

## BUT I DON'T HAVE TIME TO TEACH תפילה! WHEN/HOW CAN I USE THIS WORKBOOK?

בס"ד

*Great Question! This obviously depends very much on each school and its schedule. Here are some ideas:*

- 1) I encourage every school to find designated time in their schedule to teach תפילה. In my school, we carved out a weekly תפילה class by taking a few minutes away from each class period on Fridays (which in our case were already too long). Look at your schedule and think creatively about how time can be created to institute a תפילה class.
- 2) Teach תפילה for 10-20 minutes a day in your regular classrooms.
- 3) Take one day a week to use this workbook in your regular classrooms.
- 4) Encourage extra-curricular תפילה learning perhaps for a few minutes before or after davening or during other free time in the day.
- 5) Use this workbook and project ideas as an independent study during "ragged times" in classrooms or to make days with teacher absences more meaningful. Consider opportunities for differentiation for more self-motivated students or for students who do not utilize their time in school תפילה productively.
- 6) Use this workbook on special days when there is a need for change of pace.

## 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 המילים, 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 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 שכלב and כונה.*
- **Halachic/Practical Goals:** *What we want students to do after learning each ברכה.*
- **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.
- **Tie-Ins:** There are numerous opportunities throughout פסוקי דזמרה to review topics that students should be familiar with from their study of חומש. I point out these possibilities as they arise. This is a great opportunity to both review the material and to demonstrate to students that תורה study is intertwined. They are also more likely to find meaning in topics they are already comfortable with.

- **Commentator**

**Biographies:** Short biographies for some less familiar commentators or personalities are provided.

- **Beyond Words:** Songs add so much to our תפילה. They uplift and inspire us, add meaning to the words, help us focus on the intent of the תפילה, and aid with memorization. For almost every section we have included songs that can be used for all of the above and more in conjunction with each lesson. For some sections inspirational videos or additional relevant websites were included as well. A full list is provided at the end of the Teacher's Edition. To obtain easy access to these digital resources please email [info@cojds.org](mailto:info@cojds.org).

## INTRODUCTION

**DID YOU KNOW** brings the halachic requirements of each section to the attention of students.

**TYING OUR תפילה TOGETHER** encourages students to think critically while making connections between new material and previously learned material.

**REVIEWING AND REAPING** allows students to master and “own” the material learned with review questions and the opportunity to translate the תפילות.

**MAKING IT PERSONAL** encourages students to take what they have learned and consider how that can use it to practically improve their תפילה.

Students and teachers may choose to use some or all of the sections above. We have attempted to create a workbook that provides both students and teachers with every tool possible to learn about and make פסוקי דזמרה more meaningful.



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## PUTTING THINGS IN PERSPECTIVE

In our introduction we discussed how during פסוקי דזמרה we prepare for davening by praising ה'.

How would you praise ה' if you were writing פסוקי דזמרה? What would you say? Which פסוקים of praise would you include?

Write your praise or פסוקים below:

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Before we officially begin פסוקי דזמרה which starts with שאמר the custom developed to start with מזמור שיר. This custom is a relatively new one and is not mentioned in the גמרא or שולחן ערוך. It seems to have developed in the 1700s. Take a look at the words of מזמור שיר on page 18.

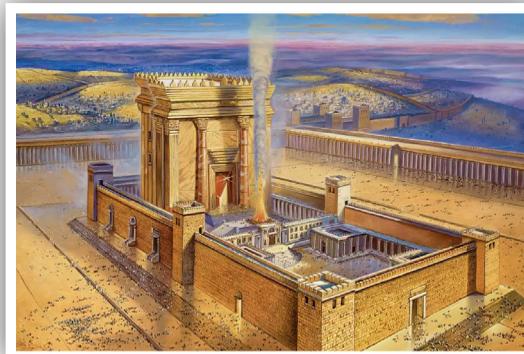
Why do you think this פרק of תהלים was chosen to introduce פסוקי דזמרה? Are there any פסוקים that serve as the perfect introduction?

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The פרק of מזמור שיר begins with the words שיר חנוכת הבית לדוד. The song was written for the inauguration of the בית המקדש. What does that have to do with דוד? דוד was not allowed to build the בית המקדש!



