

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



**THE PINCUS FUND
FOR JEWISH EDUCATION**
קרן פינקוס לחינוך יהודי בתפוצות

Contents

The purpose of the 'מסילות לה' Teachers' Guide	3
Aims of the JCP Tefillah Project	4
JCP Levels of Attainment	6
Tefillah Self-Assessment Chart	8
Activities suitable for use across Key Stage 2	9
Birkat Hamazon: Overview and First בְּרָכָה – המזון	11
Birkat Hamazon: The Second בְּרָכָה – המזון	20
Birkat Hamazon: The Third בְּרָכָה – המזון	24
Birkat Hamazon: The Fourth בְּרָכָה – המזון	28
Birkat Hamazon: Harachaman – הרחמן: המזון	30
Al HaMichya and Borei Nefashot – על המחיה (ברכת מעין שבע) + בורא נפשות	35

Worksheets

Let's Investigate בְּרָכָה Chains !	W1
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Class Resources

A Mess at the Table	R1
Pictures of Flax and Wheat	R2-R3
Bread and Creativity	R4
From Soil to Challah	R5-R13
A Visit to גִּיהֶנֶם and גֶּן עֵדֶן	R14
The King's Loaves	R15
The Story of the Second בְּרָכָה	R16-R17
בְּרָכָה Formula and בְּרָכָה Chains	R18
The First Three בְּרָכוֹת	R19-R21
Watching or Seeing?	R22
שְׁבַעַת הַמִּינִים	R23
בְּרָכוֹת cards	R24
Food Images	R25

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 תַּפְּלָה audit indicated that the time devoted to תַּפְּלָה and the teaching of תַּפְּלָה 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 תַּפְּלָה 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 תַּפְּלָה 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 תַּפְּלָה 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 תַּפְּלוֹת) in the activities provided as it is assumed that the teacher herself will be guiding pupils in locating תַּפְּלוֹת 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 תַּפְּלָה 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
A1 Connection with 'ה <ul style="list-style-type: none"> Appreciate that 'ה exists, listens to our תפילות and that תפילות impact on our lives Understand the purpose of the act of תפילה as the Jewish way of connecting with 'ה Appreciate that they are standing before 'ה during the act of תפילה Engage in תפילה with כוונה (concentration) Attain a certain level of spirituality by connecting with 'ה 	B1 Content and Structure of תפילה <ul style="list-style-type: none"> Know that the siddur is the book that contains תפילות Know keywords and phrases of the major תפילות and use them to comprehend the overall meaning of תפילות Know the themes and motifs of the major תפילות, e.g. מוֹדָה אֲנִי, שְׁמַע Know that there are many תפילות recorded in the תנ"ך, e.g. תהילים Know that there are fresh תפילות that have been introduced over the centuries, e.g. תפילה for the State of Israel Know the structure of the daily services, e.g. מעריב, מנחה, שחרית Know the structure of major תפילות, e.g. עמידה (praise, request, praise and so on) and how they reflect human needs
A2 Identification and Commitment <ul style="list-style-type: none"> Enjoy participating in תפילות both individually and with other Jews Understand how the meaning of the תפילות learned relates to them Articulate which of the תפילות inspire them and influence their lives Ask and respond sensitively to questions about their own Jewish identity and beliefs Appreciate the value of communal תפילה and wish to commit to participating regularly in services and ברכת המזון 	B2 Recitation and Reading of תפילות <ul style="list-style-type: none"> Recite basic תפילות, e.g. מוֹדָה אֲנִי Read basic תפילות accurately Read major תפילות accurately and fluently Show confidence to lead a תפילה service

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

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. מוֹדֵה 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, e.g. תַּפְלוֹת.
3	Pupils begin to appreciate that they are standing before 'ה' during the act of תַּפְלָה. Pupils engage in תַּפְלָה with some כּוֹנֶנֶה (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 of the תּוֹרָה (e.g. <i>ha'gbaha</i> and <i>gelilah</i>).
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. אֶשְׁרֵי from תְּהִלִּים, שְׁמַע from סֵפֶר דְּבָרִים).

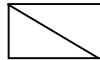
		<p>They read familiar תפילות with accuracy and fluency.</p> <p>They apply details of the הלכה in their תפילות, e.g. bowing in the correct place, stepping forwards and backwards in תפילה.</p> <p>They know that the תורה is also read on fast days, שבת and festivals.</p> <p>They can also explain the significance of the הלכות they have learned.</p>
5	<p>Pupils articulate which of the תפילות 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 תפילה in Hebrew as a means of connecting with other Jews and wish to commit to participating regularly in תפילה services.</p>	<p>Pupils explain confidently the overall structure, themes and meaning of all the תפילות studied for weekdays, שבת and festivals, using all the keywords and phrases learned.</p> <p>They identify the source and meaning of those תפילות that have been introduced in modern times (e.g. Prayer for the State of Israel).</p> <p>They are confident to lead a תפילה service.</p> <p>They describe the practices connected to תפילה in a מנין, e.g. saying קדושה.</p> <p>They explain the הלכות connected to שבת and festivals, e.g. details of קידוש, and הבדלה.</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								
מִה טָבוּ								
אֲדוֹן עוֹלָם								
יְגִדֵּל								
בְּרָכוֹת הַתּוֹרָה								
אֱלֹהֵי נִשְׁמָה								
בְּרָכוֹת הַבִּקְרָה								
בְּרוּךְ שֶׁאָמַר								
אֲשֶׁר־י								
יִשְׁתַּבַּח								
בְּרָכוֹת שְׁמַע יוֹצֵר אוֹר								
בְּרָכוֹת שְׁמַע אֱהַבָה רַבָּה								
שְׁמַע 1st Paragraph								
שְׁמַע 2nd Paragraph								
שְׁמַע 3rd Paragraph								
בְּרָכוֹת שְׁמַע גְּאוּלָּה								
שְׁמִיָּדָה 3 Opening and 3 Closing בְּרָכוֹת								
שְׁמִיָּדָה: Middle בְּרָכוֹת								
עֲלֵינוּ Aleinu								
הַלֵּל								
שַׁבָּת Shabbat								
בְּרַכַּת הַמָּזוֹן Birkat Hamazon								

Activities suitable for use across Key Stage 2

<p>1. Keywords: </p> <p>Learning Outcome:</p> <p>B1: Pupils know keywords and phrases of the תּפִלָּה and use them to comprehend the overall meaning of the תּפִלָּה.</p> <p>Recommended Use:</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>2. On1Foot Activities: </p> <p>Learning Outcome:</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 the תּפִלָּה.</p> <p>Quick Content Overview:</p> <p>A summary of the context, background and overall theme(s) of the תּפִלָּה – see individual תּפִלָּה for examples.</p> <p>Recommended Use:</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 סידור and where this תּפִלָּה fits into the סידור structure.</p>	<p>3. Music: </p> <p>Learning Outcome:</p> <p>A2: Pupils learn tunes and through singing תּפִלָּה enhance their participation and enjoyment of the 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>Quick Content Overview:</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>Recommended Use:</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 the תּפִלָּה.</p>
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ברכת המזון - Birkat Hamazon

ברכת המזון is recited daily in most schools and it is important that pupils understand this מצוה from the תורה and how it tells a story about Jewish history and values.

Approaches and Opportunities Suggested by Partner Teachers

- Visual cues about the structure and content of ברכת המזון (as well as the ברכות we say before eating) could be displayed in the place where children eat – many of these could be from projects done by pupils themselves.
- Pupils can create their own booklet or ברכון as they learn about ברכת המזון. This can include the text of ברכת המזון as well as facts and reflections pupils have on aspects of it.
- Divide ברכת המזון into five parts, with each part inspired by a different great Jewish leader. Pupils can do more research on the five personalities alongside the content of each paragraph.
- Challenge pupils to write a rap or a song for each part of ברכת המזון. This should include keywords, a summary of the content and/or the person who inspired the part.
- Pupils can use drama to represent parts of ברכת המזון, for example through mime or by creating a 'frozen frame'.
- Have a week without ברכת המזון in school so that pupils can learn the ברכת מעין שבע.
- As a project, get pupils to choose a food product and create a timeline of the process it went through from seed to table to see how it all comes from 'ה'.

Useful websites:

- hazon.org
- gefiltefest
- tzedek.org.uk
- jgift.org

ברכת המזון of הלכות General:

1. It should be said sitting down.
2. It should be said in the place one eats.
3. One should wait no longer than an hour after one eats to say ברכת המזון - after that the food has already been digested.
4. A special blessing called זימון is made when three or more adults say ברכת המזון together.



Birkat Hamazon: Overview

בִּרְכַּת הַמֶּזֶן - בִּרְכַּהּ and First

Years 3 - 6



Keywords

First בִּרְכַּה Keywords:

זָן x 2 / מֶזֶן x 2 / הָזָן
לֶכֶל x 2 / לִכְלָל / כָּל
הַכֹּל
חֲסִידוֹ / בְּחִסְדּוֹ



On1Foot Activity

An overview of
בִּרְכַּת הַמֶּזֶן with its four
בִּרְכוֹת:

1. הַמֶּזֶן (sustenance)
 2. הָאָרֶץ (land)
 3. יְרוּשָׁלַיִם (including the
בֵּית הַמִּקְדָּשׁ)
 4. הַטּוֹב וְהַמְּטִיב (the
goodness of ה')
- and the additional
paragraphs added by the
גְּאוֹנִים.

<https://vimeo.com/644925823/de86a89c43>



Music

A recording of the first
בִּרְכַּה of
בִּרְכַּת הַמֶּזֶן by MMK
Primary School

<https://vimeo.com/644928952/e9b97ca992>

Years 3 + 4



Slideshow (Prezi)

The Story of בְּרַכַּת הַמִּזוּן

Quick Content Overview

Pupils explore the structure, history and significance of the various בְּרַכּוֹת of בְּרַכַּת הַמִּזוּן

[Story of Birkat Hamazon https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Video

A Mess at the Table

Quick Content Overview

A story about how a messy table can be a blessing.

<https://vimeo.com/640383602/385868fe47>



Class Activity

Bread and Creativity

Quick Content Overview

A story about what we can do with the gifts we receive from 'ה'.

