

# תפילה



*Middle School Curriculum*

*By Morah LaTova*



# *Believing Behaving & Belonging*



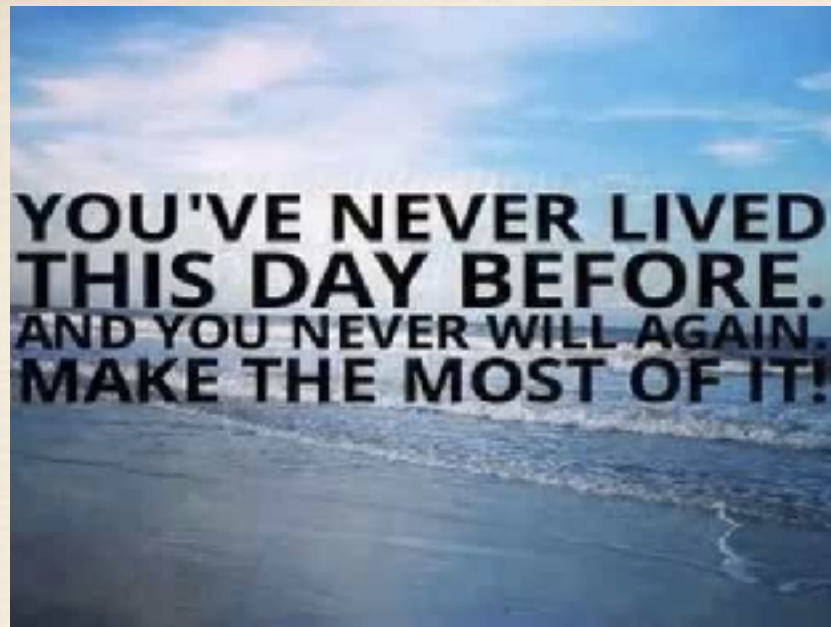
**Warning** write your name on *EACH* sticky!!

On the *pink* sticky explain how believing is our goal?

On the *blue* sticky explain how behaving is our goal?

On the *yellow* sticky explain how belonging is our goal?





