

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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Mesillot Lashem Acknowledgements

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PaJeS
Supporting Jewish Schools



THE PINCUS FUND
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קרן פינקוס לחינוך יהודי בתפוצות

Contents

1. The purpose of the 'מסלול לה' Teachers' Guide	4
2. Aims of the JCP תפילה project	5
3. JCP Levels of Attainment	7
4. Tefillah Self-Assessment Chart	9
5. Activities suitable for use across Key Stage 2	10
6. Pathways to Hashem 'מסלול לה'	11
1. How Do We Know that 'ה' Exists?	12
a. Ways of Seeing	13
b. Seeing 'ה' in Nature	14
c. Chana Senesh Poem	15
d. Seeing 'ה' in History	16
2. How Can We Connect to 'ה'?	17
a. Letting 'ה' In	18
b. Our Connection to 'ה'	19
c. What תפילה Means to Me	20
d. Meditation and Quiet Exercises	21
e. Reflective and Inspiring Stories	22
3. Frequently Asked Questions	26
a. Do Our תפילות Make a Difference?	27
b. Why Are the תפילות in the סידור in Hebrew?	28
c. Why Do We Say תפילות at Specific Times?	28
7. Waking Up – התעוררות	29
a. Modeh Ani – מודה אני	29
b. Torah Tziva – תורה צוה	36
c. Mah Tovu – מה טובו	39
d. Adon Olam – אדון עולם	43
e. Yigdal – יגדל	49
8. Morning Brachot – ברכות השחר	51
a. Birchot haTorah – ברכות התורה	51
b. Elohai Neshama – אלהי נשמה	58

c. Birchot haBoker – בְּרָכוֹת הַבֹּקֶר	63
9. Baruch She'amar – בָּרוּךְ שֶׁאָמַר	69
10. Ashrei – אֲשֶׁרֵי	72
11. Yishtabach – יִשְׁתַּבַּח	78
12. Birchot Shema – בְּרָכוֹת שְׁמַע	80
a. Yotzer Or – יוֹצֵר אוֹר	80
b. Ahava Raba – אֲהָבָה רַבָּה	82
c. Geulah – גְּאוּלָּה	84
13. Shema – שְׁמַע	87
a. First paragraph	87
b. Second Paragraph	93
c. Third Paragraph	97
14. Sources	100
Worksheets	R1-R60

The Purpose of the 'מסלול לה' Teachers' Guide

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

Our תּוֹפֵלָה audit indicated that the time devoted to תּוֹפֵלָה and the teaching of תּוֹפֵלָה varies greatly between schools. In response to this, the 'מסלול לה' resource has been designed to be used flexibly, in the classroom and/or in תּוֹפֵלָה 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 תּוֹפֵלָה 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 תּוֹפֵלָה 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 תּוֹפֵלָה) in the activities provided as it is assumed that the teacher herself will be guiding pupils in locating תּוֹפֵלָה on an ongoing basis. Please see page 8 for a Self-Assessment Chart where pupil progress can be recorded.

Our vision is that the JCP 'מסלול לה' resource will make a significant impact in improving the teaching and learning of תּוֹפֵלָה 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 Tefillah 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 תפילות <ul style="list-style-type: none"> Know that the סידור 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 דג"ך, e.g. תהלים 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 סדור • Locate additional תפילות in the סדור, e.g. for שבת, festivals 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 Tefillah Levels of Attainment

Based on the תפילה Aims

Level	Positive, Meaningful Experience and Attitude	Knowledge, Competence and Confidence
1	Pupils appreciate that 'ה' listens to our תפילות.	Pupils know that the סדור is the book that contains תפילות. Pupils recite basic תפילות, e.g. מודה אני.
2	Pupils understand the purpose of the act of תפילה as the Jewish way of connecting with 'ה' and that תפילה impacts on our lives. They enjoy participating in תפילות.	Pupils explain the overall meaning of a few daily תפילות. Pupils locate, with support, a few תפילות in the סדור. They know that the הלכה requires us to pray a number of times a day and at different times during the day. They act appropriately in some major תפילות, e.g. standing for שמונה עשרה.
3	Pupils begin to appreciate that they are standing before 'ה' during the act of תפילה. Pupils engage in תפילה with some כוונה (concentration). They understand how the general meaning of the תפילות they recite may relate to them.	Pupils explain the overall meaning and themes of the daily תפילות studied, using some keywords and phrases to comprehend the תפילות. They read familiar תפילות with accuracy. They locate most major תפילות in the סדור. They know that the תורה is read on Mondays and Thursday and can explain some of the major practices of reading of the תורה (e.g. ha'gbaha and gelilah).
4	Pupils attempt to connect with 'ה' when engaged in the act of either communal or personal תפילה. They make their own connections between the meaning of the תפילות they have learned and their lives.	Pupils associate some Hebrew words learned for one תפילה with words in another. They identify the source of the main תפילות learned in classic Jewish sources (e.g. שמע, תהלים from אשרי (ספר דברים).

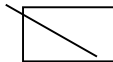
		<p>They read familiar תפילות with accuracy and fluency.</p> <p>They apply details of the הלכה in their תפילות, e.g. bowing in the correct place, stepping forwards and backwards in תפילה.</p> <p>They know that the תורה is also read on fast days, שבת and festivals.</p> <p>They can also explain the significance 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>

Tefillah Self-Assessment Chart

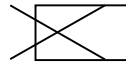
Key:



= not yet achieved






= working towards



= achieved

Tefillah	I can find in my סדור	Date	I can read	Date	I know some keywords of the תפילה	Date	I know what the תפילה is about.	Date
מוֹדָה אֲנִי								
תּוֹרָה צִוָּה								
מִה טוֹבוֹ								
אֲדוֹן עוֹלָם								
יִגְדֵּל								
בְּרָכוֹת הַתּוֹרָה								
אֱלֹהֵי נִשְׁמָה								
בְּרָכוֹת הַבֶּקֶר								
בְּרוּךְ שְׁאָמַר								
אֲשֶׁרִי								
יִשְׁתַּבַּח								
בְּרָכוֹת שְׁמַע יוֹצֵר אוֹר								
בְּרָכוֹת שְׁמַע אֱהַבָה רַבָּה								
שְׁמַע 1st Paragraph								
שְׁמַע 2nd Paragraph								
שְׁמַע 3rd Paragraph								
בְּרָכוֹת שְׁמַע גְּאוּלָּה								
עֲמִידָה 3 Opening and 3 Closing בְּרָכוֹת								
עֲמִידָה: Middle בְּרָכוֹת								
Aleinu עֲלֵינוּ								
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 הִלְכוֹת of 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 סְדוּר and where this תּפִלָּה fits into the סְדוּר 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 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 תּפִלָּה.</p>
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מסלול לה' Pathways to Hashem

This pack contains general inspiring ideas around תפילה as well as hashkafic questions that have an impact on תפילה, such as: How do we know that ה' exists and listens to our תפילות? Our aim is to give children an opportunity to discuss these issues and reflect on them – none of them have simple answers. Offering pupils different ways of addressing questions and encouraging them to formulate their own response are ways of helping children to form and build on their connection to ה'.

This part of the resource is mostly aimed at the higher end of KS2 but many of the teaching ideas and resources are also suitable for lower KS2. The topics are divided as follows:

1. How do we know that ה' exists?
2. How can we connect with ה'?
3. Frequently asked questions about תפילה

Teachers need to be mindful that specific questions about ה' might come from children who are experiencing challenging situations, such as illness and bereavement. In these cases, it might be better to discuss the issue in private.

Note that many of the topics connect with specific תפילות and could be done in conjunction with particular תפילות as indicated in the Teachers' Guidelines.





1. How Do We Know that 'ה Exists?

(This question is also explored in אגני מוֹדָה, מוֹדָה, מוֹדָה and אֱלֹהֵי נִשְׁמָה.)



Animation

Ways of Seeing

Quick Content Overview

רבִּי נַחֲמָן מִבְּרֶסְלֵב said: "The world is full of the light of God but to see it we must learn to open our eyes." Animation of a story from 'א, ד, כ"ד where two people taking part in the crossing of the ים סוף look down and miss the entire miracle. How do we miss miracles that are happening around us?

<https://vimeo.com/640293491/e81d43c0ce>



Video

Seeing 'ה in Nature

Quick Content Overview

Time-lapse clip showing things we take for granted (night turning into day) in a different light by speeding them up. When we do not pay attention, it seems that 'ה is not around. When we pay attention, might we see things differently?

<https://vimeo.com/640314124/0b27ab8993>



Slideshow

Chana Senesh Poem

Quick Content Overview

Slideshow of the Chana Senesh poem 'אֵלֵי' sung by Shimon Kramer

<https://vimeo.com/640312423/a37d504465>



Class Activity

Seeing 'ה in History

Quick Content Overview

Various texts exploring the connection of the Jewish people to 'ה throughout history – would work well studied and then discussed as a class.



a. Ways of Seeing

Learning Outcome

A1: Pupils appreciate that 'ה exists and that His presence is everywhere.

Starter:

Show just the quote from רַבִּי נַחֲמָן and let pupils discuss it in pairs. What do they think it means? Can they give any examples?

Animation:

<https://vimeo.com/640293491/e81d43c0ce>

Show the clip and get pupils to explain what happened in their own words. Can pupils think of scenarios where we are 'blind' to 'ה's presence? Do they have any stories from their own experience?

If we look closely, we can find 'ה's presence everywhere because 'ה created everything. How is 'ה present in our lives without us realising it?

Develop Further:

Let pupils discuss the quote from the תַּלְמוּד ('נִדָּה ל"א, ב'): Not even the person for whom a miracle was made always knows that a miracle has happened.

Pupils could find out more about רַבִּי נַחֲמָן מְבַרְסֵלַב and the impact that he had on Jewish thought and practice.



Bio Box

Rebbe Nachman of Breslov (Hebrew: רַבִּי נַחֲמָן מְבַרְסֵלַב, April 4, 1772–October 16, 1810) was the founder of the בְּרֵסְלֵב Hasidic movement. A great grandson of the טוֹב שֵׁם בְּעַל שָׁם רַבִּי נַחֲמָן, breathed new life into the Hasidic movement by combining the esoteric secrets of Judaism (the קַבְּלָה) with in-depth תּוֹרָה scholarship. He attracted thousands of followers during his lifetime and his influence continues until today. רַבִּי נַחֲמָן's religious philosophy revolved around closeness to God and speaking to God in normal conversation 'as you would with a best friend'.



b. Seeing 'ה in Nature

(Also see אֶדוֹן עוֹלָם: Discovering 'ה like אֶבְרָם)

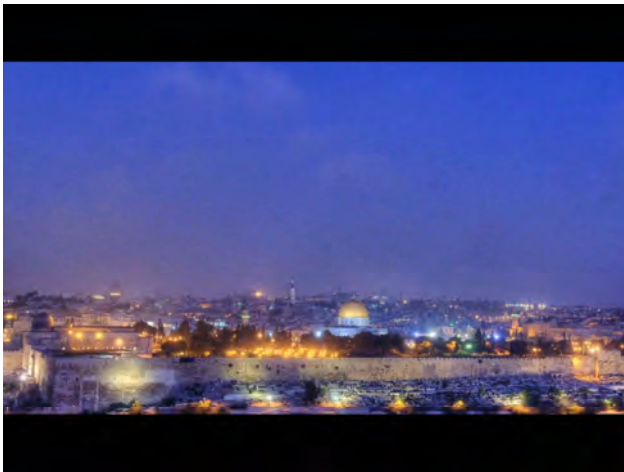
Quick Content Overview

A1: Pupils appreciate that 'ה exists and, if we pay attention, we can see His presence everywhere.

Video:

<https://vimeo.com/640314124/0b27ab8993>

Show pupils the time-lapse clip.



Ask: How does this clip make us see the world in a different way? Ask pupils to think of small or big moments that are filled with 'ה's presence. Some examples could be the change of seasons, or someone being kind or doing the right thing in difficult circumstances.

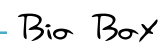
Develop Further:

Ask pupils to keep a diary of these moments for a week or a month and to share with the class.



A1: Pupils appreciate that 'ה exists and that תפלה helps us to connect with Him.

Give pupils a brief background of Chana Senesh (see Bio Box). What kind of a person was she?



Page 15



d. Seeing 'ה in History: The Miracle of Our Existence

Learning Outcomes

A1: Pupils appreciate that the continued existence of the Jewish people is another reason to believe in 'ה.

Starter:

How many years have the Jewish people been in existence?

Refer to the Odyeda poster, which can be downloaded from the link below.

www.odyeda.com/English/JewishHistoryTimelinePosterWhiteEn.jpg

We take it for granted that the Jewish people exist but, if we look at our origins and history, is it really so 'natural' that we are still around? Many historians thought not.

Activity:

Using the **Seeing 'ה in History** worksheet, let pupils read and discuss the texts and questions in pairs and feed back to the class.

Seeing 'ה in History

Read the texts and answer the questions in pairs.

Mark Twain (19th century) wrote (in *The Complete Essays of Mark Twain*, p. 249):

"The Egyptian, the Babylonian, the Persian, rose, filled the planet with sound and splendour, then faded to dreamstuff and passed away. The Greek and the Roman followed, made a vast noise and they are gone. Other peoples have sprung up, held their torch high for a time, but it burned out and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal, but the Jew. All other forces pass, but he remains. What is the secret of his immortality?"

What do you think Mark Twain meant by this?

How would you answer his last question: What is the secret of his (the Jewish people's) immortality?

'ה promised 4000 years ago (17:7):

"And I will establish My covenant between Me and you and your descendants after you, throughout the generations, an eternal covenant to be your God, and the God of your descendants after you."

והקמתי את בריתי ביני ובינך וביני לביתך ואלהינו לך לאלהים ולדורך אחריו

What is a covenant?

'ה promises an eternal covenant, but what happens if we, the children of 'ה, break it?

מסילות לה' - ה' JCP Pathways 83

'ה promises in 26:44-45:

"Yet even so, even while they are in the land of their enemies, I will not reject or spurn them, lest I break My covenant with them by destroying them, for I am their God. I will remember them because of the covenant I made with their forefathers, whom I brought out of the Land of Egypt under the eyes of the nations, so that I might be their God."

ואף נסיונות בהיותם בארץ ארצות לא ימאסתי ולא יגדלתי ללכתם לקרר בריני אתם כי אני ה' אלקיכם וזכרתי לכם ברית ראשונים אשר הוצאתי אתכם מארץ מצרים לעיני הגוים להיות לכם לאלהים אני ה'

What is 'ה promising even in the case where we break the covenant?

31:34-35 ירמיהו

How does this text confirm 'ה's eternal covenant with the Jewish people?

"Thus says God, 'Who establishes the sun to light the day, the laws of the moon and stars to light the night, Who stirs up the sea into roaring waves, Whose name is the Lord of Hosts: If these natural laws should ever give away before Me,' says God, 'only then shall the offspring of Israel cease to be a nation before Me for all time.'"

כח אשר ה' נהג שמש לאור יומם וקוץ ירח ומוכבים לאור לילה רגע השם והשמיים יגליו ה' עבדות ישמו. אם יעשו הקוסם האלה טלפני נאם ה' גם רגע ישאל ישיבתו מזהות גוי לפני כל הימים

מסילות לה' - ה' JCP Pathways 84

Develop Further:

Pupils could research the Jewish and world timeline further as well as look more closely at who the quoted writers were.



2. How Can We Connect to 'ה?



Animation

Letting 'ה in

Quick Content Overview

Animation of children playing hide-and-seek but giving up looking for a boy who is too well hidden. This is connected to the Kotzker Rebbe saying that 'ה is only where we let him in.

<https://vimeo.com/640294361/b0f1751c38>



Slideshow: Prezi

Our Connection to 'ה

Quick Content Overview

Activity to get pupils thinking about how 'ה created them and is present inside them and to raise their awareness of their own spiritual potential.

[Our connection to Hashem https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Class Activity

What תְּפִלָּה Means to Me

Quick Content Overview

A class activity that encourages pupils to articulate what תְּפִלָּה means to them.



Class Activity

Meditation and Silence Exercises

Quick Content Overview

A different approach – focusing on specific lines from the קְדוּר in order to gain a different perspective to תְּפִלָּה as well as exercises that encourage pupils to value quiet as a space and time for spiritual reflection.



Class Activity

Reflective and Inspiring Stories

1. A Creation Story
2. A Giving and Receiving Story
3. The King's Violinist: A כְּוִנָּה Story
4. The Window and the Mirror: A Partners with 'ה Story
5. אֵלֶיָּהוּ הִנְבִּיאָה: What is Going On here?
6. The Power of a מִנְּגֵן
7. Just a Story Can Be Enough

Quick Content Overview

Stories that help to inspire pupils to have כְּוִנָּה when they engage in תְּפִלָּה as well as to reflect on what it means to be partners of 'ה.



a. Letting 'ה In/Seeking 'ה

Learning Outcome

A1: Pupils appreciate that הַנִּפְלֵאָה helps us to connect with 'ה.

Starter:

Ask pupils: Who has played hide-and-seek? Who has ever hidden so well that nobody could find them?

Animation:

<https://vimeo.com/640294361/b0f1751c38>

Play the clip and discuss the content with pupils to ensure they understood the message: it is up to *us* to 'let 'ה in'. 'ה is not visible to us, but we should not give up looking for Him.

Let pupils discuss in pairs: How can we let 'ה into our lives? For example, we could see 'ה's kindness in the world and decide to add to that by doing חֶסֶד ourselves. Or, we could learn to listen to the quiet voice inside ourselves that guides us in the right way.



Develop Further:

This can also be linked to the story of the prophet יוֹנָה, who tried to run away from the presence of 'ה with disastrous consequences. Although 'ה might not speak to us directly as he did to יוֹנָה, He wants us to open ourselves up to Him to help make a better world.



A1: Pupils appreciate that they can gain a certain level of spirituality by connecting with 'ה.

Get pupils to discuss in pairs: How am I like my parents? They should think of physical as well as character traits. (Be aware that some pupils might not know who their biological parents are – reassure them that they can think of anyone who has influenced them, as we learn our values and shape our characters from those around us.) Who else has a part in us?

Using the **Who Created Me** worksheet, explain to pupils that the תלמוד tells us that there were three partners who created you: your mother, your father and ה'. Let pupils fill in what they received from each partner, focusing on character rather than physical resemblances. Then do the mirror activity and finally list what they could do to reflect the presence of ה' inside them.

Who created Me?

List three things you received from each of the Partners who created you.

Name

Dad

77

Can you read the message below? If you reflect it in a mirror, you should be able to read it easily.

00901 x /m0d0H nI b0t0r0 dno sW
yqaw x /m0d0H b0l0n n0 z0n0is tu0

Write the message (in copy or your own words) below:

Think of three things you could do this week to reflect that you are created in 77's image.

*Adapted originally by Willow Spring Community School District and Partners for the Gifted (2016). All rights reserved.

This activity can be extended by getting pupils to focus on the voice of ה' inside them. Ask pupils: When ה' spoke to מֹשֶׁה at the burning bush, what do you think His voice sounded like? A thundering, deep, loud voice? A quiet voice? Could ה' have spoken to מֹשֶׁה in מֹשֶׁה's own voice?

Does this mean that 'ה is controlling us? We can still choose to listen to or to ignore the voice. 'ה does not force us to do what is right. Instead, through the voice of our נְשָׁמָה, He reminds us to care. Using the **Listening to My נְשָׁמָה** worksheet, let pupils explore different situations where listening to their נְשָׁמָה could help them make the right choice and bring them closer to 'ה.



c. What תַּפְלָה Means to Me

(Shared by Mrs. F. Dansky, Yesoiday Hatorah School, Manchester)

Learning Outcome

A1: Pupils attain through תַּפְלָה a certain level of spirituality by connecting with 'ה'.

Starter:

Do you always take the same route to school or to a regular activity? When we are familiar with our route, do we pay any attention to it?

Activity:

We say the same תַּפְלוֹת every day. The תַּפְלוֹת become so familiar, like a path that we go along every day. What happens? Our minds start to wander. Does this sometimes happen to you when you are trying to say your תַּפְלוֹת?

How can we make this תַּפְלָה 'path' feel new? Allow pupils to suggest some practical ways and consider incorporating them into the תַּפְלָה routine (*e.g. we can take a minute of silence to help us focus; we can learn about a specific תַּפְלָה before we say it*).

Ask pupils to answer the following two questions in writing:

- What does תַּפְלָה do for and/or mean to me?
- What is my favourite תַּפְלָה and why?

Collect and read responses anonymously to the class and allow pupils to comment and discuss. The questions with all the class responses could also be shared with the school during a תַּפְלָה assembly and even to parents.

If we want this path to be and feel like a new path, we need to pay attention to the *route* and not to the place to which our mind is taking us. The תַּפְלוֹת that form this route are able to transform our תַּפְלָה experience

Develop Further:

Let pupils see the good in others. Pass around individual notes with names of pupils in the class at the top. Other pupils fill in a word or sentence that they appreciate about this person and fold the note over (like a concertina) to keep it private. This helps pupils appreciate the good in their classmates and boosts the self-esteem of the recipient. It also helps pupils to feel part of a caring תַּפְלָה community. (Link this to אֵלֵהֶי נִשְׁמָה – 'ה' gave us each a unique נִשְׁמָה.)



d. Meditation and Quiet Exercises

Learning Outcome

A2: Pupils understand how the meaning of תפילה relates to them personally.

Note to Teachers:

Meditating using lines from תפילה can be an occasional powerful alternative to a תפילה session. See Aryeh Kaplan *Jewish Meditation* for practical ideas. Meditation can be as simple as having some quiet time before starting תפילה or repeating one line from the סידור, for example, אלהי נשמה שנתת בי טהורה היא or קרוב ה' לכל קראיו. Pupils could be asked to imagine that they are standing at the כותל. Allow pupils to feed back about what the experience was like for them.

The four silence exercises are taken from *Silence For Renewal: The Power of Silence In the Classroom* by Nancy Siegel (www.lookstein.org). According to Siegel, silence is 'foreign' to our culture, yet it is a very powerful tool for reflection or for 'listening' to the נשמה. Ask children to notice and share how they feel when they finish the exercise – they might draw or write something in their journals.

(See Resources for full text of all exercises.)

Exercise 1: The Journey Inward



Exercise 2: Silence at the Desk



Exercise 3: Magic Carpet Ride



Exercise 4: Rainbow Journey





e. Reflective and Inspiring Stories

Learning Outcome

A1: Pupils appreciate that we are partners with 'ה in His creation and that תַּפְלָה is a powerful way to connect with 'ה.

1. The Creation Story

Starter:

Ask pupils: Why do you think 'ה created the world? Why do you think He created people?

Activity:



Read the story including the question: 'Can you think of some ways in which you can be 'ה's partner in the world?'

A practical idea from *Stories We Pray* (Grishaver, J.L.) is to focus our minds by 'adding' the words 'through me' to each תַּפְלָה or בְּרָכָה – every time we ask 'ה to do something we commit ourselves to the same action, e.g. בְּרָכוֹת הַבֶּקֶר: 'ה who straightens out the bent *through me* encourages us to think how we could realise 'ה's vision for the world. Ask pupils to experiment by adding in their minds the words 'through me' to a תַּפְלָה or בְּרָכָה. Ask them how that changed the meaning of the תַּפְלָה for them.

2. A Giving and Receiving Story

Starter:

Avraham Yehoshua Heschel says that you can do תַּפְלָה with your feet, by walking to help someone in need. Ask pupils to suggest other ways in which we can do תַּפְלָה with our feet or hands.



Bio Box

A.Y. Heschel (January 11, 1907 – December 23, 1972) was a Polish-born American rabbi and one of the leading Jewish philosophers of the 20th century.

Activity:

Read the story and get pupils to act it out. Ask: How are the rich man's hands also the hands of 'ה? How are the poor man's hands also the hands of 'ה? How can our hands be the hands of 'ה?



A Giving and Receiving Story

A long time ago, the richest man in the town was sitting in the **הבית** on a morning, sleeping, as usual, through the service. Every now and then he would almost wake up and, during one of these periods, he heard the rabbi speak about the 12 loaves of **חלה** that the **הרב** were commanded to bring to the **הבית** every week. When the service ended, the man woke up and he did not realise that he had heard the rabbi speak – instead, he thought that **ה'** had spoken to him and commanded him to bring 12 loaves of **חלה**. He felt quite **המוזר** but also a little foolish: of all things, why would **ה'** want 12 loaves of **חלה**? So, he went home and made the 12 loaves, brought them back to the **הבית** when no-one was in and placed them in the **הבית**.

אברהם the poorest man in town who was **אברהם** of the **הבית** came to speak to **ה'**. 'Oh **ה'**, he said, my family is starving, we have nothing to eat. Please make a miracle for us or we shall surely die!' Then he went about tiding and during the **הבית** and when he came to the **הבית**, he saw the 12 loaves of **חלה**. 'Thank you **ה'**! That was so quick!' he exclaimed and he ran home to share the food with his family. The next day the rich man returned to see that his loaves had gone and he was thrilled – he brought more the next week and the weekly **חלה** exchange continued for quite a while until, one day, the rabbi of the **הבית** came back to find something he had left behind in his seat and saw the rich man putting the 12 loaves in the **הבית** and, shortly after, the poor man collecting them.

