



כּדוֹת

From The

מּשַׁנָּה

TEACHER'S GUIDE



TORAHUMESORAH



TORAH**UMESORAH**

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Dear Moros

The concept of the "Middos from the Mishnah" program was born from the request of many Moros that frequent the Teacher Center. They want to utilize the time of Yemei Hasefira to teach some of the basics of the Mitzvos Bein Adam L'Chaveiro and Middos Tovos. Since this is the season that we say Pirkei Avos on Shabbos, it is a wonderful opportunity to focus on these Middos, which is the overall theme throughout the Mishnayos.

We chose one Mishnah from each Perek. The main criteria for these selections was that the students in Grades 2-4, will be able to connect and learn practical applications for their daily interactions with their friends and family members. Some of our goals are for the students to be content with what Hashem has granted them, and to interact with a warm, calm and pleasant demeanor. We want them to be eager and swift to do Mitzvos, and to connect and feel for those in pain. The lessons are relevant and age appropriate. Nevertheless, please use your discretion to elaborate or skip different parts, based on your students' maturity and/or cognitive levels. Each lesson can be taught within one lesson per week or broken up into 2 or more, based on the time constraints.

Mrs. Rochel Gruner has devoted much thought and research as she wrote and outlined this program. The tochen was culled from Meforshei Chazal and Sipurei Tzadikim. The creativity will provide the students with many opportunities to explore and think about Bein Adam L'Chaveiro basics.

You will notice that each of the lessons plans were designed with a clear OBJECTIVE. Each of these have 2 parts; a new knowledge or understanding goal, and a demonstrating piece in which the students will do some form of activity that will show the teacher that they have acquired the knowledge or understanding. These were labeled CHECK FOR UNDERSTANDINGS. The lessons begin with a SET where the teacher sets the stage for the learning of the Mishneh. Then will be INPUT, where the teacher will teach the new information. She will MODEL with different kinds of relevant true to life scenarios and stories of Tzadikim. There will be consistent check for understandings, so that the teacher will be able to assess if each of the chunks of learning were mastered. Each of these minor or major activities were designed with ACTIVE PARTICIPATION, in which all the students are engaged simultaneously. The lessons will conclude with a CLOSURE, where each of the students will write a small personal take away from that Mishnah in their Middos Journal pages.

It is our hope that this program will create a culture of Middos Tovos in your classroom. We anticipate that these positive behaviors will spread throughout the school and will extend to the homes. May Hashem give you Siyata D'shmaya to influence your precious, impressionable Talmidos to grow in the Middos that the Ribono Shel Olam expects of us.

Hatzlacha,

Mrs Baily Stefansky

Torah Umesorah Lakewood Teacher Center





Lesson 1

”שמאי אומר...והוי מקבל את כל האדם בסבר פנים יפות”
[פרק א', משנה ט"ו]

Greet every person with a pleasant, cheerful face.

Objective:

- Students will show knowledge of the literal translation of the Mishnah by writing the meaning in their own words.
- Students will demonstrate their understanding of this Mishnah by:
 1. Explaining to a partner the meaning of "סבר".
 2. Participating in various "emoji" activities that depict what message our facial expressions portray to others.
 3. Drawing and sharing a comic form scenario of an example or non- example of acting פנים יפות בסבר.

Set:

Teacher should hang up the banner of the Mishnah on the whiteboard and explain to the class the meaning of the Mishnah.

Ask your students to read the Mishnah out loud. Give them a minute of "think" time, and then tell them to show you, with a facial expression, what they think the Mishnah means. Many of your students will smile, and this will cause the other students to catch on and also smile!

Input:

Teacher should then explain to the students that the Mishnah is teaching us that we should greet everybody with a pleasant expression on our face. We should have a cheerful countenance when greeting people.

Teacher should write on the board the words והוי מקבל את כל האדם and translate it chorally with the class: "And greet every person".

Then write the words "פנים יפות" on the board and translate it chorally with the class: "A pleasant, nice

expression; or, a pleasant, nice, cheerful face."

Check for Understanding;

Instruct your students to take out their laminated whiteboards. Give your students two- three minutes to either write the meaning of the Mishnah or to draw a quick picture that depicts the meaning of the Mishnah. Ask your students to pick up their boards so that their answers and pictures can be seen and compared.

(Note: {SAleph-1} is a whiteboard that can be laminated and kept in the back of the students' looseleaf. It can be used for check for understanding activities as an alternate to sticky notes.)

Input:

Ask your students to think and find the word in this Mishnah that they omitted and did not translate yet. Allow them to turn to their neighbor to compare and share the answer. Then ask the class to say the missing word out loud: "בסבר"

Explain to your students that the word בסבר adds a very important meaning to what we are supposed to learn from this Mishnah!

Write in large clear letters the word בסבר on the board. Help them to understand the meaning of this word by giving them the following example:

When a person hears a really nice and inspiring דבר תורה, they will very often respond by saying, "that was a good סברה". Ask your students what they think this means.

Explain that סברה means a thought. It comes from the shoshon סבר, which means to THINK, to form an opinion.

What relevance does thinking have to do with greeting a person cheerfully?

The Mishnah is giving us a very



important message by using the word בטבר. We have to greet a person warmly, with a smile and a pleasant look on our face so that the person will THINK that we are happy to see him/her. If you greet someone with a sad, sour or expressionless face, they will certainly "think" that you are not happy to see them. They will wonder if something is bothering you or if perhaps they did something wrong to you.

Therefore, the Mishnah is telling us that when we greet a person, even if we are NOT happy to see them, we must always greet them with a smile and/or a pleasant look on our face. This way, they will think that we are happy to see them.

Check for understanding - Emoji Activities:

Explain to your partner what the word בטבר is teaching us in this Mishnah.

{TR Aleph-1-6- Emoji Flashcards}

Thumbs up or Down: Pick up each of the facial expressions, one at a time. Students should put their thumbs up or down to explain if these will make the other person think or feel that you are happy to see them.

{S Aleph-2}

Suggested Activities:

1. On their own, students place an X over the emojis that express unhappy thoughts towards another person, and a circle around those emojis that express positive, happy feelings.
2. Partner Game: Partner A chooses an emoji and makes that face. Partner B then guesses which one she had in mind, and points to that emoji. They both then place an X or a circle over it.
3. Game to Play as a Class: Teacher can first model some warm smiles, as well as some subtle, yet negative expressions. (ie: rolling her eyes, grimacing, snickering etc.) Then, one student at a time volunteers to come up. She makes a face. The rest of the class turns to their elbow partner and explains how they would feel if they were greeted

with that facial expression. This activity can be repeated as long as time allows.

Model – Stories from Tzadikim:

You can model this important Limud of greeting people with a warm and happy facial expression by telling your students this story about Rav Eliyahu Dessler.

Rav Eliyahu Eliezer Dessler zt"l, the Mashgiach of Ponovezh Yeshiva, would very often have Meshulachim knocking on his door. He did not always have money to give them. Yet, he did not send them away empty handed. Reb Eliyahu would give them his warm smile. He would chat with them about their families and their backgrounds. He would offer them food and make them feel comfortable. No matter how inconvenienced Reb Eliyahu was, his facial expression was one of "טבר פנים יפות". The Meshulachim always THOUGHT that he was delighted to see them!

Another story that you can share with your students that will drive home this Limud is about Rebbetzin Batsheva Kanievsky A"H.

The Rebbetzin was known to welcome thousands of visitors into her home who came to speak to her, to seek her guidance, and to get a Brocha from her. These thousands of visitors who passed through her home were all welcomed with a warm, huge and sincere smile.

One day, the Rebbetzin did not feel well, and the doctor advised her to rest in bed until she felt better. That evening, a Bas Mitzvah girl came to Rebbetzin Kanievsky for a Brocha, and she wanted to receive the Rebbetzin's legendary inscribed Sefer as a Bas Mitzvah gift. (Rebbetzin Kanievsky would give each girl an inscribed Sefer called Orchos Yosher, which was written by her husband, Reb Chaim Kanievsky Shlita.) Rebbetzin Kanievsky insisted that the Bas mitzvah girl be brought into her room. She sat up in her bed and warmly greeted the young girl and spoke to her for ten minutes. Rebbetzin Kanievsky gave her a Brocha and personally inscribed the Sefer that she gave the girl as a special gift. This girl definitely THOUGHT that the Rebbetzin was happy to see her, and she walked out feeling happy, uplifted and very special!

This is a lesson for us that we should always greet our friends and relatives with a smile, even when it can be difficult to do so!

Model: True life scenarios:

Teacher can give true life examples of how this Mishnah pertains to her students so that they can have introspection into their own reaction when greeting their friends, siblings, parents, grandparents, teachers, etc.

Example: You are enjoying a good book on your playroom couch on a relaxing Shabbos afternoon when there is a knock at the door. It is none other than your neighbor down the block who wants to play with you.

You are not particularly interested in socializing right now. Your expression on your face, which is pretty much a frown, says it all!