Years 5 + 6



Slideshow (Prezi)

A Message from the נְטִילָה

Quick Content Overview

What can we learn from the fact that we wash our hands with a כֶּלִי rather than just putting them under water?

[Message from the Natlah https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Class Activity

'ה's Gift and our Role

Quick Content Overview

What can we learn when we create a time and process line of a food product?



Class Activity

A Visit to גֵּן עֵדֶן and גִּיהֶנֶם

Quick Content Overview

A story about sharing and our responsibility to others, or how to turn 'hell' into 'heaven'.



Video

The King's Loaves

Quick Content Overview

A story about how 'ה' truly is the Provider of everything we have.

<https://vimeo.com/640383602/385868fe47>



Prezi: The Story of בִּרְכַּת הַמֶּזֶן

Learning Outcomes

A2: Pupils understand how the meaning of בִּרְכַּת הַמֶּזֶן relates to their lives: everything we have comes from 'ה'.

B1: Pupils understand the theme and motif of בִּרְכַּת הַמֶּזֶן (acknowledging and thanking 'ה' as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

What did you have for breakfast? What are you wearing? What are you using to work and learn with? How does everything we have ultimately come from 'ה'?

Prezi:

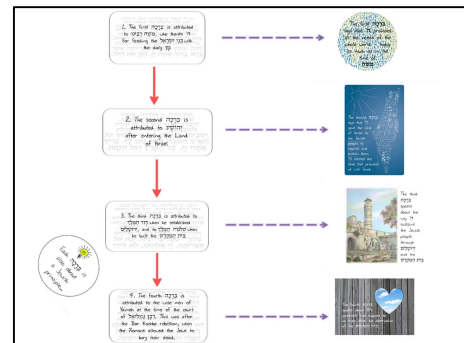
The story of Birkat Hamazon <https://pajes.org.uk/prezi>

Why do we say בִּרְכַּת הַמֶּזֶן? Did you know that it is the only בִּרְכָּה commanded in the תּוֹרָה?

Each בִּרְכָּה of בִּרְכַּת הַמֶּזֶן tells a part of Jewish history.

Each בִּרְכָּה is also about a Jewish principle.

The הֶרְחָמֵן sentences and בִּרְכוֹת were added in the times of the גָּאונים, around 700–1000CE. They include additional requests we have for 'ה' as well as בִּרְכוֹת for our hosts and fellow guests.



Develop Further:

Why do we say בִּרְכַּת הַמֶּזֶן after every meal where we have washed and eaten bread?

The students of בר יוחאי asked him once: "Why did 'ה' make the מָן fall daily rather than once a week or year?" The Rabbi told them this story: "Once there was a king who gave his son an allowance big enough to last him the whole year. So the prince came to visit his father only once a year. The king got lonely so he changed the plan. He switched the annual allowance to a daily allowance and he got to see his son every day (תִּלְמוּד בַּבְּלִי יוֹמָא ע"ו, א'). בר יוחאי taught that each day the מָן fell was a new chance to get close to 'ה'.

How does saying בִּרְכַּת הַמֶּזֶן allow us to relive this experience? How is every meal an opportunity to get closer to 'ה'?



Video: A Mess at the Table

Learning Outcomes

A2: Pupils understand how the meaning of **הַמֵּזוֹן בְּרַכַּת ה'** relates to their lives: **ה'** provides for all our needs.

B1: Pupils understand the theme and motif of **הַמֵּזוֹן בְּרַכַּת ה'** (acknowledging and thanking **ה'** as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

What does a table look like at the beginning of a meal? How does it look by the end of the meal? What can we learn from a messy table?

Video:

<https://vimeo.com/640383602/385868fe47>

Read the story or play the video to pupils.



Develop Further:

1. What messages do you think **אליהו** brought to the couple? (*Not to give up hope – **ה'** really does provide us with everything we need.*)
2. What do you think he might have learned from them? (*They offered him generous hospitality – they shared their food with him just as **ה'** shared it with them.*)
3. What do you think this story teaches us? (*Everything we have comes from **ה'** and we should therefore share all our blessings generously with those who are in need; believe that **ה'** will provide for all our needs even if it does not feel that way at the time.*)



Class Activity: Bread and Creativity

Learning Outcomes

A2: Pupils understand how the meaning of **בְּרִכַּת הַמָּזוֹן** relates to their lives: 'ה' provides for all our needs; what do we do to develop the gifts He gives us?

B1: Pupils understand the theme and motif of **בְּרִכַּת הַמָּזוֹן** (acknowledging and thanking 'ה' as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

Show children the images of the wheat and the flax:

What are these? What do we use them for? What can we do or make with them?

Encourage children to explore as many types of uses we have for these.



Activity:

Bread and Creativity

Once there was a king with two servants whom he loved, so he gave them each a bundle of wheat and a sheaf of flax and asked them to guard these for a week and to present it to him.

What do you think the servants did with the wheat and the flax?


The first servant said to himself: I need to keep these safe and make sure I give it back to the king exactly as he gave it to me. That way I will show him that he can trust me to take care of his possessions.

The other servant said to himself: How can I make these even better, to show the king that I can take initiative and that I can develop and create something that the king will love? He took the flax and wove it into a table cloth. He took the wheat, made it into fine flour, then kneaded it, baked it and placed the loaves on the table, which was spread with his tablecloth.

After a week, the king called both servants and said: "Present to me what I gave to you."

One brought the wheat and flax in a box, just as the king had given it to him. The other brought the tablecloth and bread.

- Which gift do you think the king loved more? Why?
- Which gifts and talents does 'ה' give us?
- What message can we learn from this story about the gifts 'ה' gives us?



מסלול לה' - 'ה' Pathways to PaJeS

84

Develop Further:

1. Which gift do you think the king loved more? Why?
2. Which gifts and talents does 'ה' give us?
3. What message can we learn from this story about the gifts 'ה' gives us?



Prezi: A Message from the נטלה

Learning Outcomes

A2: Pupils understand how the meaning of הַמְזוֹן relates to their lives: 'ה' provides for all our needs, and we need to share this with others.

B4: Pupils know how to wash hands before eating bread according to the הלכה.

Note to Teachers:

When we wash hands before eating bread, we are copying the way that the כהנים washed their hands before they performed their duties in the בֵּית הַמִּקְדָּשׁ. By washing our hands in the same way, we make the eating of bread a holy action.

First, fill the cup and pass it to your left hand. Pour water two times over your right hand. The water should go up to the wrist. Then pass the cup to your right hand and pour water over your left hand twice in succession. Raise your hand so the water drips towards the wrist and then say the בְּרָכָה.

Starter:

How do we wash our hands before eating הלל? (see above) Let pupils demonstrate with a cup, water and a tub. Why do we not just put our hands directly under the water? What lesson do you think we could learn from this?

Prezi:

[Message of the Natlah https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

How could the נטלה be teaching us to 'receive with appreciation and give to others with grace'? How are the two biggest bodies of water in Israel, the Kinneret and the Yam Hamelach an example of this message? What can this teach us about giving and receiving in our own lives? How is this echoed in the words of הַמְזוֹן?



Develop Further:

Links can be made to the **Pay it Forward** activity under הוֹדָאָה: עֲמִידָה.

Also explore how pupils can live this lesson by noticing the needs of other pupils during lunch time; as how we can notice and provide for the needs of any guests that we invite to eat at our homes; or how we can thank the host by helping when we go out to eat.



Class Activity: 'ה's Gift and Our Role

Learning Outcomes

A2: Pupils understand how the meaning of בְּרִכַּת הַמֶּזֶן relates to their lives: 'ה provides for all our needs.

B1: Pupils understand the theme and motif of בְּרִכַּת הַמֶּזֶן (acknowledging and thanking 'ה as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

Ask pupils to bring in a picture or sample of their favourite food. Where do these foods come from? What is their starting point and what is the process through which they become the products that we eat? Even fruit and vegetables are mostly bought from a shop – do we know how and where they grow?

Activity:

Get pupils to create a timeline of the process their favourite food went through, from when it was grown right up to the point where they bought it and ate it. The **Soil to Challah** activity from hazon.org also offers a pictorial timeline of processes, from sowing seeds to eating.

In what way does food come from 'ה? ('ה provides rain to make crops grow. He gives us intelligence to farm in the best way and to turn crops like wheat into bread etc.)

Can you think of stories in the תנ"ך where 'ה provides food? (Pharaoh's dreams of plenty and famine explained to יוסף by 'ה; 'ה feeding the יִשְׂרָאֵל with מֶן; 'ה providing the people with food and water during the famine through אֱלֹהֵינוּ and אֱלֹהֵינוּ in סֵפֶר מִלְכִּים.)

How does 'ה want us to be His partners in creating food and feeding the world? (One idea is that when 'ה created the world, He made everything a little bit incomplete. Instead of making bread grow out of the earth, God made wheat grow so that humans might bake it into bread. Instead of making the earth of bricks, He made it of clay so that people might bake the clay into bricks. Why? So that humans could become 'ה's partner in the task of completing the work of creation.)

How does making a בְּרִכָּה before we eat help us to remember that everything comes from 'ה?

Develop Further:

Develop the cross-curricular aspects of this concept – where does food come from – by using resources such as those mentioned in the 'Approaches and Opportunities' on page 10.



Class Activity: A Visit to גֵּיהֶנֶם and גֶּן עֵדֶן

Learning Outcomes

A2: Pupils understand how the meaning of בְּרִכַּת הַמָּזוֹן relates to their lives: 'ה' provides for all our needs and in the same way we need to provide for the needs of others.

B1: Pupils understand the theme and motif of בְּרִכַּת הַמָּזוֹן (acknowledging and thanking 'ה' as the Source of all our sustenance) and how it connects to other Jewish

Starter:

Imagine that you had two very long spoons attached to your hands all the time – how would you eat? (Pupils could act this out by tying long spoons to their hands. The handles need to be so long that they are not able to feed themselves.) Get pupils to explore possible ways in which they could eat if they are not able to feed themselves.

Activity:

Tell the story or play the video to illustrate the problem and possible solutions.

A Visit to גֵּיהֶנֶם and גֶּן עֵדֶן

A very holy man died. The angels offered him a choice between 'heaven' and 'hell'.

He said: "I've never been there. How can I choose?" The angels offered him a short visit to each.