He called the two men together and told them what they had been doing. 'Oh, so it really was not **ה'** after all', they both said, disappointed. They both feared that now **ה'** would not be present in their lives. The rabbi said to the rich man: 'Your hands, are the hands of **ה'** giving food to the poor.' To the poor man he said: 'Your hands are the hands of **ה'** making it possible for rich people to do the mitzvah of **חלה**. Continue baking and continue taking. Your hands are the hands of **ה'**.'

3. The King's Violinist: A **פִּנְיָה** Story

by the **בַּעַל שֵׁם טוֹב**. Retold in *Stories We Pray*, Grishaver, J.L.

Starter:

Ask pupils: Is there something that you do over and over, day after day (*e.g. brushing teeth, tasks in the house*)? Why do we need to do these tasks repeatedly? Some of these can and should become good habits, but even with simple tasks, there is a danger that if they are *just* a habit, we stop doing them well or at least with focus. How can we make sure that **הַתְּפִלָּה** does not *just* become a daily habit? Listen to the story.

Activity:

Read the story and get pupils to act it out.

Ask: What does this story tell us about engaging in the same **הַתְּפִלָּה** day after day? How can we turn fixed **הַתְּפִלָּה** into meaningful moments? Even when there is nothing new, we need to create something new. Ask pupils for suggestions on how this can be done.



The King's Violinist: A פִּנְיָה Story

by the **בַּעַל שֵׁם טוֹב**. Retold in *Stories We Pray*, Grishaver, J.L.

There was a king who loved music and he had a violinist who played beautifully for him every day. However, after a while, the violinist got tired and bored of always playing the songs the king loved best and his playing was not as good as it used to be.

So the king decided to invite guests and this made a big difference. Playing the same songs felt different when different people were listening and the violinist played beautifully again. However, after a few months, the king ran out of guests to invite and once again, with no one new to hear it, the music became tired and dull.

Then the king had an idea. He blind-folded the musician and told him that a new guest was there to hear him play. The violinist imagined the guest and his playing was again filled with spirit. The king did this every day and the violinist was able to play the king's favourite songs with great feeling every day.

What does this story tell us about engaging in the same **הַתְּפִלָּה** day after day? How can we turn fixed **הַתְּפִלָּה** into meaningful moments? Even when there is nothing new, we need to create something new.

4. The Window and the Mirror: A Partners with 'n Story
Traditional, retold in *Partners with God*, Gevirtz, G.



Starter:

What material is a mirror made of? What material is a window made of? (*Both are made of glass.*) What do we see when we look in a mirror? What do we see when we look through a window? Listen to the story.

Activity:

Read the story and get pupils to act it out.

Enjoying what we have is a healthy part of being human. But sometimes we can value our possessions more than our friends or families. How does this story teach us to be partners of 'ה?

5. אֵלֵיהֶוּ הִנְבִּיא: What is Going On Here?

Starter:

Have you had an experience where something seemed like a bad thing but turned out to be a good thing? Teachers might be able to share an experience where, for example, they wanted to buy or rent a house but it fell through only for something much better to become available. When we are disappointed about something, we do not always understand why it happened. Listen to the story.

Activity:

Read the story and get pupils to act it out.

How does this story help us understand why ‘bad’ things sometimes happen? What can we do if something bad happens to us to help us deal with our disappointment and sadness?



6. The Power of a מַנְיָן

Traditional story retold by Blitz, S. *Bedtime Stories for Shabbos*

Starter:

How does it feel different to say תַּפְלוֹת by ourselves or with a group of people? Can we think of how both types of תַּפְלוֹת help us get closer to 'ה? Listen to the story.

Activity:

Read the story and get pupils to act it out.

What do you think the חוֹדָה means when he says: 'Sometimes the power of a מַנְיָן is greater than that of a Rebbe.' Even though we are not old enough to form a מַנְיָן, we say תַּפְלוֹת together at school. How can it be more powerful to say תַּפְלוֹת with a group of people rather than by yourself?



7. Just a Story Can Be Enough

Traditional story, retold by Blitz, S. in *More Jewish Bedtime Stories*

Starter:

Do you sometimes feel as if you do not really know how to say תַּפְלוֹת? Do you think that perhaps many years ago, people knew more about talking to 'ה and that our תַּפְלוֹת today could not be as powerful as theirs? Why might we think this way? Listen to the story.

Activity:


Read the story and get pupils to act it out.

Why do you think just telling the story was enough to heal the couple's daughter? How does connecting with our tradition help us to become close to 'ה? How can we 'remind' 'ה of what He has done for us and ask Him to help us again? Think of other times that we do this, for example, one of the functions of the שׁוֹפָר on רֵאשׁ הַשָּׁנָה is to remind 'ה how close He was to אֲבֹרָהם אֲבֵינוּ.








3. Frequently Asked Questions About תפילה


Class Activity

תפילה FAQs
Quick Content Overview
Suggested approaches and answers to questions children might have relating to ה' and תפילה.

 Class Activity Do Our תפילות Make a Difference? Why Are Some תפילות Answered and Some Not?	 Slideshow: Prezi Why Are the תפילות in the סדור in Hebrew? Tefillot in Hebrew https://pajes.org.uk/prezi	 Slideshow: Prezi Why Do We Say תפילות at Specific Times? Tefilla at a specific time https://pajes.org.uk/prezi
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Note to Teachers:

Pupils could be encouraged to ask any questions they have about תפילה and ה' by writing them down for teachers to address at a specific time during the week. Asking pupils to write down their questions rather than ask them verbally gives them privacy and time to reflect as well as giving teachers the opportunity to think carefully about the best approach to address the question. The question could also be opened up for pupils to explain how they would approach them. Make it clear that there could be more than one correct answer and different answers for different situations.



a. Do Our תפילות Make a Difference? Why Are Some תפילות Answered and Some Not?

Note to Teachers:

This is an area where children could have a personal issue, so start by asking the child to give an example of something they have prayed for to get an idea of where the child is coming from and choose the most appropriate answer accordingly.

Starter:

Let pupils find אֲשֶׁרִי in their סְדוּרִים. Now let them find the line that starts with a ק (remember that אֲשֶׁרִי follows the 'א,ב') - קָרֹב ה' לְכָל קֹרְאָו (א,ב) is close to all who come close to Him. Let pupils discuss what this might mean. ה' promises to always listen to us when we call on Him.

So why do תפילות sometimes not seem to work?

Activity:

Using the **Do Our תפילות Make a Difference** cards, allow pupils to explore the different approaches to this question. There is no simple answer, but there are ways in which people have tried to approach this question over time. Pupils can be asked to put the cards in the order of the approach that resonates most with them to the one that they do not really relate to. Discuss their choices and ask them to give examples.

Do Our תפילות Make a Difference?

1. ה' always listens, but sometimes He answers: No. He knows all the past and can see into the future and He knows best – we don't have His understanding and perspective, so we cannot make sense of His decisions. It is similar to a parent saying 'No' when their child wants an ice cream or taking their child to have a vaccination even though it's painful because they know that the real disease is much worse. אֲנִי יִשְׁרָאֵל asked to enter יִשְׂרָאֵל. ה' said: 'No'. Even though אֲנִי was the closest to ה' a person was ever able to be, speaking to ה' 'face to face' and the greatest leader of the בני יִשְׂרָאֵל, ה' did not always say yes to him.

2. Sometimes the answer is: 'Not Yet'. For example, אֲבִרְהָם, יִצְחָק and רַבְקָה, שָׂרָה prayed for a baby. ה' answer was: Not yet. Sometimes we just have to wait for it to be the right time and only ה' decides what the right time is.

3. If it seems that our תפילות are not answered, we are clearly told in the Talmud that no תפילה goes to waste – sometimes it helps for another generation. (בְּרִכּוֹת ג')

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4. Sometimes when something bad happens to us it helps us to really understand when the same thing happens to someone else. For example, if you have broken your arm you really understand how someone else feels when it happens to them. This gives us real empathy with others that we can't have otherwise. This does not give us a reason why it happened, but something good could come out of a bad situation. This does not mean that when something bad happens we just need to accept it. It is fine to discuss and argue with ה'; we have a relationship with Him and arguing is a natural part of a relationship. In fact, תפילה is about building that relationship with ה' in the good and in the difficult times.

5. Also, תפילה is not always about asking for things. We also praise and thank ה' and that is really good for us as it reminds us how many good things there are in our lives and that we must not take them for granted. תפילה also teaches us to look outside ourselves and this makes us more sensitive to see and feel the needs of others and to say תפילה on their behalf.

6. Engaging in תפילה brings ה' into our thoughts and actions. It's like rubbing two sticks to try and start a fire. Sometimes it works, especially if others are doing the same thing and helping us; other times the sticks are too wet or the time is not right. But even then, by rubbing the sticks together, we stay in practice and keep helping to dry out the kindling so that next time the fire will 'take'.

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Now that we have listened to other people's responses, would we change the approach that we chose as our 'best' one initially? Is there another approach that we might add to the list?



b. Why Are the תּפִּלוֹת in the סְדוּר in Hebrew?

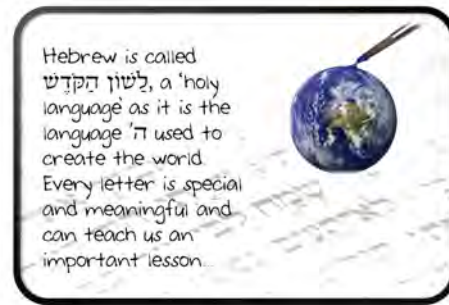
Starter:

Ask pupils to make a list of the pros and cons of saying תּפִּלָּה in Hebrew rather than in one's mother tongue. Encourage them to think of as many things as they can and share their ideas with one another.

Prezi:

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

Use the slideshow to engage pupils in a discussion about the language of תּפִּלָּה and to compare their suggestions of what the 'pros' of תּפִּלָּה in Hebrew might be.



c. Why Do We Say תּפִּלוֹת at Specific Times?

Starter:

Can you think of things that we do regularly every day or week? Why do we do these things every day at specific times? (*Eating meals, keeping ourselves clean and healthy and also, as a school, coming together for assembly regularly or, in an office, having a regular staff meeting.*)

Prezi:

[Tefilla at a specific time https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Use the slideshow to engage pupils in a discussion about set תּפִּלוֹת.





Get pupils to list the various reasons given in the presentation for regular, set תּפִּלָּה. Can we add anything to this list? Why is it also important to talk to 'ה' when we feel the need to any time of the day or night?

התעוררות - Waking up



מודה אני - a. Modeh Ani

Years 3 - 6	 <p>Keywords</p> <p>Words that we Know: חי, אני</p> <p>Words that are Hiding: שְׁחִזְרַת (חזר) נְשַׁמְתִּי (נשמה)</p> <p>Keywords: מודה, שְׁחִזְרַת, מְלֶכֶךְ נְשַׁמְתִּי (נשמה)</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of content of מודה אני.</p> <p>https://vimeo.com/640311168/761b5c1867</p>	 <p>Music</p> <p>Recordings of:</p> <ol style="list-style-type: none"> מודה אני as a chant https://vimeo.com/640297945/e49bc94c33 מודה אני Wolfson Hillel https://vimeo.com/640298137/61b6940ee6 מודה אני Wolfson Hillel Piano https://vimeo.com/640298095/3cfc0477bf מודה אני MMK https://vimeo.com/640298043/a49dbc154d מודה אני MMK Piano https://vimeo.com/640297985/52756ff8cc
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Yrs 3 - 4	 <p>Slideshow</p> <p>Starting the Day in a Positive Way</p> <p>Quick Content Overview</p> <p>A Slideshow about gratitude that can be used as a trigger for תְּפִלָּה in general or as a model for a class activity.</p> <p>https://vimeo.com/640373807/bdebd2bfff</p>	 <p>Class Activity</p> <p>Realising our potential</p> <p>Quick Content Overview</p> <p>Pupils consider what is special and unique about them and how they can realise their potential.</p>
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Years 5 - 6



Slideshow

Waking Up

Quick Content Overview

Slideshow of מוֹדָה אֲנִי poem by Andrew Shaw with music and images. Pupils write their own poems using the same structure as the poem.

<https://vimeo.com/643077629/0eae8a6637>



Animation

The Shoes that Got Turned Around

Quick Content Overview

Animated story about making a fresh start and of how we can take things for granted.

<https://vimeo.com/640294716/3606e6cc5b>



Class Activity

Extending Our Gratitude to Others

Quick Content Overview

Classroom or whole school activity where pupils are encouraged to acknowledge and record small acts of מִסָּד done to them and 'pay these forward' by doing acts of מִסָּד for others.



Starting the Day in a Positive Way

(This activity was originally made for הַיּוֹדֵאָה: עֲמִידָה and can be used for any הַתְּפִלָּה that expresses gratitude to 'ה.)

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 הַתְּפִלָּה (thanking 'ה) and how it connects to other Jewish writings and principles.

Starter:

What makes us happy? What are we grateful for? Get pupils to share and write down what they are grateful for, then watch the slideshow.

Slideshow:

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

Things that we are grateful for.



Pupils can decide how they would like to put together their ideas on gratitude – as a video, poster or school project, for example.

Note to Teachers:

It is important, when reciting אֲנִי מוֹדֶה, that the words אֲמוּנָתְךָ are not separated but said together.



Realising our Potential

Learning Outcomes

A1: Pupils understand that we connect with 'ה' who gives us a unique נשמה out of love for us.

B1: Pupils understand the theme of this תפילה (thanking 'ה' for our unique נשמה) and how it connects to other Jewish writings and principles.

Starter:

Every day, 'ה' gives us a precious gift: a renewed נשמה. This נשמה is a special spark from 'ה' that we received when we were born and it is our connection to 'ה'. Can we see our נשמות? No, just as our personalities are invisible, yet they stand out. Our נשמות are a core part of who we are, helping us to know right from wrong, see the good in others and use our talents to the best of our ability.

Activity:

Read the story of Zusha and ask:

What did Rabbi Zusha mean when he said that he was afraid that he did not always behave as Zusha?

Can you think of a time when you really acted like yourself and also a time when you did not act like yourself?

Get pupils to complete the following sentences in their תפילה journals.

Thank you 'ה' for making me (name) _____.

Being _____ means that I am good at _____.

(My friends love me because _____.)

I can still be better at (character/מידות) _____.

This week/month I am going to be the best _____ I can be by _____.



Develop Further:

Pupils can write what they value about each other and these can be collated for individual pupils.

Literacy: Books by Anthony Browne often explore issues of identity and realising individual potential very effectively.



Bio Box

Reb Zusha of Anapoli (early 19th century) was a major disciple of the Maggid of Mezeritch, who was the successor to the Baal Shem Tov. 'Reb' Zusha is one of the best known and most beloved Chassidic personalities. He and his famous brother, Rebbe Elimelech of Lizensk spent many years wandering in exile, for esoteric reasons.



Waking Up

Learning Outcomes

A1: Pupils understand that saying מוֹדֶה אֲנִי is a Jewish way of connecting with ה' every morning.

B1: Pupils understand the theme of this תְּפִלָּה (thanking ה' for our unique נְשִׁמָּה) and how it connects to other Jewish writings and principles.

Starter:

Play the slideshow to pupils or hand out copies of the poem.

<https://vimeo.com/643077629/0eae8a6637>

Waking Up

Poem by Rabbi Andrew Shaw

In these still, quiet moments,
I am not asleep
and not yet awake.

In the threshold of day and night,
with the mixture of darkness and light,
my body is once again coming to life.

I am reborn, each day,
from the womb of your compassion.
May all of my actions
be worthy of the faith You've placed in me.
With words of thanks I'll greet the dawn.

מסלול לה' - PaJeS

Activity:

Which תְּפִלָּה inspired this poem?

Compare the poem to the text of מוֹדֶה אֲנִי to see how the poet has used and added to the text to create their own poem.

Let pupils experiment with writing poems that reflect their thoughts on waking up. They can use the structure from *Waking Up* or any other poem writing structure (or none at all).

Develop Further:

Encourage pupils to write their own poems using other תְּפִלּוֹת as inspiration and link to Literacy.



A Fresh Start: The Shoes that Got Turned Around

Learning Outcomes

A2: Pupils explore how the meaning of מוֹדָה אֲנִי as making a fresh start relates to them.

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

Starter:

What are our first thoughts upon waking up?

Are we negative? Do we take things for granted? Or are we excited to embark on a new chapter, a new beginning? The way we view things can have a real impact on our lives.

Play the clip or read the story.

Activity:

<https://vimeo.com/640294716/3606e6cc5b>

Check that pupils understood the story: the girl returned to her old house but it felt different and 'new' to her. She no longer took it for granted.

Let pupils discuss in pairs: How can we apply this story to our own lives? What are the things and who are the people that we take for granted? How can we look at them with 'new' eyes?

How is getting your soul back in the morning like having your shoes turned around?

Pupils could write their answers in their תּוֹפְלָה journals.

Let pupils say or sing מוֹדָה אֲנִי with this thought and discuss in what way their understanding of מוֹדָה אֲנִי has changed.

Develop Further:

Link the concept of 'a fresh start' from מוֹדָה אֲנִי to pupils' behaviour in class and with each other. Why is it important that we give each other opportunities to make a fresh start?

מוֹדָה אֲנִי

The Shoes that Got Turned Around



Once there was a girl living in a small village, who was angry with her family and decided to run away from home. So she threw everything she owned into a bag and started walking. She walked the whole day and when night fell she got ready to sleep. She took her shoes off and, as there were no other landmarks, she pointed her shoes in the direction she was walking to remind herself where she was going the next morning. Somehow, while she slept, her shoes got turned around. Who knows how it happened? Maybe an animal pushed them, or an angel turned them or the girl moved them in her sleep? We will never know. In the morning when she woke up, she ate the last of her food, put on her cloak and shoes and started walking the way the shoes had been pointing. She walked all day and came to a village in the woods. It looked a lot like her old village but a lot more interesting and intriguing. She saw a woman who looked like her mother – the woman welcomed her in a way she wished her mother would. She went to the woman's house and became part of this family that was very much like her family but also very different. She felt very much at home and lived happily ever after.

824



Extending our Gratitude to Others

Learning Outcomes

A2: Pupils understand how the meaning of מוֹדָה אֲנִי relates to their everyday lives.

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

Starter:

By saying מוֹדָה אֲנִי, we are grateful to 'ה for returning our נְשָׁמוֹת, for giving us a fresh start and a new day. 'ה gives us such a precious gift, but we cannot 'pay it back' to Him. Instead, we can 'pay it forward' by doing good to others.

Activity:

Perhaps teacher or pupils have a personal story of how random strangers did a kindness to them that they were not able to pay back. Challenge the class to a week-long (or longer) activity to notice what others do for us – it could be as simple as someone smiling at us and making us feel noticed and happy. Encourage pupils to think of many practical small acts that they can do for each other and for their families to pay the kindness forward.

Ask pupils to record these acts in their תּוֹפֵלָה journals, perhaps each day for five minutes before תּוֹפֵלָה, or with sticky notes on the wall. At the end of the week, share reflections together. What was done for me that I was thankful for? How did I pay it forward? Were there times it was hard to pay it forward? How did it feel doing something helpful/kind for someone else for no reason other than wanting to do a kindness?


Develop Further:


This activity connects well to the Tribe Informal Education Chesed topic.



תּוֹרָה צִוָּה - b. Torah Tziva

Years 3 - 6			
	Keywords	On1Foot Activity	Music
	Words that we Know: יַעֲקֹב, מֹשֶׁה, לֵנוּ, תּוֹרָה Words that are Hiding: צִוָּה Keywords: מוֹרֶשֶׁה, תּוֹרָה	Origin and brief overview of the content of תּוֹרָה צִוָּה. https://vimeo.com/640311365/0cd813b921	A recording of תּוֹרָה צִוָּה chanted by Jonathan Weissberg. https://vimeo.com/640298180/6680bb30c

Years 3 - 4	
	Video
	So Close to סיני Quick Content Overview Video of Rabbi Herman unrolling a scroll depicting the people who have transmitted the תּוֹרָה from סיני up to today. Pupils are challenged to see themselves as an active and vital part of this chain. https://vimeo.com/640313933/6d70394606

Years 5 - 6	
	Class Activity
	Passing On the Gift Quick Content Overview Activity exploring the difference between a 'ירושה', an inheritance, and a 'מוֹרֶשֶׁה', an inheritance that needs to be passed on.



So Close to סיני: Rabbi Herman (SEED)

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we focus on how we need to pass on the values of the תורה from generation to generation.

B1: Pupils understand the theme of this תפילה (continuing the chain of tradition and values) and how it connects to other Jewish writings and principles.

Starter:

Ask pupils to discuss in pairs: When did 'ה' give the תורה to the Jewish people? Was it 3000, 4000 or 5000 years ago? What happened next? How did it happen that we have the תורה with us today?

Activity:

<https://vimeo.com/640313933/6d70394606>

The video has three parts that can be shown to the class or used as teaching ideas for a teacher's own lesson:

1. A chain showing how we are all connected to 'ה' and סיני and how we are a part of transmitting the values of the תורה.
2. A scroll, showing how we are personally connected to the תורה and to 'ה' through our teachers and parents.
3. A book (ספר) that was passed down and can be further passed down.

How can we ensure that this chain does not end with us? What can we do to make sure we hand this 'מורשת' over to our children?

Pupils could make their own scrolls, each drawing and documenting a part of the history of the transmission of the תורה and attaching their sheets together to form one large scroll or sticking it onto a roll of wallpaper.

Develop Further:

Cross-curricular links can be made to history – what world events took place at significant 'תורה' events? See odyeda.com for a Jewish timeline set against whole world events.



Passing On the Gift

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we focus on how we need to pass on the values of the תורה from generation to generation.

B1: Pupils understand the theme of this תפילה (continuing the chain of tradition and values) and how it connects to other Jewish writings and principles.

Starter:

Play 'Pass the parcel' but instead of pupils getting the 'reward' for themselves, they have to give it to the person next to them and also say what מידה or מצוה their friend is particularly good at. (The teacher might need to have a few מידה / מצוה cards in the middle of the circle, or the class can prepare these together beforehand.)

Alternatively, pupils could make a chain from paper or another material, with the מצוות and מידות that they value from the תורה. Also see the video for ideas.

Activity:

Write the word 'מורשה' on the board. Where do we find this word in the סידור? The word is usually translated as 'inheritance'. What does 'inheritance' mean? It is quite a passive concept – something that you receive from someone. However, there is already a word for inheritance in Hebrew: ירושה. So what is the difference between ירושה and מורשה? Think about the starter activity that we did.

Our rabbis explain that a מורשה is not only something that we receive but it is something that needs to be passed on as well. If we do not pass it on, it is not a מורשה. It is our actions that make the תורה a מורשה.

What would we like to pass on to our children? What are the values that our families and teachers have passed on to us? Pupils can discuss and list these in their journals.

Develop Further:

A 'time capsule' is another image that links well to this idea. One usually puts items in a time capsule that say something about the time that one lives in. It is also a representation of one's values. Which תורה values that we learned from our parents and teachers would we put in a תורה time capsule that we would like to pass on to our children, grandchildren and great grandchildren?



מה טבו - c. Mah Tov

Years 3 - 6



Keywords

Words that we Know:
משכן, אהל, טב(ו), מה
(תפלה), אני, ביעד (פית)
אמת, חסד (חסד), תפילתי

Words that are Hiding:
חסד, אהל, כבוד, קדש, ביעד

Keywords:
אני, אהל (אהל), טב, אשתחווה, (פית) ביעד, עני, תפילתי, מקום, אהבתי



On1Foot Activity

Origin and brief overview of the content of טבו מה.

<https://vimeo.com/640311080/33b2923c4f>




Music

Recordings of מה טבו:

1. Mah Tov MMK
<https://vimeo.com/640297826/f0f15d950f>
2. Mah Tov MMK Piano
<https://vimeo.com/640297780/d940ba0b38>
3. Mah Tov Wolfson Hillel
<https://vimeo.com/640297912/ec1dd8e22f>
4. Wolfson Hillel Piano
<https://vimeo.com/640297878/4d92848b7e>

Yrs 3 - 4




Class Activity

בָּלַעַם and the Beauty of Respect

Quick Content Overview

Why did בָּלַעַם change his planned curse into a blessing? The מִדְרָשׁ explains that he was touched by the way the יִשְׂרָאֵל set up their tents to respect each other's privacy. What can we learn from this?

Years 5 - 6




Class Activity

From a Public to a תּוֹכָה Space

Quick Content Overview

Class activity where pupils explore environments where they find it easiest to connect to ה' and how to bring some of that connection to their תּוֹכָה in other contexts.



