Mitzvos 4 and 5

לאהבו וליראה ממנו

Heads or Hearts?

Two Sides of the Same Coin

SAMPLE

Unit Overview

לאהבו וליראה ממנו

Heads or Hearts? Two Sides of the Same Coin

BUILDING THE UNIT

11-13 x 45 minute periods

Central Focus:

Students will be able to demonstrate a clear understanding of these two mitzvos – how they are 'two sides of one coin,' i.e. what the similarities and differences are between them, and how they intersect.

Target Concepts:

1. The פסוקים that are the sources of these mitzvos.
2. Love and fear are not opposites.
3. Two types of fear: יראת העונש ויראת הרוממות.
4. How to reconcile הכל בידי שמים חוץ מיראת שמים ויראת חטא with ותתן לנו...חיים שיש בהם יראת שמים ויראת חטא.
5. We can't succeed without fearing Hashem.
6. Benefits of fearing Hashem.
7. Misconceptions about fearing Hashem.
8. How to attain the two different requisite types of fear.
9. What the purpose is of loving Hashem.
10. Benefit of loving Hashem.
11. Prerequisites to loving Hashem.
12. Three practical ways to activate אהבת ה'.
13. Daily tools to reach אהבת ה'.
14. The correlation between the three levels of self-sacrifice and the three levels of loving Hashem.

By the end of this unit, students will be able to DEMONSTRATE:

To others the nuances of these two mitzvos, how they are different yet correlated, how they are both pleasurable and beneficial to us, and how they are both easily attainable through daily, practical methods.

לאהבו וליראה ממנו

Heads or Hearts? Two Sides of the Same Coin

Driving Question (DQ):

What game can we create for others to learn about the relationship between *אהבת ה'* and *יראת ה'* in a fun, engaging way?

Coding:
=Lesson
= Working towards the Project

UNIT MAP OF PROJECT MILESTONES

Note: Lessons are structured as 45-minute periods.

LESSON #:	MILESTONES:	TARGET QUESTION/S:	TEACHING STRATEGY/ TIME:	ASSESSMENTS:
1	1. Entry Event	What is this unit going to be about? What should we be thinking about throughout this unit? Are love and fear opposites?	Word Association Game (25 minutes) Introductory Mini-Lesson (15 minutes) Need-To-Knows (5 minutes)	Every student needs to submit at least two need-to-know questions by the end of the period.
	Project 1	DQ: What game can we create for others to learn about the similarities and differences between *אהבת ה'* and *יראת ה'* in a fun, engaging way?	Introduce DQ and project (3-5 minutes)	
2	2. The relationship between these mitzvos.	Where in the Torah are we commanded both to love and fear Hashem? Why are both necessary? How are they "two sides of one coin"?	Read and Turn & Talk (20 minutes) One-Sentence Summary (20 minutes)	**Reflection Journal**: Why are אהבה and יראה both necessary parts of our relationship with Hashem?
3	Project 2	DQ: What game can we create for others to learn about the relationship between *אהבת ה'* and *יראת ה'* in a fun, engaging way?	What makes a game effective for teaching a concept? (45 minutes)	By the end of this period, students must submit a proposal for the type of game they will create, along with three key components they will include in their game for it to be an effective educational game.