First he was taken to a banquet hall loaded with food. It was the ultimate feast. But out came some very sad, skinny people who walked to the tables with food and just stood there watching. They could not eat because they each had a very, very long spoon tied to one hand and a very, very long fork tied to the other hand. The people could not reach their mouths with these utensils and they just stood at the table looking sadly at the unreachable food. This, said the angels, is hell.

Next, he was taken to a second banquet hall, also loaded with food. Out came very happy people, who were clearly well-fed – they were singing and dancing. They walked to the tables, and the man noticed that the same huge spoons and forks were tied on their hands as well. When they reached the tables, they pick up the food in their giant utensils and lifted it to their neighbour's mouths. Everyone was happily feeding each other.

The angels asked the man again: Which would you like to choose?

What do you think he answered?

His answer was: "I would like to choose hell please, because now I know the secret of how to turn it into heaven."

- Why do you think he made this choice?
- The first בְּרִכַּת הַמָּזוֹן ends with the idea that 'ה' feeds everyone. How does this story show that in order for 'ה' to feed all of us, we have to feed each other?

Develop Further:

The first בְּרִכַּת הַמָּזוֹן in בְּרִכַּת 'ה' ends with the idea that 'ה' feeds everyone. How does this story show that in order for 'ה' to feed all of us we have to feed each other?

Pupils can investigate further: there is enough food in the world to feed everyone, yet millions of people go hungry. How is food wasted and what can be done about it? As recipients of 'ה's abundance, it is our duty to make sure everyone benefits from it.



Video: The King's Loaves

Learning Outcomes

A2: Pupils understand how the meaning of **הַמֶּלֶךְ הַמְּזוֹן** relates to their lives: **ה'** provides for all our needs.

B1: Pupils understand the theme and motif of **הַמֶּלֶךְ הַמְּזוֹן** (acknowledging and thanking **ה'** as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

Why is it sometimes hard to remember that everything we have comes from **ה'**?

(It seems that it is our own effort: we work for our money. Also, most of us are not farmers, so food is something we buy in a shop, again leading us to believe that it is our money that buys it.)

The following story shows how **ה'** really is the source of all sustenance.

Video:

<https://vimeo.com/640383602/385868fe47>

Show the clip or read the story to pupils.

Can you explain in your own words how the king now knew that everything comes from **ה'**?

The King's Loaves

Once there were two beggars who went daily to the palace to beg at the king's gate. Every day, the king gave them each a loaf of bread. One beggar always thanked the king for his generosity, the other one thanked **ה'** for giving the king enough wealth to give צדקה and to feed the poor.

The king was very pleased to hear the first beggar praising him but he was very annoyed by the second beggar's words. He decided to teach him a lesson, so that he would know, for once and for all, that good things came from the king, not from **ה'**.

He asked his baker to bake two loaves and to hide precious jewels inside one of them. He told the baker to make sure that the beggar who praised the king would get the loaf with the jewels. The baker was very careful to hand the loaf with jewels to the first beggar but when the beggar felt how heavy the loaf was, he was not pleased.

"There must be something wrong with this loaf," he said. "I am sure it is inedible." He turned to the other beggar and asked: "Will you please swap loaves with me?"

The other beggar did not want to have an argument and so he agreed to swap loaves. They went their separate ways. Later that day, when the second beggar bit into his loaf, he discovered that it was full of jewels! Immediately, he thanked **ה'** for his good fortune – he would no longer need to beg!

The king was furious when only the beggar who usually thanked him returned to the palace the next day. The baker assured him that he had given the man the heavier loaf. The king called the beggar into the palace to ask him what had happened.

"Well, your Majesty, you always give us such good, light bread to eat, so when I felt how heavy the loaf was, I knew there had to be something wrong. I quickly swapped it with the other man and I was right, his loaf was lovely and tasty and light as always." The king sent him on his way.

Finally the king understood that all his riches came from **ה'** – only **ה'** can make a poor man rich and a rich man poor – not even a king can change the will of Heaven.

Develop Further:

צדקה at Every Meal: ר' אליהו of Vidas (The **ראשית חקמה**) has the following idea for how we can acknowledge **ה'**'s generosity at every meal. If you can't find poor people to invite to your table, you should estimate what it would cost for them to have a meal and give that amount as צדקה before you have your meal. How can we apply this idea to our own lives?



Bio Box

ר' אליהו of Vidas lived in the 16th century in צפת. He was a kabbalist and author of one of the most outstanding books on morals called **ראשית חקמה**.



Birkat Hamazon: The

בִּרְכַּת הַמָּזוֹן - בִּרְכַּה שֵׁנִית

Years 3 - 6



Keywords

מוֹדִים; גִּדּוּחַ
x הָאָרֶץ; מֵאָרֶץ; אֶרֶץ
2 (is one but the other is Israel)
זָן; x 2 מִזֶּן
תָּמִיד
- וְשִׁבְעָתָה - וְאֶכְלֶתָ
וּבִרְכָּתָה



On1Foot Activity

An overview of בִּרְכַּת הַמָּזוֹן with its four בִּרְכוֹת:

1. הַמָּזוֹן (sustenance)
2. הָאָרֶץ (land)
3. יְרוּשָׁלַיִם (including the בֵּית הַמִּקְדָּשׁ)
4. הַטּוֹב וְהַיָּמִיב (the goodness of ה')

and additional paragraphs added by the גִּבּוּרִים.

<https://vimeo.com/644925823/de86a89c43>



Music

A recording of the second בִּרְכַּה of בִּרְכַּת הַמָּזוֹן by MMK Primary School.

<https://vimeo.com/644929176/f0fdc3dae8>

Yrs 3+4



Slideshow

Land and Food

Quick Content Overview

A Slideshow exploring the link between the land and food, from seed to table.

<https://vimeo.com/640385736/ff754a0d1d>

Yrs 5 + 6



Class Activity

בִּרְכַּה שֵׁנִית The Story of the Second

Quick Content Overview

Composed, according to the תּוֹרָה, by יְהוֹשֻׁעַ, the second בִּרְכַּה mentions how ה' took the בְּנֵי יִשְׂרָאֵל out of מִצְרַיִם and led them to the land of Israel.



Slideshow (Prezi)

Food and the Land of Israel

Quick Content Overview

How is the land of Israel a נַחֲלָה, an eternal heritage for the people of Israel? How are we linked to Israel through the מִצְוֹת and places of קִדּוּשָׁה?

[Food and the land of Israel](https://pajes.org.uk/prezi)
<https://pajes.org.uk/prezi>



Slideshow: Land and Food

Learning Outcomes

A2: Pupils understand how the meaning of בְּרִכַּת הַמָּזוֹן relates to their lives: 'ה' gives and sustains the land that provides our food.

B1: Pupils understand the theme and motif of בְּרִכַּת הַמָּזוֹן (acknowledging and thanking 'ה' as the Source of all our sustenance).

Starter:

Ask pupils to bring in some food packets and wrappers. Discuss where these come from, how all of them have a link with land in some way. Why is land so important to us?

Slideshow:

<https://vimeo.com/640385736/ff754a0d1d>



1. 'ה' brings forth bread from the land.
2. How does bread come from the אֲרֶץ to our lunchboxes and tables?
3. How do we rely on 'ה' for our food? Explore the role of rain and how we ask for rain in our תַּפִּלוֹת.

Develop Further:

This topic can be further explored in a cross-curricular way: pupils can look at individual products from seed to table, they can look at the issues surrounding farming and food supply, food waste, hunger, and food costs, as well as farming in the land of Israel, including water management etc.



Class Activity: The Story of the Second בִּרְכָּה

Learning Outcomes

A2: Pupils understand how the meaning of בִּרְכַּת הַמָּזוֹן relates to their lives: 'ה' made miracles for the בְּנֵי יִשְׂרָאֵל and gave them the land of Israel and He still provides for all our needs today.

B1: Pupils understand the theme and motif of בִּרְכַּת הַמָּזוֹן (acknowledging and thanking 'ה' as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

What are some of the miracles that 'ה' has done for the Jewish people?

On Pesach, we sing the song דִּינֵנו. What does the word mean and what are some of the miracles that we thank 'ה' for? (Also point out that the בִּרְכָּה starts and ends with thanks – לָךְ נֹדֶה and לָךְ אֶנְחֵנו מוֹדִים.)

Class Activity:

Explain to pupils that according to the תַּלְמוּד (מ"ח:א) יְהוֹשֻׁעַ (בִּרְכוֹת מ"ח:א) wrote the second בִּרְכָּה when he led the בְּנֵי יִשְׂרָאֵל into the land of כְּנָעַן that 'ה' had given to them. He knew how much מִשָּׁה wanted to enter the land and how the אֲבוֹת wanted to be buried there. So to express his gratitude that he had the privilege to lead the people into it, he composed this בִּרְכָּה.

The בִּרְכָּה tells how 'ה' took the בְּנֵי יִשְׂרָאֵל out of מִצְרַיִם and led them safely to the land of Israel.

Compare the text of the second בִּרְכָּה with the text of דִּינֵנו to see what is similar and what is different.

Develop Further:

Why do we add the בִּרְכוֹת for Purim and Chanukah in this בִּרְכָּה rather than another one? (We thank 'ה' for His miracles. Where are these בִּרְכוֹת added to the עֲמִידָה? At מוֹדִים, thanks.)

What are some of the wonders that 'ה' does for us today? Pupils can look at everything that they are grateful for in their daily lives (see **Ways of Seeing**, מוֹדָה אֲנִי, עֲמִידָה, מוֹדִים for activities exploring this further) and pupils can also explore the State of Israel (see **ירושלים**, קבוץ גלילות, עֲמִידָה, גְּאֻלָּה: שְׂמֵע).



Slideshow: Food and the Land of Israel

Learning Outcomes

A2: Pupils understand how the meaning of **הַמְּזוֹן בְּרַכַּת הַמָּזוֹן** relates to their lives: 'ה' gave the land of Israel to the Jewish people as an eternal heritage (נַחֲלָה).

B1: Pupils understand the theme and motif of the second בְּרַכָּה ('ה' gave the land of Israel to the Jewish people as an eternal heritage and sustenance) and how it connects to other Jewish writings and principles.

