

המלכת את חברי? *My friends are Royalty*



UPPER ELEMENTARY
BEIN ADAM LACHAVERO PROGRAM



"A PERSON'S ULTIMATE GOAL SHOULD BE THAT HE LIVES
OUT HIS YEARS IN THIS WORLD WITHOUT HURTING THE
FEELINGS OF ANOTHER YID."

חזון איש



TORAHUMESORAH

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Introductory Letter

Dear Teacher,

Welcome to the המלכת את חברך Royalty Program! This is a 15-day program that was created to foster an atmosphere of כבוד הבריות, mutual respect, and inclusivity amongst classmates.

Designed to fit into your lessons in 7-10-minute increments, the Royalty Program segments begin with a mini-lesson and end with a practical challenge for the girls to implement each day.

As teachers, we hope that the lessons we impart will remain with our girls long after the tests and report card marks fade from memory. While our students may be able to quote Divrei Chazal years down the line, the lessons that will truly stick with them are the life skills and tools for success that we give them that will be able to withstand the tests of time.

By working through this program, students will gain immeasurably from the opportunity to hone their social skills in a non-threatening, practical,

and comfortable environment. These are the same skills that will enable them to create and sustain quality relationships even as they enter high school and then seminary, with the accompanying increase in social pressure that each new stage presents.

This 15-Day-Challenge is filled with powerful stories, memorable anecdotes, and practical tips and ideas that can transform your classroom community. By creating awareness, inspiring change, and fostering connection, the lessons will enable your students to raise the level of their בין אדם לחברו while giving them food for thought on a daily basis.

What greater joy is there for us than spending time investing in the middos of our pre-adolescents? Use this program as designed, or pick-and-choose your way through—the dividends will be rich and eternal.

בברכת ברכה והצלחה,

Torah Umesorah Lakewood Teacher Center

HOW DID THE PROGRAM WORK FOR YOU?

Your feedback enables us to constantly improve and update our programs. Please reach out to us at lakewoodtc@torahumesorah.org to give us your comments, insights, and ideas.

PROGRAM INSTRUCTIONS

Note: Letters in brackets correspond to the pictures of each component shown on the following page.

THE ROYALTY CHALLENGE is introduced with an **Introductory Postcard [A]** that is mailed out to the students to build up excitement and anticipation for the new program they will be starting.

THE DAY THE program is introduced, students receive a kit that includes their **Royalty Badge [B]**, **Challenge Map [C]**, and **Contest Tracking Card [D]**. Teacher can include a small treat to start the program off on a sweet note.

IN THE CLASSROOM, the teacher hangs the **Program Poster [E]** in a prominent location. Near the poster, the teacher can hang the specific **Mission Card [F]** for that day. Teacher can choose to replace the daily mission cards as the days progress or keep the previous cards up in addition to the new card. (Poster is available as one big print or smaller pieces to cut out and set up on a bulletin board). A container of taffies/nosh can be placed nearby for students to take upon completing each day's challenge successfully.

EACH DAY OF the program, the mini-lesson is taught and discussed with the students. Teachers can choose to fit the lesson in during the last minutes of class time or as an introduction to the day—or at any point along the way. It may be used as a transitional piece between subjects or as a rejuvenator when there is a lull.

AT THE END of each lesson, the teacher explains the royal mission for that day. Students write the mission on the back of their Contest Tracking Card,

and the Mission Card near the program poster is changed/added to reflect the current mission.

WHEN THE DAILY mission is completed successfully, students fill in the corresponding cloud on their Contest Tracking Card. Upon completing the mission each day, girls can take a taffy/nosh from the container. Suggested requirement: Girls need to complete 13 out of the 15 missions to be eligible for the prize at the end of the program.

THROUGHOUT THE THREE weeks of the program, girls will be on the lookout for classmates who are acting 'royally' and in accordance with the skills being taught. Girls can fill out **'I Spy Royalty' Raffle Tickets [G]** detailing their own name, the girl's name, and the behavior they observed. These tickets should be placed in a slotted box/ manila envelope to be read periodically by the teacher. This will encourage kind actions and words. Note: the 'royal' behaviors do not have to coincide with the mission of the day. They can be any acts of inclusivity, kindness, or general social tact.

ON THE LAST day of the program, the wrap-up lesson is taught. A raffle is picked from the 'I Spy Royalty' Raffle Tickets, rewarding both the girl who noticed and the girl she saw acting royally. Girls who completed 13 out of the 15 royal missions receive an additional reward. Diamond Pens can be ordered as a reward. They are available to purchase on Amazon. **Pen Wrappers [H]** can be printed and taped on each pen. Feedback forms can be submitted by the students as well.

Components and Instructions

Note: All components and add-ons are optional and can be used or disregarded as desired.

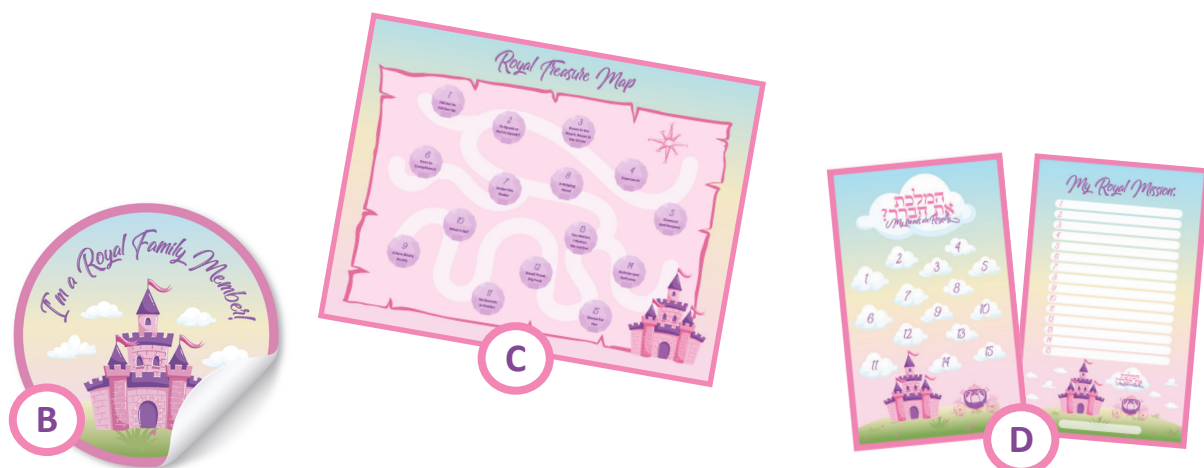
POSTCARD

The Royalty Challenge is introduced with a postcard that is mailed out to the students to build up excitement and anticipation for the new program they will be starting.



BADGE, CHALLENGE MAP, TRACKING CARD

The day the program is introduced, the students receive a kit that includes their royalty badge, contest tracking card, and challenge map.



Components and Instructions

POSTER AND MISSION CARDS

In the classroom, teacher hangs the program poster in a prominent location. Near the poster, the teacher can hang the specific mission card for that day.



"I SPY" CARDS AND REWARDS

Teacher can hang a slotted box or manila envelope near the poster for the girls to be able to submit their 'I Spy Royalty' raffle tickets (explanation below). At the end of the program, diamond pens can be ordered and given to girls who completed the required amount of missions. Pens are available on Amazon. Pen wrappers can be printed and taped onto each pen.



THE SAND AND THE STARS

In פרשת לך לך, Hashem tells אברהם that he will be zoche to have many, many descendants. As we know, Hashem uses two different לשונות to describe to אברהם just how large his nation will be:

(1) "ושמתי את זרעך כעפר הארץ" (בראשית יג:טז)

(2) "הבט נא השמימה וספר הכוכבים...כה יהיה זרעך" (בראשית טו:ה)

Hashem tells אברהם that his children will be like the stars and the sand. Just as it is virtually impossible to count the grains of sand and the millions and billions of stars, so too, it will be impossible to count אברהם's descendants because of their large, infinite number.

There is a beautiful idea that we can learn from the fact that Hashem specifically used these two things to emphasize how vast Klal Yisroel will be.

Stars and sand, though similar in their infinity, are different in a dramatic way:

One grain of sand is barely noticeable. Go down to the beach and try to grasp one tiny grain of sand in your hands; you will find it practically impossible. Alone, it is nothing. However, when millions of grains of sand join together, they create entire shorelines, sand dunes, and beaches.

Conversely, one single star is practically a whole universe. Did you know that most of the stars you glimpse in the night sky are bigger and brighter than the sun? They only seem smaller because they are farther away from us than the sun is. Stars are huge celestial bodies that can produce heat and

light. They are whole worlds in and of themselves. These are the two different aspects of the nation of Klal Yisroel that portray the strength that we have as a nation.

