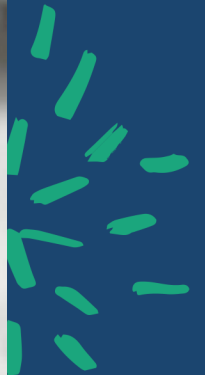
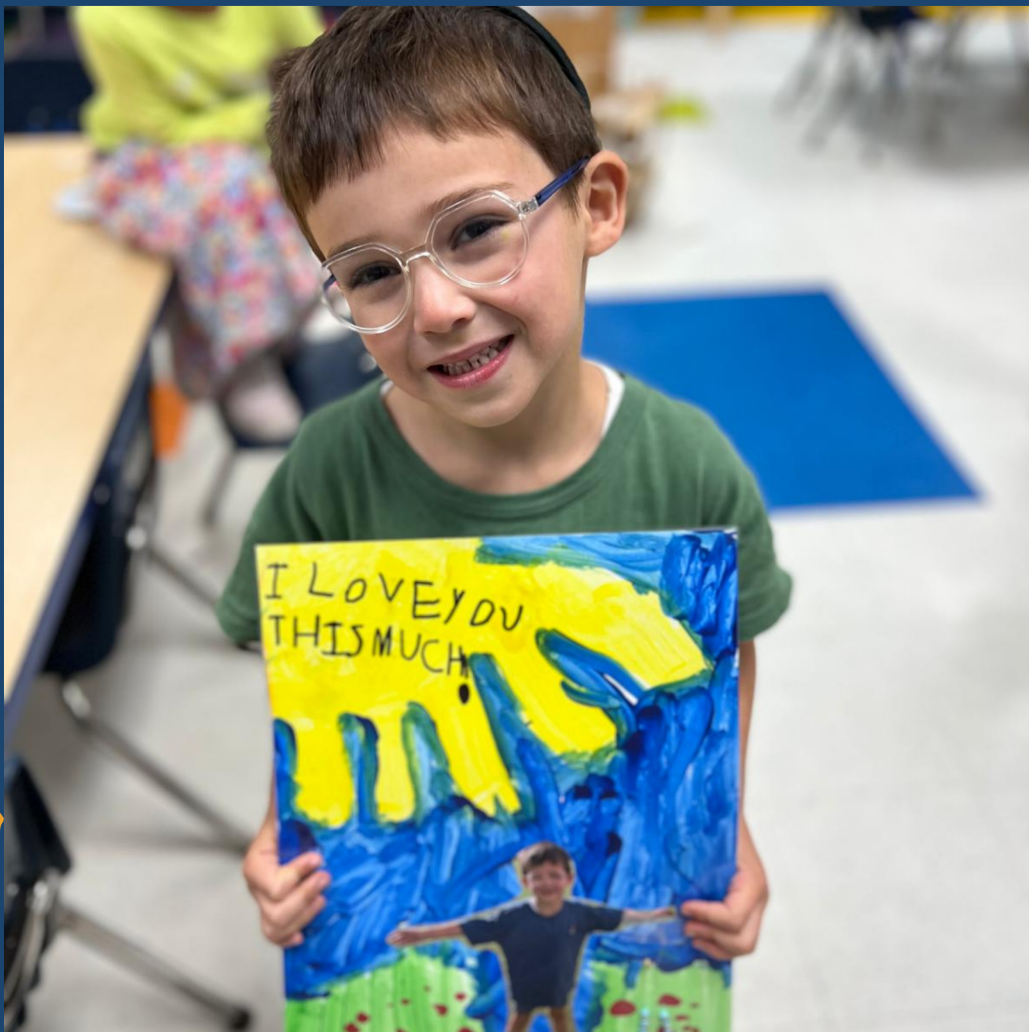


# What's New @ YTC TE

MAY 10, 2024 | ב' אייר תשפ"ד | פרשת קדושים |  
NMB CANDLE LIGHTING 7:39PM\*

*\*Other S. FL communities may differ*





## Combating Negativity

שליט"א, רבי בנימין לובאן

In this week's Parsha there is the famous posuk:

"לא תקם ולא תטור את בני עמך ואהבת לרעך כמוך אני ה'" which is translated as "You shall not take revenge and you shall not bear a grudge against members of your people, you should love your fellow as yourself, I am Hashem."

