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For Hannah, Laili, and Jacob; Ben, Noah, Simon, and Eve. — G.G.

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ישראל



Use this map as your guide as you travel around Israel with Ben and Batya.



Ben and Batya were bursting with excitement. Their parents had received a research grant in medical nanotechnology from the Hebrew University of Jerusalem. Now the family was flying to Israel for the year. As the El Al jet landed at Ben Gurion International Airport, the twins eagerly anticipated the adventures that lay ahead—going to a new school, learning to speak Hebrew, and making new friends. But their top priority was finding a site in Israel for the biggest event of the year—their bar and bat mitzvah celebration.

Describe an event that you are looking forward to, like a trip or becoming a bar or bat mitzvah.


In what ways does the anticipation add to your excitement?

Judaism's teachings and traditions stem from the Torah. So it is no surprise that the highlight and heart of the **שַׁבָּת** morning prayer service is the reading of the weekly Torah portion—**פְּרִשְׁתַּת הַשְּׁבוּעַ**. The prayers and songs leading up to the Torah service are designed to heighten our anticipation. You will learn about the first two prayers—**אַב הֶרְחָמִים** and **אֵין כְּמוֹד**—in this chapter. Although these prayers help prepare our hearts and minds to receive the words of Torah, it is God, not the Torah, they praise.

Why do you think we praise God rather than the Torah?

The Torah Service

Most congregations read from the Torah on **שַׁבָּת** morning and on certain Jewish holidays. Other congregations read from the Torah on Friday evening—**עֶרֶב שַׁבָּת**. Some also read from the Torah on Shabbat afternoons, and on Mondays and Thursday mornings.

 **Torah Travel** Communal readings of the Torah began nearly 2,500 years ago in Jerusalem—**יְרוּשָׁלַיִם**—where Ezra, a Jewish religious leader and scribe, read from the Torah at public gatherings on Mondays, Thursdays, Shabbat, and on certain holidays...

וַיָּבִיֵא עֶזְרָא ... אֶת-הַתּוֹרָה לִפְנֵי הַקָּהָל ... וַיִּקְרָא-בּוֹ

"Ezra brought ... the Torah before the gathering...and read from it."

(Nehemiah 8:2–3)

Why on Mondays and Thursdays? That was when many people gathered in the marketplace to do business. Locate and circle Jerusalem on the map on page 3.

אֵין כְּמוֹךָ

The first part of the Torah service—taking the Torah out of the Ark—begins with **אֵין כְּמוֹךָ**. It describes God as the eternal Ruler of the Jews. It also helps set the stage for us to receive the Torah, as if we ourselves were at Mount Sinai with Moses.

Practice reading **אֵין כְּמוֹךָ**.

1. אֵין כְּמוֹךָ בָּאֱלֹהִים אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
2. מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דֹּר וָדֹר.
3. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
4. יְיָ עֲזֵר לְעַמּוֹ יִתָּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

1. There is none like You among the gods [other people worship], Adonai, and there are no deeds like Yours.
2. Your sovereignty is an eternal sovereignty, and Your reign is from generation to generation.
3. Adonai is Ruler, Adonai ruled, Adonai will rule forever and ever.
4. May Adonai give strength to God's people, may Adonai bless God's people with peace.

Prayer Words

Practice reading these words from **אֵין קָמוֹךְ**.

(there is) none

אֵין

like You

קָמוֹךְ

Your sovereignty

מַלְכוּתְךָ

from generation to generation

בְּכָל-דֹּר וְדֹר

strength

עֹז

Word Association

Next to each illustration, write the appropriate Hebrew prayer word(s) or phrase.



.1



.2



.3



.4

Now match these words from **אֵין קָמוֹךְ** in the column on the right to a related phrase from the siddur on the left.

כְּבוֹד מַלְכוּתְךָ

אֵין

לְדֹר וְדֹר

קָמוֹךְ

אֵין בְּאֱלֹהֵינוּ

מַלְכוּתְךָ

וְלֹא הָעֹז וְהַמְּשָׁרָה

בְּכָל-דֹּר וְדֹר

מִי כְּמִכָּה

עֹז



At the Root

אֵין כְּמוֹךָ speaks of God as a מֶלֶךְ, which means ruler or king (sometimes translated as **sovereign**).

The root of מֶלֶךְ is מַלְכ.

The root מַלְכ tells us that **ruler** or **king** is part of a word's meaning.

God is sometimes called יְיָ מֶלֶךְ. Fill in the missing English translation:

Adonai (is) _____

Reread אֵין כְּמוֹךָ on page 5 and circle the words that are built on the root מַלְכ.

How many words did you circle? _____

The suffix ך means **you** or **your**. Write the word in line 2 of אֵין כְּמוֹךָ that is built on the root מַלְכ and ends with the suffix meaning **your**. _____

How many other words in line 2 end with the suffix meaning **you** or **your**? _____

Practice reading the following prayer phrases. Draw a crown above each word that has **ruler** or **king** as part of its meaning. Put a check next to the phrases in which God is called יְיָ מֶלֶךְ.

1. וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם

2. וַעֲיִנֵּינוּ תְּרַאֲיֶנָּה מַלְכוּתְךָ

3. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

4. יְיָ מֶלֶךְ לְעוֹלָם וָעֶד

5. יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת

6. וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ

אב הַרְחָמִים

The first part of the Torah service continues with אב הַרְחָמִים. This prayer describes God as a merciful parent and trustworthy ruler. It also asks for God's protection over Jerusalem. Practice reading אב הַרְחָמִים.

1. אב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנָךְ אֶת צִיּוֹן;
2. תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.
3. כִּי בְּךָ לְבַד בְּטַחֲנוּ, מֶלֶךְ אֵל רַם וְנִשְׂאָ,
4. אֲדוֹן עוֹלָמִים.

1. Merciful Parent, favor Zion with Your goodness;
2. rebuild the walls of Jerusalem.
3. For in You alone do we trust, sovereign God, high and exalted,
4. eternal Ruler.



At the Root

The root of אב הַרְחָמִים is רחמ.

The root רחמ tells us that **mercy** or **compassion** is part of a word's meaning.

God is sometimes called אב הַרְחָמִים. Fill in the missing English translation:

_____ Parent

Here are three other names by which God is known. Circle the root letters רחמ in each phrase.

אֵל מְלֵא רַחֲמִים

God Full of Mercy

אֵל רַחוּם וְחַנוּן

Compassionate and
Gracious God

הַרְחָמָן

The Merciful One

Why do you think Judaism emphasizes that God is merciful? _____

Prayer Words

Practice reading these words from אב הַרְחָמִים.

parent, father

אָב, אֵב

merciful, the mercy

הַרְחָמִים

walls

חוֹמוֹת

and exalted

וְנִשְׂאָ

eternal

עוֹלָמִים

It's Our Motto

Write the English meaning next to each Hebrew word. Then copy the boxed letters to find the missing word below.

P _____

1. אָב

_____ _____

2. עוֹלָמִים

_____ _____

3. הַרְחָמִים

_____ _____

4. חוֹמוֹת

_____ _____

5. וְנִשְׂאָ

The motto of the United States is: In God we _____
1 2 3 4 5

Bonus Points: Write the word in line 3 of אב הַרְחָמִים on page 8 that means **we trust**.

Hint: The root letters are בטח.

Language Link

Zion—**צִיּוֹן**—is another name for Jerusalem—**יְרוּשָׁלַיִם**. Sometimes, **צִיּוֹן** refers only to Jerusalem and sometimes to the entire land of Israel—**אֶרֶץ יִשְׂרָאֵל**.

Almost 2,000 years ago, Israel was conquered and our people went into exile.

Many prayers speak lovingly of Jerusalem, the capital of ancient Israel. In 1948 the Jewish people established the modern State of Israel—**מְדִינַת יִשְׂרָאֵל**—and today Jerusalem is once again Israel's thriving capital.

Below are the lyrics to Israel's national anthem, **הַתִּקְוָה**. It expresses our people's undying hope of returning from exile to live in our homeland.

Practice reading **הַתִּקְוָה**.

