peace on the board. Show pupils how the שרש of שלום means wholeness or completion. It is one of 'ה's names. How does the Jewish ideal of שלום look?

Peace comes from the Latin 'pax', which means quiet or calm. The Romans referred to their empire as enforcing Pax Romana – through force they were able to keep diverse people 'quiet'. How is peace different from שלום?

### Activity:

Use the שלום Cards to stimulate a discussion about what true peace/שלום/wholeness means.

**שלום Cards: ברכות שלום**

1. Underline the shemah שלום in the name דודקים. Why might דודקים be considered the source of completion?

2. שלום means \_\_\_\_\_  
Peace means \_\_\_\_\_  
Can you give some practical examples of the differences between the two? Think of situations in the classroom or at home.

3. ואהבתך לרעך כמוך: as ותורה לרעך כמוך – you should love your neighbour as you love yourself. How is this a vision of שלום?

4. One should pray to be free of anger and humble towards all, because where there is anger, there is no שלום. Explain why you agree or disagree with this statement.

87 מסילות ירי - ה'19 PaJeS

5. Memory without forgiveness is the enemy of שלום. Explain why you agree or disagree with this statement.

6. Can you give an example of when you have made שלום? Did you have to give up something? How did you feel about it?

7. Why is it important to make שלום? What is so hard about making peace?

8. 'אהב שלום ורודף שלום' is described as an 'אהב שלום', a person who loved peace and pursued peace – he was always trying to make peace between people. Can you think of practical ways to be like 'אהב שלום'?

9. Why do you think that שלום is the final ברכה of the 'ה? How does it summarise everything we need from 'ה?

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### Bio Box

**רבי עקיבא בן יוסף: רבי עקיבא was born around 40CE and is widely known as רבי עקיבא. He was a תנא of the latter part of the 1st century and the beginning of the 2nd century. He was a leading contributor to the משנה.**

### Develop Further:

This is a good starting point for making pupils aware of the importance of listening to each other, respecting each other and striving to build a school community where everyone can come together.





## Assembly Idea: Save Me a Place in עולם הבא Next To the Jesters

### Learning Outcomes

**A1:** Pupils are supported to engage in תפילה with כוונה as they understand how making peace has eternal consequences.

**B1:** Pupils understand the theme of this ברכה (asking 'ה' to give us and help us achieve שְׁלוֹם) and how it connects to other Jewish writings and principles.

### Assembly Idea (Story):

The תלמוד in 'א,ב,א' tells the following story:

אֱלִיהוּ הַנְּבִיא would often appear to רב בְּרוּקָא in the market place. Once, the rabbi asked אֱלִיהוּ: Is there anyone in the market who has a share in עולם הבא in the world to come?

Two people walked by. "Here, these two have a place in the world to come," said אֱלִיהוּ הַנְּבִיא.

רב בְּרוּקָא approached them and asked: "What is your calling? What do you do?"

They replied: "We are jesters! Whenever we see people who are depressed, we try to cheer them up by telling jokes and being cheerful. Whenever we see people quarrelling, we make every effort to make peace between them."

Can you explain why cheering people up and helping to make peace between people merits a place in עולם הבא?



# עמידה דעת - Amidah Daat

Years 3 - 6



## Keywords

חַנּוּן (twice)/graciously give  
הַדַּעַת/הַדָּעָה/דַּעַת (knowledge)  
בִּינָה (twice) (understanding)  
הַשְׂכָּל (wisdom)



## On1Foot Activity

### Middle בְּרָכוֹת (Requests)

There is a general activity to contextualise the middle 13 בְּרָכוֹת and their division into six personal and seven national requests.

<https://vimeo.com/640372548/27d425ca82>

### The First Three Personal Requests

A separate activity focusing on the first three personal requests: דַּעַת (wisdom), תְּשׁוּבָה (repentance or return) and סְלִיחָה (forgiveness), which are all about our spiritual needs.

<https://vimeo.com/640373120/00aea8e17c>

Yrs 3 + 4



## Class Activity

### Why Wisdom First?

#### Quick Content Overview

Why might שלמה have chosen wisdom as his top request from 'ה? Why did חז"ל put דַּעַת as the first request of the עמידה? How should we understand the בְּקִשְׁתּוֹ of the עמידה?

Yrs 5 + 6



## Class Activity

### Asking for Wisdom like שלמה

#### Quick Content Overview

Why is our first request to 'ה for wisdom? Why did שלמה המלך make the same choice when 'ה offered to bless him with anything he chose? What are the differences between חֲכָמָה, בִּינָה and דַּעַת?



## Class Activity: Why Wisdom First?

### Learning Outcomes

**A2:** Pupils understand how the בְּרָכָה of דַּעַת relates to them.

**B1:** Pupils know the themes and motifs of this בְּרָכָה of the עֲמִידָה.

### Starter:

If you could choose one gift or 'superpower' from 'ה', what would it be? Write all these down and discuss the relative merits of each one.

### Activity:

Tell pupils the story of שְׁלֹמֹה הַמֶּלֶךְ. He was the son of דָּוִד הַמֶּלֶךְ and בִּתְשֵׁבַע and he became the king when his father died. 'ה' appeared to him in a dream at the start of his reign and offered him one request. What might שְׁלֹמֹה have asked for, given that he was a young and new king? (*The שְׁלֹמֹה דַּבָּרִים suggests that some of his options might have been to ask for riches, a long life or the death of his enemies.*) שְׁלֹמֹה started by thanking and praising 'ה' for always protecting his father and his family and then the one thing he asked for was for חֵכְמָה (wisdom) and דַּעַת (understanding): an understanding heart to judge the people wisely, to distinguish between good and evil ('מִלְּאָכִים א' פֶּרֶק ג'). 'ה' was so pleased with this request that he granted שְׁלֹמֹה wisdom and also wealth, a long life and power over his enemies in a long and peaceful reign.

Why do you think the rabbis chose this to be the first thing we ask 'ה'?

*Like the young שְׁלֹמֹה הַמֶּלֶךְ, we should also first ask for wisdom. Life is complex and we need wisdom to deal with all the different situations we are put in and to deal well with people around us.*

### Develop Further:

**'Filling in' our requests:** The בְּקִשָּׁת or requests of the עֲמִידָה are all requests that we have. The first six requests are *personal* requests, things that we need as individuals. Think of the בְּרָכָה as the outline of a stencil and, when you say it, fill in the stencil with how this applies to you personally. Pupils could use the templates of the personal בְּקִשָּׁת and fill them in by writing and drawing how they need these בְּרָכוֹת in their own lives.





## Class Activity: Asking for Wisdom like שלמה

### Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה (asking 'ה' for wisdom) relates to their lives.

**B1:** Pupils understand the theme of this בְּרָכָה (asking 'ה' for wisdom) and how it connects to other Jewish writings and principles.

### Starter:

Imagine that 'ה' offered to give you one thing that would help you in your life and in your future – what would you ask for? Let pupils discuss and feed back about what they would choose.

### Activity:

Compare pupils' answers with the story of שלמה המלך, to whom this did happen.

Read the שלמה המלך story with pupils, then ask the following questions (for pupils to discuss in pairs and report back):


Why do you think שלמה המלך asked for wisdom?

Why is wisdom so important? How does it help us?

Why do you think 'ה' gave him more than just wisdom?

Why do you think the rabbis made the first request we have in the עמידה for wisdom?

Story שלמה המלך: דעת



The night that Dovid ben Yehonatan died, Shlomo appeared to his son and successor and asked him: "What is it that I should give you?" Shlomo replied: "... Please give me תבונה and דעת, that I may go out before this people and come to them. Because how else will I be able to judge this great nation?"

"I said to you: "Because this was in your heart, and you did not ask for wealth or honour, not for the lives of your enemies, and not even for long life, because you asked for תבונה and דעת with which to judge this people over whom you rule, and תבונה and דעת will be given to you, and I will give you riches and wealth and honour as well. There will never be another king like you, not before and not after."

מלכים א' ל"ג: י"ג, י"ד, י"ה, י"ז, י"ח, י"ט, כ"א, כ"ב, כ"ג, כ"ד, כ"ה, כ"ו, כ"ז, כ"ח, כ"ט, ל"א, ל"ב, ל"ג

**Discuss further:**

- Why do you think שלמה המלך asked for wisdom?
- Why is wisdom so important? How does it help us?
- Why do you think 'ה' gave him more than just wisdom?
- Why do you think the rabbis made the first request we have in the עמידה for wisdom?

830 מסילות לה' - דרך PaJeS

### Types of Wisdom We Are Asking For:

חֲכָמָה – good judgement

בִּינָה – to be able to compare and distinguish between different things

דַּעַת – knowledge

### Note to Teachers:

**Structure of the בְּרָכָה:** This בְּרָכָה has the same structure as the עמידה – praise, petition then thanks. First we praise 'ה' for being the source of wisdom. Then we ask 'ה' to grant us understanding. Finally, we thank 'ה' for giving us wisdom. In this way, the בְּרָכָה of דעת makes a **transition** from the first three בְּרָכוֹת of the עמידה, which primarily praise 'ה', to these 13, which are mainly petitions. All the other request בְּרָכוֹת start with requests right away.



# עמידה תשובה - Amidah Teshuva

Years 3 - 6



## Keywords

תשובה - תורה (bring us back to תורה),  
עבודה - קרבנו (bring us close to your service),  
תשובה - תשובה (return to תשובה),  
תשובה (twice)



## On1Foot Activity

### The First Three Personal Requests

An activity focusing on the first three personal requests: דעת (wisdom), תשובה (repentance or return) and סליחה (forgiveness), which are all about our spiritual needs.

<https://vimeo.com/640373120/00aea8e17c>

Yrs 3 + 4



## Class Activity

### Thinking about תשובה

#### Quick Content Overview

What does תשובה mean and why do we need it? How does the idea of תשובה show 'ה's love for us?

Yrs 5 + 6



## Slideshow (Prezi)

### What Do We Mean by תשובה?

#### Quick Content Overview

What is the difference between repenting, asking forgiveness and returning? How do we know that we have done תשובה properly? Why is תשובה a constant effort?

<https://pajes.org.uk/prezi>



## Class Activity: Thinking about תשובה

### Learning Outcomes

**A2:** Pupils understand how the theme of תשובה relates to them.

**B1:** Pupils know the motifs of the בְּרָכָה of תשובה.

### Starter:

Imagine that you have been away from home for a while. Even though you might have had a lovely time away, for example at a friend's house or at camp, how does it feel to return home? What is good about returning? What feels good about being close to your family and to your familiar things?

### Activity:

תשובה means return. Who are we returning to? ה'

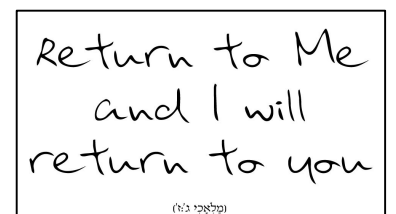
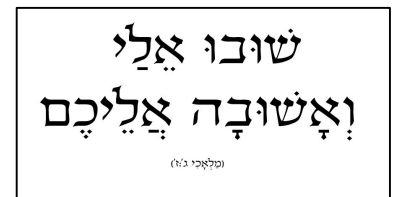
How might we have gone far away from ה'? What actions might take us away from ה'?

Write the word אָבִינוּ on the board. What does it mean? ה' is our father, our parent. ה' loves us and wants to be close to us.

Look at words in the last part of this בְּרָכָה: ה' is called הַרוֹצֵה בְּתוּבוֹתָנוּ – the one who wants us to return. What does this mean? (ה' loves us and wants to be close to us. He wants us to return, to do תשובה.)

Show the פָּסוּק from מִלְאָכֵי ג' (in Hebrew for pupils to try and work out the English or in both Hebrew and English).

Pupils can discuss and decorate the פָּסוּק and write down ways of breaking down the distance between ourselves and ה', as well as ourselves and others. This is a powerful focus for אָלוּל and תְּשׁוּבָה but תְּשׁוּבָה is also a daily process as we see in the עֲמִידָה.



### Develop Further:

During the month of אָלוּל we prepare to come closer to ה' by doing תְּשׁוּבָה and ה' rewards our efforts by coming closer to us. חז"ל teaches that אָלוּל stands for 'אָנִי לְדוּדֵי וְדוּדֵי לִי' – am for my beloved and my beloved is for me.

Pupils can fill in the template for תְּשׁוּבָה with all the ways in which they need to do תְּשׁוּבָה.



# Slideshow (Prezi): What do we Mean by תשובה?

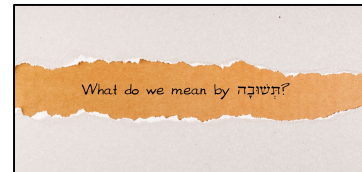
## Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה relates to their lives: תשובה is something every individual needs to do to get closer to 'ה'.

**B1:** Pupils understand the theme of this בְּרָכָה (תשובה or return to 'ה') and how it connects to other Jewish writings and principles.

### Starter:

What do we mean by תשובה? What does it look like?



### Prezi:

[Teshuva https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

1. Distinguishing between תשובה and סליחה, וידיוי
2. The תשובה's four steps of רמב"ם:
  - a. Being aware of the wrong
  - b. Admitting it to oneself and the injured party
  - c. Asking for forgiveness (three times if necessary)
  - d. Resisting when you have a chance to do the same wrong thing
3. Dealing with bad habits
4. תשובה as a constant daily effort



### Develop Further:

The story below illustrates how hard real תשובה is and the fact that it takes constant effort – even a special person like ילוי יצחק struggles with it.

יצחק בְּרַדְיָצ'ב of ילוי יצחק was a very holy and special person, yet every night he would go into his room and make a list of the things he had done wrong that day. He would then begin to pray and try to do תשובה for each one. He would say: "ילוי יצחק will never do this again." Then he would smile and say: "Yes, I know I said that yesterday." Then he would add seriously: "Yesterday, ילוי יצחק did not tell the truth, but what he says today will be true."

Why did he need to do the same prayer every night? Why do we say תשובה three times a day? תשובה is a daily effort; we need to keep trying to get it right.



# עמידה סליחה - Amidah Selicha

Years 3 - 6



## Keywords

כי קטאנו - סלח לנו  
לסלח/סולח  
כי פשענו - מחל לנו  
מוחל



## On1Foot Activity

### The First Three Personal Requests

An activity focusing on the first three personal requests: דעת (wisdom), תשובה (repentance or return) and סליחה (forgiveness), which are all about our spiritual needs.

<https://vimeo.com/640373120/00aea8e17c>

Yrs 3 + 4



## Class Activity

יום כפור Mini

### Quick Content Overview

How is סליחה linked to תשובה and why do we need to do both every day?