LESSON #:	MILESTONES:	TARGET QUESTION/S:	TEACHING STRATEGY/ TIME:	ASSESSMENTS:
Mitzvah #4-Yiras Hashem				
4	3. The two types of יראה: יראת העונש ויראת הרוממות	Why are we starting with יראת ה' if in the Torah, and in the Sefer HaChinuch, אהבת ה' comes first? Why do we ask Hashem (in Rosh Chodesh Bentching) to grant us יראת שמים if the Gemara tells us "הכל בידי שמים חוץ מיראת שמים"?	This or That type activity (10 minutes) Recap + Think-Pair-Share Protocol (30 minutes)	**Exit Slip**: (Homework Assignment) Respond to the following questions: Why do you think we're starting with the Mitzvah of יראת ה' if chronologically in the Torah the Mitzvah of אהבת ה' comes first? Can you connect it to anything else we've already discussed in this course? (10 minutes)
5	4. Why fearing Hashem is so important, and what the common misconceptions are about fear.	Why do we need to fear Hashem at all? Isn't loving Him enough? What are the benefits of fearing Hashem? But I thought…?	Back2Back and Face2Face (5 minutes) Misconception Countering (15 minutes)	**Review Exit Slip** from previous class period. (5 minutes)
6	5. How to attain the two different requisite types of fear of Hashem.	How do I go about developing these types of יראה appropriately?	4C's Protocol (20-40 minutes) Fishbowl Protocol (20-40 minutes) ***If time permits, lesson should be taught over 2 days.**	**Action Journal** (Homework Assignment)**:** Students will journal about one level of יראת ה' that they pondered each day and how it impacted their thoughts, attitude or actions. (5 minutes to explain assignment this period, + 10 minutes to discuss at the beginning of the next week's period.)
Mitzvah #5-Ahavas Hashem				
7	6. The purpose and benefits of loving Hashem, as well as the prerequisites to loving Him.	Why do we need to develop love of Hashem at all? How do we go about starting to develop that love?	Transition to אהבת ה' (Review and Song) (15 minutes) Back2Back and Face2Face Protocol (25 minutes)	**Reflection Journal:** Today we discussed 2 prerequisites for developing אהבת ה'. For each one, reflect on how you might be able to implement it in your own life. (5 minutes)

LESSON #:	MILESTONES:	TARGET QUESTION/S:	TEACHING STRATEGY/ TIME:	ASSESSMENTS:
8	7. The correlation between the 3 levels of self-sacrifice and the 3 levels of loving Hashem.	How can we know what level of אהבת ה' we are at? What are some ways we can practically work on developing this love?	Mini Lesson (25 minutes)	**Reflection Journal:** What level of אהבת ה' do you think you're currently on? What would you be willing to give up for His sake? (5 minutes) **Project Request Form:** What are 5 strategies for achieving אהבת ה' that you will incorporate into your educational game?
	Project 3	How can we present the information as a game?	Project Planning (15 minutes)	**Final Project**
9	8. Practical ways and daily tools to attain אהבת ה'.		No-Tech Social Media Protocol (20 minutes)	
	Project 4	Add to project plan.		
	Project 5	How can we improve our project? How can I help another group improve their project?	Critique (15 minutes) and Revision (5 minutes)	-Students hand in daily log.
10	Project 6		Project Creation and Prepare to Present (45 minutes)	-Students hand in daily log.
11	Project 7		Presentations	Presentation scored according to rubric. -Students hand in reflection sheet.

Mitzvah #4-5

Curriculum Differentiation Guide

If omitting the project for this unit:

Lesson #	Omit:	Add in its place:
1	Project 1	
2 (can be 2 lessons)		
3	Project 2-entire lesson	
4		
5		
6 (2 lessons)		
7		
8	Project 3	Combine lessons 9-10.
9	Project 4	
10	Project 5-entire lesson	
11	Project 6-entire lesson	

Total Lessons Count in Shortened Unit: 8-10

Student Reflection Journal Instructions:

When copying the SRJ, skip pages 22-31 (Project Calendar to end)

Mitzvah #4-5

Curriculum Differentiation Guide

If teaching this curriculum once-weekly over one year:

Lesson #	Omit:	Add in its place:
1	Project 1	
2	Lesson 2 should be taught over one period instead of two.	
3	Project 2-entire lesson	
4		
5		
6 (2 lessons)	Lesson 7 should be taught over one period instead of two, but a close eye must be kept on the clock.	
7		
8	Project 3	Combine lessons 9-10.
9	Project 4	
10	Project 5-entire lesson	
11	Project 6-entire lesson	

Total Lessons Count in Shortened Unit: 7

Student Reflection Journal Instructions:

When copying the SRJ, skip pages:

22-31 (Project Calendar to end)

Lesson Plans and Resources

Mitzvah 4

וליראה ממנו

Heads or Hearts?

Two Sides of the Same Coin

Mitzvah #4-5: לאהבו וליראה ממנו
Lesson 4
Milestone 3
1 x 45 minute period

Lesson 4

Lesson 4 targets Milestone 3.