- | | |
|---|---|
| 1. <i>Within the heart</i> | 1. כָּל עוֹד בְּלִבִּי פָּנִימָה |
| 2. <i>the spirit of the Jew is still alive,</i> | 2. נֶפֶשׁ יְהוּדֵי הוֹמִיָּה, |
| 3. <i>and the eyes look eastward</i> | 3. וּלְפָאֲתֵי מִזְרָח קָדִימָה |
| 4. <i>toward Zion.</i> | 4. עֵין לְצִיּוֹן צוֹפִיָּה. |
| 5. <i>Our hope is not lost,</i> | 5. עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ, |
| 6. <i>the hope of two thousand years</i> | 6. הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים |
| 7. <i>to be a free nation in our land,</i> | 7. לְהִיּוֹת עַם חֲפָשִׁי בְּאֶרְצֵנוּ, |
| 8. <i>the land of Zion and Jerusalem.</i> | 8. אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם. |

Circle the words **צִיּוֹן** and **יְרוּשָׁלַיִם** each time they appear in **הַתִּקְוָה**. How many words did you circle? _____

The Israel Connection

Love of Israel—אַהֲבַת צִיּוֹן—is a key Jewish value. Along with our commitment to the teachings of the Torah, אַהֲבַת צִיּוֹן plays a role in strengthening Jewish identity. Today, for example, we can show אַהֲבַת צִיּוֹן by going on a teen trip to Israel, learning to speak Hebrew, and marching in an Israel Day parade.

Suggest two other ways to show אַהֲבַת צִיּוֹן.

How might these activities strengthen your Jewish identity?

Pick the Pix

Below are two typical photos of Israel. Which do you think best illustrates the country?

Why did you make that choice?



אַרץ צִיּוֹן וִירוּשָׁלַיִם

Reroll the Scroll

The תּוֹרָה is divided into 54 portions—פָּרָשׁוֹת. Each Shabbat we read a portion—פָּרָשָׁה—in synagogue. It takes one full year to complete our reading of the תּוֹרָה. And, as soon as we finish, on the holiday of שְׁמִינִית תּוֹרָה, we roll the scroll back to the beginning and start over again.

The ancient sage Ben Bag-Bag (yes, that's his name!) taught:

הִפּוֹךְ בָּהּ וְהִפּוֹךְ בָּהּ...

Turn it [the Torah] again and again, for everything is in it; think about it...
(Pirke Avot 5:25)

Explain what you think Ben Bag-Bag meant.

Why do *you* think we read the Torah, year after year, from our youth through old age?

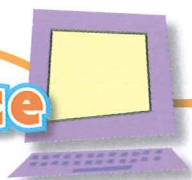
Parashah Quiz

Read aloud the names of the first six פָּרָשׁוֹת in the Torah. Circle the פָּרָשָׁה that tells the story of Noah and the ark. Underline the פָּרָשָׁה that refers to our matriarch Sarah.

בְּרֵאשִׁית נח לֶךְ-לֶךְ וַיֵּרָא חַיֵּי שָׂרָה תּוֹלְדֹת

Challenge: Copy the name of the פָּרָשָׁה that includes the story of creation AND is the name of the first book of the Torah. _____

Clue to Cyberspace



מַלְכוּתָךְ מַלְכוּת מַלְךְ מֶלֶךְ יְמֻלֶּךְ

Write the root on which these words are built. _____

Write the general meaning of these words. _____

Now choose the correct words from the list above to fill in the blanks. *Hint 1:* You will use one of the words twice. *Hint 2:* If you need help, turn to pages 5 and 8.

1. אֵין כְּמוֹךְ בְּאַלְהִים אֲדֹנִי, וְאֵין כְּמַעֲשֶׂיךָ.
2. כָּל-עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דֹּר וְדֹר. _____
3. יִי _____, יִי _____, יִי _____ לְעָלָם וָעֶד.
4. יִי עֹז לְעַמּוֹ יִתֵּן, יִי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.
5. אַב הֶרְחַמְתִּים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן;
6. תִּבְנֶה חֳמוֹת יְרוּשָׁלָּיִם.
7. כִּי בָךְ לִבִּד בְּטָחָנוּ, אֵל רֵם וְנִשְׂאָ, _____
8. אֲדוֹן עוֹלָמִים.

Which word did you use twice? _____

Use this clue to complete the last board in the "Lion's Bird House" game in Level 1 on your computer.





"Israel is awesome." Batya said to Ben, several weeks after their arrival. "One moment we're in the Negev Desert walking the same paths as Abraham. The next we're seeing signs of the future—like the Negev's drip irrigation system. Did you know Israel is called the Silicon Valley of water technology?"



Torah Travel Genesis 12:9 says: וַיֵּסַע אַבְרָם הָלוֹךְ וְנֹסֵעַ הַנֶּגֶב "Abram continued on his way toward the Negev." Locate and circle the Negev—נֶגֶב—on the map on page 3.

Which do you think would be more interesting, meeting Abraham in the Negev or meeting someone who lives in the future? Why? _____

בִּי מִצִּיּוֹן, the prayer we recite as we remove the Torah from the Ark, provides yet another link in the age-old chain connecting our past and future. It honors the Land of Israel and the Torah as continuing sources of strength.

Why do you think the study of Torah—תְּלִמּוּד תּוֹרָה—is an essential part of Jewish tradition?

כִּי מִצִּיּוֹן

The **כִּי מִצִּיּוֹן** prayer expresses our strong connection to the Torah and our hope that its lessons of justice and peace will spread throughout the world.

Below are three short quotes from the Torah (Leviticus 19). Choose one that you consider most important and give an example of how you apply it in your life today. Explain your choice.

Love your fellow human being as yourself. **וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ** 1.

Do not put a stumbling block before the blind. **וְלִפְנֵי עֵוִר לֹא תִתֵּן מִכְשָׁל** 2.

Leave them [the fallen fruits] for the poor. **לָעָנִי וְלִגֵּר תַּעֲזֹב אֹתָם** 3.

Practice reading the **כִּי מִצִּיּוֹן** prayer.

1. *For out of Zion shall go forth Torah,*

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,

2. *and the word of God from Jerusalem.*

וּדְבַר־יְיָ מִירוּשָׁלַיִם.

What do you think “the word of God” means?

Prayer Variations

As the Ark is opened, some congregations say these words from the Torah (Numbers 10:35) before reciting **כִּי מִצִּיּוֹן**:

1. **וַיְהִי בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:**

2. **קוּמָה יְיָ וַיִּפְצֹו אִיבֵיהָ, וַיִּנָּסוּ מִשְׁנֵאֵיהָ מִפְּנֵיהָ.**

1. *When the Ark was carried forward, Moses said:*

2. *Arise, Adonai; may Your enemies be scattered, may Your foes be driven to flight.*

Prayer Words

Practice reading these words from **בִּי מִצִּיּוֹן**.

out of Zion, from Zion

מִצִּיּוֹן

shall go forth

תֵּצֵא

from Jerusalem

מִירוּשָׁלַיִם

The Hills of Jerusalem

Jerusalem is a city of hills. Climb the hill below by circling, then reading, the Hebrew for each of the following English words or phrases. Remember to climb from line 1 to line 4.

1. shall go forth

2. from Zion

3. from Jerusalem

4. Torah



Now go down the hill by reading *all* the Hebrew words starting at the top.



Be a Scribe

Torah scrolls are handwritten by highly trained scribes who use quill pens and black ink. Imagine that you are a scribe—**סוֹפֵר**. Complete the prayer by filling in the missing letters.

1. כִּי בְּצִיּוֹן תֵּצֵא תּוֹרָה,

2. וְדִבְרֵיֶיךָ מִירוּשָׁלַיִם.

Putting It in ConTEXT

The words of **כִּי מִצִּיּוֹן** come from Isaiah 2:3. The next verse, Isaiah 2:4, introduces the prophet's vision of how there will be peace throughout the world when all nations follow ethical laws:

וְכָתְתוּ חֶרְבוֹתָם לְאֵתִים
וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת.
לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

*...They shall beat their swords into plowshares
and their spears into pruning hooks.
Nation shall not raise sword against nation
and never again will they know war.*

Describe what peace means to you. How does your vision compare to Isaiah's?



At the Root

Part of the name **יְרוּשָׁלַיִם** is built on the root **שלם**. Words that are built on **שלם** have **wholeness** or **peace** as part of their meaning. In fact, Jerusalem is often called the "City of Peace."