Yrs 5 + 6



## Class Activity

### Different Words, Different Purpose

### Quick Content Overview

Why do we speak about different types of wrongs when we think about 'ה as our Father and as our King? What can we learn from the way specific words are used?





## Class Activity: יום כפּוּר Mini

### Learning Outcomes

**A2:** Pupils understand how the בְּרָכָה of סְלִיחָה relates to them.

**B1:** Pupils know the themes and motifs of this בְּרָכָה of the עֲמִידָה.

### Starter:

Model for pupils (or ask a pupil to model) the way we say this בְּרָכָה, beating our chest when we say 'כִּי פָשְׁעֵנוּ' and 'כִּי חָטְאָנוּ'. What does this remind us of? (יום כפּוּר, when we beat our chest as we list the חַטָּא.)

In some ways, the בְּרָכוֹת of תְּשׁוּבָה and סְלִיחָה is a mini נְרָאִים. Why do you think it is important to do תְּשׁוּבָה and ask for סְלִיחָה every day and not just once a year?

### Activity:

Why do you think that סְלִיחָה comes after תְּשׁוּבָה? Why can it not be the other way round?

If we know that we can only be forgiven once we have come closer and said that we are sorry to ה', how does this apply to a situation where we are sorry about something we have done to a friend?

What was the time the בְּנֵי יִשְׂרָאֵל needed סְלִיחָה most when they were in the מִדְבָּר? After they had made the עֲגֹל הַזָּהָב, ה' was determined to wipe out the nation and start again, just with the family of מֹשֶׁה. מֹשֶׁה pleaded with ה' and the nation did תְּשׁוּבָה. ה' forgave us because He is full of mercy and love for us. 'ו-ז' describes this beautifully and is now part of what we say on יום כפּוּר every year.

ה' ה' (וי), אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם וְרַב חַסֵּד וְאַמֶּת.  
נִצֵּר חַסֵּד לְאַלְפִים, נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה, וְנִקְהָ...  
...

Sing this with pupils and discuss what some of the words mean.

How can we follow ה's example and also forgive those who have upset us?

### Develop Further:

Pupils can fill in the template for סְלִיחָה with all the ways in which they need forgiveness.



# Class Activity: Different Words, Different Purpose

## Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרַכָּה of the עֲמִידָה as we ask for His forgiveness.

**B1:** Pupils understand the theme of this בְּרַכָּה (asking 'ה's forgiveness) and how it connects to other Jewish writings and principles.

### Starter:

Complete the Keyword Activity in order to ensure that pupils understand the terms used in this בְּרַכָּה.

### Activity:


Using the worksheet **Different Words, Different Purpose**, get pupils to reflect on the use of different words for different types of wrongs, as well as the different ways in which we address 'ה.

רַב יַעֲקֹב צְבִי מְקַלְנֵבוּרֵג are unintentional, like a child making a mistake. פְּשָׁעִים are rebellious acts. A child rebelling against their parents is more serious than a slave rebelling against a master. When we talk of our rebellion, we are embarrassed to talk of ourselves as 'ה's children, so instead we call ourselves servants of a king.

רַב שְׂמִשׁוֹן רִפְאֵל הִירֵשׁ is personal forgiveness, given so that the sin does not ruin the relationship between people. As in the previous בְּרַכָּה, 'ה wants us to do תְּשׁוּבָה (הַרְוָצָה בְּתְשׁוּבָה) and repeatedly forgives us (הַמְרַבֵּה לְסַלַּח). This is another expression of His love for us.

**סְלִיחָה: Different Words, Different Purpose**

Compare lines 1 and 2 of סְלִיחָה by filling in the blanks

It is called	We ask 'ה to...	Because we have
1. אָבִי		כִּי תִקְאוּ
2. קִלְנֵנו 		

a light unintentional offense	=	תִּטָּא
a more serious crime or rebellion	=	פְּשָׁעִים
personal forgiveness	=	סְלִיחָה
a legal 'parolaw'	=	מִחְלָה

- Why do you think we talk about unintentional wrongs when we call 'ה our Father?
- Why might we call 'ה our King when we talk about ways in which we have rebelled?



### Bio Box

רַב יַעֲקֹב צְבִי מְקַלְנֵבוּרֵג was a German rabbi and scholar of the 19th century. He is best known as the author of the תּוֹרַת הַכֶּתֶב וְהַקְבָּלָה commentary.



### Bio Box

רַב שְׂמִשׁוֹן רִפְאֵל הִירֵשׁ (1808-1888) was a German rabbi and scholar who is best known as the intellectual father of the אֲרָץ תּוֹרַת עִם דְּרַךְ אֲרָץ school of Orthodox Judaism and for his commentary on the תּוֹרַת and תְּהִלִּים.

### Develop Further:

The topic of סְלִיחָה can be extended to look at specific times in the year when we ask for forgiveness. How do we behave in אָלוּל and during the תְּשׁוּבָה יָמֵי תְּשׁוּבָה?



# עמידה גאולה - Amidah Geulah

Years 3 - 6



## Keywords

ענינו (our affliction)  
ריבנו (our troubles)  
גואל/וגאולנו (twice)



## On1Foot Activity

### The Last Three Personal Requests

An activity focusing on the content of the last three personal requests: גאולה (deliverance), רפואה (healing) and ברכת השנים (blessing us with what we need), which all focus on our physical needs.

The physical requests can be summarised as us asking 'ה' for help, health and wealth.

<https://vimeo.com/640371477/17c5e38d6c>



## Slideshow (Prezi)

### What Does גאולה Mean Here?

#### Quick Content Overview

גאולה is also mentioned in the ברכה after the שמע – what are the differences between the two? In the עמידה, we are asking 'ה' to help us with all the things that trouble us at the moment – it is a chance to reflect on what we need 'ה's help with.

רב הירש also explains that the first line refers to trouble with general causes, such as droughts causing hunger and so on.

[Geulah  
https://pajes.org.uk/  
prezi](https://pajes.org.uk/prezi)



# Slideshow (Prezi): What Does גְּאוּלָּה Mean Here?

## Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה of the עֲמִידָה as we are directly asking Him to help us with our worries and troubles.

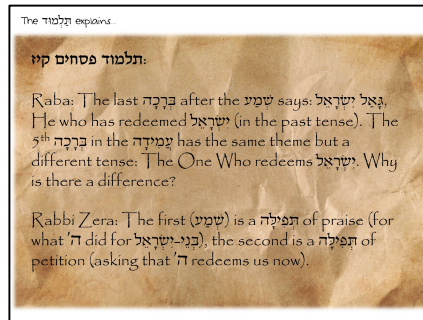
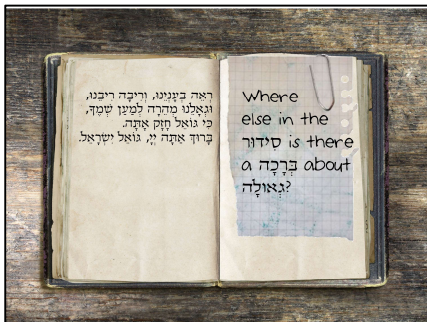
**B1:** Pupils understand the theme of this בְּרָכָה (asking 'ה to help us with our troubles) and how it connects to other Jewish writings and principles.

### Starter:

Complete the On1Foot Activity with pupils to provide context and the Keyword Activity to focus on keywords and concepts.

### Prezi:

Geulah <https://pajes.org.uk/prezi>



Where else in the סידור is there a בְּרָכָה about גְּאוּלָּה?

The תלמוד explains the difference between the two:

רש"י adds:

“Redemption in this בְּרָכָה does not refer to redemption from exile, but rather asks 'ה to deliver us from the troubles that constantly bother us.” (מְגִילָה י"ז, ב' on רש"י)

What do you need 'ה's help with?

Give pupils the opportunity to spend one minute speaking silently to 'ה about their own problems.

רַב שְׁמִשׁוֹן רְפָאֵל הִירֵשׁ explains that the first phrase, “See our suffering”, refers to suffering not caused by others but by events such as natural disasters.

What are the troubles facing people around the world that we can ask for 'ה's help with?

### Develop Further:

This בְּרָכָה could be a focus for pupils finding out more about the needs of people around the world and sustainable initiatives to help people lifting themselves out of poverty. Start by looking at the work of Tzedek ([tzedek.org.uk](http://tzedek.org.uk)).



# עמידה רפואה - Amidah Refuah

Years 3 - 6



### Keywords

רפואה/ונרפא/רפאנו  
רופא (twice)  
שלמה



### On1Foot Activity

#### The Last Three Personal Requests

An activity focusing on the content of the last three personal requests: גאולה (deliverance), רפואה (healing) and ברכת השנים (blessing us with what we need), which all focus on our physical needs.

The physical requests can be summarised as us asking 'ה for help, health and wealth.

<https://vimeo.com/640371477/17c5e38d6c>

Yrs 3 + 4



### Class Activity

בקור חולים

#### Quick Content Overview

How important is בקור חולים and what are the links between תפלה and בקור חולים?

Years 5 + 6



### Slideshow (Prezi)

כל ישראל ערבים זה בזה

#### Quick Content Overview

Why did the rabbis phrase this and other ברכות of the עמידה in the plural? Why is it important to have others in mind in our תפלות? What does כל ישראל ערבים זה בזה mean? What customs do we have for including those who are ill in our תפלה?

[Refuah https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



### Class Activity

Doctors and 'ה

#### Quick Content Overview

Getting ill and getting better both involve physical as well as mental/spiritual parts of us. Jewish sources are very clear on the important role played by doctors and medicine in a person's healing, even if 'ה is also a vital part of the healing process.



## Class Activity: בְּקוֹר חוֹלִים

### Learning Outcomes

**A2:** Pupils understand how the בְּרָכָה of רְפוּאָה relates to them.

**B1:** Pupils know the themes and motifs of this בְּרָכָה of the עֲמִידָה.

### Starter:

Have you ever been ill? How did it help when friends and family wished you better, visited you or said תְּפִלָּה for you?

### Activity:

What is the first time that we see the מְצוּוֹה of בְּקוֹר חוֹלִים in the Torah? (*'He is visiting אַבְרָהָם after his מִלְכָּה.*) Imagine a מְצוּוֹה that is so important that 'ה' does it!

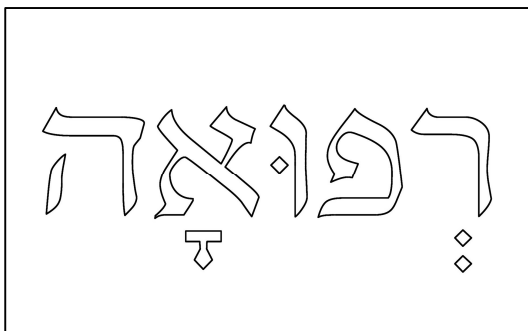
Is this a difficult מְצוּוֹה to do? What are some of the ways in which we can do it?

Discuss ways in which the class as a whole can do בְּקוֹר חוֹלִים. Could we make sure that everyone who is absent from school due to illness gets a phonecall from someone? Could we say a שְׁבִירָהּ מִי שֶׁבִרָהּ every day during תְּפִלָּה time for people we know to be ill?

### Develop Further:

Did you know? The first time that the word תְּפִלָּה occurs in the תּוֹרָה is in connection with אַבְרָהָם engaging in תְּפִלָּה with 'ה' to heal אַבְיִמְלֵךְ. תְּפִלָּה is mentioned many times in the context of healing.

Pupils can fill in the template for רְפוּאָה with all the ways in which they need 'ה' to heal them and their family, friends and community.





# כָּל יִשְׂרָאֵל עֲרֵבִים זֶה לָזֶה (Prezi): Slideshow

## Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה of the עֲמִידָה as we are directly asking Him to heal those who are ill.

**B1:** Pupils understand the theme of this בְּרָכָה (asking 'ה to heal those who are ill) and how it connects to other Jewish writings and principles.

### Starter:

What are some of the things that we can do if someone we know is ill?

### Prezi:

Refuah <https://pajes.org.uk/prezi>

Origin of the בְּרָכָה in י"ז:ד – the rabbis changed the phrasing to the plural.

General תּוֹפְלָה principle: link our souls to others (תּוֹלְמוּד: בְּרָכוֹת כ"ט,ב')

Also: כָּל יִשְׂרָאֵל עֲרֵבִים זֶה לָזֶה (תּוֹלְמוּד: שְׁבִעוֹת ל"ט,א')

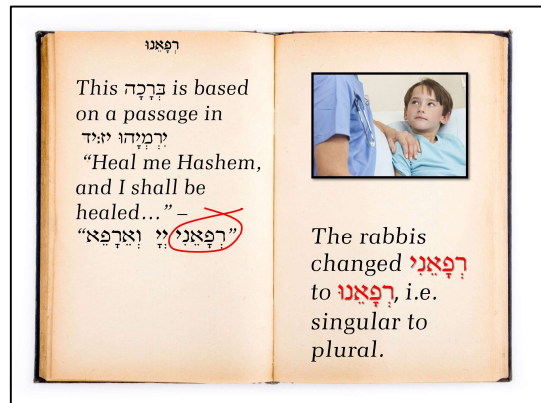
At this part of the עֲמִידָה, we can mention the names of people who are not well.

In the קְרִיאַת הַתּוֹרָה at שְׁבִעַת בֵּית כְּנֶסֶת a general בְּרָכָה is made for all sick people – it is called מִי שֶׁבְּרָךְ לְחוֹלִים.

This custom is based on the codifier by רַב מֹשֶׁה אִיסְרֵלִישׁ (1525-1572) in דְּרָפֵי מֹשֶׁה יוֹרֵה דָעָה שֶׁל"ה:ב'.

### Develop Further:

Pupils can commit to saying a שְׁבִרָךְ מִי during regular תּוֹפְלָה time. They can also make an effort to call or make cards for any of their classmates who are ill. How else can we live the principle of כָּל יִשְׂרָאֵל עֲרֵבִים זֶה לָזֶה?





## Class Activity: Doctors and 'ה

### Learning Outcomes

**A2:** Pupils understand how the meaning of this תְּפִלָּה applies to their own lives: when we are ill we rely both on doctors *and* on 'ה to make us better.

**B1:** Pupils understand the theme of this בְּרַכָּה (asking 'ה to heal those who are ill) and how it connects to other Jewish writings and principles.

### Starter:

When we get ill, what, apart from medical treatment, can make us feel better?

### Activity:

Using the discussion sheet **Doctors and 'ה**, get pupils to understand a Jewish approach to healing: ('ה, א' (בְּבָא קָמָא פ"ה, א'). The school of רַבִּי יִשְׁמַעֵאל says: "... 'ה delegates authority to doctors to help in the healing of people."