MILESTONE 3- The two types of יראה: יראת העונש ויראת הרוממות

Student Activity: (10 minute)

Preparation/Materials Required:

- **יראה cards**, enclosed in lesson plan, *copied on cardstock, 1 per student*

Draw two columns on the board, labeled יראת העונש and יראת הרוממות with room underneath to fill in examples.

Explain to the students that they each have 2 cards in front of them – one for each of the two types of יראה. Tell them that you are going to make a statement about fear, and they are to hold up the card they think categorizes that kind of fear. Don't translate or explain yet what these two phrases mean. The idea is for them to first try to figure it out on their own. Once everyone is holding up a card, you will tell them the correct category and explain/discuss.

After each round, add the information to the appropriate column on the board, and have students write it down on the back of their card.

STATEMENT:	CATEGORY:
1. Fear of punishment	יראת העונש
2. Awe of Hashem's greatness	יראת הרוממות
3. Awe at the greatness of existence vs. how small we are	יראת הרוממות
4. Fear of losing out on a reward	יראת העונש
5. Quiet awe (eg: a sunset)	יראת הרוממות
6. Serving in order to get a reward	יראת העונש
7. Thunderous awe (eg: an earthquake)	יראת הרוממות
8. Fear of consequences – positive or negative	יראת העונש
9. Not ideal, but necessary (especially as a first step)	יראת העונש
10. Ideal	יראת הרוממות
11. A means to an end; a motivator	יראת העונש
12. A meaningful relationship with Hashem attained by understanding Hashem's awesomeness through learning His Torah.	יראת הרוממות
13. An end goal	יראת הרוממות

End off the activity with clarifying:
יראת ה' has 2 parts: יראת העונש and יראת הרוממות. יראת הרוממות is awe. A part of this is viewing our relationship with Hashem as so awesome that we don't want to mess with this relationship!

Recap: (30 minutes)

By the end of this activity and your explanations, make sure that the students understand that there is a continuum – fear (of consequences, etc.) is a lower level than the type of fear we call awe. Awe is a higher level of fear which is much more closely related to אהבה – love – (the highest level) because recognizing Hashem's power will lead us to recognize and be grateful for all that He does for us. In fact, awe contains elements of both love and fear: When we ponder the wonders of the world and consider Hashem's great

kindness in providing for us, we feel love, yet when we think about how tiny and vulnerable we are in relation to this overwhelming Power, we feel fear. This is what Dovid HaMelech was describing in Tehillim (פרק ב' פסוק יא):עבדו את ה' ביראה וגילו ברעדה – Serve Hashem with fear and rejoice with trembling. Fear is a motivator – whether we fear punishment or want to earn a reward (i.e., fear of missing out on a potential reward), it motivates us to do the job we have to do, even if we don't necessarily want to do it.

This kind of fear is similar to what the driver of a car experiences. He fears going through a red light, but that doesn't mean he's sitting in his car trembling! In fact, he may feel very relaxed. But that doesn't preclude him being fully conscious of the risks to his and others' lives if he should choose to go through that red light. So in fact, this fear actually makes driving safe and inspires confidence and trust. Awe inspires us to want to draw closer to the object of our admiration, even as it encourages us to maintain a healthy boundary, recognizing their greatness in comparison to ours. And yet, once we feel that we have made any sort of connection with that personage, we wouldn't want to do anything we fear would jeopardize that relationship and possibly cause a distancing between us. Love is the ultimate level, the pleasure of being in a close, committed, exclusive, trusting, faithful relationship.

...ואני, קרבת אלקים לי טוב, שתי בה' אלקים מחסי (תהלים עג:כח) – As for me, nearness to Hashem is what is good for me; I have placed my refuge in Hashem, my G-d…

Segue from this into a discussion about the following seemingly contradictory statements: The Gemara in Brachos (33b) states: הכל בידי שמים חוץ מיראת שמים – Everything is in the hands of Heaven except for the fear of Heaven. Yet, the Shabbos before each Rosh Chodesh, we daven: ותתן לנו...חיים שיש בהם יראת שמים ויראת חטא – And grant us… a life that has in it fear of Heaven and fear of sin. **Why would we ask Hashem to give us something we are supposed to acquire on our own?**

