



TORAH U MESORAH  
MANCHESTER TEACHER CENTRE

# מסע המדות

My **מדות**  
Journey  
through the  
עומר & פרשה

Special פרשיות העומר edition  
with added content!





TORAHUMESORAH  
MANCHESTERTEACHERCENTRE

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## Dear Teachers

Welcome to the עומר edition of the מידות in the פרשה curriculum!\*

These will give you the opportunity to open up the minds of your students minds and give them some food for thought, as they travel through these weeks of the עומר.

In this unit, we will cover the following פרשיות and מידות:

קדושים	ואהבת לרעך כמוך
אמור	Maintaining a standard
בהר	אמונה \ שמיטה
בחוקתי	Rules are good for us

Each פרשה includes an explanation of how that week's מידה connects combined with a mix of discussions, activities, stories, challenges, exercises in social skills and tips to enable them to put this מידה into practice. At the end of each lesson, students brainstorm together to discover where else in תנ"ך this מידה can be seen.

Included is a summary diary for students to review what they learnt in that lesson. They will also be challenged to focus on that מידה throughout that week.

Enjoy the ride!

צאתכם לשלום!

**Torah Umesorah Manchester**

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\*To see what the full curriculum includes, please check the back pages in this booklet.





# פרשת קדושים

"ואהבת לרעך  
כמוך"



In this week's פרשה, we see ד' tells us about the מצוה of לרעך כמוך - 'loving your friend as yourself'.



In today's lesson, students will learn what real אהבת ישראל means and what characteristics they can work on and develop to become a better friend.



This 49 day period between פסח and שבועות, is the time which marks the death of the תלמידים of רבי עקיבא. He had 12,000 pairs of students who were נפטר during this time.

Our חכמים tell us that this happened "מפני שלא נהגו כבוד זה לזה" - because they did not show honour to each other. The תלמידים were therefore נפטר and we mark this time with certain aspects of mourning, so that we can work on this area of growth in our lives.

The תלמידים of רבי עקיבא were obviously on an extremely high level, so how can we say that they did not treat each other with respect?

We see from the מדרש where it talks about the death of רבי עקיבא's תלמידים, that it refers to them always as 12,000 pairs and never as 24,000 תלמידים. Why emphasise the fact that they were pairs?

The reason for this is because this was the issue. When they would learn in pairs together, they only chose someone whom they felt was on the same level as themselves, as their חברותא. This was such a small nuance that perhaps even רבי עקיבא himself was not aware

of. However, deep within them, they only wanted to learn with someone on their own level. They had the feeling that they could only work with someone who was on-par with themselves and not with someone who would need more of their help. It was because of this; the fact that they could only learn with someone who was their equal, that Hashem took their lives at this time.

The ספירה is a time when we highlight this area and work on improving our בין אדם לחברו. We can learn from everyone. When we meet people, we should ask ourselves, what can we learn from them and how can we give to them like we give to ourselves?



Imagine that you bought a lottery ticket. You came home and checked the results and are shocked that you have won a few million. Whoah!!

How excited would you be?

You wouldn't be able to believe your luck and would be so excited.

3 weeks later, you buy another lottery ticket and you win again!

You are ecstatic! Wow!

Now imagine that it was the other way around and your friend calls you up and tells you that he won a million dollars.

You are not the jealous type and so you are very happy for your friend.

But then again 3 weeks later he calls you up and tells you that he won another few million. Of course on the outside you say "Wow! I am so happy for you. But on the inside you might be thinking "I don't believe this- that's not fair, what about good ol' me?"



summary

This is what the תורה tells us that we need to work on. To get to the level, where we are as happy for our friend, as we would be for ourselves. This is something that is much easier to say than to actually put into practice, but by working on ourselves we can definitely get there.



activity

When we are באחדות, we can achieve so much more.

Class should be divided into groups of 3 or 4 (groups should be even)

Let's see which group has the most אחדות.

Each group should be given 10 minutes (or however long the teacher deems appropriate) to make a paper chain. They will be given paper and other tools that they need.

Tell the class that you will be giving them 5 minutes before they start to discuss as a team how they want to make things work so that they can produce the longest chain and have everyone on board.

Points will be given out based on a few things.

- Which group will have made the longest chain, when the time is up?
- Which group worked the best together?
- Bonus points for working calmly and quietly.

Once completed the teacher should explain how many points were awarded to each team and why.

Teacher should explain that in order for a team to have won, they need to work together באחדות. When people can learn to live with other people in an אחדותדיק way, they can achieve so much more and keep the smiles on everyone's face.



Teacher should give out two sweets to the class and then tell them to make a ברכה and enjoy one of them.

### **How does that taste?**

Then the teacher should give out an ice cube to each student. She should ask everyone to put an ice cube in their mouths and leave it in for as long as possible.

As soon as they take it out, they should then eat the second sweet.