Our Rabbis ask: why does the Torah conclude here with the words 'אני ה' - I am Hashem?' The Torah does not conclude this way when giving other commandments. What about this particular mitzvah makes it so unique as to require this phrase? The *Sefer Ri"b"א* answers that this particular commandment is difficult to fulfill because it is extremely challenging not to bear a grudge as a natural reaction against someone who caused them pain and anguish. The Torah therefore adds the words 'אני ה' to give us the means to face the trial of not bearing a grudge. The words 'I am Hashem' focus us on the fact that Hashem loves us and has chosen us to receive the Torah and Mitzvos. If we center our feelings in this direction, our hearts will be so filled with the immense joy of the great gifts Hashem has given us that there will be no room left to bear a grudge.

The *Sefer לצדיק* tells of a Tzaddik who suffered tremendously yet was constantly happy. In great wonderment, many asked him how he was able to be so happy considering his suffering. The Tzaddik responded that every morning when he makes the Bracha *גוי עשני גוי*, his heart becomes so full of happiness regarding the blessings that he has in his life from Hashem that he forgets all his suffering.

May we all be *זוכה* to appreciate the special relationship we have with Hashem and live a life which is only filled with happiness.



## Halachos of P'sukei D'zimra

AVRAHAM BERRY

BMZE, 3rd Year Talmid

North Miami Beach, FL

If someone comes late to davening and finds that the *צבור* is already in middle of *דומרה*, it can be confusing where to begin. Here is the exact order of what to say in this situation.

On a weekday if a person comes late and sees he has very little time, and he will not be able to make it to *ברוך שאמר*, *ציבור* with the *שמונה עשרה*, *ישתבח* and *אשרי*. If he sees he will have more time he should also say all the *ה'הללוקה*. If he will have even more time he should add: *לשם תפירתך* until *ויברך דוד* and then *והוא רחום* until *הודו*.

If someone comes late on *שבת* and sees he has very little time he should do the same as a weekday but add in *נשמת* before *ישתבח*. If he sees he will have more time he should say everything else that is normally said on a weekday but skip from *למנצח* until *כבוד*. If he will have even more time he should add: *לדוד בשנותו*, and *תפלה למשה*.

## A MUSSAR MOMENT



## The Chessed of *ואהבת לרעך*

RABBI YAAKOV KIER

*Rosh Kollel, Kollel Mechanchim Zichron Yitzchok Isaac,  
12th Grade Rebbe*

Rebbe Akiva says that the mitzvah of *ואהבת לרעך כמוך* is a *כלל גדול* in *בתורה*. Love thy neighbor is a major general rule. However, if you go through the Gemorahs in Shas, you don't find this concept quoted so much more than any other concept. So, in what way does Rebbe Akiva mean it's a *כלל גדול*?

The Alter of Slabodka redefines the basic foundational mitzvah of Chessed, and with that we can also redefine *ואהבת לרעך*. Chessed doesn't only mean fulfilling the needs of somebody lacking

something. Rather, it's an opportunity to show love and care for a fellow person. Therefore, the gift of giving can exceed the void of the recipient. It's all an expression of your warmth. This is the ultimate fulfillment of *ואהבת לרעך*.

The application of this principle is so far reaching. Finding people who can benefit from a gift is not exclusive to those whose funds are limited. There are many people who can benefit from your emotional gift of affection and attention. Whether it's someone who is embarking on a new job or someone else who is marrying off their first child, the shared *chizuk* that one receives from the acknowledgment and *brochas* can escort the recipient along the way. Up the stories of a highrise building or down the aisle of a beautiful *chuppah*, *ואהבת לרעך* takes you there.



# Dare To Care

Dear Parents,

It is hard to imagine something more insensitive and heartless than placing a stumbling block in front of a blind person. Only a person with significant gaps in their basic humanity could prey on such an obviously vulnerable person and deliberately cause them hurt and damage. Nevertheless, the Torah found it necessary to warn against such an act - לפני עור לא תתן מכשול - (Vayikra 19:14), meaning it is not beyond us to behave in such a manner.

Our *mefarshim*, *Rashi* most prominent among them, point out that this applies to numerous other, less obvious, scenarios where a normal person is liable to take advantage of another's vulnerability. There may be various justifications that can convince someone he is entitled to act in such a thoughtless, but basically hard-hearted fashion and therefore the Torah needs to place a hard stop on such behavior.