"I guess if you want, you can come inside" is what you say to your friend.

How do you think that neighbor/friend feels about coming inside? She would rather go home... She doesn't think she is wanted!

Check for understanding- Comic:

Depict this scenario as a comic on the whiteboard. Your students will love exploring it this way!

(TR Aleph-7)– It can be enlarged, or redrawn onto the whiteboard.

The students have it in their looseleaf. (S-Aleph-3)

You are all ready to go to the ice cream store on a Sunday morning with two of your friends, when there is a knock at the door. It is your grandmother stopping by for a short visit. You really love your grandmother but you are so disappointed that your trip to the ice cream store is messed up for now. Your facial expression does not make your grandmother feel so welcome...

We always have to behave in a way that the other person "thinks" that we regard her and have positive feelings toward her. Even if our thoughts about greeting this person are not such happy ones, we must be careful never to show it on our face, as this is so hurtful to the other person.

Check for understanding;

(S-Aleph-4)

Divide the class into partners. Using *(Student 4)* instruct them to think of a true to life example of being מקבל

בטבר פנים יפות, or an example of the opposite of בטבר פנים יפות. They should then draw a stick figure comic of this scenario.

They can then have a few minutes to walk around the room and share their comics with other groups.

Input:

A smile is a signal to a person that he is cared for. The greatest gift that we can give another person is our... SMILE!!

Below is a little poem that your class can sing as a wrap up of this Pirkei Avos lesson:

(S-Aleph-5-top of page)

Suggested tune: פש-פש-משנכנס אדר

הוי מקבל את כל האדם בטבר
פנים יפות,

YOU SHOULD GREET EVERY PERSON
THAT YOU SEE,
WITH A GREAT BIG SMILE, AS HAPPY
AS CAN BE!

WELCOME YOUR FRIENDS WITH A
WARM, PLEASANT FACE-
THEY WILL "THINK" YOU ARE HAPPY,
AND NOT FEEL OUT OF PLACE!

Closure:

(S-Aleph-5-bottom of page)

Students will think to themselves and think of one "take away" that they learned from the lessons on this Mishnah. They then fill out their Pirkei Avos Journal and write briefly "What does this lesson mean to me?"



Lesson 2

”אל תהי נוח לכעוס...”

[פרק ב', משנה י']

Rabbi Eliezer teaches us in this Mishnah that we should not get angry easily.

Objective:

- Students will show knowledge of the literal translation of the Mishnah by doing a “Pair and Share”; two partners explaining the meaning of the Mishnah to each other.
- Students will demonstrate their understanding of the Mishnah by setting up a scenario that depicts the meaning of the Mishnah, in a mini puppet show.

Set:

Help your students focus on the lesson by beginning with a set of examples such as these that will get them thinking about what the Mishnah is teaching us...

- I was peacefully drinking a hot cup of cocoa when someone rushed past me and sent my drink flying all over my brand new white blouse...
- I asked my sister to put away my gold ring that she borrowed and she forgot to put it away. Now it is lost...
- You worked very hard on a school project that is due tomorrow. Unfortunately, your two year old sister scribbled all over it...

Ask your students to think about these scenarios. Instruct them to write on their mini whiteboard, one word that would adequately describe how they would feel after experiencing one of these scenarios (angry, upset, fuming...). They can then hold up their responses for the class to see.

Input:

Teacher should hang up the banner of the new Mishnah on the whiteboard.

Ask your students to look carefully at the Mishnah. They should then turn to their neighbor and share together the words from the Mishnah that they are

familiar with, and they should say what these familiar words mean.

Following that, you can write the meaning of the Mishnah on the board and tell your students to compare their translation with the translation on the board, which is “Do not get angry easily.”

Ask your students which word in the Mishnah was the most unfamiliar to them. They will most likely tell you the word “נוח”.

Explain that “נוח” means “easily” in this Mishnah. A person should not get angry easily.

Ask your students why they think that the Mishnah uses the word “נוח” when referring to getting angry. Give them a minute or two to think and share their answers with a partner.

Then you can explain to the class: Some things happen very easily and quickly, and some things do not. The Mishnah is telling us that getting angry happens very easily. It is the nature of people to get angry when something happens that we don't like, so we therefore have to work on ourselves to make sure that we do not get angry so easily.

Very often, if something upsets us, our automatic reaction is to feel angry about it. It is surely not automatic to feel upset about something and remain calm and relaxed about it. That can only happen if we work on ourselves not to easily get angry.

It is very hard to never get angry, and our מוסר realize that. Therefore, this



Mishnah teaches us that we need to work hard in order to reach that goal of not getting angry easily.

Model: Stories of Tzadikim

The Chofetz Chaim used to go to Shul at midnight every night when no one was around. There was a curious person who wanted to know why he did that. He once hid under a bench in the Shul to be able to observe what the Chofetz Chaim was doing there.

Lo and behold, the person saw the Chofetz Chaim walk up to the Aron Kodosh and cry out to Hashem: "Please Hashem, help me. Help me not to ever feel anger!"

We can see from this story that even the greatest of people have to work on the Middah of anger. How much more so is it incumbent upon each one of us to do the same!

Input:

How can we work on not getting instantly angry when something upsets us?

יונה teaches us a good strategy to prevent anger and to exercise self-control:

If something happens to us that causes us to feel instant anger, what should we do?

- Put your mind to what happened. Use your Seichel to see if it really is something worth getting angry about. Most of the time, once we start to THINK, we will realize that we can find reasons NOT to get angry about what happened.

The יונה explains that a person who does not work to control his anger is actually keeping his anger "freely" in his pocket. This means that it is possible that the person can end up instantly pulling the anger out of his pocket as soon as something goes wrong!

Model:

יונה compares anger to a venomous snake. Give your students a bit of think time to think how anger is compared to a snake. They can share their explanations with the class.

Teacher should hang up on the whiteboard a picture of a snake.

{TR -Bais-1}

Explain to your class that a snake's poison is found right there in his teeth so that the poison enters his target with his first bite! The second a snake bites, the venom is spread.

So too, if we do not work on putting away our anger (with self-control and thinking before reacting), it will fly out much too quickly, just like the poison in the snake's mouth!!

We need to WAIT before we react.

Check for understanding:

Students look at the picture of the snake and respond to the question on the bottom: "How is a person's anger compared to a venomous snake?"

{S-Bais-1}

Input:

Another very good way to conquer our anger is by LOOKING at כעס with the following approach:

If someone causes us to be upset, think that Hashem must have a reason why this happened to us. After all, everything that happens in our lives is coming directly from Hashem! If we keep this in mind and constantly realize this, it will stop us from getting angry when someone upsets us. (בראשית רבה נ"א,ג)

Model:

Share this story with your students that will bring further clarification to this Limud.

Reb Leibele of Vilna was a well-known student of Reb Chaim Volozhin. One year, there was a drought in Eretz Yisroel, and it was very difficult to get a good, kosher Esrog for Sukkos. Reb Leibele worked very hard to find a beautiful Esrog. He paid an enormous amount of money for it, and he eagerly awaited the Yom Tov so

that he can make a Brocha on his precious Esrog. Everyone in Vilna found out about Reb Leibele's Esrog. They came to his home and waited for their turn to be able to make a Brocha on the Esrog. The first one to have this opportunity was the Melamed of Reb Leibele's children. He lifted the Esrog and recited the Brocha with great Kavanah. When he was finished, the Esrog accidentally fell out of his hands landed on the floor. The Pitum broke off and rendered the Esrog posul (non-Kosher)!

Reb Leibele looked to the floor. He was devastated, but remained silent. He immediately put his mind to controlling his anger, realizing that Hashem is in control and makes everything happen. Instead of getting angry, he comforted the Melamed with a smile on his face!

Check for Understanding- Turn 'n' Talk:

Teacher asks the class –

Partner A answers to Partner B: "What do the Chachomim tell us to think when something happens to us?

Partner B answers to Partner A: How was Reb Leibele able to control his anger when his precious esrog became posul?

Input:

Ask your class: What happens if a person does get angry? The person tried to control the anger, but unfortunately, it did not work this time. If the anger already came out, how should the person deal with it?

Since the Middah of **סָוָו** can happen at any time without planning it, we should keep in mind that if this happens, we should only be angry for a minute, and then we have to calm down.

We learn this from HASHEM! How?

We say in our Davening that if Hashem has to get angry, His anger never lasts longer than a minute:

"כִּי רַגַע בְּאָפוֹ"

Poem:

(S-Bais-6-top of page)

The class can then chant this poem together in song form:

**SOMEONE GOT ME UPSET TODAY,
BUT I DIDN'T LET **סָוָו** GET IN THE**

WAY!

I THOUGHT ABOUT WHAT HAPPENED- FOR A SECOND OR TWO- AND REALIZED EXACTLY WHAT I HAVE TO DO.