### **Now how does the second sweet taste?**

### **Discuss: Why did the sweet taste different the second time? What caused the change?**

The answer is that the ice numbed the tongue, so they couldn't taste anything.

**Explain:** Teacher should explain to the class that when we only think about ourselves our heart (tongue) is numbed toward others. When we are unable to taste the sweet candy – we are unaware when others need help, we are not able to taste the sweet reward for helping others.

There are many ways in which we are able to give each day; whether big or small, all are equally important. Recognising when we can give is a learned skill. Small acts of service are often easier to perform because they can be done immediately.

### **What are some small kind things that you have seen or did for someone?**

Next time you are with your family, or at school or in a group with others, ask yourself is there something I can do for someone else? When you begin tasting the sweet taste of kindness and of giving to others, you will begin to crave it and will want to do it more and more. You might need to work at reminding yourself to ask the question, "Is there something I can do for someone else?" but soon it will become part of your life.



There was a איד who lived at the time of the אהוב ישראל (who was also known as the Apter Rav). This איד was marrying off his daughter, but did not have enough money to do so. He didn't know who he could turn to as his friends didn't have any money either. There was one person he felt that he could ask to help him- and that was the אהוב ישראל.

The man came to the רב and said "Rebbe, I need to marry off my daughter, but I don't have a penny for the Chasuna, could I please borrow 100 rubles?"

The holy Apter Rav said, "100 rubles? Do you have any guarantee for that, that I could hold onto until you pay me back?" The man replied "Yes yes Rebbe, there is one thing that I can give to you that I own and that's an old Shas." The Apter Rav replied "Wow! You have that? Ok, no problem, bring that to me and I will give you the 100 rubles."

When the Rebbe sees it, he tells the man that this ש"ס was not just worth 100 rubles, but rather 200 and he wanted to pay him 200 rubles instead. The רב then pulls out the 200 from his pocket. Now he would be able to make an even more beautiful חתונה. The איד did not know what to say- he was so overcome by the kindness of the אהוב ישראל. Finally when the איד was about to leave, the אהוב ישראל said to him "I'll tell you the truth, it's too much for me to watch this- it's a treasure. I cannot be a שומר over such a valuable ש"ס. Please take the ש"ס back with you and I trust you that you will be my שומר."

The איד couldn't believe it- he didn't have to leave a guarantee, he had asked for 100 rubles and was given 200 rubles. The איד left with tears in his eyes. Why? Because he would now be able to marry off his daughter in a beautiful way.

On the day of the חתונה, the holy Apter Rav called him. The איד came to his house wondering what the Rav wanted. Did the Rav want to establish a date when the loan would need to be paid back? The Apter Rav told the איד that he decided that the 200 rubles would be a complete gift for him-and the ש"ס would be his too. The Apter Rav wanted it to be his wedding gift.

Then the Apter Rav told him that he was sure that during the week of שבוע ברכות there would be additional expenses, so he handed him another envelope.





Teacher should ask students why the way that the Apter Rav went about this, was so clever?

The answer is that the Apter Rav broke down the kindness and the love that he had for a fellow איד, in a way that didn't make the איד feel bad at all. He complimented the איד and showed him how he was important. He gave in a way that made the איד feel like a mentch not like a shnorrer.

Wow! Look at the גדלות of a true אהוב ישראל!!



**What characteristics make a good friend and why?** (brainstorm with the class)

- **Honesty**
  - Do they stick to their word?
  - Will they say things behind your back?
- **Reliability**
  - Can you rely on them?
- **Kindness**
  - Do they look out for you?
  - Do they make your feelings a priority?
  - Do they remember the details? Your birthday?
- **Humility**
  - Are they willing to listen to what you have to say- even if they don't share the same opinion?
- **Non judgmental**
  - Are they accepting of your life and circumstances?
  - They love you exactly as you are
- **Respectful**
  - Do they listen to what you have to say?
  - Do they respect your personal values?
- **Dependable**
  - Will they stand up for you when you need it?
  - Are they there for you during a challenge?
  - Do they stick to agreements?
- **Good listener**
  - Do they take the time to listen to you? Or are they the one who always has to talk?



## Friendship Advertisement

Ask students if they've ever seen a "Wanted Ad."

You can describe to them the details of how it works to publish ads in a newspaper or an online forum when you are seeking to buy, sell, work, or hire someone.

Show students the example of the mock ad. Notice that the ad clearly states what is desired of the employee and also makes note of what is offered in exchange.

Tell them that today they will make a very special advertisement: an ad for a friend! It should be captioned 'Friend Wanted'.

Explain to students that their friendship ad will list what they would like in a friend and also what makes themselves desirable friends. Invite students to share ideas about what they look for in a friend.



Good friends are not easy to find. Let us try to be the very best 'friend' to everyone that we meet. It's so easy to be nice. We can never know if our smile and good will will be what makes their day (or life)!