**How we start our day matters...**

<https://www.goalcast.com/2017/08/17/william-h-mcraven/>

EverydayPowerBlog.com

**"EITHER YOU RUN  
THE DAY, OR THE  
DAY RUNS YOU."**

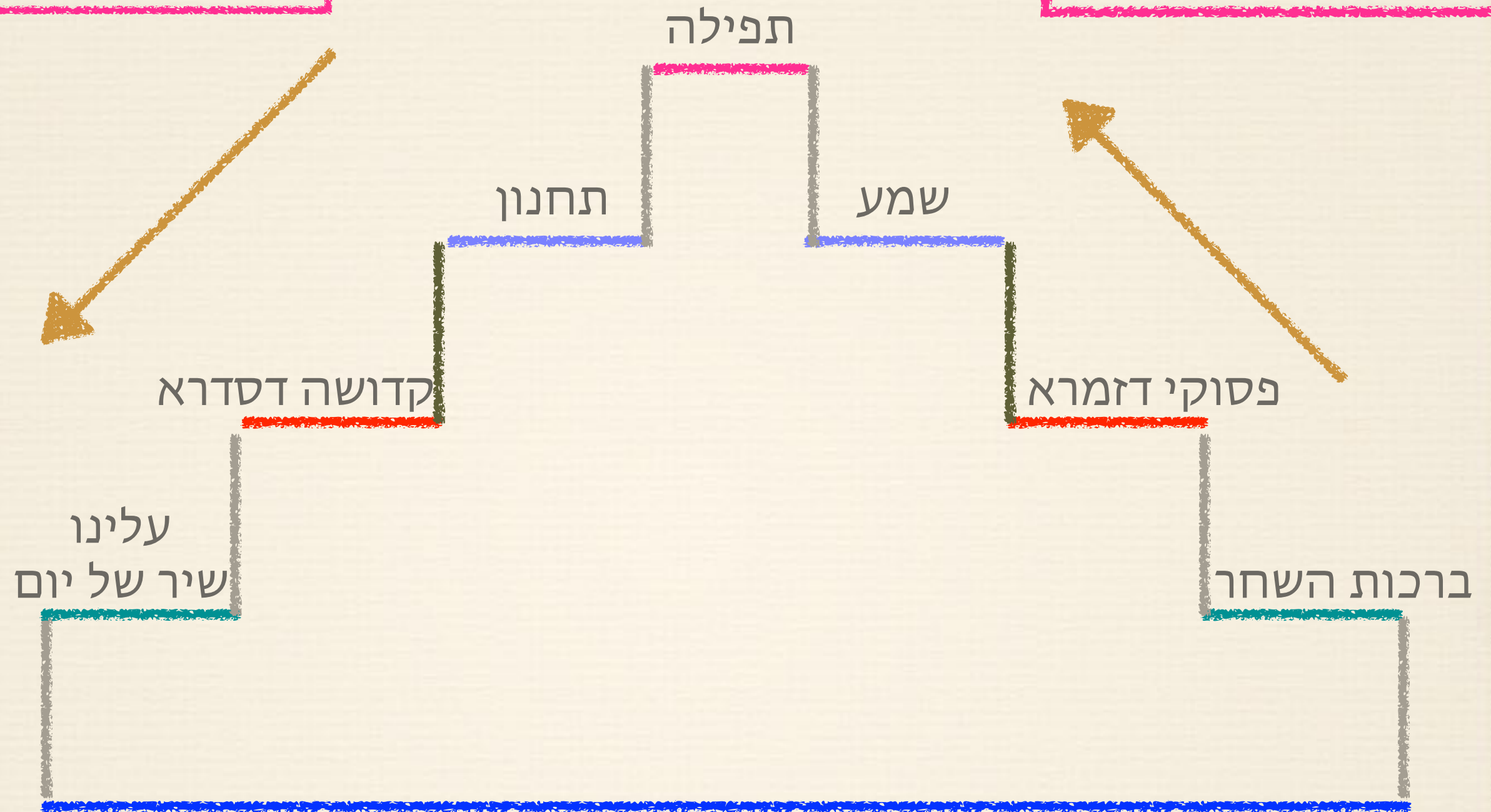
*Jim Rohn*





אחרי שמונה עשרה

לפני שמונה עשרה



How does this structure place us in the right frame of mind for davening every day?



Virtual Siddur  
[Click Here!](#)



Technically we are supposed to wash our  
hands  
before davening and say the blessing of על  
נטילת ידיים

With a vessel  
similar to the one  
used in the  
בית המקדש

מים=חיים  
We wash  
with water  
because  
Hashem gave  
us life!



Think how will I use my hands to serve a greater purpose...  
How will today be different than yesterday?



Just to clarify  
at home you should/could say  
מודה אני אשר יצר על נטילת ידיים

You also should say אשר יצר  
after each time you go to the  
bathroom (even before you daven)

If you are going to learn Torah before davening you should say:  
The blessings of ברכות התורה