On the one hand, we have the כח of our nation as a ציבור - a group all together. In that way we are like the sand. We need to be באחדות in order to form those piles of sand that are so vast, and we have to be באחדות and to harness the כח הרבים.

On the other hand, we are compared to stars. Each and every person in Klal Yisroel is like a star—an entire world and a universe of their own. Every person has the potential to shine brighter and larger than the sun! We have to learn to recognize the power and the worth of an individual. The כוחות that each person has are unique to them and cannot be replicated by anyone else. In this way, we are like the stars.

There is a פיוט called 'אודה לקל' that is said at various times throughout the year, such as on Erev Yom Kippur and during Shabbos zemiros. It talks about the unbelievable power and potential of each person's neshamah:

שימו לב אל הנשמה - Pay attention and give thought to a person's neshamah

לשם, שבו, ואחלמה - It is as sparkly and precious as these three precious jewels that were on the Choshen

אורו כאור החמה - Its light is like the light of the sun

שבעתים כאור בקר - Seventy times more than the light of sunrise!

THE TEST OF LIFE

Teacher distributes papers to students and announces a pop quiz.

Quiz papers have questions on unlearned, esoteric topics that are impossible for the students to get right. (Test is available in the Additional Components packet.)

Name: _____
Date: _____
Class: _____

1. What is the solution for the following formula:
 $x^3+y^3+z^3=k$, with k being all the numbers from 1 to 100?

2. Which is the correct straight-line amortization for a finance lease under ASC 842?

a) The opening value of the right of use asset divided by the number of days of the useful life.
b) The closing value of the right of use asset multiplied by the number of days of the useful life.
c) The number of days of the useful life added to the opening value of the right of asset use.
d) The number of days of the useful life subtracted from the opening value of the right of asset use.

3. True or False:
The olfactory tract projects to a number of other targets in the forebrain, including the hypothalamus and amygdala.

4. What is the definition of the word 'anachronistic'?

a) Misplaced chronologically
b) Utterly defiant
c) Sloppily regarded
d) Misinterpreted

5. How is goodwill arising on the acquisition of an associate dealt with in the financial statements?

a) It is amortized.
b) It is impairment-tested individually.
c) It is written off against profit or loss.
d) Goodwill is not recognized separately within the carrying amount of the investment.

Pop Quiz

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Date: _____
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GOOD LUCK!

After giving the students a few minutes to attempt the quiz, teacher collects the papers and facilitates a discussion.

DISCUSS

How did you feel when you first looked at the questions? Why? What would have made you feel more prepared to answer the questions? Imagine that you were told in advance what material you should study for the test. You spend months and weeks preparing and studying, and when you finally come to the test....the questions are on a totally different topic! How would you feel then? Imagine that you came to your high school entrance exam and the questions were on topics that you had no idea to even expect!

CONCLUSION

It doesn't feel good to come unprepared to a test. Knowing what to expect helps us prepare efficiently. While a failing mark on a test in This World might seem devastating, it's all in the here and now. Coming unprepared to our test in the World to Come, however, would be incomparably devastating.

Chazal tell us that לאחר מאה ועשרים, when we come up to שמים, we will be asked various questions about how we led our lives. Some of these are well-known:

Did you wait for and anticipate the coming of Mashiach? - צפית לישועה?

Were you honest in your business dealings and financial outlays? - נשאת ונתת באמונה?

There is another question on this so called 'test' that is lesser-known:

Did you crown your friend? (From the shoshonah את חברך?)

What do you think this means?

(Facilitate class participation and input)

This question of המלכת את חברך is referring to the way we treat the people around us. Are we careful in the area of אדם לחברו? Do we look out for others? How do we interact with our friends and family?

But the question goes even deeper than that:

Do we treat our friends like royalty? - המלכת את חברך?

THE ROYAL EXPERIENCE

Students take out sticky notes and compile a list of all the words and ideas that come to mind in relation to 'Royalty.'

Depending on how interactive the teacher wants the lesson to be, students can compare notes with each other, or the class can do a 'Boggle'-style activity where they cross off words if other students wrote the same ones. Alternatively, teacher can choose a few girls to share what they wrote.





I know that I won't soon forget
The day I saw the Queen
'Twas only but a glimpse
And yet I still recall the scene
Erect she stood, her bearing tall
Her face set in soft smile
Her posture straight, her neck extended
Perfect all the while
She walked with tiny steps, I know
It was a dainty glide
I watched as two attending guards
Flung open doors so wide
The crown, it glinted peacefully
Atop her coiffed, fine hair
Sparkling jewels and ornaments
Caught the sun's strong glare
She motioned with her fingers
Gave orders with her nod
And at her beck and call they ran
To wipe the earth she trod
And when she turned to wave goodbye
To the adoring crowd
They clapped and cheered adoringly
The applause it was quite loud
She acknowledged their adoration
With a slight dip of her chin
Her gown a-swish, her gloves snow white,
My head began to spin
For I had witnessed royalty-
Indeed, I saw the Queen
'Twas only but a glimpse
And yet I still recall the scene

ROYALTY POEM

(Poem is available to distribute to students in the Additional Components packet.)

DISCUSS

Why did seeing the Queen have such an effect on the author? Did you ever catch a glimpse of royalty? (Anyone visited the Buckingham Palace?)

Imagine walking from the regular, everyday streets into the royal palace. What is the feeling that overtakes you?

Most probably, the closest vision that we have to royalty is a kallah on the day of her chasuna. Picture her sitting on that special, raised chair. She is wearing a pristine white gown, glistening headpiece, and her face is made up to perfection. The crowd of people swarms her 'throne,' each person waiting patiently to step up and wish her Mazel Tov. She has people attending to her every need, helping her pick up the hem of her gown as she walks, securing her hairpins, and fixing her veil. Picture the way she takes small steps, daintily and regally making her way down to the chuppa. Imagine the way she speaks, softly and carefully whispering the timeless words of Tehillim. That's our vision of royalty.

Teacher distributes the following newspaper clipping to students.

(Article is available in the Additional Components packet.)



DISCUSSION

After reading the newspaper clipping, facilitate a class conversation.

What were the behaviors that the article describes as 'Disgraced?' Which behavior do you think was the most outlandish? Why? If you were at an event and someone there did the things described in this newspaper clipping, would you think they were 'disgraced?' Why or why not? Why do you think the article is making such a big deal out of Prince Catherine's behavior?

CONCLUSION

People of royalty are held to a higher standard. They are nobility! They must act with grace, dignity, and aplomb at all times. Their position dictates that they follow certain etiquette and refrain from certain 'common' behaviors. Also, the people they associate with carry this air of royalty as well. When a princess tries to flout the rules of her royalty and act the same way as the common folk, it is jarring and out of place.

TWO SIDES OF THE COIN

As Bnos Yisroel, we are constantly learning that we are princesses, בנות מלכים, the privileged daughters of Hakadosh Baruch Hu. It behooves us to behave royally.

This idea reflects itself in two aspects of our interpersonal relationships:

(1) I am a princess. I am royalty. Therefore, it doesn't befit my royal status to behave in a 'common' and undignified manner. Treating others improperly and putting other people down is below my stature.

Excluding other people and doing hurtful things is not within the framework of my royal persona.

(2) The girls around me—they are all princesses, too. Am I giving them the 'royal treatment' they rightfully deserve?

CLOSURE

Students fill out two sides of a 'Royal Coin' explaining, in their own words, the two aspects of royalty as it pertains to *בין אדם לחברו*. (Coins are available to distribute to students in the Additional Components packet.)



FILL HER IN, FILL HER UP

When we are nice to others, we ‘fill them up’ with our positivity and inclusiveness. Did you ever hear of the ‘Bucket Fillers?’ This is an idea that depicts how all people walk around with invisible buckets. Not physical buckets—emotional ones. Throughout the day, these buckets get filled with kind interactions: positive words, compliments, etc. When we choose to be nice and kind to others, we become ‘bucket fillers.’ Through doing this, we are not only filling the buckets of the people around us—we are filling our own buckets, as well.

IMAGINE...

You come home from school one day, and you hear strange sounds from the kitchen. You get a little closer, and you find that all your siblings are sitting around the supper table, shmoozing. There’s only one problem. They’re shmoozing in Spanish!

‘Buenas noches!’

‘Bienvenido!’

‘Como estas?’

You are completely lost. What are they saying? Where did they learn this new language?

You think it’s some kind of joke, and you tentatively try to start a conversation in normal English, but

your siblings just look askance at you and continue their jabbering in Spanish.

You are officially out of the loop.

In many magazines, there are exciting serial stories—stories that are written piece by piece, one installment (chapter) each week. At the beginning of a serial story installment, there’s usually a ‘Summary’ or ‘Recap’ written at the top. That is the author’s way of ‘filling you in.’ Like this, you can enjoy the story fully, without trying to figure out what happened in the previous chapter or fretting that you missed a week.