Starter:

Get pupils to find the phrase **שֶׁהַנַּחֲלָה לְאַבוֹתֵינוּ** in the second בְּרַכָּה of **הַמְּזוֹן**. Draw out the shorsh **נַחֲלָה** and discuss what an 'eternal heritage' means.

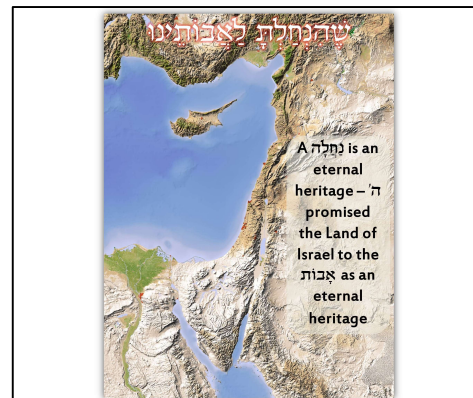
Prezi:

Food and the land of Israel

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

A נַחֲלָה is an eternal heritage. How is the land of Israel an eternal heritage to the people of Israel?

1. Many מְצוֹת can only be done in the land of Israel. Can you name some of them?
2. How did the early settlers (chalutzim) in the First and Second Aliyot make the land of Israel liveable and farmable again?



Develop Further:

Pupils can gather more information about the various aliyot to Israel, what life was like for the those who came and how they transformed the land. For example, the First Aliyah consisted of 17 young Russian Jewish students who bought land from the local Arabs and had to learn how to farm from scratch – they had grown up in Eastern European cities and were not farmers. They suffered from hunger, malaria, and other diseases. How did the first settlements of Rishon LeTzion, Petach Tikvah, Gederah, Rosh Pinah etc. look before they were cultivated?

This could be linked to רש"י's comment on 'ח,א': **סְנֵה דְרִין**: When **אֶרֶץ יִשְׂרָאֵל** gives forth fruits abundantly, the end of the exile is near and there is no surer sign of the final end than this.



Birkat Hamazon: The

בִּרְכַּת הַמָּזוֹן - בִּרְכַּה שְׁלִישִׁית

Years 3 - 6



Keywords

Keywords and Phrases:

3 x יְרוּשָׁלַיִם

וּבְנֵה; בְּנֵה

5 verbs: רָעַנּוּ; רָעַנּוּ

וְכִלְכְּלָנוּ; פָּרַסְנוּ

וְהַרְוִיחֵנוּ



On1Foot Activity

An overview of בִּרְכַּת הַמָּזוֹן with its four בְּרָכוֹת:

1. מָזוֹן (sustenance)
 2. הָאָרֶץ (land)
 3. יְרוּשָׁלַיִם (including the בֵּית הַמִּקְדָּשׁ)
 4. הַטּוֹב וְהַמְּטִיב (the goodness of 'ה')
- and additional paragraphs added by the גְּאוֹנִים.

<https://vimeo.com/644925823/de86a89c43>



Music

A recording of the third בְּרָכָה of בִּרְכַּת הַמָּזוֹן by MMK Primary School.

<https://vimeo.com/644929329/6b7f0d911b>

Yrs 3+4



Class Activity

The 'Formula' and 'Chains' בְּרָכָה

Quick Content Overview

Which parts is each בְּרָכָה made up of? How do groups of בְּרָכוֹת work together in specific ways?

Years 5+6



Slideshow (Prezi)

בְּרָכָה The Story of the Third

Quick Content Overview

Which word shows us that the first three בְּרָכוֹת of בִּרְכַּת הַמָּזוֹן are the core parts of the בְּרָכָה? Which themes and messages do we see in the first three בְּרָכוֹת?

[Story of the third Bracha](https://pajes.org.uk/prezi)

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



Slideshow (Prezi)

'Repeated' Phrases

Quick Content Overview

Why is there a list of ways in which 'ה' sustains us in the third בְּרָכָה? To what extent are these phrases similar to and different from each other?

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



B1: Pupils know the structure of בְּרָכָה and בְּרָכוֹת 'chains' and how this applies to the structure of בְּרָכוֹת הַמְּזוֹן in בְּרַכַּת הַמְּזוֹן as well as to other בְּרָכוֹת such as בְּרָכוֹת שְׁמַע.

How do most בְּרָכוֹת start? Get pupils to find in their סִידוּרִים the words that start most בְּרָכוֹת: בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: בְּרָכוֹת

Hand out flashcards to pupils and let them decide which parts of the בְּרָכָה apply to each 'title'. (אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם; מַלְכוּת; אֲתָנָה ה' שֵׁם; בְּרוּךְ; בְּרוּךְ)

Each of these parts helps us to focus on something specific. Get pupils to suggest what the focus might be. (בָּרַךְ: How 'ה' blesses us with everything; אֱלֹהֵינוּ: How 'ה' is our God; מְלִיכָה: How 'ה' is the ruler of the universe.)

In the same way that בְּרָכוֹת have a formula, when we group בְּרָכוֹת together, they also work in a specific way. Let's see if we can find out how a chain of בְּרָכוֹת work.

Using the **Let's Investigate בִּרְכָה 'Chains'** worksheet, let pupils explore the nature of בִּרְכָה chains.

Once pupils have seen the pattern of a chain of בִּרְכוֹת, explain to them how it works like a train, with the first בִּרְכוֹה having both a פְּתִיחָה or opening בִּרְכוֹה (which contains שֵׁשׁ, בְּרוּךְ and מַלְכוּת) and a חֲתִימָה or closing בִּרְכוֹה (which only contains בְּרוּךְ and שֵׁשׁ).

בְּרָכוֹת that follow do not need a פְּתִיחָה – the second בְּרָכָה uses the חֲזָקָה of the first as its פְּתִיחָה and so on in the chain. They are like trucks being pulled by the ‘engine’ of the first בְּרָכָה.

What is the message for us? All these בְּרָכוֹת work together; they are all part of the same message.

Pupils can apply their knowledge of ברכה chains to other ברכות such as שמע.



Prezi: The Story of the Third בְּרָכָה

Learning Outcomes

A2: Pupils understand how the meaning of בְּרַכַּת הַמְּזוֹן relates to their lives: 'ה' provides for all our needs all the time.

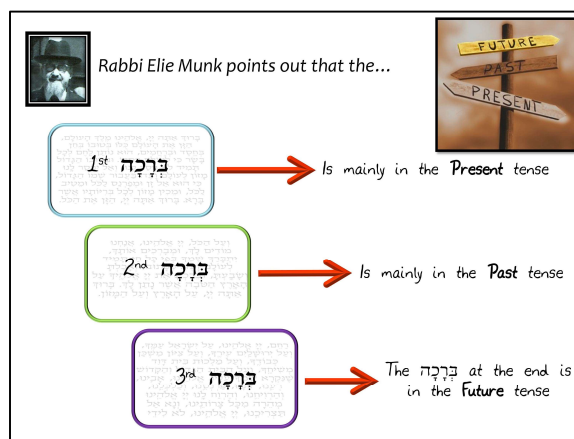
B1: Pupils understand the theme and motif of בְּרַכַּת הַמְּזוֹן (acknowledging and thanking 'ה' as the constant Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

Point out to pupils the בְּרָכָה at the end of the third בְּרָכָה. What is strange about it? Do we usually say 'amen' after making a בְּרָכָה ourselves?

Slideshow:

[Story of the third Bracha](https://pajes.org.uk/prezi)
<https://pajes.org.uk/prezi>



1. Why do you think there is an 'אָמֵן' at the end of the third בְּרָכָה?
2. Which Jewish leaders inspired the בְּרַכַּת הַמְּזוֹן of בְּרַכַּת הַמְּזוֹן?
3. What can we learn by looking at the tenses in which the בְּרַכַּת הַמְּזוֹן are written?

Develop Further:

Why do we mention the בֵּית הַמִּקְדָּשׁ during בְּרַכַּת הַמְּזוֹן? Just at the time that we are eating and thinking of ourselves and our bodily needs we need to focus on asking for 'ה's mercy and the needs of the Jewish people and the land of Israel (Rav Munk).



Prezi: 'Repeated' Phrases

Learning Outcomes

A2: Pupils understand how the meaning of בְּרַכַּת הַמְּזוֹן relates to their lives: 'ה' provides for all our needs.

B1: Pupils understand the theme and motif of בְּרַכַּת הַמְּזוֹן (acknowledging and thanking 'ה' as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

Get pupils to look at the 'repeated' phrases in the third בְּרַכָּה: 'רַעֲנוּ, זִוְגְנוּ, פָּרַנְסְנוּ, וְהָרִיחְנוּ, וְכִלְקַלְנוּ'.

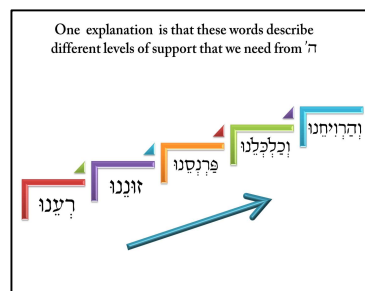
What do these phrases mean? (*Care for us, feed us, sustain us, support us, relieve us.*)

Why do you think we need all these phrases to talk about how 'ה' looks after us? Aren't they all quite similar?

Prezi:

Repeated phrases

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



Develop Further:

This could be linked this with cross-curricular work about children's rights and about how most people in the world live on very little and do not have enough to cover their basic needs. This בְּרַכָּה gives us a workable hierarchy of needs – children could compare this to the UN Rights of Children and see where there is overlap and where there are gaps, obviously bearing in mind that this בְּרַכָּה is primarily about physical needs.

Extension - יום טוב and שְׂבַת:



Why is the שְׂבַת תְּפִילָּה (רְצָה) placed in the third בְּרַכָּה? How does it link to רְצָה in the יְרוּשָׁלַיִם? רְצָה reminds us that we will be saved through observing the שְׂבַת and return with strength to יְרוּשָׁלַיִם. (אַבוּדְרָהִם)


תְּפִילָּה is added here because like רַחֵם it is a plea to 'ה'. The plea here is that our תְּפִלוֹת will go up to 'ה' on the special days of יום טוב.