## Where else in תנ"ך do we find examples of **לרעה כמון** and **ואהבת לרעה כמון**?

We learn in **פרשת משפטים** how to go out of our way for widows and orphans and to take extra care in treating them well and being sensitive towards their needs. **דוד המלך** knew that he wouldn't hear from his friends how he could improve on his relationship with others, so he used to listen to what his enemies said about him behind his back- hoping to pick up on important things that he could improve on- that he would never have heard from his friends. (We know how **רבי עקיבא**'s **תלמידים** did not respect one another enough and that's why they were נפטר.)



# פרשת אמור

"Maintaining a  
standard"



In this week's פרשה we learn all about the הלכות that apply to כהנים. We see the פסוק says קדושה extra that they need to have, they could not become טמא from a dead person, unless it was one of their immediate family members.

The כהן גדול who needs to maintain an even higher level of קדושה, is not allowed to become טמא for even his close family members. The only time he is allowed to break this, is for a מצוה (someone who was found and has no one else to bury him).

Rav Meir Shapiro points out an important message that we can learn from here. Every person must serve 'ד on the level that he is on. We can't look around and feel superior, when we see others doing what we consider 'less' than us. Who knows what their background is or what experiences they have gone through and how they may have affected them? Maybe their 'smaller' amounts are viewed as 'greater' amounts than what we might be accomplishing?!



In today's lesson, students will learn the importance of upholding their personal standards and values, to serve 'ד in the best possible way. They will also learn to appreciate that others may have other standards with which they serve 'ד.



The גמרא in (ל"ג) שבת, tells us about how רבי שמעון בר יוחאי and his son, רב אלעזר, had spent twelve years in a cave hiding from the Roman officials. They felt he had spoken harshly about them and had sentenced him to death. During their stay there, they were fed in a miraculous way and spent all of their time learning תורה. That is where the secrets

of the (קבלה) זוהר were revealed to him and this comprises the ספר זוהר that we have today.

Upon leaving the cave, after 12 years, they encountered people ploughing and planting. Due to the incredibly high level that they had reached, they were astounded that people were involving themselves in חיי שעה, their temporary existence, and were ignoring חיי עולם their eternal existence. Wherever they cast their eyes, they caused anything that they viewed to be burnt up.

A heavenly voice proclaimed. "Have you left the cave in order to destroy my world? Return to your cave!!!" After spending an additional twelve months in the cave, they were told that they could leave. Wherever רב אלעזר would strike, רב שמעון would heal.

Originally they were measuring their surroundings according to their own world. After the additional twelve months, they were able to measure others according to the world around them. They recognized their own responsibilities, while understanding that everyone else, who had not gone through their experiences, could not be expected to be on their level.



Just by looking around our classroom, you can see so many different students. Every student comes from a different home which has their own set of values.

### **Can you explain what values or standards mean?**

These might be ideas or traditions that are important to a person. It may be something which has been passed down through a family or perhaps a level to which the family strives.

Something which might be ok in one person's home, might not be ok in another's.

Our job is to respect where we come from and to make sure that given our circumstances, we are serving 'ד in the best way that we can.



**Can you think of some examples of types of personal standards or values that people could have, that might differ between families?**

(Brainstorm with the class on the board)

- Tznius and Levush
- Minhagim (endless options)
- Hechsheirim
- Schools and choice of education



The מסילת ישרים (an important ספר) was written by the רמח"ל. He writes that a person has to make sure that they know what their responsibility is in this world. Not in anyone else's world- only their own. The only measuring stick that we can use is the one against ourselves. Are we managing to do the right thing and hold to the standards that are right for us?



A girl called up Rabbi Dovid Goldwasser to ask him a question. Her class was going on a Shabbaton and all the girls wanted to order a particular garment so that they would all match. However, she felt that although technically this particular garment was צנוע, it didn't sit right with her and she felt it was not so appropriate.

The problem was that all of her classmates were ordering it and if she didn't buy one too, then she would be the odd one out. Worse still, she felt that she would ruin the unity there.

Rabbi Goldwasser heard the Ehrlichkeit and sincerity in the girl's words, he heard someone who genuinely wanted to know what 'ד wanted from her at this moment. Rabbi Goldwasser told her to "stick to her guns" and go and follow her heart. She would be making a קידוש 'ד, even if it meant standing up against a thousand people. That would be מרבה כבוד שמים.

The girl thanked Rabbi Goldwasser.

The next day she called Rabbi Goldwasser back and told him that when she informed her

class that she wouldn't join in, the word went out and the class was shocked. However, when the class discovered what the reason behind it was, many other girls backed out and decided that they also didn't want to participate.

The Shabbaton was celebrated in a beautiful way and was definitely an event that made 'ד proud.



summary

When one stands up for what is correct, with sincerity and the understanding that this is what needs to be done; others will respect them for it.



discuss

**How can we respond to someone who asks us to do something that is not in accordance with our standards?** Teacher should throw out some examples and students should respond with ideas.