Allow a few minutes for the students to complete a **Think-Pair-Share Protocol** to try answering the question. Make sure that by the end, you have clarified the following:

"Everything is in the hands of Heaven" refers to the fact that typically, when we request something from Hashem, before deciding to grant it to us, He investigates to see whether it will be good for us (i.e. bring us closer to Him) or bad for us (i.e. distance us from Him). This applies to both physical and spiritual requests. However, there is one exception: the request for יראת שמים. Since, by definition, "Fearing Hashem" = living with the reality of Hashem, it cannot possibly distance us from Hashem!

Quick Explanation
Think-Pair-Share

1. Students think on their own for a minute.
2. Students pair up with a designated partner.
3. They quietly discuss and complete the assigned task.

see "Explanded Explanation of Protocols" pg. 15 for more detail

Therefore, requesting it would not require investigation; if we want it, Hashem will give it to us. All we have to do is want it. This is also how we explain the פסוק in פרשת עקב, פרק י, פסוק י"ב which says: ועתה ישראל, מה ה' אלקיך שאל מעמך – כי אם ליראה את ה' אלקיך...? And now, Yisrael, what does Hashem, your G-d, ask of you? Only to fear Him… Is that really such a small thing?! No and yes. The actual fearing Hashem is not small at all, but all that is required to attain it is to truly desire it, and that is a small thing! That is our בחירה – if we want it, it's ours!

Homework

Preparation/Materials Required:

- **Exit slip**, enclosed in lesson plan, *1 copy per 2 students (cut in half)*

Mitzvah #4-5: לאהבו וליראה ממנו
Lesson 4
Milestone 3
1 x 45 minute period

Have students fill out an Exit Slip on the following questions**: Why do you think we're starting with the mitzvah of 'יראת ה if chronologically in the Torah the mitzvah of 'אהבת ה comes first? Can you connect it to anything else we've already discussed in this course?** Hopefully, the students should be able to articulate that אהבה may be stated first because it's the ultimate goal, but יראה must precede it because it is the means to achieving that goal. Also, this is similar to the concept of סור מרע ועשה טוב, that we began this course with – that sometimes, the לא תעשה must come before the עשה aspect of mitzvos – we must turn away from what is distancing us in order to turn towards what will bring us closer. This can be thought of in the following manner: We usually think that the biggest distinction between love and fear is that love moves you towards something you want, while fear moves you away from something you don't want. In this case, we are saying that we use fear/awe to distance us from that which would prevent us from drawing closer to Hashem and developing a real, loving relationship with Him.
These exit slip should be collected and read. They will be used during the next class period.

יראת העונש

יראת הרוממות

EXIT SLIP

Why do you think we're starting with the mitzvah of יראת ה' if chronologically in the Torah the mitzvah of אהבת ה' comes first? Can you connect it to anything else we've already discussed in this course?

Name:

EXIT SLIP

Why do you think we're starting with the mitzvah of יראת ה' if chronologically in the Torah the mitzvah of אהבת ה' comes first? Can you connect it to anything else we've already discussed in this course?

Name:

Lesson 5

Lesson 5 targets Milestone 4.

MILESTONE 4- Why fearing Hashem is so important, and what the common misconceptions are about fear.

Teaching Pointers:

Tell the students that today we will conduct a series of discussions in various manners that will hopefully prompt deep thinking about the concept of יראת ה'.

Hook: (5 minutes)

Have students consider a statement: **We can't succeed in Ruchniyus without fearing Hashem.** Invite some brief discussion about this. After a couple of minutes, explain that one of the reasons this is included in the constant mitzvos is because it is fundamental to having a relationship with Hashem. Without fearing Hashem, we would be more susceptible to being defeated by the יצר הרע; to procrastinating endlessly; to becoming cynical about our relationship to the Torah.