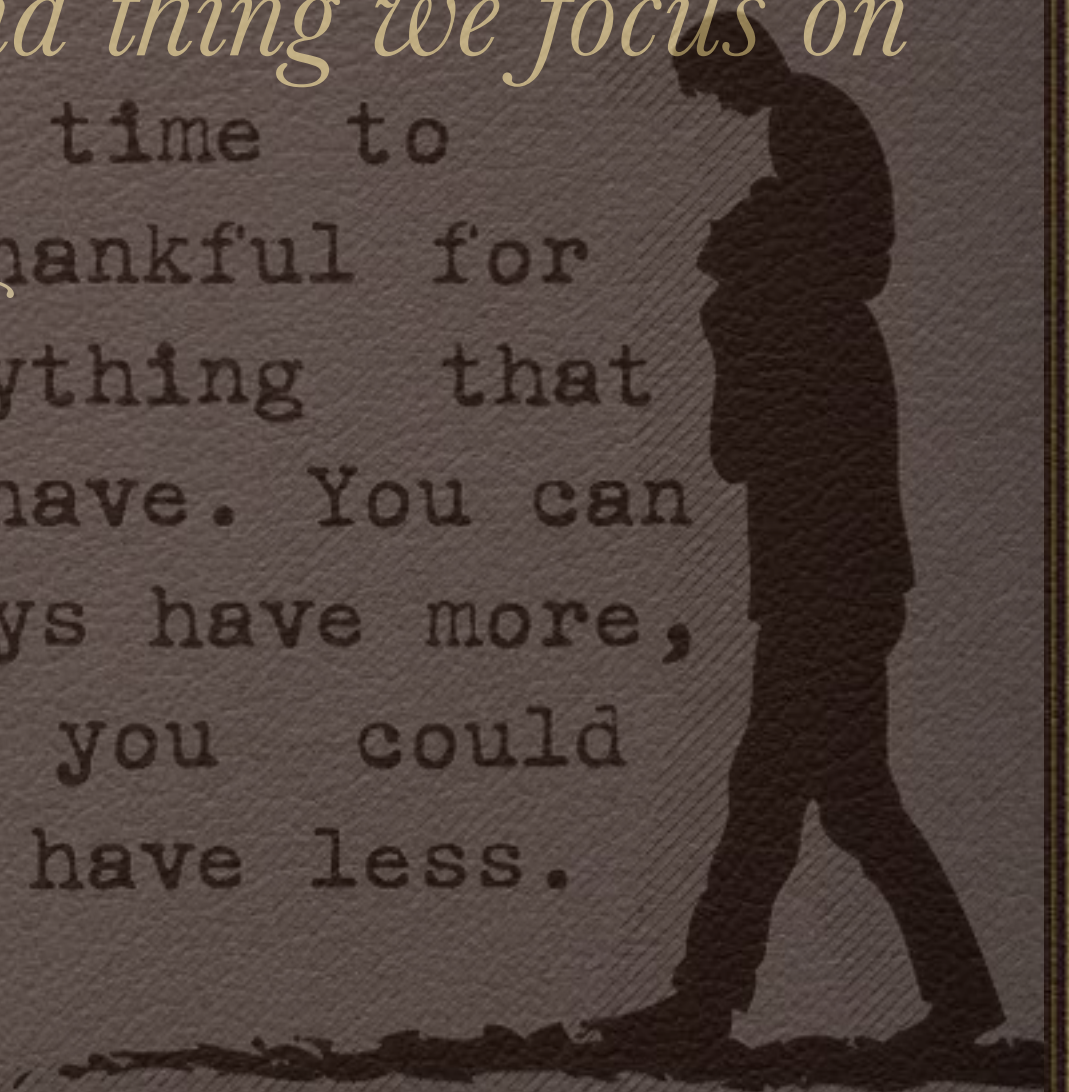
לעסוק בדברי תורה  
אלוקי נשמה  
בחר בנו  
יברכך  
אלו דברים  
אלו דברים



# מודה אני

*Why is the first thing that we say "Thank You" ?  
And why is "I" the second thing we focus on*

Take time to  
be thankful for  
everything that  
you have. You can  
always have more,  
but you could  
also have less.





I love Fish

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

Rabbi Klatzko's story:

[https://www.google.com/search?  
q=rabbi+klatzko+and+the+sefer+torah&oq=rabbi+klatzko+and  
+the+sefer+torah&aqs=chrome.  
0.69i59j69i60l2.1789j0j4&sourceid=chrome&ie=UTF-8](https://www.google.com/search?q=rabbi+klatzko+and+the+sefer+torah&oq=rabbi+klatzko+and+the+sefer+torah&aqs=chrome.0.69i59j69i60l2.1789j0j4&sourceid=chrome&ie=UTF-8)

Click on the first video

What are you thankful for?

Steps:

- 1: Write down what you are thankful for
2. Match each answer with the pyramid

Maslow's Hierarchy





**The first thing we need to understand and admit upon waking up is that Hashem gave us our first breathe every day. Our focus is first and foremost on Hashem. After that, we can focus on ourselves in connection with Hashem.**

**Hold in the left hand and pour on to the whole right hand then pour on the whole right hand (do this so that you pour 3X on the left & on the right**



**אשר יצר**

**Is your body a highly efficient scientific machine or a miracle from Hashem or both?!**

**Does the human body help you believe in Hashem?**

**If the human body is a gift from Hashem how would that change the way you treat your body?**

**We should say this EVERY time we use the restroom.**





# Why is music a major part of prayer?

# What is your favorite song & why?



הלוליה

are chapters 146, 147 148, 149, & 150 of  
תהילים

SONGS

Which songs that you know express praise?



