Guiding Questions:

| 2. What three examples do they give that make their point that tefilah is to be taken seriously? A: Rightons paralle who the linet to prome the discretion of the linet to prome they just trying to make a point? Explain your thinking. They went that the prome product work to prome they just trying to make a point? Explain your thinking. They went that the prome product work to prome they just trying to make a point? Explain the product work to produce they just trying to make a point? Explain to produce they just trying to make a point? Explain to produce they just trying to make a point? Explain to produce they just trying to make a point? Explain to produce they just trying to make a point? Explain to produce they just trying to make a point? Explain to produce they just trying to make a point? Explain to produce they just trying to make a point? Explain they would be produced to produce they just trying to make a point? Explain they would be produced to produce they just trying to make a point? Explain they would be produced to produce they just trying to make a point? Explain they would be produced to produce they just trying to make a point? Explain they would be produced to produce they produced they would be produced to produce they produced they would be produced to produce they produced they would be produced to produced they would be produced to produce they produced they produced they would be produced to produced they produced they would be produced to produced they produced they would be produced to produced they would be produced to produced they produced they would be produced to produced they pro | 1. In the first line, what do the rabbis instruct us to do? |
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| 2. What three examples do they give that make their point that tetilah is to be taken seriously? A: Ruphtous people who the land to promise the diverse of the birds of the promise of the land to promise the promise of the promise | |
| B: Even the bind of himself hours of the last two examples or were they just trying to make a point? Explain your thinking. They were next making herbell hard or forward that the praying perfect hard or forward that the praying perfect hard or forward they didn't get herbell hard or forward that the praying perfect hard or forward that the praying perfect hard or forward that the perfect hard of the forward | 2. What three examples do they give that make their point that tetilah is to be |
| just trying to make a point? Explain your thinking. They were great more people were or John what that the presence people were or John they didn't get departmented. 4. How does this mishna make you feel? Explain. It what more be could the about it about the second it. | A: Rightons people were the little to promy the direct |
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| They went that the praying people were or freezed they didn't get disturable. 4. How does this mishna make you feel? Explain. It makes my left like a world stignication. In the world a court its about it. | 5. Do you mind the labous word bordens about the labour the labour word bordens about the |
| They ment that the prayers people were or forward they didn't get destructed. 4. How does this mishna make you feel? Explain. It is make the formal like a should project after the formal of the should be about it. | |
| 4. How does this mishna make you feel? Explain. I K make the left of a part of the first affect. In the last of the about its about it. | They ment that the praying people here or |
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| I Afilla more became its about it | |
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| 5. Write a thoughtful question about this mishna. Why will have the first the property for a way. | In telilla more became its about it |
| 5. Write a thoughtful question about this mishna. Why will this of the will two pray for a way. | |
| on hour, are their the first to pray foll | 5. Write a thoughtful question about this mishna. |
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Guiding Questions:

| 1. In the first line, what do the rabbis instruct us to do? |
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| 2. What three examples do they give that make their point that tefilah is to be taken seriously? |
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| B. Pray I how |
| c: Dont viscond to River |
| 3. Do you think the rabbis were serious about the last two examples or were they just trying to make a point? Explain your thinking. |
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| snapl, because they don't Yourt the person |
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| 4. How does this mishna make you feel? Explain. |
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| 5. Write a thoughtful question about this mishna. |
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| 2. What three examples do they give that make their point that tefilah is to be | |
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| 3. Do you think the rabbis were serious about the last two examples or were they 10 4 01 | II. |
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| 4. How does this mishna make you feel? Explain. | \$ mose |
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| 5. Write a thoughtful question about this mishna. | E. |
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| 1. Divide | Questions: e this mishna into t | | e each section a (| title. | |
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| 5. Surely | the Anshe Knesse | : t:HaG'dolah said | many worthy thi | ngs. ·Why are thes | e three mention |
| in the | fitst mishna? | Par | | | |
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| | | omenter en | | | |
| 7. If you | were one of the A | nshe Knesset HaC | 3'dolah, what thr | ee things would yo | ou write? |
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| Guiding Que | | wo sections. (| Give each section a | title. | 221 s | . 15 | |
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| 2. Why do the | e rabbis of the | Mishna feel t | he need to tell us a | bout the wa | y the Tora | h was passed | |
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| people_ | an | learn | passed about. | it. | *** | 78500 | |
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| 4. Why is it it | nportant to th | e rabbis for p | eople to have many | students? | | | |
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| 5. What does is) | | ake a fence arc | ound the Torah? (F | lint: think a | bout what | the job of a | fence |
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| tant. | | ' | | | | | |
| 7. If you were | e one of the A | nshe Knesset | Hagʻdolah, what to Torah Learn/ SS H | hree things | would you | write? | vai(1) |
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