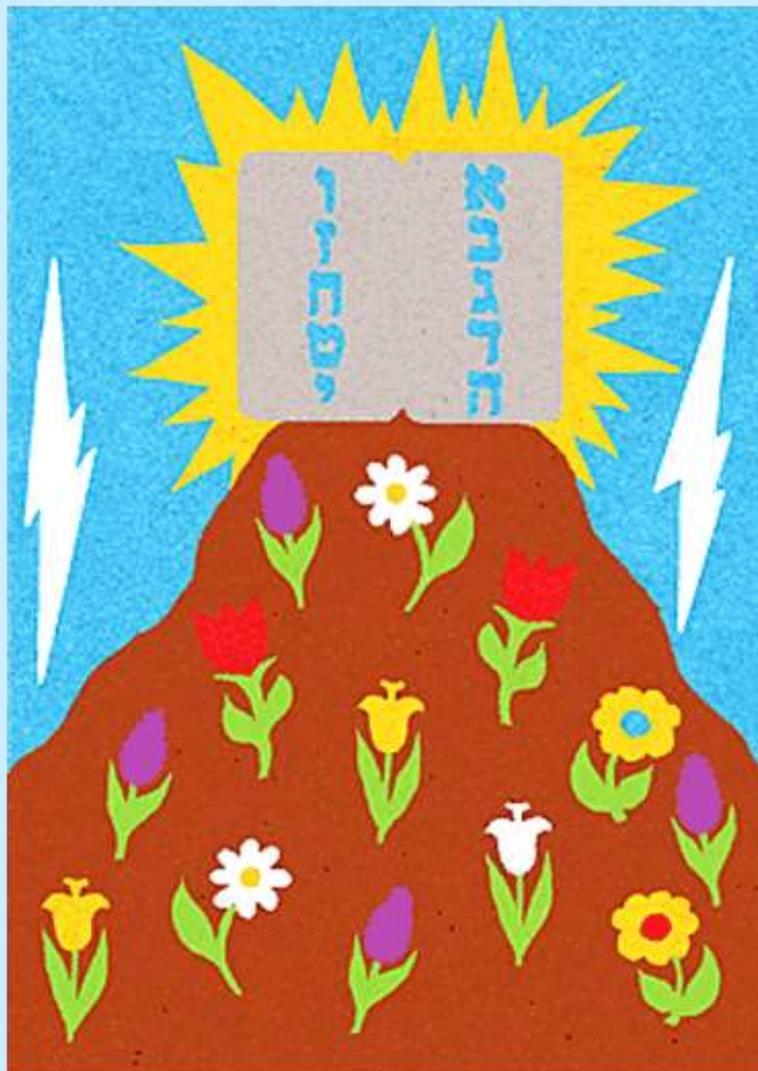


חג השבועות תשע"ד

זמן מתן תורתנו

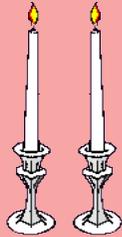


TEAM Spirit

ד' סיון תשע"ד

JUNE 2, 2014

ערב שבועות



TUESDAY

CANDLE

LIGHTING

7:51 pm

חג שבועות שמח!



PLEASE NOTE:

CLASSES RESUME AT

9:00 AM ON FRIDAY, JUNE 6

Gates will be opened at 8:30 am

PLEASE COLLECT YOUR WALKATHON PLEDGES!

Please take care of redeeming all uncollected pledges so that all accounts can be settled before the summer vacation. Soliciting pledges



and walking are only part of the job...the final responsibility is to gather and bring in the pledge money. Please make a special commitment to take care of this right away so that we can redeem our pledge to the needy families in our community.

Don't forget... Everyone who brings in all their pledges (minimum of \$35) before the end of the school year will receive a beautiful Toras Emes cap—perfect for summer vacation!

MAZEL TOV

To Dr. and Mrs. Eli Berman and family on the birth of a granddaughter, born to their daughter, our alumna and ACE teacher, Aliza (Nemetsky) and Daniel Nabatian.



To Rabbi and Mrs. Gedalya Glatt and family on the birth of a granddaughter, born to their daughter, our alumna, Shulamis and Efraim Fromowitz.

REFUAH SHELAIMA

Miriam Leah bas Sara Itta
Zahava bas Sara Necha
Minna Yehudis bas Mesuda
Adina Minya bas Devorah Elka
Yitzchok Shmuel ben Pesha Sara
David Tzvi Aharon ben Alte Rachel
Ariana Hinda bas Aliza Michal Bracha



EREV SHAVUOS— CALLING ALL BOYS!

We will have a special learning session for Grades 1-5



Boys tomorrow, Tuesday, June 3, from 10-11 AM. The learning will take place with their Rebbe, in the classroom. Make sure the boys daven beforehand and please be timely—arriving at 10:00 and picking up at 11:00. Attendance is voluntary. Appropriate clothing is expected, **school uniform is not required.** We don't encourage elementary age boys to stay up all night Shavuot—but they should learn extra—this is one opportunity!