Class Activity

Tents and Dwelling Spaces

Quick Content Overview

Activity exploring ר'ב קוק's idea that tents and dwelling places represent different needs of the נֶשְׁמָה: to grow (tents) and to be rooted in values that do not change (dwelling places/houses). A good activity for pupils facing transition to secondary school.



בלעם and the Beauty of Respect

Learning Outcomes

A2: Pupils understand how מִה טֹבוֹ teaches that respecting others and their privacy is something to aspire to.

B1: Pupils understand the theme of this תּוֹפְלָה and how it connects to other Jewish writings and principles.

Starter:

Get pupils to remind each other of the story of בִּלְעָם (כ"ב-כ"ד).

Briefly, בִּלְעָם was afraid that יִשְׂרָאֵל עַם would defeat his people. He thought he could beat them by cursing them and paid the sorcerer בִּלְעָם to curse them. בִּלְעָם knew that he was doing the wrong thing but went anyway. בִּלְעָם tries many times to curse יִשְׂרָאֵל עַם but each time his curse turns into a בִּרְכָה.

How is this story a powerful example of someone intending to do harm but moving from this anger and frustration to blessing?

Why might בִּלְעָם have changed his mind? Get pupils to suggest various reasons.

Activity:

The מִדְרָשׁ (brought by רש"י on כ"ד:ה') explains that what changed בִּלְעָם's mind was the way in which the בְּנֵי יִשְׂרָאֵל set up their tents. Each door faced in a different direction to give every family their own private space. בִּלְעָם was struck by how people showed respect for each other, even when they were camping. What other things can we do to show respect for each other?

Pupils could act out the story of בִּלְעָם, incorporating this explanation from the מִדְרָשׁ, perhaps from different points of view (בִּלְעָם, בִּלְעָם, and the בְּנֵי יִשְׂרָאֵל).

Challenge pupils to apply this value to a situation that we might find ourselves in today. How can we show respect and regard for each other and each other's privacy today? Some ideas: knock on a closed door before entering, even in your own home; do not open mail addressed to someone else.

Develop Further:

1. Link to Design and Technology: Pupils could use plastic construction bricks or shoeboxes to design dwellings that respect privacy, for example no windows that would interfere with the neighbours' privacy.

2. People are not numbers: Use the second line of מִה טֹבוֹ to count to ten (another פְּסוּק that is commonly used is הוֹשִׁיעָה אֶת־עַמְּךָ from ח"ט'). Each child could hold a flashcard of one word and children take turns to read the cards. Children could memorise the lines and 'count' their friends. We do not reduce people to numbers but give each a precious word from the תּוֹרָה/תּוֹרָה instead. Let children practise this during other parts of the day.



From a Public to a תּפִּלָּה Space

Learning Outcomes

A1: Pupils understand how we connect with 'ה' saying מָה טָבוּ as we move into a תּפִּלָּה space.

B1: Pupils understand the theme of this תּפִּלָּה and how it connects to other Jewish writings and principles.

Starter:

When do we say מָה טָבוּ? It is a part of שַׁחֲרִית but there is also a tradition that we say it as we walk into a בֵּית הַקְּנֶסֶת, to focus our minds on entering a space of תּפִּלָּה.

Activity:

We might not all find it easy to say תּפִּלָּה well in an 'official' תּפִּלָּה space. Let us think about the kind of spaces where we find it meaningful to say תּפִּלָּה.

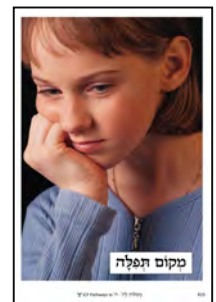
Show pupils the four מְקוֹם תּפִּלָּה pictures and discuss some examples of each. Then place the pictures on four different walls of the classroom and ask pupils to move to the picture that resembles a place or situation where they feel closest to 'ה' and/or where they feel they could have the most meaningful תּפִּלָּה.

Once they have moved, ask them to discuss in pairs (and share with the class) what makes each place so special. Encourage pupils to share specific places and stories of where they feel close to 'ה'. The class could add different places to the four pictures.

How can we bring that special feeling of being close to 'ה' to our daily תּפִּלּוֹת? Invite suggestions from pupils. Perhaps we can close our eyes for half a minute and transport ourselves to our special 'מָה טָבוּ' place.

Develop Further:

This activity can be linked to the idea that we might find it hard to work and to concentrate in specific spaces. Can we make a change to the physical space? Even if we can't, how can we focus our minds to help us transform the physical space into a place where we can focus?





Tents and Dwelling Places

Learning Outcomes

A2: Pupils understand how **מִה טָבוּ** teaches that the **תּוֹרָה** nourishes us in our familiar environments as well as in new and changing environments.

B1: Pupils understand the theme of this **תּוֹפֵלָה** and how it connects to other Jewish writings and principles.

Starter:

Display the two pictures of the tent and the house. Ask pupils to look at the first line of **מִה טָבוּ** and choose a word that could fit with each picture. Explain that the word **מִשְׁכָּן** can be understood in different ways and that we will explore a way in which **רַב קוֹק** understood the meaning of the word in this context. Let pupils match the flashcards to the pictures.

Activity:

Get pupils, working in pairs, to describe the differences between a tent and a dwelling place or house. What are the benefits and challenges of each type of space?

Using the **שִׁבְתוֹן Shopping List** worksheet, tell pupils that we are going away camping for **שִׁבְתָּ** – what do we need to take? They need to list all the **שִׁבְתָּ** things we need (including **הַבְדָּלָה**) rather than any practical camping items.

Discuss how Judaism can be portable. How can we eat kosher in a foreign country or if we go to a non-Jewish school? How can we make **הַבְדָּלָה** without a candle etc. What help can we get from the internet (web and applications) or books such as Jewish travel guides?

How can we travel or grow or move on (to different schools and environments) and still stay rooted in our Jewish identity and values?

Develop Further:

In pairs, let pupils discuss **רַב קוֹק**'s explanation of **מִה טָבוּ**: Tents represent the need of the **נֶשְׁמָה** to grow and dwelling places represent the need of the **נֶשְׁמָה** to stay rooted in values that do not change. What does this mean to them? What are practical ways in which they can live this, for example when they go to secondary school?



אָדון עולם - d. Adon Olam

Years 3 - 6



Keywords

Words that are Hiding:
גאלי, אלי,
לי, נסי, חבלי,
כוס, ארוחי, כוס,
לי, גוית

Keywords:
Part 1 (first six lines):
כוס, אדון עולם,
והוא אהד,
בלי ראשית,
בלי תכלית
Part 2 (last four lines):
והוא אלי,
ולא אירא



On1Foot Activity

Origin and brief overview of the content of אָדון עולם.
<https://vimeo.com/640310727/70d13b570a>




Music

Recordings of אָדון עולם:

1. Traditional J Weissbart
<https://vimeo.com/640297508/f33ef395be>
2. Traditional Piano
<https://vimeo.com/640297563/a8c1ab34cc>
3. ראש השנה MMK
<https://vimeo.com/640297330/4d3c080b3b>
4. ראש השנה Piano
<https://vimeo.com/640297373/b56bbe286e>
5. 'דרור יקרא'
<https://vimeo.com/640297223/36f4609936>
6. 'דרור יקרא' Piano
<https://vimeo.com/640297060/d8c6335cb0>
7. Clapping Wolfson Hillel
<https://vimeo.com/640297167/69cf7c0ba7>
8. Clapping Piano
<https://vimeo.com/640297137/6e3faaff96>
9. San Francisco
<https://vimeo.com/640297458/57a07a238c>
10. San Francisco Piano
<https://vimeo.com/640297427/2bdd8d5400>


Years 3 - 4



Video

Being Aware of the Presence of ה' in the World

Quick Content Overview
Activity exploring how we can see ה'’s presence in His creations.
<https://vimeo.com/643087191/6a8b38a784>



Slideshow

The Seven Wonders of the World

Quick Content Overview
What might the 'Seven wonders of the World' be? An activity exploring the nature of 'wonder'.
<https://vimeo.com/643088442/0d84bc28a4>

Years 5 - 6



Slideshow

The Wonder of 'ה

Quick Content Overview

Slideshow of a loose translation of אֲדוֹן עוֹלָם as a personal תַּנְפִּילָה to help pupils engage with the content of the תַּנְפִּילָה.

<https://vimeo.com/640313310/337afc6126>



Slideshow

Discovering 'ה Like אַבְרָהָם

Quick Content Overview

Slideshow exploring the idea that the greatness of 'ה can be seen in nature, which, according to several מִדְרָשִׁים, is how אַבְרָהָם, the first person to call 'ה 'אֲדוֹן' (תֵּלְמוּד בִּרְכוּת ז', ב') discovered 'ה.

<https://vimeo.com/640311828/c7d9a012c0>



Being Aware of the Presence of 'ה in the World

Learning Outcomes

A1: Pupils understand that we connect with 'ה by noticing His presence in His creations, which is a theme of אֱדוֹן עוֹלָם.

B1: Pupils understand the theme of this תַּפִּלָּה ('ה is the loving Creator of the world) and how it connects to other Jewish writings and principles.

Starter:

How do we imagine 'ה? We cannot see him but the תּוֹרָה describes His actions and his attributes. 'ה is called our Father, our Ruler and our King. We know that 'ה is just and kind and holy and many other things. Challenge pupils to think of other things that we cannot see but that we know are there, for example: the wind (we only see it when it moves a tree or a kite, for example); electricity (we see its effect when we switch on a light); a smile tells us someone is happy and tears could show us someone is hurt or sad.

Activity:

<https://vimeo.com/643087191/6a8b38a784>

One way of knowing that 'ה is there is by looking at what He created. Challenge pupils to complete the following sentence with as many examples as they can think of:

When I see _____ I know that 'ה is present.

Play the video clip. Make sure pupils understand the message: the adult does not see the kite and tells the child that he is holding onto nothing but the child knows that he is holding onto a kite.

Develop Further:

The מִדְרָשׁ (שְׁמַעוֹנִי) on יִלְקוּט ק"ה tells how דָּוִד הַמֶּלֶךְ called out to 'ה: 'Master of the Universe, are there any other creatures that sings praises to you more than I do?' Immediately a frog jumped up and called to him: 'I sing far more praises to 'ה in one day than you could in a lifetime.' How does this help us understand how we can see 'ה's presence in His creations?

Ongoing Class Activity: Choose a window in the classroom or school that the children pass by each day. Mark the window out with a frame of sugar paper or simply attach a poster with the words: "'ה's presence can be seen everywhere if you look close enough.' Ask the children to make one observation a day from the window, and add this to a list on the wall beside the window.



The Seven Wonders of the World

Learning Outcomes

A1: Pupils understand that we connect with 'ה' by noticing His wonders, which is a theme of אֲדוֹן עוֹלָם.

B1: Pupils understand the theme of this תְּפִלָּה ('ה' is the loving Creator of the world) and how it connects to other Jewish writings and principles.

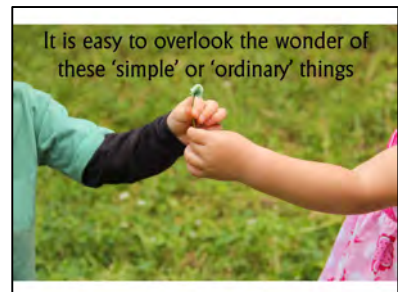
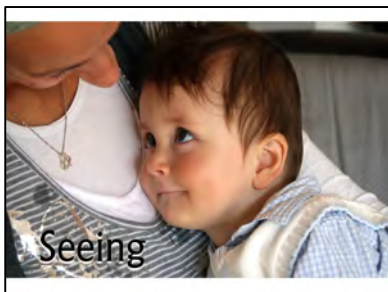
Starter:

Ask pupils what they think could be called the 'wonders' of the world. Perhaps introduce the concept of the 'Seven Wonders of the Ancient World', which has been updated in various ways to incorporate new 'wonders'. Encourage pupils to name as many as they can.

Activity:

<https://vimeo.com/643088442/0d84bc28a4>

Play the slideshow. Did pupils mention any of the wonders mentioned in the slideshow? Why might we overlook these things as wonders?



Develop Further:

Link to Literacy: Explore the meaning of the word 'awe' – how it is used in the סְדוּר and how it is used to mean something different. Children should be aware of the original meaning and be able to use it in their writing.



A1: Pupils understand that we connect with 'ד' through the beauty of His creation and his love for us, as described in אֲדוֹן עוֹלָם.

B1: Pupils understand the theme of this תפלה ('ה is the loving Creator of the world) and how it connects to other Jewish writings and principles.

<https://vimeo.com/640313310/337afc6126>

In pairs, let pupils decide which their favourite pictures and words were and why they liked them. Share some of the responses with the class.

Activity:

<p>ה' אדון עולם – The Wonder of Hashem</p> <p>אדון עולם</p> <p>בנינו כל יציר נברא אין עמו כל חסד לבו יסוד נורא והוא יתכן בנספיק המפסיד לו להספיק ולו קצו להספיק וצור חבלי בית עזר בית חסד ביום אסור בית יצור ואסור "ל' ולא אקרא"</p>	<p>אדון עולם אשר עמו לעת עולם בחסדו כל ואשר כבודו רב והוא יתכן ודוא ודוא והוא אשר ודוא ודוא בלי חסדית בלי חסדית והוא אלו ודוא ודוא והוא נסד ודוא ודוא בלי חסדית ודוא ועם ודוא ודוא</p>
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<p>The wonder of Hashem</p>	
<p>Hashem, You are the Master of the universe This world before any thing being You brought everything into being and And we all praise You as our King</p> <p>When everything created, he is Only You, the Almighty One, who reign You create, You rule and You will be Forever forever</p> <p>You are One, there is no other Unique, beyond comparison You never stop beginning, no end Your reign is everlasting</p>	<p>You are my God, my deliverer I rely on You as my Rock You are my banner, my faith raised You comfort me ודוא ודוא</p> <p>When everything created, he is Only You, the Almighty One, who reign You create, You rule and You will be Forever forever</p> <p>You praise me, and, and send down your rain Hashem, You are with me I shall not fail</p>

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834

Pupils could set the English words to their own or an existing tune, or they could write their own **תפילות** inspired by **אדון עולם** and find suitable pictures to create their own slideshow.



Discovering 'ה Like אברהם

Learning Outcomes

A1: Pupils understand that we connect with 'ה through the beauty of His creation and his love for us, as described in אֲדוֹן עוֹלָם.

B1: Pupils understand the theme of this תּפִּילָה ('ה is the loving Creator of the world) and how it connects to other Jewish writings and principles.

Starter:

Ask pupils: How old was אברהם when 'ה first spoke to him? How did אברהם respond? How did אברהם know Who 'ה was? How did he decide to follow 'ה? The מִדְרָשׁ explains that אברהם must have worked out 'ה's power as the only true God and one of the ways he did this was by looking at the wonders of nature.

Activity:

<https://vimeo.com/640311828/c7d9a012c0>

Play the slideshow and pause at the questions to allow pupils to discuss either in pairs, perhaps using mini-whiteboards, or as a class.

Tell pupils that according to the בְּרָכוֹת ז', ב' (תְּלִמּוּד בְּרָכוֹת ז', ב'), אברהם was the first person to call 'ה 'אֲדוֹן'. Ask: When we sing אֲדוֹן עוֹלָם, how are we like אברהם?

Pupils can complete the **Discovering 'ה Like אברהם** worksheet to further explore this idea.

Discovering 'ה Like אברהם

There are many things that are real but cannot be seen. Think about the wind or about your feelings. What are the signs that help us know about these things?

Complete the following sentences:

- When I see _____, I know that the wind is blowing.
- When I see _____, I know that someone feels happy.
- When I see _____, I know that it rained last night.
- When I see _____, I know that a fire is burning somewhere.
- When I see _____, I know that 'ה is present. (How many can you list?)

Discuss: What do you think the Rambam meant when he said:

"אברהם עשה את 'ה' ו'ה' עשה את אברהם" Our great ancestor, Abraham, was one of the great Jewish scholars of the Middle Ages. He was also a doctor, rabbi and philosopher.

835


Develop Further:

The second part of the slideshow can be used on its own for some inspiring images and words from תְּנַח"ךְ describing the greatness of 'ה as manifested in nature.



יגדל - e. Yigdal

Years 3 - 6	 <p>Keywords</p> <p>Words that we Know: ראשון, אָהד, לראשיתו/ראשית ומלכותו, גְּדֻלָּתוֹ, חֶסֶד, תּוֹרַת אֱמֶת שֵׁם, גְּמִים</p> <p>Keywords: 1. יגדל 2. אָהד 3. (אין) גוף 4. ראשית 5. אָדוֹן עוֹלָם 6. נְבוֹאָה - נְבִיא 7. מִשָּׁה 8. תּוֹרָה תּוֹרַת אֱמֶת/ 9. עוֹלָמִים - דָּתוֹ 10. יוֹדֵעַ 11. רַע - חֶסֶד 12. מְשִׁיחֵנוּ</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of the content of יגדל. https://vimeo.com/640311304/1b3b4c7ee4</p>	 <p>Music</p> <p>A recording of יגדל to the traditional tune</p> <p>1. Yigdal J. Weissbart https://vimeo.com/640298215/57442d6c82</p> <p>2. Yigdal Piano https://vimeo.com/640298285/2fe5e3e695</p>
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Years 3 - 6	 <p>Class Activity</p> <p>What Do We Believe In?</p> <p>Quick Content Overview</p> <p>Class activity where pupils reflect on the central principles of Judaism and compare their list with the one given in יגדל.</p>
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What Do We Believe In?

Learning Outcomes

A2: Pupils understand how תּפִלּוֹת can strengthen their identity and commitment to the principles of Judaism.

B1: Pupils understand the theme of this תּפִלָּה ('s greatness and the principles of (תּוֹרָה) and how it connects to other Jewish writings and principles.

Starter:

Does the סִדּוּר only contain תּפִלּוֹת?

It is also a central book about what we believe as Jews. Can you think of a תּפִלָּה where we speak to ourselves about what we believe in? The שְׁמַע is a text where we speak to ourselves and remind ourselves about the בְּרִית that ה' made with us.

Another example is יִגְדֵל.

Activity:

How would we describe the principles of our religion to someone else?

Using the **Principles of Judaism** worksheet let pupils compile their own list of what they think the main principles are or should be. Share some of their ideas on the board.

How many lines are there in יִגְדֵל? Working with a partner, can we list the 13 things that are mentioned in each line? Can we narrow it down to one word for each line? (See Keyword Activity for ideas). יִגְדֵל is based on the Thirteen Principles written by Maimonides (the רמב"ם).

How do our principles compare to those written down by the רמב"ם?

The Thirteen Principles were written in the form of a poem in the 14th century by רַבִּי דָּנְיָאֵל בֶּר יְהוֹנָדָה and included in the סִדּוּר. Why do you think it is valuable for us to sing or say these principles every day?

Develop Further:

This could be an opportunity to learn more about the רמב"ם as an extended classroom project.



בְּרָכוֹת הַשַּׁחַר - Morning Brachot



a. בְּרָכוֹת הַתּוֹרָה - Birchot haTorah

Years 3 - 6

Keywords

בְּרָכוֹת:

עֶרֶב, תּוֹרָה, לַעֲסוֹק,
וְנִתֵּן לָנוּ, בְּחַר בָּנוּ, לְוֹמֵד

Sentences: תּוֹרָה

וְיִשְׁמְרֵךְ, יְבָרְכֵךְ,
שְׁלוֹם, פָּנִים/פָּנִינוּ

Sentences: מַשְׁנָה

הַכְּפוּרִים, הַפְּאָה,
גְּמִילוּת חֲסָדִים, הָרֵאיוֹן
תִּלְמוּד תּוֹרָה

Sentences: תִּלְמוּד

עוֹלָם הָזֶה,
עוֹלָם הַבָּא,
כְּבוֹד אָב וָאֵם,
גְּמִילוּת חֲסָדִים,
הַשְׁכָּמַת בֵּית הַמִּדְרָשׁ,
הַכְּנָסַת אוֹרְחִים,
בְּקוֹר חוֹלִים,
הַכְּנָסַת כֶּלֶה,
לְוִית הַמֶּת,
עִיוֹן תַּפְּלָה,
הַבָּאָה שְׁלוֹם,
תִּלְמוּד תּוֹרָה

On1Foot Activity

Origin and brief
overview of the content
of בְּרָכוֹת הַתּוֹרָה.

<https://vimeo.com/640310787/bfed632a8f>

Music

A recording of
בְּרָכוֹת הַתּוֹרָה as a
chant.

<https://vimeo.com/640297692/ac11d23b65>

Years 3 - 4



Class Activity

מצוות and ברכות

Quick Content Overview

Do we always say a ברכה before doing a מצוה? A game exploring this idea and linking it to ברכות התורה.



Video

ברכת כהנים The Gift of

Quick Content Overview

'Show and tell כהן' explaining the why, what and how of ברכת כהנים.

<https://vimeo.com/643088195/439b2eab3b>

Years 5 - 6



Class Activity

תורה Learning Verbs

Quick Content Overview

Class activity reflecting on the purpose of ברכות התורה and the ways in which we learn תורה.



Slideshow (Prezi)

ברכה Saying a Before Doing a מצוה

Quick Content Overview

Slideshow exploring the reasons for the content of the three texts that follow ברכות התורה.

[Saying a bracha before a mitzvah https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Slideshow (Prezi)

What Does it Mean That 'Chose' the Jewish People?

Quick Content Overview

Slideshow where pupils explore what it means to be chosen by 'ה'.

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



מצות and ברכות

Learning Outcomes

A2: Pupils understand how the meaning of הַתּוֹרָה relates to the מצות that they do and the בְּרָכָה that they make.

B1: Pupils understand the theme of this בְּרָכָה (acknowledging 'ה' as the source of all good) and how it connects to other Jewish writings and principles.

Starter:

Why do we say a בְּרָכָה? (To acknowledge that something comes from 'ה' or that 'ה' has commanded us to do it.)

For which מצות do we say a בְּרָכָה? Why might we not say a בְּרָכָה with all מצות that we do?

Activity:

Hand out the flashcards to pupils and ask them to put them in two piles: one pile of actions or מצות that we say a בְּרָכָה when doing (before or after) and one pile of מצות that we do not say a בְּרָכָה when doing.



What do pupils notice about the מצות that we do without saying a בְּרָכָה on? (They are mainly בין אדם לחבירו whereas the ones we say a בְּרָכָה on are בין אדם למקום)

Why might this be the case? Think about when you do מצוה for another person – might it be embarrassing for both to say a בְּרָכָה beforehand?

Get pupils to find the בְּרָכּוֹת הַתּוֹרָה in their סידורים and look at the words in the paragraph of משנה and תלמוד that we read after saying the בְּרָכָה. What do we notice?

Many of the מצות that we do not say a בְּרָכָה for are listed in this משנה and תלמוד extract.

It might be that בְּרָכּוֹת הַתּוֹרָה suggest or summarise all of the מצות that we do not say a separate בְּרָכָה on. After all, the תּוֹרָה is not just for us to read, but to teach us how to act.



The Gift of בְּרַכַּת פִּהֲנִים

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when the כֹּהֲנִים and our parents give us a direct בְּרַכָּה from 'ה'.

B1: Pupils understand the theme of this בְּרַכָּה (connecting to 'ה' through בְּרַכָּה) and how it connects to other Jewish writings and principles.

Starter:

Part or all of the video can be shown as a trigger to get pupils to think about what is special about the בְּרַכָּה that we receive from the כֹּהֲנִים. When is this special בְּרַכָּה given to us? (The כֹּהֲנִים bless the people daily in יְשׁוּדָה in Israel, on יוֹם טוֹב outside Israel. We say this בְּרַכָּה at bedtime and parents give it to their children on Friday nights.)

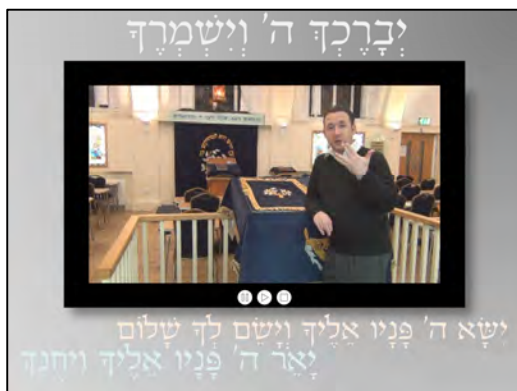
Activity:

<https://vimeo.com/643088195/439b2eab3b>

How do we feel when we get a בְּרַכָּה from our parents or from the כֹּהֲנִים?

Where does the בְּרַכָּה come from? The people who give it to us are merely channelling the בְּרַכָּה from 'ה'. It is a way for 'ה' to tell us how much he loves and treasures us.

Get pupils to find in תּוֹרָה where we say how the תּוֹרָה is a gift from 'ה'. When we learn תּוֹרָה, it is another way for 'ה' to show us His love.



Develop Further:

Pupils could write letters to 'ה' with some starters, e.g.

Dear 'ה', thank you for giving us the תּוֹרָה to teach us _____



תורה Learning Verbs: Waking Up Our Minds

Learning Outcomes

A2: Pupils understand how בְּרָכוֹת הַתּוֹרָה can strengthen our focus and Jewish identity.