אֵל תְּהִי נוֹחַ לִכְעוֹס, DO NOT GET ANGRY EASILY,

I WILL WORK ON THIS MIDDAH, AND HASHEM WILL BE PROUD OF ME!

We must always try to follow in the ways of Hashem! Is it easy to remain calm and friendly when there could be a lot to be angry about?

No.

Can it be done?

Yes.

Let's try!!

Check for understanding- Puppet Show Scenarios

{S-Bais -2-5}

2- Puppets pocket – Folded over and stapled, with the word PUPPETS visible on the outside.

3- Finger Puppets – to be cut out, and taped on the bottom so that it can go nicely on the students' fingers.

4- Kitchen Scene

5- Living Room/Playroom Scene

Divide the students into small groups. They should think together of a scenario where family members/ friends were about to get angry because... and they controlled themselves by saying/ thinking..... They should then depict it using the scenes and finger puppets. The students can then circulate to see and hear their classmates' scenarios. For a more structured form of sharing their mini-shows, the teacher can call up one girl at a time from each group , and she will show her group's story.

Closure: Students will fill out their Pirkei Avos Journal section "What Does this Mishnah Mean to Me?"



Lesson 3

”כל שרוח הבריות נוחה הימנו, רוח המקום נוחה הימנו”
[פרק ג', י']

Anyone who people find to be pleasant, Hashem also finds pleasant.

Objective:

- Students will show knowledge of the literal translation of Mishnah by writing the meaning on a sticky note.
- Students will demonstrate their understanding of the Mishnah by participating in skits that depict the meaning of the Mishnah.

Input:

Teacher should hang up the banner of the new Mishnah on the whiteboard and explain the meaning.

Distribute to your students two people sticks or two regular pop sticks. They should write "הבריות" on one stick, and "המקום" on the other stick. Explain to them that "הבריות" means "people" and "המקום" refers to Hashem. (Hashem is referred to as Hamakom because He is found in every place.) They could also write the meaning of each word on the sticks.

Now instruct your students to read the Mishnah out loud all together. Tell them to lift up the proper stick when they say "הבריות" and "המקום".

Check for Understanding

Students receive a sticky note. In 2 minutes, they should write the translation of this Mishna "IYOW" (In Your Own Words). Choose a few girls to read out their translations to the class.

Input:

Rabbi Chanina ben Dosa is teaching us a very important lesson in how to conduct ourselves at all times. We see from this Mishnah that there is a connection between us and Hashem! That means that we must always keep in mind that the way we behave reflects on what Hashem thinks of us.

Rabbeinu Yonah explains that a person who acts nicely towards others and conducts his business with other people in an honest fashion will thus cause people to say; "This is the way a person who lives by the Torah acts. Praised are those who learn Torah and keep its' Mitzvos!"

The Kiddush Hashem that was created by a person's action gives Nachas to Hashem!

The way we behave either creates a Kiddush Hashem or Chalilah, a Chillul Hashem. If we live our lives in a pleasant and peaceful manner, we will find favor in the eyes of all the people around us and in the eyes of Hashem!

On the other hand, a person who acts obnoxious, snobby, or unpleasant will not find favor in the eyes of the people around him, and certainly not in the eyes of Hashem!

Model- Stories of Tzadikim:

Harav Avrohom Pam zt"l once walked into Yeshiva Torah Vodaas. Before he went to give his Shiur, he took off his hat and placed it on the top shelf in the coatroom. A few minutes later, a Bachur passed by the coatroom, drinking his mug of coffee. When the Bachur was nearly finished, he haphazardly placed the coffee mug on the top shelf. The coffee mug was leaning on the brim of a hat. Unbeknownst to him, it was Rav Pam's hat. After Shiur, Rav Pam reached up to get his hat and the mug fell and smashed to pieces. Instead of being annoyed about the Bachur's lack of responsibility, Rav Pam was concerned that he damaged a Bachur's mug. The



next day, Rav Pam returned to Yeshiva with a new mug. He placed a little note in it apologizing for breaking the mug.

Rav Pam truly lived his life with humility and pleasantness, and brought only Nachas to Hashem!

You can share the following anecdote with your students to help them further understand the Mishnah.

A non-Jew once related to a Frum Jew that he keeps a yarmulke in his car. He places the yarmulke on his head if he ever gets stuck on the road. He explained that he knows that Jewish people care for one another just as brothers and sisters, even if they do not really know each other. He knows this because he had seen on many occasions that Jews stop to help other Yarmulke clad drivers on the highways! He therefore feels safe knowing that a Jew will help him on the road if he needs it one day.

This story obviously brings praise to Hashem and to the Jewish people!

Help your students understand the meaning of this Mishnah by giving them relevant examples such as this one:

You let the next person in line go ahead of you in the Grocery store because they only have two items to pay for. You do this with a smile, and the recipient of your kindness responds by saying "Thank you, that was so kind of you!"

This person will also be thinking that Frum people have good Middos. Frum parents train their children to be nice to others!

Here are some more examples that the teacher can elaborate on:

- Acting nicely to your classmates in the playground.
- Not pushing on line or going ahead of someone in the lunchroom or in a store.
 - Speaking in a soft tone as opposed to yelling or screeching.
 - Eating with manners so others will enjoy sitting near you.
 - Behaving like a mentsch in a

store.

- Sitting quietly in a waiting room.
- Helping an older person carry bags up the steps or to a car.

Check for Understanding

Thumbs up/Thumbs Down

Teacher gives a few of these true to life examples or non-examples. The students will show a Thumbs up if the example depicts the Mishnah, and a Thumbs down if it doesn't.

Skits:

Divide your students into groups of two or three. Give them a few minutes to plan a mini skit.

(S-Gimmel-1-3)

In their student workbook {S-Gimmel- 1-3} they have different clothing items that they can "dress up" with. Mother- apron, Father-hat, Girl- bow, Boy- tie.

The skit should be an example of people acting pleasantly toward/among others. You can prompt some of the girls with some examples in order to get their imagination flowing.

You can divide this activity over two days if necessary.

Input:

(S-Gimmel-5-top of page)

Below is a little poem that you can teach your students in song form as a wrap up of the lesson:

"כל שרוח הבריות נוחה היפנו, רוח הפקום נוחה היפנו"

IF YOU WANT TO GIVE NACHAS TO HASHEM, WHAT IS THE WAY?

BE PLEASANT TO OTHERS EVERY DAY!

Fun sheet {S-Gimmel- 4}

Your students can fill out the enclosed small fun sheet that will help them to remember to always be pleasant!

Closure:

(S-Gimmel-5-bottom of page)

Students will fill out their Pirkei Avos Journal section "What does this Mishnah mean to Me?"

Lesson 4

בן זומא אומר: "...איזהו עשיר? השמח בחלקו" [פרק ד', משנה א']

Who is rich? The one who is happy with his lot.

Ben Zomah says: Who is rich? The one who is happy with his lot; the one who is happy with what he has.

Objective:

- Students will show knowledge of the literal translation of the Mishnah by chanting together the meaning of the words using the Teacher's flashcards.
- Students will demonstrate their understanding of the Mishnah by participating in a follow-up activity related to the lesson; a finger paint quick draw reflecting what they have learned from this Mishnah.

Input:

Teacher should hang up the banner of the new Mishnah on the whiteboard.

The teacher can read the Mishnah to the class using facial expressions, hand motions and verbal expressions to demonstrate what the Mishnah means.

The teacher can use the flashcards of the words of the Mishnah as a means of teaching and reviewing the translations of the words of the Mishnah.

Check for Understanding

(TR-Daled-1-2)

You can divide the class in half. Hold up the words of the Mishnah, one at a time, and ask the first half of the class to say the meanings of each word (איזהו - who is, עשיר - rich, etc.). Then turn to the second half of the class and say the English meanings of each word, and ask them to say the appropriate word from the Mishnah (Who is happy - השמח, with his portion - בחלקו, etc.).

Then explain that Ben Zomah is teaching us who the

rich person is. He is the person who is happy with his lot, happy with what he has.

You should further explain this concept to your students. Ben Zomah is telling us that being rich or poor is not defined by how much money or possessions a person has. Being rich is defined by being happy with whatever Hashem gave you and continues to give you. Such a person is rich because he is happy with the amount that Hashem decided that he should have! Therefore, a person who is not satisfied with what he has, even if he has a lot, cannot be called rich. This person is indeed a עני, a poor person. This is because he is constantly feeling like he needs more and more.

It is for this reason that רבינו יונה tells us that it is a wonderful Middah to be "שמח בחלקו". The person who works on himself to be satisfied with what Hashem has given him can truly be called a "עשיר".

Model:

We can learn from יעקב אבינו to be happy with what we have and not to seek more than what we truly need.

The Pasuk in Parshas Vayishlach tells us that Yaakov prepared gifts to give to Eisav when he sought to make peace with him. Eisav initially turned down Yaakov's offer and suggested that Yaakov keep the gifts for himself. Eisav said: "יש לי רב" - "I have a lot. Eisav was bragging that he has so many possessions, far more than what he really needs. That is why he offered Yaakov to keep the gifts.