Birkat Hamazon: The

בִּרְכַּת הַמָּזוֹן - בִּרְכָּה רְבִיעִית

Years 3-6	 <p>Keywords</p> <p>Keywords: הטוב; המטיב; הטוב; טוב; טוב; ייטיב; מטיב</p>	 <p>On1Foot Activity</p> <p>An overview of בִּרְכַּת הַמָּזוֹן with its four בִּרְכוֹת:</p> <ol style="list-style-type: none"> 1. הַמָּזוֹן (sustenance) 2. הָאָרֶץ (land) 3. יְרוּשָׁלַיִם (including the המקדש) 4. הַטוֹב וְהַמְּטִיב (the goodness of 'ה) and additional paragraphs added by the גְּאוֹנִים. <p>https://vimeo.com/644925823/de86a89c43</p>	 <p>Music</p> <p>A recording of the fourth בִּרְכָּה of בִּרְכַּת הַמָּזוֹן by MMK Primary School.</p> <p>https://vimeo.com/644929076/tbf0d3d767</p>
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Years 3-6	 <p>Class Activity</p> <p>Looking to the Future</p> <p>Quick Content Overview</p> <p>What is the historical background of the fourth בִּרְכָּה? What do we learn about its message of thanks to 'ה' in difficult circumstances?</p>
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Class Activity: Looking to the Future

Learning Outcomes

A2: Pupils understand how the meaning of בְּרַכַּת הַמָּזוֹן relates to their lives: 'ה' provides for all our needs, even in very difficult times.

B1: Pupils understand the theme and motif of בְּרַכַּת הַמָּזוֹן (acknowledging and thanking 'ה' as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

Starter:

Explore the historical background of the fourth בְּרַכָּה. It was composed by the court of רִבְּנָן גַּמְלִיאֵל in יבְנָה after a small miracle – the Romans, after a long delay, allowed the Jews to bury the people who had died at בֵּיתֵר. This made things easier for the Jewish community after the defeat of Bar Kochba in the 1st Century CE (בְּרַכּוֹת מ'ח:ב: תלמוד). The failed Bar Kochba rebellion was a very low point for the Jewish people: 580 000 Jews died fighting the Romans, many others by starvation; 985 towns, villages and settlements were destroyed; Jerusalem was levelled to the ground and rebuilt as a Roman city – Aelia Capitolina.

Activity:

How do we think the Jewish people and their leaders might have felt at this point? (*They might have felt despair. It would have been hard to imagine the continuation of the Jewish people amid the destruction and death.*)

Using the Keyword Activity, let pupils see the key themes of this בְּרַכָּה as 'ה's goodness and kindness to us and His kingship.

What do we learn from this בְּרַכָּה, where people are able to thank 'ה' for His goodness in such difficult circumstances? Why do you think this בְּרַכָּה was included in בְּרַכַּת הַמָּזוֹן?

The fact that the Jewish leaders found hope in being allowed to bury their dead shows an extraordinary ability to survive catastrophe and preserve hope and faith in 'ה'. We are living proof today that 'ה's covenant or בְּרִית with the Jewish people is eternal.

Children could write a letter to רִבְּנָן גַּמְלִיאֵל to tell him how right he was given the privileges of education and freedom that we have as Jews today. Or they could explore what רִבְּנָן גַּמְלִיאֵל would say if he could visit our Jewish school today. How would that give him hope and strength and show him that he was right to compose this בְּרַכָּה? Today we are singing this בְּרַכָּה and the mighty Roman empire no longer exists.



Birkat Hamazon: Harachaman

בִּרְכַּת הַמָּזוֹן: הַרְחָמָן -



Keywords

Keywords:

List of requests:

1. יְמִלּוּךְ
2. יִתְבָּרֵךְ
3. וְיִתְהַדָּר; וְיִתְפָּאֵר; וְיִשְׁתַּבַּח
4. וְיִפְרֹסֵנוּ
5. לְאַרְצֵנוּ... וְיִזְלִיכֵנוּ
6. שְׁלֹחַן זֶה; בֵּית זֶה
7. אֱלֹהֵינוּ הַנּוֹבֵא
8. בִּבְרָכָה שְׁלֵמָה
9. - יוֹם טוֹב - הַחֹדֶשׁ - שְׁבֻת
10. סִבְת דָּוִד - הַשָּׁנָה
- שְׁלֹם - מְשִׁיחַ



On1Foot Activity

An overview of בִּרְכַּת הַמָּזוֹן with its four בְּרָכוֹת:

1. הַמָּזוֹן (sustenance)
2. הָאָרֶץ (land)
3. יְרוּשָׁלַיִם (including the בֵּית הַמִּקְדָּשׁ)
4. הַטּוֹב וְהַמְּטִיב (the goodness of 'ה')

and additional paragraphs added by the גְּאוֹנִים.

<https://vimeo.com/644925823/de86a89c43>

Years 3 - 6



Slideshow (Prezi)

Learning from אַבְרָהָם

Quick Content Overview

How does בִּרְכַּת הַמָּזוֹן show the importance of the מִצְוָה of אוֹרְחִים?
How can we learn from אַבְרָהָם אָבִינוּ about this?

[Learning from Avraham https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Yrs 3 + 4



Class Activity

Watching or Seeing

Quick Content Overview

What is the difference between watching and seeing? How does this change our role and responsibility towards others?

Note to Teachers:

The 'הַרְחֵמֶן' were added during the period of the גְּאוּנִים. Pupils could explore the lives, writings and contributions of the גְּאוּנִים. הַרְחֵמֶן ends הַמְּזוֹן with the same concept it started with, namely the compassion that ה' has in providing for all. It also ends with a prayer for peace as the עֲמִידָה does. Why do pupils think this is the case? Peace is both central to our history and central to our values. The connection here is to אֱלֹהֵינוּ who will bring peace to homes as "he will restore the hearts of the parents to the children and the hearts of the children to their parents" (מִלֵּאכֵי גוֹ'כ"ד).



Prezi: Learning from אַבְרָהָם

Learning Outcomes

A2: Pupils understand how the meaning of הַמְזוֹן בְּרִכַּת relates to their lives: the importance of welcoming guests and expressing gratitude to hosts.

B1: Pupils understand the theme and motif of הַמְזוֹן בְּרִכַּת: acknowledging and thanking 'ה' as the Source of all our sustenance and how we are partners with 'ה' in that role.

Starter:

Ask pupils to find the בְּרִכַּת הַמְזוֹן that guests make for their hosts in בְּרִכַּת. Which בְּרִכַּת comes just before this one? Why might that be?

Prezi:

[Learning from Avraham https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The מִדְרָשׁ tells us how, after each meal, they invited their guests to thank 'ה' with them.



What do you think אַבְרָהָם was trying to teach his guests?

1. What message do you think we can take from these בְּרִכּוֹת being next to one another?
2. Who is our model of הַכְנָסַת אֹרְחִים in the תּוֹרָה?
3. How can we do the same by saying הַמְזוֹן בְּרִכַּת?

Develop Further:

How can pupils extend these values in their own lives? What specific tasks can they do to help prepare for guests and to be helpful and kind to the needs of guests at their tables? Pupils can keep a record of what they do at home or they can host an event for someone at school to practise their hosting skills.



Class Activity: Watching or Seeing

Learning Outcomes

A1: Pupils understand that we connect with 'ה' as His partners when we warmly greet, connect with and take care of people.

B1: Pupils understand the theme and motif of בְּרִכַּת הַמָּזוֹן: acknowledging and thanking 'ה' as the Source of all our sustenance and being His partners in providing for the needs of others.

Starter:

What is the difference between the two verbs 'seeing' and 'watching'? 'Watching' is more active; we choose to watch or not to watch something whereas 'seeing' implies that we do not have much choice in the matter.

Activity:

וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם		
I have never seen a righteous person forsaken or his children begging for bread		
	Watched	

Display the line from the end of בְּרִכַּת הַמָּזוֹן: 'וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם'

What does this phrase mean? *I have never seen a righteous person forsaken or his children begging for bread.* Have we never seen poor צְדִיקִים? Of course we have, so what do you think this phrase could mean? How does it change if we replace the word 'seen' with the word 'watched'?

Rabbi J.B. Soloveitchik says that we should read רָאִיתִי not as 'seen' but as 'watched' as in 'וְאֵיכָכָה אוֹכֵל וְרָאִיתִי בְּאַבְדֵּן מוֹלַדְתִּי: אֲסִתֵּר ח'ו' – 'How can I watch the destruction of my people?'

How does the word 'watch' move the responsibility from 'ה' to us?

How does this live out the value that everything comes from 'ה'?

As partners of 'ה', we should never watch people going without their basic needs fulfilled – it is up to us to make sure this does not happen.



Bio Box

Rav Joseph Ber Soloveitchik (1903-1993) was the most important leader of the American modern-orthodox community in the 20th century. He was a great Talmudist and modern Jewish philosopher.

Develop Further:

What can we learn from the fact that different words are used on weekdays (מגדיל) and on Shabbat (מגדול)? מגדיל: 'ה's salvation will come slowly – as if 'ה is working to make the משיח come. When the משיח comes it will be a מגדול – a tower for all to see, in the same way as שַׁבָּת is for all to see (יִלְקוּט).



Bio Box

The יִלְקוּט is a compilation of אגדות (stories, interpretations and explanations) on the books of the דת"ך. The author of the יִלְקוּט is unclear but most scholars believe it was written at the beginning of the 13th century.



Al HaMichya and Borei Nefashot - על המחיה (ברכת מעין שבע) + בורא נפשות

	 Keywords	 On1Foot Activity	 Music
Years 3 - 6	<p>על המחיה</p> <p>המחיה</p> <p>הכלכלה</p> <p>העץ/פרי הגפן; הגפן</p> <p>ארץ; ארץ</p> <p>ירושלים</p> <p>מטובה; טובה</p> <p>בורא נפשות:</p> <p>שבראת/בורא</p> <p>נפש/נפשות</p> <p>חי/חיות</p>	<p>1. על המחיה</p> <p>An overview of this shortened form of ברכת המזון, which is recited after eating the שבעת המינים.</p> <p>2. בורא נפשות</p> <p>An overview of the ברכה said after eating foods that do not include bread or one of the שבעת המינים.</p> <p>https://vimeo.com/644925593/81fd2ec306</p>	<p>A recording of המחיה על בורא נפשות by Jonathan Weissbart.</p> <p>https://vimeo.com/644928870/85367f7e26</p> <p>https://vimeo.com/644928920/4fba60f7ee</p>

על המחיה:

	 Class Activity
Years 3 - 6	<p>שבעת המינים</p> <p>Quick Content Overview</p> <p>Where are the שבעת המינים mentioned in the תורה? What makes these seven species so special?</p>

בורא נפשות

Years 3 + 4



Class Activity

Before and After

Quick Content Overview

How do the ברכות we say before and after eating match?