- 
- ❖ **The first הללויה is interpreted as a psalm (tehillim) to encourage Jewish people in exile.**
  - ❖ **We praise and rely on Hashem as opposed to people-why?**
  - ❖ **We say that Hashem cares about everyone no matter what!**
  - ❖ **Hashem will rule FOREVER both heaven & earth & no matter who is ruling NOW that person cannot rule for all of time and cannot rule both heaven & earth.**



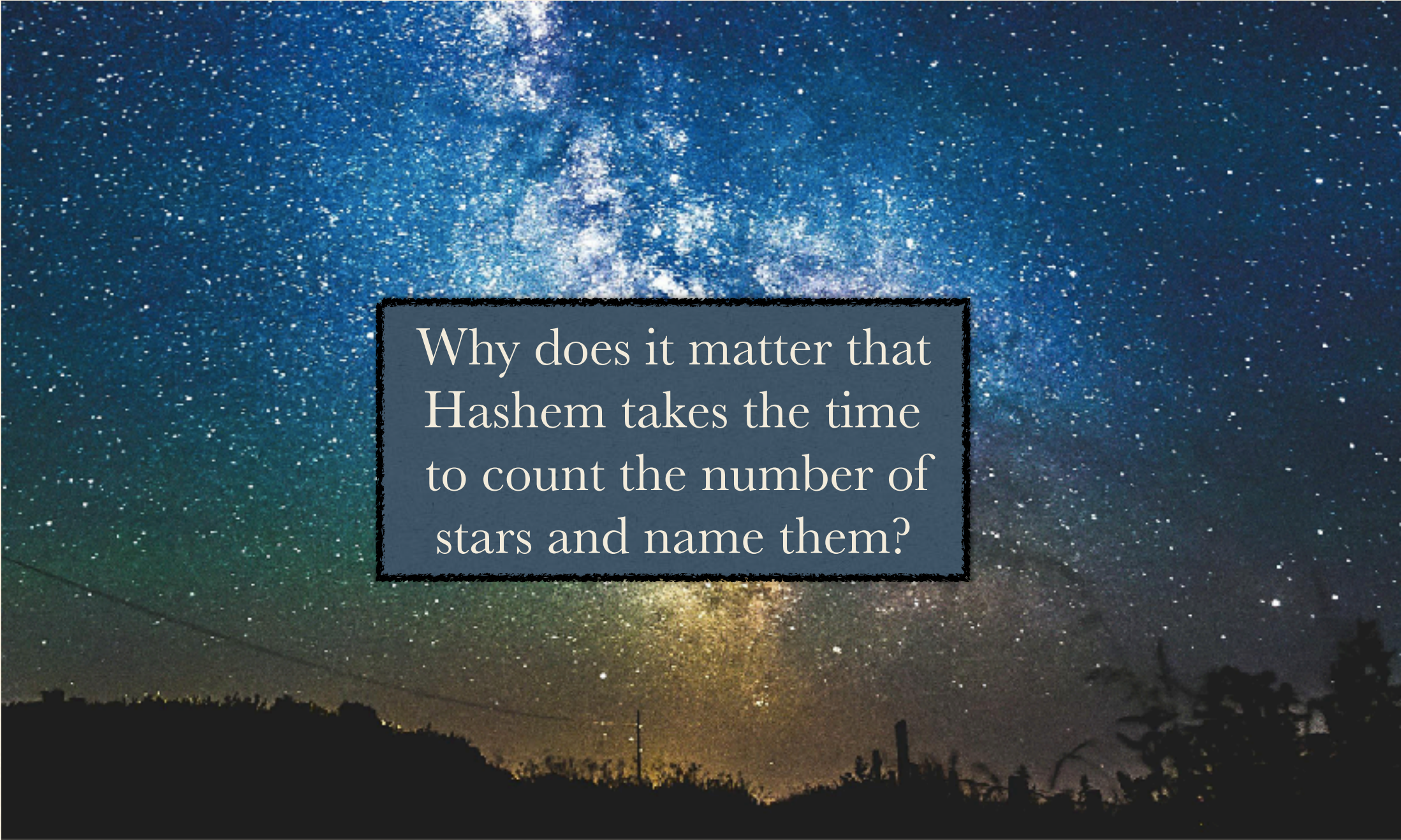
# הלוליה:תהילים קמז



What comes to mind when you hear the word “Jersusalem”?



Jerusalem cannot be rebuilt  
until redemption occurs.