Yaakov answered Eisav that he does not need these gifts. "וכי יש לי כל". I have all that I need so I do not want to keep these gifts. Yaakov was not the type to hold on to extra luxuries. He was happy to have from Hashem exactly what he needed!

(וישלח ל"ג, ט"ו-יא)

Model:

A story is told about Horav Yechezkel Levenstein zt"l, the Mashgiach of Mir Yeshiva.

Rav Yechezkel learned in Kelm after his Chasunah. One time, he noticed in the Yeshivah that there was a Bachur who always wore tattered shirts. Rav Yechezkel felt bad for him and wanted to help him. He therefore happily gave this Bachur all of his own fresh new shirts that he had just gotten for his Chasunah!

Rav Yechezkel did not need the new shirts to make himself happy because he was always happy with what he had. The old shirts would be fine for him. What made Rav Yechezkel Levenstein happy was his ability to help a Bachur gain self-respect.

Happiness is the art of feeling satisfied with what you have!

Model:

Below are some real life examples that you can share with your class that portray how we can show that we feel satisfied with what we have instead of wishing for more.

- "I do not need a new bike this summer. My bike from last year still works and will be good enough even if it is not shiny and fresh anymore."
- "My shoes still fit me so I am not going to beg my mother to buy me new shoes for the summer."
- "My best friend is going to sleep away camp and I am going to day camp. I feel happy for my friend that she is going away, and I am okay with going to day camp this year. I have other friends that will be going to the same day camp and I'm sure it will be a fun summer."

A good approach to being happy with what you have is to always look at your own lot and appreciate what you do have, as opposed to thinking and focusing on what you do not have.

A positive outlook will definitely make feel you happy! You will be a עשיר, rich in your satisfaction for what Hashem has blessed you with.

Model:

You can demonstrate an example of day to day positivity and happiness by placing on your desk a clear plastic (or glass) cup of water that is filled half way. Ask your students to describe the amount of water that they see in the cup. They can turn to their neighbor and discuss their responses. Then go around the room and allow your students to share their responses.

Some will say that the cup is "half empty", and some will say that the cup is "half full".

Ask your students: "Which is a better way to describe the cup?" Obviously, "half full" is a more positive, happier way to describe the cup of water than to say "half empty". It all depends on how you look at things...

Model:

An example that relates to us: If there are 10 minutes left to recess, you can either be happy about that or grumpy about that: "Oy vey... only 10 minutes left to recess!"

Or, "Wow, great, there are still 10 minutes left to recess!"

Happiness is the art of feeling satisfied with what you have!

Input: Poem

(S-Daled-2-top of page)

Below is a little poem that you can teach your students and sing together as a wrap up of the lesson. You can choose a tune that works for you and your students.

"איזהו עשיר? השמח בחלקו"

WHO IS RICH, WHO IS RICH, DO YOU

WANT TO KNOW?

IF YOU ARE HAPPY WITH YOUR LOT
AND DON'T WANT MORE AND MORE,
YOU ARE CALLED AN עשיר, THAT IS
FOR SURE!!

Check for Understanding

Finger Paint Quick Draw

(S-Daled-1)

Your students can have a lot of fun with this review activity.

Instruct your students to think of a scenario that demonstrates the Mishnah עשיר איזהו עשיר, as it relates to them. They should draw a picture of it on the "easel included in this unit" using finger paint. They can then write on the bottom of the picture an explanation of what they drew.

Note: You can also do this activity with water paint and paint brushes, or just regular markers.

Closure:

(S-Daled-2-bottom of page)

Students will fill out their Pirkei Avos Journal section "What does this Mishnah Mean to Me?"



Lesson 5

יהודה בן תימא אומר: "הוי עז כנמר, וקל כנשר, ורץ כאביר,
וגבור כארי לעשות רצון אביר שבשמים
[פרק ה' משנה כ']

Yehudah Ben Teima says: Be bold as a leopard, light and swift as an eagle, and run as quickly as a deer, and be strong as a lion to carry out the will of your Father in Heaven.

Objective:

- Students will show knowledge of the literal translation of the animals in the Mishnah by matching each picture to its' meaning.
- Students will demonstrate their understanding of the Mishnah by setting up a scenario in a mini puppet show with their group, depicting a Limud (or Limudim) from the Mishnah.

Set:

Teacher should hang up the banner of the new Mishnah on the whiteboard.

Ask the class to write down on their whiteboard as many animals as they can find in the Mishnah. The students hold up their answers and ask the students to share, until all four animals are discovered. Write them on the board.

Input:

{Teacher Hey 1-2}

Note: In order for this Mishnah to be taught effectively, the teacher needs to ascertain that the students know the names of all the animals in English, and that they recognize what each animal looks like. You can use the pictures of the animals that are included in this unit to review the names of each animal. There are a number of activities that you can do:

Check for Understanding

- Hang up all pictures at once, next to their names or one at a time.

- Erase the names, and as the teacher points to each picture, the class calls out their names and the translations.
- Remove pictures from the board and class announces together the English translation of each animal out loud.
- One student comes up and tests the class again by holding up a picture. Class responds with the name and translation.
- *{Student Hey-1} Worksheet:* The students match each picture to its' name.

Input:

Show the class that this Mishnah teaches us that each one of these animals has a special attribute that we should notice and learn from when it comes time to do a mitzvah!

They teach us important lessons in how to deal with our powerful Yetzer Horah that tries to win over us. The Yetzer Horah tries to convince us to do things that are not right or not nice. The Yetzer Horah wants us to do Aveiros. It therefore tricks us into thinking that it is okay to do something bad. That is why we have to be so strong and swift about fighting it!

Explain the literal meaning of the Mishnah:

You should be bold like a leopard, light like an eagle, run like a deer, strong as a lion... to do the Ratzon of our Father in



Shamayim, Hashem!

Rabbi Yehudah ben Teimah tells us that we can learn from these animals how to fight the Yetzer Harah and how to perform a Mitzvah:

The Leopard: We have to be bold and daring like the Leopard. (עז כנפיר)

The leopard is very daring and does not care what others think of him. He is brave and does what he thinks should be done, even if others will mock him. SO TOO, We have to work not to be intimidated by other people who can mock and make fun of us for doing the right thing. We need to stand up for what is right even if it means that we will be uncomfortable.

Model:

- It is certainly easier for you to follow your classmates when they make fun of someone or decide to give someone in the class the "silent treatment". However, it is very important for you to be daring and stop the bullying of an innocent classmate who is being made fun of. It takes bravery to be a LEOPARD and to be strong about doing what is right.
- There is a substitute one day. Many classmates are participating in a "coughing train" (Replace with any age appropriate misbehavior) prank. You will need to be very bold to mess up the prank by refusing to cough, thereby sparing the substitute more aggravation.

Check for Understanding

Think Pair Share

Think- about a time that you needed to be bold to do a mitzvah or not to do an Aveirah.
Pair – Tell it to your neighbor.
Share – Teacher calls on a few girls to share their anecdotes.

The Eagle: We have to be light and swift like the Eagle. (קל כנשר)

The eagle is considered a heavy bird. Some eagles can even weigh up to 15 pounds, which is a lot for a bird!

Question: If that is the case, why does the Mishnah tell us to be light as an eagle? How can an eagle be light if it is really so heavy?

Answer: Hashem gave the eagle very long and powerful wings. These wings enable the eagle to fly easily and swiftly, and it is able to soar to great heights. It can therefore get somewhere really fast even though it is a heavy bird!

SO TOO, we have to be light as an eagle and run very quickly AWAY from the Yetzer Harah when it tells us to do something wrong. We cannot let laziness slow us down because then we are giving the Yetzer Harah time to win over us.

We have to give ourselves WINGS to be able to easily and swiftly do the right thing!

Model:

- You know that you are about to speak Lashon Horah, but the temptation is too strong. You have to remind yourself that you should be light and swift like the Neshar and FLY AWAY from that Aveirah as fast as you can. Don't be lazy about it!
- A friend came over on Shabbos and you played together a game of Stratego. She needs to go home soon, but you really want to still stick in one round of UNO. It will take swiftness like a Neshar for the two of you to first quickly clean up Stratego, so that it doesn't scatter all over the playroom floor.

Check for Understanding :

Students write קל כנשר on their whiteboards. Give a few examples and non-examples of this Mishnah and tell students to hold up their whiteboards only if indeed the girl is being swift like an eagle.

The Deer: We have to run like a Deer. (קל כצבי)

A deer runs very quickly and enthusiastically, with zerizus. This is the way that we have to run to do Mitzvos! Do not let an opportunity to do a Mitzvah slip

by. Act as fast as the deer runs in order to grab the chance to do a Mitzvah.