Even with this expansion of the *Issur* of *Lifnei Evoir*, most of us are pretty confident, rightly or wrongly, that we are not likely to stoop to such lowly behavior. However, it does not end there. The *Be'er BaSadeh* (*Rabbi Meir Danon zt'l*), one of the *Meforshai Rashi*, says that the prohibition of *Lifnei Evoir* applies not merely to the act of placing the stumbling block, but it also includes the obligation to remove an existing stumbling block, before any potential victim comes to harm. **It is immaterial who placed the obstruction in the first place; everyone who can do something about it, is required to act.**

This extension of not actively doing something harmful, to include the obligation to remove a danger to others, also touches upon the Mitzvah of לא תעמוד על דם רעך - *Lo Sa'amod Al Dam Raecha* - *Do not stand idly by while your fellow's blood is shed*, stated a few *Pesukim* later. That command obliges us to actively intervene when something or someone is actively threatening another person. Our *Pasuk*, *Lifnei Evoir*, addresses a more passive situation of potential or likely harm.

It should be obvious to us by now, how relevant the commandment of *Lifnei Evoir* is to all of us. One cannot shirk the responsibility to protect our community's and society's vulnerable merely by not being the one actually harming them. One must act to ensure their safety by maintaining a safe environment for all.

What a different lesson this now becomes for us and our children. We do not fulfill our obligation to be *mechanech* our children to be kind and considerate by training them not to hurt other people. **One can be a harmless person while also not being a helpful person.** The mantra of "Do No Harm" is not a Torah concept. We must sensitize our children to be a source of goodness and support for others. Being insightful as to the needs of others, anticipating potential pitfalls and removing them, is the responsibility of every Jew.

We need to model and instruct our children to look for things in their surroundings which could be potentially harmful and act to remove the danger. A banana peel on the floor, an exposed electrical socket, a tree branch that is about to fall, a hole in the ground, a parked car with a flat tire, are examples of circumstances that one can easily ignore and make believe they were not noticed. That is not what Hashem wants from us and our children. Children are to be trained to notice, inform a responsible adult and care that the potential harm be removed. **We are to be concerned for others and to emulate Hashem's ways by acting to protect, defend and keep others from harm.**

Those who look out for, anticipate and uphold others' physical and emotional safety and well-being are *Hashem's* special partners. Let's focus on making our children part of this elite group - beloved by *Hashem* and admired and appreciated by friends and peers.

May you have a wonderfully caring *Shabbos*,



Rabbi Kalman Baumann  
Principal, EECC/KES/BTE






## Announcement

B"H with a lot of Siyata Dishmaya and hard work with the city, our architect, contractor, and many others, we have received our foundation permit to build, and sitework has begun! A crew arrived this week to begin preparing the area for our new building. We are excited for what this new building on our South Campus will add to the chinuch of our children and to the community. For more information and for dedication opportunities, visit [ytcte.org/capital](http://ytcte.org/capital).

Join our construction updates whatsapp group for the latest at [ytcte.org/buildingupdates](http://ytcte.org/buildingupdates).



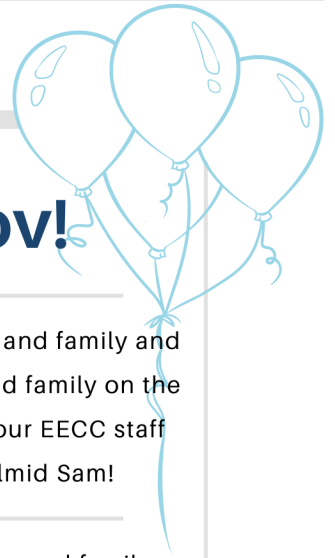


## Parnes HaYom

ל' ניסן  
Mechanchim Kolllel  
לעילוי נשמת  
ר' אלעזר בן ר' יחיאל אלימלך ז"ל  
and with much hakaras hatov to  
Rabbi Mordechai Palgon

*Secure the merit of 1,300 children and young men learning Torah and davening on your behalf.*

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## Mazel Tov!

To Mr. and Dr. Moshe Friedman and family and to Mr. and Mrs. Aaron Kaplan and family on the engagement of their children our EECC staff member Daniella to our talmid Sam!

To Mr. and Mrs. Sholom Zeines and family on the bar mitzvah of their son, our talmid, Shui!

To Rabbi and Mrs. Aryei Berenbaum and family on the birth of a baby boy!