Discuss how this was a radical idea in רַבִּי יִשְׁמַעֵאל's time – a time where religion was much more powerful than science and people believed in superstitions, curses and so on. The Jewish view is always that as human beings we have a duty to look after each other, using everything we have (money, science, our time and our תְּפִלּוֹת) and not to just accept illness as an act of 'ה.


The other discussion centres on the interplay between mind and body, and how many things can help people get better, which means that there are many ways in which we can get involved to help people heal.

Jewish sources are very clear on the important role played by doctors and medicine in a person's healing, even if 'ה is also a vital part of the healing process.

### Develop Further:




As for the previous activity, there are many ways in which pupils can play a more active part in helping their friends to get better. There is also scope for learning more about the way in which the mind and body work together in the healing process.


**רְפוּאָה: Doctors and 'ה**

 Read the extracts below and discuss, using the questions.



The Talmud (Bava Kamma 85a): The school of Rabbi Yishmael says: '... 'ה delegates authority to doctors to help in the healing of people.'

Rashi comments on that: This is to teach us that we should not abandon a sick person and say: 'God made the person sick (because He creates everything) - God should make the person well!'

-  What does it mean to 'delegate authority'?
-  Why is it important to use our knowledge to help the sick and not only to rely on 'ה?
-  In what other ways can we help people who are ill?



Human beings are body and soul - the health of one affects the other. Getting ill and getting better involves physical as well as mental/spiritual parts of us. We heal in many ways: Our bodies do much of the job, so does our mind, doctors, and even visitors. All of these make a difference and are gifts from 'ה.

-  What does it mean that the body and soul affect each other's health? Can you think of an example of this?
-  How can we be 'ה's partners in helping people to get better?





# עמידה ברכת השנים - Amidah Birkat Hashanim

Years 3 - 6



## Keywords

שנתנו/השנה/  
השנים/כשנים  
תבואתה  
(produce),  
וברך/ברכה  
ברך/מברך



## On1Foot Activity

### The Last Three Personal Requests

An activity focusing on the content of the last three personal requests: גאולה (deliverance), רפואה (healing) and ברכת השנים (blessing us with what we need), which all focus on our physical needs.

The physical requests can be summarised as us asking 'ה' for help, health and wealth.

<https://vimeo.com/640371477/17c5e38d6c>



## Slideshow (Prezi)

### This Year

#### Quick Content Overview

What do we mean when we ask 'ה' to bless this year? It refers to the seasons; the need for rain at different times in order for us to have enough food to eat. Why do we mention rain in גבורות and again at this point in the עמידה? Why are we asking for rain in Israel and not where we live?

[This year https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



# Slideshow (Prezi): This Year

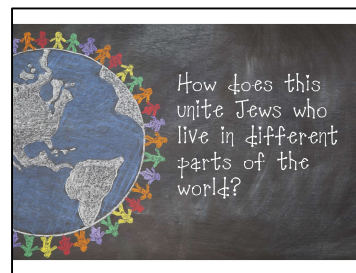
## Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה of the עֲמִידָה as we are directly asking Him to bless us with our physical and material needs.

**B1:** Pupils understand the theme of this בְּרָכָה (asking 'ה to provide our physical and material needs) and how it connects to other Jewish writings and principles.

Prezi:

[This year https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



What does the בְּרָכָה mean by asking 'ה to bless 'השנה הזאת'?

Where else do we refer to 'ה giving us rain at the right time?

Why do we repeat it again in this part of the עֲמִידָה?

In גְּבוּרוֹת, we acknowledge that 'ה provides us with rain.

Now that we are in the 'petition' or 'asking' section of the עֲמִידָה, we ask 'ה for dew and rain, depending on the season (based on Israel's weather).

How does this unite Jews who live in different parts of the world?

### Note to Teachers:

The תְּפִלָּה for rain is said in Israel from the 7th of חֶשְׁבֵּן when rain is actually needed in the agricultural cycle in Israel. Outside Israel it is said later – the 60th day after תְּשׁוּבַת תִּשְׁרִי, which is on December 5th (or December 6th if it is a year before a civil leap year). The reason for this is that we follow the solar rather than the lunar calendar because the solar calendar is connected to the seasons.

### Develop Further:

Pupils can be asked what they think would happen if someone from Israel came to England during this period or vice versa – what would they say in the blessing? Do they go by Israel custom or local custom? Both possibilities are cited but it is a very interesting discussion. Pupils could be encouraged to ask their local rabbi this question.

Another point to explore would be how crucial rain and water are to Israel and how it has to be very carefully managed.



# עמידה קבוץ גלויות - Amidah Kibutz Galuyot

Years 3 - 6



## Keywords

וקבצנו/לקבץ/קבוץ  
/ מקבץ (gather)  
(גלויות) גלויותינו  
עם



## On1Foot Activity

### The First Four National Requests

An activity about the content and context of the ברכות of קבוץ גלויות, where we ask 'ה' to gather the people of Israel together into their homeland, Israel; **השבת המשפט**, a request to help judges rule fairly at a time where we will be able to follow our laws freely in our own land; **ברכת המינים**, where we ask 'ה' to protect us against heretics or people who want to harm us and others (the 19th ברכה added in by **רבן גמליאל** in the early centuries CE); and finally **על הצדיקים**, where we ask 'ה' to protect and bless the righteous people among the Jews and non-Jews so that they can lead with justice.

<https://vimeo.com/640370906/a18626802f>

Yrs 3+4



## Slideshow (Prezi)

### Returning from Exile Quick Content Overview

How have Jewish communities and individuals returned from exile?

[Returning from Exile https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



## Slideshow

### שׁוֹפֵר Returning the Exiles Quick Content Overview

קבוץ גלויות as a symbol of שׁוֹפֵר גדול? What are the prophetic origins of the שׁוֹפֵר (ישעיהו and יחזקאל)? What did רב קוק mean by 'אתחלתא דגאולה' (the beginning of the redemption)? Some examples of groups and individuals returning to Israel: רב ישראל מאיר לאו, and post 1948.

Why do we say a תפלה for the State of Israel every שבת in the כנסת?

<https://vimeo.com/644364862/789fdc173a>

Yrs 5 + 6



# Slideshow (Prezi): Returning from Exile

## Learning Outcomes

**A2:** Pupils understand how the גְּלוּיוֹת of בְּרָכָה relates to them.

**B1:** Pupils know the themes and motifs of this בְּרָכָה of the עֲמִידָה.

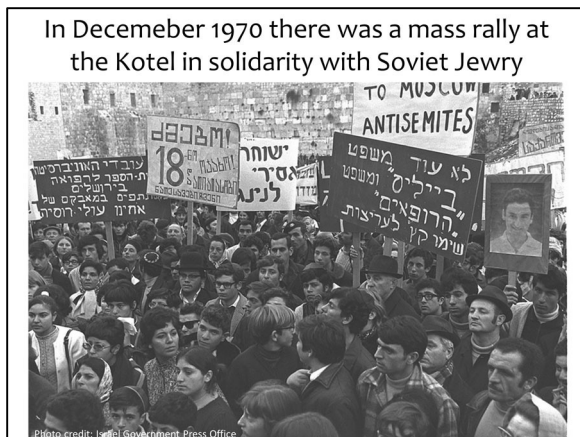
### Starter:

When the Roman empire destroyed the בֵּית הַמִּקְדָּשׁ in 70CE, יְרוּשָׁלַיִם was flattened and a new Roman city called Aelia Capitolina was created there. What happened to most of the Jewish people? (*Many died, some established cities elsewhere in Israel, many went into exile or became slaves of the Romans.*) This exile is called גְּלוּיֹת and, for over a thousand years, the Jewish nation did not rule themselves in the land 'ה' promised us. Once the State of Israel was established, there was a chance for Jews from around the world to return to the land.

### Prezi:

[Returning from Exile https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Show pupils the Prezi and give them an opportunity to do further research about the various groups of people who returned to live in Israel.



Pupils may also have their own stories about family members who made עֲלִיָּה.



## Slideshow: שׁוֹפֵר Returning the Exiles

### Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה relates to their lives: we ask 'ה' to return all exiled Jews to Israel.

**B1:** Pupils understand the theme and motif of this בְּרָכָה (returning exiled Jews) and how it connects to other Jewish writings and principles.

### Note to Teachers:

**The Structure of the Six 'National' Requests:** This בְּרָכָה marks the first בְּרָכָה of the middle section where we ask 'ה' for the things we need as a Jewish community (rather than as individuals).

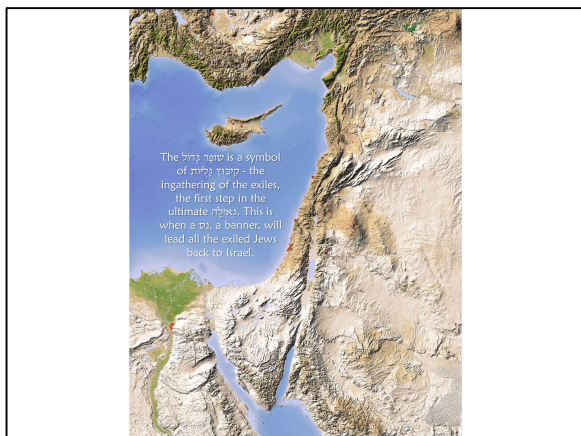
Each of the six בְּרָכוֹת in this second half of the עֲמִידָה represents a request for one of the necessary steps towards bringing about the Messianic Era. First the exiles need to return, then we need good leadership who will rule in a just way. Next we need security, to be safe from people who betray and hurt us. After this, we can live in kindness and justice and we can learn to become צְדִיקִים again. Once this situation exists, the time is ready for מְשִׁיחַ to come, so we ask for יְרוּשָׁלַיִם to be rebuilt and the kingdom of דָּוִד to be re-established.

### Starter:

When do we sound a שׁוֹפֵר? What should it remind us of? How did the בְּנֵי יִשְׂרָאֵל use a שׁוֹפֵר? What did it signify to them?

### Slideshow:

<https://vimeo.com/644364862/789fdc173a>



1. Comparing the origin of 'שׁוֹפֵר גָּדוֹל' and 'גִּס' from יִשְׁעֵיהוּ to the text of the בְּרָכָה. They are symbols of קְבוּצַת גְּלוּיּוֹת – the ingathering of the exiles, the first step in the ultimate גְּאוּלָּה.

2. יחזקאל ל"ח: ' also talks about the land becoming prosperous so that משיח can come. In other words, the Jewish people would return before משיח came. For רב קוק, the first Chief Rabbi of ישראל (called Palestine at the time), the incredible and, in many ways, miraculous return of exiles to Israel after World War II was 'אתחלתא דגאולה' – the beginning of this vision of redemption.



Bio Box

רב קוק: **Rabbi Avraham Yitzchak Hakohen Kook (1865-1935) was the first Ashkenazi Chief Rabbi of Mandate Palestine. He was both a great הלכה authority and Kabbalist and one of the most influential Rabbis of the 20th century.**

3. The story of רב ישראל מאיר לאו who made his way to Israel as a five year old with his older brother. Other returnees had the same vision and transformed the land to make it what it is today.



Bio Box

רב ישראל מאיר לאו **is the Chief Rabbi of Tel Aviv. He was born in 1937 in Poland and survived the Holocaust. He was Chief Rabbi of Israel from 1993 to 2003.**

4. On שבת morning we say a prayer for the State of Israel, asking 'ה' to bless its leaders and advisors and to look after those who live there (page 422 in the Chief Rabbi's סידור).

Develop Further:

This is a good focus for any work on the history of the State of Israel as well as pupils' own connections to Israel.



# עמידה השבת המשפט - Amidah Hashavat Hamishpat

Years 3 - 6



## Keywords

שופטינו (twice) ומשפט  
צדקנו/צדקה



## On1Foot Activity

### The First Four National Requests

An activity about the content and context of the **קבוץ גלויות** of **בְּרָכוֹת**, where we ask 'ה' to gather the people of Israel together into their homeland, Israel; **השבת המשפט**, a request to help judges rule fairly at a time where we will be able to follow our laws freely in our own land; **בְּרַכַּת הַמִּינִים**, where we ask 'ה' to protect us against heretics or people who want to harm us and others (the 19th **בְּרָכָה** added in by **רַבֵּן גַּמְלִיאֵל** in the early centuries CE), and finally **עַל הַצְּדִיקִים**, where we ask 'ה' to protect and bless the righteous people among the Jews and non-Jews so that they can lead with justice.

<https://vimeo.com/640370906/a18626802f>

Yrs 3 + 4



## Slideshow (Prezi)

### The Importance of Judges

#### Quick Content Overview

Why are judges important and what qualities do they need to have?

Judges <https://pajes.org.uk/prezi>

Yrs 5 + 6



## Class Activity

### Restore Our Judges and Leaders

#### Quick Content Overview

Explore the role of judges, today and in the past, as those who ensure justice is done and those who lead the people with justice. How does justice deliver us from 'sorrow and sighing'? Why does **פְּרָקִי אָבוֹת** teach: "Destruction comes into the world only because of corruption of the law" (5:8)?



# Slideshow (Prezi): The Importance of Judges

## Learning Outcomes

**A2:** Pupils understand how the בְּרִכָּה of הַמְשָׁפֵט הַשְּׂבִיבִים relates to them.

**B1:** Pupils know the themes and motifs of this בְּרִכָּה of the עֲמִידָה.

### Starter:

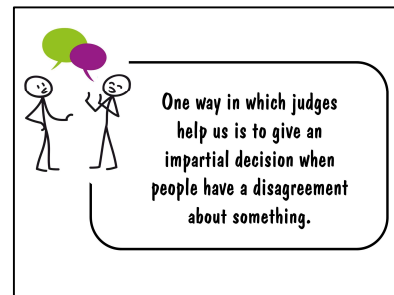
Why is it important to have judges? Ask pupils to imagine what society would look like without a justice system.

### Prezi:

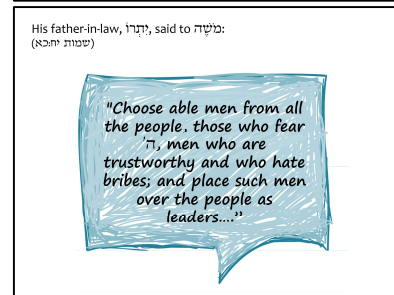
Judges <https://pajes.org.uk/prezi>

The Prezi explores:

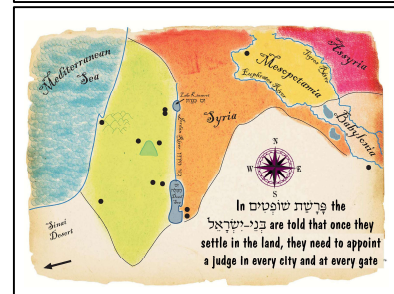
1. Ways in which judges are helpful



2. מִשְׁפָּט הַשְּׂבִיבִים's advice to מִשְׁפָּט הַמְשָׁפֵט to appoint judges



3. In פרשת שופטים appointing judges is given as a מִצְוָה



### Develop Further:

It might be interesting for pupils to speak to an actual judge or people who work in the justice system so that they can get a clearer idea of the role and the importance of justice.