Model:

- Your mother asks for someone in the family to volunteer to clean up the toys right before Shabbos. You should not sit back and wait for someone else to volunteer to do the Mitzvah. You should think to yourself of how the deer runs, and you should immediately RUN to grab this opportunity to help your mother!
- The principal notices that there is a lot of wrappers left all over the yard at the end of recess. She announces that all the girls should quickly clean up before they go into class. You should immediately begin to pick up the garbage and grab as many as you can!

Check for Understanding- Picture It!

Teacher describes a scene or show/draw a picture of a situation that needs zerizus (similar to the examples above). Ask the students to determine, "What would you do in this situation that will personify what the Mishneh says is **רץ כצבי**?" Give a minute of think time. Call on a few students to share.

The Lion: We have to be as strong as a Lion.
(גבור כארי)

The lion is the king of all animals. It is the strongest and the mightiest.

SO TOO, we need to be as strong and as mighty as a lion in order to overcome any obstacles that are in our path of doing the right thing.

The Yetzer Harah is very hard to fight and it really requires the strength of a lion to win over it!

Model:

- Sometimes, getting up in the morning can be a big struggle. We may feel tired and desperate for more sleep. The Yetzer Harah tells us "You can go back to sleep for another two or three minutes. You will still be able to make the bus." We cannot listen to the Yetzer Harah! We have to use the strength of the lion and get out of bed in the morning so that we can start our day in the right way!
- It is a challenge to go to sleep on time,

especially because we need to do so many things in the bedtime routine, i.e.: brushing and flossing teeth, pajamas, saying Krias Shema. It takes a lot of strength to "get to the finish line" and jump into bed on time, without getting distracted from all the other siblings and things going on in the house.

Check for Understanding- Turn 'n' Talk

Explain to your partner, "What does it mean to be "Strong like a Lion..." in order to serve Hashem?"

Check for Understanding – Finger Puppet Show for the entire Mishneh

(Student -Hey-2-3)

Students use their finger puppets to make mini puppet shows depicting the lessons that they learned from this Mishnah. They can do this activity in groups and then share with the whole class. They should use the playground scene and the classroom scene for these puppet shows. Remind them of some examples of scenes that they can portray:

- Fighting the Yetzer Horah that wants us to speak Lashon Horah.
- Acting with Zerizus when your mother calls for help.
- Waking up early enough to get ready for school like a mentch and to make the bus.
- Be daring, and stop your friends from being snobby or mean to someone.

Input- Poem

(S-Hey-4-top of page)

Add a tune and lots of motions (for the animals) to this little poem as a way to help your students remember the meaning and the message that we should take from this Mishnah.

הוי עז כנמר, וקל כנשר, רץ
כצבי, וגבור כארי
לעשות רצון אביר
שבשמים

**YOU SHOULD BE BOLD LIKE
A LEOPARD AND ALWAYS DO
WHAT IS RIGHT,**



LIGHT AND SWIFT LIKE AN EAGLE
WITH WINGS TO TAKE FLIGHT,
RUN AS FAST AS A DEER TO DO A
MITZVAH, DON'T WAIT-
CATCH IT FAST, BEFORE IT'S TOO
LATE!

BE A גבור, STRONG LIKE A LION,
THE ANIMAL KING-
FIGHT THE YETZER HARAH AND LET
THE YETZER TOV SING!

Closure:

(S-Hey-4-bottom of page)

Students should fill out "What this Mishnah Means to Me?"



Lesson 6

”נושא בעל עם חברו”

[פרק ו', משנה ו']

One who carries the burden with his friend.

Objective:

- Students will show understanding of the literal translation of this Middah by saying the meaning together with the whole class and then writing the meaning down on their whiteboards.
- Students will demonstrate their understanding of this Middah by writing mini personal anecdotes that portray the Middah of נושא בעל עם חברו and then placing them into the נושא בעל עם חברו “carry” bag.

Set:

Teacher should hang the banner of the Mishnah on the whiteboard.

Discuss the literal meaning of the Mishnah:

Sharing a friend’s burden means that you help your friend in any way that she needs. You share in your friend’s struggles as well as in your friend’s victories.

Input:

A good friend is someone who is in tune with what her friend needs. Sharing your friend’s burden means always trying to be there for your friend and showing that you care for her.

”נושא בעל עם חברו” means that we show that we feel for another person. We show that we feel their pain and discomfort instead of being indifferent to someone else’s suffering.

Model – True to Life Scenarios

Below are some examples of what it means to be

”נושא בעל עם חברו” in day to day life:

- Sometimes a friend will need physical help, such as help with carrying her bags or school books, etc. If your friend is not feeling well, offer her a drink of water or something that can make her feel better. Show your friend that you are not just going about your own business when she is not feeling well. You are taking the time to do something for her to help her feel better.
- Other times, a friend will need you to be a source of chizzuk, emotional support, if she is upset about something. If you see that your friend is upset, show that you feel for her and do your best to show empathy.
- You should also be there for your friend in a time of happiness by sharing in her joy and accomplishments. If your friend’s family is making any sort of Simcha, tell her how happy you are for her. Show an interest in the details of the Simcha. If your friend won a contest or scored well on a report or test, tell her and show her how happy you are for her.
- Sometimes a friend needs you to study with her. Even if you really like to study alone, you can show that you care about your friend’s struggles by offering to study with her.

Model – Stories of Tzadikim

Rav Chaim Shmulevitz used to always stress this important Middah to his Talmidim. He would share with them the following story about the Chofetz



Chaim:

The Chofetz Chaim became aware of a family in his midst that was not able to afford heating their home in the winter. It was a very cold winter that year, and the Chofetz Chaim felt the pain and suffering of this freezing family. He really wanted to help them.

The Chofetz Chaim therefore travelled to the nearby city of Lida to ask a rich man who lived there to help this family pay for heating their home. He knocked on the door and the rich man answered. He invited the Chofetz Chaim into his home to speak to him, but the Chofetz Chaim refused to come in. He insisted on standing outside the door when he would speak to the rich man. After a few minutes, the rich man could not bear the freezing cold anymore. He begged the Chofetz Chaim to PLEASE come inside so they can finish the conversation in the warmth of his home!

The Chofetz Chaim refused to enter the warm house until he finished telling the rich man about the freezing family. The rich man gave the Chofetz Chaim a nice donation to cover the heating costs for this family. He came to understand that the Chofetz Chaim wanted him to FEEL the pain and suffering of being freezing cold so that he would be נושא בעול עם חברו of a fellow Jew!

Rabbi Avraham Grodzinski, the famous Mashgiach of Slabodka, used to say that it is just as important to show empathy for a person in their time of joy as it is to show empathy for a person in their time of pain.

One time, while visiting his family in Warsaw, Rav Avrohom looked up at the clock and began to dance with great Simcha. His relatives were left wondering why Rav Avrohom suddenly broke into such Simcha and started dancing. After a few minutes, Rav Avrohom stopped dancing and explained: "At this exact moment, a Talmid of mine is walking down to the Chupah. I was not able to be at the wedding, but I can join in his Simcha from here by dancing for him!"

We should all try our best to always work on this Middah of being "נושא בעול עם חברו". We have to show our friends that we care for them as much as we care for ourselves, share in their joys and

frustrations, and help them out as much as we can!

Check for Understanding

(S-Vav- 1-3)

Students should think of one time that they were "נושא בעול חברו". They should then write their experience down on the נושא בעול cards. All the writings can then be placed into the Teacher's "נושא בעול חברו" bag. (Teacher can use any sort of bag that she wishes.)

Students can then be called up to the front of the room and choose a card from the bag to read and share with the class.

Carry Bag: Students can make their own Carry Bag that is included in this unit. They cut it out and assemble it as instructed. They can then place their נושא בעול stories that they wrote into their carry bags.

Input: Poem

(S-Vav-4-top of page)

You can teach this poem to your class as a way to help them remember the meaning of this Middah and the message that we take from it.