1. Yoni is so excited, he has a day off school and he would love to go to eat out with two friends in a local restaurant. Yoni calls up his two good friends Moishy and Dovi. Moishy's first thought was that this restaurant had a הכשר which his family did not eat. Dovi's first thought was that his parents would not be happy at all if he would go out to eat in a restaurant.

**How can Moishy and Dovi both respond politely, whilst still maintaining their family standards?**

2. It's חול המועד פסח and you are playing over at a friend's house. His mother brings out a fresh cake from the oven and places it in front of you both. The cake smells amazing and tempts you a lot. However, you know that your family is very strict on הכשרים and don't eat in anyone else's house over פסח. **How would you respond?**
3. You are going shopping with a friend, trying to search for the perfect suit for י"ט. Suddenly, he pulls something out that he thinks would look great on you. You try it on, but see right away that it doesn't fit with your family's standards. **How are you going to react?**



Students can colour in a personal measuring stick "The only person I can measure is me!". They can then be laminated and turned into a keyring. Another option is for the teacher to create a wall display out of them.



1. Assemble the class at one end of a wide open space, possibly behind a line.
2. Starting from behind the first line, explain that you would like each person to walk independently from here to the other side, but with a twist. Explain that each person's objective is to walk in a manner that no one else has ever walked before. The more creative, innovative and zany, the better. (Point out to the class that it doesn't matter if some students choose to adopt a similar funny walk- because this is not the point!)
3. If you get a lot of blank looks at first, you may consider crossing the area first, as an example, to spark your group's imagination. Also, to solve any 'people-will-look-at-me' concerns, encourage everyone to choose to walk across the area at the same time, or whenever they are ready to go.
4. When the class arrives at the other end, step up the challenge. Now they need to form pairs and repeat the crossing, without repeating any walking styles that have already been used. All crossings must involve some form of physical contact between partners. ("making some form of physical contact with your partner" does not necessarily mean holding hands. Invite the class to think creatively.)
5. Next crossing, two pairs form into groups of four.
6. Then, two groups of four form into groups of eight people, and so on.
7. People cross back and forth, until the final crossing involves the whole class together, in one final walk. Teacher should make sure to clap their arrival.



summary

We need to take this message to heart and realise that every person is trying to serve 'ד in the best way that they possibly can. We all have a shared mission in getting from Point A to Point B in life. How we actually get there is up to us individually. We need to hold on to our standards and respect that others have their own standards too.



activity

(If there is not enough time in class, students can do this at home.) Students should all be given a blank plastic mask. Students will be given time, equipment (paint brushes, sticks, cotton buds etc) and materials (glue, tissue paper, paint, gems, dried flowers, pipe cleaners, beans... the list is endless) to decorate these masks with their personal and family traditions / standards on it. We are proud of who we are and where we come from. How creative can the students be?



discuss

**Where else in תנ"ך do we find examples of where people maintained their standard?**

יוסף was challenged in incredibly difficult ways, yet even though he had just been a teenager at the beginning, he managed to hold onto the values that he was brought up with, all the way through. שבט לוי held on to their values, no matter what was going on around them- we see this with the מצרים in עבודה and in the מדבר with the עגל. With א"א we see someone who refused to bow down and serve ע"ז and was willing to be killed, rather than turn against 'ד. We also see this with the story of פנחס who stood up for what was right. נח stuck to his standards even though his entire דור laughed at him. יהושע בן נב and כלב who stuck to telling the truth about א"י.





# פרשת בהר

"אמונה \ שמיטה"



In this week's פרשה, we see how 'ד asks us to leave our land alone for one year out of every seven. This means no working on the land at all.



In this lesson, students will learn what having complete trust and belief in 'ד means. Students will see how a farmer keeping שמיטה embodies this powerful message.



The פרשת בהר in יג:טז teaches us the following:

The entire journey of יציאת מצרים until קבלת התורה, was one of אמונה and בטחון. Throughout the מכות, leaving מצרים and all the נסים that occurred after that and in the מדבר, the השגחה פרטית was clear to כ"י, there was no denying that 'ד was running the show.'

Imagine a dark, rainy and cold night. There is a man who is lost on a windy country road and is struggling to find his way back home. The area is pitch black and it's virtually impossible for him to know where to go. All of a sudden there is a flash of lightning and the man gets a clear glimpse of his surroundings and can proceed a little further. Every few minutes there is another flash of lightning, which gives the man further direction, until eventually he winds up home.

The same can be applied to our world. 'ד's 'preferred way' of running the world is בדרך הטבע - when things 'run according to natural order'. The reason for this is because if there would be open miracles every day, then 'ד would just be so clear and there would be no free will. However, when there are miracles ('flashes of lightning'), we need to hold on to them, to keep us going strong and to find our way back 'home'.

‘ד showed us throughout our time in מצרים and our journey through the מדבר, that without אמונה in Him, we cannot exist.

This is so essential that ‘ד wants us to remember this numerous times throughout the day and to ensure that we transmit it to our children.