Student Activity: (30 minutes)

Preparation/Materials Required:

- **4 Misconceptions on Fear Posters**, enclosed in lesson plan, *1 copy*
- post-it notes
- pens or markers

(5 minutes)

Students pair up with a partner and follow the **Back2Back and Face2Face protocol** for the following true or false statements:

- True or False: Fear is painful (/not pleasurable). Why do you think so?
- True or False: Fear is paralyzing. Why do you think so?
- True or False: Fear forces you to do things you do not want to do. Why do you think so?
- True or False: Fear is demeaning because you are only focused on the payoff and not on doing what is right. Why do you think so?

Notify students that the statements are all false; they are all misconceptions people have about fear.

Quick Explanation
Back2Back Face2Face

1. Teacher calls out, "Back2Back".
2. Students stand back to back with a partner.
3. Teacher shares a statement. Students have 1 min. to contemplate it.
4. Teacher calls out, "Face2Face".
5. Students turn to face their partner and discuss the answer.
6. Teacher calls out, "Back2Back". Students turn back to back with their partners.
7. Continue following the same sequence for all statements.

see "Explanded Explanation of Protocols" pg. 2 for more detail

(15 minutes)

Students are then divided into 4 groups. Each group is given at least 4 post-it notes and pens/markers. The Misconceptions on Fear posters are hung around the room.

Each group focuses on one Misconception Poster at a time (they can choose which). They remain seated and discuss how they can challenge the misconception. Their goal is to prove the misconception wrong by coming up with examples, situations, or scenarios to prove the opposite. (For example: Fear is not pleasurable. Can you think of a time when fear is pleasurable and people would even **spend money** to experience and **enjoy** that fear?...) One group-member writes down the counterargument they came up with onto the post-it note and posts it onto the poster. They continue until they've discussed and proven

wrong all the posters.

(10 minutes)
Groups are given a chance to rotate through all the posters and read everyone's counterarguments and evidence. They can add on to any poster as they read.

Teaching Pointers:

Another important concept about fear is that a bigger fear always takes always takes away smaller fears. For example: Someone is afraid of dogs and crosses the street upon meeting one. However, if when crossing over, he is faced with a roaring lion, he'll quickly return to the dog, the greater fear of the lion having overcome the smaller fear of the dog. The same is with Yiras Hashem. If we have Yiras Hashem, it overtakes all smaller fears and anxieties. Fearing Hashem is a great remedy for all anxieties in life.

Recap:

Spend the last remaining minutes of class discussing their exit slip responses (from the previous class period) to the prompt: *Why do you think we're starting with the Mitzvah of יראת ה' if chronologically in the Torah the Mitzvah of אהבת ה' comes first? Can you connect it to anything else we've already discussed in this course?* See if they can deepen their responses by referring to any of the things that were discussed in class today.

MISCONCEPTION

Fear is painful (not pleasura-ble).

MISCONCEPTION

Fear is paralyzing.

MISCONCEPTION

Fear forces you to do things you don't want to do.

MISCONCEPTION

Fear is demeaning because you are only focused on the payoff and not on doing what is right.

Mitzvah #4-5: לאהבו וליראה ממנו
Lesson 6
Milestones 5
1-2 x 45 minute period

Lesson 6

Lesson 6 targets Milestone 5.
Note: If time permits, this lesson should be split over 2 periods, with a bit more time given for each activity and discussion. if time is tight, this lesson can be condensed to 1 period, but a close eye must be kept on the clock.

MILESTONE 5- How to attain the two different requisite types of fear of Hashem.

Recap: (15-25 minutes)

Preparation/Materials Required:

- **4C's posters**, enclosed in lesson plan, *1 copy*

Teacher hangs up the four **4C's posters** around the room.

Discuss with the students how, just as in last lesson we discussed how there are misconceptions about fear, there are several prevalent misconceptions about fearing Hashem too (even though there are clear benefits too). Explain that the class will explore those now so that everyone should have a clear understanding about them.

Explain to the students that each 4C's poster has a **C**oncept (or in this case, a misconception) and a **C**ounter-argument (i.e. a reason why the concept is faulty) already listed. Their job is to walk around to all four posters, read the **C**oncept and the **C**ounterargument, and then respond, by writing into the appropriate box, with a **C**onnection (that the Counterargument teaches us about Yiras Hashem) and a **C**hange (what changes in attitude, thinking or behavior need to be made accordingly). (3 minutes per poster)

OPTIONAL: Each **group** reads the prompts, discusses a Connection and Change, and records their response on the posters. (If students are responding individually, it is probably necessary to recreate the posters onto posterboard.)