**"נושא בעול חברו", WHAT DOES THIS MEAN TO ME?
I WILL SHARE MY FRIEND'S BURDEN
AND BE AS CARING AS CAN BE.**

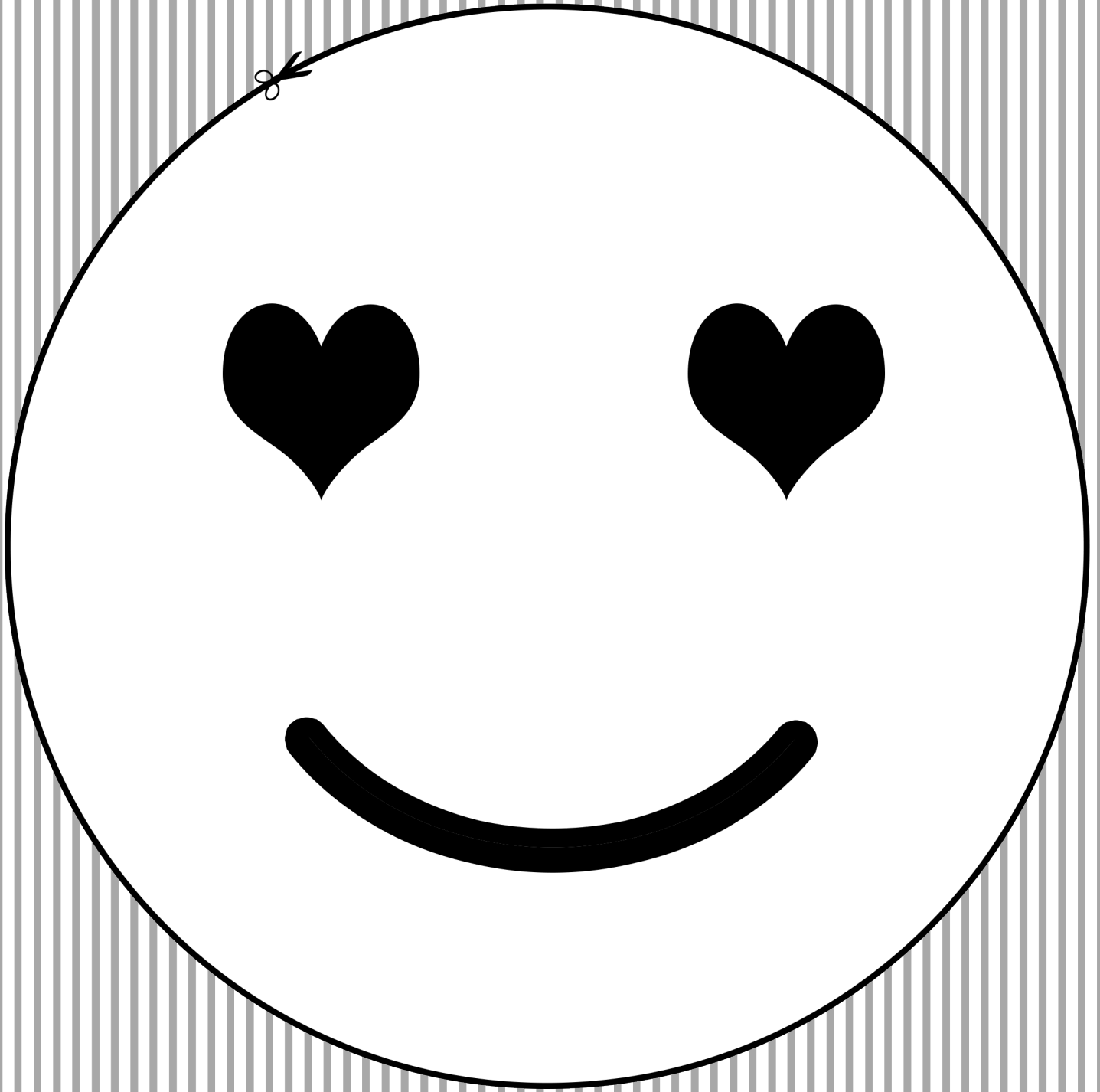
**WHEN YOUR FRIEND IS SAD ABOUT SOMETHING THAT WENT WRONG,
LISTEN TO HER TALK, IT WILL NOT TAKE TOO LONG.**

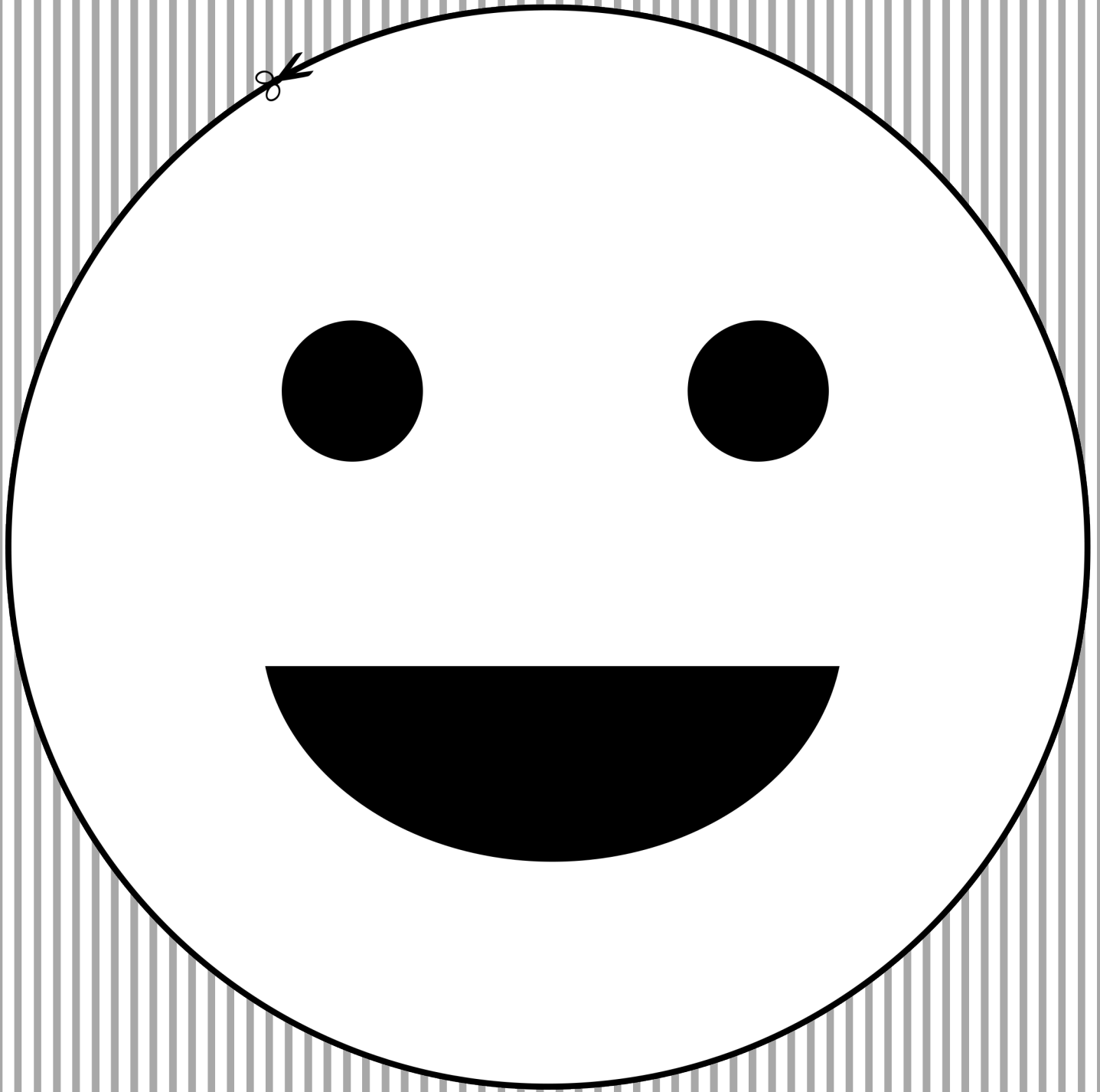
**AND WHEN MY FRIEND HAS NEWS TO SHARE THAT IS GOOD,
I WILL BE SO HAPPY FOR HER AND REJOICE JUST AS I SHOULD!**