Why does it matter that  
Hashem takes the time  
to count the number of  
stars and name them?



**Why do you think Hashem is not impressed by powerful battle horses & skilled riders?**

**We also learn Hashem will protect everyone and people will feel secure.**

**Do you feel secured by Hashem? If so, when?**

**Why is wheat a symbol of prosperity? And how does this help someone become peaceful?**







# Nature





How does religion & nature connect?



Solid forms of moisture: Snow, frost, ice.  
If Hashem commands they will all melt and flow like water  
How is nature changing helpful for us to want to change?



Experiential Learning to produce a healthy learning environment!

Friends:

Crumple Paper: How do we treat one another in/outside of Tefila class

<https://www.youtube.com/watch?v=xleR-JUVbDA>

You & Your Friends:

Learning how to make rain in the time period we pray for rain.

[https://www.youtube.com/watch?v=DN-hso\\_voeI](https://www.youtube.com/watch?v=DN-hso_voeI)

You:

The carrot, the egg, and the coffee bean teaching you about your own strength.

<https://www.youtube.com/watch?v=iObc293g8wo>



## The Law of the Garbage Truck

<https://www.youtube.com/watch?v=H4NW-Cqh308>

**I hopped in a taxi, and we took off for Grand Central Station. We were driving in the right lane when all of a sudden, a black car jumped out of a parking space right in front of us. My taxi driver slammed on his brakes, the car skidded, the tires squealed, and at the very last moment our car stopped just one inch from the other car's back-end.**

**I couldn't believe it. But then I couldn't believe what happened next. The driver of the other car, the guy who almost caused a big accident, whipped his head around and he started yelling bad words at us. How do I know? Ask any New Yorker, some words in New York come with a special face. And he even threw in a one finger salute! I couldn't believe it!**





But then here's what really blew me away. My taxi driver just smiled and waved at the guy. And I mean, he was friendly. So, I said, "Why did you just do that!? This guy could have killed us!" And this is when my taxi driver told me what I now call, "The Law of the Garbage Truck®." He said: "Many people are like garbage trucks. They run around full of garbage, full of frustration, full of anger, and full of disappointment. As their garbage piles up, they look for a place to dump it. And if you let them, they'll dump it on you. So when someone wants to dump on you, don't take it personally. Just smile, wave, wish them well, and move on. Believe me. You'll be happier." So I started thinking, how often do I let Garbage Trucks run right over me? And how often do I take their garbage and spread it to other people at work, at home, or on the street? It was then that I said, "I don't want their garbage and I'm not going to spread it anymore." I began to see Garbage Trucks. Like in the movie "The Sixth Sense," the little boy said, "I see Dead People." Well now "I see Garbage Trucks." I see the load they're carrying. I see them coming to dump it. And like my taxi driver, I don't take it personally; I just smile, wave, wish them well, and I move on.

[https://www.youtube.com/watch?v=VRd6\\_4CxNas](https://www.youtube.com/watch?v=VRd6_4CxNas)





# אהבה רבה

## Click here!

**הַמְרַחֵם**  
Who acts with compassion  
**רַחֵם עָלֵינוּ**  
have compassion on us  
**וְתֵן בְּלִבֵּנוּ לְהַבִּין**  
and put into our hearts to comprehend,  
**וּלְהַשְׁכִּיל**  
and to be intellectually creative,  
**לְשָׁמַע לְלָמוֹד וּלְלַמֵּד**  
to listen, to learn, and to teach,  
**לְשָׁמֵר וּלְעָשׂוֹת וּלְקַיֵּם**  
to preserve, to practice, and to fulfill<sup>32</sup>  
**אֶת-כָּל-דְּבָרֵי תְלָמוֹד תּוֹרָתְךָ**  
all the words of instruction in Your Torah  
**בְּאַהֲבָה:**  
with love.  
**וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ**  
enlighten our eyes in Your Torah,  
**וְדַבֵּק לִבֵּנוּ**  
and cause our hearts to hold fast