Write the root letters of **יְרוּשָׁלַיִם**: _____ *Reminder: ם is a final מ.*

ברוך שנתן

The ברוך שנתן prayer helps us thank God for the gift of Torah.
Practice reading the ברוך שנתן blessing.

ברוך שנתן תורה לעמו ישראל בקדשתו.

Praised is the One, who in holiness gave Torah to God's people Israel.



At the Root

The root of בקדשתו is קדש.

The root קדש tells us that **set apart** or **separate** is part of a word's meaning.

Circle the Hebrew word in the ברוך שנתן blessing that is built on the root קדש.

Now read the words a groom says to a bride under the huppah:

הרי את מקדשת לי בטבעת זו, כדת משה וישראל.

*Behold, you are sanctified to me by this ring,
according to the laws of Moses and Israel.*

The bride might say:

הרי אתה מקדש לי בטבעת זו.

Behold, by this ring you are sanctified to me.

or

אני לדודי ודודי לי.

I am my beloved's and my beloved is mine.



Read the following words aloud. Then circle the three root letters in each word.

ויקדש קדוש קדשנו קדשו מקדשת הקדוש

This root has come to mean **holy**. What is the connection between **set apart** or **separate** and **holy**?

Bonus Points: In the Hebrew words above circle the name of the blessing we recite over wine.

Prayer Words

Practice reading these words from בְּרוּךְ שָׁנָתָן.

who gave, that gave

שָׁנָתָן

to God's people

לְעַמּוֹ

in (God's) holiness

בְּקִדְשָׁתוֹ

To God's People

Look at the word לְעַמּוֹ.

לְ is a prefix meaning **to**.

וֹ at the end of a word means **his**.

עַם means **people** or **nation**. עַמּוֹ means **his people**.

As God is neither male nor female, we translate לְעַמּוֹ as **to God's people**.

Circle the word part that means **his** in the words below.

עַמּוֹ בְּקִדְשָׁתוֹ לְאֹרֹחַ שְׁמוֹ עֲבָדוֹ

The Gift of Torah

Each scroll contains words that are similar to one of the prayer words at the top of the page. Write that prayer word on the first blank line below the scroll. Then write its English meaning below that.







Pledging Our Allegiance

In many congregations, after the Torah scroll—סֵפֶר תּוֹרָה—is taken out of the Ark, the person who holds it recites the two statements below—one at a time—first alone, then with the congregation. In other synagogues, everyone recites the lines in unison. These statements are like a pledge of allegiance to God.

Practice reading these lines.

1. שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

1. *Hear O Israel: Adonai is our God, Adonai is One.*

2. אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

2. *Our God is One and is great; God's name is holy.*

What is the name of the prayer on the first line above? Why do you think we recite it when we take the Torah out of the Ark?

Prayer Variations

Some congregations add a third line. The person holding the Torah scroll turns to face the Ark and bows while reciting this line.

גִּדְּלוּ לִי אֶתִּי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Glorify Adonai with me, and together let us exalt God's name.



סֵפֶר תּוֹרָה

Prayer Words

Practice reading these words from **שְׁמַע יִשְׂרָאֵל**, **אֶחָד**, and **גִּדְלוּ לִי**.

one

אֶחָד

(God's) name, his name

שְׁמוֹ

glorify

גִּדְלוּ

Odd Word Out

Read each line. Circle the word that is not related to the others and write its English meaning.

1. מַלְכוּתָךְ מֶלֶךְ גִּדְלוּ יְמֶלֶךְ מַלְכָּה _____

2. בְּקִדְשָׁתוֹ קִדְשָׁת קִדְשָׁנוּ שְׁמוֹ קָדוֹשׁ _____

3. וְאַהֲבָתָּ אַהֲבַת אֶחָד אַהֲבָה אוֹהֵב _____

Complete the prayer below using the three words you circled. You will need to use two of the words twice.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ _____.

_____ אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ _____.

_____ לִי אֵת, וְנִרְוֹמָמָה _____ יַחְדָּו.

Have you ever held a Torah scroll? If so, you know how heavy it is! When you celebrate your bat or bar mitzvah, just before the Torah reading begins, you (or perhaps one of your family members) are likely to have the honor of carrying the Torah, fully dressed in its mantle and ornaments, up and down the rows of congregants.

Everyone will turn to keep the Torah—and you!—in sight. Some people touch the Torah with the fringes of their **טליתות** or with their **סדורים**, which they then kiss. During the procession we sing **לך יי**, a prayer that praises God. It reminds us that although we *honor* the Torah, we *worship* God.

Describe how you think it will feel to carry the Torah scroll through the sanctuary.

Practice reading **לך יי**.

1. לך יי הגדלה והגבורה והתפארת והנצח וההוד,
2. כי כל בשמים ובארץ, לך יי הממלכה
3. והמתנשא לכל לראש.

1. Yours, God, is the greatness, and the power, and the glory, and the eternity, and the majesty,
2. for all that is in heaven and on earth is Yours. Yours is the sovereignty, God,
3. You are supreme over all.

Prayer Words

Practice reading these words from לֵךְ יְיָ.

the greatness

הַגְּדֻלָּה

and the power

וְהַגְּבוּרָה

in heaven

בַּשָּׁמַיִם

and on earth

וּבָאָרֶץ

Search and Circle

Write the Hebrew word for each English word below. Find and circle the Hebrew words hidden in the word search grid. Look from right to left and top to bottom.

in heaven

and the power

and on earth

the greatness

ה	ב	ג	ו	א	מ	ב
ל	ש	ר	ה	ב	ה	י
ר	מ	ה	ג	ד	ל	ה
ג	י	ם	ב	ג	ץ	מ
ב	ם	ל	ו	י	ר	א
ו	ב	א	ר	ץ	ה	ו
ץ	ה	ר	ה	ל	ם	ג

Language Link

The **לֵךְ יְיָ** prayer teaches that everything that is in heaven (the sky) and on earth —**בְּשָׁמַיִם וּבָאָרֶץ**—is God's, for God is the Creator of the world. Here are some examples of what is **בְּשָׁמַיִם וּבָאָרֶץ**.



יָרֵחַ



פְּרָחִים



עֵצִים



שֶׁמֶשׁ



כּוֹכָבִים



הָרִים

Draw a line from each Hebrew word above to where it can be found below—in the **שָׁמַיִם** or on the **אָרֶץ**.



שָׁמַיִם

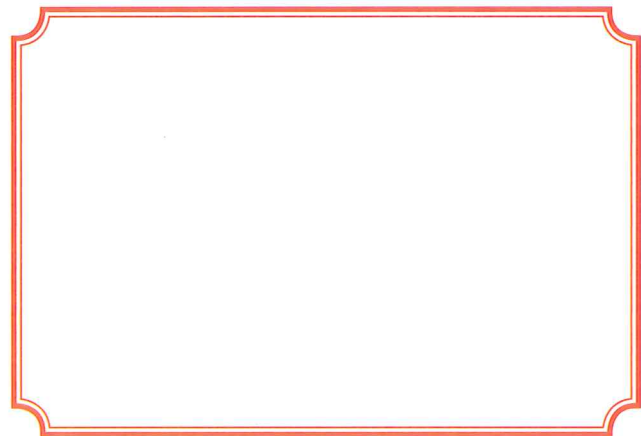


אָרֶץ

You're an Artist!

Choose four or more of the Hebrew words above and draw a picture of yourself in nature.

Label each object you draw.
Label yourself with your Hebrew or English name.



Partners in Prayer

Practice reading the following prayer words. Circle the two words in each line that have the same root letters. Write the root for those two words.

- | | | | | |
|-------|--------------|----------|---------------|----------------|
| — — — | בְּשָׁמַיִם | גִּדְלוּ | וּבְאֶרֶץ | 1. הַגִּדְלָה |
| — — — | עוֹ | אֶחָד | בְּקִדְשָׁתוֹ | 2. קְדוֹשׁ |
| — — — | וְנִשְׂא | מֶלֶךְ | אֵין | 3. מַלְכוּתְךָ |
| — — — | וְהַגְבוּרָה | לְעַמּוֹ | גְּבוּר | 4. שְׁמוֹ |

Clue to Cyberspace



Look carefully at the string of words below.

Find and circle the words that are part of **בִּי מִצִּיּוֹן**.