B1: Pupils understand the theme of this בְּרָכָה (the cognitive function of בְּרָכוֹת הַתּוֹרָה) and how it connects to other Jewish writings and principles.

Starter:

One of the reasons that we say תְּפִלָּה in the morning is to help us become fully awake. Which תְּפִלָּה or תְּפִלוֹת do you think help us to wake up our bodies? (נְטִילַת יָדַיִם and אֶשְׁרֵי יָצַר) Which תְּפִלוֹת help to wake up our נְשָׁמָה (אֱלֹהֵי נְשָׁמָה and מוֹדֵה אֱנִי) and which תְּפִלָּה help us to wake up our minds? (Allow pupils to suggest and explain their choices.)

Activity:

There are those who say that three of the morning תְּפִלוֹת have specific purposes:

אֶשְׁרֵי יָצַר is to wake up the body, אֱלֹהֵי נְשָׁמָה is to wake up the נְשָׁמָה and בְּרָכוֹת הַתּוֹרָה is to wake up the mind.

Using the בְּרָכוֹת הַתּוֹרָה – **Waking Up Our Minds** worksheet, let pupils discuss in pairs how this idea might work.

Another clue about how בְּרָכוֹת הַתּוֹרָה wake up our minds is the verb used to describe learning תּוֹרָה: לַעֲסוֹק. What could this mean? In modern Hebrew 'עֲסָק' is a business. Whether you are starting a business or growing it, you can only succeed if you really busy yourself with it and engage yourself fully in it. Children might have examples to share.

Why do you think this verb is used rather than לָלַמֵּד, to learn? (*Our learning should be active, i.e. full of questions and discussions or it should also translate into actions, i.e. we should also do what we learn.*)

Develop Further:

Allow pupils to discuss all the ways they think that the verb לַעֲסוֹק can teach us about how to learn תּוֹרָה. This could become an extended project and could be made into a class poster, for example. Pupils could write in their journals about how they most like learning or about something new they have discovered about learning תּוֹרָה.

Also let pupils try it out for themselves by saying these תְּפִלוֹת and focusing on what they are meant to do.



Saying a בְּרָכָה Before Doing a מְצוּה

Learning Outcomes

B4: Pupils know the halachic reasons for saying the chosen texts after בְּרָכוֹת הַתּוֹרָה.

Starter:

Why do you think that we learn some תּוֹרָה right after saying the בְּרָכָה for learning תּוֹרָה?
(So that the בְּרָכָה has value.)

Activity:

Saying a bracha before a mitzvah <https://pajes.org.uk/prezi>

Play the slideshow, which explores reasons for saying the chosen texts according to Rav Schwab and others.

1. As we give a blessing to ה', we bring פְּסוּקִים to show that ה' blesses us as well, through בְּרַכַּת כֹּהֲנִים.
2. The תוספות commenting on the תלמוד say we should say these three verses.
3. אבירָהם says in the three verses of בְּרַכַּת כֹּהֲנִים, there are three words in the first פָּסוּק, five words in the second, and seven in the third. Three, five, seven correspond to the call-ups we have to תּוֹרָה on a weekday (three), יוֹם טוֹב (five) and שַׁבָּת (seven)
4. The מִשְׁנָה text mentions the value of learning תּוֹרָה and the other מְצוּתֹת mentioned have no limit, we can do them all day.
5. The תלמוד text mentions the value of learning תּוֹרָה and tells us about other מְצוּתֹת we need to do during the day.





אֲשֶׁר בָּחַר בָּנוּ: What Does it Mean that 'He' 'Chose' the Jewish People?

Learning Outcomes

A2: Pupils understand how בְּרִכּוֹת הַתּוֹרָה can strengthen our focus and Jewish identity.

B1: Pupils understand the theme of this בְּרִכָּה (the cognitive function of בְּרִכּוֹת הַתּוֹרָה) and how it connects to other Jewish writings and principles.

Starter:

The first part of the slideshow makes a good starter, inviting pupils to explore the concept of being chosen for a team and linking this to responsibility.



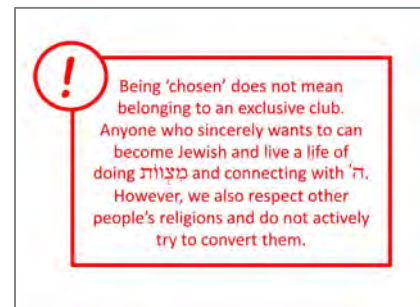
Activity:

What does 'chosen' mean?

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








The slideshow continues to explore the complex concept of the Jewish people being 'chosen' by 'ה'

What does it mean to you to be Jewish? How do you show that you are Jewish?





אלהי נשמה - b. Elohai Neshama

Years 3 - 6	 <p>Keywords</p> <p>Words that we Know: נִשְׁמָה, אֵלֶּה 5x, מוֹדָה אֲנִי, אֲבוֹת (אָבוֹת)</p> <p>Keywords: טְהוֹרָה, נִשְׁמָה Verbs: 1. בְּרָאָהּ 2. נִפְחָתָה 3. יִצְרָתָה 4. מְשַׁמָּה 5. לְטָלָה, מוֹדָה, וּלְהַחְזִירָה 6.</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of the content of אֵלֶּה נִשְׁמָה.</p> <p>https://vimeo.com/640310968/ff5cabbcb84</p>	 <p>Music</p> <p>A recording of אֵלֶּה נִשְׁמָה as a chant.</p> <p>https://vimeo.com/640297744/f05f05c19d</p> <p>Bishvili Nivra by Yoseph Karduner:</p> <p>https://vimeo.com/643089497/fb7ca3e760</p>
Years 3 - 4	 <p>Class Activity</p> <p>The Cycle of the נִשְׁמָה Quick Content Overview Pupils explore how 'ה' actively created and shaped our נִשְׁמוֹת and how we are connected to Him through our נִשְׁמוֹת.</p>	 <p>Slideshow: Prezi</p> <p>Our נִשְׁמוֹת Are Unique Quick Content Overview Activity exploring the uniqueness of our נִשְׁמוֹת and how valuable every individual is.</p> <p>Unique neshamot https://pajes.org.uk/prezi B</p>	
Years 5 - 6	 <p>Class Activity</p> <p>A Unique נִשְׁמָה Connected to 'ה' Quick Content Overview Class activity where pupils explore the nature of the נִשְׁמָה and the implications of our נִשְׁמוֹת being unique and connected to 'ה'.</p>	 <p>Slideshow</p> <p>Conversations Quick Content Overview Slideshow accompanying the Abie Rotenberg song <i>Conversations in the Womb</i> that is used to explore the transition of the נִשְׁמָה from different states of being.</p> <p>https://vimeo.com/640311447/3d5b93ec7a</p>	



The Cycle of the נְשָׁמָה

Learning Outcomes

A1: Pupils understand how 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 תַּנְפִּלָּה (thanking 'ה') and how it connects to other Jewish writings and principles.

Starter:

Using the Keyword Activity, get pupils to focus on the keywords of the תַּנְפִּלָּה and to understand what it is about. How many times is 'אֶתְּהָ' repeated? Who is the 'אֶתְּהָ'? (Also point out that this is a personal תַּנְפִּלָּה; it is speaking to אֱלֹהֵי rather than אֱלֹהֵינוּ). Ask pupils to find all the verbs that tell us what 'ה' does with our נְשָׁמָה.

Activity:

What does each of these verbs teach us about how much 'ה' cares about our נְשָׁמוֹת?

1. He creates each נְשָׁמָה (בְּרָאֶתָּה).
2. He then forms each נְשָׁמָה to make it unique to every individual (וַיַּצְרֵתָּהּ).
3. נִפְחַתָּהּ בִּי: He blew it into us when we were born – it is a strong connection to 'ה'.
4. מִשְׁמָרָהּ: He guards it (link with אֲנִי מוֹדָה אֵלַי).
5. In future He will take it away from me (לִטְלוֹתָּהּ).
6. Eventually He will return it to me (לְהַחְזִירָהּ).

While this נְשָׁמָה is in me, I thank You.

'ה's active involvement with our souls.

Ensure that pupils understand the Jewish view clearly, i.e. our נְשָׁמוֹת are parts of 'ה' that He put inside us and are pure and unique and they exist forever even when they are temporarily taken away from us when we die.

Develop Further:

Pupils can complete the **My נְשָׁמָה Connects Me to 'ה'** worksheet to further explore and reinforce how this תַּנְפִּלָּה applies to them personally.

Ask pupils to share something new that they learned about this תַּנְפִּלָּה.



Our נשמות Are Unique

Learning Outcomes

A1: Pupils understand how we connect with 'ה Who shaped our נשמות uniquely after creating them.

B1: Pupils understand the theme of this תפילה (connecting to 'ה through our נשמות) and how it connects to other Jewish writings and principles.



Starter:

Use the start of the slideshow to get pupils to discuss in pairs what is meant by בְּרֵאשִׁית אֱלֹהִים, that humans are created בְּצֶלֶם אֱלֹהִים, in the image of 'ה.

Activity:

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

Use the rest of the slideshow to explore:

1. How our נשמות connects us to people around us.

2. How אֱלֹהֵי נִשְׁמָה shows that we are all unique creations.

3. Text of תלמוד (Sanhedrin 37A) – ה' העולם בשבילי נברא
For my sake, 'ה created the world.



What does this teach us about our role in the world? How can we show our unique connection to 'ה and to His creation?



A Unique נשמה Connected to 'ה

Learning Outcomes

A1: Pupils understand how we connect with 'ה Who created and shaped our נשמות uniquely.

B1: Pupils understand the theme of this תפילה (connecting to 'ה through our נשמות) and how it connects to other Jewish writings and principles.

Note to Teachers:

This activity works best when done after the Keyword Activity where pupils focus on the repetition of אָתָּה (repeated five times) and מִמֶּנִּי/בְּקִרְבִּי/בִּי showing that it is about 'me' as well as the cycle of the נשמה described in the six different verbs.

Starter:

Ask: Does this תפילה focus on the individual or the group? Can they name תפילות that also focus on the individual and תפילות that focus on the group? (*אָנִי links strongly with נשמה, focusing on the individual; אָדוֹן עוֹלָם has a general and individual focus; and the עֲמִידָה is said using the first person plural and focuses on the group, not the individual.*)

Activity:

Using the second part of the Keyword Activity (Keywords), discuss the cycle of the נשמה with pupils and how they understand each aspect.

1. 'ה created (בְּרָאָתָהּ) a נשמה, a small part of Himself that is completely pure (טָהוֹר).
2. 'ה formed each נשמה – יִצְרָתָהּ – individually: our נשמות are unique!
3. He then breathed it into us (נִפְחָתָהּ) before we were born.
4. 'ה guards and looks after our נשמות (מְשַׁמְרָהּ), particularly when we go to sleep.
5. When we die, He takes our נשמה back from us (לְטָלָהּ).
6. He returns it to us (לְהַחְזִירָהּ) in the future.

Using the **My נשמה is Unique** worksheet, let pupils explore what is unique about themselves as well as ways of looking after their נשמות and using their נשמות to do good in the world. This would also be a good opportunity for pupils to write down things that are special about their classmates (pass around a sheet of paper with a pupil's name on, everyone writes something special about that person, folds the paper over and passes on, with teacher collating the responses for individual pupils) as this reinforces the idea that we and our נשמות are unique and special.



Conversations

Learning Outcomes

A1: Pupils understand how we connect with 'ה Who created and shaped our נְשָׁמוֹת uniquely.

B1: Pupils understand the theme of this תְּפִלָּה (connecting to 'ה through our נְשָׁמוֹת) and how it connects to other Jewish writings and principles.

Starter:

Without telling pupils the title of the song, play the slideshow. Pause the song after the second stanza (before the one twin thinks that his brother has died) and ask pupils what they think this song is about. (*Two brothers talking, one is quite negative and cynical and thinks that they are completely alone; the other brother is positive that there is 'a world to come'. We do not know their age – are they old and close to dying? Are they talking about life after death?*)

Activity:

<https://vimeo.com/640311447/3d5b93ec7a>

Continue the slideshow. Depending on the age and perception of the children, more pauses might be needed to make sure that pupils follow the 'story'. It should be a surprise that the two boys are in fact in the womb and being born and that the 'world to come' they refer to is what we would consider the world.



How does this story connect to the meaning of אֱלֹהֵי נְשָׁמָה (אֱלֹהֵי נְשָׁמָה show us that birth and life and death are all just different stages on a continuum – 'ה gives us our נְשָׁמוֹת before we are born and temporarily takes them from us when we die only to return it in future.)

See the chapter on אֱלֹהֵי נְשָׁמָה in Kaplan, Aryeh *Encounters* Jerusalem: Moznaim Publishers, 1990.



בִּרְכוֹת הַבֶּקֶר - Birchot haBoker

Years 3 - 6



Keywords

Keywords:

1. בִּינָה לְהַבְחִין / בִּינָה
2. נִכְרִי
3. עֶבֶד
- 4a. אִשָּׁה
 - b. רָצוֹן/כְּרָצוֹנוֹ
5. פֹּקֵחַ עוֹרִים
6. מַלְבִּישׁ עֲרָמִים
7. מַתִּיר אֲסוּרִים
8. זֹקֵף כְּפוּפִים
9. רוֹקֵעַ הָאֶרֶץ
10. כָּל צָרָכִי
11. מַצְעֵדִי גָבֵר
12. אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה
13. עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה
14. הַנּוֹתֵן לֵיעָף כַּחַ
15. תּוֹרֵתָּךְ, שָׁנָה,
יֹצֵר הָרַע, מַצּוֹתֶיךָ,
חֲסִידִים, יֹצֵר הַטּוֹב



On1Foot Activity

Origin and brief overview of the content of בִּרְכוֹת הַבֶּקֶר

<https://vimeo.com/640311243/4e4932b6d1>



Music

A recording of בִּרְכוֹת הַבֶּקֶר as a tune written by David Paskin sung by MMK Primary School

<https://vimeo.com/643087047/494761a9cc>

MMK Piano

<https://vimeo.com/643087109/81e78a3c7c>

Chant by J. Weissbart

<https://vimeo.com/640297627/6d50c28e6f>

Canadian School

<https://vimeo.com/643082780/ac4d687b96>

Years 3 - 4



Class Activity

Matching בְּרָכוֹת to Actions

Quick Content Overview

Pupils match the בְּרָכוֹת to actions.



Slideshow (Prezi)

Appreciating What We Have

Quick Content Overview

Pupils consider how simple actions we take for granted are a gift from ה'.

[Appreciate what we have https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Years 5 - 6



Slideshow (Prezi)

Making Sense of the 'שְׁלֹא'

Quick Content Overview

Slideshow exploring the meaning of the three בְּרָכוֹת where we acknowledge ה' for not making us non-Jewish, slaves or female.

[Making sense of the 'shelo' https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Class Activity

Appreciating What We Have

Quick Content Overview

Class activity and video clips to explore the gift of being able to see and stand, and being free from captivity.



Matching בְּרָכוֹת to Actions

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we focus on how everything we have comes from Him.

B1: Pupils understand the theme of this תְּפִלָּה (acknowledging 'ה' as the source of all בְּרָכָה) and how it connects to other Jewish writings and principles.

Starter:

Looking at the morning בְּרָכוֹת, what actions might we match against each line of the בְּרָכוֹת?

Activity:

Using the Resource cut into flashcards pupils can play a game where they have to match the picture and action clue to the correct בְּרָכָה.



Develop Further:

Pupils can also dramatise the actions of the בְּרָכוֹת and the class could design their own actions for each בְּרָכָה.



Appreciating What We Have

Learning Outcomes

A1: Pupils understand that we connect with 'ה when we focus on how everything we have comes from Him.

B1: Pupils understand the theme of this תַּפִּילָה (acknowledging 'ה as the source of all בְּרָכָה) and how it connects to other Jewish writings and principles.

Starter:

Has someone in the class broken a limb or had some kind of injury that made simple tasks difficult? Ask them to talk about how getting dressed, for example, was suddenly very hard.

Activity:

<https://www.youtube.com/watch?v=vptX99LcmTY>



Play the clip to show how children who live with difficulties manage to make the best of their lives and are grateful for what they have.

How do these clips inspire us to not take our bodies and minds for granted and to see that everything that we have is a בְּרָכָה from 'ה?

[Appreciating what we have https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Making Sense of the שלא's

Learning Outcomes

A1: Pupils understand that we connect with 'ה when we focus on how everything we have comes from Him.

B1: Pupils understand the theme of this תפילה (acknowledging 'ה as the source of all ברכה) and how it connects to other Jewish writings and principles.

Starter:



Use the slideshow to engage pupils in a discussion of this part of the morning ברכות.

Is there a contradiction between בראשית א' כ"ז (everyone created בְּצֶלֶם אֱלֹהִים) and the 'שלא' ברכות?

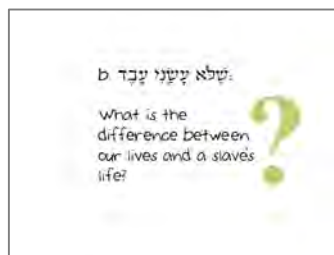
Activity:

Making sense of the shelo <https://pajes.org.uk/prezi>

1. שלא עשני נכרי: Examples of holy non-Jews and the ability of non-Jews to convert, so this is not about elitism.



2. שלא עשני עבד: Exploring the limitation faced by a slave in terms of observing מצוות.



3. שלא עשני אשה: Exemption vs exclusion.





Appreciating What We Have

Learning Outcomes

A1: Pupils understand that we connect with 'ה when we focus on how everything we have comes from Him.

B1: Pupils understand the theme of this הַנְּפִלָּה (acknowledging 'ה as the source of all הַבְּרָכָה) and how it connects to other Jewish writings and principles.

Starter:

Blindfold half of the class and let the other half lead them around the class or school, then swap roles. Get pupils to feed back about how it felt not being able to see and how much we rely on our sight.

Activity:

Show the slideshow or the Year 3+4 video clips and discuss with pupils how they connect to the הַבְּרָכָה.


Develop Further:


Pupils can be encouraged to share any personal stories relating to not taking our bodies for granted. They can do more research on the children in the video clips.



ברוך שְׁאָמַר - Baruch She'amar

<p>Years 3-6</p>	 <p>Keywords</p> <p>Words that are Hiding: x3 הָלֵל, x5 שָׁבַח</p> <p>Keywords: רַחֲמִים, עֲשֵׂה, הָלֵל, נָצַח, שָׁבַח</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of the content of בְּרוּךְ שְׁאָמַר. https://vimeo.com/643089863/0d2ad29bfa</p>	 <p>Music</p> <p>A recording of בְּרוּךְ שְׁאָמַר to a tune by the Reverend Shindler sung by MMK Primary School. https://vimeo.com/640364150/4771dbe969 MMK Piano https://vimeo.com/640363979/1697aaead3 Sephardi בְּרוּךְ שְׁאָמַר by Naima JI pupils: https://vimeo.com/643090303/2a12abe17e</p>
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<p>Years 3-4</p>	 <p>Class Activity</p> <p>The Right Way to Ask for Things</p> <p>Quick Content Overview</p> <p>Pupils explore the significance of the way in which we ask for things and how this relates to the role of בְּרוּךְ שְׁאָמַר in הַתְּפִלָּה.</p>
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<p>Years 5-6</p>	 <p>Class Activity</p> <p>Why Do We Praise 'ה'?</p> <p>Quick Content Overview</p> <p>Class activity where pupils explore the need for and function of praise in the סְדוּר.</p>
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Note to Teachers:

ברוך שְׁאָמַר is the start of the פְּסוּקֵי דְזִמְרָה, literally the 'verses of song'. They talk about how we see ה' in nature and around us. An additional meaning of זִמְרָה is to prune: we prune our thoughts to help us concentrate on our תְּפִלָּה.

From this point in הַתְּפִלָּה it is forbidden to talk. The הַתְּפִלָּה is said standing and boys hold two צִיצִית.



The Right Way to Ask for Things

Learning Outcomes

A1: Pupils understand that we connect with 'ה through praising Him.

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

Starter:

Get pupils to act out scenarios of asking a parent or teacher something, showing how to ask in the wrong way (disrespectfully, in a demanding way). Ask the pupil who played the role of the parent: How did that feel? Did you feel like giving it to them? Then change the way of asking to a kind and respectful way and evaluate that: How did this feel different for **both** parties?

Activity:

When we speak to 'ה, we are often asking Him for things. 'ה does not need our praise, we need to praise 'ה. What is praise and why do we need it?

By praising 'ה we remind ourselves Who we are asking and how we should ask. The תַּלְמוּד in 'ב,ב' explains: A person should first praise and then pray.

Praising 'ה is dialling the number and making the connection to 'ה. שְׁאֲמַר בְּרוּךְ is about preparing ourselves to have the right frame of mind for asking 'ה to give us what we need.

What are some of the 'praise' words in שְׁאֲמַר בְּרוּךְ that help us make the connection with 'ה? Use the Keyword Activity to find them (שְׁבַח, הַלֵּל, רַחֲמִים, for example).



Why Do We Praise 'ה?

Learning Outcomes

A1: Pupils understand that we connect with 'ה through praising Him.

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

Starter:

'ט:ב' tells us: The heavens declare the glory of 'ה and the skies tell of his handiwork – הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מִגִּיד הָרָקִיעַ –

Display this פֶּסוּק (the slide can be paused from the **Discovering 'ה like אַבְרָהָם** slideshow in (אֲדוֹן עוֹלָם).

Ask pupils to discuss in pairs what the different things are that this פֶּסוּק could mean. (*The heavens or nature is evidence that 'ה exists or all of creation praises 'ה.*)

Activity:

In בִּרְאשִׁית כ"ב:כ"ז, when יַעֲקֹב wrestles with the angel, the angel says that he has to leave at dawn and רִש"י explains that he needs to go and say dawn praises to 'ה. If all of creation, including the angels, constantly praises 'ה, how can humans join in this chorus of praise?

This is one of the reasons why the rabbis put many תְּהִלִּים of praise in the סְדוּר, collectively called פְּסוּקֵי דְזִמְרָה, which starts with בְּרוּךְ שֶׁאֲמַר 'ה. 'ה does not need our praise, we need to be able to praise Him.

Ask: Why do we say תְּפִלוֹת to 'ה? (*To ask for things we need, to thank for things we have, to praise, to connect to 'ה etc.*)







Of all these elements, would you say that praise should come near the beginning or near the end of the סְדוּר? Why do you think it needs to be near the beginning? (*Praise puts us in the framework of תַּפִּלָּה – it reminds us who we are talking to and how we are connected to 'ה, who cares about us deeply.*)

Develop Further:

The second part of the *Discovering 'ה like אַבְרָהָם* (nature images with פְּסוּקִים declaring 'ה's power and presence) is a good framework for practising mindful praise. Ask pupils to think of other ways in which we can also focus ourselves to praise 'ה in a meaningful way. (*For example by feeling joy and gratitude to be alive and well and loved.*)



אֲשֶׁרִי - Ashrei

Years 3 - 6	 <p>Keywords</p> <p>Words that are Hiding: אֲבָרְכָהּ, וְאֲבָרְכָהּ נִבְרָךְ, וְיִבְרָךְ</p> <p>Keywords: וְאֲבָרְכָהּ, (אשר), אֲשֶׁרִי ,הָדָר, (בְּרוּךְ) אֲבָרְכָהּ , (אמר) יֵאמְרוּ, רַחוּם , (נתן) נֹתֵן , (בְּרוּךְ) נִבְרָךְ, וְיִבְרָךְ</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of the content of אֲשֶׁרִי. https://vimeo.com/640365143/086e639fbd</p>	 <p>Music</p> <p>A recording of אֲשֶׁרִי to a tune by the Reverend Shindler sung by Woolfson Hillel pupils. https://vimeo.com/640363831/c9858cb6ea</p> <p>Piano: https://vimeo.com/640363667/dc4d8f72bd</p> <p>Carlebach Nigun: https://vimeo.com/640367498/5966a89ae0</p>
Years 3 - 4	 <p>Class Activity</p> <p>אֲשֶׁרִי Puzzle Activity</p> <p>Quick Content Overview</p> <p>A Classroom activity that explores the structure and gives an overview of the content of אֲשֶׁרִי.</p>	 <p>Class Activity</p> <p>The Missing Letter</p> <p>Quick Content Overview</p> <p>Pupils explore the significance of the missing letter נ from אֲשֶׁרִי.</p>	
Years 5 - 6	 <p>Video</p> <p>Happy Inside</p> <p>Quick Content Overview</p> <p>Video clip (15 minutes) and activity exploring the idea that true happiness comes from within. Mike Tabor tells the story of the fiddler שִׁמְחָה. https://vimeo.com/643090507/0075e1f770</p>	 <p>Slideshow (Prezi)</p> <p>אֲשֶׁרִי Is the A-Z of the סְדוּר</p> <p>Quick Content Overview</p> <p>Slideshow activity that explores the reasons why saying אֲשֶׁרִי three times a day guarantees us a portion in עוֹלָם הַבָּא, according to the rabbis. https://pajes.org.uk/prezi</p>	 <p>Class Activity</p> <p>Times of the Day, Moods of the Day</p> <p>Quick Content Overview</p> <p>Class activity exploring the times of day we say אֲשֶׁרִי and possible reasons for that.</p>



אֶשְׁרֵי Puzzle Activity

Learning Outcome

B1: Pupils understand the structure and theme of אֶשְׁרֵי and how it connects to other Jewish writings and principles.