# Class Activity: Restore Our Judges and Leaders

## Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה relates to their lives: we ask 'ה' to restore justice to the land and people of Israel.

**B1:** Pupils understand the theme and motif of this בְּרָכָה (restoring justice) and how it connects to other Jewish writings and principles.

### Note to Teachers:

The link to the previous בְּרָכָה גְלוּיּוֹת, קְבוּצַי גְלוּיּוֹת is important – only once we return to the land can we begin to govern and deliver justice for ourselves.

### Starter:

What do judges do today? What did they also do in the days of the דָּ"ת? (Give some examples of judges as leaders: גִּדְעוֹן, דְּבוֹרָה, יִפְתָּח and so on.)

### Activity:

Using the discussion sheet **Restore Our Judges and Leaders**, get pupils to read and discuss the extracts about justice.

This בְּרָכָה is not just about the need for good judges in a legal sense, but as in the book of שׁוֹפְטִים, leaders of the people. This is a בְּרָכָה asking for sovereignty and self-rule by just leaders who rule with וּמִשְׁפָּט, righteousness and justice.

**הַשְׁבַּת הַמִּשְׁפָּט:**  
*Restore Our Judges And Leaders*

Read the extracts below and discuss, using the questions.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּכִרְאִישׁוֹנָה וְיִזְעִינוּ  
כְּבִתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,  
Restore our judges as at first and our counsellors as at the  
beginning and remove from us sorrow and sighing.

How does having judges and good leaders 'remove us from sorrow and sighing'?

This is how the אַבְדֵּרֵהֶם, a commentator on the סִידוֹר, understood it:

**אַבְדֵּרֵהֶם (commentary on the סִידוֹר):** By restoring worthy judges, that mourning will be turned to gladness. Also, the enforcement of true justice will bring an end to those things which cause sadness and mourning.

What mourning do you think he is referring to?

חָרַב בָּאָה לְעוֹלָם עַל יַגְוֵי הַדִּין (פְּרָקִי אֲבוֹת ה':ח')

"Destruction comes into the world only because of corruption of the law"

Why do we need justice? Can you give some examples of what happens without justice?

מסילות לה' - ה' JCP Pathways to 'ה' W3

### Develop Further:

Explore in more detail the story of one of the שׁוֹפְטִים, for example דְּבוֹרָה, giving judgement to people under the tree, going into battle with Barak, who would not go without her. See also 'ג' מְלָכִים: מְלִיכָה שְׁלֵמָה judges the two women who come before him. Part of the job of the king is to judge with מִשְׁפָּט and צְדָקָה.



# עמידה ברכת המינים - Amidah Birkat HaMinim

Years 3 - 6



## Keywords

אֵיבִים/אֹיְבֵיךָ (enemies)  
שִׁבְר/הַשְׁבֵּר (break)  
זְדִים/זְדוּן (arrogant)  
וּמְכַנִּיעַ/תְּכַנִּיעַ (humble)



## On1Foot Activity

### The First Four National Requests

An activity about the content and context of the בְּרָכוֹת of קְבוּצַת גְּלוּיּוֹת, where we ask 'ה' to gather the people of Israel together into their homeland, Israel; הַשְׁבֵּת הַמִּשְׁפָּט, a request to help judges rule fairly at a time where we will be able to follow our laws freely in our own land; בְּרַכַּת הַמִּינִים, where we ask 'ה' to protect us against heretics or people who want to harm us and others (the 19th בְּרָכָה added in by רַבֵּן גַּמְלִיאֵל in the early centuries CE); and finally עַל הַצְּדִיקִים, where we ask 'ה' to protect and bless the righteous people among the Jews and non-Jews so that they can lead with justice.

<https://vimeo.com/640370906/a18626802f>



## Slideshow (Prezi)

### The Story of the 19th בְּרָכָה

#### Quick Content Overview

רַבֵּן גַּמְלִיאֵל decide it was necessary to add a בְּרָכָה against slanderers and enemies? Why was שְׁמוּאֵל הַקָּטָן chosen to compose it? Why do we still say this בְּרָכָה today?

[The 19th Bracha](https://pajes.org.uk/prezi)  
<https://pajes.org.uk/prezi>

Years 5 + 6



## Class Activity

### Destroy or Change Evil?

#### Quick Content Overview

How do we solve the apparent contradiction in values: destroying evil versus believing that every human has the capacity to do תְּשׁוּבָה? Three case studies help us to explore how we are asking 'ה' to stop evil and not those who do it – we should always hope that they will change their ways and not rejoice in their downfall.



## Slideshow (Prezi): *The Story of the 19th בְּרָכָה*

### Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה relates to their lives: we ask 'ה' to stop slanderers and enemies.

**B1:** Pupils understand the theme and motif of this בְּרָכָה (stopping our enemies) and how it connects to other Jewish writings and principles.

### Starter:

Who would say that this is the 12th בְּרָכָה of the עֲמִידָה? Who would say that it is the 19th? Why are both of those correct?

### Prezi:

[The 19th Bracha https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

1. Connection to the previous בְּרָכָה with a 1 – why is this important?
2. Origin of this '19th' בְּרָכָה: בְּרָכָה גְּמְלִיאֵל asks רִבּוֹן הַקָּטָן to write it.

What do we know about רִבּוֹן הַקָּטָן?

(This explanation is given by רַב קוֹק in his commentary on the סִידוּר, עוֹלַת הָרָא"ה.)

Why do you think he was a good person to choose to compose this בְּרָכָה?

(רִבּוֹן הַקָּטָן knew that רִבּוֹן הַקָּטָן had a deep love for his fellow human beings and would not let it become a personal vendetta.)

This is not the end of the story. The תַּלְמוּד continues to tell us that one year later, רִבּוֹן הַקָּטָן was asked to come and say the בְּרָכָה that he had composed and he could not remember the text! Why do you think that might have been?

He had to think for many hours to remember it. Instead of finding another person to compose a new בְּרָכָה, רִבּוֹן הַקָּטָן insisted that only רִבּוֹן הַקָּטָן could write these words and they waited for him to remember it.

Even though this בְּרָכָה has a specific historical origin, it has been kept as part of the עֲמִידָה because we still need to fight injustice today.

### Develop Further:

The Jewish people were particularly vulnerable during this period as they did not rule themselves but were part of the Roman Empire. How can understanding the origins of this בְּרָכָה help us to understand what it feels like for people who do not have the power to rule themselves, for example those caught up in civil wars or refugees?



## Class Activity: Destroy or Change Evil?

### Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרַכָּה relates to their lives: we do not rejoice in the downfall of enemies and destroying evil does not close off the possibility of תְּשׁוּבָה.

**B1:** Pupils understand the theme and motif of this בְּרַכָּה (stopping our enemies) and how it connects to other Jewish writings and principles.

### Starter:


How can we reconcile the following apparent conflict of Jewish values?

1. Everyone has goodness within them (בְּצֶלֶם אֱלֹהִים) and is able to grow and change (תְּשׁוּבָה).
2. Evil must be destroyed – this בְּרַכָּה asks ה' to destroy evil.

### Activity:

Get pupils to explore this conflict through the case studies on the **Destroy or Change Evil?** discussion sheet.

**בְּרַכַּת הַמִּינִים:**  
**Destroy or Change Evil?**

 Read the case studies below and discuss, using the questions.

**1** Case Study 1: The Mitzrim Drown

For many years the Mitzrim oppressed the Jews and eventually, through the 10 makkot, ה' gave them several chances to do teshuva and to change their ways. However, even after letting the Bnei Yisrael go, they still change their minds and pursue them all the way to the Yam Suf.

The Midrash teaches that while the Egyptians were drowning in the Yam-Suf, the angels praised ה' for destroying evil. However, another midrash tells that ה' stopped the angels from singing praises and said "How can you celebrate while My creations are drowning?" (Megilla 10b)

1. If we accept both of these accounts as true, what do we learn from both of these stories?
2. Can you put in a sentence the separate thing that we learn from each story?

**2** Case Study 2: Bruria's Perspective

Some 'highwaymen' (robbers) in Rabbi Meir's neighbourhood used to cause him a great deal of trouble. Rabbi Meir prayed that they should die.

His wife Bruria challenged him: "How can you believe that you are allowed to pray for them to die? Isn't it written 'Let sins cease'? Does that pasuk say 'sinners'? No it says 'sins'! Now look at the end of the pasuk: 'Let the wicked be no more' (Tehillim 105:35). Since the sins will cease, there will be no more wicked people! Rather pray for them that they should do teshuva and there will be no more wicked people"

He did pray for them, and they did teshuva. (Brachot 10a)

1. Why does Rabbi Meir want the robbers to die?
2. What is his wife Bruria's argument?
3. What do we learn from the way the story ends?
4. How does this help us to solve the question we asked at the beginning (about the contradiction between wanting to destroy evil and giving people a chance to change their ways)?

**3** Case Study 3: The Vilna Gaon

The Vilna Gaon (Orach Chayim end of Siman 241) asks:

In the Yom Kippur service we ask that ה' destroys all Chataim – does this mean all sins or all sinners? Let it read 'sins' in the same way as we say in the Kedushah of RH and YK: 'All evil shall be consumed by smoke' We pray for the disappearance of evil rather than the destruction of evil-doers

1. How does the Vilna Gaon agree with Bruria's approach?

### 1. The מצרִים Drown:

If we accept both of these accounts as true, what do we learn from the two stories?

(Destroying evil is sometimes the only way – however we must not be reduced to hatred and to rejoicing in the destruction.)

### 2. The Perspective of בְּרוּרִיָּה:

How does this help us to solve the question we asked at the beginning (about the contradiction between wanting to destroy evil and giving people a chance to change their ways)?



Bio Box

**בְּרוּרִיָּה:** *Bruria is one of several women quoted as a sage in the תּוֹלְמוּד. She was considered very learned. She was the wife of Rabbi מאַיִר and it is said that she learned 300 הלכות from the rabbis on a single day.*

### 3. הַגָּאוֹן מְוִיִּלְנָה

(סימן רמ"א end of אֹרַח חַיִּים) He also reads 'חַטָּאִים' as sins rather than sinners.



Bio Box

**הַגָּאוֹן מְוִיִּלְנָה:** *The Vilna Gaon-Elijah ben Shlomo Zalman (1720-1797) was both a great Talmudist and an expert in the Kabbalah. His customs are upheld today by many non-Chasidic Jews.*

Despite adding in this בְּרַכָּה, we still call the עֶמֶדָה the עֶשְׂרֵה (18). Eighteen was the original number of בְּרַכּוֹת. What do you think this shows? (We hope for the תְּשׁוּבָה of all people ultimately – hopefully this בְּרַכָּה will become redundant in the future.)

Develop Further:

Think of examples of where wickedness exists in the world today, for example the slaughter of innocent people in Rwanda, Darfur and Syria, and the hatred of Iran towards Israel. What can be done about this? Sometimes we need to fight it; often education is also very helpful. Look at the work Bet Shalom has done around genocide education in Rwanda and other places.



# עמידה על הצדיקים - Amidah Al HaTzadikim

Years 3 - 6



## Keywords

לצדיקים/צדיקים  
הצדק /  
בטחון/הבטחים  
ומבטח (trust)



## On1Foot Activity

### The First Four National Requests

An activity about the content and context of the קבוץ גלויות of ברכות, where we ask 'ה to gather the people of Israel together into their homeland, Israel; השבת המשפט, a request to help judges rule fairly at a time where we will be able to follow our laws freely in our own land; ברכת המינים, where we ask 'ה to protect us against heretics or people who want to harm us and others (the 19th ברכה added in by רבן גמליאל in the early centuries CE); and finally הצדיקים, where we ask 'ה to protect and bless the righteous people among the Jews and non-Jews so that they can lead with justice.

<https://vimeo.com/640370906/a18626802f>



## Slideshow (Prezi)

### Who is a צדיק?

#### Quick Content Overview

What does it mean to be a צדיק – what can we learn from the שרש? Why do we call a צדיק יוסף? In addition to צדיקים, who are the other people that give כלל ישראל greatness? How is this ברכה connected to the previous two ברכות ?

[Tzadik https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



# Slideshow (Prezi): Who is a צַדִּיק?

## Learning Outcomes

**A2:** Pupils understand how the meaning of this בְּרָכָה relates to their lives: we ask 'ה' to support those who make sure that there is צֶדֶק in the world and we aspire to be part of that.

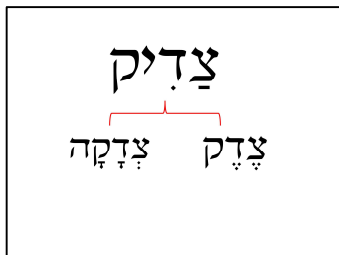
**B1:** Pupils understand the theme and motif of this בְּרָכָה (supporting צַדִּיקִים) and how it connects to other Jewish writings and principles.

### Starter:

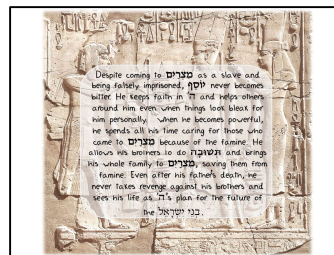
Write the שְׂרָשׁ צדק on the board. What words can we make from these letters and what do they mean? (Justice/the right thing/fairness – talk about how צֶדֶקָה is different from charity in that we have to give it; it's not just something 'nice' to do.)

### Prezi:

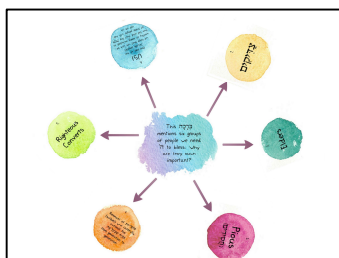
Tzadik <https://pajes.org.uk/prezi>



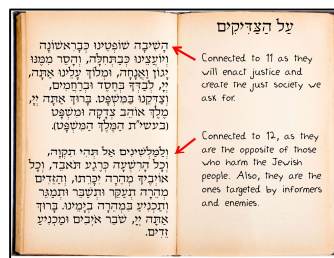
1. What does the שְׂרָשׁ teach us about the word?



2. How is יוֹסֵף an example of a true צַדִּיק?



3. Who are the six groups of people we ask 'ה' to bless? How do we need them and how are we part of them?



4. How is this בְּרָכָה connected to the previous two בְּרָכוֹת?

### Develop Further:

There is a legend of the 36 (ל"ו) hidden צַדִּיקִים that exist in the world at any given time. The מְשִׁיחַ rests on them. It is for their sake that 'ה' sustains the world. מְשִׁיחַ will come when they are no longer hidden (סוּפָה מ"ה, ב', א'-ב', א'-ב', א'-ב'). This idea is also explored under בְּרָכָה בְּנֵי דָוִד – the מְשִׁיחַ poem.