אֶחָד־כִּי־אֱלֹהֵינוּ־מִצִּיּוֹן־גָּדוֹל־לְתִצָּא־אֲדוֹנֵינוּ־תוֹרָה־קְדוֹשׁ־בְּרִישׁוֹ־מִירוּשָׁלַיִם

One of the words you did *not* circle is a Hebrew number. Write it here. _____

Use this clue to score bonus points in the "Carnival Duck!" game in Level 2 on your computer.



“Yikes!” Ben cried as he and Batya entered the tallest of Tel Aviv’s three Azrieli Center towers. “It’s 614 feet high with 49 floors and an observation deck. I’ll ask someone where the elevator, the מַעְלִית, is and we’ll zip up. It’s sure to be a high-speed מַעְלִית because Tel Aviv is one of the most high-tech cities in the world.”



Torah Travel Tel Aviv has two parts: one ancient, one modern. The modern part is called Tel Aviv; the ancient part is Jaffa. That is why the city’s official name is Tel Aviv-Jaffa. The Bible teaches that the prophet Jonah went to Jaffa:

יוֹנָה ... וַיֵּרֶד יָפוֹ וַיִּמְצָא אֶנְיָה בָּאָה תַרְשִׁישׁ

“Jonah...went down to Jaffa and found a ship going to Tarshish.” (Jonah 1:3).

Locate and circle Tel Aviv-Jaffa on the map on page 3.

What is the name of the highest place on which you have ever stood? How did you get to the top? What could you see? _____

During the Torah service, after removing the scroll’s mantle and ornaments, we open the סֵפֶר תּוֹרָה to the weekly פָּרָשָׁה. Each פָּרָשָׁה is divided into sections, or readings. For each section, one or more congregants come up to the Torah to recite two blessings—one before the Torah reader chants the section and one afterward. You will learn about both בְּרִכּוֹת in this chapter.

The honor one receives when called up to recite the Torah blessings is known as an עֲלִיָּה—literally, “going up.”

How do you think you will feel when you are called up for your first עֲלִיָּה as a bar or bat mitzvah?



Blessing Before the Torah Reading

We recite a blessing right before the Torah reader—**בַּעַל קְרִיאָה** (masculine) or **בַּעֲלַת קְרִיאָה** (feminine)—reads or chants each section of the **פָּרָשָׁה**. It is a call for the congregation to praise and thank God for giving us the Torah. The first two lines of the prayer are the same words we recite at the start of most prayer services—the **בְּרָכוּ**.

The person who has the honor of an aliyah—the **עוֹלָה** (for a man) or **עוֹלָה** (for a woman)—recites the first line. The congregation responds by reciting the second line, which the **עוֹלָה** or **עוֹלָה** then repeats before completing the prayer.

Practice reading the blessing that is recited before each section of the Torah reading.

1. בְּרָכוּ אֶת יְיָ הַמְּבָרֵךְ.
2. בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.
3. בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
4. אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
5. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
6. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

1. Praise Adonai, who is praised.
2. Praised is Adonai, who is praised forever and ever.
3. Praised are You, Adonai our God, Ruler of the world,
4. for choosing us from all the nations,
5. and giving us God's Torah.
6. Praised are You, Adonai, who gives us the Torah.

Prayer Words

Practice reading these words from the blessing before the Torah reading.

chose (choosing)	בָּחַר
us	בָּנוּ
from all	מִכָּל
the nations	הָעַמִּים
and gave (and giving)	וְנָתַן
to us	לָנוּ
God's Torah	תּוֹרַתוֹ
gives	נוֹתֵן

Note: תּוֹרַתוֹ literally means “his Torah,” but because God is neither masculine nor feminine, we translate תּוֹרַתוֹ as “God’s Torah.”

PRAYER PUZZLE

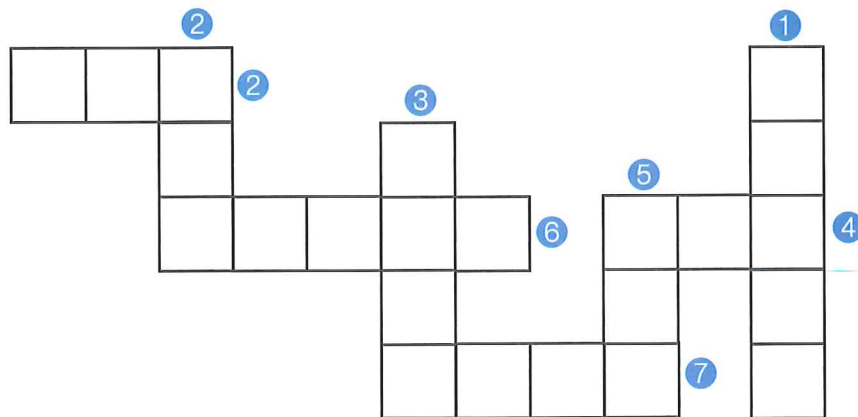
Complete the puzzle by writing the Hebrew word for each English word below. Do not include the vowels or any other dots.

Down

1. the nations
2. us
3. gives
5. to us

Across

2. chose (choosing)
4. from all
6. God's Torah
7. and gave (and giving)



One or Many Chosen People?

The blessing before the Torah reading thanks God for “choosing us from all the nations” (אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים). Some traditions teach that the Jewish people were chosen to receive the Torah and to share its teachings with the other nations of the world.

Other peoples also have traditions about their relationship with God and why they were chosen to receive their own sacred texts.

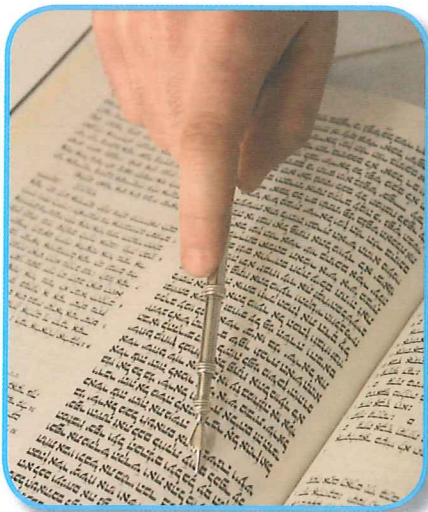
Describe something about the Jewish people that is unique or special and how it helps us add goodness to the world.

Describe something about yourself that is unique or special and how it helps you contribute goodness to the world.

Choice Voices

These phrases from the Bible express that God chose us from among the nations. Read the biblical quotes. Circle the Hebrew word for **chose** each time it appears.

1. בָּךְ בָּחַר יי אֱלֹהֶיךָ לְהִיּוֹת לוֹ לְעַם סִגְלָה
2. הָעַם בָּחַר לְנַחֲלָה לוֹ
3. כִּי־יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ
4. וּבָחַר עוֹד בְּיִשְׂרָאֵל



Putting It in ConTEXT

The Hebrew words in a Torah scroll and in a printed book of the Torah are the same, but the words *look* different. The words of a Torah scroll are written without vowels and without punctuation. Every letter is handwritten by a scribe—סופר—in calligraphy. Nine of the letters are decorated with crowns that are drawn as three vertical lines on top of the letter:

Like a scribe, draw the nine crowned letters in the numbered spaces.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

____.9 ____ .8 ____ .7 ____ .6 ____ .5 ____ .4 ____ .3 ____ .2 ____ .1

Practice reading these words from Deuteronomy.

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וַיִּבְחַר יְהוָה...

You are a holy people to Adonai your God, for Adonai chose you... (Deuteronomy 14:2)

Now try to read the same words as they appear in the Torah scroll—סֵפֶר תּוֹרָה.

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וַיִּבְחַר יְהוָה

Turn to page 5 and circle the verse below as it appears in the בְּרָכָה blessing.

(Remember: יְיָ can be written יְהוָה.) Then read the verse as it is written below.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד (Exodus 15:18) *Adonai will rule forever and ever*

Help Is on the Way

When Torah readers prepare to read from the Torah, they often practice in a **תקוין** a book in which the Torah text appears twice—in two different columns—on each page. In the right-hand column the text is set in regular Hebrew print with vowels, punctuation, and musical notations, or trope marks; in the left-hand column, the text looks just like it does on a Torah scroll.