A matching activity to practise matching the correct ברכות to one another.

Years 5 + 6



Slideshow

Inside בורא נפשות

Quick Content Overview

What is בורא נפשות about? What messages can we find in its words?

<https://vimeo.com/640382971/49942731bf>

על המחיה of הלכה General

It is said after eating a כזית (about two normal sized biscuits) of one of the המינים שבעת המינים. Most commonly it is said after eating cake or biscuits, not bread.

בורא נפשות of הלכה General

It is said after eating a כזית (28 grams) of food or רביעית (about a quarter of a medium sized cup) of water or other drink.



Class Activity: שְׁבַעַת הַמִּינִים

Learning Outcomes

A2: Pupils understand how the meaning of *עַל הַמַּחְיָה* relates to their lives: 'ה' provides for all our needs, in particular blessing *יִשְׂרָאֵל אֶרֶץ* with special fruits.

B1: Pupils understand the theme and motif of *עַל הַמַּחְיָה* (acknowledging and thanking 'ה' as the Source of all our sustenance) and how it connects to other Jewish writings and principles.

B4: Pupils know that *עַל הַמַּחְיָה* is said after eating a *כֶּזַיִת* of one of the *שְׁבַעַת הַמִּינִים*.

Starter:

Can pupils name all the *שְׁבַעַת הַמִּינִים*? How many are there? If you could put them in order from the most 'important' to the least 'important', what would you put first? Explain your choice.

Activity:

Show pupils the pasuk in *דְּבָרִים ח'ח'* where the *שְׁבַעַת הַמִּינִים* are mentioned.

Get pupils to find and circle both times the word *אֶרֶץ* is mentioned.

What does this refer to? (*אֶרֶץ יִשְׂרָאֵל*)

Which *בְּרָכוֹת* do we make on these? Can we judge by the *בְּרָכוֹת* which of the species are the most 'important'? (*דְּהִיעֵץ takes precedence over מְזִיזוֹנֹת*)

What about the others? If we have all of them on the table, which should we say a *בְּרָכָה* over first and eat first?

The Rabbis explain (*תַּלְמוּד בְּבִלִי בְּרָכוֹת מ"א*) that we look at the fruit mentioned nearest to the second '*אֶרֶץ*': *זֵית*, *דָּבָשׁ*, then back to the start: *גֶּפֶן*, *תְּאֵנָה*, *רִמּוֹן*. That means the order of eating is: olives, dates, grapes, figs and pomegranate.

How does this compare with what you put as the most important?

Develop Further:

Pupils can compose a song to help them remember the *שְׁבַעַת הַמִּינִים* in the correct order.

Learn the text of *דְּבָרִים ח'ז'-י'* or the whole *פָּרָק* with pupils so that they can explore the context of the mention of the *שְׁבַעַת הַמִּינִים* as *מֹשֶׁה* is talking to the *יִשְׂרָאֵל* about the land that 'ה' is giving them. The text also contains the *מִצְוָה* for *הַמְזוֹן*: *וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבְרַכְתָּ*.



Class Activity: Before and After

Learning Outcomes

A2: Pupils understand how the meaning of בּוֹרָא נִפְשׁוֹת relates to their lives: 'ה' provides for all our needs and we acknowledge this by saying בְּרָכוֹת before and after we eat.

B1: Pupils understand the theme and motif of בּוֹרָא נִפְשׁוֹת: acknowledging and thanking 'ה' as the Source of all our sustenance.

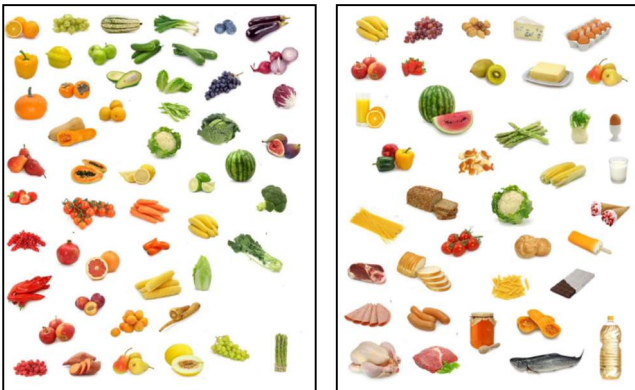
B4: Pupils know that בּוֹרָא נִפְשׁוֹת is said after eating a כְּזֵית of food or drink.

Starter:

What do we say before we eat? What are all the different בְּרָכוֹת we say and how do they describe the food we eat?

What do we say after we eat? How many types of בְּרָכוֹת do we say after eating? How do the בְּרָכוֹת after match the בְּרָכוֹת before?

Activity:



Using the food pictures and בְּרָכוֹת cards, get children to design a 'Cluedo' type game, for example:

"I said בּוֹרָא נִפְשׁוֹת before, and עַל הַמַּחֲיָה after. What was I eating?"

Or: "I want to eat a pineapple. What do I say before? What do I say after?"

Or: "I said הָאֵלֶּה before. What do I say after?"

Develop Further:

Encourage children to practise the different בְּרָכוֹת at home – they could make a poster and put it up in their kitchen or wherever they eat.



Slideshow: בּוֹרֵא נִפְשוֹת Inside

Learning Outcomes

A2: Pupils understand how the meaning of בּוֹרֵא נִפְשוֹת relates to their lives: 'ה' provides for all our needs and those of all of creation.

B1: Pupils understand the theme and motif of בּוֹרֵא נִפְשוֹת: acknowledging and thanking 'ה' as the Source of sustenance for all beings.

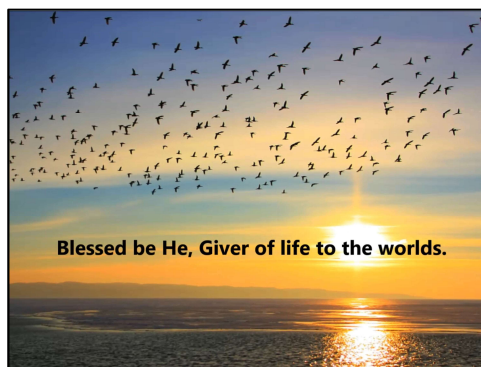
Starter:

Use the Keyword Activity to help pupils understand the simple meaning of the בְּרָכָה – how is the בְּרָכָה similar to הַמְזוֹן? Is there anything pupils find surprising? (*It does not mention food explicitly.*)

Activity:

<https://vimeo.com/640382971/49942731bf>

Play the slideshow to pupils.



What do pupils think are the main messages of בּוֹרֵא נִפְשוֹת? How do the pictures suggest these messages?

Sources

Books:

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Kleinman, Heshy *Praying with Fire (Books 1 and 2)* New York: Mesorah Publications, 2008

Leff, Ze'ev *The Shemoneh Esrei – The Depth and Beauty of our Daily Tefillot* Jerusalem: Targum Press, 2010

Sacks, Jonathan *Translation and Commentary to the Authorised Daily Prayer Book* London: 2007

Links

www.lookstein.org/resources/tefilla_listing.htm A collection of articles and resources relating to tefillah

<http://schechternetwork.org/2009/06/new-publications/> Book/article by Saul Wachs

www.davenspot.blogspot.com A regularly updated blog aiming to create a platform for teachers who want to bring 'dynamic energy' to tefillah

www.beureihatefila.com/ Website of the Beurei HaTefila Institute, which aims to create resources and support for teachers teaching tefillah

Let's Investigate בְּרִכָּה 'Chains'

We know that a בְּרִכָּה has three parts:

<p>מַלְכוּת 3</p> <p>אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם</p>	<p>שֵׁם 2</p> <p>אֲתָה ה'</p>	<p>בְּרוּךְ 1</p> <p>בְּרוּךְ</p>
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In the first three בְּרִכּוֹת of הַמָּזוֹן:

1. Shade all the בְּרוּךְ parts in blue
2. Shade all the שֵׁם parts in green
3. Shade all the מַלְכוּת parts in red
4. Which of the בְּרוּךְ parts include מַלְכוּת?

5. Which of the בְּרוּךְ parts do not include מַלְכוּת?

6. Does every בְּרִכָּה start with a בְּרוּךְ part? _____

7. Does every בְּרִכָּה end with a בְּרוּךְ part? _____



Can you explain how a chain of בְּרִכּוֹת work based on what you have found out?

How is a chain of בְּרִכּוֹת like a train?



First בְּרָכָה:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן
בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בַּעֲבוּר
שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִנֵּס לְכָל וּמַטִּיב לְכָל, וּמַכִּין מִזֶּן לְכָל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הֵזֵן אֶת הַכֹּל.

Second בְּרָכָה:

נוֹדָה לָךְ, יי אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֹמֶדָה טוֹבָה
וּרְחֵבָה, וְעַל שֶׁהוֹצֵאתָנוּ, יי אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית
עַבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל
חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן
שֶׁאַתָּה זֶן וּמִפְרִנֵּס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.
וְעַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ
שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּכַתוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַּת
אֶת יי אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל
הָאֶרֶץ וְעַל הַמִּזֶּן.

Third בְּרָכָה:

רַחֵם, יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחְךָ, וְעַל הַבַּיִת הַגָּדוֹל
וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זִוְנֵנוּ, פְּרַנֵּסֵנוּ,
וְכַלְכַּלֵּנוּ, וְהַרְוִיחֵנוּ, וְהַרְחוּם לָנוּ יי אֱלֹהֵינוּ מִהֲרָה מְכֹל צְרוּתֵינוּ, וְנָא אֵל
תַּצְרִיכֵנוּ, יי אֱלֹהֵינוּ, לֹא לִיָּדִי מִתַּנֵּת בֶּשֶׂר וָדָם, וְלֹא לִיָּדִי הַלּוֹאֲתָם,
כִּי אִם לִיָּדְךָ הַמְּלָאָה, הַפְּתוּחָה, הַקְדוּשָׁה וְהַרְחֵבָה, שֶׁלֹּא יִבּוֹשׁ וְלֹא
נִכָּלֵם לְעוֹלָם וָעֶד.
וּבִגְוִה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהֲרָה בְיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה
בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן

A Mess at the Table

Many years ago there lived an honest and kind couple whose greatest sorrow was that they had no children. On Friday night with no children to bless and to talk about the פֶּרֶשָׁה, the wife would look at the beautiful שֵׁבֶכֶת table but still feel very sad. Her husband tried to comfort her: "Don't worry, ה' won't forget us."