Starter:

While saying אֶשְׁרֵי, hand out the flashcards of recurring words from אֶשְׁרֵי for pupils to lift up when their word is said. Pupils could also be given a printed sheet of אֶשְׁרֵי and asked to find the words from the flashcards and colour them in.

Activity:

Next, use the flashcards with the lines from אֶשְׁרֵי and give to pupils to put together in order on their table. What do they notice? *The repetition of אֶשְׁרֵי, the 'א, 'ב, the missing ג, the final lines do not follow the 'א, 'ב.*

Ask pupils to suggest how many parts there are to אֶשְׁרֵי and to motivate their answers. (Three)

Ask pupils to write at least two questions they have about אֶשְׁרֵי. For example: Why were the lines added at the beginning? Why were those specific lines added at the end? Why is the word אֶשְׁרֵי repeated three times?

Suggested answers: *These lines were added to תְּהִלָּה קמ"ה as the actions described by דָּוִד הַמֶּלֶךְ should create happiness. The last lines were added in order to lead naturally into the next five תְּהִלִּים, which begin and end with the word הַלְלוּהָ and we mention the hope that we will bless and praise 'ה' forever, also in the World to Come. אֶשְׁרֵי occurs three times to show that we praise 'ה' throughout the day – and we say אֶשְׁרֵי three times a day. There are 150 words in אֶשְׁרֵי. This corresponds with 150 תְּהִלִּים that דָּוִד הַמֶּלֶךְ wrote.*



The Missing Letter ו

Learning Outcomes

A2: Pupils understand that אֲשֶׁרִי focuses on praise and joy and can relate those values to their own lives.

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

Starter:

Get pupils to look at אֲשֶׁרִי in the סְדוּר and to work out that every line starts with a letter of the 'ב', 'א'. Now challenge them to find which letter is missing. Why might this letter be missing? Why did הַמְלִיךְ leave out the נ?

Activity:

הַמְלִיךְ associated this with the word 'נָפַל' meaning 'fall' and took it out. In fact in the following line he tells about how 'ה' supports and lifts up (סוּמֵךְ) the fallen (הַנִּפְלָים). Get pupils to appreciate how הַמְלִיךְ leaves this clue in the line. (See 'ב', 'ד'.) Pupils could write their own acrostic poems praising 'ה' using some of the letters of the English alphabet or their names. Samples of לְכָה דוּדִי and other זְמִירוֹת where the authors use their own initials as an acrostic can also be shown. Pupils can also choose to leave out one letter like הַמְלִיךְ did and explain why they left it out.

Develop Further:

A good way to explore the question 'What makes us truly happy' is through a story.

One example is the story in *Bedtime Stories* (ArtScroll Publications) about the woman who finds her house too small. Her rabbi advises her to fill it even more, with various animals and so on, and then to remove all the things that she added. Finally she is happy. Did her house change? No, her own mind, the way she saw things, changed.

Julia Donaldson tells this same story in **A Squash and a Squeeze**.



Happy Inside

Learning Outcomes

A1: Pupils appreciate through this תּפִּילָה that 'ה' wishes us to be happy in the world He created.

Starter:

What is happiness? What makes us happy? Ask pupils to discuss and feed back, for example: sunshine, being in a beautiful place, spending time with our families. New toys might excite us for a while but what happens when we get bored of them?

Activity:

<https://vimeo.com/643090507/0075e1f770>

אֵיזֶהוּ עֹשִׂיר הַשָּׁמַיִם בְּחֶלְקוֹ tells us: פְּרָקִי אֲבוֹת – Who is happy? He who is happy with his lot, with what he has.

Play the video clip of the שִׂמְחָה story, one of רַבֵּי נַחֲמָן's stories about a king who has everything but wants to be sure that he is the happiest person in the world. After encountering שִׂמְחָה, who remains happy in the face of every challenge, he realises that true שִׂמְחָה, true happiness, comes from within. Pause the story and ask questions to ensure pupils understand the message clearly.



Develop Further:

Pupils could act out the story themselves once they have watched it and they could also be asked to think of other stories that teach this value. The שִׂמְחָה nigun has been recorded separately with images from the story to use as background music for further activities.



סדור Is the A-Z of the אשרי

Learning Outcomes

A2: Pupils understand how the meaning of אשרי relates to them – how saying אשרי three times a day helps us to have a closer connection to 'ה.

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

Starter:

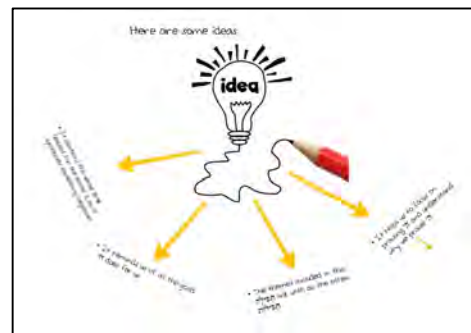
Using the slideshow, get pupils to discuss these questions: Why do you think that, according to the Rabbis, if you say אשרי three times a day you are guaranteed a portion in the world to come? Why אשרי rather than other תפלות? Pupils can also write their ideas in their התנסות.

Slideshow:

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

The slideshow explores the following four possibilities:

1. אשרי contains the whole 'א, ב' – all the possible ways in which to praise and thank 'ה and it removes the negative associations of נפל (נ).
2. It reminds us of all the good 'ה does for us, and being happy (אשר) with what we have gives us lasting happiness of the kind we will have in הבא עולם.
3. The themes of אשרי link to all other תפלות in the סדור – אשרי is in some ways a microcosm of all the themes from the סדור.
4. It helps us to focus on praising 'ה and understand why we praise 'ה.



Compare these ideas to pupils' own ideas.

Develop Further:

Further lines in אשרי can be explored in more detail, for example: פותח את ידך....

There is a tradition to say it in Hebrew while thinking in our mother tongue and to hold out one's hand while saying it as it is a powerful way of asking 'ה to help us with our physical and financial needs. Sefardim say it when making המוציא.



Times of the Day, Moods of the Day

Learning Outcomes

A2: Pupils understand how the meaning and times when we say אֲשֶׁרִי relate to them.

B4: Pupils explore the halachic significance of אֲשֶׁרִי.

Starter:

How many times a day do we say אֲשֶׁרִי? (*Three times a day.*)

How might we expect the three אֲשֶׁרִי's to be fitted into the תַּפִּלָּה services? (*One per service?*)

Ask pupils to find, or show them in the סִדּוּר when אֲשֶׁרִי is said. (*Twice during שְׁחֲרִית and once at מְנַחֶה – the second time in שְׁחֲרִית is just after דְּתַנּוּן where we reaffirm our positive attitude to the world after we ask forgiveness for what we have done.*)

Why might this be (and not once per service)? Let pupils discuss in pairs and feed back their suggestions.

Activity:

אֲשֶׁרִי is said three times a day but not at night. Why might this be?

רַב אֱלִי מוֹנֶק explains one possible reason: Our moods vary during the day but in the morning and while it is still light is the easiest and best time to praise ה'. That is the time that we are more strongly connected to our feelings of thanksgiving. Later in the day we have many more distractions and are focused on getting through the day. This is one of the reasons why שְׁחֲרִית contains the most praise and thanks giving and is the longest תַּפִּלָּה of the day.

When are you at your best? Are you a morning, afternoon or evening person?

Do you find sometimes that you can be upset in the evening, sleep on it and in morning feel better? Get pupils to share their experiences and record their thinking in their journals. It is normal to sometimes feel sad or overwhelmed – it could be a mood that will pass with time. Either way, we need to make an effort to be happy, even if things are not going well.

Develop Further:

Pupils' personal moods might be different but it is interesting to note that the Rabbis decided that praise works best in the daytime. This activity can be the basis of a discussion on how we manage our moods and feelings.



ישתבח - Yishtabach

Years 3 - 6



Keywords

Words that are Hiding:

ושבחה, ישתבח,
בתשבות

Keywords:

ושבחה, ישתבח,
(שבח) בתשבות,
x2, זמרה, בשרי, שיר,
x2 הודאות



On1Foot Activity

Origin and brief
overview of the
content of ישתבח.

<https://vimeo.com/643090843/c7bd68cf92>



Music

A recording of
ישתבח to a tune by the
Reverend Shindler sung
by Woolfson Hillel
pupils.

<https://vimeo.com/643091103/01325869e2>

ישתבח Piano

<https://vimeo.com/640365024/43501c21c0>

Years 3 - 6



Class Activity

'Pairs' of Praise

Quick Content Overview

Class activity that explores the themes of 15 in ישתבח as well as the
pairs of praise that are written in it.



'Pairs' of Praise

Learning Outcome

A2: Pupils appreciate how **יְשׁוּבָה** like **תְּפִלָּה** can inspire them and influence their lives.

Starter:

Show the On1Foot activity for **יְשׁוּבָה** as an introduction to the symbolism of 15 that occurs in **יְשׁוּבָה**.

Activity:

Explain to pupils that there are two 'fifteens' in **יְשׁוּבָה** that we will explore. The first 15 are in fact 'pairs of praises' (and a set of three), so our first task will be to put the pairs together. Show pupils an example of the pairs in their **סְדוּר**. What do they notice about the pairs?
(*They are connected with a 1.*)

Hand out the flashcards for the first 'fifteen' (make two sets for a class of 30). Pupils should find their word in the **תְּפִלָּה** and find a partner with the other part of their 'pair of praise'.
(Note that **נֶצַח** goes with **וּגְבוּרָה** and **גְּדֻלָּה** to form the group of three.)

Once they have found a partner, they need to sit down to work out the meaning of their pair of praise. For differentiation, the English meaning could be written on the back or a list of English meanings could be given on the board for pupils to choose from.

Further discussion in pairs: What effect do we get from the pairs of praise? Why are these two or three things matched? What do they have in common? Look out for any rhyme, alliteration or assonance. Invent an action for your pair.

Ask pairs to line up in the correct order and read and act out the first part of **בְּרוּךְ שְׁאָמַר**.

This could also be done in a different format by pupils highlighting matching pairs in seven colours on a worksheet or on the IWB.

For the second 'fifteen' from the second part of **בְּרוּךְ שְׁאָמַר**, distribute the second set of flashcards with the 15 remaining words of the **תְּפִלָּה**. Each pupil takes a card and puts the cards in the correct order. The **תְּפִלָּה** can then be said as a whole with pupils holding up their flashcards in the correct places.

Develop Further:

As a Literacy extension, pupils could write their own pairs of praise to **ה'** using alliteration, assonance and rhyme, e.g. I praise **ה'** with _____ and _____.

בִּרְכוֹת שְׁמַע - Birchot Shema



a. Yotzer Or - יוצר אור

Years 3 - 6	 Keywords	 On1Foot Activity
	<p>Words that are Hiding: המאורות, מאורות/אור, לאורו, אורים</p> <p>Keywords: מאורות (אור, יוצר, לאורו, אורים, המאורות, נפלאות, כל, שלום, חשד)</p>	<p>Origin and brief overview of the content of the בִּרְכוֹת שְׁמַע.</p> <p>https://vimeo.com/640365379/848507367d</p>

Years 5 - 6	 Slideshow (Prezi)
	<p>Light and Dark, Good and Evil</p> <p>Quick Content Overview</p> <p>Slideshow exploring the origin and meaning of יוצר אור as well as the changes made by the Rabbis from the original text, replacing רָע with כָּל.</p> <p>https://pajes.org.uk/prezi</p>



יוצר אור: Light and Dark, Good and Evil

Learning Outcomes

A1: Pupils appreciate that 'ה' exists and created everything in the world.

B1: Pupils understand the theme of this תּפִּילָה and how it connects to other Jewish writings and principles.

Starter:

Why do you think the first בְּרָכָה before the שְׁמַע is about the creation of light? (*It was the first thing 'ה' created, the first thing אָדָם and חַוָּה saw – and we see in the morning – and we associate light with good.*)

Slideshow:

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

Use the slideshow to continue exploring the origin and message of יוצר אור.

- How יוצר אור is connected to אָדָם and חַוָּה.
- The origins of the words in 'ה:ז', ישְׁעִיחוּ, slightly changed in the סְדוּר.
- Possible reasons for the change:
 - The Babylonian Rabbis decided to change it so that people would not think that good and evil are separate powers but that 'ה' is the master of All.
 - Also, the Rabbis did not want a negative word like 'Evil' to be part of our תּפִּילָה
- Relating the idea to an experience pupils can relate to.



Develop Further:

Also see the story: **What Is Going On?** in 'ה' מְסַלֵּוֹת לָהּ Section 2: Reflective and Inspiring Stories.



ב. Ahava Raba - אהבה רבה

Years 3 - 6



Keywords

Words that are Hiding:

לאהבה/אהבתנו/באהבה/אהבה
(לבבנו, לבנו, בלבנו) לב

Keywords:

'ותנו בלבנו', אהבה
'מארבע כנפות'



On1Foot Activity

Origin and brief overview of the content of שמע.

<https://vimeo.com/640365379/848507367d>

Years 3 - 6



Slideshow (Prezi)

'ה's Love and Our love

Quick Content Overview

Slideshow and class activity exploring the joys and the challenges of the relationship we have with 'ה as shown in אהבה רבה.

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



'ה's Love and Our Love

Learning Outcomes

A1: Pupils appreciate that 'ה exists and that He loves us.

B1: Pupils understand the theme of this תּפִּילָה and how it connects to other Jewish writings and principles.

Starter:

Let pupils find the roots 'אהב', רחם and אב, which are repeated throughout the תּפִּילָה. What do these words suggest to us about the meaning of this בְּרָכָה?

Slideshow:

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

Using the slideshow, explore this בְּרָכָה further with pupils.

This בְּרָכָה is, on the one hand, about 'ה's love for us, revealing Himself to us at הָרַסְיָנִי and through the תּוֹרָה and, on the other hand, us asking 'ה to help us learn and live תּוֹרָה with love.

How is it relevant to us that there are two contrasting memories of how the בְּנֵי יִשְׂרָאֵל accepted the תּוֹרָה: through love and through force?



Develop Further:

There are some beautiful lines in this בְּרָכָה that could be meaningfully explored by pupils. For example: וְהָיָה בְּלִבֵּנוּ is a powerful תּפִּילָה to explore in English – we are asking 'ה to help us understand, reason and hear, to be taught and to teach, to keep and perform and make permanent all the teachings of the תּוֹרָה. Focus on each verb and discuss examples of each. How does this show us how to lead a meaningful life as a Jew?



גאולה - c. Geulah

Years 3 - 6



Keywords

Keywords:

גאול/גאולנו, בְּעֶזְרַת, צוּר



On1Foot Activity

Origin and brief overview of the content of the שמע ברכות.

<https://vimeo.com/640365379/848507367d>

Years 3 - 4



Music and Class Activity

The Story of גאולה

Quick Content Overview

Pupils act out the crossing of the ים סוף by reading the words of גאולה as a play.

<https://www.youtube.com/watch?v=d7dtZWdLc5o>

Years 5 - 6



Video

The Miracle of גאולה in Our Time

Quick Content Overview

Pupils explore the liberation of the כּוֹתֵל in 1968 and how this was an example of גאולה.

<https://vimeo.com/640365986/cab40fd955>



The Miracle of גְּאוּלָּה in Our Time

Learning Outcome

A1: Pupils appreciate that 'ה' performs miracles throughout our history.

Starter:

Play the music clip of Shimon Kramer singing מִי כָמוֹךָ and ask pupils to remember what event this is describing.

The words מִי כָמוֹךָ are found in the בְּרָכָה of גְּאוּלָּה and they take us back to a point in time where 'ה' made a miracle for מִשְׁחָה and the בְּנֵי יִשְׂרָאֵל by splitting the יַם סוּף and leading them safely away from slavery to a new life in אֶרֶץ יִשְׂרָאֵל.

Activity:

<https://vimeo.com/640365986/cab40fd955>

Did 'ה' only make miracles in the times of the בְּנֵי יִשְׂרָאֵל leaving מִצְרַיִם? Can we think of any other miracles that 'ה' has made for the Jewish people?

Play the clip of the Six Day War and the liberation of the כּוֹתֵל. To what extent is this a modern example of גְּאוּלָּה?

Develop Further:



Pupils can do some more research on the Six Day War or be encouraged to research other examples of 'ה' making modern miracles for the Jewish people.


שְׁמַע - Shema



א. שְׁמַע First Paragraph - Shema

<p>Years 3-6</p>	<div data-bbox="448 501 534 582"></div> <div data-bbox="424 595 553 627">Keywords</div> <p>Matching Activity:</p> <p>וְאֶהְיֶה, אֶחָד, שְׁמַע מִצִּיּוֹן, הַדְּבָרִים עַל לִבְכֶּךָ, וְשִׁנְתָּם לְבָנֶיךָ, בְּשִׁבְתְּךָ, וְדַבַּרְתָּ וּבְלִכְתְּךָ, בְּבִיתְךָ וּבְשֹׁכְבְּךָ, בַּדֶּרֶךְ עַל יָדְךָ, וּבְקוֹמְךָ וְכַתְּבָתָם, בֵּין עֵינֶיךָ בֵּיתְךָ, מְזֻזוֹת וּבְשַׁעְרֶיךָ</p> <p>Keywords:</p> <p>וְאֶהְיֶה, שְׁמַע הַדְּבָרִים 4 verbs: וְשִׁנְתָּם, וְדַבַּרְתָּ וְכַתְּבָתָם, וּקְשָׁרְתָם</p>	<div data-bbox="788 501 869 582"></div> <div data-bbox="722 595 932 627">On1Foot Activity</div> <p>Origin and brief overview of the content of the שְׁמַע.</p> <p>https://vimeo.com/643169069/63b11a3ad7</p> <p>Animated Shema with text</p> <p>https://vimeo.com/643169249/e7fc212ef0</p> <p>Animated Shema without text</p> <p>https://vimeo.com/643169215/af669adf6a</p>	<div data-bbox="1150 501 1232 582"></div> <div data-bbox="1150 595 1228 627">Music</div> <p>A recording of the שְׁמַע chanted according to the טַעַמֵי הַמִּקְרָא of the חוֹמֵשׁ by Jonathan Weissbart.</p> <p>https://vimeo.com/640364718/2866f6721c</p> <p>Sephardi Shema by Naima JPS</p> <p>https://vimeo.com/643090339/211ee0b1b5</p> <p>Makaton (Sign Language) Shema</p> <p>https://vimeo.com/640367226/179f13e1c1</p>

Years 3 - 4	 <p>Slideshow (Prezi)</p> <p>שְׁמַע All About the</p> <p>Quick Content Overview</p> <p>Pupils explore the structure, content and significance of the שְׁמַע (first paragraph).</p> <p>https://pajes.org.uk/prezi</p>	 <p>Class Activity</p> <p>The Angels' Words</p> <p>Quick Content Overview</p> <p>Pupils act out a מִדְרָשׁ that explores how the תּוֹרָה is for humans rather than angels.</p>
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Years 5 - 6	 <p>Slideshow (Prezi)</p> <p>The Story of the שְׁמַע</p> <p>Quick Content Overview</p> <p>Slideshow exploring the history of how the twice daily recital of the שְׁמַע replaced the daily recital of the עֲשֶׂרֶת הַדְּבָרוֹת.</p> <p>https://pajes.org.uk/prezi</p>	 <p>Slideshow (Prezi)</p> <p>Commanding Love? Ways of Loving</p> <p>Quick Content Overview</p> <p>Slideshow exploring the different views of רמב"ם and רש"י on 'אֶהְיֶה לְךָ אֵל' as well as the reasons why we are told to love ה' in three different ways.</p> <p>https://pajes.org.uk/prezi</p>	 <p>Slideshow</p> <p>Power of the שְׁמַע</p> <p>Quick Content Overview</p> <p>Slideshow and story exploring the role of the שְׁמַע as one of the first things a Jewish child learns and a way of expressing Jewish identity, beliefs and values.</p> <p>https://vimeo.com/640366362/b8ade4dceb</p>
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Note to Teachers:

שְׁמַע for saying הלכות:

You cover your eyes with your right hand when you say the first line of the שְׁמַע.

You must be careful to say each word slowly and accurately.

It is a מִצְוָה from the תּוֹרָה to read the שְׁמַע twice a day.

Boys hold their צִיצִית from the beginning and kiss them when they say the word 'צִיצִית'.



A1: Pupils understand that we connect with 'ה when we say שֵׁם כְּבוֹד.

Starter:

Activity:

The Angels' Words Script

Narrator	When מִיָּסֵר went up יָסֵר to get the מִיָּסֵר from T he word right up into מִיָּסֵר where all the angels were sitting & thence.
Angels	T he, we do not understand how You could give the groves and holy T he to human beings who might easily desecrate and break it.
Angels	יָסֵר, could you please answer the angels' request to explain why humans should have the מִיָּסֵר?
Angels	Have any of you ever disrespected your parents?
Angels	We do not have parents, so we have never done that, no.
Angels	Has anyone here ever stolen anything?
Angels	Of course not, We do not steal.
Angels	Angels, you do not need the מִיָּסֵר, but as we humans really need it as these are all things we are capable of doing.
Angels	Then we agree that you can have it.
Narrator	As מִיָּסֵר left, he could hear beautiful music in the background and he realized that the angels were always filling מִיָּסֵר with songs of praise. One song they were singing continuously. מִיָּסֵר took this song and brought it back to us along with the מִיָּסֵר. We now say this song every day with the מִיָּסֵר, but we whisper it out of respect for the angels – they sang it first. However, on מִיָּסֵר שִׁיר, when we behave like angels ourselves, we say these words out loud, just as if we are actually angels as well.



855



The Story of the שְׁמַע

Learning Outcomes

A2: Pupils understand how the meaning of the שְׁמַע relates to them.

B1: Pupils understand the theme of the שְׁמַע and how it connects to other Jewish writings and principles.

Starter:

If you could only choose one central text that encapsulates Jewish values, what would you choose? (Pupils can choose any text provided that they can explain their choice, for example the עֲשֶׂרֶת הַדְּבָרוֹת, the שְׁמַע, the עֲמִידָה.)

Slideshow:

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

Use the slideshow to explore the origins of the שְׁמַע.

1. Explore how the daily recitation of עֲשֶׂרֶת הַדְּבָרוֹת was replaced by the שְׁמַע.
2. How many מִצְוֹת are we able to do today?
3. A personal 'Piece of תּוֹרָה'.



Using the **My Piece of תּוֹרָה** worksheet, get pupils to explore the idea of the שְׁפַת אֱמֶת (רַבִּי יְהוּדָה לֵיִיב אֱלֵהֶר) that every person has their own piece of תּוֹרָה.



Bio Box

The רַבִּי יְהוּדָה לֵיִיב אֱלֵהֶר (1847-1905) was one of the greatest תּוֹרָה scholars of his generation. His many works (all entitled שְׁפַת אֱמֶת) deal with the תַּלְמוּד, מִדְּרָשׁ and mysticism. His תּוֹרָה explanations were delivered to his Hasidim, and arranged according to the weekly פָּרָשָׁה.



Commanding Love? Ways of Loving

Learning Outcomes

A2: Pupils understand how the meaning of the **שְׁמַע** relates to them.

B1: Pupils understand the theme of the **שְׁמַע** and how it connects to other Jewish writings and principles.

Starter:

Can feelings be commanded? Allow pupils to discuss this problem.

Slideshow:

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

Using the slideshow, explore:

- How **רש"י** and **רמב"ם** have a different understanding of what is meant by '**וְאָהַבְתָּ**' and 'you shall love' in the **שְׁמַע**.

רש"י: **ה'** commands actions, not feelings. **ה'** wants us to do the **מִצְוֹת** out of love and when we *do* the **מִצְוֹת** we show that we love **ה'** by following His words.

רמב"ם: Love is only possible when we *understand*. When we learn **וְנוֹרָה** and see the beautiful world **ה'** created, we will come to love **ה'** for what He has given us.

Let pupils discuss both positions and also explore their own understanding of **וְאָהַבְתָּ**.

- What does it mean to love **ה'** with 'all our heart, all our soul and all our might'?

It might have just said we should love **ה'** wholeheartedly and left it at that?

Using the **Commanding Love** worksheet, let pupils summarise the above explanations in their own words and then discuss how each of these three things are different:

1. All our hearts: To love with all our hearts, not just some of our feelings.
2. All our souls or lives: Even if loving **ה'** means you might have to give up your soul (and die).
3. All our might: This means all our talents, all our property and resources.