Recap: (3-5 minutes)

When time is up, ask for some feedback from the students about what they learned through this activity. Ask if anyone is willing to share a change in their own attitude, thinking or behavior based upon what they read, whether from the text or whether from another student's comments.

Teaching Pointers: (5-10 minutes)

Elaborate on the fourth misconception- Fear of Hashem is demeaning (i.e. is makes us feel bad about ourselves because we're only doing His will to get a reward or to not get punished, not because it's the right thing to do.)

Explain that within each one of us, the body is the child and the נשמה is the adult. Our נשמה doesn't need שכר ועונש; it wants to do Hashem's will. The body, the child, is shallow and focused on immediate gratification. Therefore, it is necessary to use reward and punishment to motivate the body to do what's right. As long as we use fear as a motivation tactic, and not as the sole reason behind our actions, it doesn't compromise on idealism, nor is it demeaning.

The following mashal explains the concept:
A Kollel yingerman is sitting at a shiur given by the godol hador. In middle of the shiur, the godol hador turns to this yingerman and asks if he minds bringing him a glass of water. The yingerman is awed at this

opportunity and rushes to the kitchenette to fulfill the request. As he is reentering the lecture hall, glass of water in hand, overcome with awe and pride at this once-in-a-lifetime opportunity, a millionaire approaches him and hands him $10,000. Surprised, he asks for an explanation and is told that this millionaire gives $10,000 to anyone that brings the godol hador a drink. He pockets it, and hands the water over to the godol hador.

Lo and behold, several minutes later, the godol hador turns to him and asks for a refill. Will he do it for the awesome opportunity or for the cash?

In Pirkei Avos (1,3) it says: אל תהיו בעבדים המשמשין את הרב על מנת לקבל פרס... ויהי מורא שמים עליכם. It's the intent that matters. Even if he knows he will receive $10,000, if he has in mind only the opportunity, that it is not demeaning even if he receives the cash. It's true that our child, our body, needs reward and punishment; but if we remember the intent, that we really want to do the mitzvah, that we want to fear Hashem, then reward and punishment is not demeaning.

(If time permits, split lesson here.)

Student Activity: (20-40 minutes total)

Preparation/Materials Required:

- **Mitzvah 4: Chapter Five in "Constant Connection"**, pages 13-17 in SRJ

Divide the class into 7 groups. OPTIONAL: Use the same groups as the 4C's protocol.

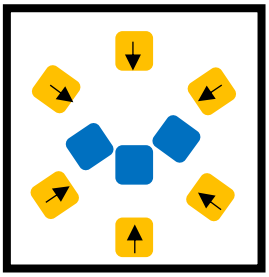
Assign each group one sections in Mitzvah 4: Chapter 5 in "Constant Connection" (pages 206-211 in the book; pages 19-25 in SRJ). Tell the students that, upon completing this activity, we will move on to a **Fishbowl Protocol**. Each group will be the fish to discuss one of the benefits of fearing Hashem. Give them 5 minutes to read their section and discuss it in their small groups.

Note: The reflection questions that follow will be a future homework assignment. Students should not fill them out at this time.

Preparation/Materials Required:

- **Fishbowl Protocol Graphic Organizer**, pages 7-12 in SRJ (one page per Fishbowl discussion topic)

Note: A large, cleared space in the center of the classroom is necessary for this activity.



- Students should arrange chairs into Fishbowl formation. Arrange chairs in two concentric circles in the middle of the room, with enough chairs for one per student. *[Students are divided in 7 groups for this activity. The number of students per group is the number of chairs of the inner circle. The rest of the chairs are in the outer circle.]* Outer circle faces "in." Inner circle should rotate their chairs to face "in" as well. The outer circle will be observing the inner circle proceedings. *Optional: Teacher can have a chair for herself in one of the circles if desired.*

Inform the students that you will be conducting a **Fishbowl Protocol** with 7 prompts, and 7 switches of fish.