- 3x a day in שמע we say:  
אני ד' אלוקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים...
- We write it in our מזוזות on our doorposts
- We have it written in our תפילין
- Once every year we sit around the table and remind ourselves of the miracles.

However, when כ"י were slaves in מצרים, at least they had their basic necessities covered; food, water and shelter. They left all of this "safety" behind and ventured into a gigantic desert filled with unknown dangers; snakes and scorpions. Where were they headed? To a country called "כנען" that was being ruled by 31 kings. This journey was one of אמונה, it required tremendous נפש מסירת and an effort to abandon everything, all for the sake of 'ד.

In our generation, too; once again, at this time of great upheaval for our Nation, 'ד is showing us that it is only possible to continue our journey with complete אמונה and בטחון in Him and in that זכות, we will merit the ultimate גאולה for which we have all been waiting for so long!



starter

Teacher should bring a ball into class and ask students what will happen when she throws it upwards and then walks away?

Students should answer that the ball will come crashing down and likely hit something.

Teacher should then ask students to imagine that we could do such a thing and throw a ball upwards, be able to walk away and know that someone will catch the ball and ensure that it doesn't come crashing down. Pretty incredible? No?

Let's dig into today's lesson and we will see how such a thing can be possible in each of our lives.



Imagine that you are a wheat farmer and you have a field that you tend to every day.  
 You have a family with seven children at home.  
 Through the sales of your crops, you support your family.  
 You plough the land.  
 You fertilise the land.  
 You plant the seeds.  
 You water the land.  
 You take out the weeds.  
 You check on the wheat.  
 You harvest the wheat.  
 You separate the grains.

And so the list continues...

Then year 7 comes along and you're told that you need to leave the fields alone. All of a sudden you cannot do any of this. You are told to rest from all work in the field and to make all the crops available for taking.

Just like every 7th day is שבת. Every 7th year is שמיטה.

What will happen to the fields that you worked so hard on? Who will take care of them to make sure that the crops don't get ruined? How will you support your family??

The answer to this, is that 'ד is promising us that if we keep His מצוה of שמיטה, then He will make sure that we have everything we need. When we trust in 'ד, then 'ד will provide for us and since we know that 'ד provides for us, we can be rest assured that everything will work out in a way better than we can imagine. We can brush all of our worries away.

Let's connect this to what we discussed before. When we bring אמונה into our lives, it's like we're throwing a ball upwards and 'ד is there to catch it, to ensure that it doesn't come crashing down on us.

Wow! Imagine if we could incorporate this into our lives- everything would be so much easier. We can see this point brought out again strongly in the following משל.



There was once a poor man called Mendel who was walking into the next town. On his back, he was lugging a heavy rucksack, filled with all of his merchandise. The journey would take a while and he knew it, but he was grateful to be able to make some sales to support his family. Maybe one day he would be able to afford a horse and wagon to make his work easier? All of a sudden Mendel heard someone call his name. He turned around and saw a wealthy man from his community, riding on his horse and wagon. He was inviting him to come up and join him, rather than continue the hard journey by foot.

Delighted, Mendel climbed into the wagon and thanked the man. Some time passed before the man turned to him and asked him why he still hadn't put down his heavy rucksack? Why would he still trouble himself with holding it on his back, when he could put it down in the wagon?

Mendel responded and told the man that he was so grateful that he had already been offered a ride, but he didn't want to take advantage of the offer and make the wagon even heavier.

The man laughed and said "You don't understand. By you coming into my wagon with your rucksack, the wagon is already carrying the weight of both of you. It's a shame for you to tire yourself by keeping it on your back, when it makes no difference to me if you put it down."



We may hear this story and laugh at how stupid Mendel could be. In truth, this could have been any one of us. We often worry about so many things, when really there's no point. If 'ד has offered to carry our load for us, then all we need to do is to put our בטחון into practice and trust that He knows what He's doing.



**Trust Maze:** Students should be split into pairs. One student is blindfolded and receives the piece of paper with the maze on. She takes a pencil and then the other student has to guide her where to draw, to get out of the maze. Can we trust our guide?



## Trust Lean

1. Students should form pairs.
2. One student (the faller) stands with their feet together, with their back to their partner (spotter.)
3. The faller stands firm and places their arms across their chest.
4. The spotter positions themselves with one foot in front of the other, hands-up in 'ready' position behind the faller.
5. Upon issuing a series of agreed 'Are-you-ready?' commands, the faller leans back slightly into the hands of the spotter.
6. Upon being supported, the spotter returns the faller to the standing position.
7. Repeat these steps several times, allowing the faller to fall back a little further with each attempt, as far as each person is comfortable.
8. Swap roles, and then swap partners.



**How can we put this into practice? How can we live with בטחון in our lives? (Ask class if they have any ideas)**

אני מאמין באמונה שלמה. שהבורא יתברך שמו הוא בורא ומנהיג- Hashem knows what He's doing- לְכֹל הַבְּרִואִים. וְהוּא לְבַדּוֹ עָשָׂה וְעוֹשֶׂה וַיַּעַשׂ לְכֹל הַמַּעֲשִׂים

We all know that 'ד runs the world and He has been doing so for thousands of years.