We all know how it feels to join mid-conversation. What is everyone talking about? What were they laughing about? What were they grumbling about? It’s hard to catch on mid-joke.

Make an effort to notice newcomers to a discussion. It only takes a few seconds to say, “We were just talking about how hard the Chumash midterm was,” or, “We were just remembering that fun siyum from last year,” or, “Adina was just showing us pictures of her new nephew,”.....

Fill them in. Fill their bucket. And yours.



ROYAL MISSION #1:

When someone joins the conversation, fill her in and explain what you were in the middle of talking about.

TO SPEAK OR NOT TO SPEAK?

יש פה

We know that each שבט had a different type of stone on the חושן. The חושן רבינו goes through each one and explains the significance of each gem and the שבט it was given to.

What was שבט בנימין's stone? It was the ישפה - the jasper stone. The מפרשים explain that ישפה can be split into two different words- יש פה.

This teaches us that שבט בנימין knew about יוסף, and was faced with the dilemma of whether to tell יוסף what happened. In the end, שבט בנימין controlled himself and kept silent about what his brothers had done to יוסף.

That's why he was given the ישפה stone on the חושן. He had what to say, "יש פה" - but he kept quiet because it was the right thing to do.

In fact, this middah of שתיקה - keeping quiet at the right time—was a dominant middah in שבט בנימין's family tree. Beginning with his mother, רחל! רחל אמנו experienced the challenge of her sister לאה marrying her own pre-destined husband, יעקב, and she was quiet.

Another descendant of רחל אמנו was אסתר. The מגילה says, המלכה. The passuk in the אחשורוש - even though אסתר was exerting tremendous pressure on her to reveal her nation, אסתר remained silent.

And, lastly, we see this middah in שאול המלך. שאול

had gone to look for his uncle's lost donkeys and met שמואל on the way. Even though שמואל informed שאול that he would become the king, שאול remained silent about this fact and did not tell his father or his uncle prematurely- "ואת דבר המלוכה לא הגיד לו".

In each of these situations, someone had something of utmost importance to reveal. יש פה - they had what to say! But they grasped onto this middah of שתיקה and remained silent.

So many conversations go on around us all day. Every day. Recess, lunch, on the bus, in your house, in the car—everywhere. Every person has something important to say. Instead of constantly trying to out-shout each other, let's learn to listen to what other people are saying.

ACTIVE LISTENING

How many of our conversations sound like this?

"I'm exhausted! I was up till 2 in the morning studying for Navi..."

"Hello, I'm bombed! You finished studying at 2? I didn't even start till 3!"

"I'm so hungry, it's crazy, I forgot my lunch at home!"

"I know, I'm ravenous- I totally forgot to eat breakfast this morning!"

TO SPEAK OR NOT TO SPEAK?

These conversations seem to follow the age-old seder night competition:

“My seder finished at midnight!”

“My seder finished at 1!”

"My seder finished at 1:30!".....

"I'm so hungry, it's crazy, I forgot my lunch at home!"

"You must be staarrrrrrrrvvvvvvvving! Want to go to the office with me and see if they have extra rolls?"

The skill of active listening can be portrayed in the following, revised conversations:

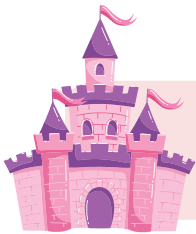
Or, “It’s so hard to concentrate in class when you’re hungry, no? I totally know how you feel...”

"I'm exhausted! I was up till 2 in the morning studying for Navi..."

Listen. Absorb. Empathize. Respond.
A conversation is a two-way street.

"Oy! I feel so bad! You probably feel like you're sleepwalking! Do you want to borrow a dollar so you can get some caffeine from the soda machine?"

Or, “I know, Navi was so hard to study for! We have so many pages of notes. Do you think you’ll be able to take a nap when you get home from school?”



ROYAL MISSION #2:

Don't interrupt when someone else is speaking.

ROOM IN THE HEART, ROOM IN THE CIRCLE

A True Account

They say you never fully understand something until you've actually experienced it yourself.

I thought I got it.

Until I really did.

From kindergarten up until high school, I'd been the unofficial class queen. Not in a bad way, of course—you get it, don't you? I was just...it. Popular, outgoing, a gaggle of friends surrounding me wherever I went. My house phone would ring incessantly with sleepover invites, homework woes, and DMC opportunities. My parents installed another line just for me, whom they not-so-secretly dubbed 'Miss Sociality.' There were always trips to go on, shopping sprees to enjoy, and good hock to chew over.

In that carefree, happy-go-lucky way, I graduated eighth grade in a shimmering bubble of contentment. I had it all- good grades, great personality, and a thriving population of adoring BFFs. All of it had been handed to me on a silver platter; it wasn't even something I gave a second thought to.

Maybe that's why I was so shocked when the bubble popped.

Ninth grade.

The high school that I had chosen to go to was one without an attached elementary school. Girls from all the local elementary schools would come together in a jumble of new faces, voices, and

opinions. Eventually, a well-melded grade would form and we would all jive to become the new 'high-school girls'- but that didn't happen right away.

And in the vacuum of space until then, I lost my footing in a big way.

Most of my friends had chosen to go to a different high school, and I was suddenly found without my ubiquitous, admiring posse of loyal followers. I would come to school in the morning and hope that the davening bell would ring before there was any time to schmooze.

The mornings were the worst.

A tight circle of girls would form in the hallway; usually the girls with the loudest voices and the pushiest personalities. They would jostle each other in an attempt to be included before The Circle closed. If you made it into The Circle, your day was bound to be successful. And if not...

The Circle would happen right outside the ninth-grade classrooms, extending itself from one end of the hallway to the other. Woe to anyone who would have to pass by! You'd have to keep murmuring, "Sorry, excuse me, beep, sorry..." until you'd manage to somehow squeeze by the tightly-packed group of girls. Not that anyone would actually hear you or see you attempting to pass. No, they were much too busy trying to out-shout each other and be heard.

"I called you last night!" "I know, but I was on the

ROOM IN THE HEART, ROOM IN THE CIRCLE

other line with..." "It was so fun that you came to my house!" 'Hello, we should totally do that sleepover again...' 'Thanks so much for your notes!' 'Your family is heaven!' Each girl would attempt to out-do the other with mentions of get-togethers, phone conversations, and exclusive sleepovers. They might as well have just pinned signs to their shirts proclaiming, 'I have friends!' 'I'm Popular!' If you think I sound cynical, you're right.

It was hard.

I was finally on the outside of The Circle, looking in. Now I understood why our teachers were always exhorting us to, 'Leave a space in the circle! Invite other girls to join the conversation! Include others!' Yeah, because now I was the one who desperately wanted to be included.

This story does have a happy ending.

With Hashem's help, things settled down and I did end up graduating high school with an even larger circle of friends than before.

But now, even though I'm married with four children of my own, I remember those stressful mornings and recesses and lunches...and I can still feel those desperate, anxious feelings of wanting to be included.

So when I go to a chasuna, or a Chanuka party, or a reunion, or a sheva brachos, or a family event, or a N'shei, or any type of social group setting, I am careful.

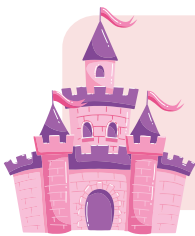
Careful to leave room in The Circle.

Or at The Table. Or on The Couch.

Because nobody likes to feel left out.

You get it, don't you?

Tip: It can be very easy and effective to create a culture where it's 'normal' and accepted to remind each other to leave room in the circle. Turn it into a joke by saying, 'Leave room for Sushy!' or 'OCP!' (Open Circle Policy) when you sit down for recess or lunch.



ROYAL MISSION #3

Open the circle. Leave room for a newcomer or invite someone to actively join the conversation.

EXPRESS IT!

A young avreich learning in kollel in Yerushalayim was on his way to a chasuna in a different city. On one of the legs of his trip, his bus suffered a flat tire, and he was stranded for a few hours in a small, chiloni area, miles away from any frum establishment, shul, or yeshiva. His cellphone was dead; he had no way to contact his family or try to arrange another ride. To add to the mess, he was growing increasingly thirsty.

Seeing no choice, he hesitantly made his way toward a restaurant that looked like it was still very busy despite the late hour. He sat down at a table, eyes darting around uncomfortably as he shifted in his seat and asked for a closed bottle of water.

The waiter, a young man with two piercings in his right ear, gazed intently at the yungerman as his hand wrote the meager order on his pad.

‘I think I know you!’ he said, to the avreich’s absolute surprise (and dismay). ‘Yoss, right? Yossel Rabbinowitz?’

Yossel’s eyes took in the young man’s bare head, cheap mode of dress and assorted beeping, flashing devices. Who was he?

“It’s me, Arik, your classmate!”

