

HOW LONG DOES THIS WORKBOOK TAKE?

Each section was designed to take 2-3 classes to learn quickly. At the same time, there is more than enough material for teachers who want to spend more time (a full week) by delving into each section more in depth with class discussions and חברותא learning.

LEARNING GOALS

The goal of this workbook is for students to daven with depth by gaining an understanding of what they are doing each day when they daven. In the coming pages I will identify the following specific learning goals in each section:

CONTENT GOALS: The background and main concepts of each תפילה that we expect them to know. This could include understanding פירוש המלים, nuances of parallel language, and the purpose of each תפילה.

HASHKAFIC GOALS: The big ideas of classic Jewish thought (what do we believe) that students will glean from each תפילה that will deepen their understanding of their unique relationship with ה'.

SOCIAL/EMOTIONAL OR INTERPERSONAL GOALS: What students can learn from each תפילה about themselves and relating to others, with a focus on developing a growth mindset and improved עבודה and כוונה שבלב.

HALACHIC/PRACTICAL GOALS: What we want students to **do** after learning each section.

CRITICAL AND CREATIVE THINKING SKILL GOALS: Through comparing and contrasting, citing evidence, taking a perspective, reflecting, evaluating, designing and making connections cross-curricularly and within their milieu, students will extend their depth of knowledge and thinking skills, ensuring that תפילה is more than just a rote recitation of memorized words.

TEACHER'S EDITION

As mentioned, the student workbook is laid out as a lesson plan with sources, questions, and activities to guide your lesson. In this Teacher's Edition you will find the following additions:

THE LEARNING GOALS DESCRIBED ABOVE.

SUGGESTIONS AND IDEAS for **discussions** and **classroom extension activities** that can further enhance and internalize the learning of the material presented in the curriculum for those who wish to spend more time on a specific topic. There are numerous ideas suggested – many more than time allows for. I suggest them as ideas to consider, pick, and choose from.

ברכו

Content Goals:

- Students will understand the purpose of calling the צבור together in prayer.
- Students will understand what it means to "bless" ה'.

Hashkafic Goals:

- Students will see ברכו as a call to a special conversation with ה'.
- Students will understand that ה' is the source of all ברכה.

Social/Emotional or Interpersonal Goals:

- Students will understand the power of doing things as a group.
- Students will understand the importance of practicing what we preach and examining our own actions before criticizing others.

Halachic Goals

- Students will know the responsive procedure for ברכו.
- Students will know that ברכו requires מנין.
- Students will know that it is proper to bow during ברכו and sit following ברכו.

Critical and Creative Thinking Skill Goals:

- Students will compare the ברכו experience to the experience of receiving an invitation.
- Students will apply the idea that all ברכה comes from ה' to examples in their lives.

בס"ד



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PUTTING THINGS IN PERSPECTIVE

Before reciting שמע קריאת שמע we recite ברכות קריאת שמע. Why?



ברכות יא.

בשחר מברך שתיים לפניה ואחת לאחריה. ובערב מברך שתיים לפניה ושתיים לאחריה.

In the morning one recites two blessings beforehand and one afterward. And in the evening one recites two blessings beforehand and two afterward.

קריאת שמע ברכות (ב) תוספות throughout the day – three in the morning, and four in the evening – based on the פסוק in (קייט:קסד) תהלים:

שבע ביום הללתיך על משפטי צדקך:

Seven times a day I praise You for Your righteous laws.



THINK ABOUT IT

Why do you think the פסוק refers to praising ה' seven times a day?
What is special about the number seven? Can you think of other times that the number seven is significant in the תורה? How many examples can you think of?

Consider a "Who Knows Seven?" exercise and collect as many examples of the number seven in the תורה as possible. Post all of the examples on a bulletin board and allow students to continue to add to it.

יוצר אור

We will see that together with שמע קריאת these ברכות highlight some of the main foundations of our belief. Reciting them together every day is a powerful declaration and reminder of what we believe. It is therefore very important to understand each one.

Let's start by thinking about what are the most fundamental things that we believe? What must every Jew believe to be true? What are the main principles of our faith? Write a few below:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

If you were teaching someone about what Jews believe where would you start? What idea would you teach first? Why?

The first of the ברכות קריאת שמע starts from the beginning by praising ה' for creating the world.



DID YOU KNOW?

One should not speak or interrupt during the שמע קריאת ברכות. One may stand or sit for שמע and its ברכות. One should not stand if they were already sitting (שולחן ערוך סיגא). Nevertheless, Rav Schwab writes that it is customary to sit to demonstrate that the עמידה is specifically standing.

This is a good opportunity to teach students about the י"ג עיקרי אמונה outlined by the 10th פרק of מסכת חס פירוש המשניות סנהדרין, which every Jew must believe. They are really an extrapolation of three basic beliefs: belief in ה', belief in the תורה, and belief in reward and punishment. A full discussion of the י"ג עיקרי אמונה is a course unto itself. Nevertheless, this is a good opportunity to briefly review all of them and encourage their recitation. Students can divide up the thirteen, research one, and present it to the entire class.

TIE-INS תפלה

One way to discuss the above is to review the words of יגדל which students are familiar with. Show them that they are a summary of the י"ג עיקרים. It is also worth showing students that these thirteen principles are reviewed at the end of שחרית in what we refer to as the מאמין מאמין. Students will be familiar with the words of some due to popular songs.