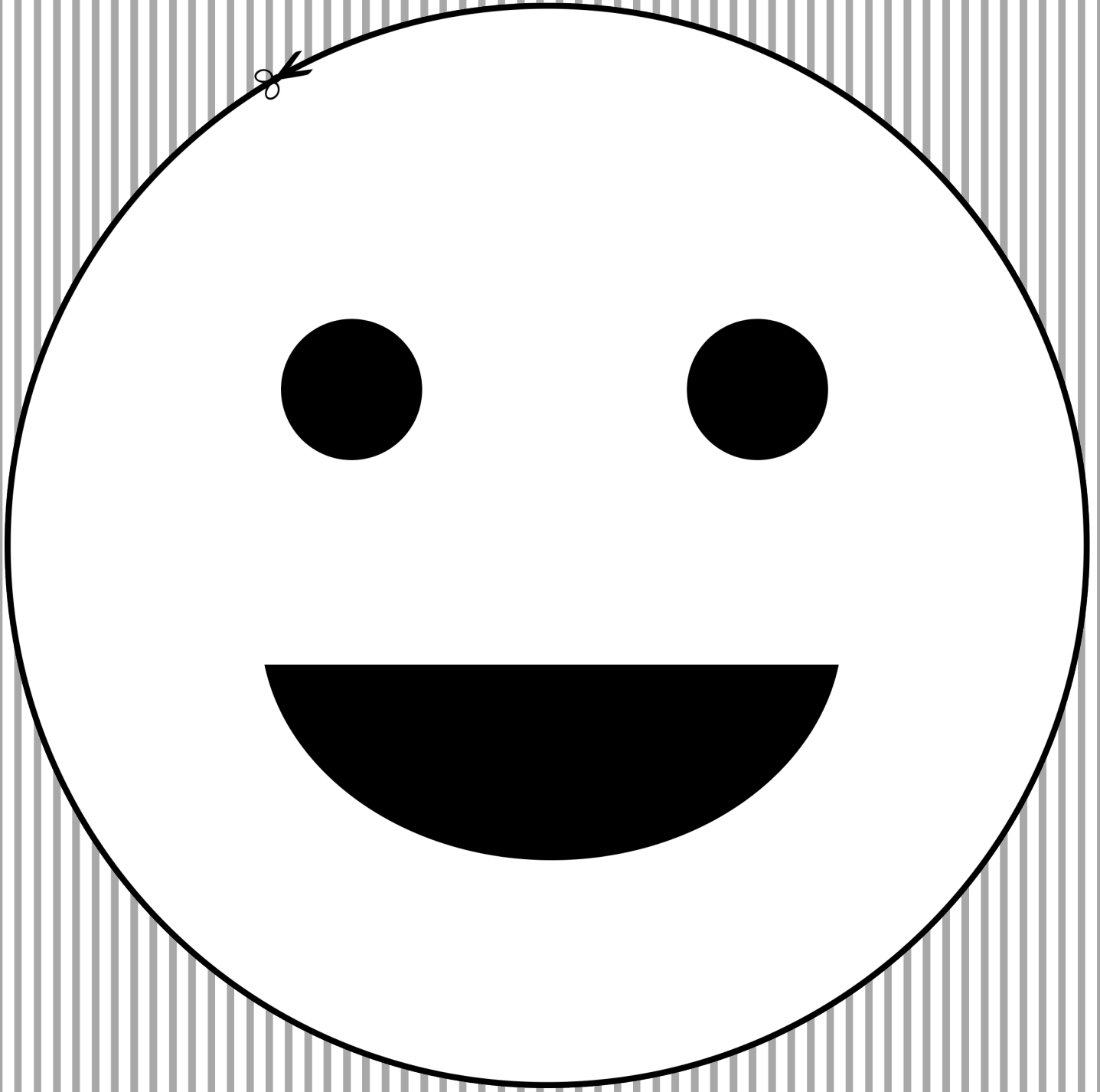
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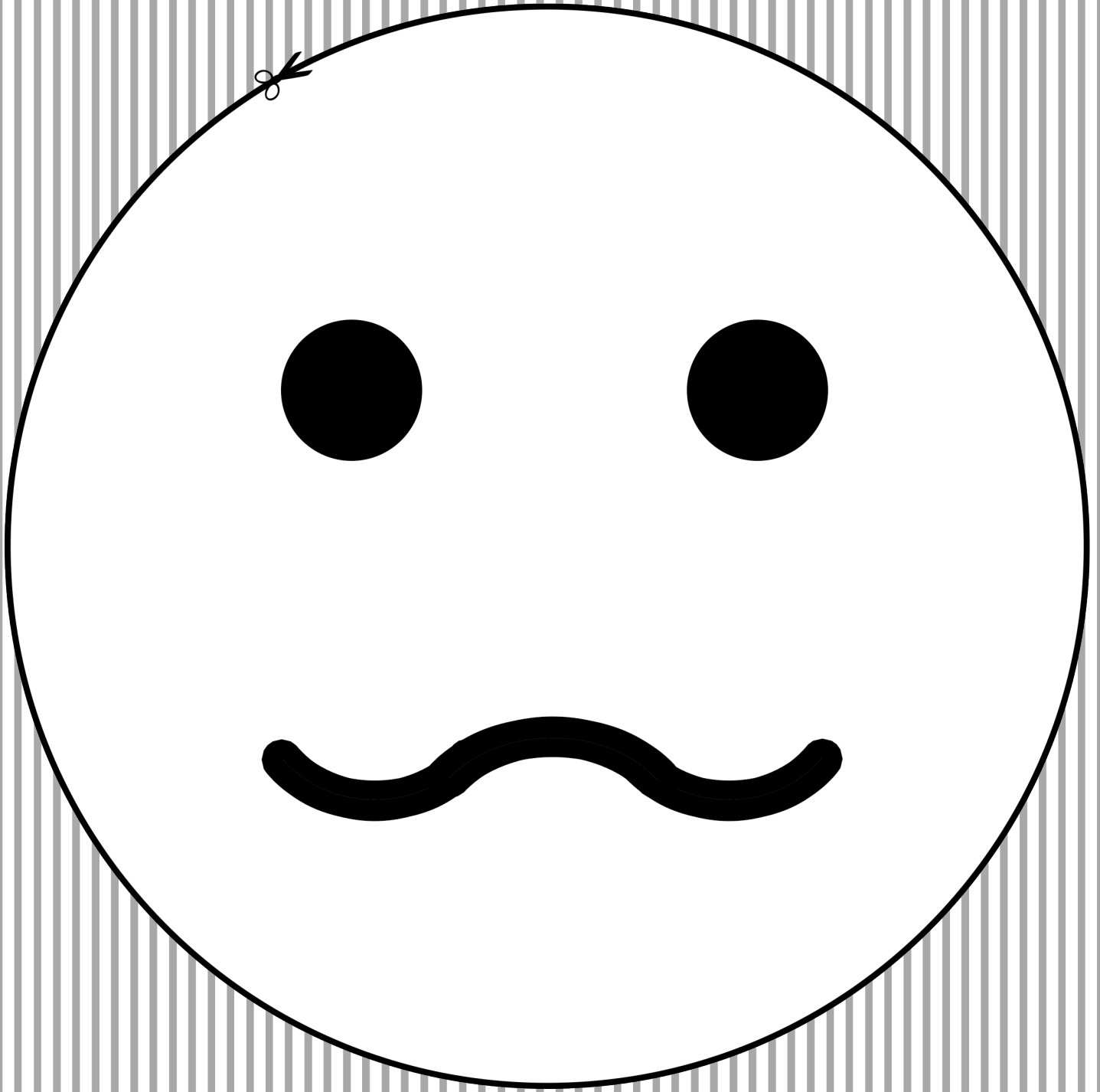
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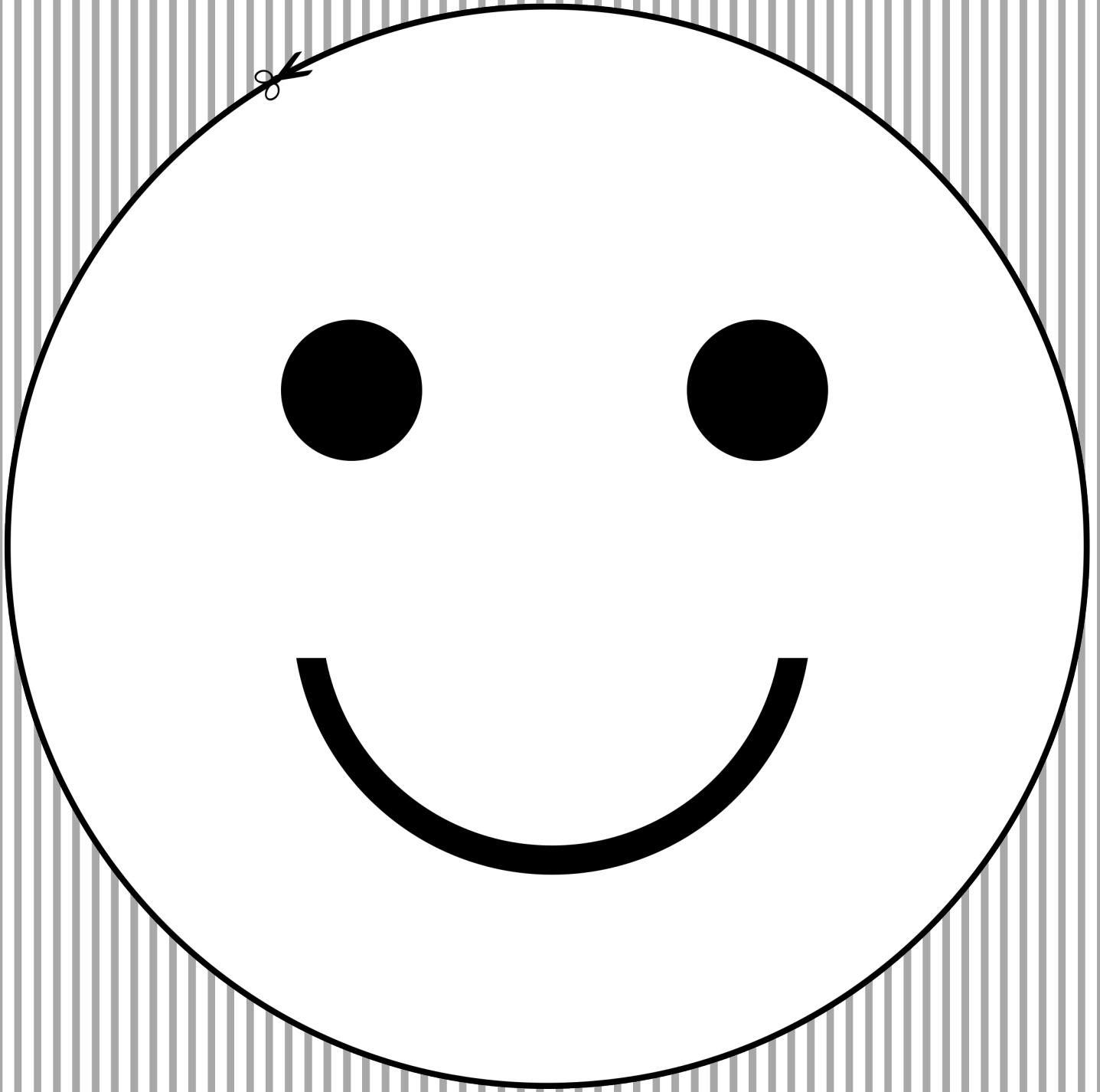
Students should fill out "What Does This Mishnah Mean to Me" in their Pirkei Avos Journal.