# עמידה בגן ירושלים - Amidah Binyan Yerushalayim

Years 3 - 6



## Keywords

בנין/בונה/ובנה  
ירושלים (twice)



## On1Foot Activity

### The Last Three National Requests

בנין ירושלים: We ask 'ה to restore, rejuvenate and rebuild Jerusalem so that His presence can again dwell in the land of Israel.

Once this is in place, we ask for the restoration of the throne of משיח בן דוד, which will be the ultimate redemption of the Jewish people.

Our final request is: שומע תפלה – we ask 'ה to listen to our תפלה and to fulfil all our requests.

<https://vimeo.com/640372079/5efd42fa85>



## Music

A recording of pupils from Mathilda Marks-Kennedy Primary School singing ולירושלים as well as a version of the accompaniment without voices.

ולירושלים MMK Fast tune  
<https://vimeo.com/644488049/a746bbd36b>

ולירושלים MMK Fast tune  
Piano

<https://vimeo.com/644488596/00d6f532f4>

ולירושלים MMK Slow tune  
<https://vimeo.com/644487724/f613419cff>

ולירושלים MMK Slow Piano  
<https://vimeo.com/644488295/ae3d9ddb8>



Years 3 - 6



### Slideshow

#### The Meaning and Spirit of ירושלים

##### Quick Content Overview

What does ירושלים signify to the Jewish people? How is it both a home and a place of spiritual connection with 'ה? Why do we still turn towards it in our תפילות? How does the תנ"ך refer to ירושלים? How did 'ה choose the place where the המקדש would be built?

<https://vimeo.com/640374312/ac699a6ca1>

<https://vimeo.com/640374777/3e655e9551>



### Slideshow (Prezi)

#### Why Start with a ו?

##### Quick Content Overview

How is the ו an 'and' and an 'even more so'?

How do we see that people come before places?

[Starting with a Vav https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



# Slideshow: The Meaning and Spirit of יְרוּשָׁלַיִם

## Learning Outcomes

**A1:** Pupils understand that we connect with 'ה' when we say this בְּרָכָה of the עֲמִידָה as we are directly asking Him to renew and rebuild יְרוּשָׁלַיִם.

**B1:** Pupils understand the theme of this בְּרָכָה (asking for the rebuilding of יְרוּשָׁלַיִם) and how it connects to other Jewish writings and principles.

## Starter:

Write יְרוּשָׁלַיִם on the board. Ask pupils to come up with as many associations as they can, such as city, capital of Israel, where the בֵּית הַמִּקְדָּשׁ used to be and so on.

## Slideshows:

Jerusalem Part 1: <https://vimeo.com/640374312/ac699a6ca1>

Jerusalem Part 2: <https://vimeo.com/640374777/3e655e9551>

Play the slideshow: יְרוּשָׁלַיִם is not just a city, not just capital of Israel, not just a place of many important historical events but home of the Jewish soul, the place where Jews have had our most direct and extended relationship with 'ה' and we pray for its restoration in every generation.



יְרוּשָׁלַיִם is mentioned more than 600 times in the תנ"ך. Rebuilding is not just in the physical sense but also very much about rebuilding a spiritual connection with 'ה'. The מִדְרָשׁ explains that יְרוּשָׁלַיִם is the city (עִיר) that is 'in awe' (יִרָא) of 'peace' (שְׁלוֹם). Rebuilding יְרוּשָׁלַיִם is re-establishing that sense of awed holiness.



The Midrash explains that Yerushalayim is the city (עיר) that is 'in awe' (ירא) of 'peace' (שלום)

Why do we face ירושלים when we say our התפללות? We are facing the הבית המקדש. Why did ה' choose ירושלים and this particular place for the הבית המקדש?

Develop Further:

Tell pupils the story (from the מדרש) explaining why ה' chose the site of the הבית המקדש. Many years before, two brothers owned this land. One brother was married with a young family; the other brother lived on his own. Every day they worked together in the fields and at the end of the harvest season, they divided the produce equally between themselves.

One night, the single brother thought to himself: "My brother has children to feed. He needs the produce more than I do." He secretly went out and put a big chunk of his produce in his brother's shed. The married brother thought to himself: "I have a wife and children, but my brother is on his own. Surely he needs the produce more than I do!" He also went out and put a big chunk of his produce in his brother's shed.

In the morning when they saw the piles of equal produce they realised what had happened and they cried and hugged. ירושלים is to be built and rebuilt out of these kinds of relationships.

How am I helping to build ירושלים? How do I live the story of the two brothers?



# Slideshow (Prezi): Why Start with a ו?

## Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה of the יְרוּשָׁלַיִם as we are directly asking Him to renew and rebuild יְרוּשָׁלַיִם.

**B1:** Pupils understand the theme of this בְּרָכָה (asking for the rebuilding of יְרוּשָׁלַיִם) and how it connects to other Jewish writings and principles.

### Starter:

What does a ו mean? What does it show when a בְּרָכָה starts with a ו? (*It is connected to the previous בְּרָכָה.*)

### Prezi:

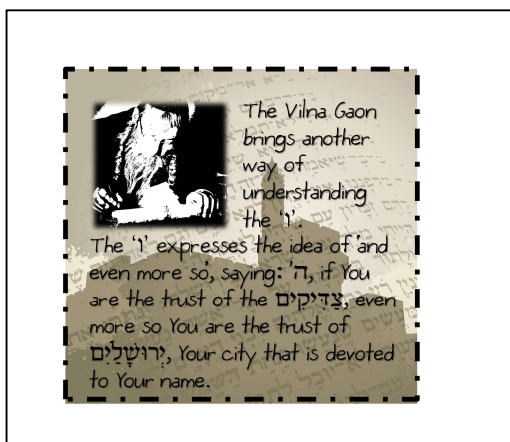
Starting with a Vav <https://pajes.org.uk/prezi>



1. How is this בְּרָכָה connected to the previous one?

Once we have asked for 'ה's blessing for holy people we mention יְרוּשָׁלַיִם, the holy place.

Holy people come before holy places.



2. הַגָּאוֹן מְוִיֵּלֵנָה brings another way of understanding the ו.

3. Remember how we said that one of 'ה's names was שְׁלוֹם? How is the word שְׁלוֹם hiding in יְרוּשָׁלַיִם?



# עמידה משיח בן דוד - Amidah Mashiach Ben David

Years 3 - 6



### Keywords

תצמיח/צמח  
מצמיח (offshoot,  
growth)  
דוד  
בישועתך/  
ישועה/לישועתך  
(salvation)



### On1Foot Activity

#### The Last Three National Requests

בגין ירושלים: We ask 'ה to restore, rejuvenate and rebuild Jerusalem so that His presence can again dwell in the land of Israel.

Once this is in place, we ask for the restoration of the throne of דוד משיח בן דוד, which will be the ultimate redemption of the Jewish people.

Our final request is: שומע תפלה - we ask 'ה to listen to our תפלה and to fulfil all our requests.

<https://vimeo.com/640372079/5efd42fa85>



### Music

A recording of pupils from Mathilda Marks-Kennedy Primary School singing אֶת צֶמַח דָּוִד as well as a version of the accompaniment without voices.

אֶת צֶמַח דָּוִד MMK

<https://vimeo.com/644489119/e018564f33>

אֶת צֶמַח דָּוִד Piano

<https://vimeo.com/644488946/6ca2ca44fa>

Years 3 + 4



### Class Activity

#### Growing Towards Redemption

#### Quick Content Overview

What can we learn from the way growing and flowering are used when talking about the משיח?





## Class Activity: Growing Towards Redemption

### Learning Outcomes

**A2:** Pupils understand how the בְּרָכָה of דָּוִד בֶּן מִשְׁיָח relates to them.

**B1:** Pupils know the themes and motifs of this בְּרָכָה of the עֲמִידָה.

### Starter:

What do you think this בְּרָכָה has in common with the בְּרָכָה before it (*בְּנֵי יְרוּשָׁלַיִם*) and why does one come before the other? (*יְרוּשָׁלַיִם is the seat of the מְשִׁיחַ; without it the מְשִׁיחַ cannot rule. We first need יְרוּשָׁלַיִם to be rebuilt and then מְשִׁיחַ can rule.*)

### Activity:

Give pupils the flashcards and ask them to look for the words in the בְּרָכָה in their סִידוּרִים. What does this word, repeated three times in this בְּרָכָה, mean? (*מִצְמִיחַ means to grow or flourish*)

Why do you think this word and the metaphor of a sprouting plant are used in this בְּרָכָה?

According to רַב אֱלִי מוֹנֵק (The World of Prayer, p.147):

Like a plant that has a small and insignificant beginning, then slowly grows towards maturity, redemption too will come gradually, and not abruptly and suddenly, but slowly bring Israel out of despair and distress towards freedom.

### Develop Further:

Pupils could grow some plants in the classroom to see this metaphor in action.



## Slideshow: Waiting for משיח

### Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה of the עֲמִידָה as we are directly asking Him to send מְשִׁיחַ to redeem us.

**B1:** Pupils understand the theme and motif of this בְּרָכָה (waiting and preparing for מְשִׁיחַ) and how it connects to other Jewish writings and principles.

### Starter:

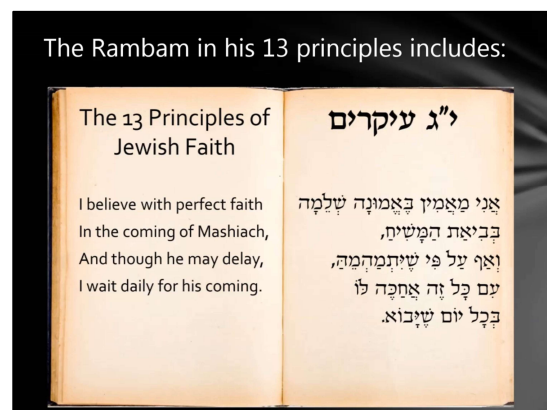
Discuss in pairs: What do we know about מְשִׁיחַ? What questions do we have about מְשִׁיחַ? Alternatively, get pupils to discuss more general questions about why waiting for something is frustrating.

Feed back some ideas and questions, and ask pupils to watch the clip with their questions in mind.

### Slideshow:

<https://vimeo.com/643076732/daff032e1>

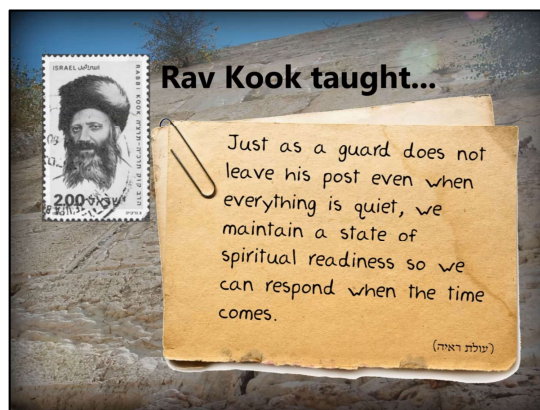
1. **כי לישועתך קוינו כל היום:** What does it mean that we wait all day for 'ה's salvation?



2. How does the רמב"ם confirm our belief that מְשִׁיחַ will come?



3. What is hard about waiting and having patience? רב קוק reminds us that a guard does not leave their post even when things are quiet.



4. What is the Jewish way of waiting? How can we show that we are ready?

Which questions were answered or addressed in the slideshow? Which new questions were raised in the slideshow? How can we prepare for משיח? What is our responsibility as Jews?

Note to Teachers:

What do Jewish sources say about how the coming of משיח will affect the world?

משיח is mentioned in various Jewish sources, sometimes in an apparently contradictory way. It might be worth exploring the opinions of the רמב"ם and the רמב"ן to show that there are different approaches.

The רמב"ם argues that the world will stay the same but there will be no more wars and people will live in peace with each other. The רמב"ן, however, argues that there will be changes in the way the world works, for example fierce animals will become docile. Pupils can explore what the coming of the משיח means to them individually. What would they want to see/have/wish for in a perfect world?



Bio Box

**רמב"ם (1135-1204) was one of the greatest and most influential תורה scholars of all time. He wrote two monumental works: משנה תורה – 14 volumes of codified law – and a philosophic work called נבוכים.**



## Slideshow: מְשִׁיחַ Poem

### Learning Outcomes

**A1:** Pupils understand that we connect with 'ה' when we say this בְּרִכָּה of the עֲמִידָה as we are directly asking Him to send מְשִׁיחַ to redeem us.

**B1:** Pupils understand the theme and motif of this בְּרִכָּה (waiting and preparing for מְשִׁיחַ) and reflect on how it applies to our perception of and interaction with others.

Slideshow:

<https://vimeo.com/643076163/94cb3fb9be>

Play the slideshow and make sure that pupils understand the simple meaning of the poem by asking them to describe what the poem is saying.

If you always assume  
The person sitting next to you  
Is the Messiah  
Waiting for some human kindness  
You will soon come to weigh your words  
And watch your hands  
And if he so chooses  
Not to reveal himself  
In your time  
It will not matter

Hand out copies of the poem for pupils to look at and work with after watching. What is this poem about?

What does the poem mean when it says that it will not matter if מְשִׁיחַ does not come in our time – what is the message?

Develop Further:

What does it mean to treat people around us as if they are the מְשִׁיחַ? What would that look like? Could we commit to do that for a week and record our experiences? Why might it not matter if מְשִׁיחַ does not reveal himself?



# Class Activity: תַּלְמוּד Drama Activity

## Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה of the עֲמִידָה as we are directly asking Him to send מְשִׁיחַ to redeem us.

**B1:** Pupils understand the theme and motif of this בְּרָכָה (waiting and preparing for מְשִׁיחַ) by exploring an example from the תַּלְמוּד and applying it to their own lives.

### Activity:

Get pupils to read or act out the תַּלְמוּד script about אֱלִיהוּ's experiences with רַבִּי יְהוֹשֻׁעַ and מְשִׁיחַ.

### Develop Further:

Why is אֱלִיהוּ the right person to explain about מְשִׁיחַ? Why is the מְשִׁיחַ sitting with the lepers? Why does he only bandage one sore at a time? What does this story from the תַּלְמוּד teach us about when מְשִׁיחַ will come?

### Note to Teachers:

The play is an adaptation of 'ט,א' and is part of a long discussion about waiting for the מְשִׁיחַ. In the discussion, some rabbis say that it is impossible to predict when מְשִׁיחַ will come; others say that מְשִׁיחַ will only come when things are so bad that there is no other help; and yet others say that he will come when we have made things good enough for his arrival. The play presents yet another point of view.