When something happens to a person, we could think up many excuses as to why it might have happened. If a person became ill, it could've been that he was around someone else who wasn't well or maybe he just didn't wrap up warmly enough in the winter.

Whatever the reason we want to give it, we have to know that it only happened because it's what 'ד wanted. Nothing happens just by accident.

So the first thing we need to say when something goes wrong is to accept that obviously this was supposed to happen- even if we don't understand why. There's nothing that we're

supposed to have, that we will not receive.

What will happen if we don't train ourselves to internalise this and think this way? Teacher should brainstorm with the class on the board.

We will always end up being sad or upset at something or someone for things that have happened. We will never be happy.

Once we have realised this point, we can apply the second tool.

How can we apply this thinking and use it to make us into a better person and bring us closer to 'ד?

Let's give an example. Imagine that you worked very hard on baking a cake. It took you a long time and when it finally came out of the oven, you saw that the entire cake flopped.

Our first thought might be "Oh no, I spent so long on this and now look at what happened!" However, after today's lesson, our first thought will now be different. "Oh no, this is such a shame, but גם זו לטובה; this must be exactly what 'ד wanted!"

Now, how can we apply the second tool to this example? Can you think of some ways we can use this failure to make us into a better person?

We can analyse the recipe again and work out what we did wrong and how we could avoid that in the future

Maybe we could help a younger sibling, when they want to make a cake and tell them what not to do.

Perhaps 'ד wants us to have a closer relationship with Him (just like we learnt in our תפלה lesson) and He wants us to ask Him to help us. The next time we bake a cake, we can give a quick תפלה to 'ד, asking that He should help us, so that the cake should come out perfectly.



There was once a Rav who was riding in someone's car. He noticed that in the front, there were two steering wheels. On the outside it looked like a regular car. He asked the driver why he had two steering wheels, when most cars just have one?

The man smiled and replied, "You're right, your typical car only has one steering wheel. However, I have a hyperactive child, who can't sit still and every time he gets in the car, he jumps in my lap and wants to drive the car with me. He disturbs me and I just can't drive. Therefore I came up with this idea of giving him a steering wheel too. This way, he gets into his seat, I get into my seat, I drive the car and he tries to copy my actions. Now it doesn't bother me anymore."

The Rav told him that it was a brilliant idea. Then after thinking about it again, the Rav exclaimed aloud "Wow! What a lesson. You wanted to satisfy your child and make him feel good, so you gave him a steering wheel. 'ד too gives out steering wheels to many people and puts them into many different positions. He makes some to steer countries, some steer cities, He gives some to wear police uniforms and He makes them all feel important, as if they're מנהיגים. The truth is that the wheel that they're holding on to is not attached to anything and they walk around holding their heads high. The only One who is holding the real steering wheel is 'ד. (As heard from Rabbi Yisroel Brog)



Let us take a lesson from what we have learnt and realise that although we may seem to be pulling all the strings, in truth we are merely puppets who are being coordinated by The One Above, to achieve a greater goal. If we are able to internalise this message, we will understand that it is foolish to think that we need to carry our burden alone.



**Where else in תנ"ך do we find examples of אמונה?**

**נחשון בן עמינדב** who jumped into the סוף. The **מן** which fell in the מדבר and taught us this lesson daily. **א"א** who was willing to jump into the fire.



# פרשת בחוקותי

"Rules are good  
for us"



In this week's פרשה, we see how ד' promises that if the אידן keep the מצוות, they will live securely and have plenty of rain (more produce). However, if they fail to keep the מצוות properly, they will suffer from the תוכחה and many bad things will happen to them.



Students will discuss the importance of having rules for living and working together. They will develop an understanding of the necessity for rules and of how they benefit our lives.



We are approaching שבועות; the time when we received the תורה and accepted upon ourselves all of the מצוות. It is at this time that we can reflect and instead of seeing the מצוות as restricting rules, we should view them as the stepping stones needed, for our entire lives.



A stone can be something negative, or it can be something positive. If it's there to make someone trip up, then it could be viewed as being negative. However, if someone needs to cross a river and they can use these as stepping stones to get them to the other side, then they would be an extremely positive contribution to their journey!



The same is true with our מצוות. We can view them in a negative light or as a burden, or if we take a closer look, it will paint an entirely different picture. We will be able to see our מצוות / rules as guides in our lives that are only there to help us to be successful and to achieve our goals.





starter

The teacher should place the raw ingredients for a cake / biscuit recipe on the board.