Quick Explanation Fishbowl

1. Select a group to be the "fish" in the fishbowl (inner circle). Only the students in the inner circle will discuss aloud during this activity. The students in the outer circle listen attentively and fill in the **Fishbowl Protocol Graphic Organizer** (in SRJ) while they are listening.
2. Students in the inner circle have 2 minutes to discuss what benefit there is to fearing Hashem, how it is beneficial, and what came up as they read and discussed.
3. OPTIONAL: If time permits, students in the outer circle can briefly comment or ask questions at the end of the 2 minutes.

see "Explanded Explanation of Protocols" pg. 9 for more detail

Mitzvah #4-5: לאהבו וליראה ממנו
Lesson 6
Milestones 5
1-2 x 45 minute period

You can choose groups in any order to be the fish.

Homework: (10 minutes)

Preparation/Materials Required:

- **Action Homework Assignment**, page 13 in SRJ
- **Mitzvah 4: Chapter Five in "Constant Connection"**, pages 14-17 in SRJ

Spend the last few minutes of class explaining the related homework assignment in their Student Reflection Journal. The assignment outlines the things to ponder on a regular basis which will help us develop our יראת ה'. The instructions for this homework assignment are on the page labeled "action." This should be reviewed in class. The journal pages that follow are the daily assignments for the students to read and reflect on in writing.

The students are to keep a journal about one level that they pondered each day, in sequence, and how it impacted their thoughts, attitude or actions that day (if they read it in the early part of the day), or how they could use this strategy to effect a positive change in their thoughts, attitude or actions tomorrow (if they read it at the end of the day). Additionally, encourage them to jot down any questions they have about it, which can then be discussed the following week. The teacher should check the journals for completion at the end of the week.

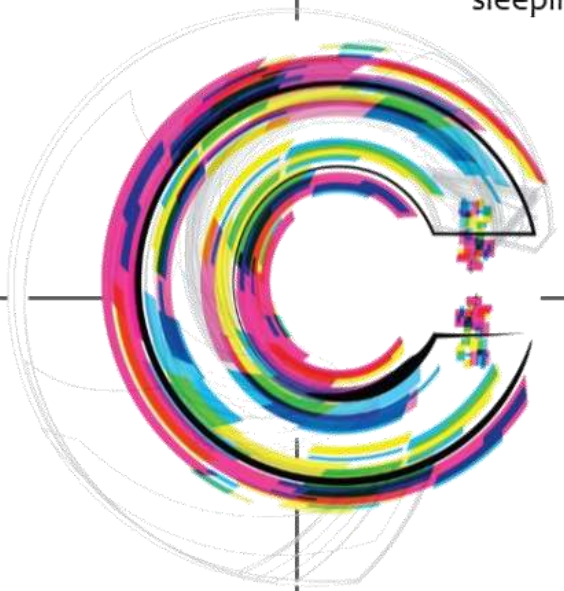
לאהבו וליראה ממנו :Mitzvah #4-5
Lesson 6
Milestones 5
1-2 x 45 minute period

(Mis) Concept (ion)

Fearing Hashem isn't pleasurable.

Counter-argument

Fear can be an exhilarating challenge. Think of how much people are willing to pay to do activities that scare them! Because when the stakes are high, each moment of life becomes electrified and charged with meaning. It may not be *comfortable*, but it can certainly be *pleasurable*! For example, sleeping is much more *comfortable* than being awake, but being awake is far more *pleasurable* than being asleep.



Connection (to Yiras Hashem)

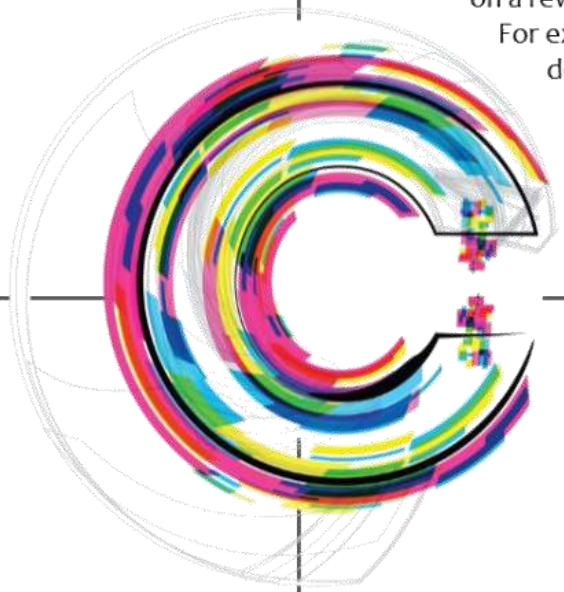
Change (of attitude/ behavior)

(Mis) Concept (ion)

Fearing Hashem
is paralyzing.