**אַהֲבָה רַבָּה אֶהְבְּתֵנוּ**  
[With] unbounded love You have loved us<sup>30</sup>  
**יְהוָה אֱלֹהֵינוּ**  
Adonoy, our God;  
**חֶמְלָה גְּדוֹלָה וִיתְרָה**  
[With] great and abundant pity<sup>31</sup>  
**חֶמְלָתָ עָלֵינוּ:**  
You have pitied us.  
**אֲבִינוּ מֶלֶכֵּנוּ**  
Our Father, our King!  
**בְּעִבּוֹר אֲבוֹתֵינוּ**  
for the sake of our forefathers  
**שֶׁבִטְחוּ בְּךָ**  
who trusted in You,  
**וְתִלְמָדֵם חֻקֵּי חַיִּים**  
and whom You taught statutes of life,  
**כֵּן תַּחֲנֵנוּ וּתְלַמְּדֵנוּ:**  
so too, be gracious to us and teach us.  
**אֲבִינוּ הָאֵב הַרְחֵמֵן**  
Our Father, merciful Father,

and distinctly. In many instances, the last letter of the first word and first letter of the second word are the same, and the words might be read as one, which is not the proper way to fulfill the mitzvah of Krias Shema.

The following three words should be said when praying without a minyan:

**אל קדוש נאמן**  
Almighty, faithful King  
**שמע ישראל**  
Hear, Israel:  
**יהוה אחד**  
Adonoy is our God.  
**יהוה אחד**  
Adonoy is One.<sup>33</sup>

The following three lines are to be said silently:

**ברוך שם**  
Blessed is His Name.  
**קבוצ שלבים**  
Whose glories multiply  
**לפנינו תמיד**  
is forever and ever.<sup>34</sup>

<sup>30</sup> Deuteronomy 10:17. It is customary to recite this verse aloud, the ear hearing what the lips utter. This helps one concentrate on the meaning of this important declaration. Interestingly, the last letter of the first word שמע and last letter of יהוה are written larger than the others. These two letters form the word "to witness"—i.e., every Jew by saying Shema testifies to God's oneness.—Sach Yitzchok

Customarily one closes his eyes when pronouncing this declaration in order to shut out all distractions and to concentrate all of one's thoughts on God's oneness. The last word, "One," is to be said with special emphasis, drawing it out for the length of time needed to reflect on that God, the Giver and Sustainer of life/Whose Providence guides the destinies of all men, is the unique God of Israel, that He is alone in this world, ruling all our corners of the universe.

<sup>31</sup> Jacob wished to reveal to his sons the "end of the days," when upon the Shachlish departed

### קריאת שמע Recitation of Shema

The recitation of Shema was part of the daily worship in the Holy Temple, and our Sages declared that it be recited in the synagogue service, providing its central place in the morning and evening prayers of each Jew. Its importance may be judged from the fact that the very first Mishnah in the Oral Torah opens with the question, "From what time may the evening Shema be read?"

In reciting Shema, bear in mind that you are performing a Scriptural commandment. All three paragraphs should be read with kavannah, concentrated attention, on what you are saying. The entire Shema should be recited in awe and reverence, as it proclaims the existence and unity of God: the Jews' complete dedication to God and His commandments; the belief in Divine Justice; the remembrance of the Exodus and the selection of the Jews as God's Chosen People. These concepts are the pillars of the Jewish faith. Whenever this sign (סימן) appears (סימן), it indicates that you should be careful to pronounce each

**כי אל**  
Because, You are the Almighty,  
**פועל ישינוח אֵלֶּךָ**  
Who performs acts of deliverance.<sup>35</sup>  
**וּבְנוּ בְּחֵרָךְ**  
and You have chosen us.<sup>37</sup>  
**מִכָּל עַם וְלִשָּׁן**  
from among all peoples and tongues,  
**וַתַּבְרֵכֵנוּ**  
and You have brought us close  
**לְשִׁיבָה גְּדוֹלָה כָּל הַיּוֹמָה**  
to Your great Name, forever in truth.  
**לְהוֹדוֹת לָךְ**  
that we may give thanks<sup>38</sup> to You.  
**וְלִיְחַדְּךָ בְּאַהֲבָה:**  
and proclaim Your Oneness with love.  
**קִרְבֵּנוּ אֵלֶּיךָ יְיָ**  
Blessed are You, Adonoy,  
**הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:**  
Who chooses His people Israel with love.

