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Period F

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**Essential Question:** Does the HOW matter as much as the WHAT when performing Middot?

1. What is the definition of the word "Middah/ Middot"?

**Middah:**

-Good values, virtues and **character traits.**

2. What is the definition of the word "Virtue"?

**Virtue:**

- Behavior showing high moral standards

-A quality considered morally good or desirable in a person

-A good or useful quality of a thing

3. What is the definition of the word "Value"?

**Value:**

-The non-tangible worth of something. i.e spiritual or emotional worth.

**Notes:**

- Middot are who we are, how we act, what we stand for, how we respond, and how we view life and the world around us. They are our personal qualities, characteristics, values, and virtues.
- Mitzvot are the do and don'ts of living a Jewish Life. A guideline for what to do or what not to do and when to do it.
- Middot, on the other hand, serve as the guideline for how to carry out the mitzvot, and how to interact with ourselves, others, and G-d.

Q & A:

**Q: Describe the fundamental difference between a mitzvah and a middah.**

A: The difference between a mitzvah and a middah is that a mitzvah is a guideline for what and what not to do, when a middah is a guideline for how to carry out the mitzvah. Mitzvot tells you what to do in life, and Middot tells how to interact with life.

**Q: Who is obligated to practice middot?**

A: Some personality traits, for example being shy, imaginative, witty, happy, and optimistic; comes naturally to some people. Others, however, may find the practice of these middot difficult or challenging.

- If we are not naturally generous, we need to strive to be more so. If we tend to lose our temper, we should be slow to anger. And likewise, what may seem easy for us may be challenging for others. So, whether you are born with particular character

traits or they are learnt. We are all obligated to perfect our Middot.

9. The Lord will establish you as His holy people as He swore to you, if you observe the commandments of the Lord, your God, and walk in His ways.

ט. יְקִימֶךָ יְהוָה לְוָךְ לְעַם קְדוֹשׁ כְּאֲשֶׁר נִשְׁבַּע לְךָ כִּי תִשְׁמַר אֶת מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָּיו:

1. And Abram was ninety-nine years old, and God appeared to Abram, and He said to him, "I am the Almighty God; walk before Me and be perfect.

א. וַיְהִי אַבְרָם בֶּן תִּשְׁעִים שָׁנָה וְתִשְׁעֵי שָׁנִים וַיֵּרָא יְהוָה אֶל אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי אֱלֹהֵי שָׁמַיִם הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָמִים:

In the pesukim below Hashem is requesting from us to go in his ways, by perfecting the way we act, by refining our Middot (character traits)