Counter-argument

Fearing Hashem is actually extremely empowering. Fear can cause people to access hidden strengths in times of danger, like a mother who lifted a truck off her child who was pinned underneath. Fear can paralyze us when we misdirect the energy it gives us into worrying about failing instead of using that energy to motivate us to improve and succeed. (Think of 'fight, flight, or freeze.') Fearing Hashem can motivate us to take on challenges and responsibilities we might have otherwise been scared to try. The 'fear' that we refer to as fear of missing out on a reward can be especially motivating. For example, if someone offered you a million dollars if you would daven mincha every day for a year, your fear of losing out on that kind of money would certainly motivate you to try, even if it's hard for you.



Connection (to Yiras Hashem)

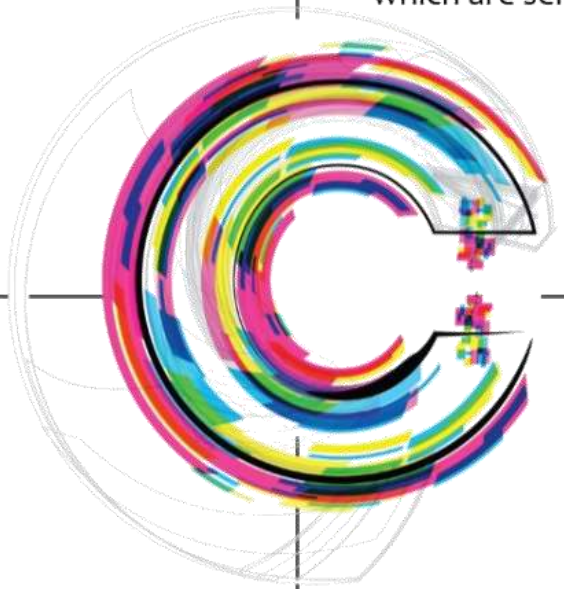
Change (of attitude/ behavior)

(Mis) Concept (ion)

Fearing Hashem coerces us into doing things we don't really want to do.

Counter-argument

Fearing Hashem may motivate us to do things we initially *think* we don't want to do, but if we would stop to consider that Hashem only wants us to do what's best for us, then we'd realize that really, we *do* want to do what He wants us to do! The yetzer hara tries to convince us otherwise, but fearing Hashem can free us of the yetzer hara's manipulations and rationalizations which are self-destructive and not in our best interests, though it may seem quite the opposite.



Connection (to Yiras Hashem)

Change (of attitude/ behavior)

(Mis) Concept (ion)

Fearing Hashem is demeaning.
(i.e., It makes us feel bad about ourselves because we're only doing His will to get a reward or to not get punished, not because it's the right thing to do.)

Counter-argument

This level of fearing Hashem – for the reward or to avoid punishment – is the lowest level of יראה. It is meant to be a steppingstone, not a stopping place. If we are using it as a temporary tactic to motivate ourselves and overcome the yetzer hara, then it will not be demeaning. Our goal is to eventually reach the level of serving Hashem out of love. Realistically, though, everyone needs the fear of consequences to motivate themselves at some point.
For example, a mother can't motivate her young child to get his shots just by telling him about the long-term benefits of them. She will need to promise him a prize to get him to comply. In this way, he will still reap the long-term benefits. Eventually, he will be able to recognize and appreciate what his parents did for him, and as an adult, subject himself to necessary shots. Rewards and punishments are not demeaning when they are used as a tool to motivate us to do the right thing, even when we don't necessarily feel like it.

Connection (to Yiras Hashem)

Change (of attitude/ behavior)