<sup>35</sup> Make us single-hearted and undivided in our love and reverence of Your Name. Keep us from distraction or personal thoughts and selfish motives.—Sach Yitzchok

<sup>36</sup> When one has to receive a favor that is completely undeserved, he feels a sense of shame. We therefore pray to God that our redemption will not be "brought over" to us without merit and cause us to be ashamed. We proclaim that since we "trusted in His Name" and accepted the bitterness of our exile our deliverance is not totally undeserved.—Sach Yitzchok

<sup>37</sup> May we return from our exile with our heads held high, not in mockery.—Sach Yitzchok

<sup>38</sup> Even if we do not deserve to be saved in our own merit, save us anyway because You push us out of exile and are

in the mercies God gave the Torah to the Jews at Sinai, we have no choice but to be brought close to Him for eternity.—Sach Yitzchok

<sup>39</sup> These final words complete the prayer Lequmalah: "Bring us in peace, and lead us upright to our land, so that we may give thanks to You, and proclaim Your Oneness with love.—Sach Yitzchok

**בְּמִצְוַתְךָ**  
in Your commandments,  
**יְחַד לְכַבֵּנוּ**  
and unify<sup>36</sup> our hearts  
**לְאַהֲבָה וּלְתַרְאֵה אֶת-שִׁמְךָ**  
to love and fear Your Name;  
**וְלֹא נִבְוֵשׁ לְעוֹלָם וָעֶד**  
and may we never be put to shame,<sup>36</sup>  
**כִּי בִשְׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא**  
for in Your holy, great, and awesome Name  
**נִשְׁתָּנוּ**  
we have trusted;  
**נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ:**  
may we exult and rejoice in Your deliverance.  
**וְהַגִּידָה לְעַמּוֹת הָעוֹלָם**  
and glorify the Name in His lofty honor  
**וְהַבְיֵאנוּ לְשָׁלוֹם**  
And bring us to peace  
**מֵאֲרֻבַּע בְּנוֹת הָאָרֶץ**  
from the four corners of the earth  
**וְתִלְכְּנוּ קוֹמָתוֹת לְאַרְצֵנוּ:**  
and lead us upright<sup>39</sup> to our land.

Kazari writes, "When reciting the blessing 'Unbounded Love' אהבה רבה, one should mind that God's Divine influence is especially directed at the Jewish People who receive usually as a mirror receives rays of light. He should also bear in mind that the Torah is a reflection of God's will and through it He establishes His dominion on earth as in heaven. If an individual or a community attains a high degree of spiritual purity, they become a reflection of the Divine light to guide their destiny in a miraculous manner far removed from the ordinary course of events which affect the world. This special relationship with the Divine is called "love."

He bestowed His great and abundant pity on us after we sinned in making the golden calf. He only pardoned us, but gave us the Second Tablets and ordained the construction of the Temple (Mishkan) for His Divine Presence to dwell among us.—Sach Yitzchok  
preserve the Torah by not forgetting its teachings; we practice the commandments and fulfill them by making them permanent parts of our lives.—Sach Yitzchok



## Coopxration...

Evxn though my typxwritxr is an old modxl, it works quitx wxll xxcxpt for onx of the kxys. I havx many timxs wishxd that it workxd prxfxctly. It is trux that thxrx arx forty-onx kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxncx.

Somxtimxs it sxxms to mx that our world is somxthing likx my typxwritxr -- not all thx kxy pxoplx arx working propxrlly. As onx of thxm, you may say to yoursxlf, "Wxll, I am only onx pxrson, I don't makx or brxak thx world." But it doxs makx a big diffxrxncx, bxcausx thx world, to bx xffxctivx, nxxds thx activx participation of xvry pxrson.

Thx nxxt timx you think your xfforts arx not nxxdxd vxry much, rxmxxmbxr my typxwritxr and thx missing kxy and say to yoursxlf, "I am a kxy pxrson in thx world and I am vxry much nxxdxd." This is what happxns to thx wholx church at onx timx or anothxr, so nxnxr think your absxncx will go unnoticxd!

Remember this story and never allow yourself to be a broken key – but rather challenge yourself to be a useful one.

Author Unknown



# Every life matters.

How can we help others even through sickness?

[https://www.facebook.com/MotivationalSpeakerJoshSundquist/  
videos/10154536210648061/?hc\\_ref=NEWSFEED](https://www.facebook.com/MotivationalSpeakerJoshSundquist/videos/10154536210648061/?hc_ref=NEWSFEED)