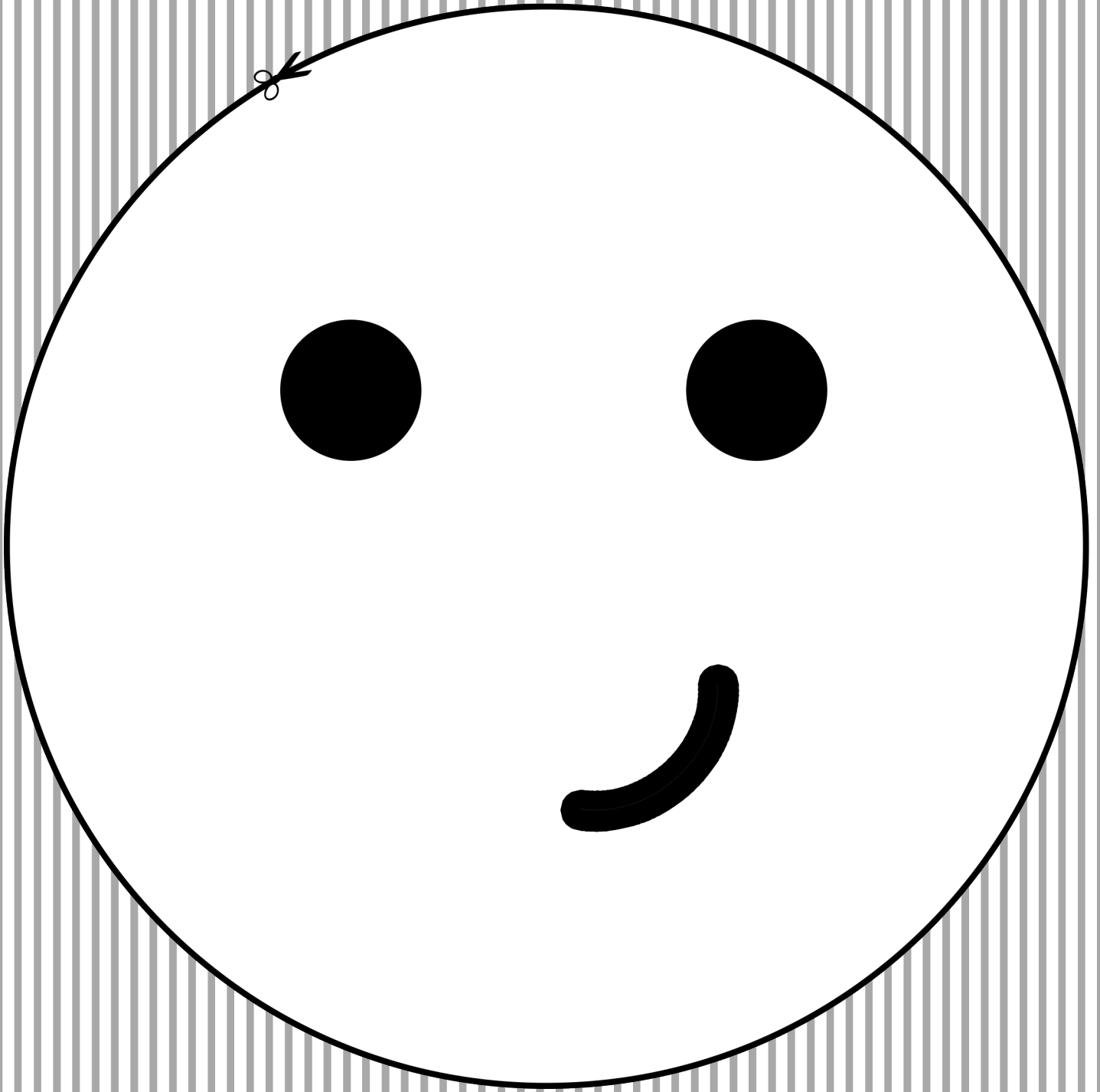














שׁוֹרֵץ



Who is
rich?



The one who
is happy
with his lot.



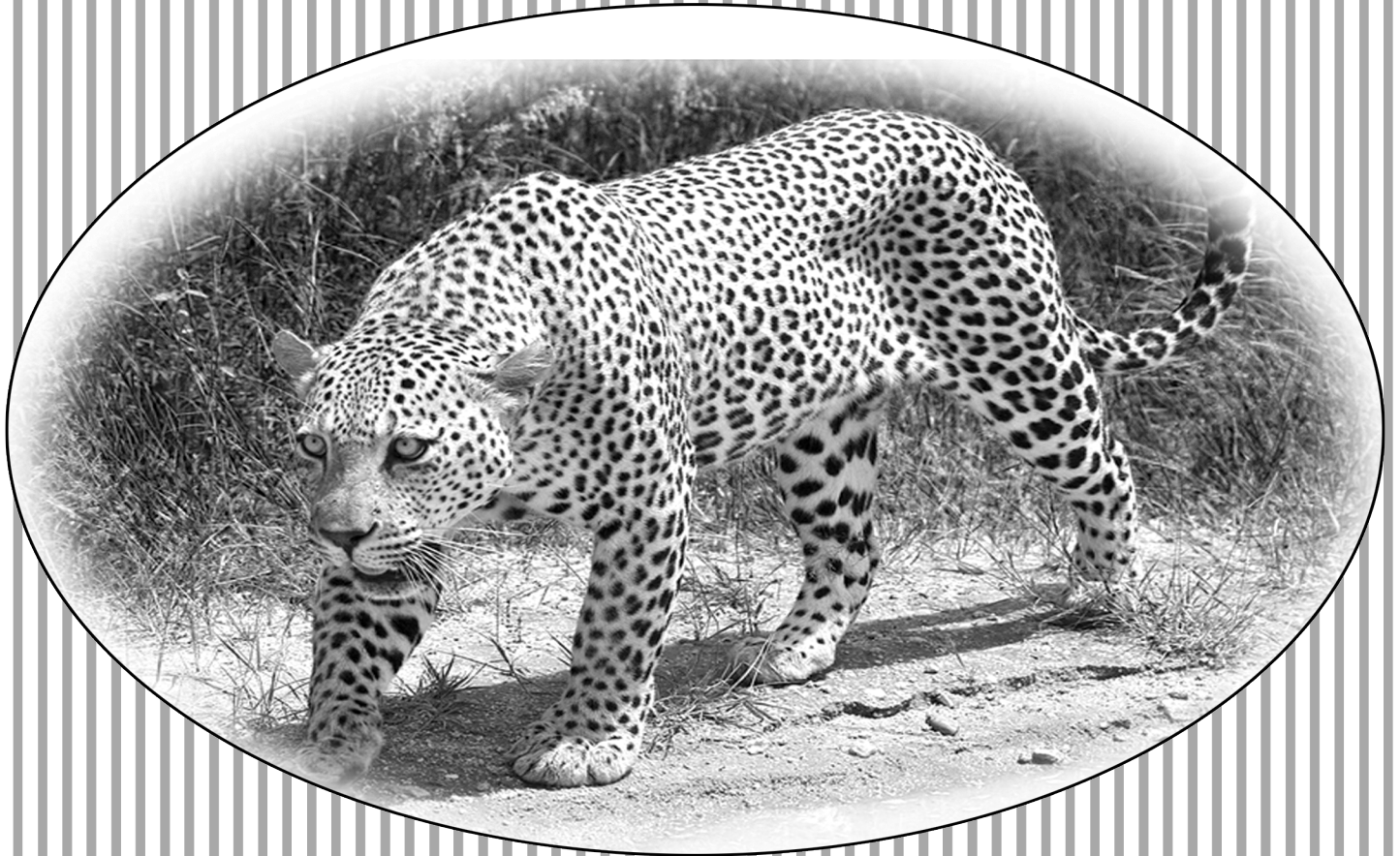


איזהו עשיר?



השמיח בחלקו









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TORAHUMESORAH