One Friday night, there was a knock on the door. It was a poor man, drenched by the rain and wearing rather muddy shoes. Without hesitation, the couple invited him in to join them. They honoured him and shared the joy of שֵׁבֶכֶת with him. When he got up to leave, rather than thanking them, he said something very strange: "I pray to ה' that when I next visit you on a Friday night your table will be a mess." The couple thought that was a very strange thing to say, but they never saw the man again and soon forgot his words.

A month later, the wife sensed a change in her body – she was pregnant. The couple were joyful beyond words when she eventually gave birth to a child.

Two years later on a Friday night they sat around the table with their child on their lap. He laughed and played, spilled wine on the tablecloth, climbed on the table, and knocked over glasses and plates the way little children do. Instead of being upset about the mess he was making, the parents were overjoyed to have a child at the table.

Suddenly there was a knock on the door – it was the ungrateful old man, their poor guest from two years ago. They looked at him and then at their messy table and understood that what they had taken to be a curse had in fact been a blessing. They hugged and kissed him in joy. He smiled broadly and said: "May you be privileged to raise this child to perform מִצְוֹת and to serve ה'". Then just as suddenly as he had appeared, the old man disappeared. Only then did the couple realise that their guest had been none other than אֱלֹהֵי הַנְּבִיא, a messenger from ה'.

- What messages do you think אֱלֹהֵי הַנְּבִיא brought to the couple?
- What do you think he might have learned from them?
- What do you think this story teaches us?





Bread and Creativity

Once there was a king with two servants whom he loved, so he gave them each a bundle of wheat and a sheaf of flax and asked them to guard these for a week and to present it to him.

What do you think the servants did with the wheat and the flax?

The first servant said to himself: I need to keep these safe and make sure I give it back to the king exactly as he gave it to me. That way I will show him that he can trust me to take care of his possessions.

The other servant said to himself: How can I make these even better, to show the king that I can take initiative and that I can develop and create something that the king will love? He took the flax and wove it into a table cloth. He took the wheat, made it into fine flour, then kneaded it, baked it and placed the loaves on the table, which was spread with his tablecloth.

After a week, the king called both servants and said: “Present to me what I gave to you.”

One brought the wheat and flax in a box, just as the king had given it to him. The other brought the tablecloth and bread.

- Which gift do you think the king loved more? Why?
- Which gifts and talents does 'ה' give us?
- What message can we learn from this story about the gifts 'ה' gives us?



From Soil to Challah

Order:

1. Soil
2. Plow
3. Sow – plant your seeds
4. Water, weed and tend your seeds so they grow into wheat sheaves
5. Reap – cut down and gather wheat sheaves
6. Thresh – cleaning process to remove stalks and leave just the wheat kernels
7. Winnow – separate the wheat grains from the husks
8. Grind – break the wheat kernels into tiny pieces for flour
9. Yeast and water – making the dough
10. Knead
11. Rise
12. Bless – separating, burning and blessing a piece of dough before baking
13. Bake dough
14. Challah
15. Bless – blessing before eating
16. Eat

בake - לאפות



לְבַרֵךְ - Bless



חֲלָה - Challa



לְבַרֵךְ - Bless before eating



לֶאֱכֹל - Eat



לִטְחוֹן - Grind



לָלוּשׁ - Knead



לַחְרוֹשׁ - Plough



לְאַסּוֹף - Reap



עֲלִיָּה - Rise



אַדָּמָה - Soil



לִזְרוֹעַ - Plant



לְדוֹשׁ - Thresh



Water, weed and tend -
לְהַשְׁקוֹת, לְנַכֵּשׁ, לְטַפֵּל



Winnow - לְנַפּוֹת



שֶׁמֶרִים וְמַיִם - Yeast and water



A Visit to גֵּן עֵדֶן and גֵּיהֶנֶם

A very holy man died. The angels offered him a choice between 'heaven' and 'hell'.

He said: "I've never been there. How can I choose?" The angels offered him a short visit to each.

First he was taken to a banquet hall loaded with food. It was the ultimate feast. But out came some very sad, skinny people who walked to the tables with food and just stood there watching. They could not eat because they each had a very, very long spoon tied to one hand and a very, very long fork tied to the other hand. The people could not reach their mouths with these utensils and they just stood at the table looking sadly at the unreachable food. This, said the angels, is hell.

Next, he was taken to a second banquet hall, also loaded with food. Out came very happy people, who were clearly well-fed – they were singing and dancing. They walked to the tables, and the man noticed that the same huge spoons and forks were tied on their hands as well. When they reached the tables, they pick up the food in their giant utensils and lifted it to their neighbour's mouths. Everyone was happily feeding each other.

The angels asked the man again: Which would you like to choose?

What do you think he answered?

His answer was: "I would like to choose hell please, because now I know the secret of how to turn it into heaven."

- **Why do you think he made this choice?**
- **The first בִּרְכָה in הַמְזוֹן ends with the idea that 'ה' feeds everyone. How does this story show that in order for 'ה' to feed all of us, we have to feed each other?**

The King's Loaves

Once there were ² two beggars who went daily to the palace to beg at the king's gate. Every day, the king gave them each a loaf of bread. One beggar always thanked the king for his generosity, the other one thanked 'ה for giving the king enough wealth to give צדקה and to feed the poor.

The king was very pleased to hear the first beggar praising him but he was very annoyed 😞 by the second beggar's words. He decided to teach him a lesson, so that he would know, for once and for all, that good things came from the king, not from 'ה.

He asked his baker to bake ² two loaves and to hide precious jewels inside one of them. He told the baker to make sure that the beggar who praised the king would get the loaf with the jewels 📿. The baker was very careful to hand the loaf with jewels to the first beggar but when the beggar felt how heavy the loaf was, he was not pleased.

"There must be something wrong with this loaf" 🍞 he said. "I am sure it is inedible." He turned to the other beggar and asked: "Will you please swap loaves with me?"

The other beggar did not want to have an argument and so he agreed to swap loaves. They went their separate ways. Later that day, when the second beggar bit into his loaf, he discovered that it was full of jewels! 📿 Immediately, he thanked 'ה for his good fortune – he would no longer need to beg!

The king was furious when only the beggar who usually thanked him returned to the palace the next day. The baker assured him that he had given the man the heavier loaf. 🍞 The king called the beggar into the palace to ask him what had happened.

"Well, your Majesty, you always give us such good, light bread to eat, so when I felt how heavy the loaf was, I knew there had to be something wrong. I quickly swapped it with the other man and I was right, his loaf was lovely and tasty and light as always." The king sent him on his way.

Finally the king 👑 understood that all his riches came from 'ה – only 'ה can make a poor man rich and a rich man poor – not even a king 👑 can change the will of Heaven.

The Story of the Second בְּרָכָה

נוֹדָה לָךְ, יי אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ
חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ, יי אֱלֹהֵינוּ,
מֵאֶרֶץ מִצְרַיִם, וּפָדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ
שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל חֻקֶּיךָ
שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת
מִזֵּן שֶׁאַתָּה זֵן וּמִפְרִיָּס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל
עֵת וּבְכָל שָׁעָה.

וְעַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחֲנוּ מוֹדִים לָךְ, וּמְבָרְכִים
אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
כִּכְתוּב, וְאֲכִילְתָּ וּשְׂבַעְתָּ, וּבִרְכַּתְךָ אֵת יי אֱלֹהֶיךָ עַל
הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יי, עַל הָאֶרֶץ
וְעַל הַמִּזֵּן.

We thank you, Lord our God, for having granted as a heritage to our ancestors a desirable, good and spacious land; for bringing us out, Lord our God, from the land of Egypt, freeing us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for Your laws which You made known to us; for the life, grace and kindness You have bestowed on us; and for the food by which You continually feed and sustain us, every day, every season, every hour.

For all this, Lord Our God, we thank and bless You. May Your name be blessed continually by the mouth of all that lives, for ever and all the time – for so it is written: ‘You shall eat and be satisfied, then you shall bless the Lord your God for the good land He has given you.’ Blessed are you, Lord, for the land and for the food.

<p>If He (ה') had brought us out from מצרים, and had not carried out judgements against them דִּינֵנוּ, it would have been enough for us!</p> <p>If He had carried out judgements against them, and not against their idols דִּינֵנוּ, it would have been enough for us!</p> <p>If He had destroyed their idols, and had not hit their first-born דִּינֵנוּ, it would have been enough for us!</p> <p>If He had hit their first-born, and had not given us their wealth דִּינֵנוּ, it would have been enough for us!</p> <p>If He had given us their wealth, and had not split the sea for us דִּינֵנוּ, it would have been enough for us!</p> <p>If He had split the sea for us, and had not taken us through it on dry land דִּינֵנוּ, it would have been enough for us!</p> <p>If He had taken us through the sea on dry land, and had not drowned our oppressors in it דִּינֵנוּ, it would have been enough for us!</p> <p>If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years דִּינֵנוּ, it would have been enough for us!</p> <p>If He had supplied our needs in the desert for forty years, and had not fed us the מֶן, דִּינֵנוּ, it would have been enough for us!</p> <p>If He had fed us the מֶן, and had not given us the שֶׁבֶת דִּינֵנוּ, it would have been enough for us!</p> <p>If He had given us the שֶׁבֶת, and had not brought us before הַר סִינַי דִּינֵנוּ, it would have been enough for us!</p> <p>If He had brought us before הַר סִינַי, and had not given us the תּוֹרָה דִּינֵנוּ, it would have been enough for us!</p> <p>If He had given us the תּוֹרָה, and had not brought us into the land of Israel דִּינֵנוּ, it would have been enough for us!</p> <p>If He had brought us into the land of Israel, and had not built for us the הַבְּחִירָה (the Chosen House; the בֵּית הַמִּקְדָּשׁ) דִּינֵנוּ, it would have been enough for us!</p>	<p>אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דינו:</p> <p>אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו:</p> <p>אלו עשה באלהיהם, ולא הרג את־בכוריהם, דינו:</p> <p>אלו הרג את־בכוריהם, ולא נתן לנו את־ממוןם, דינו:</p> <p>אלו נתן לנו את־ממוןם, ולא קרע לנו את־הים, דינו:</p> <p>אלו קרע לנו את־הים, ולא העבירנו בתוכו בחרבה, דינו:</p> <p>אלו העבירנו בתוכו בחרבה, ולא שקע צרינו בתוכו, דינו:</p> <p>אלו שקע צרינו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דינו:</p> <p>אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את־המן, דינו:</p> <p>אלו האכילנו את־המן, ולא נתן לנו את־השבת, דינו:</p> <p>אלו נתן לנו את־השבת, ולא קרבענו לפני הר סיני, דינו:</p> <p>אלו קרבענו לפני הר סיני, ולא נתן לנו את־התורה, דינו:</p> <p>אלו נתן לנו את־התורה, ולא הכניסנו לארץ ישראל, דינו:</p> <p>אלו הכניסנו לארץ ישראל, ולא בנה לנו את־בית הבחירה, דינו:</p>
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בְּרָכָה Formula and בְּרָכָה Chains