וּבְצִוְתוֹ אֲשֶׁר אֲנִי מוֹצִיךְ אֹתָהּ וּבֶן בֶּן־כָּל
יָמֵי חַיֶּיךָ וּלְמוֹעֵד יֵאָרְכּוּ יָמֶיךָ וְשִׁמּוּעַת יִשְׂרָאֵל
וְשִׁמּוּרַת כְּעִשּׂוֹת אֵשֶׁר יִטֵּב לָךְ וְאֵשֶׁר תִּרְבּוֹן
מֵאֵד כְּאֵשֶׁר דָּבַר יְהוָה אֵלֶיךָ אֲבֹתֶיךָ לָךְ אֶרֶץ
זָבֶת חֵלֶב וְדִבְשׁ
עִינְיֹת יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
וְאֵהָבָת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדְךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מוֹצִיךְ
הַיּוֹם עָלֶיךָ לֵבְבְךָ וְשִׁנְתָּם לִבְנִיךָ וְדִבְרַת בְּנֵי שְׁבָתְךָ
בְּבֵיתְךָ וּבְלִבְּךָ בְּדֶרֶךְ וּבְשֹׁכֶכְךָ וּבְקוֹמוֹךָ וּקְשׁוּתְךָ
לְאוֹת עַל יָדְךָ וְהָיוּ לְטִטְפֹּת בֵּין עֵינֶיךָ וּכְתֻבָּתוֹ לֵל
מִזְוֹת בֵּיתְךָ וּבְשִׁעְרֶיךָ
כִּי יִבְיָאֲךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּעַת
לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתֵת לָךְ עָרִים
גְּדֹלֹת וְטֹבָת אֲשֶׁר לֹא בָנִיתָ וּבְתִים מְלֵאִים כָּל
טוֹב אֲשֶׁר לֹא מָלָאתָ וּבְרַת חֲזֻזִים אֲשֶׁר לֹא
חֲזַצְתָּ כְּרֻמִּים וְחִיתִים אֲשֶׁר לֹא נִטְעַתָּ וְאֲכָלָתָ
וְשִׁבְעַת הַשִּׁמּוֹר לָךְ פֶּן תִּשְׁכַּח אֶת יְהוָה אֲשֶׁר
הוֹצִיאָךְ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים אֶת יְהוָה
אֱלֹהֶיךָ תִּירָא וְאֶתוֹ תַעֲבֹד וּבְשִׁמּוֹ תִשְׁבַּע לֹא
תִלְכּוּן אֲזֹרֵי אֱלֹהִים אֲזֹרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר
סָבִיבוֹתֶיכֶם כִּי אֵל קָנָא יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ פֶּן
יִזְרֶה אִם יְהוָה אֱלֹהֶיךָ בָּרַךְ וְהִשְׁמִיךְ בְּיָדְךָ מוֹעֲלֶיךָ

דְּבָרִים וְאֵתחֲנוּן
וּמִצְוֹתוֹ אֲשֶׁר אֲנִי מוֹצִיךְ אֹתָהּ וּבֶן־כָּל
3 וּבְדִבְרֵיךָ כָּל יְמֵי חַיֶּיךָ וּלְמוֹעֵד יֵאָרְכּוּ יָמֶיךָ: וְשִׁמּוּעַת
יִשְׂרָאֵל וְשִׁמּוּרַת כְּעִשּׂוֹת אֲשֶׁר יִטֵּב לָךְ וְאֵשֶׁר תִּרְבּוֹן
מֵאֵד כְּאֵשֶׁר דָּבַר יְהוָה אֵלֶיךָ אֲבֹתֶיךָ לָךְ אֶרֶץ זָבֶת
חֵלֶב וְדִבְשׁ:
4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאֵהָבָת אֶת
יְהוָה אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:
6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מוֹצִיךְ הַיּוֹם עָלֶיךָ:
7 וְשִׁנְתָּם לִבְנִיךָ וְדִבְרַת בְּנֵי שְׁבָתְךָ בְּבֵיתְךָ וּבְלִבְּךָ:
8 כְּדִרְךָ וּבְשֹׁכֶכְךָ וּבְקוֹמוֹךָ: וּקְשׁוּתְךָ לְאוֹת עַל יָדְךָ וְהָיוּ
9 לְטִטְפֹּת בֵּין עֵינֶיךָ: וּכְתֻבָּתְךָ עַל מִזְוֹת בֵּיתְךָ וּבְשִׁעְרֶיךָ:
10 יְהוָה קִרְיָאֲךָ וְיְהוָה אֱלֹהֶיךָ אֱלֹהֵי אֶרֶץ אֲשֶׁר נִשְׁבַּעַת
לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתֵת לָךְ עָרִים
11 גְּדֹלֹת וְטֹבָת אֲשֶׁר לֹא בָנִיתָ: וּבְתִים מְלֵאִים כָּל טוֹב
אֲשֶׁר לֹא מָלָאתָ וּבְרַת חֲזֻזִים אֲשֶׁר לֹא חֲזַצְתָּ כְּרֻמִּים
12 וְחִיתִים אֲשֶׁר לֹא נִטְעַתָּ וְאֲכָלָתָ וְשִׁבְעַת: הַשִּׁמּוֹר לָךְ פֶּן
תִּשְׁכַּח אֶת יְהוָה אֱלֹהֶיךָ הוֹצִיאָךְ מֵאֶרֶץ מִצְרַיִם מִבֵּית
13 עֲבָדִים: אֶת יְהוָה אֱלֹהֶיךָ תִירָא וְאֶתוֹ תַעֲבֹד וּבְשִׁמּוֹ
14 תִשְׁבַּע: לֹא תִלְכּוּן אֲחֵרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים
15 אֲשֶׁר סָבִיבוֹתֶיכֶם: כִּי אֵל קָנָא יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ
16 פֶּן יִזְרֶה אִם יְהוָה אֱלֹהֶיךָ בָּרַךְ וְהִשְׁמִיךְ מֵעַל פְּנֵי
17 הָאָרֶץ: ס לֹא תִנְסִי אֶת יְהוָה אֱלֹהֶיךָ כְּאֵשֶׁר
נִסִּיתָ בְּמִסְפָּה: שְׁמוֹר תִּשְׁמְרוּן אֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם

Torah, Torah

Underline the six words of the **שְׁמַע** in each column in the **תקוין**.

How are the two columns similar?

How are they different?

Bonus Points: Which prayer appears immediately after the **שְׁמַע**?



Language Link

When someone moves from a country outside of Israel to live in **יִשְׂרָאֵל**, we say he or she is making **עֲלִיָּה**, meaning that the person is **going up** to the holy land of **יִשְׂרָאֵל**. Like a person who receives an **עֲלִיָּה** to the Torah, an **immigrant** is called an **עוֹלָה** (masculine) or **עוֹלָה** (feminine).

These Hebrew words—**עֲלִיָּה**, **עוֹלָה**, and **עוֹלָה**—are all built on the root **עלה**. Words that are built on the root **עלה** have **going up** as part of their meaning.

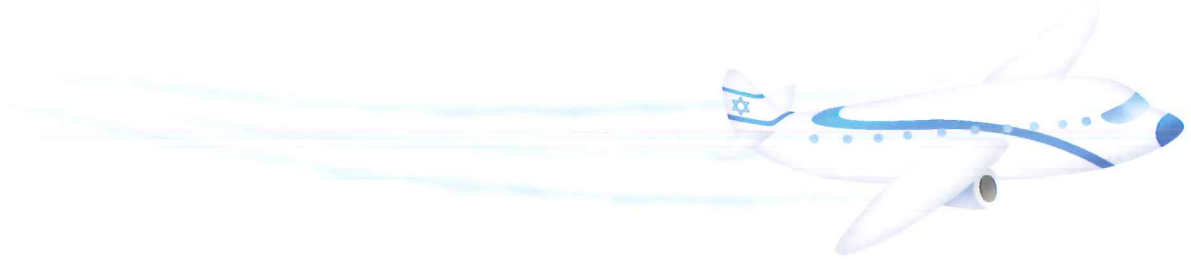
Why do you think Jewish tradition teaches that, like having an **עֲלִיָּה**, immigrating to Israel brings us to a higher spiritual level? _____

The following two words are also built on the root **עלה**.

elevator **מַעְלִית** degree (of heat or cold) **מַעְלָה**

What do a **מַעְלִית** and a **מַעְלָה** have in common? _____

Draw a line from the words that are built on the root **עלה** to the jet.