The avreich felt his water bottle slip out of his hand.

“Arik? Arik Cheshin? I don’t believe it...”

Arik, seemingly oblivious to Yossel’s discomfort, handed him the bill for his drink and tucked the pad back into his apron.

“Arik...” Yossel said faintly. “Arik...what happened? What happened to you? What are you doing here—in a place like this? You were the star of our yeshiva! You were such a brilliant illui! I always admired the way you learned! You were the one we all knew would go on to become a Rosh Yeshiva and a gaon olam! H-how? What?...” he spluttered and stuttered, shaking his head back and forth in distress.

Arik froze.

“I was?” he asked quietly.

Yossel nodded heavily.

“You really thought all that about me back then?”

He nodded again.

“You might have thought all that about me,” said Arik, eyes filling. “But you never told me. You never once told me any of it.”

He walked away from the table, leaving behind a trail of unspoken words and unfulfilled potential.

While it’s important to train ourselves to think positively of others, let’s go that extra step and take the time to let others know just how highly we think of them. It’s the difference between thinking... and expressing.

The difference between intentions...and actions.

And sometimes- the difference between life...and death.

Royal Mission 4

EXPRESS IT!

Tip: Teachers can tailor this mission to fit their classroom needs. One effective way to do this is by assigning each girl a classmate about whom to write the positive traits. Pairs can be arranged according to the rows in the classroom or arbitrarily assigned. This mission can be given for homework or done as an in-class activity.



ROYAL MISSION #4:

Write two positive things about a classmate...and tell her about them!

CONNECT AND RESPECT

Use the board templates provided to facilitate a class conversation.
(Available in the Additional Components packet)



When we are interested in an idea or a topic, we ask a LOT of questions. We want to know everything about it. Every single, bingle detail.

On the flip side, when we don't ask questions or make comments about something, it shows a lack of interest, a lack of caring, a lack of respect.

Each and every girl here is a princess. There is something to respect about everyone. Show your interest and connect with others by asking them questions about themselves, their lives, their thoughts, and their feelings. You might just be surprised at the wealth of information you'll receive!



ROYAL MISSION #5:

Ask two girls a question that shows interest in them.

CARE TO COMPLIMENT

Hashem tells us :

“בא אתה וכל ביתך אל התיבה כי אותך ראיתי צדיק לפני”
(בראשית ז:א)

“Go into the teivah with your entire family, because I have found you to be a צדיק.”

What is the connection between the first half of the posuk and the second?

The simple explanation is that Hashem is explaining why Noach is worthy of being saved: Because Hashem considered him to be a tzaddik.

But there is a deeper explanation, as well.

Rabbi Yissochar Frand says: Hashem told Noach, “כי אותך ראיתי צדיק לפני”, I have seen you to be a tzaddik before Me.

When Noach heard this, he became motivated to live up to this title- the title of ‘Tzaddik.’ Because of this, he was zoche to enter the teivah with his family and be saved from the punishment of the people of his generation.

A genuine compliment can accomplish so much!

STORY

Rabbi Gissinger zt”l of Lakewood, New Jersey, was a student of Rav Pam zt”l and a very distinguished Rav in his own right. Several years ago, his shul honored him at a dinner and they invited Rav Pam to come speak about his disciple.

Rav Gissinger was given the honor of introducing his Rebbi. He said, “When I was 16 years old in

Rav Pam’s shiur, before we left for the summer, Rav Pam encouraged us to try and write him our Chiddushei Torah (Torah-based thoughts) over the summer.”

Rabbi Gissinger did that and sent his Torah insights to Rav Pam in the mail. Rav Pam sent him back a postcard in which he wrote, “I very much enjoyed your Chiddushei Torah.”

On the spot, Rav Gissinger whipped out the postcard that Rav Pam had sent him 30 years earlier and showed it to the crowd. He’d kept it.

Why did he keep it? He was so inspired and thrilled by the fact that Rav Pam stated he enjoyed his Chiddushei Torah that it made his decade! It inspired him for life! This is what a compliment can do.

This perhaps explains an eye-opening Rambam. He defines the mitzvah of “ואהבת לרעך כמוך” as a mitzvah of action, not one of feelings. His surprising observation is that the most powerful action we can take to fulfill this mitzvah is to compliment another person (Hilchos Dei’os 6:3).

When we consider what this means, it seems astounding. More than starting a chessed organization, more than lending money, more than collecting clothes for the needy or visiting the sick, the greatest deed we can do is to notice another person’s effort, his belongings, his family, the speech he made or the cake she baked, and

CARE TO COMPLIMENT

praise it. ‘Therefore,’ says the Rambam, ‘you are required to compliment your friend.’

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What is a genuine compliment?

Here’s what it’s not:

It’s not a comment about someone’s external appearance, possessions, or ‘stuff.’ While it’s always nice to say, “I like your shoes,” “Your haircut’s adorable,” or “Your coat is heaven,” there is a much more meaningful way to

compliment our friends. That is by noticing and commenting on their positive character traits, their middos, or their actions.

“I noticed that you’re so good about being nice to your sister. I wish I could do that!”

“It’s really fun to have you in our class –you’re always smiling!”

“It’s amazing how you always volunteer to help! I learn so much from you!”

These are compliments that warm our insides—not just our outsides.



ROYAL MISSION #6:

Give a genuine compliment to two different girls.

UNDER THE RADAR

When יעקב אבינו came to רחל's house, he asked for permission to marry רחל. As we know, רחל arranged special simanim with יעקב beforehand because she knew that her father was a sly man who would probably pull some 'shtick' when the time would come. These simanim were the pre-arranged signs that would allow יעקב to be sure that the woman he was marrying was indeed רחל.

Having learned this story as young children, we all know that upon hearing her father's devious plan, רחל אמינו then proceeded to give these very simanim to her sister לאה so that she would not be publicly humiliated at the chasunah. It was the ultimate display of ותרנות. Rochel did not know that she would also end up marrying יעקב. She was essentially giving up her chance to become one of the אמהות of ישראל! She was forgoing the opportunity to marry the tzaddik אבינו, יעקב, and was instead resigning herself to be married to עשו הרשע. But the chessed that רחל did actually runs deeper than all those things.

Here's the part that you may not have learned. The chessed that רחל did was a secret. At the time, לאה was completely unaware that her sister was giving up her simanim! רחל did not tell her, 'Listen לאה, when you are standing under the chuppah, יעקב is going to ask you these questions. Here are the answers you should say so that he'll know that he's marrying the right person.'

No! That's not what happened.

רחל managed to unobtrusively insert the necessary information regarding the simanim into her regular, everyday conversations with לאה! She didn't give them over with the title 'simanim,' rather, she made sure that through 'shmoozing' with לאה, she would impart the pertinent facts so that when the time came, לאה would be well-prepared with the right answers and not be embarrassed.

That was the extent of the chessed of רחל אמינו.

It's so much greater to carry out an act of chessed that can be kept secret. In this case, it was the recipient of the kindness who was unaware. But it's also beautiful to keep our acts of kindness secret from others. We don't need to brag about the things we do. We don't need to let the whole world know how thoughtful, kind, sensitive, and giving we are. It should be between us and Hashem.

In today's world of fast technology and innovation, privacy is not valued. People feel a need to share the details of their daily lives with the general public.

Went snowtubing? Wear the tag on your zipper to school the next day.

Had a fun sleepover? Make sure to have the collage of pictures on your loose-leaf.

In a culture of bumper stickers, billboards, and publicity, let's learn to keep some things to

UNDER THE RADAR

ourselves. Let's try to keep our chessed 'under the radar.' No one has to know.

ONE LAST POINT:

The destruction of the second Beis Hamikdash proves that an act of chessed is not necessarily an act of ahavas Yisrael. The Gemara (Yoma 9b) states that Hashem allowed the destruction even though the generation was occupied with Torah, mitzvos, and gemilus chassadim. Many people are not aware that this was generation of chessed; it seems to contradict Chazal's explanation that sinas chinam (baseless hatred) brought about the destruction. Can people hate each other and, at the same time, do chessed for each other? The answer is "yes," because the chessed they did was limited to deeds from which the doer could benefit. Whatever was not convenient, did not have potential pay-back of honor, power, or money, or was not for someone to whom they felt obligated, they would not do. Theirs was chessed without ahavas Yisrael.

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By keeping our chessed 'under the radar' we can make sure that our gemilus chassadim is coming from our ahavas Yisroel and not our desire for personal gain.

R' Avigdor Miller zt"l has a famous list of 'Ten Steps to Greatness' that a person should try to do every day. One of them is....Do one hidden act of chessed!

At a Yom Iyun in seminary one day, the girls were privileged to hear a speech on the topic of chessed and doing for others. The speaker suggested that each girl try to do a secret chessed a day—something small that would benefit someone else. 'For example,' she said, 'If you notice that the hot-water urn in the dining room is almost empty, you can go and fill it up so that everyone will be able to continue enjoying their coffees, teas, and instant soups.'