**Waiting for מְשִׁיחַ**  
תַּלְמוּד בְּבֵלִי סְנֵהֲדָרִין צ"ט,א

**Scene 1**

Narrator: רַבִּי יְהוֹשֻׁעַ מֵעִתְּהָרָא עֹמֵד בְּפֶתַח הַבַּיִת וְרַבִּי אֱלִיהוּ עֹמֵד בְּפֶתַח הַבַּיִת וְרַבִּי יְהוֹשֻׁעַ מְדַבֵּר אֵלָיו  
 Narrator: met רַבִּי יְהוֹשֻׁעַ בְּנֵי לֵוִי standing by the entrance of the tomb of יְהוֹאָז, rabbi and teacher.  
 רַבִּי יְהוֹשֻׁעַ: דּוּ לִי חֵצֵק בְּעוֹלָם הָאָרֶץ לָבוֹא?  
 רַבִּי יְהוֹשֻׁעַ: Do I have a portion in the world to come (אֵלֶיךָ)?  
 אֱלִיהוּ: אִם ה' יוֹרֵם.  
 רַבִּי יְהוֹשֻׁעַ: מַתְּנֵי מְשִׁיחַ יָבוֹא?  
 אֱלִיהוּ: When will מְשִׁיחַ come?  
 רַבִּי יְהוֹשֻׁעַ: אֵלֶיךָ וְשָׁאַלְתָּ.  
 אֱלִיהוּ: Go and ask him.  
 רַבִּי יְהוֹשֻׁעַ: מַתְּנֵי?  
 אֱלִיהוּ: Where?  
 רַבִּי יְהוֹשֻׁעַ: הֵן יוֹשֵׁב עִם הַלְּעִיפִים. הַלְּעִיפִים מְבַדְּלִים וְעוֹשֵׂים בְּנֵי אֶחָד מֵעֵת לְעֵת.  
 אֱלִיהוּ: He is sitting with the lepers. The lepers tie and untie their bandages all at once. The lepers tie and untie one bandage at a time.

**Scene 2**

Narrator: מְשִׁיחַ יָבוֹא בְּנֵי לֵוִי וְרַבִּי יְהוֹשֻׁעַ יָבוֹא אֵלָיו וְרַבִּי יְהוֹשֻׁעַ מְדַבֵּר אֵלָיו  
 Narrator: מְשִׁיחַ went to the lepers, son of לֵוִי, rabbi and teacher.  
 רַבִּי יְהוֹשֻׁעַ: מְשִׁיחַ, בְּנֵי לֵוִי וְרַבִּי יְהוֹשֻׁעַ מְדַבֵּר אֵלָיו  
 מְשִׁיחַ: לֵבִי יָבוֹא לְעוֹלָם הָאָרֶץ.  
 רַבִּי יְהוֹשֻׁעַ: When will you come?  
 מְשִׁיחַ: Today.

**Scene 3**

Narrator: עַל דַּרְכוֹ חָזַר וְהִלְכָהּ אֵלָיו.  
 Narrator: On his way back he met אֱלִיהוּ again.  
 אֱלִיהוּ: מַתְּנֵי דִבְרָתְךָ?  
 רַבִּי יְהוֹשֻׁעַ: לֵבִי יָבוֹא לְעוֹלָם הָאָרֶץ, בְּנֵי לֵוִי.  
 אֱלִיהוּ: That means you have got a portion in the world to come.  
 רַבִּי יְהוֹשֻׁעַ: הֵן יוֹשֵׁב עִם הַלְּעִיפִים הַיּוֹמָיִם. אֲבָרְךָ לָבוֹא הַיּוֹמָיִם, אֲבָרְךָ לָבוֹא הַיּוֹמָיִם!  
 רַבִּי יְהוֹשֻׁעַ: He also said he would come today. But he hasn't come!  
 אֱלִיהוּ: מַתְּנֵי דִבְרָתְךָ?  
 רַבִּי יְהוֹשֻׁעַ: מַתְּנֵי דִבְרָתְךָ?  
 אֱלִיהוּ: What he meant was for you to read צ"ה' (the first verse of the first chapter of the Torah). It says: Today, if you listen to His ('H') voice.

מסילות לה' - ה' JCP Pathways to R20



# עמידה שמע קולנו - Amidah Shema Koleinu

Years 3 - 6



## Keywords

שומע/שמע  
(three times)  
תפלות/תפלתנו/  
תפלה/תפלת  
ברחמים/רחם  
(twice)



## On1Foot Activity

### The Last Three National Requests

בנין ירושלים: We ask 'ה to restore, rejuvenate and rebuild Jerusalem so that His presence can again dwell in the land of Israel.

Once this is in place, we ask for the restoration of the throne of משיח בן דוד, which will be the ultimate redemption of the Jewish people.

Our final request is: תפלה - we ask 'ה to listen to our תפלה and to fulfil all our requests.

<https://vimeo.com/640372079/5efd42fa85>



## Class Activity

### Please Listen, 'ה!

#### Quick Content Overview

Ending on an all-inclusive request, this is a chance for us to include any specific personal requests we have for 'ה. What does the repetition of the שרש רחם teach us? How does this ברכה show us that we are not helpless victims but that our תפלות can make a difference?



## Class Activity: Please Listen, 'ה!

### Learning Outcomes

**A1:** Pupils understand that we connect with 'ה when we say this בְּרָכָה of the תְּפִלוֹת as we are directly asking Him to listen to our עֲמִידָה.

**B1:** Pupils understand the theme of this בְּרָכָה (asking 'ה to listen to our תְּפִלוֹת) and how it connects to other Jewish writings and principles.

### Starter:

Without looking in their סִידוּרִים, ask pupils what they think would be the last request. How can we summarise everything we need? Is there anything else we would like to add?

### Activity:

This is an all-inclusive תְּפִלָּה that all our requests be heard – a summary of everything we need from 'ה.

At this point, the individual can include any personal requests. Ask pupils what personal requests they would like to include. Get them to write some personal requests on a sticky note and put it in their סִידוּר to remind them when they get to שְׁמַע קוֹלֵנוּ.

The שְׁרַשׁ רַחֵם is repeated three times. Ask pupils: Why do we need 'ה's compassion? Why do we need to remind 'ה of His compassion?

שְׁמַע קוֹלֵנוּ teaches us that we are not helpless victims of time and circumstance with no need to engage in תְּפִלָּה. 'ה promises to listen to us (see אֲשֶׁרִי) if we cry out to Him.

### Develop Further:

'ה always listens and sometimes His answer is “No” or “Not yet”. See the Frequently Asked Questions section under מְסִילוֹת לָהּ for approaches to the question about our תְּפִלוֹת being meaningful.

### Note to Teachers:

The פֶּהֶן גְּדוֹל tells us that a slightly different version of שְׁמַע קוֹלֵנוּ was said by the קָרְבָּנוֹת (יוֹמָא ז', א') during the daily קְרִבְּנוֹת. Our version emphasises that 'ה accepts our תְּפִלוֹת rather than our קְרִבְּנוֹת.



# עלינו - Aleinu

Years 3 - 6



## Keywords

שָׁבַח  
מְלֶכֶךְ  
אֵין עוֹד  
כוֹרְעִים  
מִשְׁתַּחֲוִים  
מוֹדִים



## On1Foot Activity

An overview of both paragraphs of עלינו, including when it is said, how it is said, its main themes and its authorship.

<https://vimeo.com/644370799/b00ac1c004>



## Music

A recording of the first paragraph of עלינו, by pupils from Wolfson Hillel Primary School as well as a version of the accompaniment.

Wolfson Hillel:

<https://vimeo.com/644371597/836a44b26b>

Wolfson Hillel Piano:

<https://vimeo.com/644371768/c9fca7dd21>

Yrs 3 + 4



## Slideshow (Prezi)

### The First עלינו

#### Quick Content Overview

When was עלינו written and who might have written it? How do we say it and what can we learn from this?

[The first Aleinu https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Yrs 5 + 6



## Slideshow (Prezi)

### From יהושע to רב to Blois

#### Quick Content Overview

Who might have written עלינו and how did it find its way first to the service and then to the daily service? How has עלינו been used historically?

[From Yehoshua to Blois https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



# Slideshow (Prezi): The First עֲלִינוּ

## Learning Outcomes

**A2:** Pupils understand how the themes of עֲלִינוּ relate to them.

**B1:** Pupils know the themes and motifs of עֲלִינוּ.

### Starter:

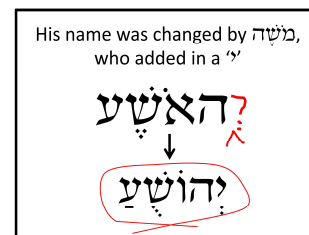
Show the first slide from the Prezi where pupils try to spot the name of the author in the first four words of the תּפִּילָה.

### Prezi:

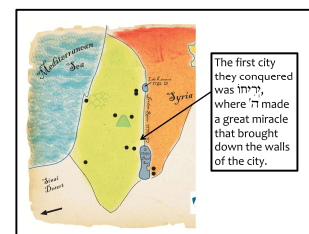
The first Aleinu <https://pajes.org.uk/prezi>

Continue the Prezi to explore:

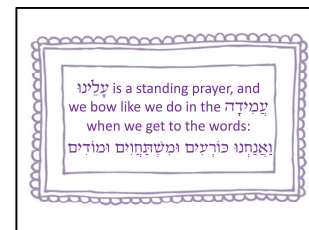
1. Who was יהושע?



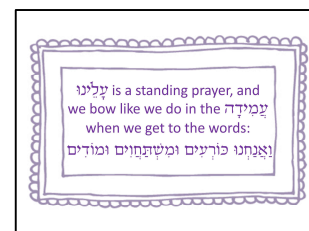
2. When and why might he have written עֲלִינוּ?



3. How do we know from our actions that עֲלִינוּ is an important prayer?



4. How can the keywords help us understand what the תּפִּילָה is about?



### Develop Further:

Pupils can practise saying or singing עֲלִינוּ, including bowing in the right place.



# Slideshow (Prezi): From יהושע to רב to Blois

## Learning Outcomes

**A2:** Pupils understand how the themes and historical background of עֲלִינוּ are relevant to them.

**B1:** Pupils know the themes and historical background of עֲלִינוּ.

### Starter:

Show the first slide from the Prezi where pupils try to spot the name of the author in the first four words of the תּפִּילָה.

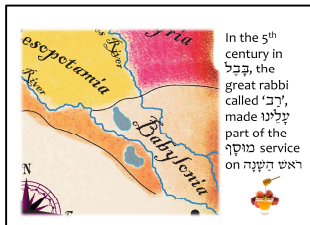
### Prezi:

From Yehoshua to Blois <https://pajes.org.uk/prezi>

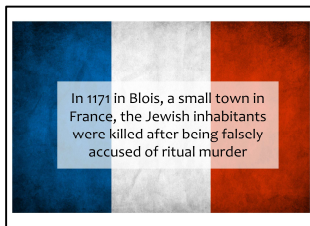
Use the Prezi to explore:



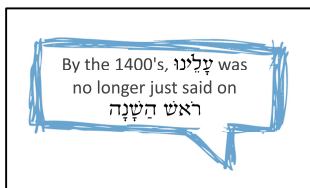
1. The origin and authorship of עֲלִינוּ and how this is relevant to us



2. How עֲלִינוּ became part of the ראש השנה service



3. An example of how עֲלִינוּ was used in medieval France and how this can inspire us



4. How עֲלִינוּ is said today

### Develop Further:

Pupils can practise saying or singing עֲלִינוּ, including bowing in the right place.





# Aleinu Al Kein Nekaveh - עלינו על כן נקוה

Years 3 - 6



## Keywords

כל  
לתקון עולם  
מלך  
ה' אחד/וישמו אחד



## On1Foot Activity

An overview of both paragraphs of עלינו, including when it is said, how it is said, its main themes and its authorship.  
<https://vimeo.com/644370799/b00ac1c004>

Yrs 3 + 4



## Class Activity

### The Cracked Pot

#### Quick Content Overview

A תקון עולם story, showing that imperfections can create beauty.

Years 5 + 6



## Slideshow (Prezi)

### Looking In, Looking Out

#### Quick Content Overview

What are the differences between the first and second paragraphs of עלינו and what can we learn from these differences?

Looking in <https://pajes.org.uk/prezi>



## Class Activity

### The Rose in the Ruby

#### Quick Content Overview

A תקון עולם story, showing that imperfections can create beauty.



## Class Activity: The Cracked Pot

### Learning Outcomes

**A2:** Pupils understand how the phrase 'לְתַקֵּן עוֹלָם' applies to them – we can all make a positive difference in the world no matter who we are.

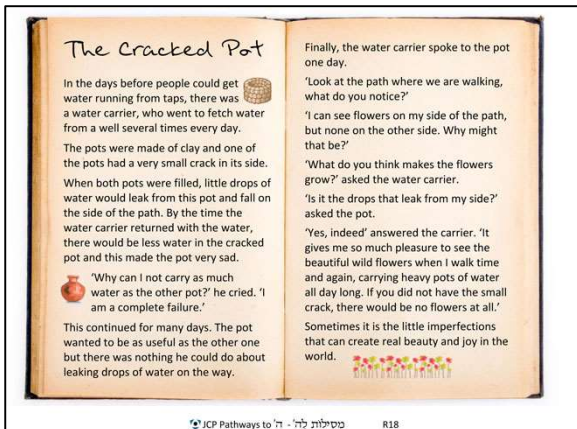
**B1:** Pupils know the themes of the second paragraph of עֲלִינוּ.

### Starter:

Ask pupils to find the phrase לְתַקֵּן עוֹלָם in עֲלִינוּ in their סִידוּרִים. Use the flashcards to discuss the concept of תְּקוּן עוֹלָם. הַתְּקוּן עֲלִינוּ talks about a time when ה' will repair, heal and restore the world. How can we also try to do this ourselves?

### Activity:

Read the story of The Cracked Pot.



How does this apply to us? Even though we have many faults and weaknesses, we are able to do a lot of good and 'repair' the world through our actions...



# Slideshow (Prezi): Looking In, Looking Out

## Learning Outcomes

**A2:** Pupils understand how the themes of עֲלִינוּ apply to them.

**B1:** Pupils know the themes and motifs of עֲלִינוּ.

### Starter:

What do pupils know about the content of עֲלִינוּ? Ask them to do the Keywords for both paragraphs to become more familiar with this תַּפְּלָה. They should then be able to compare the paragraphs.

### Prezi:

[Looking in https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The Prezi explores:

1. When do we say עֲלִינוּ?
2. The different focus of the two paragraphs of עֲלִינוּ
3. What could we learn from these differences?



