

יוצר אור

Content Goals:

- Students will know that there are seven ברכות קריאת שמע – three in the morning and four at night.
- Students will understand the various types of ברכות and which category קריאת שמע belong to.
- Students will know that the first ברכה of שמע קריאת focuses on 'ה's creation of the world, with a specific focus on the creation of light and dark.
- Students will understand why we mention both light and dark during the morning time.
- Students will understand that 'ה recreates the world every day.
- Students will understand the idea of 'ה רבו מעשיך 'ה.

Hashkafic Goals:

- Students will understand the fundamental nature of the belief that 'ה created the world.
- Students will understand that 'ה as one G-d controls everything.
- Students will understand that everything, whether good or bad, is part of 'ה's master plan.

Social/Emotional or Interpersonal Goals:

Students will understand how they can use the idea of the daily recreation of world to make a fresh start after a difficult day.



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Halachic Goals

- Students will know the rules related to interruptions during ברכות שמע קריאת and whether one should sit or stand.
- Students will know the proper time to touch תפילין one's during this ברכה.

Critical and Creative Thinking Skill Goals:

- Student will consider the significance of the number seven in Judaism.
- Students will think about what beliefs are most fundamental to Judaism.
- Students will consider the significance of the creation of light and why it stands out among the other creations.
- Students will consider ways to see negative occurrences in a positive light.
- Students will apply the idea of 'ה רבו מעשיך 'ה to their experience in the world.
- Students will consider how to use all of the letters of the אלף-בית to praise 'ה.

Here we praise 'ה not just for creating light and darkness but for all of His creations.

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קניגוד

What two words are used to describe 'ה's creations?

1) **רְבוּ**

2) **בְּחָכְמָה**

Looking at the רב – the vast magnitude of 'ה's creation (the types of animals, plants, people) and then looking at how each was created with חכמה and complexity can only leave one amazed at 'ה's ability.

Let's practice.

List examples of 'ה's vast creations and then write one example of the wisdom with which they were created next to each.

כלם בחכמה עשית

The human eye

מה־רבו מעשיך

Eye consists of more than two million parts



Here is another excellent opportunity for an interdisciplinary project with a science teacher that could culminate in a presentation including visuals that are prominently displayed. It is a great opportunity to encourage students to see 'ה in things they encounter every day.

Take students on a walk outside and encourage each of them to find examples of 'ה רבו מעשיך and then share them. Or, go on a scavenger hunt and have them find the examples that you already came up with.

Encourage students to start a 'ה רבו מעשיך journal collected examples everyday.

See the video on page 36 in Beyond Words by Chaim Dayan that really drives the idea of 'ה רבו מעשיך home. Consider allowing students to create their own 'ה רבו מעשיך video.



THINK ABOUT IT

Who are people you trust?

Why do you trust them?

Think about how the reasons you offered apply even more to 'ה! How can you practice having more trust in 'ה?

ותן בלבנו בינה להבין ולהשפיל לשמע ללמד וללמד לשמור ולעשות ולקיים
את-כל-דברי תלמוד תורתך באהבה והאר עינינו בתורתך

Here we ask 'ה to help us to do eight things. Some seem similar. Can you try to define each one?

The exercise of encouraging students to look at and think about each word could be more valuable than the actual definitions themselves.

- _____ להבין
- _____ ולהשפיל
- _____ לשמע
- _____ ללמד
- _____ וללמד
- _____ לשמור
- _____ ולעשות
- _____ ולקיים

ואהבת

Content Goals:

- Students will understand the concept of loving 'ה – how it can be commanded and how it can be fulfilled.
- Students will understand the difference between fearing 'ה and loving 'ה.
- Students will understand the nuances in the specific language used by the פסוקים to express these concepts.

Hashkafic Goals:

- Students will understand the importance of loving 'ה.
- Students will consider how they can serve 'ה כל לבבך ה' with כל נפשך, ובכל מאדך.
- Students will consider how they can serve 'ה all day long and no matter where they are.

Social/Emotional or Interpersonal Goals:

- Students will consider how they can use negative traits to serve 'ה by harnessing them for positive uses.
- Students will use the concept of loving 'ה and apply it to their own relationships with people as well.
- Students will consider the importance of honesty and doing what we say we will do.

בס"ד

אגודת מוסדות לחינוך יומי
CONSORTIUM of
JEWISH DAY SCHOOLS

קריאת שמע וברכותיה

ואהבת

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Halachic Goals

Students will know the מנהגים and הלכות related to תפילין that are associated with these פסוקים.

Critical and Creative Thinking Skill Goals:

- Students will compare their experiences of loving people to the experience of loving 'ה.
- Students will consider times during their day and moments during their lives in which they can apply the concepts of loving 'ה.

ואהבת

Look at the ם"מ below:



רמב"ם הלכות יסודי התורה ב:ב

וְהַיֵּאֱדָרְךָ הַיֵּאֱדָרְךָ הַיֵּאֱדָרְךָ לְאַהֲבָתוֹ וְיִרְאַתוֹ. בְּשַׁעַר שִׁיתְבוֹנֵן הָאָדָם בְּמַעֲשָׂיו וּבְרוֹאָיו הַנִּפְלְאִים הַגְּדוֹלִים וְיִרְאֶה מֵהֵן חֲכָמָתוֹ שְׂאִין לָהּ עֶרְךָ וְלֹא קֶץ מִיָּד הוּא אוֹהֵב וּמְשַׁבַּח וּמְפָאֵר וּמְתַאֲוֶה תַּאֲוֶה גְדוֹלָה לִידַע הַשֵּׁם הַגְּדוֹל.