בָּרוּךְ אַתָּה יי
אלהינו מֶלֶךְ הָעוֹלָם

בָּרוּךְ

שֵׁם

מַלְכוּת

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לֶחֶם לְכָל בֶּשָׂר כִּי
לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֹר
לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן
וּמִפְרִיג לְכָל וּמִטֵּיב לְכָל, וּמִכֵּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יי, הֵזֵן אֶת הַכֹּל.

Blessed are you, Lord our God, King of the Universe, who in His goodness feeds the whole world with grace, kindness and compassion. He gives food to all living things, for His kindness is forever. Because of His continual great goodness, we have never lacked food, nor may we ever lack it, for the sake of His great name. For He is God who feeds and sustains all, does good to all, and prepares food for all creatures He has created. Blessed are You, Lord, who feeds all.

נוֹדָה לָךְ, יְיָ אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ, יְיָ אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם, וּפָדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלַּמִּדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זֵן וּמִפְרִינֶס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.
 וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנִיחֵנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כִּכְתוּב, וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמָּזֶן.

We thank you, Lord our God, for having granted as a heritage to our ancestors a desirable, good and spacious land; for bringing us out, Lord our God, from the land of Egypt, freeing us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for Your laws which You made known to us; for the life, grace and kindness You have bestowed on us; and for the food by which You continually feed and sustain us, every day, every season, every hour.

For all this, Lord Our God, we thank and bless You. May Your name be blessed continually by the mouth of all that lives, for ever and all the time – for so it is written: ‘You shall eat and be satisfied, then you shall bless the Lord your God for the good land He has given you.’ Blessed are you, Lord, for the land and for the food.

רַחֲם, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן
 כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
 שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רֵעֵנוּ, זִוְנֵנוּ, פֶּרְנִסָּנוּ, וְכֻלְּכֵלָנוּ,
 וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ יְיָ אֱלֹהֵינוּ מִהֶרָה מְכַל צָרוֹתֵינוּ, וְנָא אֵל תַּצְרִיכֵנוּ, יְיָ
 אֱלֹהֵינוּ, לֹא לַיָּדַי מִתְּנַת בְּשׁוֹר וָדָם, וְלֹא לַיָּדַי הַלּוֹאֲתָם, כִּי אִם לַיָּדְךָ
 הַמְּלֵאָה, הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֲבָה, שְׁלֹא יִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.
 וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמָיו
 יְרוּשָׁלַיִם. אָמֵן

Have compassion, Lord our God, on Israel Your people, on Jerusalem Your city, on Zion the dwelling place of Your glory, on the royal house of David Your anointed, and on the great and holy house that bears Your name. Our God, our Father, look after us, feed us, sustain us, support us and relieve us. Quickly relieve us, Lord our God, from all our troubles. Please, O Lord our God, do not make us dependent on the gifts or loans of other people, but only on Your full, open, holy and generous hand so that we may suffer neither shame nor humility for ever and all time.

And may Jerusalem the holy city be rebuilt soon, in our time. Blessed are You, Lord, who in His compassion will rebuild Jerusalem. Amen.

וְלֹא רָאִיתִי צַדִּיק נֶעְזָב,
וְזָרְעוֹ מִבִּקְשׁ לֶחֶם

I have never seen a righteous
person forsaken or his children
begging for bread

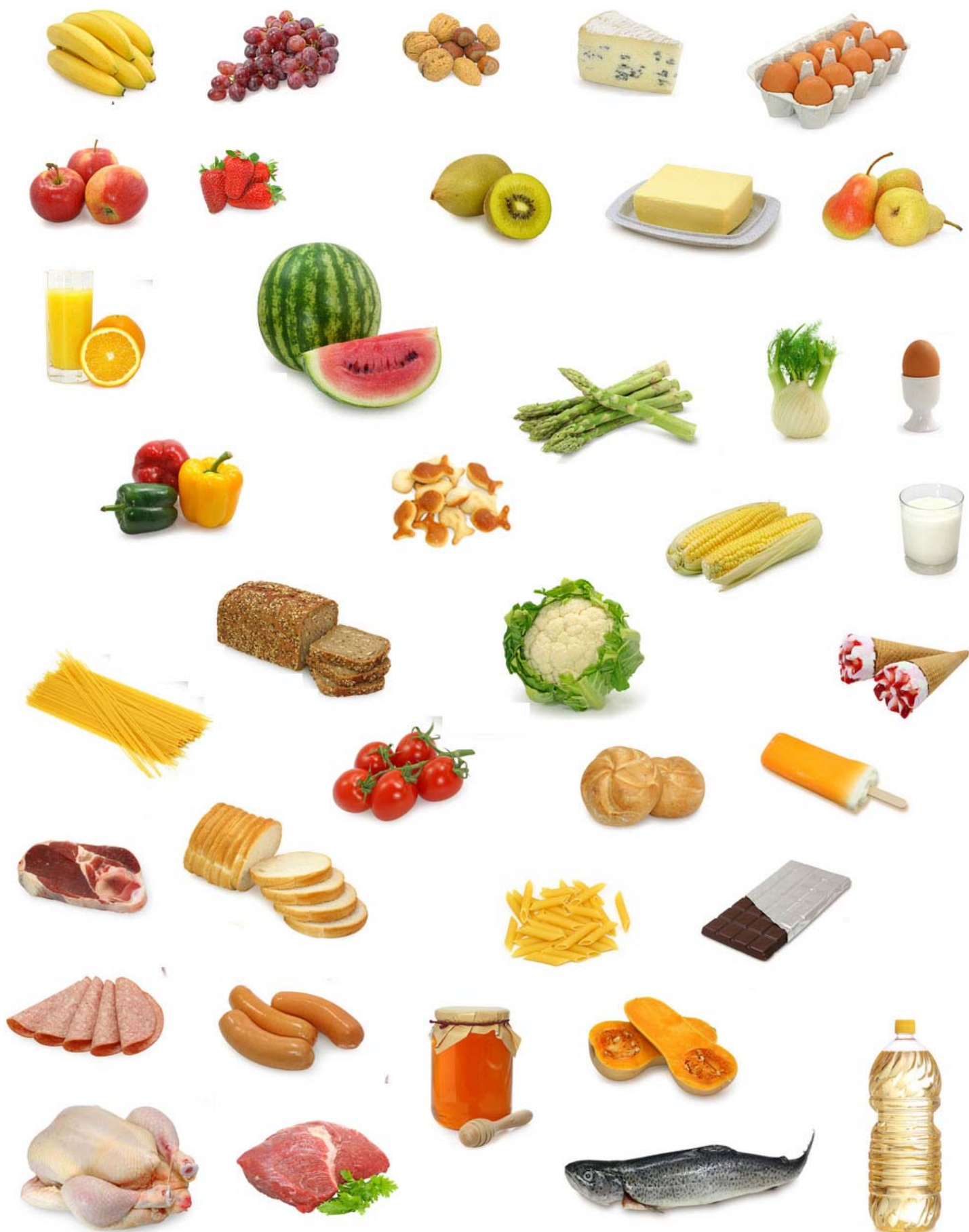
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שְׁבַעַת הַמִּינִים

אֶרֶץ חֹטָה וְשֹׁעֲרָה וְגֶפֶן וְתַאֲנָה
וְרִמּוֹן אֶרֶץ-זֵית שָׁמֶן וְדָבָשׁ:

(דְּבָרִים ח'ח')

<p>...בּוֹרָא</p> <p>פְּרִי</p> <p>הָעֵץ</p>	<p>...בּוֹרָא</p> <p>מִיְנֵי</p> <p>מִזֹּנוֹת</p>	<p>...הַמוֹצִיא</p> <p>לֶחֶם מִן</p> <p>הָאָרֶץ</p>	<p>...בּוֹרָא</p> <p>פְּרִי</p> <p>הָאֲדָמָה</p>
<p>בְּרִכַּת</p> <p>הַמָּזוֹן</p>	<p>עַל</p> <p>הַמַּחֲיָה</p>	<p>בּוֹרָא</p> <p>נִפְשׁוֹת</p>	<p>...שֶׁהַכֹּל</p> <p>נִהְיָה</p> <p>בְּדַבָּרוֹ</p>





<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
SMART board resources for tefillah

<http://theg-dproject.org/> Questions and discussions about Hashem

<http://www.jewishideas.org/rabbi-j-simcha-cohen/impact-tearful-prayers> An article exploring aspects of tefillah – the website of the Institute for Jewish Ideas and Ideals is a useful one

www.withallourhearts.wikispaces.com/.HOME A ‘wiki’ on tefillah where teachers can download and are encouraged to upload resources

<http://www.youtube.com/playlist?list=PLCF88F02D0170D71D> Tunes for Modeh Ani and Birchot HaBoker by David Paskin