### Develop Further:

Pupils might be able to link the idea of looking inwards and looking outwards to citizenship: how can we remain strong in our identity as Jews while at the same time valuing our British identity? Where do the two identities overlap and where might there be tensions? How can we integrate these identities successfully?



## Class Activity: The Rose in the Ruby

### Learning Outcomes

**A2:** Pupils understand how the phrase 'לתקן עולם' applies to them – we can all make a positive difference to the world no matter who we are.

**B1:** Pupils know the themes of the second paragraph of עֲלִינוּ.

### Starter:

Ask pupils to find the phrase 'לתקן עולם' in עֲלִינוּ in their סידורים. Use the flashcards to discuss the concept of 'תקון עולם'. תִּקְוֹן עֲלִינוּ talks about a time when 'ה' will repair, heal and restore the world. How can we also try to do this ourselves?

### Activity:

Read the story of The Rose in the Ruby.

How does this apply to us?

Even though we have many faults and weaknesses, we are able to do a lot of good and 'repair' the world through our actions.

The idea of repairing the world is about finding the perfection in a flaw. It is about fixing. When we say עֲלִינוּ we face the cracked jewel that is the world we live in. We are looking for the possibility of the rose. We are looking for a way to make the kingdom of 'ה' better.

### Develop Further:

Does this seem like a very big task?

In פרקי אבות, רבי טרפון taught: "It is not up to you to complete the work of perfecting the world, but neither is it your job to stop doing it."

What can we do to start this important work of 'תקון עולם'?



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## Links

[www.lookstein.org/resources/tefilla\\_listing.htm](http://www.lookstein.org/resources/tefilla_listing.htm) A collection of articles and resources relating to תפילה

[www.ssdsa.org/wp-content/uploads/2009/12/wachs\\_towards\\_a\\_theory\\_of\\_practice1.pdf](http://www.ssdsa.org/wp-content/uploads/2009/12/wachs_towards_a_theory_of_practice1.pdf)

Book/article by Saul Wachs

[www.davenspot.blogspot.com](http://www.davenspot.blogspot.com) A regularly updated blog aiming to create a platform for teachers who want to bring 'dynamic energy' to תפילה

[www.beureihatefila.com./](http://www.beureihatefila.com/) Website of the Beurei HaTefila Institute which aims to create resources and support for teachers teaching תפילה

[www.mechon-mamre.org/](http://www.mechon-mamre.org/) Resources and inspiration for teachers, including on tefillah.

[www.legacyheritage.org/SJED/?file=select\\_lessons&topic=tefillah-diverse%20topics-18-62](http://www.legacyheritage.org/SJED/?file=select_lessons&topic=tefillah-diverse%20topics-18-62)  
Smartboard resources for תפילה

[www.theg-dproject.org/](http://www.theg-dproject.org/) Questions and discussions about 'ה





[www.jewishideas.org](http://www.jewishideas.org) The website of the Institute for Jewish Ideas and Ideals is a useful one – search for 'impact tearful prayers' in the Articles section for a piece exploring aspects of תפילה

[www.withallourhearts.wikispaces.com/.HOME](http://www.withallourhearts.wikispaces.com/.HOME) A 'wiki' on תפילה where teachers can download and are encouraged to upload resources

[www.youtube.com](http://www.youtube.com) Search for tunes by David Paskin

# סְלִיחָה: Different Words, Different Purpose

Compare lines 1 and 2 of סְלִיחָה by filling in the blanks

 'הּ is called	 We ask 'הּ to...	 Because we have
1. אָבִינוּ		כִּי חָטְאנוּ
2. מְלַכְנוּ 		

a light, unintentional offense	= חָטָא
a more serious crime or rebellion	= פְּשָׁע
personal forgiveness	= סְלִיחָה
a legal 'pardon'	= מַחֲלָה



1. Why do you think we talk about unintentional wrongs when we call 'הּ our Father? \_\_\_\_\_

\_\_\_\_\_



2. Why might we call 'הּ our King when we talk about ways in which we have rebelled?

\_\_\_\_\_

\_\_\_\_\_

# רפואה: Doctors and 'ה



Read the extracts below and discuss, using the questions.

The Talmud (Bava Kamma 85a): The school of Rabbi Yishmael says: '.....'ה delegates authority to doctors to help in the healing of people.'

Rashi comments on that: This is to teach us that we should not abandon a sick person and say: 'God made the person sick (because He creates everything) - God should make the person well.'



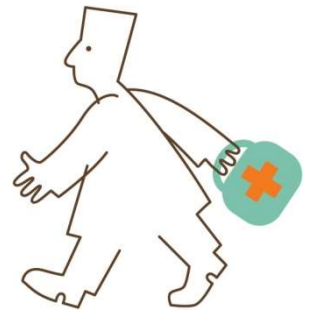
What does it mean to 'delegate authority?'



Why is it important to use our knowledge to help the sick and not only to rely on 'ה?



In what other ways can we help people who are ill?



Human beings are body and soul - the health of one affects the other. Getting ill and getting better involves physical as well as mental/spiritual parts of us. We heal in many ways: Our bodies do much of the job, so does our mind, doctors, and even visitors. All of these make a difference and are gifts from 'ה.



What does it mean that the body and soul affect each other's health? Can you think of an example of this?



How can we be 'ה's partners in helping people to get better?



# הַשְׁבַּת הַמְשֻׁפָּט:

## Restore Our Judges and Leaders



Read the extracts below and discuss, using the questions.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ  
כְּבִתְחִלָּה, וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,

Restore our judges as at first and our counsellors as at the beginning and remove from us sorrow and sighing.



How does having judges and good leaders 'remove us from sorrow and sighing'?

This is how Rav Abudraham, a commentator on the siddur, understood it:

**Abudraham (commentary on the Siddur):** By restoring worthy judges, that mourning will be turned to gladness. Also, the enforcement of true justice will bring an end to those things which cause sadness and mourning.



What mourning do you think he is referring to?

חָרֵב בָּאָה לְעוֹלָם עַל עֲנּוּי הַדִּין (פְּרָקֵי אָבוֹת ה'ח')

"Destruction comes into the world only because of corruption of the law"



Why do we need justice? Can you give some examples of what happens without justice?



## 2

### Case Study 2: Bruria's Perspective

Some 'highwaymen' (robbers) in Rabbi Meir's neighbourhood used to cause him a great deal of trouble. Rabbi Meir prayed that they should die.

His wife Bruria challenged him: "How can you believe that you are allowed to pray for them to die? Isn't it written 'Let sins cease'? Does that pasuk say 'sinners'? No it says 'sins'! Now look at the end of the pasuk: 'Let the wicked be no more' (Tehillim 105:35). Since the sins will cease, there will be no more wicked people! Rather pray for them that they should do teshuva and there will be no more wicked people"

He did pray for them, and they did teshuva. (Brachot 10a)

1. Why does Rabbi Meir want the robbers to die?
2. What is his wife Bruria's argument?
3. What do we learn from the way the story ends?
4. How does this help us to solve the question we asked at the beginning (about the contradiction between wanting to destroy evil and giving people a chance to change their ways)?

## 3

### Case Study 3: The Vilna Gaon

The Vilna Gaon (Orach Chayim end of Siman 241) asks:

In the Yom Kippur service we ask that אֵשׁ destroys all Chataim – does this mean all sins or all sinners? Let it read 'sins' in the same way as we say in the Kedushah of RH and YK: 'All evil shall be consumed by smoke' We pray for the disappearance of evil rather than the destruction of evil-doers

1. How does the Vilna Gaon agree with Bruria's approach?

מְכַלְכֵּל חַיִּים בְּחֶסֶד

מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים

וּמַתִּיר אֲסוּרִים

סוֹמֵךְ נוֹפְלִים

וְרוֹפֵא חוֹלִים

וּמְקַיֵּם אַמוּנָתוֹ לַיְשָׁנֵי עֶפְרָיִם

He sustains the living  
with חֶסֶד

He revives the dead  
with great compassion

He supports the fallen

He heals the sick

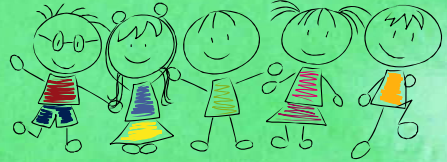
He frees captives

He keeps faith with  
those who sleep in the  
dust

# גבורות: Choices Game

## Scenario 1

You have some good friends at school and you look forward to seeing them every day.



### Choice A:

I have a great time with my friends. We do not really have time to make an effort to be friends with other people. If someone asks if they can join in, we often say no as they do not really fit in with what we are doing.

### Choice B:

If someone wants to join in with us, we always say yes. That could only make things more interesting. I keep a look out for anyone who seems to be on their own. I know what it feels like to be left out and I don't want someone to feel that way.

## Scenario 2

Imagine that you have won a large amount of money.



### Choice A:

How great is that? I can buy everything I always wanted and more! I could have a constant supply of sweets! Nobody will be able to tell me what to do. I might share some money with my family and friends but I must make sure that I am able to have and do everything I want. There is so much stuff I want, I can't wait to start spending!

### Choice B:

Wow, it's exciting and a great responsibility! When I find small amounts of money on the street I always give it to צדקה – it is like 'ה' is giving me an opportunity to do a מצווה by letting me find it. This is a bit like that. It is really easy to just spend a lot of money quickly so I think the best thing would be to decide what percentage I want to give to צדקה and then to save the rest until I am sure that I know how to use it well. Can I choose to get a nice treat for myself and my family?

נִס

נִסִּים

נִפְלְאוֹת

פְּלֵא

עַל חַיֵּינוּ

וְעַל נְשֵׁמוֹתֵינוּ

עַל נְסִיךְ  
(שְׂבַבְכָּל יוֹם עִמָּנוּ)

וְעַל טוֹבוֹתֵינוּ

For our lives



For the 'everyday'  
miracles in our  
lives

For our souls

For the (infinite)  
goodness of ה'

# שְׁלוֹם: בְּרֵכַת שְׁלוֹם Cards

1. Underline the shoresh שלם in the name יְרוּשָׁלַיִם

Why might יְרוּשָׁלַיִם be considered the source of completion?

2. שְׁלוֹם means \_\_\_\_\_

Peace means \_\_\_\_\_



Can you give some practical examples of the differences between the two? Think of situations in the classroom or at home.

3. וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ – וְתוֹרָה as: עֲקִיבָא

you should love your neighbour as you love yourself. How is this a vision of שְׁלוֹם? \_\_\_\_\_

4. One should pray to be free of anger and humble towards all, because where there is anger, there is no שְׁלוֹם (יַעֲרוֹת דִּבְשׁ).

Explain why you agree or disagree with this statement.

5. Memory without forgiveness is the enemy of שלום.  
Explain why you agree or disagree with this statement.



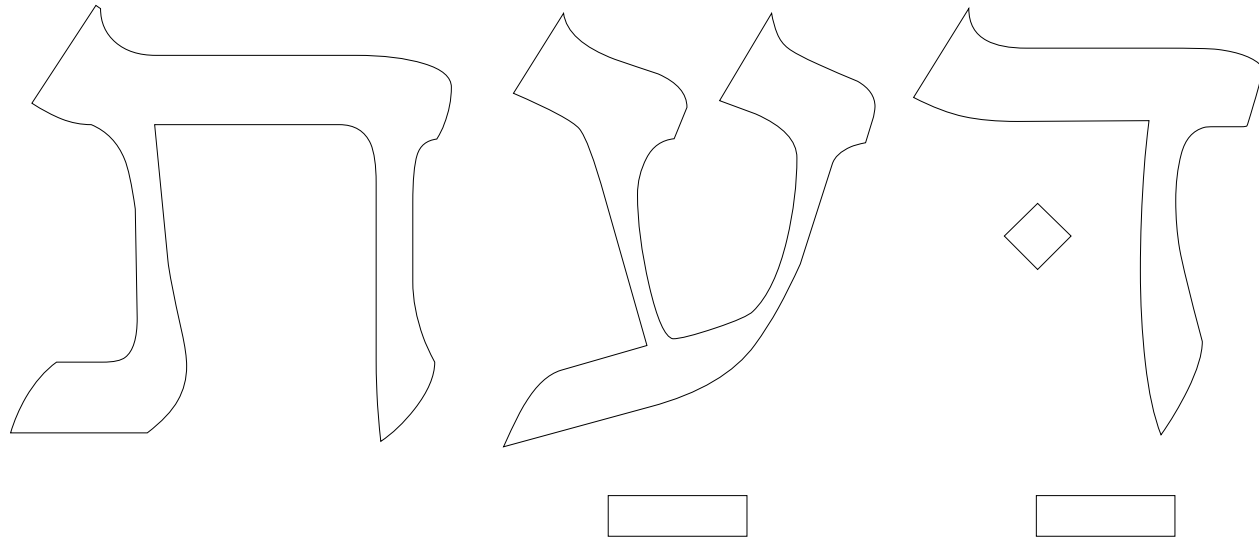
6. Can you give an example of when you have made שלום?  
Did you have to give up something? How did you feel about it?

7. Why is it important to make שלום?  
What is so hard about making peace?



8. אֶהְרֵן הַכֶּהֵן is described as an 'אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם', a person who loved peace and pursued peace – he was always trying to make peace between people. Can you think of practical ways to be like אֶהְרֵן?

9. Why do you think that בְּרַכַּת שְׁלוֹם is the final בְּרַכָּה of the עֲמִידָה? How does it summarise everything we need from 'ה'?