מזמור שיר

\_\_\_\_\_ להֲרִי עֵז.  
 \_\_\_\_\_ הַסְתַּרְתָּ פָּנַי  
 \_\_\_\_\_ הַיִּתִּי נִבְהַל.  
 \_\_\_\_\_ אֵלַי ה' אֶקְרָא  
 \_\_\_\_\_ וְאֵל אֲדֹנָי אֶתְחַנֵּן.  
 \_\_\_\_\_ מֵה בָּצַע בְּדַמִּי  
 \_\_\_\_\_ בְּרַדְתִּי אֶל שַׁחַת.  
 \_\_\_\_\_ הַיּוֹדֵךְ עֶפֶר  
 \_\_\_\_\_ הַיִּגִּיד אֲמַתְךָ.  
 \_\_\_\_\_ שְׁמַע ה' וְחַנּוּנִי  
 \_\_\_\_\_ ה' הִיָּה עֵזֶר לִי.  
 \_\_\_\_\_ הַפִּכְתָּ מִסְפְּדֵי לְמַחֹל לִי  
 \_\_\_\_\_ פִּתְחַתְּ שִׁקִּי וְתֹאזְרֵנִי שְׂמֵחָה.  
 \_\_\_\_\_ לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם.  
 \_\_\_\_\_ ה' אֱלֹהֵי לְעוֹלָם אֲוִדְךָ.



UNDERSTAND THE IDEAS

1) מזמור שיר חנכת הבית לדוד – Who wrote this and what occasion was it written for?

\_\_\_\_\_

\_\_\_\_\_

## מזמור לתודה

בס"ד

### Content Goals:

- Students will understand that תהלים has multiple authors and that this פרק was written by משה רבנו.
- Students will understand the concept of a קרבן תודה and that this פרק was written to accompany that קרבן.
- Students will know the concept of a קרי and its relation to this פרק.

### Hashkafic Goals:

- Students will consider how ה' saves us every day.
- Students will understand the importance of praising ה' publicly and how that connects to the קרבן תודה and the words in this פרק.

### Social & Emotional Goals:

- Students will consider the importance of serving ה' with happiness and consider which מצוות they enjoy.
- Students will consider how being selfless and not selfish helps with service of ה'.

### Halachic/Practical Goals:

- Students will know the days that this פרק is omitted and understand why.
- Students will know that this פרק should be said in a tune.



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### Critical and Creative Thinking Skill Goals:

- Students will use the rules of the קרבן תודה to analyze the purpose of that קרבן.
- Students will compare the multiple meanings expressed in the קרי וכתוב in this פרק.
- Students will consider why this פרק will remain in the days of משיח.



## MAKING IT MEANINGFUL



### מְזֻמָּר לְתוֹדָה הָרִיעוּ לֵה' כָּל־הָאָרֶץ

Which word above is used to describe praising 'ה'?

\_\_\_\_\_

הָרִיעוּ

What word does it remind you of?

\_\_\_\_\_

תְּרוּעָה

On ראש השנה we blow a שופר sound with the תְּרוּעָה. Here, because of our thanks to 'ה' we are encouraged to “trumpet” or call out to the entire world and encourage them to thank 'ה'.





## PUTTING THINGS IN PERSPECTIVE

What would you do if you were offered a free pass into **הבא עולם**? Would you take it?

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Take a look at the **גמרא** below which offers us one of those “free passes.”



### ברכות ד:

אמר רבי אלעזר, אמר רבי אבינא: כל האומר "תהלה לדוד" בכל יום שלש פעמים – מובטח לו שהוא בן העולם הבא. מאי טעמא? אילימא משום דאתיא באלף בית, נימא "אשרי תמימי דרך" דאתיא בתמניא אפין. אלא משום דאית ביה "פותר את ידך", נימא "הלל הגדול" דכתיב ביה "נתן לחם לכל בשר". אלא משום דאית ביה תרתין. אמר רבי יוחנן: מפני מה לא נאמר נון ב"אשרי" – מפני שיש בה מפלתן של שונאי ישראל דכתיב: "נפלה לא תוסיף קום..." אמר רב נחמן בר יצחק: אפילו הכי, חזר דוד וסמך ברוח הקדש, שנאמר "סומך ה' לכל הנפלים".