Miri was inspired. That night, after her roommates had gone to sleep, she quietly made her way downstairs to the dining room. She was on a secret chessed mission! Miri reached for the light switch. Suddenly illuminated, the room was filled with tens of blinking, bleary-eyed girls, each one caught in the act of trying to secretly re-fill the urn...



ROYAL MISSION #7:

Do a chessed that no one knows about.

A HELPING HAND

Sometimes, doing chessed can be easy.

It only takes a minute to show your notes to a girl who walked in late and missed the beginning of the lesson. It only takes a second to flash a quick smile to someone who just entered the room.

Don't discount the effects of your actions, though. Just because it's easy, it doesn't mean it's not meaningful.

Sometimes, it's a little harder.

What if you just finished studying for a test and someone in your class calls to ask you for help with the material? What if someone wants to make a copy of your notes and you know you'll get them back in the wrong order, a week later, with chocolate smudges covering half the words? What if someone wants help understanding the math homework but it's recess time?

“רבי פרידא הנה ליה ההוא תלמידא דהנה תני ליה ארבע
מאה זימני וגמר” (עירובין נד)

The Gemara tells the story of R' Preida who had a particularly difficult talmid. He would teach the talmid the Gemara they were learning 400 times in order for the talmid to be able to understand! He was a legendary bastion of patience. Time after time after time and again.

‘עשר תעשר’ (דברים כד:יב)

This is the mitzva in the Torah that commands us to give maaser from our earnings. Ten percent of

all money that we earn must be given to tzedakah. The Baalei Mussar teach a beautiful concept with regard to giving maaser. Just like a person is obligated to give maaser of his money, he is also obligated to give maaser of everything else that he has: His time. His talents. His capabilities. His knowledge.

Hashem gifted all of us with unique כוחות. Instead of keeping these gifts to ourselves, we must learn to share them with others and utilize them to do good.

But it's so hard!

Sometimes I don't want to.

There are some things in life that go from feeling ‘Ah’.....to ‘Oy’! When I do it, at first, I feel ‘Ah...’ that was good/enjoyable/pleasurable/delicious.

But soon enough, when I am faced with the results, it becomes ‘Oy!’ Why did I do/say/eat that?

There are other things that go from feeling ‘Oy’.... to ‘Ah!’ It's hard for me to do it, and it might be challenging/annoying/stressful/strenuous. But soon enough, I get that ‘Ah!’ of satisfaction/schar/achievement.

You just finished studying for the Navi test. Pages and pages of material and notes, and Navi is the hardest subject this year. Breathing a sigh of relief, you close your loose-leaf and head downstairs

A HELPING HAND

to enjoy some well-deserved relaxing time. The phone rings.

‘Hi, Dina? It’s Raizy. I was going through the Navi stuff, and I was absent for most of Perek Zayin. Do you think you could help me study? I totally don’t have notes!’ Oy.

You want to read your book. Or eat supper. Or schmooze on the phone with your camp friend. And you already finished studying! So annoying! You spend the next 45 minutes going through the finer points of Perek Zayin with Raizy, practically teaching her the material from scratch.

Later that night, as you lie in bed, a feeling of satisfaction and achievement suffuses you. You

didn’t want to do it, but you did. It was hard, but you persevered. ‘Ah,’ you think. I did it!

That’s Oy...to Ah.

We all know the famous Mishna:

“לפום צערא אגרא”

The harder something is, the more schar we receive.

Keep this in mind when the chessed is not an easy one. When someone asks for help and she’s the fifth one. When you are tired or impatient. When it’s something that you really don’t want to do.



ROYAL MISSION #8:

Help a classmate with schoolwork or notes.

A NEW STUDY BUDDY



EXHIBIT ONE

Teacher posts 2 pictures of sequoia trees an on the board. (Available in the Additional Components packet.)

Giant sequoia trees are the most massive individual trees in the world. Many giant sequoias are between 250 and 300 feet tall, the tallest being about 325 feet. Generally, the rule of nature is, ‘the taller the tree, the deeper the roots.’ In other words, the taller a tree is, the more support it needs in order to be able to stand, so its roots go deeper into the ground and enable it to have the necessary strength and stability.

The sequoia, though the tallest species of trees in

the world, does not follow this rule. The sequoia’s roots are not particularly deep. How, then, does the sequoia maintain its equilibrium and stand upright?

Sequoia trees grow in clusters. In groups. In coves. You would be hard-pressed to find a single sequoia tree growing on its own. All the sequoias that grow next to each other form a connected network of roots under the ground. While not particularly deep, these roots are all interconnected. Thus, each sequoia tree is not only supported by its own roots—rather, by the collective strength of all the trees’ roots as a joint support system.

A NEW STUDY BUDDY

EXHIBIT TWO

In the world of music, there are many different types of voices. Alto, soprano, baritone, tenor, bass, etc. Each of these voices is a completely different tone. Each one sounds completely different. However, when they all blend together in consonance, the result is a stunning and breathtaking harmony. You can't compare the sound of a song being sung with just the melody to a song that has layers of harmony woven through the melody.

Teacher plays four soundtracks for the class:

1. The melody of a song on its own
2. The low harmony of a song on its own
3. The high harmony of a song on its own
4. One blended, finished song of the melody with both harmonies

(All tracks are only vocals, no music, as to better bring out the lesson)

It doesn't matter what type of voice you have. It doesn't even matter which type of voice you prefer. When all the different types of voices and harmonies blend together, that's what creates the beautiful, soul-stirring song.

We are a class. We are a team. Even though, yes, it's okay to have some girls in the class that you are closer friends with than others, we are still all part of one whole. Like the sequoias that draw strength from each other, like those different tones that blend together to form the song, the beauty of our class lies in its unity.

Take the opportunity to notice the other sequoia trees around you. Enjoy the sound of the different tones in your class. If we are all part of a team, it's not 'awkward' to call someone for the homework. It's not 'weird' to study with someone new. Make that first move and study with a classmate that you have not studied with yet this year.

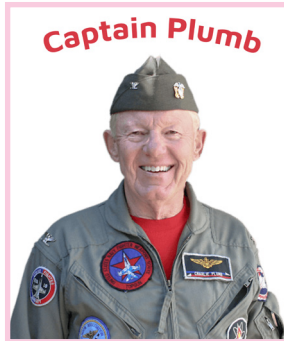


ROYAL MISSION #9:

Call someone to study with whom you never studied with yet this year.

WHAT'S UP?

Teacher hangs visual aids on the board. (Available in the Additional Components packet)



PACK HER PARACHUTE

Captain Charles Plumb was a US Navy jet pilot in Vietnam. After 74 successful combat missions, on May 19, 1967, his plane was destroyed mid-mission by a surface-to-air missile. Plumb ejected expertly from the plane and was able to parachute safely to the ground. After spending six years as a POW (Prisoner of War), Plumb was freed and gained world renown as an iconic American war hero.

He was invited to speak at numerous events, military-related functions and war tributes. His uniform was decorated with medals and he inspired the masses with the re-telling of his miraculous survival against all odds.

One day, a stranger approached Captain Plumb as he was dining in a restaurant with his wife.

"Are you Captain Plumb?" he asked.

The Captain looked up and said that he was.

"You flew jet fighter planes in Vietnam, right? You were aboard the aircraft carrier Kitty Hawk!"

Captain Plumb was flummoxed. How did this

veritable stranger know so many specific details about his Navy career?

The gentleman revealed his secret to Captain Plumb. "I was a low-ranking sailor aboard the Kitty Hawk. The day before your last mission, I was one of the sailors tasked with organizing the pilot's equipment. I was the one that packed your parachute."

Charles Plumb, American war hero, was speechless. With tears in his eyes, he stood up to embrace the man who was responsible for saving his life. The one who'd enabled him to safely eject from his plane instead of plummeting to his death. The one who'd packed his parachute.

Sometimes the things we do for others can seem insignificant or unimportant. They don't appear to be life-changing or ripple-causing. We never know who's parachute we may be packing with the things we say or do.

The little things. The big things.

Whose parachute will you pack today?

WHAT'S UP?

“והיה העיר הקרבה אל החלל ולקחו זקני העיר ההוא עגלת בקר”
(דברים כא:ג)

When a נפטר is found between two cities and no one is able to identify the murderer, the זקנים of the closer city are required to perform the מצוה of עגלה ערופה. They take a heifer (female calf) down to a stream and perform a ceremony where the calf has its neck broken and the זקנים of the city say: “It was not our hands that spilled this person’s blood.” In other words, ‘We were not responsible for his death.’