Develop Further:

Saying the **שְׁמַע** also means living the values of the **שְׁמַע**. Living like **ה'** is One means we have to treat everyone we meet with respect and we have to do this every day and night and in everything we do. Let pupils discuss practical ways of doing this.



The Power of the שמע

Learning Outcomes

A2: Pupils understand how the meaning of the שמע relates to them.

B1: Pupils understand the theme of the שמע and how it connects to other Jewish writings and principles.

Starter:

<https://vimeo.com/640366362/b8ade4dceb>

Play the slideshow of the song שמע ישראל written by Sarit Hadad and performed by Shimon Kramer. Why do the Jewish people have such a powerful connection to the שמע?

Activity:

Rescuing Jewish Orphans

During the Holocaust, many Jewish parents tried to save their children by asking their non-Jewish neighbours or orphanages to take them in temporarily. After the war, many of the parents never returned and the Jewish children remained in the orphanages, often not remembering that they were Jewish. In May 1945, Dayan Grunfeld from the UK and Rabbi Silver from the USA travelled to Europe to help the Jews who had survived the concentration camps and they were told that there was a particular orphanage in a monastery in Alsace-Lorraine where many Jewish orphans had been taken. When they asked the priest in charge to allow the Jewish children to come with them, he replied: "There is no way of knowing which of these children are Jewish. Unless you have documentation to prove that they are Jewish, I cannot release them." The rabbis asked to see a list of the children's names and pointed out some Jewish surnames to the priest. Again his answer was: "Those names could as well be Polish, German or Russian; there is no proof that these children are Jewish." Finally one of the rabbis had an idea: he asked the priest if they could please return to the orphanage that evening as the children were going to bed. The priest reluctantly agreed. That evening, the rabbis entered the dormitory where children were sleeping in row upon row of beds. They walked along the beds calling:

שמע ישראל, ה' אחד, ה' אחד

One by one, the Jewish children called out "Mummy" in their different mother tongues. Finally, the rabbis had all the proof they needed that these children were Jewish.

סיפורי דור - ד"ר יצחק פארוק

Use the **Rescuing Jewish Orphans** sheet to tell pupils the following true Holocaust related story about children remembering שמע.

Discuss with pupils: Why did the שמע remind the children of their mothers? Why do Jewish people have such a strong connection to the words of the שמע?

Pupils could be encouraged to act out the story or draw pictures of it.



שְׁמַע - b. Shema Second Paragraph

<p>Years 3 - 6</p>	<div data-bbox="491 398 576 479" data-label="Image"></div> <div data-bbox="464 492 595 526" data-label="Section-Header"> <h3>Keywords</h3> </div> <div data-bbox="351 577 638 616" data-label="Section-Header"> <h4>Comparison Activity:</h4> </div> <div data-bbox="351 616 478 651" data-label="Text"> <p>Ticks for:</p> </div> <div data-bbox="351 651 713 1276" data-label="Text"> <p>מְצוֹתֵי, תְּשַׁמְעוּ, שְׁמַע לְאַהֲבָה, הַיּוֹם, מְצוּה בְּכָל לְבָבְכֶם דְּבָרִי, וּבְכָל נֶפֶשְׁכֶם עַל לְבָבְכֶם וְעַל נֶפֶשְׁכֶם וְקִשְׁרֹתֵם אִתָּם לְאוֹת עַל יָדְכֶם וְלִמְדֹתֵם אִתָּם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְקוּמְךָ, וּבְשֹׁכְבְּךָ וּכְתִבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ</p> </div>	<div data-bbox="844 398 928 479" data-label="Image"></div> <div data-bbox="777 492 994 526" data-label="Section-Header"> <h3>On1Foot Activity</h3> </div> <div data-bbox="735 577 1032 772" data-label="Text"> <p>Origin and brief overview of the content of the second paragraph of the שְׁמַע.</p> </div> <div data-bbox="735 772 1032 799" data-label="Text"> <p>https://vimeo.com/643169155/ed870c4c38</p> </div> <div data-bbox="735 810 1034 887" data-label="Text"> <p>Animated Shema with text</p> </div> <div data-bbox="735 887 1034 911" data-label="Text"> <p>https://vimeo.com/643169351/e69557a57e</p> </div> <div data-bbox="735 925 968 999" data-label="Text"> <p>Animated Shema without text</p> </div> <div data-bbox="735 999 1034 1023" data-label="Text"> <p>https://vimeo.com/643169280/157a010b75</p> </div> <td data-bbox="1054 340 1374 1603"> <div data-bbox="1171 398 1256 479" data-label="Image"></div> <div data-bbox="1166 492 1256 526" data-label="Section-Header"> <h3>Music</h3> </div> <div data-bbox="1059 577 1351 824" data-label="Text"> <p>A recording of the שְׁמַע chanted according to the טַעַמֵי הַמִּקְרָא of the חוּמָשׁ by Jonathan Weissbart.</p> </div> <div data-bbox="1059 837 1361 862" data-label="Text"> <p>https://vimeo.com/640364556/f031bc0f1c</p> </div></td>	<div data-bbox="1171 398 1256 479" data-label="Image"></div> <div data-bbox="1166 492 1256 526" data-label="Section-Header"> <h3>Music</h3> </div> <div data-bbox="1059 577 1351 824" data-label="Text"> <p>A recording of the שְׁמַע chanted according to the טַעַמֵי הַמִּקְרָא of the חוּמָשׁ by Jonathan Weissbart.</p> </div> <div data-bbox="1059 837 1361 862" data-label="Text"> <p>https://vimeo.com/640364556/f031bc0f1c</p> </div>

Years 3 - 4



Slideshow (Prezi)

Remembering to Follow 'ה's Commandments

Quick Content Overview

Pupils explore the structure of the second paragraph of the שמע and the significance of the idea of having physical objects to remind us to do the right thing.

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

Years 5 - 6



Slideshow (Prezi)

All for One and One for All

Quick Content Overview

A slideshow and class activity that explores the idea of the second paragraph of the שמע as continuing the message of the first paragraph but focusing on כָּלֵל יִשְׂרָאֵל rather than the individual. Links are made to פרקי אבות א'י"ד

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



Remembering to Follow 'ה's Commandments

Learning Outcomes

A2: Pupils understand how the meaning of the second paragraph of the שמע relates to them.

B1: Pupils understand the theme of the שמע and how it connects to other Jewish writings and principles.

Starter:

What are good ways of reminding PaJeS Pathways to 'ה - 'ה' *'rite a list, add to your calendar, stick a note on the wall, ask someone to remind you.)*

Which are most effective and why?

Activity:

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

Using the slideshow, get pupils to explore:

1. Three themes in the second paragraph of the שמע.



2. How can we remind ourselves to keep the מצוות (תפילין and מזוזות)?



Develop Further:

Open a real מזוזת for pupils to see which texts are inside and to work out why not all the paragraphs of the שמע are included in it.



All for One and One for All

Learning Outcomes

A2: Pupils understand how the meaning of the second paragraph of the שמע relates to them.

B1: Pupils understand the theme of the שמע and how it connects to other Jewish writings and principles.

Starter:

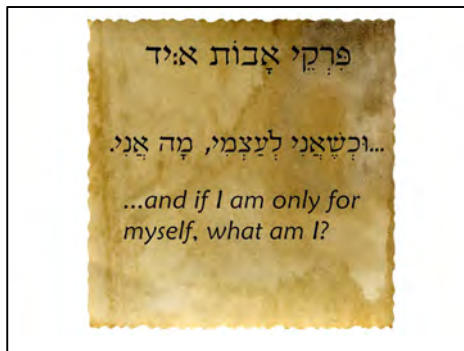
Using your סדור, can you spot similarities between the content of the first and second paragraphs of the שמע? Look for the שרש of שמע and the שרש of מצוה as well as several phrases.

What is different in the way these are used? (*The second paragraph is in the plural where the first is in the singular.*)

Slideshow:

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

Using the slideshow, explore:



1. Why is it important to focus on ourselves and also to focus on all the Jewish people?





2. What are מצוות that help us look after others?

Develop Further:


Pupils could further explore the מצוות mentioned in more detail as well as the organisations that help others in sustainable ways.



שְׁמַע - c. Shema Third Paragraph

Years 3-6	 <p>Keywords</p> <p>Words that are Hiding: תִּזְכְּרוּ / וּזְכַּרְתֶּם</p> <p>Keywords: וּרְאִיתֶם, צִיצִת, תִּזְכְּרוּ / וּזְכַּרְתֶּם, מִצּוֹתַי / אֵת כָּל מִצּוֹת (מֵאֲרֵץ מִצְרַיִם) הוֹצֵאתִי</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of the content of the third paragraph of the שְׁמַע.</p> <p>https://vimeo.com/640365771/78501dba95</p> <p>Animated Shema with text</p> <p>https://vimeo.com/643176804/4aee368ac5</p> <p>Animated Shema without text</p> <p>https://vimeo.com/643169423/c6eb9ca0aa</p>	 <p>Music Activity</p> <p>A recording of the שְׁמַע chanted according to the טַעַמֵי הַמִּקְרָא of the חוּמָשׁ by Jonathan Weissbart.</p> <p>https://vimeo.com/643203829/09fcc0b742</p>
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Years 3-4	 <p>Slideshow (Prezi)</p> <p>Seeing, Touching, Experiencing</p> <p>Quick Content Overview</p> <p>Pupils explore the significance of מִצּוֹת where we use our senses, such as seeing and touching the צִיצִת.</p> <p>https://pajes.org.uk/prezi</p>
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Years 5-6	 <p>Slideshow (Prezi)</p> <p>Strings Attached</p> <p>Quick Content Overview</p> <p>Pupils explore how צִיצִת remind us of the responsibility we have towards our מִשְׁמֹת and other people.</p> <p>https://pajes.org.uk/prezi</p>
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Seeing, Touching, Experiencing

Learning Outcomes

A2: Pupils understand how the meaning of the third paragraph of the שמע relates to them.

B1: Pupils understand the theme of the שמע and how it connects to other Jewish writings and principles.

Starter:

Explore the difference between seeing and touching an object and merely listening to it being described. The teacher could, for example, show and get pupils to touch ציצית and then take it away and just describe it verbally. Which is easier for us to truly understand? When we are able to use more of our senses.

Activity:

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

Using the slideshow (and some real objects) get pupils to explore:

- How do we use our senses when we do these מצוות? (hear, taste, smell, touch, see)
- How does this make our experience of being Jewish more powerful?
- How do the ציצית remind us of the מצוות?



Develop Further:

Pupils could learn to tie ציצית using the Prezi (and video clip for Year 5 and 6). Pupils could also explore further what תכלית is: see <http://tekhelet.com/> for more information.



Strings Attached

Learning Outcomes

A2: Pupils understand how the meaning of the third paragraph of the שמע relates to them.

B1: Pupils understand the theme of the שמע and how it connects to other Jewish writings and principles.

Starter:

Using the slideshow, get pupils to explore what the expression 'strings attached' mean.

Activity:

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

The strings of the ציצית remind us that we have a contract with 'ה' – there are 'strings attached' to that relationship. We are responsible for keeping the מצוות, controlling our behaviour and making the world a better place.

Explore the word 'responsibility'.

Can we behave in a responsible way, exercise self-control and not behave in an improper way? For example: being careful what you see on the internet; keeping away from violent video games etc. These are direct links to 'ולא תתורו אחרי לבבכם', which is the core of what this paragraph is about.

Responsibility is
about our **ability** to
respond to the needs
of our own נשמות
and the needs of
people around us

Develop Further:

This can be linked to general ways of behaving safely and responsibly, towards our friends, strangers and on the internet.

Sources

Books:

Ben-David, Aryeh *The God File: Ten Approaches to Personalising Prayer* Jerusalem: Devora Publishing Company, 2007

Brown, Steven M. *Higher and Higher: Making Jewish Prayer Part of Us* New York: United Synagogue Publications, 1996

Finkelman, Yoel *Educating Towards Meaningful Tefillah* Jerusalem: Atid, 2001

Gevirtz, Gila *Partners with God* New Jersey: Behrman House, 1995

Gevirtz, Gila *Living as Partners with God* New Jersey: Behrman House, 1997

Goodman, Roberta Louis and Blumberg, Sherry (Eds) *Teaching about God and Spirituality* Denver: A.R.E. Publishing, 2002

Grishaver (Ed.) *I Have some Questions about God* Los Angeles: Torah Aura Productions, 2002

Grishaver, J.L. *Stories We Pray* Los Angeles: Torah Aura Productions, 2012

Kadden, Bruce and Binder Kadden, Barbara *Teaching Tefillah: Insights and Activities on Prayer* Denver: A.R.E. Publishing, 2004

Kaplan, Aryeh *A Call to the Infinite* New York: Maznaim Publishing Corporation, 1986

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 תפילה

<http://schechternetwork.org/2009/06/new-publications/> Click on the link to 'Towards a Theory of Practice' 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 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

mechon-mamre.org/ Resources and inspiration for teachers, including on תפילה

www.legacyheritage.org/SJED/?file=select_lessons&topic=tefillah-diverse%20topics-18-62
Smartboard resources for תפילה

theg-dproject.org/ Questions and discussions about 'ה

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

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

Chana Senesh Poem

My God, My God I pray
that these things
never end:

The sand and the sea,
The rush of the
waters,

The crash of the
heavens,

The prayer of man.

אֱלֹהִי, אֱלֹהִי

שְׁלֹא יִגְמַר לְעוֹלָם:

הַחֹל וְהָיָם,

רְשׁוּשׁ שֶׁל הַמַּיִם,

בְּרַק הַשָּׁמַיִם,

תְּפִלַּת הָאָדָם.

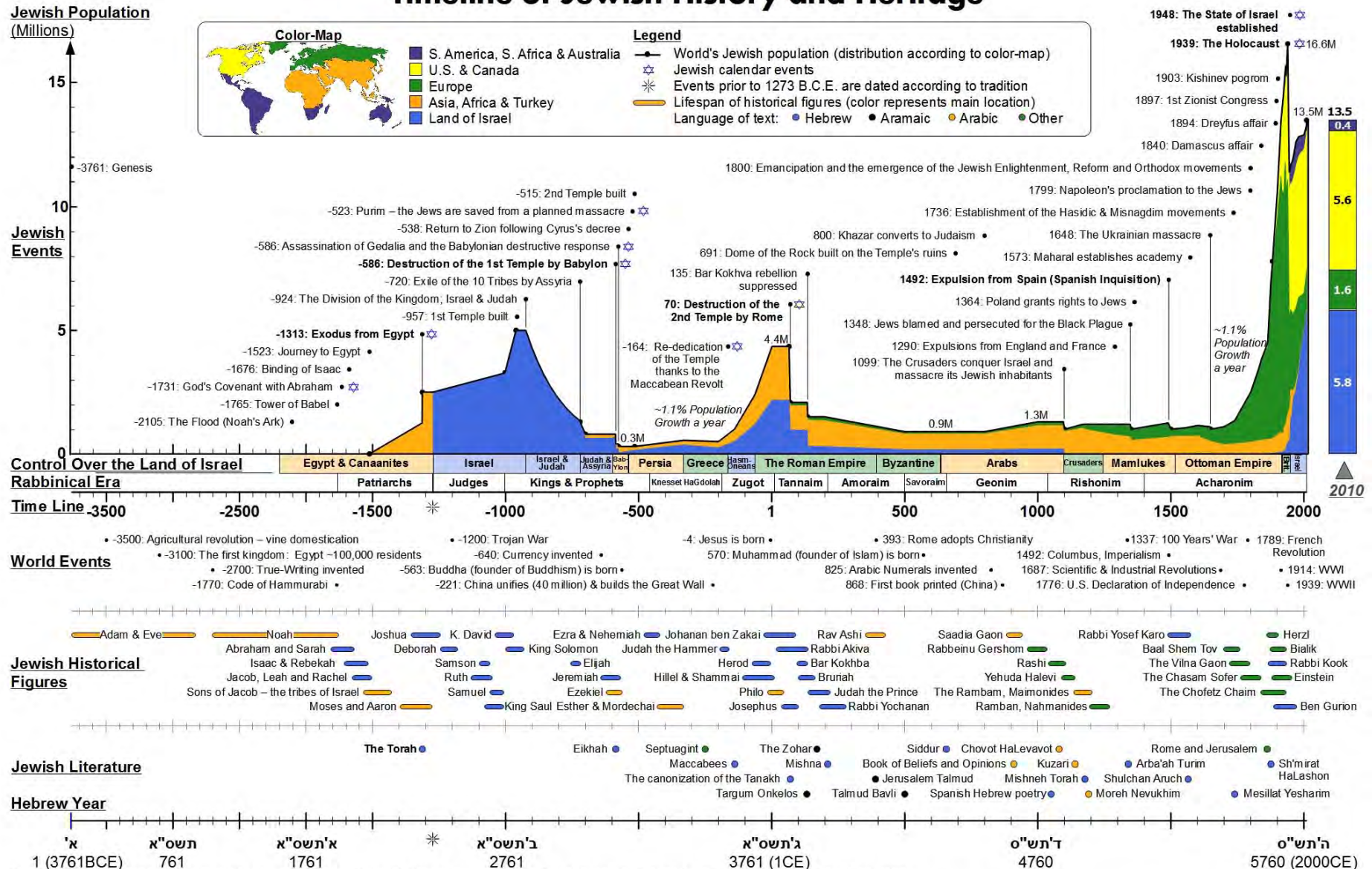
'ה', I pray that these things
never end:



Chana Senesh (1921-1944) was born in Hungary and emigrated to Palestine in 1939, where she joined the Haganah and the British Army, training as a paratrooper. She parachuted into Yugoslavia, but she was captured and tried for treason and executed at the age of 23.

Bio Box

Timeline of Jewish History and Heritage



Seeing 'ה in History

Read the texts and answer the questions in pairs.



Mark Twain (19th century) wrote (in *The Complete Essays of Mark Twain*, p. 249):

"The Egyptian, the Babylonian, the Persian, rose, filled the planet with sound and splendour, then faded to dreamstuff and passed away. The Greek and the Roman followed, made a vast noise and they are gone. Other peoples have sprung up, held their torch high for a time, but it burned out and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal, but the Jew. All other forces pass, but he remains. What is the secret of his immortality?"

What do you think Mark Twain meant by this?

How would you answer his last question:
What is the secret of his (the Jewish people's) immortality?



'ה promised אַבְרָהָם 4000 years ago (17:7 בְּרֵאשִׁית):

"And I will establish My covenant between Me and you and your descendants after you, throughout the generations, an eternal covenant to be your God, and the God of your descendants after you."

וְהִקְמַתִּי אֶת בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין
זֶרְעֶךָ אַחֲרָיִךְ לְדֹרֹתָם לְבְרִית עוֹלָם
לִהְיוֹת לָךְ לֵאלֹהִים וּלְזֶרְעֶךָ אַחֲרָיִךְ

What is a covenant?

'ה promises an eternal covenant, but what happens if we, the children of אַבְרָהָם, break it?



'ה promises in ויקרא 26:44-45:

"Yet even so, even while they are in the land of their enemies, I will not reject or spurn them, lest I break My covenant with them by destroying them, for I am their God. I will remember them because of the covenant I made with their forefathers, whom I brought out of the Land of Egypt under the eyes of the nations, so that I might be their God."

וְאִם גַּם־זֹאת בְּהִיּוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מֵאַסְתִּים וְלֹא־גִעַלְתִּים
לְכַלֹּתָם לְהַפִּיר בְּרִיתִי אִתָּם כִּי אֲנִי ה' אֱלֹקֵיהֶם: וְזָכַרְתִּי
לָהֶם בְּרִית רֵאשִׁנִּים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם לְהָיוֹת לָהֶם לְאֱלֹקִים אֲנִי ה':

What is 'ה promising even in the case where we break the covenant?



ירמיהו 31:34-36


How does this text confirm 'ה's eternal covenant with the Jewish people?

"Thus says God, 'Who establishes the sun to light the day, the laws of the moon and stars to light the night, Who stirs up the sea into roaring waves, Whose name is the Lord of Hosts? If these natural laws should ever give away before Me,' says God, 'only then shall the offspring of Israel cease to be a nation before Me for all time.'"

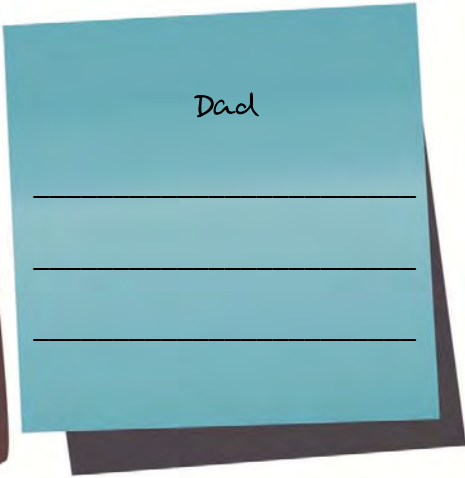
כֹּה אָמַר ה' נֹתֵן שֶׁמֶשׁ לְאוֹר יוֹמָם חֻקֹּת
יָרֵחַ וְכּוֹכְבִּים לְאוֹר לַיְלָה רִגְעֵי הַיָּם וַיְהִימוּ
גִלְיוֹ ה' צְבָאוֹת שְׁמוֹ: אִם יִמָּשׁוּ הַחֻקִּים
הָאֵלֶּה מִלִּפְנֵי נְאֻם ה' גַּם יָרַע יִשְׂרָאֵל
יִשְׁבְּתוּ מִהָיוֹת גּוֹי לִפְנֵי כָל־הַיָּמִים:

Who Created Me?


List three things you received from each of the Partners who created you.



Mum



Dad



ה'

Can you read the message below? If you reflect it in a mirror, you should be able to read it easily.

We are created in Hashem's image.

Our actions can reflect Hashem's image.



Write the message (a copy or your own words) below.

Think of three things you could do this week to reflect that you are created in 'ה's image.

1. _____

2. _____

3. _____

Activity inspired by *I Have Some Questions about God* (Grishaver J.L. Ed) and *Partners with God* (Gevirtz, G.)

Listening to My נְשִׁמָּה



Circle the questions below where listening to your נְשִׁמָּה can help you find the answer. Add your own question in the blank square.



	Is this a mean thing to say to someone?	Should I do my homework?
		What time is it?
	How can I use my talents to the best of my ability?	Am I being considerate?
What should I wear today?	Should I help my friend?	What does 12 x 12 equal?

Listen, Learn and Do



Write the names of people you feel close to or someone who might need a friend and write something you could do for them. Maybe you could tell them how important they are to you or how you could help them in some way.

Names

What I Can Do

Activity inspired by *Partners with God* (Gevirtz, G.)

Meditation and Silence Exercises

Exercise 1: The Journey Inward

Teacher leads pupils by saying the following: (Words could be pre-recorded so that the teacher could do the exercise with pupils.)

Sit in a comfortable position on the floor, cross-legged or whatever feels right, with a straight spine and your hands resting on your knees. Gently lower your gaze taking in as much as you can on the floor. See the colours, textures, patterns. See all that you can see... When you are ready, invite your eyes to gently close. With your eyes closed, listen to the sounds around you. What do you hear? ... Allow yourself the chance to fully listen, taking in as much as you can... When you feel like you want to open your eyes, resist the urge, and bring your awareness to your breath. Watch how you are breathing, without judging it. It isn't right or wrong, it just is. Continue to watch your breath and when it feels right deepen your breath filling up your belly on the inhale and watching your belly fall on the exhale. Allow yourself to watch your breath for a few more rounds just like this. Take a few deep breaths, inhaling through your nose, exhaling through your nose... Keeping your gaze down, gently open your eyes and take in the floor again. Does it look different this time? What do you see? Focus on the colours, textures, patterns, all that you see. Slowly allow the light of the room to fill you, and, as you are ready, invite the outside world into your world.

Exercise 2: Silence at the Desk

Teacher leads pupils by saying the following: (Words could be pre-recorded so that the teacher could do the exercise with pupils.)

Find a comfortable position at your desk, with back straight and feet firmly planted on the ground. Gently rest your hands on your knees or on top of your desk, palms down. Slowly invite your eyes to close and slowly drop inside. Listen to the sounds in the room... Listen to the sounds outside the room... Maybe even listen to the sound of your own heartbeat... Keeping your eyes gently closed, bring your right palm up and place it on your heart, then place your left palm on top of your right and gently listen. Can you feel your heart beating? Can you hear it talking? What is it saying? Listen to the silence.

Exercise 3: Magic Carpet Ride

Teacher leads pupils by saying the following: (Words could be pre-recorded so that the teacher could do the exercise with pupils.)