עֲלִיָּה **תּוֹרָתוֹ** **מַעְלָה** **יִשְׂרָאֵל** **עוֹלָה** **מַעְלִית**

Blessing After the Torah Reading

The blessing after each section of the פָּרָשָׁה praises God for giving us the Torah of truth and for the eternal life the Torah gives us.

Why do you think we call the Torah "Torah of truth"?

How does rereading the Torah, year after year, and passing its lessons on from one generation to the next, help give the Jewish people "eternal life"?

Practice reading the blessing after the Torah reading.

1. בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
2. אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
3. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
4. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

1. Praised are You, Adonai our God, Ruler of the world,
2. who gave us the Torah of truth,
3. and planted eternal life in us.
4. Praised are You, Adonai, who gives us the Torah.

Congratulations!

It is a custom to congratulate people who have just had an עֲלִיָּה or other Torah honor. One popular expression of congratulations is יִישָׁר כָּח ("Strength to you"). Another is חֲזַק וּבָרוּךְ ("Be strong and be blessed").

Prayer Words

Practice reading these words from the blessing.

Torah of	תּוֹרַת
truth	אֱמֶת
and life (of)	וְחַיֵּי
eternal, world	עוֹלָם

High-Tech Israel

Write the Hebrew word for each English meaning.

Torah of	_____ .1
eternal, world	_____ .2
truth	_____ .3
and life (of)	_____ .4

Copy the letters from the circles to the lines below to complete the name of the most high-tech city in Israel.

ב ב - ..

Now draw a line from each prayer word in the top row to a related word from the siddur in the bottom row.

עוֹלָם	וְחַיֵּי	אֱמֶת	תּוֹרַת
בְּתוֹרַתְךָ	בְּאֱמֶת	הָעוֹלָמִים	לְחַיִּים

וְזֹאת הַתּוֹרָה

After we finish reading from the סֵפֶר תּוֹרָה (Torah scroll), an honoree comes to the בִּימָה, grasps the scroll by its wooden rollers, and raises it high. Looking at the open scroll, the congregation proudly sings וְזֹאת הַתּוֹרָה declaring that the words we read at the Torah service are the very same ones that Moses shared with the Israelites in the wilderness of Sinai almost 3,500 years ago.

The ritual of raising the Torah for the congregation to see is called הַגָּבָה. The person who raises the Torah is called מַגְבִּיָּה (masculine) or מַגְבִּיָּהָ (feminine).

Why is it important that the Torah's words have remained the same for thousands of years, so that generations of Jews hear and study the same text?

Do you think that each generation of the Jewish people finds the same meaning in the words of the Torah, or different meanings? Explain your answer.

Practice reading וְזֹאת הַתּוֹרָה.

1. וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
2. עַל־פִּי יְיָ בְּיַד מֹשֶׁה.

1. This is the Torah that Moses set before the people of Israel,
2. the word of Adonai by the hand of Moses.



וְזֹאת הַתּוֹרָה

Prayer Words

Practice reading these words from וְזֹאת הַתּוֹרָה.

and this is

וְזֹאת

that, which

אֲשֶׁר

set, put

שָׁם

Moses

מֹשֶׁה

before

לְפָנַי

by the hand of

בְּיַד

Picture That!

Draw a line to connect each Hebrew phrase to its English meaning.

Hint: If you need help, turn to page 35.

that Moses set

לְפָנַי בְּנֵי יִשְׂרָאֵל

and this is the Torah

בְּיַד מֹשֶׁה

by the hand of Moses

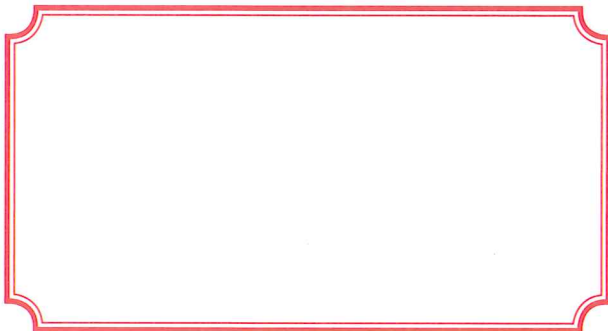
אֲשֶׁר שָׁם מֹשֶׁה

before the people of Israel

וְזֹאת הַתּוֹרָה

Circle the Hebrew word that appears in two of these phrases.

Now choose one of the above phrases and draw a picture to illustrate it. Write the phrase in Hebrew next to the illustration.



Putting It in ConTEXT

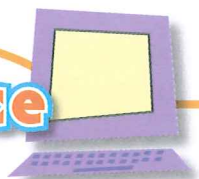
The words of the prayer וְזֹאת הַתּוֹרָה are taken from the Torah. Below are two verses from the Torah. Underline all the words that also appear in וְזֹאת הַתּוֹרָה. (Remember: יי can be written יְהוָה.) Practice reading all the lines aloud.

- וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל.
- עַל־פִּי יְהוָה יַחֲנוּ וְעַל־פִּי יְהוָה יִסְעוּ אֶת־מִשְׁמַרְתּוֹ יְהוָה
שָׁמְרוּ עַל־פִּי יְהוָה בְּיַד מֹשֶׁה.

Dressing the Torah

After raising the Torah for the congregation to see (הַגְבָּהָה), we roll it closed, bind it, and dress it in its cover and ornaments. The honor of rolling and dressing the Torah is called גְּלִילָה. The person who is honored is called גּוֹלֵל (masculine) or גּוֹלֶלֶת (feminine).

Clue to Cyberspace



Use the following words to complete the prayer phrases. Circle the word that you use twice.

הַתּוֹרָה תּוֹרַת תּוֹרָתוֹ

- אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת _____
- בְּרוּךְ אַתָּה, יי, נוֹתֵן _____
- אֲשֶׁר נָתַן לָנוּ _____ אִמָּת
- וְזֹאת _____ אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל


Which word is the name of the prophet who set the Torah before the people of Israel?

_____ Place this clue in its correct spot in the "Stampede" game in Level 3 on your computer.





"Mount Carmel is *the* place for camping," Batya said to her dad as they looked out on the pine-covered mountain range. "Let's get Ben, put out our campfire and clean up our campground, and then drive on to Haifa."

 **Torah Travel** When the prophet Elijah wanted to inspire our ancestors to have faith in God, he told King Ahab,

וְעַתָּה שְׁלַח קִבֵּץ אֵלַי אֶת-כָּל-יִשְׂרָאֵל אֶל-הָר הַכַּרְמֶל...

"Now bid all Israel to join me at Mount Carmel..." (I Kings 18:19).

Haifa, the third largest city in Israel, sits on the northern part of Mount Carmel and overlooks the Mediterranean Sea. Locate and circle Haifa—**הַיִּפָּה**—on the map of Israel on page 3.

How did Batya show she knows what's right and wrong when camping?

The biblical prophets were known as God's messengers—righteous people who instructed our ancestors in the Torah's lessons of right and wrong. Some say the prophets are the conscience of the Jewish people.

What do you think it means that "the prophets are the conscience of the Jewish people"?

On Shabbat, after completing the Torah portion, we read a selection from the Prophets. It is called a **הַפְּטָרָה** ("conclusion"). The haftarah's teachings can deepen and enrich our understanding of the **פְּרָשָׁה**. Before and after chanting the **הַפְּטָרָה** we recite blessings that praise God for giving us the prophets.

It's an Honor

The last person called to the Torah on Shabbat is called the **מפטר** (masculine) or **מפטירה** (feminine). That person is often the bar or bat mitzvah. Usually, the **מפטר** or **מפטירה** also chants the **הפטרה** blessings and the **הפטרה** itself.

Why do you think the bar or bat mitzvah is the one who chants the **הפטרה**?

Practice reading the blessing that is recited before the **הפטרה**.

1. בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים,
2. וּרְצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאֵמֶת.
3. בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבִמְשָׁה עֲבֹדוֹ,
4. וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

1. Praised are You, Adonai our God, Ruler of the world, who chose good prophets,
2. and was pleased with their words spoken in truth.
3. Praised are You, Adonai, the One who chooses (takes delight in) the Torah, and Moses, God's servant,
4. and Israel, God's people, and prophets of truth and righteousness (justice).