The question arises: Would we ever even consider the notion that it was the זקנים - the elders and most chashuve people of the city—who killed this person? What do they mean when they say, “ידינו לא שפכו את הדם הזה”?

The סוטה in גמרא explains that the זקנים are absolving themselves of any blame at all in this incident. Not that we would think they killed him, but perhaps they allowed him to leave their city without escorting him on his way. (סוטה מה)

How does escorting this person absolve the זקנים of responsibility for this person’s unfortunate

end? What does escorting him have to do with his safety?

When a person is escorted, he feels valued. He feels that his hosts care about him and are concerned for his welfare. A person like that would automatically give off a more confident, secure aura and would surely not be attacked on his journey. And even if something would happen along the way, perhaps he would have the confidence and ability to fight back and overcome any obstacles in his way.

However, someone who does not have that escort and the accompanying feelings of security and support, perhaps gives off a certain air of vulnerability that could allow unsavory characters to prey upon them on their way. Perhaps they would lack the confidence and the courage to fight back.

We learn the incredible power of our actions. How the smallest deed can gift a person with a feeling of confidence, of security, of belonging. How we can transform vulnerability into security.



ROYAL MISSION #10:

Start a conversation with a girl who looks bored/uncomfortable/awkward.

NO SECRETS IN PUBLIC!

R' Elchonon Wasserman needed to travel away from his yeshiva for a period of time in order to raise funds. During his absence, R' Dovid Rappaport, who'd been hired by R' Elchonon before he left, began his new position as maggid shiur in the yeshiva.

The yeshiva sent a bachur to meet R' Elchonon at the train station when he would arrive back in town for his return to Baranovich. The bachur, who knew of R' Elchonon's deep devotion to and interest in every detail of his yeshiva, was excited to be able to spend some time conversing with R' Elchonon and updating him about the new maggid shiur and how the boys were responding to his particular style.

They met at the train station, where, upon alighting from the train, R' Elchonon joined the bachur and another, simple-looking Yid in a carriage that was heading toward Baranovich.

The bachur, eager to tell R' Elchonon all about R' Dovid's shiur, launched into a lengthy, detailed speech about the ins and outs of the sugya and how R' Dovid arranged his pilpul. To his surprise and dismay, however, R' Elchonon responded with a lukewarm, 'Aha, very nice,' and then turned to the simple Yid to begin a new conversation.

R' Elchonon spent the remainder of the journey conversing with both the bachur and the other man about various mundane topics such as their worldly views, professions, families, and the like. Upon reaching his destination, the elderly Yid

descended from the carriage. Bidding farewell to R' Elchonon and his talmid, he continued on his way toward wherever he was headed. Only then did R' Elchonon turn to his talmid with an eager expression on his face.

"Nu, tell me, tell me, so how is the new maggid shiur working out?" he asked, clearly excited to hear every detail about his new hire.

The bachur was only too happy to oblige. They discussed the shiur, the sugya that the bachurim were working on, and R' Dov's talent in giving over the material clearly and charismatically.

Upon reaching the yeshiva, R' Elchonon turned to his talmid. "I apologize for sounding disinterested at first," he said. "Let me explain to you why I waited for the other man to leave even though I was eager and excited to hear what you had to say." The bachur leaned forward.

"I knew," said R' Elchonon, "that had we entered into a detailed discourse about R' Dov and his shiur, the man that was riding with us would have been completely left out of the conversation. He's a simple balebos who is not familiar with the inner workings of a sugya or the ins and outs of yeshiva life. He would have, perhaps, felt like an outsider for the entire journey. That's why I waited until he left to ask you about the shiur."

It's true that some things are not meant to be discussed in public. Maybe a sibling is getting engaged. Maybe something embarrassing happened that you want to confide in a friend.

NO SECRETS IN PUBLIC!

Push off your private conversation for a time when it won't necessitate carrying on a whispered exchange. Even if it's quick! Even if it's 'just-a-second!' Even if you're bursting with the excitement of your secret!

Save it for later. Whispered conversations create an air of exclusivity. Those who aren't included in the secret automatically feel bad. Is it worth it?



ROYAL MISSION #11:

Don't participate in a whispered conversation during recess or lunch.

SMALL TREAT, BIG FEAT

SCENARIO #1:

Ahuva has a chasuna to go to where she doesn't know anyone but the kallah. The chasuna is an extremely upscale affair. The hall is massive, the flowers are over-the-top stunning, the guests are all wearing custom-made gowns and dresses. Ahuva sits down at her table and sees a delicious gourmet appetizer. There are tens of waiters milling around, ready to pour drinks, serve, and help out. Ahuva hears the twenty-five-piece orchestra strike up 'Od Yishama.' She sits in her seat, feeling increasingly uncomfortable as the minutes go by and she has not one person to talk to. The other girls at her table all seem to know each other; they are either schmoozing and laughing or dancing together in one circle. She picks at the prime cut rib on her plate and just wishes she could go home.

SCENARIO #2:

Ahuva's friend just moved into a new apartment. She calls Ahuva to invite her over. 'Don't expect anything fancy,' her friend warns her. 'I just moved in yesterday!' Ahuva enters the apartment and is greeted by bare walls, bare floors, and....that's about it. The couches haven't arrived yet, neither has the table, and the kitchen looks really funny without an oven or fridge. Ahuva's friend welcomes her in and gestures, awkwardly, to the half-eaten pie of pizza sitting in its box on the floor. There is a moment of silence, and then they both burst into laughter. Sitting together, cross-legged, eating cold

pizza on the floor, Ahuva and her friend enjoy a few hours of camaraderie, friendship, and laughter. Ahuva looks at her watch and regretfully announces that it's time for her to leave. Surrounded with half-eaten pizza crusts and stacks of cardboard boxes, Ahuva brushes the dust off her skirt and just wishes she could stay a little bit longer.

DISCUSS

What do you think contributed to Ahuva's feelings at the end of each scenario? What do you find to be ironic about the two situations? What is a lesson you can take from here?

CONCLUSION

We see that it's not always the outer trappings that give us that feeling of warmth and enjoyment. Almost always, it's the company, the camaraderie, the personal feelings in the scenario that makes us feel wanted and loved.

BIGGER IS NOT ALWAYS BETTER

Your phone rings and it's an Amazon customer-service representative on the phone. 'For taking our customer satisfaction survey last week, you are the winner of a \$75 Amazon gift card!' After receiving instructions on how to claim your gift card, you hang up the phone in a great mood. \$75 dollars to spend however you'd like! Amazing. You head upstairs to study for your Chumash test, and thoughts of your winnings are promptly forgotten.

SMALL TREAT, BIG FEAT

Two days later, you come home from school to find a beautifully wrapped package on your bed. You rip open the pastel-colored, floral wrapping paper to discover a small Artscroll bentcher with your name engraved in gold on the front. You pick up the enclosed letter and begin to read:

*Dearest Zeesy,
Tatty and I noticed how careful you've been recently to say Birchas Hamazon from a bentcher! We bought you this to show you how proud we are. Keep up your great work—we have so much nachas!
Love, Tatty and Mommy*

You are suffused with a feeling of warmth and pride. Your parents bought this just for you! For something personal that you accomplished!

You open your notebook to study for your Chumash test, but the thoughts of your special gift stay with you for the rest of the week.

And every time you bentch from that new bentcher, you are filled with warmth anew.

DISCUSS

What is the difference between the two gifts? Which one is worth more money? Which one means more to you? Why? What do you learn from here?

CONCLUSION

Something personal and specific means a lot more than something generic, even if its actual monetary value is less.

Note: This mission can be done in many different ways. Some teachers choose to assign 'secret buddies' to each girl. On a predetermined day, students bring in the treats that they prepared for their secret buddies. Girls can choose things based on their buddy's hobbies, initials, or food preferences. The more personal, the better. Girls can write a short poem, attach a cute sticker, or wrap their treat nicely. A limit can be placed on the amount of money that should be spent. The goal is to foster a giving and thoughtful environment.



ROYAL MISSION #12:

Bring in a treat that you think will be enjoyed by a classmate.

YOU MATTER, I MATTER, WE MATTER

From a young age, we learn the order of the ברכות - המוציא, מזונות, הגפן, העץ, האדמה, שהכל.

We see that on Shabbos, however, we make הגפן on Kiddush before we make המוציא on the challah. That is because the mitzva of Kiddush welcomes in the Shabbos and thus supersedes the bracha of המוציא.

When we do this, though, we are careful to cover the challah. The Gemara explains that this is so that the challah should not be 'shamed.' What does this mean? Does the challah have feelings? If we leave it uncovered, will we see tears of sadness sliding down the braided surface? Will the crust cry? Pout? Shout?

We learn a great lesson from here. If this is the level of sensitivity that is required of us with regard to inanimate objects, how much more careful we must be when dealing with human feelings and emotions.