קדושה דישיבה

Why do we say קדוש three times? The פסוק on the תרגום explains that it refers to three different ways that 'ה' is קדוש:



שמים in קדוש 'ה'.

'ה' is קדוש in this world.

'ה' is קדוש forever.



DID YOU KNOW?

'ה' צבקות

'ה' has many names. Why? We can't possibly truly understand 'ה'. We use names to describe 'ה's attributes. The name צבקות is a name of 'ה' that refers to the fact that 'ה' is Creator of the Heavenly bodies, an organized group or צבא/army doing 'ה's will.

Consider discussing here other names of 'ה' and how each represents a different way He relates to us. You can discuss the students' own names and whether their parents intended for them to emulate someone or have a specific attribute.

ברוך כבוד-ה' ממקומו

'ה' is beyond time and space. If so, what does "מקומו" mean? What is 'ה's מקום/place?

1

This refers to 'ה's "status" or His "place" which is beyond our comprehension. All we see is 'ה's glory which emanates from that "place".

2

'ה' is the מקום of the world which is the place for us to do מצוות and honor 'ה'. Hence, the world, which is מקומו is the place where 'ה' can be honored.

ברכת אהבה רבה

The פרישה (ס"א) explains that even though during מעריב when we say a parallel ברכה about תורה it is mostly a praise of 'ה, it makes sense to make this request here during שחרית since we are about to embark on a day of learning תורה.

Why do you think it is appropriate to ask 'ה for something while we are in the middle of praising Him?

Perhaps, if we truly believe our praise of 'ה that He demonstrated an incredible love by giving us the תורה, it is only natural to ask 'ה for that love to continue. If you don't ask for it, it implies that we don't believe that the praise is true.

Look again at the ברכה above. What words or phrases are used to describe 'ה in the first three lines?

1.

2.



TYING OUR TEFILLA TOGETHER

Where else do we refer to 'ה as אבינו? Where else do we refer to 'ה as a מלך? Where else do we refer to 'ה as a רחמן or מרחם?

רחמן/מרחם	מלך/מלכנו	אבינו

BIOGRAPHY

Rabbi Yehoshua Falk Katz (1555-1614) was a student of the Rama and Rosh Yeshiva in Lemburg. He authored the פרישה and דרישה, commentaries on the סור, as well as the סמ"ע, (otherwise known as the מאירת עינים) a commentary on the שולחן ערוך.

אבינו מלכנו

אבינו הָאֵב הָרַחֲמָן

Some suggestions are below:

מודה אני- מלך חי וקים
ברוך שאמר- אב הרחמן...מלכנו אלקנו
ישתבח- ישתבח שמך לעד מלכנו
שמונה עשרה- השיבנו אבינו, וקרבתנו מלכנו,
סלח לנו אבינו, מחל לנו מלכנו
אבינו מלכנו
ברכת המזון- הקל אבינו מלכנו אדירנו, הרחמן
הוא ימלוך

This is an excellent opportunity to encourage a "Scavenger Hunt" activity. Ask students during class to open סדורים to locate places where these names are used. Or use this as a way to encourage focus during davening by encouraging students to find these descriptions during davening over the course of a few day period. A similar activity before davening each day where a "word of the day" is selected for students to find throughout davening is a way to encourage students to look inside the סדור and pay attention to the words they say.

שמע

Content Goals:

- Students will understand when we say שמע קריאת שמע, why we say it, and the meaning of what we say.
- Students will understand the order of the paragraphs of קריאת שמע.
- Students will understand what it means that ה' is One.
- Students will understand the addition of the פסוק שם ברוך שם of כבוד מלכותו.

Hashkafic Goals:

Students will understand the meaning of the concept of קבלת עול מלכות שמים, that everything comes from ה', and that ה' cannot be seen as having multiple parts or being divisible.

Social/Emotional or Interpersonal Goals:

Students will use the concept of the Oneness of ה' to be more appreciative and less nervous.

Halachic Goals

- Students will know the importance of having כונה during the first פסוק of שמע קריאת שמע, will know to say it out loud, and why we cover our eyes.
- Students will know when and why we say קל מלך נאמן.

Critical and Creative Thinking Skill Goals:

- Students will think critically about the order of קריאת שמע and suggest reasons for the order.
- Students will compare the experience of עבודת ה' to one of a yoke and consider its importance.



בְּכָל-לִבְּךָ

What is the שרש of the word לִבְּךָ? לב _____

Do you notice something extra? an extra ב _____

Sometimes one letter can make all the difference! Look at רש"י's two interpretations below and see if you can figure out which one is trying to explain this extra letter?



רש"י דברים ו:ה

בְּכָל-לִבְּךָ: בְּשֵׁנֵי יִצְרֶיךָ; דְּבַר אַחֵר בְּכָל-לִבְּךָ שֶׁלֹּא יִהְיֶה לְבָךְ חִלּוּק עַל הַמָּקוֹם.

With all your heart: with your two inclinations. Another explanation: "with all your heart," – that your heart should not be divided with regard to ה'.

What are the two ways רש"י understands the words בְּכָל-לִבְּךָ?

1

2

According to רש"י, why does it say **לִבְּךָ** and not **לִבְךָ**?

To tell us to serve ה' with both inclinations

תנ"ך TIE-INS

The second interpretation of רש"י is reminiscent of אליהו's comment to מתי אתם פוסחים על שתי" of הר הכרמל at כלל ישראל *Consistency in 'ה' is essential and we can't jump back and forth. We can't serve 'ה' half-heartedly and must do so with a full heart.*