Lying down on the floor, either on a towel, blanket or yoga mat, find a way to comfortably release into the ground. When you are comfortable, begin this journey. Here comes a magic carpet of clouds to swoosh you up into the sky. If you don't want to go up, just stay where you are. Allow the carpet of clouds to take you higher and higher up in the sky. As you float, look around and see what you can see. What colours do you see? What sounds do you hear? Where is the carpet taking you? Allow it to take you to a special place just for you. It can be somewhere you've been before or a brand new place. It doesn't matter where it is as long as you feel good when you are there... Look around... Where are you? What do you see? Are you alone or do you have company? What colours do you see? What is the weather like? What are you wearing? What do you hear? What do you smell? Take a deep breath in and try to smell the fragrances in your special place. If your mind starts to take you somewhere else, just take a deep breath in to bring you back. Stay in this special place for a few more moments, then slowly start your journey back, bringing with you the memories of being in a special place. Remembering that this special place is always there for you, and you can go there any time you need to. When you arrive back on the floor, on your mat, begin to bring your awareness into your body. Take a deep breath in and as you exhale, begin to wiggle your fingers and toes. Slowly bring your knees up to your chest and give yourself a nice delicious hug, hugging in all the sensations of being in a special place. Slowly roll onto your right side, and hug your knees in again taking a deep breath. Gently push yourself up into a comfortable seated position and sit for a few more moments with your eyes closed. Allow yourself to feel whatever sensations or feelings are coming up.

Exercise 4: Rainbow Journey

Teacher leads pupils by saying the following: (Words could be pre-recorded so that the teacher could do the exercise with pupils.)

Lying down on the floor, either on a towel, blanket or on a yoga mat, find a way to comfortably release into the ground. When you are comfortable begin this journey. Here comes a magic carpet of clouds to swoosh you up into the sky. If you don't want to go up, just stay just where you are. Allow the carpet of clouds to take you higher and higher up in the sky... Look above you... There is a beautiful rainbow... Look at all the colours as you take a deep inhale through your nose and out through your nose... See all the colours in the rainbow beginning with red ... inhale red into your body, then exhale ... filling your entire body with red ... now see orange ... inhale orange ... then exhale orange ... next, see yellow ... inhaling yellow ... exhaling yellow ... see green filling up your body as you inhale and exhale green ... inhale blue ... exhale blue ... inhale purple ... exhale purple ... Pay attention to how the colours make you feel... If you'd like, stay with one colour noticing why you chose that colour... What are you feeling?... Stay with your rainbow for a few more breaths... Start your journey back, bringing with you the feelings and sensations that you had while you were on your rainbow journey... Remember how each colour made you feel... When you arrive back on the floor, on your mat, begin to bring your awareness into your body. Take a deep breath in and as you exhale, begin to wiggle your fingers and toes. Slowly bring your knees up to your chest and give yourself a nice delicious hug, hugging in all the sensations of being in a special place. Slowly roll onto your right side, and hug your knees in again taking a deep breath. Gently push yourself up into a comfortable seated position and sit for a few more moments with your eyes closed. Allow yourself to feel whatever sensations or feelings are coming up.



A Creation Story

Long ago before mountains existed, there were no oceans to be sailed, or bright coloured rainbows to be seen. There were no stars to glitter in the sky, no sun to spread its warmth and light over the earth. There was nothing to be seen or heard. 'ה's goodness and love filled the universe, but no creatures or humans existed to enjoy that love and goodness. בְּרֵאשִׁית tells us about the birth of the world, how 'ה created light and dark, day and night, the sky above, the land below and the seas, the plants, the sun, moon and stars; birds, fish, insects and animals. Where once there had been silence, now there were the gentle splash of summer rain and the mighty roar of ocean waves; colour burst forth from every form of life. It was all good. And yet something was missing. 'ה wanted a creature who would enjoy the beauty and wonders of creation. 'ה wanted someone – a partner – to watch over the world and take good care of it. So the Torah tells us, on the 6th day, 'ה created man and woman. They were 'ה's finest creations.

Like אָדָם and חַוָּה, we are all partners with 'ה. We too must watch over the world and take good care of it. Can you think of some ways in which you can be 'ה's partner in the world?





A Giving and Receiving Story

A long time ago, the richest man in the town was sitting in the **הַכֶּנֶסֶת** on a **שַׁבָּת** morning, sleeping, as usual, through the service. Every now and then he would almost wake up and, during one of these periods, he heard the rabbi speak about the 12 loaves of **חֶלֶה** that the **בְּנֵי יִשְׂרָאֵל** were commanded to bring to the **מִשְׁכָּן** every week. When the service ended, the man woke up and he did not realise that he had heard the rabbi speak – instead, he thought that **ה'** had spoken to *him* and commanded *him* to bring 12 loaves of **חֶלֶה**. He felt quite honoured but also a little foolish: of all things, why would **ה'** want 12 loaves of **חֶלֶה**? Still, he went home and made the 12 loaves, brought them back to the **הַכֶּנֶסֶת** when no-one was in and placed them in the **אָרוֹן קוֹדֵשׁ**.

No sooner had he left than the poorest man in town who was also the shamash of the **הַכֶּנֶסֶת** came to speak to **ה'**. 'Oh **ה'**', he said, my family is starving, we have nothing to eat. Please make a miracle for us or we shall surely die!' Then he went about tidying and dusting the **הַכֶּנֶסֶת** and when he came to the **אָרוֹן קוֹדֵשׁ**, he saw the 12 loaves of **חֶלֶה**. 'Thank you **ה'**! That was so quick!' he exclaimed and he ran home to share the food with his family. The next day the rich man returned to see that his loaves had gone and he was thrilled – he brought more the next week and the weekly **חֶלֶה** exchange continued for quite a while until, one day, the rabbi of the **הַכֶּנֶסֶת** came back to find something he had left behind in his seat and saw the rich man putting the 12 loaves in the **אָרוֹן קוֹדֵשׁ** and, shortly after, the poor man collecting them.

He called the two men together and told them what they had been doing.

'Oh, so it really was not **ה'** after all', they both said, disappointed. They both feared that now **ה'** would not be present in their lives. The rabbi said to the rich man: 'Your hands, are the hands of **ה'** giving food to the poor.' To the poor man he said: 'Your hands are the hands of **ה'** making it possible for rich people to do the mitzvah of **צִדְקָה**. Continue baking and continue taking. Your hands are the hands of **ה'**.'





The King's Violinist: A פְּנִיָּה Story

by the בַּעַל שֵׁם טוֹב. Retold in *Stories We Pray*, Grishaver, J.L.

There was a king who loved music and he had a violinist who played beautifully for him every day. However, after a while, the violinist got tired and bored of always playing the songs the king loved best and his playing was not as good as it used to be.

So the king decided to invite guests and this made a big difference. Playing the same songs felt different when different people were listening and the violinist played beautifully again. However, after a few months, the king ran out of guests to invite and once again, with no one new to hear it, the music became tired and dull.

Then the king had an idea. He blind-folded the musician and told him that a new guest was there to hear him play. The violinist imagined the guest and his playing was again filled with spirit. The king did this every day and the violinist was able to play the king's favourite songs with great feeling every day.

What does this story tell us about engaging in the same תַּפְּלוּת day after day? How can we turn fixed תַּפְּלוּת into meaningful moments? Even when there is nothing new, we need to create something new.



The Window and the Mirror

A Partners with 'H Story

Traditional, retold in *Partners with God*, Gevirtz, G.



Mendel was the richest man in the village of Lem – and the stingiest! He loved money, and one of his greatest pleasures was counting his money over and over again. One day, Mendel sat counting his money for the fourth time since breakfast when suddenly there was a knock on the door. Mendel quickly hid his money and in an old metal box and opened the door. There stood the rabbi. Every Thursday he came by to ask for *תְּדַקָּה* to help the poor people of Lem buy food and candles for *שִׁבְעָה*.

Before the rabbi had a chance to speak, Mendel said: 'I know that tomorrow is *שִׁבְעָה* and I know it is important for everyone to have money to buy food and wine and candles, but Rabbi, I cannot help everyone.' With that, Mendel reached into his pocket and handed the rabbi one small copper coin, just enough to buy a single candle. Expecting the rabbi to leave, Mendel walked towards the door. To his surprise, the rabbi stayed where he was and pointed to the window.

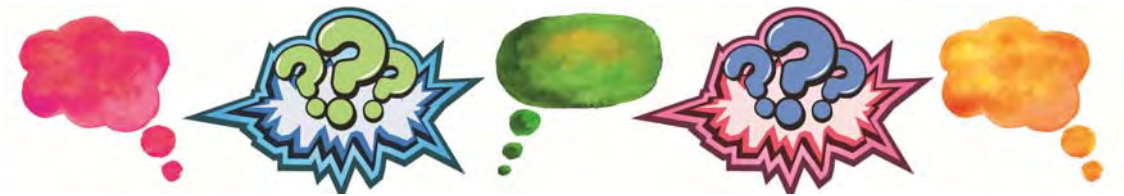
'Tell me Mendel,' he said, 'what do you see when you look out of the window?'

Mendel answered: 'I see the widow Rivka's house. The paint is peeling, most of the windows are broken and the garden is filled with stones and weeds. Also, I can see a pedlar selling potatoes.' Then the rabbi pointed to the mirror on the wall and said: 'Now, Mendel, look in this mirror and tell me what you see.' 'I see myself.' Mendel replied. 'Isn't it interesting,' the rabbi continued, 'that both the window and the mirror are made of glass. The only difference between the two is a thin layer of silver that lines the back of the mirror. Once you add a bit of silver, all you can see is yourself.' Mendel was relieved when the rabbi finally left. He couldn't wait to get back to counting his money. But the rabbi's words kept running through his head: 'Once you add a bit of silver, all you can see is yourself'.

Mendel looked out of the window again. He saw the poor widow Rivka sweeping the street in front of her house. 'Rivka looks so pale and weak,' he thought. 'How can one person take care of a house and seven children? Why doesn't anyone help her?' he wondered. Then he saw the pedlar. This time he recognised the man. 'Why that's Yaakov. He always helps me find my place in the *סִידוּר* during *שִׁבְעָה* services. I didn't know he sold potatoes for a living! He has five children and his wife is ill. How can he support his family on what he earns? Why doesn't someone help him?'

The more Mendel looked out the window, the more people he saw: friends, neighbours, people from the community. For the first time in years, silver was not getting in the way. He was seeing people and he enjoyed it – more than he enjoyed counting his money! Mendel began to call out to the people he saw. He wished them a good day and asked how they were. Very soon he realised that *he* could help those in need. And so he did. For now it gave him great pleasure to spend time with others and live as a partner with 'H.

Enjoying what we have is a healthy part of being human. But sometimes we can value our possessions more than our friends or families. How can we be partners of 'H?



אֱלִיהוּ הַנָּבִיא Story: What is Going On Here?

Once אֱלִיהוּ הַנָּבִיא met רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי and he asked him if he could accompany him so that he could learn from everything אֱלִיהוּ הַנָּבִיא did. But אֱלִיהוּ הַנָּבִיא said: No, there is no way that you would understand what you see me do.

רַבִּי יְהוֹשֻׁעַ begged and pleaded and finally אֱלִיהוּ הַנָּבִיא agreed if רַבִּי יְהוֹשֻׁעַ promised not to ask any questions.

They agreed that if רַבִּי יְהוֹשֻׁעַ would ask a question, he would no longer be able to walk with אֱלִיהוּ הַנָּבִיא.

They set out together and, towards evening, they reached an old hut. An elderly couple was sitting outside. They were obviously poor, but they were quick to welcome the guests. They jumped up and eagerly invited them into their home, offering them a meal and a place to sleep.

The following morning, the two travellers said goodbye and set out again.

רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי noticed that אֱלִיהוּ הַנָּבִיא was praying. He listened closely. What was אֱלִיהוּ הַנָּבִיא praying for? The elderly couple who had hosted them owned a cow. It was the most valuable thing they owned. אֱלִיהוּ הַנָּבִיא was praying that this cow should die.

רַבִּי יְהוֹשֻׁעַ was shocked. The couple had been so kind, so pleasant, so warm. Why did they deserve that their cow should die? But he could not ask any questions; that was the agreement.

They continued their journey and, towards evening, they came to a beautiful mansion. Although many members of the household saw them, no one invited them in. Eventually they asked the wealthy owner of the house for permission to spend the night. Reluctantly, the man agreed. But he was very cold to them and did not offer them any food or drink.

As they left in the morning, רַבִּי יְהוֹשֻׁעַ again noticed that אֱלִיהוּ הַנָּבִיא was praying. What was he praying for this time? One of the walls in this rich man's house was cracked and weak. אֱלִיהוּ הַנָּבִיא was praying to ה' that this wall should be restored and should remain strong and solid.

רַבִּי יְהוֹשֻׁעַ could not understand. This person had not acted kindly towards them. And yet, אֱלִיהוּ הַנָּבִיא was praying to 'ה' on his behalf! But of course he could not ask.

Eventually, the two travellers arrived in a beautiful city. They made their way to the בֵּית כְּנָסֶת. רַבִּי יְהוֹשֻׁעַ thought that they would have no problem receiving hospitality in such a town. But it did not work out that way. The people were not very kind. When the service was over, nobody approached them to ask where they planned to eat or where they planned to stay. Ultimately, they had to spend the night in the בֵּית כְּנָסֶת without supper.

In the morning, when they were ready to leave, אֱלִיהוּ הַנָּבִיא gave a בְּרָכָה to the inhabitants of the city, wishing them that they should all become leaders. Again, רַבִּי יְהוֹשֻׁעַ was puzzled. Why did אֱלִיהוּ הַנָּבִיא give a בְּרָכָה to people who had not shown them hospitality?

That evening, they came to another city. It was not as wealthy a community as the first; the בֵּית כְּנָסֶת was nowhere near as beautiful. But the people were very warm and kind. They did everything they could to make the two travellers comfortable. Before leaving that city, אֱלִיהוּ הַנָּבִיא told them: 'May G-d help that only one of you becomes a leader.'

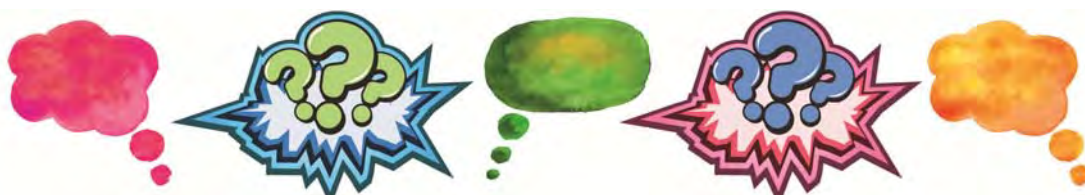
At this point, רַבִּי יְהוֹשֻׁעַ could no longer contain his curiosity. He told אֱלִיהוּ הַנָּבִיא: 'I can't continue like this! I have to know what is going on here. Nothing you did these past four days make any sense to me. Please explain your actions to me, even though I know that this means I will now have to leave you.'

And so אֱלִיהוּ הַנָּבִיא began to explain: 'The elderly couple whom we met first were wonderful people who always performed acts of חֶסֶד. The woman was supposed to pass away that day. By hosting us, she was given the opportunity to perform a mitzvah. And the merit of her hospitality was great enough for the decree to be lifted, but not entirely. So I prayed that their cow – which meant so much to them and which was their source of income – should die. So the cow's death actually saved her life.'

At the wealthy person's home, there was a treasure buried in that wall and it was about to break. Because he was such a rude and miserly person, I asked 'ה' that the wall should become strong so that he would not be able to benefit from the treasure.

'What about the people in the wealthy city?' אֱלִיהוּ הַנָּבִיא explained: 'My בְּרָכָה that they should all become leaders in the city is not a blessing; if anything, it is the opposite. The most destructive thing that can happen in a city is that everybody becomes a leader.'

'In the other city, where the people were kind, I gave them a genuine בְּרָכָה: that one, and only one, of them becomes a true leader.'



The Power of a מנין

Traditional story retold by Blitz, S. Bedtime Stories for Shabbos

There was a blind Rebbe who lived in Poland in Lublin. He was a very holy man and people called him the חוזה or the Seer of Lublin. One of the חוזה's students lived on a farm and there were no Jews who lived close to him so every few weeks he would travel to Lublin and spend a week with the חוזה, learning and being part of his community. Once he rode into Lublin late on a Thursday afternoon. The חוזה was waiting for him and immediately said to him: 'Go home.' The man answered: But I have just arrived! My horse is tired, I am tired and my farm is two days' travel away – we'll never get home before שבת.' All the חוזה said was: 'You have to get home before שבת – leave immediately.' The man got on his horse and travelled through the night. On Friday morning he arrived at an inn. Feeling very hungry and tired, he stopped. At the inn were nine other Jews and they begged the man to stay there for שבת so that they would have a מנין. He explained to them that the חוזה had told him to return home for שבת and that he could not stay. However, he was so tired that he fell asleep and by the time he woke up it was so close to שבת that he could not travel and had to stay at the inn.

It was an amazing שבת. When they sang together they could feel the presence of angels and when they learned together it was as if fire surrounded them. As soon as שבת was over, the man returned to Lublin to apologise to the חוזה.

The חוזה explained to him: 'The reason I sent you home was because I saw that you were going to die on שבת and I wanted you to die at home.' The man replied: 'But I am alive!' The חוזה answered: 'Sometimes the power of a מנין is greater than that of a Rebbe.'

Why can it be more powerful to say תפילות with a group of people than by yourself?



Just a Story Can Be Enough

Traditional story, retold by Blitz, S. in *More Jewish Bedtime Stories*

People with problems often came to the בעל שם טוב. One day, a man came to the בעל שם טוב with tears in his eyes and said: 'Rebbe, please help us. My wife and I have been married for 6 years and we still have no children. We do not know where to turn!'

The בעל שם טוב was moved by the man's plea and so he went to a special place in the forest, lit a special fire and said a special תפילה to 'ה. His תפילה was answered and the couple had a child the following year.

Years later, after the בעל שם טוב had passed away, another person came to the Maggid of Mezritch, who was a student of the בעל שם טוב. He also had a very serious problem and begged the Maggid to help him. The Maggid went to the same place in the forest where the בעל שם טוב had gone and said: 'ה, I do not know how to light the special fire that my teacher the בעל שם טוב did, but I can say a תפילה to You. Please help this man.' His תפילה was answered.

After the Maggid of Mezritch died, people came to Rabbi Moshe Leib of Sasov. He would also go to that special place in the forest and say to 'ה: 'ה, my God, I don't know how to light the fire or to say תפילות like my teachers, but I know this special place. Please, let that be enough.' He too was always answered by 'ה.

Many years passed. Once, a couple approached Rabbi Yisrael of Rizhin. 'Please Rabbi,' they cried, 'our daughter is very ill and there is nothing more the doctors can do for her. Please save our child.' Rabbi Yisrael was very sad to hear their story; he looked up to שמים and cried: 'Master of the Universe, I don't know the special place in the forest where the great Rebbes prayed. I don't know how to light the fire and I do not even know what תפילות they said to You. But I do know this story. Please let that be enough.' And indeed, the child was cured.

Do Our תפילות Make a Difference?

1. 'ה always listens, but sometimes He answers: No. He knows all the past and can see into the future and He knows best – we don't have His understanding and perspective, so we cannot make sense of His decisions.

It is similar to a parent saying 'No' when their child wants an ice cream or taking their child to have a vaccination even though it's painful because they know that the real disease is much worse.

אָרֶץ יִשְׂרָאֵל asked to enter מִשָּׁה. 'ה's answer was: 'No'. Even though מִשָּׁה was the closest to 'ה a person was ever able to be, speaking to 'ה 'face to face' and the greatest leader of the בְּנֵי יִשְׂרָאֵל, 'ה did not always say yes to him.

2. Sometimes the answer is: 'Not Yet'. For example, אַבְרָהָם and יִצְחָק and רַבֶּקָּה, שָׂרָה prayed for a baby. 'ה's answer was: Not yet. Sometimes we just have to wait for it to be the right time and only 'ה decides what the right time is.

3. If it seems that our תפילות are not answered, we are clearly told in the Talmud that no תפילה goes to waste – sometimes it helps for another generation. (בְּרָכוֹת ג')

4. Sometimes when something bad happens to us it helps us to really understand when the same thing happens to someone else. For example, if you have broken your arm you really understand how someone else feels when it happens to them. This gives us real empathy with others that we can't have otherwise. This does not give us a *reason* why it happened, but something good could come out of a bad situation. This does not mean that when something bad happens we just need to accept it. It is fine to discuss and argue with 'ה; we have a relationship with Him and arguing is a natural part of a relationship. In fact, תַּפִּילָה is about building that relationship with 'ה in the good and in the difficult times.

5. Also, תַּפִּילָה is not always about asking for things. We also praise and thank 'ה and that is really good for us as it reminds us how many good things there are in our lives and that we must not take them for granted. תַּפִּילָה also teaches us to look outside ourselves and this makes us more sensitive to see and feel the needs of others and to say תַּפִּילָה on their behalf.

6. Engaging in תַּפִּילָה brings 'ה into our thoughts and actions. It's like rubbing two sticks to try and start a fire. Sometimes it works, especially if others are doing the same thing and helping us; other times the sticks are too wet or the time is not right. But even then, by rubbing the sticks together, we stay in practice and keep helping to dry out the kindling so that next time the fire will 'take'.

מִוֶּדָּה אָנִי: Being Like Zusha

Traditional Story adapted in Gevirtz, G. *Partners with God* New Jersey: Behrman House 1995

Once there was a rabbi named Zusha who loved 'ה' with all his heart and who treated all 'ה's creatures with respect and kindness. Rabbi Zusha studied Torah, kept שִׁבְתָּ, visited the sick and, although he was not a rich man, he gave generously to those in need. Students came from everywhere to learn with this gentle and wise rabbi. He would often tell his students: 'Listen to the still, small voice inside you. Your נְשָׁמָה will tell you how you must live and what you must do.'

Every day, Rabbi Zusha's students would come to the בֵּית מִדְרָשׁ to learn from him, but one day he was not there. The students waited all morning and all afternoon. By evening, they realised that something must be wrong and they all rushed to Rabbi Zusha's house. They knocked on the door but no-one answered. They continued to knock and to call and eventually they heard a weak voice say: 'Shalom Aleichem, Please come in.'

As the students entered they saw the rabbi huddled in bed, too ill to get up and greet them.

'Rabbi Zusha!' they cried 'What has happened? How can we help you?'

'There is nothing you can do,' he answered. 'I am dying and I am very frightened.'

'Why are you afraid?' the youngest student asked. 'Didn't you teach us that all living things die?'

Another student tried to comfort him: 'You have led such a good life, Rabbi. Your faith has been as strong as the faith of אַבְרָהָם אֱבִינוּ and you have kept the מִצְוֹת as carefully as מֹשֶׁה רֵבִינוּ.'

'That is not the reason that I am afraid,' answered the rabbi. 'If 'ה' would ask me why I did not act as אַבְרָהָם, I can say that I was not אַבְרָהָם. And if he asked me why I did not act as מֹשֶׁה or רַבִּיקָה or שָׂרָה, I can also say that I am not them. But if 'ה' would ask me to explain all the times that I did not act like Zusha, what will I tell Him then?'

The students did not answer, for they understood this final lesson. To do your best is to be yourself, to hear and follow the still, small voice of your own נְשָׁמָה.

Waking Up

Poem by Rabbi Andrew Shaw

In these still, quiet moments,
I am not asleep
and not yet awake.

In the threshold of day and night,
with the mixture of darkness and light,
my body is once again coming to life.

I am reborn, each day,
from the womb of your compassion.
May all of my actions
be worthy of the faith You've placed in me.

With words of thanks I'll greet the dawn.