STORY

One father realized that his daughter was blessed with a charismatic personality. She was popular, confident, and surrounded by friends. On Purim, she was busy all day giving and receiving mishloach manos. One year, her father told her, "You know, normally, I'm not available to drive you around on Purim night. But if you think of one girl who doesn't have any friends, who's not going to be

getting tons of mishloach manos, I will drive you to her house. It's not the right time for mishloach manos, but it's still a good time for chessed."

The girl was thrilled. The prospect of her father driving her around town at night motivated her to draw up a list of recipients. Because of her father's significant insight into his daughter's chinuch, she learned how happy she could make a classmate.

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We all have an intrinsic need to feel valued, to feel special, to be included, and acknowledged. Let's learn how to acknowledge others.

It happens many times that you can be having a conversation in a group setting. You are telling everyone the most hilarious story that happened or the most exciting thing that is going to happen or the most delightful thing you hope will happen. Sometimes, instead of directing your words to the entire group as a whole, you may slip into the habit of focusing your attention and your eye contact more directly on your two best friends. It's normal. But what do the other girls in the group feel like? When speaking in a group setting, try to include everyone. Make equal eye contact with everyone, ask opinions from all the girls (not just your close

YOU MATTER, I MATTER, WE MATTER

friends), and comment equally on each person's input. It's how you would want to be treated, too!

OPTIONAL ROLE PLAY/SKIT:

Have the students model how it looks when someone is speaking in a group setting and is clearly only interested in reaching a few of the participants. Have the class point out the body language, facial expressions, and comments that can unintentionally hurt the rest of the listeners. Then have the girls re-play the scenario, this time making sure to include everyone in the group.



ROYAL MISSION #13:

When speaking or telling a story in a group setting, make eye contact equally with everyone, not just the few girls who you value their opinions.

REFRAIN AND REFRAME

A True Story

Nachi* lived in Ramot, Yerushalayim. At twelve years old, he was quite the rambunctious child. Sitting in cheder was hard. Learning gemara was hard. Nachi was quickly gaining recognition as the yeshiva rabble-rouser. He roamed the hallways, loitered around the school yard, and could always be counted on to stir up trouble and chaos.

As Nachi's Bar Mitzvah approached, his parents grew increasingly worried about his future. Which mesivta would want to accept their son? What should their next step be? Day by day, Nachi was slowly but surely distancing himself from the parts of his lifestyle that were constricting his freedom. Learning, davening...it was only a matter of time until the flame of his Yiddishkeit would flicker out. Nachi's rebbi, Rabbi Klein*, saw the path that Nachi had carved out for himself and was determined to reroute him. He knew that Nachi was musically talented and had an ear for music, as well as a pleasant-sounding voice. R' Klein called Nachi's parents with a groundbreaking suggestion: Nachi should lein the entire Parsha and haftarah at his bar mitzvah. The project would keep him focused and give him a goal to work towards (and hopefully keep him out of trouble).

Nachi's parents tried to dissuade his rebbi from pursuing what they believed was an unattainable goal. Their Nachi? Lein the whole parsha and

haftarah? He could barely sit still for half an hour! How would this happen?

Rabbi Klein reassured them that it was indeed possible and that he would be the one to coach Nachi and ensure that he reached the finish line. Astonishingly, the project took off like a dream. Nachi picked up the trop easily and was consistent with his bar mitzva lessons. R' Klein spent hours upon hours coaching and encouraging his young protégé, and was pleased to observe Nachi's progress and development. Nachi's pride and excitement at what he was accomplishing were clear to see. As he focused on his goal, his focus and concentration in school improved, as well.

A week before the bar mitzvah, R' Klein realized he had made a colossal mistake. That Shabbos was one of the few weeks throughout the year when the haftara would be a unique one- it was slated to be the haftarah of מחר חודש - not the haftara that Nachi had sent so much time and effort preparing! The blood drained from his face as he pictured Nachi's reaction. This needed דעת תורה.

R' Klein brought the issue to R' Shlomo Zalman Auerbach z"l. He explained the background and asked if it would be permissible, in this case, for Nachi to lein the original haftarah as opposed to the one designated for מחר חודש. R' Shlomo Zalman told him to come back the next day, as it was a heavy issue and he needed to deliberate over it.

REFRAIN AND REFRAME

When R' Klein returned the next day, R' Shlomo Zalman told him that yes, it was okay for Nachi to lein the haftarah he'd prepared. He instructed the rebbi that if anyone in the shul objected or questioned the psak, R' Klein was to inform them that the psak had been given by R' Shlomo Zalman. The long-awaited Shabbos of the bar mitzvah arrived. Nachi, dressed proudly in his new suit and hat, approached the bima to begin leining. There was a slight commotion in the shul as the door opened and R' Shlomo Zalman Aurbach walked in. He had come to stand behind his psak.

R' Shlomo Zalman, at that point, was already very elderly and of frail health. He had made the trip from Yerushalayim to Ramot on foot (a journey of over an hour each way!), and this was his explanation:

'When the bar mitzvah bachur would have begun leining the haftarah he'd prepared, there'd have been a few minutes of tumult and back-and-forth until the psak was clarified and the people understood why it wasn't מחר חודש that was being read. Those few minutes would have been an excruciatingly humiliating experience for the young bar mitzvah boy. I knew, though, that if I was in shul and gave the clap on the bima myself, no one would question the psak.'

The distance that a Gadol B'Yisroel was willing to go to save a boy from a few minutes of discomfort.

סור מרע ועשה טוב

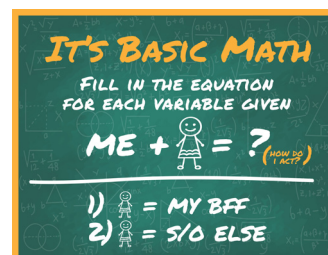
Thus far, our program has encouraged positive interactions with each other. That's the עשה טוב part of the equation. This challenge focuses on the סור מרע - preventing ourselves from negative actions and interactions. Let's be careful to make sure we don't do anything or say anything that might hurt someone else.

Note: Sometimes we may think we are being nice or generous when, in reality, our actions can affect others in a negative way. By saving your friend a seat, you might be doing her a favor, but it is creating an air of exclusivity and, by extension, making others feel left out. By taking sheets and notes for your friend who is absent, you may be helping her out, but you are causing pain to those who come back to school and don't have sheets or notes waiting for them. By accompanying your friend to the school nurse, you may be doing a chessed, but you are making it glaringly obvious that some girls walk to the nurse alone.

What's the solution?

Think of your actions as a math equation:

(Diagram is available in the Additional Components packet)



REFRAIN AND REFRAME

By making sure that our actions are consistent, we can freely do nice things for each other without making anyone feel bad.

THE CHASIDA

The Torah tells us the סימני כשרות of animals- the signs that we look for to determine if an animal is kosher. מעלה גרה and מפרסת פרסה - animals that have split hooves and chew their cuds are deemed kosher and fit for consumption. When it comes to fish, the סימני כשרות are סנפיר וקשקשת - fins and scales. In terms of birds, however, there are no defined סימני כשרות - the תורה delineates which birds we may consume and which birds we may not. It is also a matter of מסורה - information that is passed down through the generations.

In פרשת ראה, where the passuk lists the birds that are classified as treif, one of the birds is called the חסידה - the stork. Her name, the חסידה, is derived from the word חסד - kindness. This is because she acts kindly. Surely this מידה of חסד would render her kosher and fit for consumption? Why is the stork included on the list of non-kosher birds?

The אדרת אליהו explains that she is called the חסידה because she does חסד with others- but not all others. She only does חסד with her friends. "שעושה חסד עם חברותיה" (אדרת אליהו, דברים יד:יח). This renders her treif.



(Picture is available in the Additional Components packet)

Let's train ourselves to see the bigger picture. If you do it, do it for everyone—or don't do it at all.



ROYAL MISSION #14:

Stop yourself from doing or saying something that might hurt another girl.

DAVEN FOR HER

There are some people that just Make. Us. Nervous.
 Maybe she blinks too much.
 Maybe she crunches her carrots in your ears.
 Maybe she's a wannabe.
 Maybe she's just too similar to you!

How can we raise our tolerance levels and get better at accepting every girl for who she is?

In his *קונטרס החסד*, the *מכתב מאליהו* writes a fascinating idea: The word *אהבה*, 'love,' has its root in the word *הב*—which means, 'to give.'

אהבה

The underlying concept is that when we give to someone, it fosters feelings of love and connection. There are many examples where we see this idea play out in real life. One of the strongest examples of *אהבה* is a mother to her child.

A mother gives birth to a child. She smiles down at this red-faced, squalling little infant in her arms. As time goes on, this lady becomes the primary caregiver of her baby. She changes the baby's diapers. She feeds him countless times, wakes up numerous times during the night to tend to him, takes him to the doctor, dresses him and bathes him and worries about his growth. Slowly but surely, the powerful, intrinsic bond between her and her baby becomes even stronger. By giving to him, she is creating and developing this strong feeling of love and affection.