Three-Part Harmony

The Bible (תנ"ך) consists of three parts: The Torah (תורה), Prophets (נביאים), and Writings (כתובים), which includes psalms, poems, and proverbs. There are musical notations, or trope, for the **תורה** portions, **הפטרה** readings, and some of the books of **כתובים**. The trope appears as markings under and over the words of the Hebrew text.

Prayer Words

Practice reading these words from the blessing recited before the **הַפְטָרָה**.

prophets	נְבִיאִים
good	טוֹבִים
with their words	בְּדִבְרֵיהֶם
spoken	הִנָּאֲמָרִים
in truth	בְּאֵמֶת
his (God's) servant	עֶבְדּוֹ
and righteousness (justice)	וְצֶדֶק

This is a street sign in Jerusalem. Write the name of the street in English:

Street of the _____



Siddur Challenge

Write the number of each Hebrew word next to the matching English.

- | | | | |
|-------------|------------------|-------------|------------------|
| 4. בְּאֵמֶת | 3. טוֹבִים | 2. וְצֶדֶק | 1. הִנָּאֲמָרִים |
| | 7. בְּדִבְרֵיהֶם | 6. עֶבְדּוֹ | 5. נְבִיאִים |

_____ God's servant _____ spoken _____ with their words

_____ good _____ prophets

Two important Hebrew words are left. Write each word on the right side below and its English meaning on the left.

_____ = _____ _____ = _____



בְּדַבְרֵיהֶם means **with their words**.

The root of בְּדַבְרֵיהֶם is דבר.

The root דבר tells us that **word** or **speak** is part of a word's meaning.

Circle the root letters דבר in the words below.

דִּבֵּר נִדְבַרְנוּ כְּדַבְרֵיךְ דְּבָרִים מִדְּבַרְתָּ דוֹבְרִי

Bonus Points: Turn to the **מַצִּיּוֹן בִּי** prayer on page 15 and find the word built on the root דבר. Write it here. _____

Bible Speak

1. The last book of the Torah, Deuteronomy, is called דְּבָרִים in Hebrew because דְּבָרִים is the first key word in the book. דְּבָרִים starts with these words:

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל

Circle the words that are built on the root דבר.

2. The last book of the Bible, Chronicles, is called דְּבָרֵי הַיָּמִים in Hebrew. Circle the part of the name that is built on the root דבר.
3. In synagogue, the prayer leader or the bat or bar mitzvah may speak about a lesson from the פָּרָשָׁה or הַפְּטָרָה. The speech is called a דְּבַר תּוֹרָה. Circle the root letters in דְּבַר תּוֹרָה that let you know that **word** or **speak** is part of its meaning.

Language Link

Israel is a democracy. Israelis vote for their leaders in an election. The Hebrew word for **elections** is **בְּחִירוֹת**. The word **בְּחִירוֹת** is built on the root **בחר**. Words built on the root **בחר** have **choose** or **select** as part of their meaning.

Circle the words in the **הַפְּטָרָה** blessing on page 39 that are also built on the root **בחר**.

Imagine that your class was planning a trip to Israel and had to choose where the class would go first. Circle your choice below and explain why.

Jerusalem / יְרוּשָׁלַיִם Tel Aviv / תֵּל-אָבִיב Negev / נֶגֶב Haifa / חֵיפָה



Just for Fun: A Hebrew word that may be used on election day is **קְנִידָט** (masculine) / **קְנִידָטָה** (feminine). What do you think it means in English?



Reader's Choice

Read these lines from the Prophets—**נְבִיאִים**.

1. וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם
אֶת־מִי תַעֲבֹדוּן...
2. וַיִּקַּח מִקְלוֹ בְּיָדוֹ וַיִּבְחַר־לוֹ חֲמִשָּׁה חֲלָקִי אַבְנִים...
3. וַיִּתְּנוּ־לָנוּ שְׁנַיִם פָּרִים וַיִּבְחָרוּ לָהֶם הַפָּר הָאֶחָד...

In each line, circle the word that is built on the root **בחר**.

The circled words have _____ or _____ as part of their meaning.

Blessings After the Haftarah Is Chanted

Several blessings are recited after the haftarah reading. This book gives two versions of these blessings. One is on this page; it is recited in Reform synagogues. The other is on pages 44–45; it is recited in Conservative synagogues. Both versions express gratitude for God's faithfulness, compassion, and steadfastness.

Think of what it means for a *person* to be "faithful, compassionate, and steadfast." Which attribute do you consider most important? Why?

Blessings recited after the haftarah in Reform synagogues

1. בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
2. צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעֹשֶׂה,
3. הַמְדַּבֵּר וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק.
4. עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
5. שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, לְקֹדֶשׁה וּלְמִנוּחָה, לְכָבוֹד וּלְתִפְאָרֶת.
6. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ.
7. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.
8. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

1. Praised are You, Adonai our God, Ruler of the world, Rock of all eternity,
2. righteous in all generations, the faithful God, the One who says and does,
3. the One who speaks and fulfills, for all God's words are truthful and just.
4. For the Torah, for worship, for the prophets, and for this Shabbat day,
5. that You have given to us, Adonai our God, for holiness and for rest, for honor and for glory.
6. For all of this, Adonai our God, we thank You, and praise You.
7. May Your name be praised forever by every living being.
8. Praised are You, Adonai, who makes Shabbat holy.

Blessings recited after the haftarah in Conservative synagogues

1. בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
2. צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעֹשֶׂה,
3. הַמְדַּבֵּר וּמְקַיֵּם, שְׁכָל דְּבָרָיו אֱמֶת וְצֶדֶק.
4. נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ,
5. וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזוּר לֹא יָשׁוּב רִיקָם,
6. כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה.
7. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.
8. רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבֵת נַפֶּשׁ תּוֹשִׁיעַ
9. בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

1. Praised are You, Adonai our God, Ruler of the world, Rock of all eternity,
2. righteous in all generations, the faithful God, the One who says and does,
3. the One who speaks and fulfills, for all God's words are truthful and just.
4. You are faithful, Adonai our God, and faithful are Your words,
5. and not one of Your words will return empty,
6. for You are a faithful and compassionate God and Ruler.
7. Praised are You, Adonai, faithful in all Your words
8. Have mercy on Zion, the source of our life; bring hope to the humbled spirit,
9. speedily in our time. Praised are You, Adonai, who gladdens Zion through her children.



צֶדֶק

10. שִׂמְחָנוּ, יְיָ אֱלֹהֵינוּ, בְּאֵלֶיהוּ הַנָּבִיא עֲבָדְךָ, וּבַמְּלָכוּת
בֵּית דָּוִד מְשִׁיחָךָ,
11. בְּמַהֲרָה יָבֹא וַיִּגַּל לְבָנוּ, עַל כִּסְאוֹ לֹא יֵשֵׁב זֶה.
12. וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ.
13. לוֹ שֶׁלֹּא יִכָּבֶה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, מֶגֶן דָּוִד.
14. עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם
הַשַּׁבָּת הַזֶּה,
15. שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, לְקִדְשָׁהּ וּלְמִנוּחָהּ, לְכָבוֹד
וּלְתַפְאֶרֶת.
16. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנִיחָנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ.
17. יִתְבָּרַךְ שְׁמֶךָ בְּכָל חַי תָּמִיד לְעוֹלָם וָעֶד.
18. בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

10. Bring joy to us, Adonai our God, through Your servant Elijah the prophet, and the kingdom of the house of David, Your anointed one.
11. May he (Elijah) come speedily and gladden our hearts. May no stranger sit on his (David's) throne
12. nor permit others to inherit his honor, for by Your holy name, You promised
13. him that his light would not be extinguished forever and ever. Praised are You, Adonai, Shield of David.
14. For the Torah, and for worship, and for the prophets, and for this Shabbat day,
15. that You have given to us, Adonai our God, for holiness and for rest, for honor and for glory.
16. For all of this, Adonai our God, we thank You, and praise You.
17. May Your name be praised forever by every living being.
18. Praised are You, Adonai, who makes Shabbat holy.

Prayer Words

Practice reading these words from the blessings that are recited after the **הַפְּטָרָה**.

rock	צוֹר
the One who is faithful	הַנֶּאֱמָן
the One who says	הַאֹמֵר
for honor	לְכָבוֹד
thank (plural)	מוֹדִים
forever	תָּמִיד

Finish the Phrases

Complete each prayer phrase with the missing Hebrew word. *Hint:* If you need help, turn to page 43 or to pages 44–45.