### **What would happen if we just throw in a little bit from each ingredient?**

Students will answer that the cake / biscuits won't work out- because we didn't follow the recipe.



summary

No matter the area in our lives, in order for things to run smoothly, we need to follow some rules. Today we will explore further what this means.



discuss

### **Can you imagine what our lives would look like without any rules?**

- School? That's your decision
- No set bedtime at all
- Eat whatever you want. Sweets and ice cream for breakfast, lunch and supper

### **Now imagine a busy city without traffic lights. Is that safe?**

- No police. No judges?

This may be fun for a while, but eventually everything would turn into a major nightmare.

- Illness
- Violent crimes
- Terrible car crashes
- People being sick

This isn't very much fun at all.

That's why  $\tau$  made rules for us to follow.

Positive מצוות- Things we should do and negative מצוות- things we should NOT do.

**Following these rules makes the world run as  $\tau$  decided and is the best thing for everyone!**



Let's imagine a day without rules. Teacher should divide the class into partners or groups and give them the following challenge.

Today is a rule-less day. Starting from the beginning of the morning- describe your routine, without anyone keeping to any rules. Teacher should give students a set time to complete this task and encourage them to be as creative as possible. **How many rules can they break in one day?**

When the time is up, the groups should read out 'their days' that they have worked on.

**Would this type of day make you happy? Would you want to wake up every morning to this kind of routine?**



Teacher should brainstorm the following with class on the whiteboard:

**What are some rules that we all need to follow?**

- At home
- In school
- In the world

**Why are these rules are important and how they actually benefit us?**

As with everything, the תורה too is a guidebook for our lives and gives us מצוות / rules to follow. Some rules we are able to understand and some מצוות that 'ד' gave to us, we won't be able to understand until משיח comes.

**Which מצוות / rules in the תורה can you think of? Can you think of how they benefit us?**

Students should make a list and teacher should pick on some students to read out their responses.



Rabbi Aryeh Lightstone told the following story. After the peace treaty was made between the USA and Bahrain (a Muslim country) a few years ago, he and other dignitaries were invited into the next room- a gorgeous ballroom, for a luxurious meal. Rabbi Lightstone sat down with everyone else- except for the fact that he couldn't eat anything. However, the crown prince noticed this and asked him why he wasn't eating. Rabbi Lightstone responded that he could only eat Kosher.

The crown prince told him that it was no problem and the servants whisked away his plate. They returned a few minutes later, with cooked vegetables. But he didn't eat it. The crown prince came over again and asked him what the problem was now?

The Rabbi responded that even cooked vegetables were a problem for him to eat- because of the oil, pans and utensils used etc.

The event ended and he walked back to his car. Whilst he was walking, a servant came running after him and told him that the crown prince wanted to speak with him. He couldn't say no and went back inside.

The crown prince told him, "I was watching you sit there and I identified with it. Besides being the crown prince, I also have a life and I am very into my athletics. Sometimes I do triathlons in different places around the world. Whenever a triathlon ends, they serve a large meal to all those who attended and I run into the same problems as you. At these meals, they serve all kinds of meat- but I also have rules of halal and I am the crown prince- and as the crown prince- how can I break the rules? So I don't eat. I was watching you and was able to identify with your courage not to eat.

The crown prince, then brought him in to his father- the king of Bahrain and told him the story. The father didn't seem so impressed, but then the father called in one of his officers and told him that he's making a law right now for this country- that one of their main hotels will have a private kosher kitchen with a kosher chef. This is so that if any Jew ever comes to Bahrain, he will be able to obtain Kosher food, whenever he wants.



summary

We need to be proud of who we are and of the מצוות we keep and rules that we follow. When we keep the מצוות properly, not only will it makes us better people, but the other nations will respect us for it too.



activity

You are the king of an island.

There are other people on the island, but you are in charge.

Students should draw out their islands and map the rules.

- What rules would you make and why?
- How would you make the rules?
- How would you make people follow these rules?
- What would happen if they don't keep them?



summary

As we have seen and learnt today; rules are good for us. We may sometimes find them annoying and not understand their purpose, but we have learnt today how they are all there for our benefit- to ensure that we all live happier, healthier, safer and more meaningful lives.



discuss

**Where else in תנ"ך do we find examples of where we mention rules?**

**עשרת הדברות** - we have many laws that were given to us. **פרשת משפטים**.





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**מסע המדות** **מדות My Journey through the פרשה**