## Story שלמה המלך: דעת



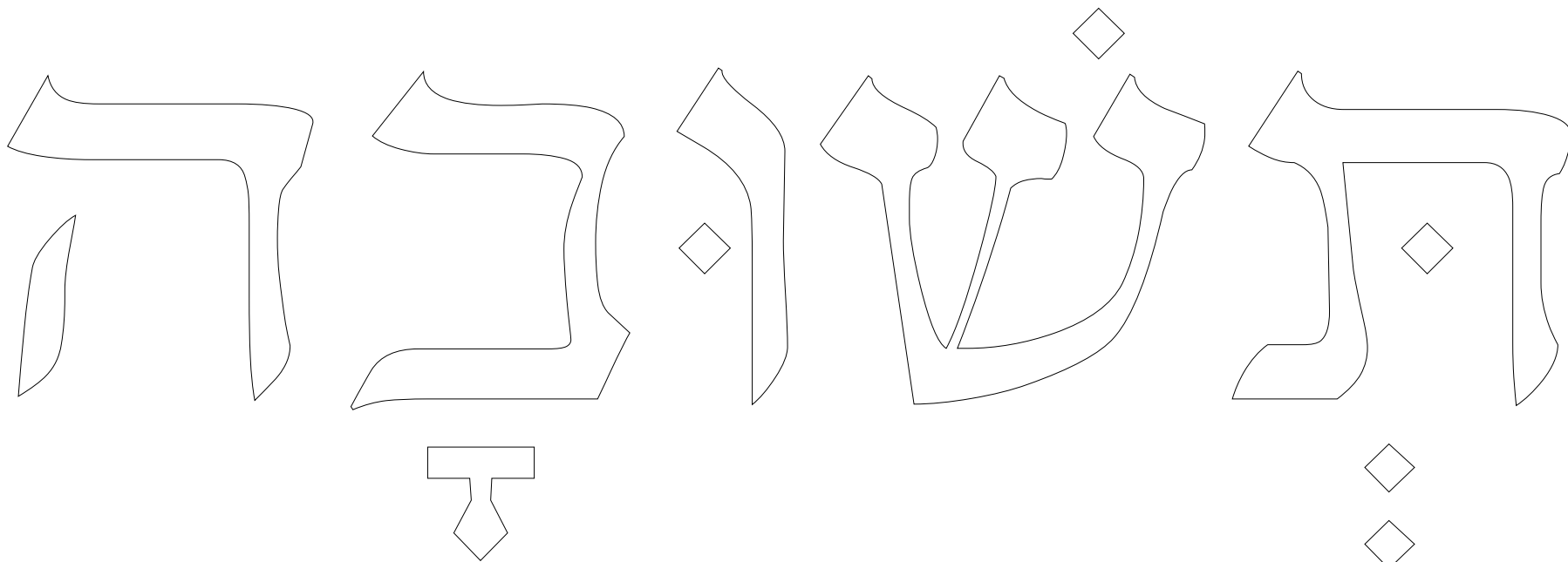
The night הַמֶּלֶךְ דָּוִד died, ה' appeared to שְׁלֹמֹה, his son and successor and asked him: "What is it that I should give you?" שְׁלֹמֹה replied: "...Please give me חָכְמָה and דְּעַת, that I may go out before this people and come to them. Because how else will I be able to judge this great nation?"

ה' said to שְׁלֹמֹה: "Because this was in your heart, and you did not ask for wealth or honour, not for the lives of your enemies, and not even for long life, because you asked for חָכְמָה and דְּעַת with which to judge this people over whom you rule, חָכְמָה and דְּעַת will be given to you, and I will give you riches and wealth and honour as well. There will never be another king like you, not before and not after."

(מְלָכִים א' ג' - ט"ו, דְּבָרֵי הַיָּמִים א' כ"ט: כ"ח, דְּבָרֵי הַיָּמִים ב' א' - ג' - ב')

### Discuss further:

- 🗨️ Why do you think שְׁלֹמֹה הַמֶּלֶךְ asked for wisdom?
- 🗨️ Why is wisdom so important? How does it help us?
- 🗨️ Why do you think ה' gave him more than just wisdom?
- 🗨️ Why do you think the rabbis made the first request we have in the עֲמִידָה for wisdom?



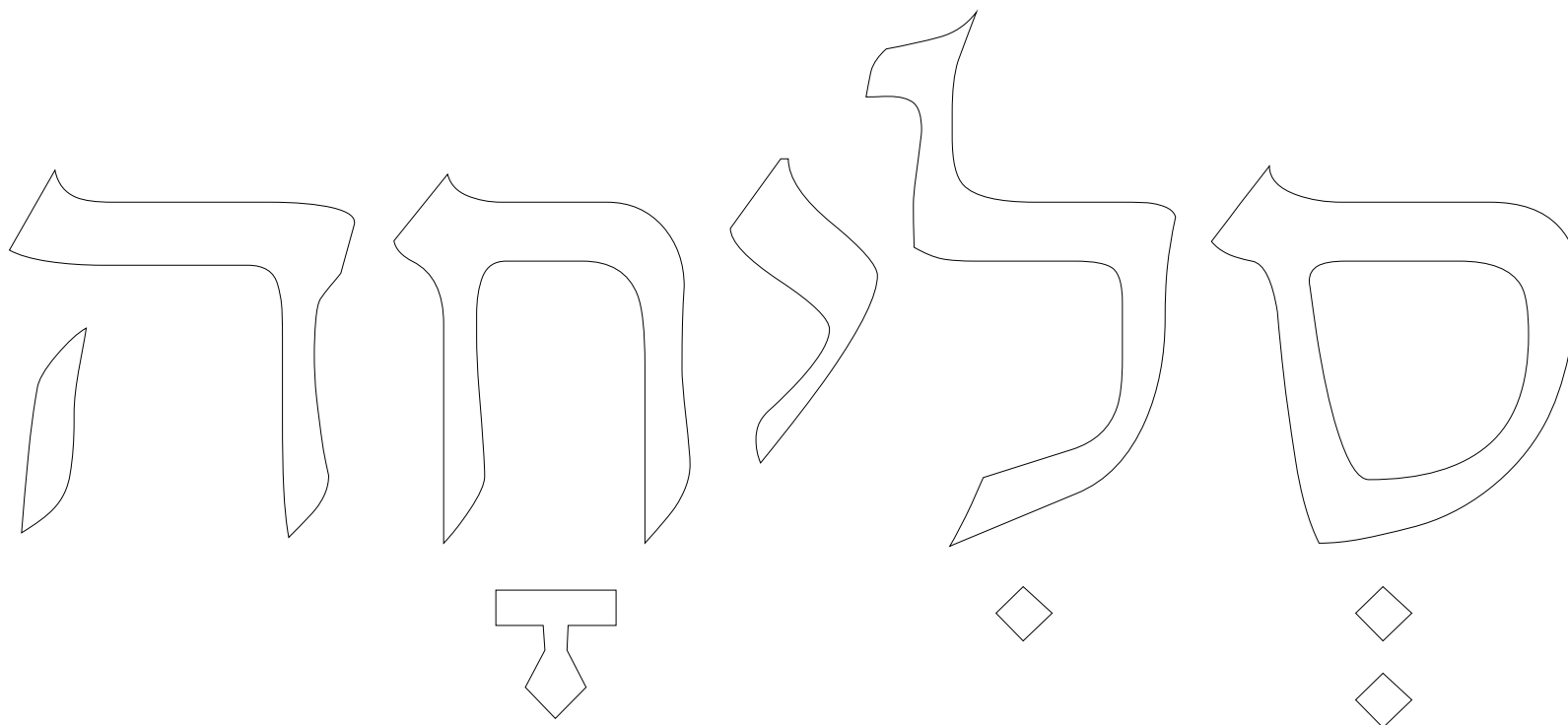
# שׁוּבוּ אֵלַי וְאֶשׁוּבָה אֵלֵיכֶם

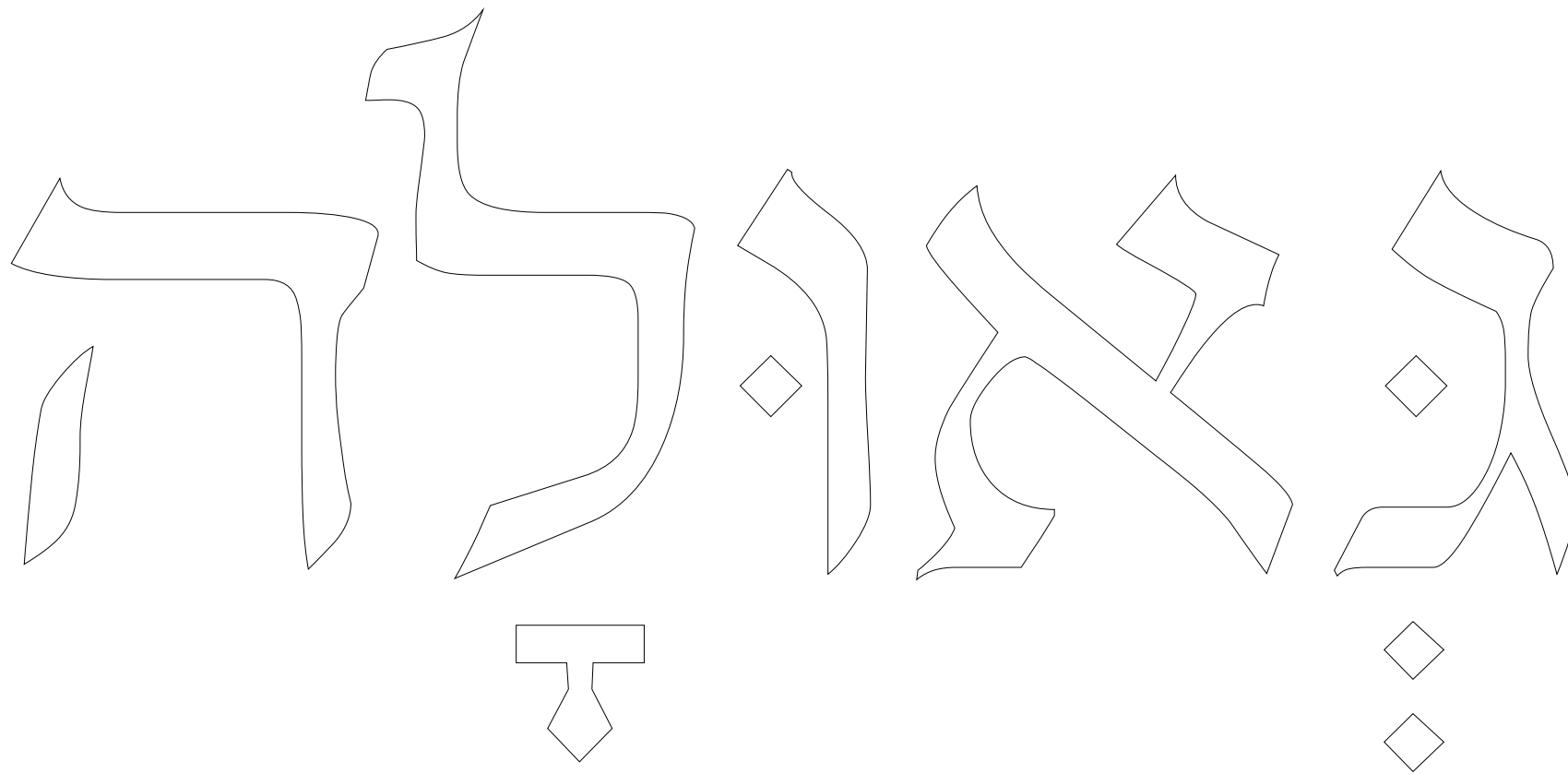
(מִלְאָכִי ג'ז')

Return to Me  
and I will  
return to you

(מִלְאָכִי גֵ'ז')









בַּהַר כַּת

הַשָּׁנִים

צַמַח

תַּצְמִיחַ

מִצְמִיחַ

offshoot  
/growth

grow

grow

# Waiting for מְשִׁיחַ

תַּלְמוּד בְּבֵלִי סְנֵהֲדָרִין צ"ט, א'

## Scene 1

<b>Narrator:</b>	met רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי standing by the entrance of the tomb of יוֹחָאִי בֶר יוֹחָאִי.
רַבִּי יְהוֹשֻׁעַ:	Do I have a portion in the world to come (עוֹלָם הַבָּא)?
אַלְיָהוּ:	If ה' wills it.
רַבִּי יְהוֹשֻׁעַ:	When will מְשִׁיחַ come?
אַלְיָהוּ:	Go and ask him.
רַבִּי יְהוֹשֻׁעַ:	Where?
אַלְיָהוּ:	He is sitting with the lepers. The lepers tie and untie their bandages all at once. מְשִׁיחַ ties and unties one bandage at a time.

## Scene 2

<b>Narrator:</b>	went to the מְשִׁיחַ בֶּן לֵוִי.
רַבִּי יְהוֹשֻׁעַ:	שָׁלוֹם עֲלֵיכֶם, rabbi and teacher.
מְשִׁיחַ:	שָׁלוֹם עֲלֵיכֶם, son of לֵוִי.
רַבִּי יְהוֹשֻׁעַ:	When will you come?
מְשִׁיחַ:	Today.

## Scene 3

<b>Narrator:</b>	On his way back he met אַלְיָהוּ again.
אַלְיָהוּ:	What did he say?
רַבִּי יְהוֹשֻׁעַ:	שָׁלוֹם עֲלֵיכֶם, son of לֵוִי.
אַלְיָהוּ:	That means you have got a portion in the world to come.
רַבִּי יְהוֹשֻׁעַ:	He also said he would come today. But he hasn't come! What does that mean?
אַלְיָהוּ:	What he meant was for you to read 'ה'ז' (the first תְּהִילָה of קְבָלַת שִׁבְתָּהּ). It says: Today, if you listen to His ('ה') voice.

לְתִקּוֹן עוֹלָם

תִּתְקוֹן עוֹלָם



# The Rose in the Ruby

(A story told by the Maggid of Dubnow)




Once there was a king who was given a very large ruby. He was very excited and asked his jeweller to polish it till it shone beautifully. However, to his great disappointment, he noticed that there was a mark on the stone where it must have cracked and the jeweller was not able to fix it. The king brought in jeweller after jeweller but no-one was able to make the mark go away.

One day a visitor came to the palace and asked to look at the ruby. 'Hmm', he said. 'I could make this stone into something beautiful without reducing its size. Would you let me try?' The king agreed and the man spent three days working on the stone.

On the third day, the man returned to the king. 'Is the stone perfect now?' asked the king. 'No,' said the man. 'The mark is still there.' The king started to become angry but the man said: 'Just look at it and you will see what I have done.'


At the centre of the stone, the man had carved a beautiful rose into the ruby and the mark had become the stem of the rose. The king was astonished: 'I have learned something new today,' he said. 'Even something that is flawed can be made beautiful. In fact, the stone is now even more beautiful than it would have been without a mark.'

## The Cracked Pot

In the days before people could get running water from taps, there was  a water carrier, who went to fetch water from a well several times every day.

The two pots were made of clay and one had a very small crack in its side.

When both pots were filled, little drops of water would leak from this pot and fall on the side of the path. By the time the water carrier returned with the water, there would be less water in the cracked pot and this made the pot very sad.

 'Why can I not carry as much water as the other pot?' it cried. 'I am a complete failure.'

This continued for many days. The pot wanted to be as useful as the other one but there was nothing it could do about leaking drops of water on the way.

One day, the water carrier spoke to the pot.

'Look at the path where we are walking. What do you notice?'

'I can see flowers on my side of the path, but none on the other side. Why might that be?'

'What do you think makes the flowers grow?' asked the water carrier.

'Is it the drops that leak from my side?' asked the pot.

'Yes, indeed,' answered the carrier. 'It gives me so much pleasure to see the beautiful wild flowers when I walk time and again, carrying heavy pots of water all day long. If you did not have the small crack, there would be no flowers at all.'



Sometimes it is the little imperfections that can create real beauty and joy in the world.