To Rabbi and Mrs. Yoshi Falber and family on the birth of a baby girl!

To Rabbi and Mrs. Meir Shnidman and family on the birth of a baby boy!

To Dr. and Mrs. Elliot Joseph and family on the bar mitzvah of their son, our talmid, Akiva!

To Mr. and Mrs. Jonathan Levine and family on the bar mitzvah of their son, our talmid, Eli!

To Rabbi and Mrs. Shaya Kaganoff and family on the engagement of their daughter, Rochel, to Aryeh Leib Wolpin from Lakewood!



# ESFORMES EARLY CHILDHOOD CENTER



The JPK classes are learning about caterpillars.



The pre-k children can't wait to bring home their Mother's Day projects to show just how much they love you!



The kindergarteners worked diligently to make beautiful, geometric Mother's Day gifts that you are sure to love.







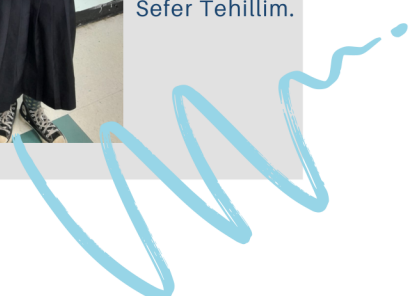
**Morah Ioffe's 3G-1 and 3G-2 classes enjoyed a special ice cream party at Bubby's for davening so beautifully.**



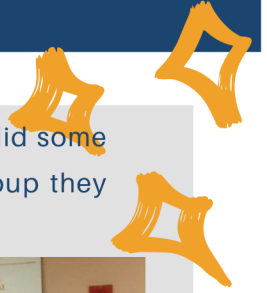
**3G-3 launched their new unit about the tropical rainforest.**



**Mazel tov to the 5th graders in Mrs. Ouaknin's class who completed Sefer Tehillim.**







As part of learning about **ספירת העומר** and **ואהבת לרעך כמוך**, the 6th grade girls did some team building activities. They were presented with a task or challenge that as a group they needed to complete. They all worked together and had a great time!



In honor of **Rosh Chodesh Iyar**, BTE had a delicious luncheon and played sister-sister.



The girls made beautiful Mother's Day gifts in art.



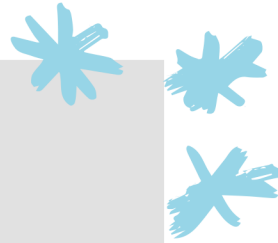




KLURMAN ELEMENTARY SCHOOL - BOYS



To practice reading fluency, 2B-1 and 2B-4 partnered up to read to each other.



In honor of National Outer Space Day, the boys in Mrs. Marne's class learned about outer space, planets, and astronauts.



The newest elective for our 4th and 5th graders to choose is woodworking with Rabbi Amster.







Rabbi May's 6th graders learned the melacha of mafshit (skinning) and got a firsthand experience with skinning a snake.



Mr. Betances's 7th grade science class used straws, thread and beads to make working models of skeletons.





# מתיבתא אברהם זאב - THE DR. ABE CHAMES HIGH SCHOOL & BAIS MEDRASH ZICHRON EZRA

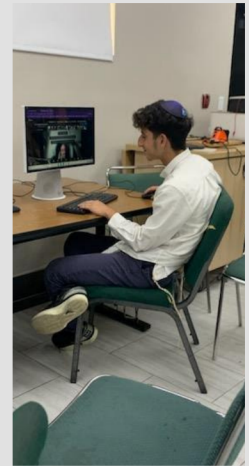
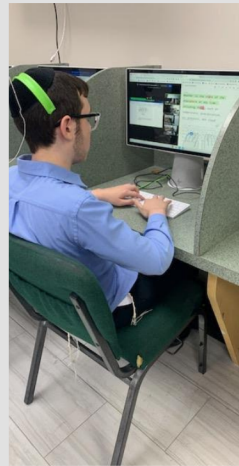
The 9th graders enjoyed a trip to Ski Rixen.



Rabbi Eleff and Rabbi Stareshevsky, representatives from the OU, gave a presentation to the talmidim about common kashrus shailos.



This 11th grade class has been working diligently all year on their physics class taught by Dr. Marcovitz over zoom. Despite this being a challenging class, the boys are learning a lot and doing very well.



In Mr. Betances's science class, the boys tested Newton's third law of motion using marbles rolling on a track.

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