What is the way to love of Him and fear of Him? When a person contemplates His incredible and great actions and creations and sees from them His wisdom that cannot be given a value and is infinite, immediately he loves, and praises, and glorifies, and desires a tremendous desire to know the Great Name.

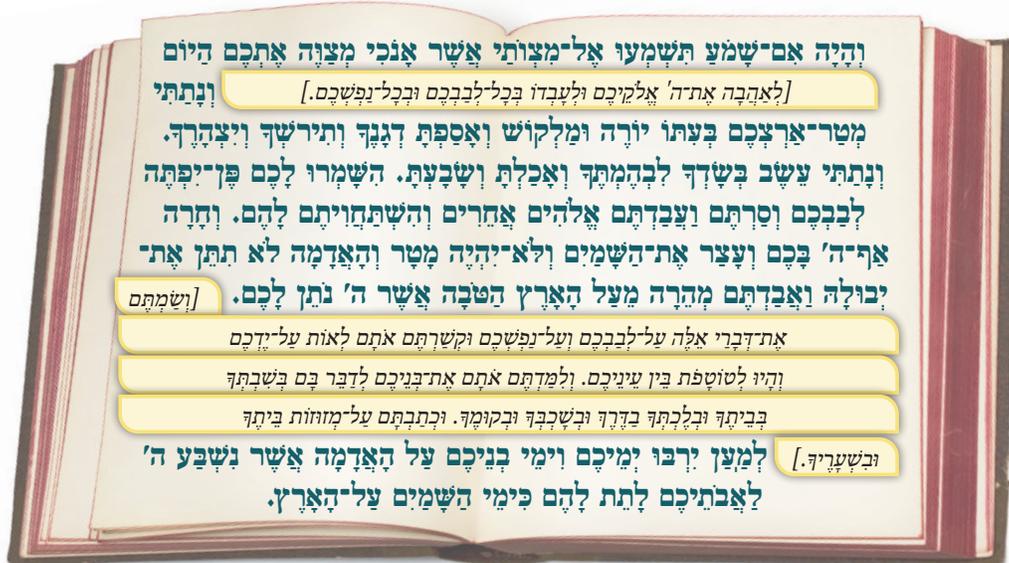
According to the ם"מ how does one come to love 'ה'?

Putting aside the specifics of the ם"מ's answer, the ם"מ is telling us that there are things one can do that will lead to love. If so, perhaps we cannot be commanded to feel, but we can be commanded **to do things** that will allow us feel.

Why do you think it is important to love 'ה'? Why isn't it enough to just follow 'ה's commandments? Isn't that enough to fulfill our obligations?



MAKING IT MEANINGFUL



Look at the words above. Do any sound familiar? Put brackets around the words that are similar to words in the previous paragraph of ואהבת.



Do you notice how the similar words here are different than the ones in ואהבת? Underline the letters that are different.



2

רש"י דברים יא:יז

מַהֲרָה: איני נותן לכם אַרְכָּא, וְאִם תֹּאמְרוּ וְהִלֵּא נִתְּנָה אַרְכָּא לְדוֹר הַמַּבּוּל שֶׁנֶּאֱמַר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה דוֹר הַמַּבּוּל לֹא הָיָה לָהֶם מִמֵּי לְלִמּוּד וְאַתֶּם יֵשׁ לָכֶם מִמֵּי לְלִמּוּד.

Quickly: *I will not give you extensions. And if you say, "wasn't an extension given to the generation of the flood" as it says, "and his days will be one hundred and twenty years"? The generation of the flood did not have from whom to learn from, but you do have someone to learn from.*



TIE-INS תנ"ך
This is an opportunity to review the story of נח and the מבול and why it took 120 years to build the תיבה.

Why will בני"י be punished faster than the המבול?

We are fortunate to have role models in our lives. Role models are people that we can learn from and aspire to be like. But having role models also creates a responsibility. Because we are fortunate to have them, ה' expects more from us.

Who is a role model that you can look up to? What is one way you would like to emulate them?

Consider a Role Model project where students are encouraged to interview someone they look up to in order to learn more about them and consider ways they can emulate them.

TIE-INS תנ"ך

This is an excellent opportunity to review the יציאת מצרים story by carefully analyzing the words to see which ideas are stressed. Depending on the time of year, this could be a perfect way to prepare for פסח. Consider including a student-created version of this ברכה with commentary in the פסח של הגדה that students bring home from school. It is also fascinating to compare this ברכה to the one we recite in מעריב, to compare and contrast the words.

ממצרים

ומבית עבדים



אמת, ממצרים גאלתנו ה' אלקינו ומבית עבדים
 פדיתנו. כלי-בכוריהם הרגת ובכורך ישראל גאלת וים-
 סוף להם בקצת וזדים טבעת וידידים העברת ויכסו-
 מים צריהם אחד מהם לא נותר. עליואת שבחו
 אהובים ורוממו קל ונתנו ידידים זמירות שירות
 ותשקחות ברכות והודאות למלך קל חי וקיים. רם
 ונשא גדול ונורא משפיל גאים עדי ארץ ומגביה
 שפלים עד מרום, מוציא אסירים ופודה עניים ועוזר
 דלים העונה לעמו ישראל בעת שועם אליו.

Here we begin to describe יציאת מצרים and praise ה' for it.

Look at the first line.

ה' was גואל (saved) us from _____ and פודה (redeemed) us from _____.

What is the difference between the two descriptions? Why do you think it says that ה' saved us from two things?

חיים and others explain that we refer here to two redemptions. ה' saved us from the physical slavery of מצרים but also saved us from the spiritual slavery of מצרים when בני"י were on the lowest level of impurity. Not only did they go from being physical slaves to free men; they also became עבדי ה' and were given the opportunity to serve ה'.

Which salvation do you think was more important? Why?