Summary of the פרשיות with their associated מידות

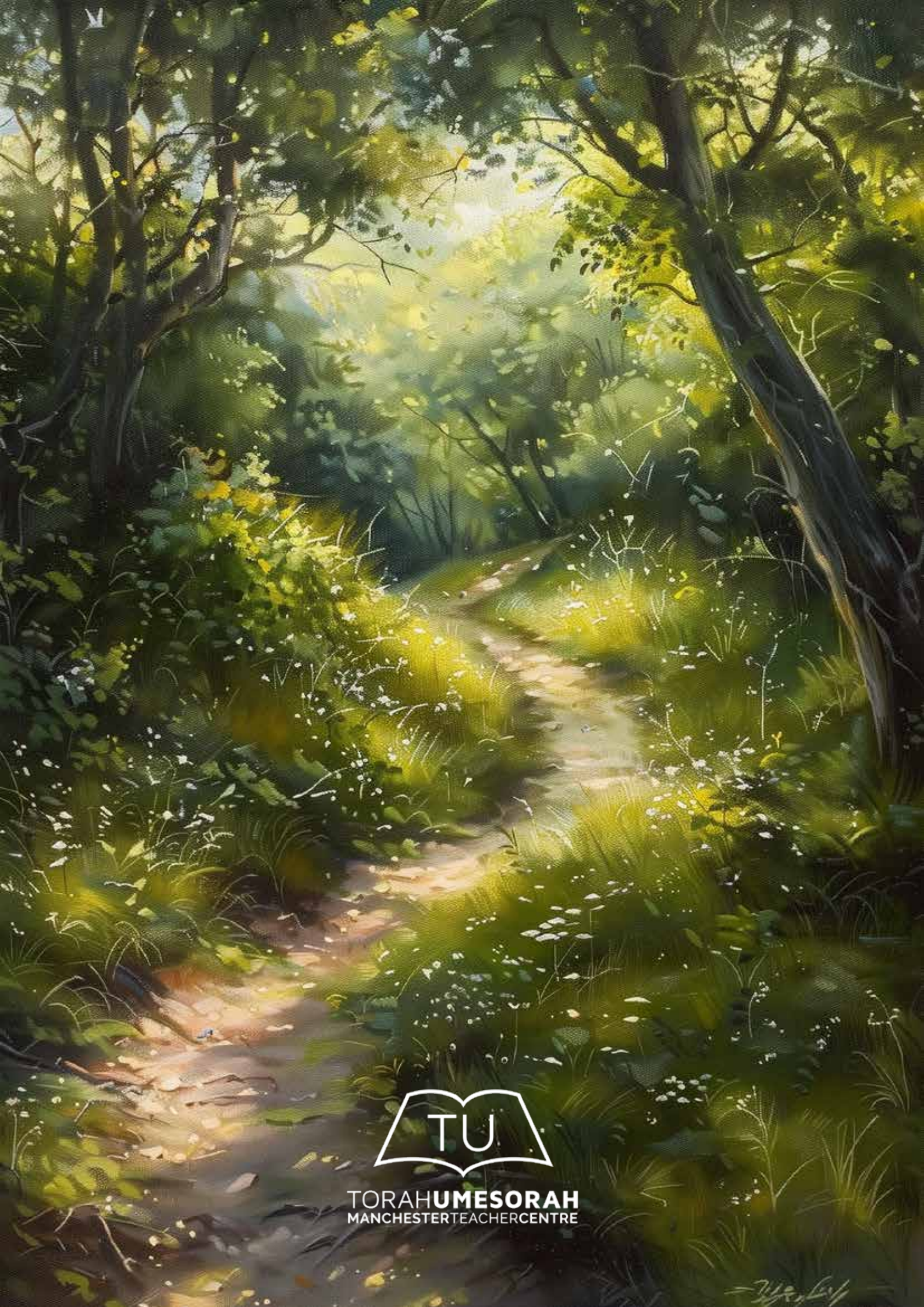
ספר בראשית	
בראשית	קדושה
נח	סבלנות
לך לך	זריזות
וירא	הכנסת אורחים
חיי שרה	I see, I think, I do
תולדות	נחוחות Using our
ויצא	דביקות
וישלח	גבורה
וישב	שמחה
מקץ	קידוש ד'
ויגש	מחילה
ויחי	I am not afraid

ספר שמות	
שמות	Don't give up
וארא	ותרנות
בא	Thank you ד'
בשלח	איזהו עשיר? השמח בחלקו
יתרו	Ask advice
משפטים	Ripple effects
תרומה	צדקה
תצוה	דרך ארץ
כי תשא	ענוה
ויקהל	שמירת שבת
פקודי	אמת

ספר ויקרא	
ויקרא	תפילה
צו	Positive thinking
שמיני	חסד
תזריע	שמירת הלשון
מצורע	דן לכף זכות
אחרי מות	Admitting mistakes
קדושים	ואהבת לרעך כמוך
אמור	Maintaining a standard
בהר	אמונה \ שמיטה
בחוקתי	Rules are good for us

ספר במדבר	
במדבר	I am unique
נשא	שלום
בהעלותך	הכרת הטוב
שלח לך	Self Control
קרח	Think for yourself
חוקת	Staying calm
בלק	Respecting privacy
פנחס	Standing up for what's right
מטות	Commitments
מסעי	Priorities

ספר דברים	
דברים	Leadership
ואתחנן	כבוד אב ואם
עקב	Putting in effort
ראה	כבוד
שופטים	בל תשחית
כי תצא	Sensitivity to others
כי תבוא	Consequences
נצבים	Choose Life
וילך	Coping with change
האזינו	Communication
וזאת הברכה	חשיבות התורה



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