*דוד said: Anyone who recites: "A Psalm of דוד" every day three times is guaranteed that he has a place in the World-to-Come. What is the reason?*

*If you say that it is because it is arranged alphabetically, then let us say the chapter of "Happy are those who are upright in the way" which is arranged alphabetically eight times. Rather, if you suggest that it is because it contains the verse "You open Your hand" then let us say the great הלל which says in it "Who provides food to all flesh." Rather, it is because it contains both. רבי יוחנן said: Why is there no verse beginning with the letter נון in אשרי? Because it hints to the downfall of Israel as it says "She has fallen and will not rise..." רב נחמן בר יצחק added, even so, דוד provided support through divine inspiration as it says, "ה' supports all those who have fallen."*

R' Schwab suggests that this פסוק refers to ones "who sit in the house of ה'" by sitting and contemplating His greatness. Doing so before praising ה' allows one to עוד יהללוך – praise more. In fact, the משנה ל: in ברכות cites this פסוק as the source for the practice of the חסידים הראשונים who would sit for an hour before davening. Therefore, this פסוק introduces what we are about to do by recommending that we sit and contemplate ה' greatness.

**Let's Practice** this idea. Sit quietly for thirty seconds contemplating ה' greatness. List five things that demonstrate that greatness.

1.

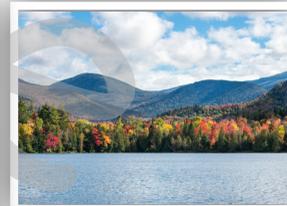
2.

3.

4.

5.

*Consider trying this with your class in shul before davening by coming to מנחה early.*



הללוקה הללי נפשי

עשה משפט לעשוקים נתן לחם לרעבים ה' מתיר אסורים: ה' פקח עורים ה'  
 זקף כפופים ה' אהב צדיקים: ה' שמר את־גרים יתום ואלמנה יעודד וְדַרְךְ  
 רשעים יעות.

Not only has ה' done miracles for us. He also does endless acts of טוה that should remind us to place our trust in Him.

Which words above mean:



Feeding the hungry \_\_\_\_\_

נתן לחם לרעבים



Freeing those who are captive \_\_\_\_\_

מתיר אסורים



Giving sight to the blind \_\_\_\_\_

פוקח עורים



Helping those who are bent stand up straight \_\_\_\_\_

זוקף כפופים



Loving the righteous \_\_\_\_\_

אוהב צדיקים



Protecting the converts, orphans, and widows \_\_\_\_\_

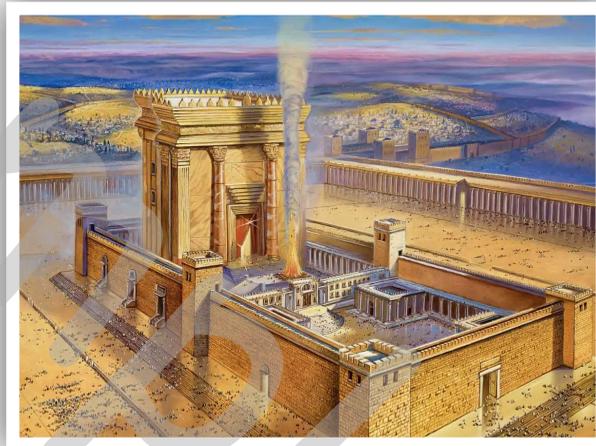
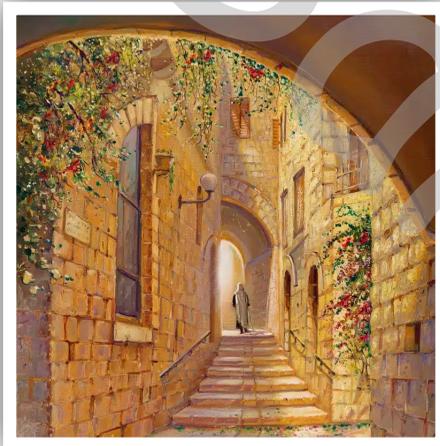
שומר את גרים יתום ואלמנה יעודד