1. _____ וַעֲשֵׂה
2. אֶנְחֹנִי _____ לָךְ
3. כָּל הָעוֹלָמִים _____
4. וּלְתַפְאֶרֶת _____
5. בְּפִי כָּל חַי _____ לְעוֹלָם וָעֶד
6. הָאֵל _____

Challenge: Draw a picture of the word you wrote in #3 above.





At the Root

The root of **הַאֲמִיר** is **אמר**.

The root **אמר** tells us that **say** is part of a word's meaning.

Circle the three root letters in **הַאֲמִיר**.

What might the prayer mean when it calls God **הַאֲמִיר** “the One who says”? In what ways might God “speak”? _____

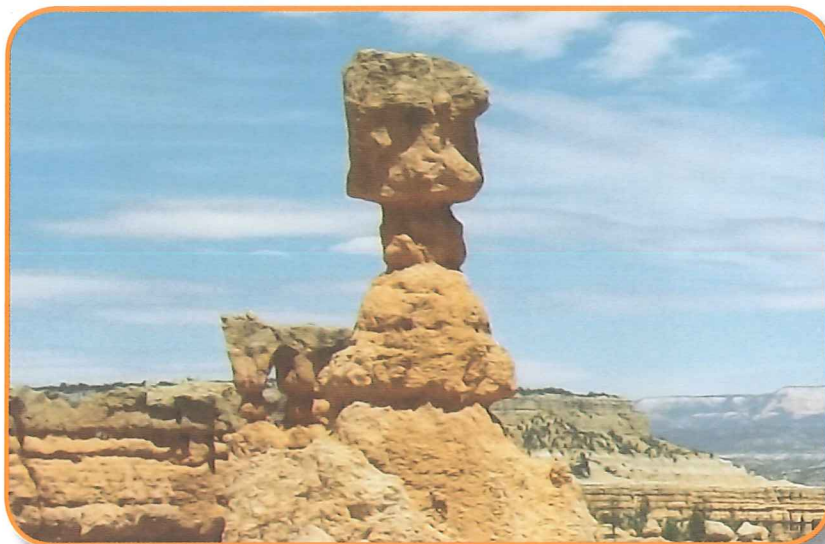
Putting It in ConTEXT

The closing blessings of the haftarah describe God as “the One who says and does.” In the text below, the prophet Isaiah says on behalf of God:

הָעֲנִיִּים וְהָאֲבִיּוֹנִים מִבְּקָשֵׁי מַיִם וְאֵין לָשׁוֹנִם בְּצָמָא
נִשְׁתָּה אֲנִי יְהוָה אֶעֱנֶם אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעְזֹבֶם.

The poor and the needy seek water, and there is none. Their tongue is parched with thirst. I, Adonai, will respond to them. I, the God of Israel, will not forsake them.
(Isaiah 41:17)

What role can people play in turning God's promises into reality?



צור

Returning the Torah Scroll to the Ark

Before putting the Torah back in the Ark, the congregation stands and the prayer leader recites the **יהללו** prayer, which praises God.

1. **יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.**

1. *Praise the Name of Adonai, for God's Name alone is exalted.*

The congregation responds by reciting the **הודו** prayer, which says God praises us.

2. **הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,**

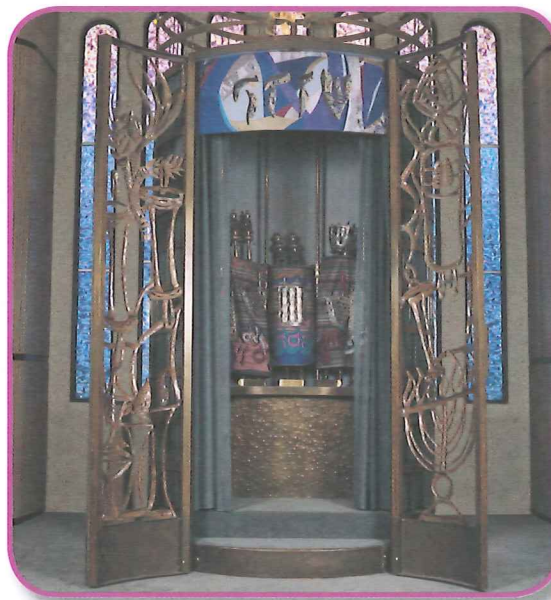
3. **תְּהַלֶּה לְכָל-חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עַם-קָרִיב, הַלְלוּ-יְהוָה!**

2. *God's splendor is on heaven and earth. God has raised the horn of God's people (made them safe),*

3. *giving praise to all of God's faithful, to the Children of Israel, the people close to God. Halleluyah!*

Line 3 says our people are "close to God." What do you think that means?

After reciting the **הודו** prayer, some congregations sing Psalm 29 when they return the **סֵפֶר תּוֹרָה** to the Ark.



סֵפֶר תּוֹרָה

Prayer Words

Practice reading these words from the יהללו and הודו prayers.

(let us) praise

יהללו

name

שם

praise

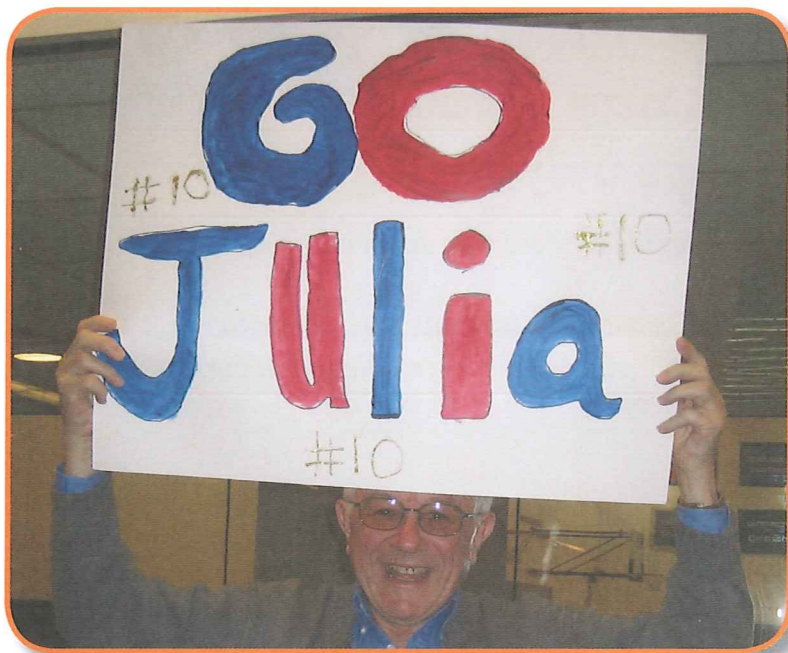
תהלה

Rhyme Time

Connect each word in column א to a rhyming word in column ב. Then write the English meaning for each word in column ב.

	ב	א
_____	יהללו	תפלה
_____	תהלה	הם
_____	שם	יחללו

Bonus Points: Write your שם in Hebrew. _____



שם

עץ חיים היא

The Torah is often called a tree of life. Just as a tree sustains life through its fruit, oxygen, and shade, the Torah keeps us alive and strong through its teachings, such as the values of justice, peace, and rest on Shabbat. The Torah not only helps keep our bodies and spirits healthy, it also gives us a sense of purpose by telling us to improve the world.

The roots of the Torah are strong and deep, going back thousands of years to our ancestors who first received it at Mount Sinai. Its branches are forever expanding as each new generation studies the Torah and adds its understandings to our tradition.

Name another item in nature to which you might compare the Torah and explain why you made this choice.

When the Torah scroll is placed inside the Ark, the congregation remains standing and recites the **עץ חיים** and **בִּי לָקַח** prayers.

בִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזוּבוּ.

For I have given you precious teaching; do not abandon My Torah.

1. **עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתִמְכֶּיהָ מְאֹד.**
2. **דְּרָכֶיהָ דְּרָכֵי נֵעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.**
3. **הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.**

1. *It (the Torah) is a tree of life to those who uphold it, and those who support it are happy.*
2. *Its ways are ways of pleasantness and all its paths are peace.*
3. *Bring us back to You, Adonai, and we will return; renew our days as of old.*