We can utilize this principle, too! By finding a way to give to others, we can enhance our relationships with those whom we consider 'not our type.'

One beautiful way to accomplish this is through *tefillah*. Yes, *tefillah*! You can daven for that girl to be successful in a certain area. You can daven for her success on the Navi test. You can daven for her to get into dance for the school play. You can daven for her to have a good time at the Chagiga. You can daven for her to get into the right high school or the right camp. There are a million and one things that you can daven for on her behalf!

When you are davening for her, you are giving to her—even if she doesn't know it. Through this constant giving, you will come to tolerate her more, appreciate her more, and perhaps even develop a real friendship. It's the *הב* that will lead to the *אהבה*. Try it for yourself!

Side Note: This is a great tool for removing jealousy, as well. If I daven for someone else's success, it will greatly mitigate my envious feelings if that person is successful.

It still might sting that she got into her preferred high school while I only got my second choice, but I was the one who davened for her, so how could I be jealous of what my own *tefillas* accomplished?

DAVEN FOR HER

It might be upsetting that she got the eighth-grade job that she wanted and I didn't, but I davened for her to be happy with her jobso how could I be upset?



ROYAL MISSION #15:

Daven for a classmate's success in a specific area.

FOCUSING OUTWARD- I CAN BE A GIVER

“ויגדל משה ויצא אל אחיו” (שמות ב:יא)

משה grew up in פרעה's palace, living quite the cosseted and pampered existence, while his brethren, Bnei Yisroel, slaved and toiled and suffered, entrenched in exile.

The פסוק tells us “ויגדל משה” - and משה grew up. The next words are “ויצא אל אחיו” - and he went out to his brothers, to observe and share in their suffering. The Baalei Mussar explain that the pasuk's continuation teaches us a powerful lesson: What was the “ויגדל משה”? The fact that he went outside of himself and left the palace and his comfortable existence to see how his brethren were faring, that shows that ויגדל - he matured.

Maturity comes along with the ability and the mindset to look beyond ourselves and focus on the needs and feelings of others. As we get older, we can create a mindset where it becomes second nature for us to think of others, not only of ourselves.

R' Shmuel Borenstein zt”l, Rosh Yeshiva of Yeshivas Kiryas Melech in Bnei Brak, would relate the following anecdote to his talmidim:

The Fortune 500 is an annual list compiled and published by Fortune magazine that ranks 500 of the largest United States businesses according to how much money they make each year.

A Fortune 500 company was looking for someone to fill an available managerial position. The job description required the person to be exceedingly intuitive, caring, and knowledgeable about people and their needs. Tens of applicants came to interview for the role. Each interviewee was presented with the same scenario:

It's raining heavily outside and you are driving past the bus stop in your small car. You notice three people standing at the bus stop amid the downpour: A good friend of yours, a doctor who you are indebted to for performing a life-changing surgery for you a few years back, and an old, sickly man who looks like he could use medical attention. The rain is coming down harder, and you wish you could give rides to all three of them, but alas, you only have one other available seat in the car. What do you do?

(This can be presented as a riddle to the students. Students can share their thoughts with the class, brainstorm with each other, or try to figure out the riddle on their own before hearing the solution.)

The job position was given to one intuitive man who hit upon the right answer:

“I would give my keys to the doctor so he could drive the old man to the hospital, and I would join my friend outside to wait for the bus...”

Only someone who is so programmed to think about others would be able to think creatively and try to find out-of-the-box solutions to help out in a seemingly impossible situation.

DISCUSS

Have you ever been in a school dance before? Perhaps for a play or production, maybe a camp performance? Imagine that first intense practice session. You started learning the moves and practiced over and over again. And again. From the beginning! Down on the floor, up on your toes, bend over and reach... What did you feel like the day after that practice, when you gingerly eased yourself out of bed? How about after the second practice? What changed after the eighth practice? The all-too-familiar phenomenon of 'charley-horse' happens when we strain or overuse muscles that we are not used to using so often. After an exercise class, a dance practice, or a machanayim game, those under-utilized muscles ache in protest of the paces they've been put through. However, once we train our muscles to get used to that level of activity, the 'charley-horse' agony recedes and our muscles limber up to be able to bear the strain.

ל"ח teach us: "הרגל נעשה טבע" - Things that you familiarize yourself with become 'second nature' to you. The more you train yourself to look outside yourself and focus on others, the easier and more instinctive it will become. Though at first, your 'giving muscles' might feel 'charley-horse' from disuse, soon enough they will limber up and you will become a natural!

In fact, the Baalei Mussar teach us that it's better to give one dollar a day to tzedakah than to give one hundred dollars in one lump sum. Why? Because through giving one dollar a day, every single day, we are training ourselves to become giving people. It's the act of giving that is constantly being reinforced daily. Day after day. Until it becomes second nature.

STORY

R' Simcha Wasserman zt"l had finished davening Shacharis in shul one day, when the gabbai approached him and said in an undertone, "You see that man folding up his tallis over there? He's a huge gvir- a massive baal tzedaka! Maybe go over and introduce yourself, eh?" He winked meaningfully. His intentions were obvious- it seemed like the perfect opportunity to garner a generous donation for R' Simcha's yeshiva.

The gabbai watched gleefully as R' Simcha made his way over to the philanthropist.

"Shalom Aleichem, R' Yid!" he said warmly, extending his hand in welcome. "Welcome to our shul, welcome to our community!"

R' Simcha continued speaking with the man for a few minutes, introducing himself and offering his assistance in any way possible. The gabbai watched, aghast, as he finished the short friendly conversation with the gvir, parted with another handshake, and walked away.

R' Simcha noticed the gabbai's crestfallen expression, and in his inimitable manner explained, "When I first meet another Yid, I don't think about what he can give me; I think about what I can give him."

ADDITIONAL ANECDOTE

'If you could invite any three people to your Shabbos table, who would they be?'

This poll-style question was posed to many people. Predictably, most answers included names of famous people, rabbanim, and icons.

When the question was posed to R' Dovid Feinstein, he responded unblinkingly, 'The first three עניים that I would meet on my way home from shul.' Second nature.

STUDENT FEEDBACK

Teacher can distribute feedback forms for the students to fill out and submit. Students answer targeted questions about the Royalty Program, such as:

- Which challenge was your favorite? Why?
- Which challenge would you like to stick with even though the program is over?
- Which lesson/story/dvar torah made an impression on you?

Teacher can compile the students' answers and give out a booklet/paper with the responses so that everyone can enjoy. Alternatively, students can create a Royalty Program bulletin board with their responses displayed on crowns/jewels.

CLOSING PANEL

(Optional) Teacher can choose or students can volunteer to be part of this closing panel. Students can either be told the questions in advance or can answer the questions on the spot. Teacher can tailor the questions to the class and its specific achievements through the program. Teacher takes the position of moderator and facilitates productive discussion after each question/answer when necessary.

Prompt ideas:

- Which one was your favorite challenge? Why?
- What is something you can tell yourself to help you overcome a specific challenge in bein adam l'chaveiro?
- If you could add any challenge to the program, what would it be?
- What is a nice story/d'var torah that you can share on the topic of המלכת את חברך ?
- Would you recommend this program to another class to try? Why?

PROGRAM FEEDBACK

המלכת את חברי? *My friends are Royalty*

If you include everyone in a conversation and you fill everyone in about what you were talking about then no one is uncomfortable because everyone knows what you're talking about.

I now notice how much everyone tries to go out of their way to help each other.

I think it really helped me because it opened my eyes to think "am I really mamlich my friends?" It kept my mind thinking this throughout my day, night, Shabbos, Sunday and everyday in between. Thank you for the eye opener.

Everyone is much happier.

I see which areas I want to improve as a friend.

It changed how I look at others.

I liked the mission of bringing in a treat for a friend because it shows that you care about someone and its fun to get a treat:)

I see much more opportunities throughout the day of ways that I could always do things to help someone.

It helps us notice others more.

I realize more clearly other girls facial gestures like if they are embarrassed or scared or angry and now I know how to respond.

A few missions were really good because you actually notice how nice a girl is and get to know her better and you learn what she's all about. It helps us have more awareness and care about each other so much more.

I now notice girls that look bored and try to start a conversation with them

It helped me notice how every Yid is a princess just like me. So the way I want to be treated is the way I should treat others

It made me care for my friends so much more.

The program was very nice, especially the mission of giving a friend a treat secretly- it really made us feel like others care.

I always davened for others but I never realized how special it was.

I learned that everyone is a Tzelem Elokim. I gained an awareness that we are all the same and we should treat others the way we would want to be treated.