Waking Up

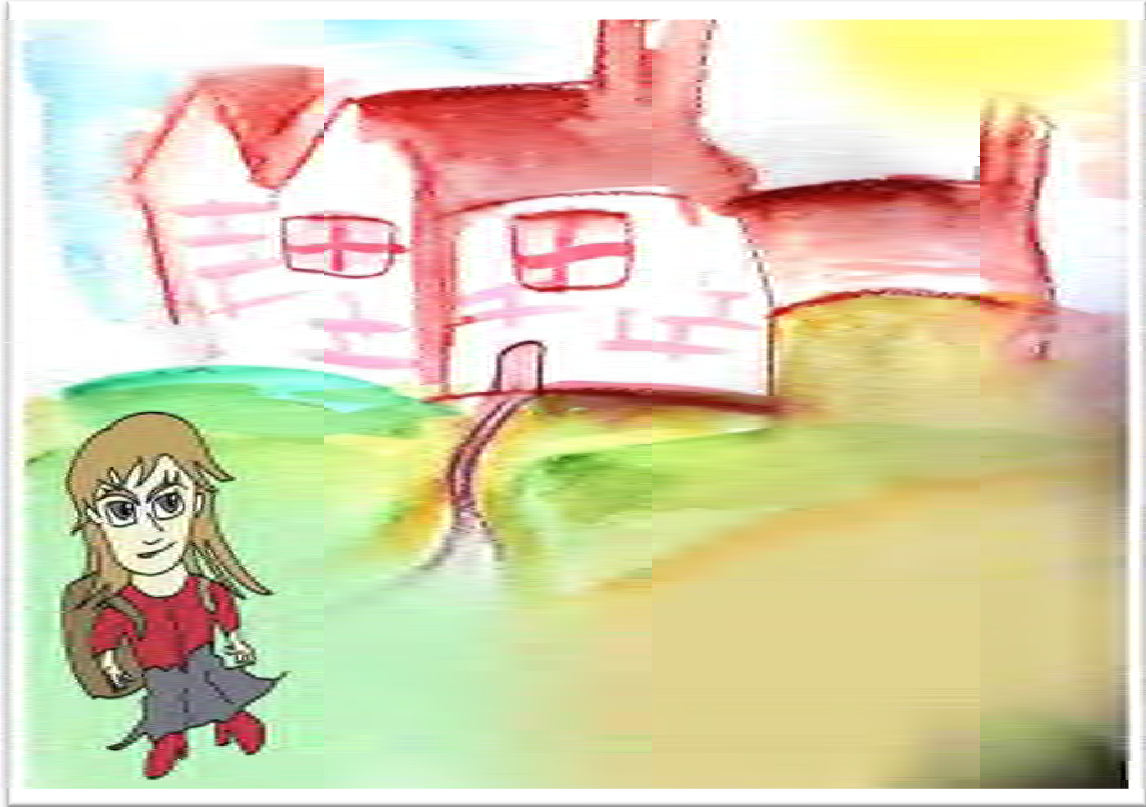
In these still, quiet moments,

I am reborn, each day

Poem by _____

מוֹדָה אֲנִי

The Shoes that Got Turned Around



Once there was a girl living in a small village, who was angry with her family and decided to run away from home. So she threw everything she owned into a bag and started walking. She walked the whole day and when night fell she got ready to sleep. She took her shoes off and, as there were no other landmarks, she pointed her shoes in the direction she was walking to remind herself where she was going the next morning. Somehow, while she slept, her shoes got turned around. Who knows how it happened? Maybe an animal pushed them, or an angel turned them or the girl moved them in her sleep? We will never know. In the morning when she woke up, she ate the last of her food, put on her cloak and shoes and started walking the way the shoes had been pointing. She walked all day and came to a village in the woods. It looked a lot like her old village but a lot more interesting and intriguing. She saw a woman who looked like her mother – the woman welcomed her in a way she wished her mother would. She went to the woman's house and became part of this family that was very much like her family but also very different. She felt very much at home and lived happily ever after.

וְאֲנִי	בָּרַב
חֲסִדָּךְ	אָבוֹא
בֵּיתְךָ	אֶשְׁתַּחֲוֶה
אֵל	הַיָּכֹל
קֹדֶשְׁךָ	בִּירְאָתְךָ

מְקוֹם תְּפִלָּה





מְקוֹם תְּפִלָּה

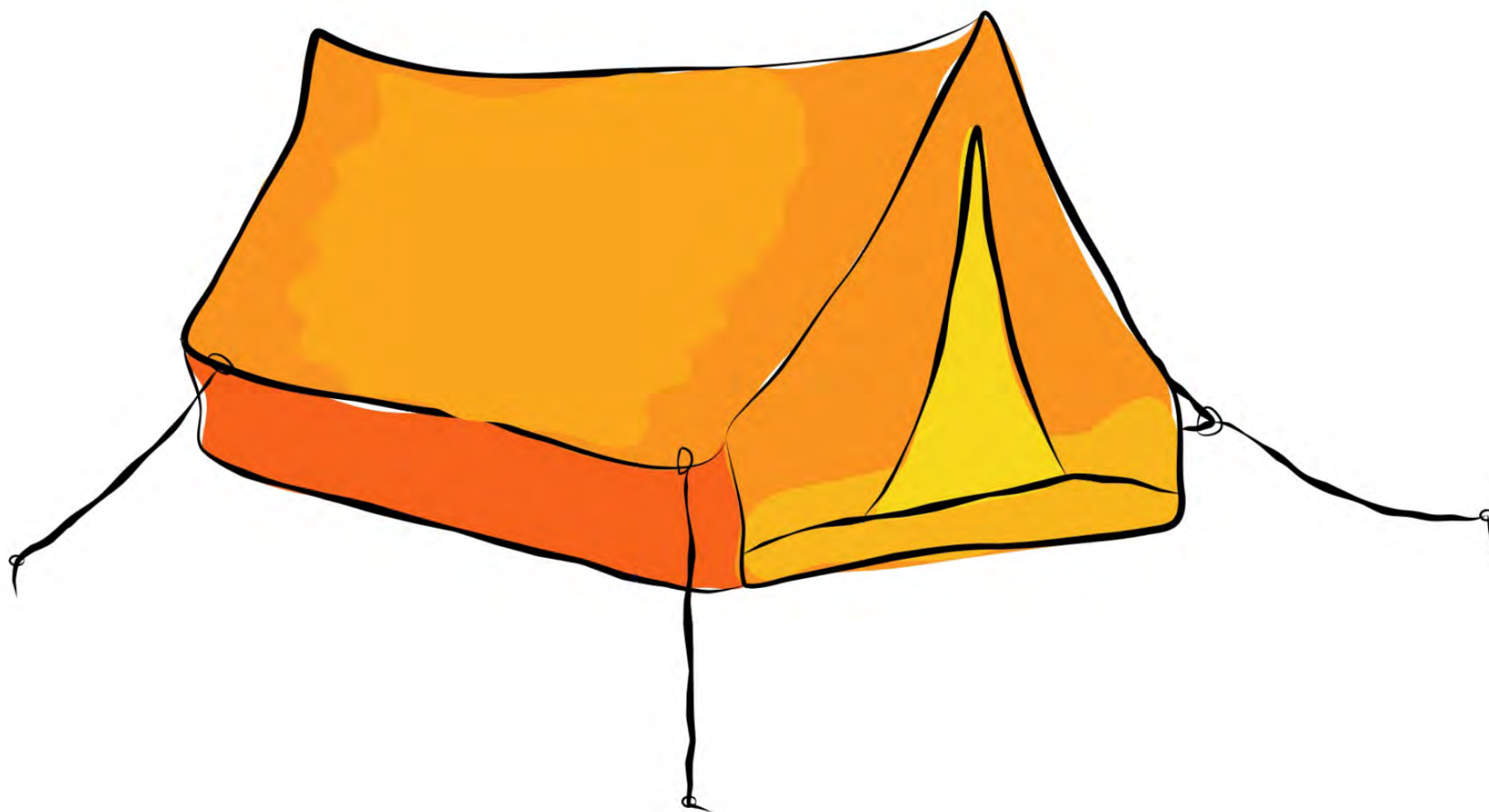
מקום תפלה





מְקוֹם תְּפִלָּה





אֶהָל

מִנְשָׁכֶן

שִׁבְתוֹן Shopping List



What do we need to pack for שִׁבְתָּ? (Don't forget הַבְּדֵלָה!)

List

ה, The Wonder of אֱדוֹן עוֹלָם

אֱדוֹן עוֹלָם

אֱדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
וְאַחֲרֵי כָּלֹת הַכֹּל,
וְהוּא הָיָה, וְהוּא הוֹה,
וְהוּא אֶחָד וְאֵין שֵׁנִי,
בְּלִי רֵאשִׁית בְּלִי תַּכְלִית,
וְהוּא אֵלִי וְחִי גֹאֲלִי,
וְהוּא נָסִי וּמְנוֹס לִי,
בְּיָדוֹ אֶפְקִיד רוּחִי,
וְעַם רוּחִי גּוֹיָתִי,
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא יְהִיָּה, בְּתַפְאָרָה.
לְהַמְשִׁיל לֹא לְהַחְבִּירָה.
וְלֹא הָעֵז וְהַמְשָׁרָה.
וְצוֹר חֲבֵלִי בְּעֵת צָרָה.
מִנֵּת כּוֹסֵי בַּיּוֹם אֶקְרָא.
בְּעֵת אִישָׁן וְאַעִּירָה.
יְיָ לִי וְלֹא אִירָא.

The Wonder of Hashem

Hashem, You are the Master of the universe
You existed before any living thing.
You brought everything into being
And we all proclaim You as our King.

When everything ceases to be
Only You, the Awesome One, will reign.
You were, You are, and You will be
Glorious forever.

You are One, there is no other
Unique, beyond compare.
You have no beginning, no end
Your might is everywhere.

You are my God, my redeemer
I rely on You as my Rock.
You are my banner, my safe retreat
You comfort me when I cry.

Into Your hand I place my soul
When I go to sleep
and when I wake up.

You protect my body and soul from
any harm
Hashem, You are with me
I shall not fear.

Discovering 'ה Like אברהם

There are many things that are real but cannot be seen. Think about the wind or about your feelings. What are the signs that help us know about these things?



Complete the following sentences:

- 👁 When I see _____, I know that the wind is blowing.
- 👁 When I see _____, I know that someone feels happy.
- 👁 When I see _____, I know that it rained last night.
- 👁 When I see _____, I know that a fire is burning somewhere.
- 👁 When I see _____,
I know that 'ה is present. (How many can you list?)

Discuss: What do you think the רמב"ם meant when he said:

"How can we 'know' that 'ה exists? Go and experience the beauty of nature."



Bio Box

משה בן מימון (1135-1204), also known as רמב"ם or Maimonides, was one of the great תורה scholars of the Middle Ages. He was also a doctor, rabbi and philosopher.

(Activity inspired by *Partners with God* by Gila Gevirtz)

ויגדל - The Principles of Judaism

List what you think the main principles of Judaism are or should be.



A clipboard with a white sheet of paper, a metal clip, and an orange pen. The paper has horizontal lines for writing.

Eating an apple

Respecting our
parents and teachers

כְּבוֹד אָב וָאִם

Being kind to someone

גְּמִילוּת חֶסֶדִים

Learning Torah

תְּלִמּוּד תּוֹרָה

Seeing a rainbow

Visiting the sick

בְּקוֹר חוֹלִים

הַכְּנָסַת אוֹרְחִים

Putting up a מְזוּזָה

Bringing in שַׁבָּת

Lighting candles

Putting on צִיצִת

Saying תְּפִילָּה

Giving צְדָקָה

Making peace
between people

Saying הֵלֵל

Hearing thunder

בְּרָכוֹת הַתּוֹרָה - Waking Up Our Minds

Our Rabbis teach that
three of the morning
תְּפִלוֹת have three
specific purposes:

אֲשֶׁר יִצֹר is to
wake up the
body אֱלֹהֵי נִשְׁמָה is
to wake up the
נִשְׁמָה and
בְּרָכוֹת הַתּוֹרָה is to
wake up the mind.

How might

אֲשֶׁר יִצֹר wake up
our bodies?

How might

אֱלֹהֵי נִשְׁמָה wake
up our נִשְׁמוֹת?

How might

בְּרָכוֹת הַתּוֹרָה wake
up our minds?

My נְשִׁמָּה Connects Me to ה'

This teaches me that _____



אַתָּה בְּרֵאתָה,

This teaches me that _____



אַתָּה יִצְרָתָה,

This teaches me that _____



אַתָּה נִפְחַתָּה בִּי,

This teaches me that _____



וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי,

This teaches me that _____



וְאַתָּה עֹתִיד לְטָלָה מִמֶּנִּי,

This teaches me that _____



וְלִהְיוֹתָ בִּי לְעֹתִיד לָבוֹא.

My נְשָׁמָה is Unique

Are you good at making people laugh?

Do you like spending time alone?

Do you enjoy looking after 'ה's creatures?

Are you a loyal friend?

What are your special qualities?

How can you make sure that you use these special qualities to be your best self?

How can you 'feed' and 'exercise' your נְשָׁמָה?

If your eyes are the 'windows' of your soul (נְשָׁמָה) how can you use your eyes to let your נְשָׁמָה see opportunities where 'ה's presence is needed?



Puzzle Activity אֲשֶׁרִי

גְּבוּרָה	כְּבוֹד
בְּרוּךְ	רַחֲמִים
חֶסֶד	מַלְכוּת
גָּדוֹל	הֵדָר
צֶדֶק	טוֹב
שֵׁם־שְׁמַיָּה	כָּל־כָּל
לְעוֹלָם וָעֶד	הַלֵּל

אֲשֶׁרִי יוֹשֵׁבִי בִּיתְךָ,
עוֹד יִהְיֶה לְלוֹךְ סָלָה.

אֲשֶׁרִי הָעַם שְׁכָכָה לוֹ,
אֲשֶׁרִי הָעַם שָׁה' אֱלֹהָיו.

תִּהְיֶה לְדוֹד,
אֲרוֹמָמְךָ אֱלֹקֵי הַמֶּלֶךְ,
וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה
שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל ה' וּמְהֻלָּל מְאֹד,
וְלִגְדֻלָּתוֹ אֵין חֶקֶר.

דֹּר לְדֹר יִשְׁבַּח מִעַשֶׁיךָ,
וְגִבּוֹרֹתֶיךָ יִגְיִדוּ.

הַיָּדָר כְּבוֹד הוֹדֶךָ,
וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וַעֲזֹז נֹרְאוֹתֶיךָ לְאִמְרוֹ,
וּגְדֹלְתְּךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבָךָ יְבִיעֵנו,
וְצִדְקָתְךָ יִרְנֵנוּ.

חֲנוּן וְרַחוּם הוּא,
אֶרֶץ אַפִּים וּגְדֹל חֶסֶד.

טוֹב ה' לְכָל,
יְרַחֲמֵנוּ עַל כָּל מַעֲשָׂיו.

יוֹדוּךָ ה' כָּל מַעֲשֵׂיךָ,
וְחַסִּידֶיךָ יְבָרְכוּךָ.

כְּבוֹד מַלְכוּתְךָ לֵאמָרוּ
וּגְבוּרַתְךָ יְדַבְּרוּ.

לְהוֹדִיעַ לְבְנֵי הָאָדָם
גְּבוּרָתוֹ,
וְכָבוֹד הַדָּר מִלְכוּתוֹ.

מִלְכוּתְךָ מִלְכוּת כָּל
עוֹלָמִים, וּמִשְׁלַתְךָ
בְּכָל דָּר וָדָר.

סוּמַדְּ ה' לְכָל הַנְּפִלִים,
וְזוֹקֵף לְכָל הַכְּפוּפִים.

עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן לָהֶם אֶת
אֲכָלָם בְּעֵתוֹ.

פֹּתַח אֶת יְדֶךָ,
וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.

צִדִּיק ה' בְּכָל דְּרָכָיו,
וְחָסִיד בְּכָל מַעֲשָׁיו.

קָרוֹב ה' לְכָל קֹרְאֵיו, לְכָל
אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת
שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר ה' אֶת כָּל אֲהָבָיו,
וְאֵת כָּל הָרְשָׁעִים יִשְׁמִיד.

תְּהִלַּת ה' יִדְבָּר פִּי,
וַיְבָרֵךְ כָּל בֶּשָׂר שֵׁם
קֹדֶשׁוֹ לְעוֹלָם וָעֶד.

וְאֶנְחֵנוּ נְבָרֵךְ יְ-הוָה,
מִעַתָּה וְעַד עוֹלָם,
הַלְלוּהָ.

יִשְׁתַּבַּח Pairs of Praise

שִׁיר	וּשְׁבַחָהּ	הַלֵּל	וְזַמְרָה
עֲזֹ	וּמִמְשָׁלָהּ	נִצַּח	גְּדֻלָּהּ
וּגְבוּרָהּ	תְּהִלָּהּ	וְתַפְאֶרֶת	קִדְשָׁהּ
וּמַלְכוּתָהּ	בְּרָכוֹת	וְהוֹדָאוֹת	

בֵּית שְׂבָחוֹת	גָּדוֹל	מֶלֶךְ	אֵל
הַנִּפְלְאוֹת	אֲדוֹן	הַהוֹדָאוֹת	אֵל
מֶלֶךְ	זְמֶרָה	בְּשִׁירֵי	הַבּוֹחַר
	הָעוֹלָמִים	חַי	אֵל

Script גאולה

English	Hebrew
Narrator: Praises to God most High, the Blessed One Who is blessed. מִשֶּׁה and the בְּנֵי יִשְׂרָאֵל sang you a song with great joy, and they all exclaimed:	Narrator: תְּהַלֵּלוּת לְאֵל עֲלִיוֹן, בָּרוּךְ הוּא וּמְבָרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלֶם:
בְּנֵי יִשְׂרָאֵל and מֹשֶׁה: Who is like You, Lord, among the mighty? Who is like you, majestic in holiness, awesome in praises, doing wonders?	בְּנֵי יִשְׂרָאֵל and מֹשֶׁה: מִי כַמֶּכָּה בָּאֱלֹם ה', מִי כַמֶּכָּה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא.
Commentator: With a new song the redeemed people praised Your name at the seashore. Together they all gave thanks, proclaimed your kinship, and declared:	Commentator: שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שִׁפְתַּת הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
בְּנֵי יִשְׂרָאֵל and מֹשֶׁה: 'ה' shall reign for ever and ever!	בְּנֵי יִשְׂרָאֵל and מֹשֶׁה: ה' יִמְלֹךְ לְעוֹלָם וָעֶד.
Us speaking to 'ה' now: Rock of Israel! Arise to the help of Israel! Deliver, as You promised, Yehuda and Israel. Our redeemer is the Lord of hosts; His name is the Holy One of Israel. Blessed are You, Lord, Who redeemed Israel!	Us speaking to 'ה' now: צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרֶת יִשְׂרָאֵל, וּפְדֵה כְנָעַמֶּךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ ה' צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה ה' גֹּאֲלֵ יִשְׂרָאֵל.

The Angels' Words Script

Narrator

When מֹשֶׁה went up הָרֹם סִינַי to get the תּוֹרָה from ה' he went right up into שָׁמַיִם where all the angels were around ה'’s throne.

Angels

ה', we do not understand how You could give the precious and holy תּוֹרָה to human beings who might easily disrespect and break it.

ה'

מֹשֶׁה, could you please answer the angels and explain to them why humans should have the תּוֹרָה?

Moshe

Have any of you ever disrespected your parents?

Angels

We do not have parents, so we have never done that, no.

Moshe

Has anyone here ever stolen anything?

Angels

Of course not. We do not steal.

Moshe

Angels, you do not need the תּוֹרָה, but we as humans really need it as these are all things we are capable of doing.

Angels

Then we agree that you can have it.

Narrator

As מֹשֶׁה left, he could hear beautiful music in the background and he realised that the angels were always filling שָׁמַיִם with songs of praise. One song they were singing continuously:
מֹשֶׁה took this song and brought it back to us along with the תּוֹרָה. We now say this song every day with the שְׁמַע, but we whisper it out of respect for the angels – they sang it first. However, on כְּפֹר, when we behave like angels ourselves, we say these words out loud, just as if we are actually angels as well.

My Piece of תּוֹרָה

The שִׁפּת אֲמֵת, Rabbi Yehuda Aryeh Leib Alter, taught that every person has their own piece of תּוֹרָה. The complete תּוֹרָה was given to the Jewish people as a whole, however, each person has a personal teaching, his or her own תּוֹרָה that they understand really well, inside. Therefore, there is a piece of תּוֹרָה that we can learn from every person.



Which מִצְוֹת are you really good at? Which piece of תּוֹרָה do you think is 'yours'?



Which piece of תּוֹרָה do you need to learn from other people? Which מִצְוֹת can you still become better at?

Commanding Love



רש"י says this means...

רמב"ם says this means...



I think this means...

♥ בְּכָל לֵבְבְּךָ could mean _____

♥ וּבְכָל נַפְשְׁךָ could mean _____

♥ וּבְכָל מְאֹדְךָ could mean _____



Bio Box

רש"י (1040-1105) is renowned for his commentary on the דתנ"ך and the Talmud and he is considered the 'father' of all Jewish commentators. רש"י's ability to clearly elucidate the 'פשוט' or simple meaning of the text, makes him a valuable interpretive source for both beginners and experienced learners.



Bio Box

משה בן מימון (1135-1204) also known as רמב"ם or Maimonides was one of the great תנ"ך scholars of the Middle Ages. He was also a Doctor, rabbi and philosopher.

Rescuing Jewish Orphans

During the Holocaust, many Jewish parents tried to save their children by asking their non-Jewish neighbours or orphanages to take them in temporarily. After the war, many of the parents never returned and the Jewish children remained in the orphanages, often not remembering that they were Jewish. In May 1945, Dayan Grunfeld from the UK and Rabbi Silver from the USA travelled to Europe to help the Jews who had survived the concentration camps and they were told that there was a particular orphanage in a monastery in Alsace-Lorraine where many Jewish orphans had been taken. When they asked the priest in charge to allow the Jewish children to come with them, he replied: 'There is no way of knowing which of these children are Jewish. Unless you have documentation to prove that they are Jewish, I cannot release them.' The rabbis asked to see a list of the children's names and pointed out some Jewish surnames to the priest. Again his answer was: 'Those names could as well be Polish, German or Russian; there is no proof that these children are Jewish.' Finally one of the rabbis had an idea: He asked the priest if they could please return to the orphanage that evening as the children were going to bed. The priest reluctantly agreed. That evening, the rabbis entered the dormitory where children were sleeping in row upon row of beds. They walked along the beds calling:

שִׁמְעֵי יִשְׂרָאֵל, ה' אֱלֹהֵינוּ, ה' אֶחָד

One by one, the Jewish children called out 'Mummy!' in their different mother tongues. Finally, the rabbis had all the proof they needed that these children were Jewish.

All for One and One for All

שְׁמַע הֵלֵל: 1.14 פְּרָקִי אָבוֹת

אם אין אני לי, מי לי?

If I am not for myself, who am I?



How does this apply to the first paragraph of the שְׁמַע?



How can you live this – how can you look after yourself and your נְשִׁמָּה?



וכשאני לעצמי, מה אני?

If I am not for myself, who am I?

How does this apply to the second paragraph of the שְׁמַע?



How can you live this – what could you do to look after people around you?

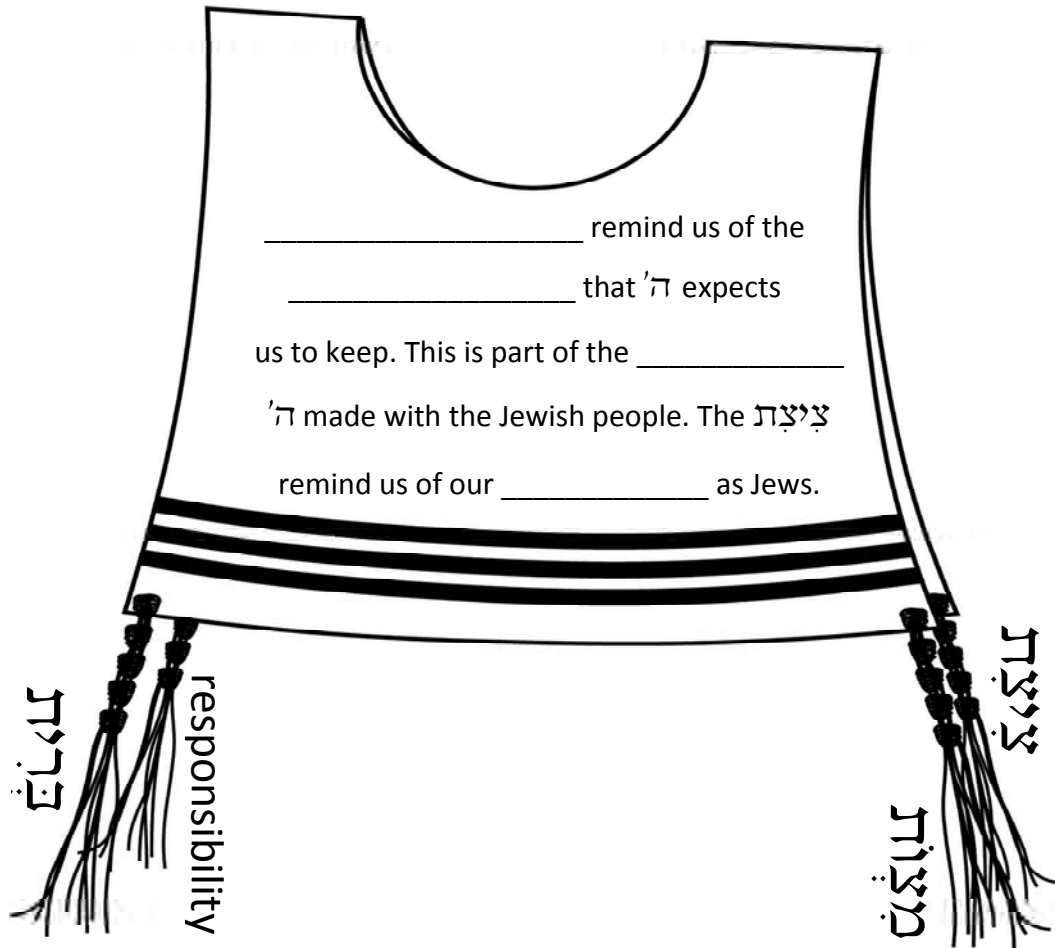




Strings Attached



Find the correct answers on the strings to complete the following sentences.



What does RESPONSIBILITY mean?

Split the word in two:

RESPOND _____

It is about our ABILITY to _____ to the needs of others.



Can you give some examples about how we can fulfil this responsibility?