רב"ק and Rav Schwab emphasize the connection to the end of days and our salvation. ה' has always cared for the downtrodden and will do so to get us out of גלות as well. He has fed us and sustained us in גלות and will do so while bringing us out. He has always freed us from bondage and will do so to take us out of גלות. We are blind in גלות and He will open our eyes. He will straighten us who are "bent" in גלות. He will help the "converts, orphan, and widow" - the weak ones (all of us) to get out of גלות.

Encourage students to share occasions when they have seen these things on the news or personally.

What are some of the things משיח will do?

1. בונה המקדש
2. מקבץ נדחי ישראל
3. חוזרין כל המשפטים
4. מקריבין קרבנות



**רמב"ם הלכות מלכים יב:**

וּבְאוֹתוֹ הַזְּמַן לֹא יִהְיֶה שָׁם לֹא רָעַב וְלֹא מִלְחָמָה. וְלֹא קִנְיָה וְתַחְרוּת. שֶׁהַטּוֹבָה תִּהְיֶה מְשַׁפְּעַת הַרְבֵּה. וְכָל הַמַּעֲדָנִים מְצוּיִין כְּעָפָר. וְלֹא יִהְיֶה עֶסֶק בְּכָל הָעוֹלָם אֲלָא לְדַעַת אֶת ה' בְּלִבָּד.

*In that time period, there will be no famine and no or war, and no envy or competition. Rather good will flow abundantly and all the delights will be as available as dust. The occupation of the entire world will be only be to know G-d.*



## FROM THE HEART; TO THE HEART

Avraham Fried, the legendary Jewish music performer, was once asked how we was able to sing the same songs thousands of times for decades. Didn't he get bored?

He answered that renewal is not about continually doing something different but rather about doing what you have always done, only better. "People try to reinvent themselves instead of staying true to their individual and unique mission. It's like prayer. The words don't change. It's we who need to change, to find new meanings in the same words. I sing in English, in Hebrew, in Yiddish, and in duets, but always stay within my realm. And if I am asked to sing 'Tanya' for the millionth time, I say to myself that through Divine Providence I was given another opportunity to sing 'Tanya' in this moment."

<https://www.sivanrahavmeir.com/the-daily-thought/three-surprising-remarks-from-avraham-fried/>

I once saw my good friend Ari Boiangiu, one of the Jewish world's most talented guitar players, playing at a wedding with incredible excitement. During one of the breaks, I went over to him and said, "Ari - you do this every night. How do you play with such simcha and enthusiasm?" He answered that when he first started playing a mentor of his told him, "You are going to be doing this every night. For you, every night will be just another wedding. But for the חתן and כלה its going to be their only wedding and you need to treat it that way."



Consider a family tree project or encourage students to go home and interview parents about a great ancestor.

Look at the three פסוקים below. Each one compares the drowning of the מצריים to the sinking of a different object. Write the object next to each line:

\_\_\_\_\_ תהמת יכסימו ירדו במצולת כמו-אבן

\_\_\_\_\_ וכרב גאונך תהרס קמיד תשלח חרנך יאכלמו בקש

\_\_\_\_\_ נשפת ברוחך פסמו ים צללו בעופרת במים אדירים

Which object sinks the fastest? עופרת \_\_\_\_\_

The slowest? \_\_\_\_\_ קש

Why do the פסוקים refer to all three? Which one did they sink like?



**שמות טו:ה**

**כמו-אבן:** ובמקום אחר "צללו בעופרת", ובמקום אחר "יאכלמו בקש", הרשעים בקש, הולכים ומטרפין עולין ויורדין, בינונים באבן, והבשרים בעופרת שנחו מיד.

**Like Stone:** In one place it says, "they sank like lead." In another place it says, "it consumed them like straw." The evil ones were like straw, thrown around, going up and going down; the "in between" ones were like stone; and the best ones were like lead and sank immediately.