Erev Shavuos 5774

Dear Parents,

The *Minhag* of staying up and learning on *Shavuos* night is a hallowed tradition in *Klal Yisrael*. Those with the physical and mental stamina stay up the entire night learning, with excitement and *cheishek*. Those who **can't learn for quite that long, learn for a short while and uphold the *Minhag*** to a degree.

Roshci HaYeshiva

Rabbi Binyomin Luban
Rabbi Yisroel Y. Niman
Rabbi Mordechai Palgon

Founding Rosh HaYeshiva

Rabbi Bentzion Chait

Principal

Rabbi Kalman Baumann

Secular Studies Principal

Dr. Deborah Lerer

Assistant Principal

Rabbi Noam Grossman

President

Dr. Allan I. Jacob

President

Dr. Jonathan Rubin

Vice President

Rabbi Moshe Lehrfield

How does this evening and night of learning apply to our young children? Being only a *Minhag*, there are no sources for the proper manner in which to train a below *Bar Mitzva* age *Bochur* to learn on *Shavuos* night, but there are parallel circumstances that can shed light on the issue.

In training for a fast day, there is a concept of 'training for hours' (*Chinuch L'Shaos*) which means a young child, according to his strength should abstain from food and drink for a number of hours at the first part of a fast day, thereby experiencing for a short period, the discomfort of not eating and drinking. Never is a child encouraged to fast the entire fast until immediately before *Bar* or *Bas Mitzva*. Would it be better to allow a nine year old who feels up to it to fast the entire day? There is no source for such a practice.

Concerning the taking of a *Lulav* and *Esrog* on *Sukkos*, the criterion **determining a father's obligation to train his child is dependent upon the physical ability of the child to hold and wave the four species.** It is based **on physical development, not mental acuity or a desire to act 'big.'** In discussing the age at which a boy should sleep in the *Sukka*, it is when, upon awakening in the middle of the night, he no longer calls out for his mother. Once again, there is a specific criterion, not dependent upon motivation or personal preference.

Torah learning for young children is clearly a 'Chinuch' obligation once a child reaches five or six years of age. Nevertheless, children's learning is not conducted in the same manner as adult learning. No one would ever suggest that a six year old be placed in a *Beis HaMedrash* and learn for three *Sedarim* (learning periods) a day, just that in place of *Gemara*, he should learn *Aleph Bais*.

continued

Truthfully, most children who are up late Shavuos night in the *shuls* and *batei medrash* can be found merely running around and disturbing. Those who organize and teach middle-of-the-night-classes for the children are to be commended for their intentions and efforts, and for providing some appropriate *Shavuos* activities. But perhaps we should ask, for our own child, might classes at 3:00 AM be enticing them to the opposite of a love of learning? Does the experience engender a greater level of respect and *kavod* for the *shul*, *beis medrash* and learning, or less?

Wouldn't looking forward to the special mitzvah of learning *Shavuos* night when they are older, when they can really make the most out of the learning, be a more valuable lesson in *chinuch*?

If proper *Chinuch* for our children is our goal, we must follow established guidelines of proper *Chinuch*. When no clear direction exists, other than **"everyone else is doing it" we need to think about which course of action will most likely lead to the desired results when the child reaches maturity.** Just as taking a toddler to run around in *shul* is not the path leading to an adult who *davens* with proper *Kavana*, training an eight year old to stay up all night with a minimum of learning and a maximum of running around will not lead to a teenage *Bochur* making the best use of the precious hours of *Shavuos* night. While a few exceptional boys will be able to make good use of the long night, that is not the case for the majority.

To provide extra learning in the spirit of *Shavuos*, we will be conducting a voluntary learning session for all boys grade 1 and up, on *Erev Shavuos*. By coming to Yeshiva at 10:00 in the morning, with dedication to learn with their *Rebbe*, in their own classroom, our sons will feel that aura of *Kabbolas HaTorah* (accepting the Torah anew). In addition, fathers should try to have short learning sessions with their son(s) in the afternoon of *Erev Shavuos* and during the two days of *Yom Tov*. We can and should make it special learning time together. This will show the value and specialness of *Limud HaTorah*, **will preserve the children's health, and will not dilute the awe and reverence required for *Kabbolas HaTorah*.**

Best wishes for a meaningful, enjoyable, age-appropriate and fulfilling *Shavuos*,



Rabbi Kalman Baumann

chosen words

Awakening to Shavuos

Total Torah

What was it like to receive the Torah at Mount Sinai? We don't have to speculate—the Torah itself commands us to commit every detail to memory, and pass the memory, intact, onto our children.

What are these essential facts? We know that we stood at the mountain, a mass of humanity filled with dread and fear, sweating and trembling as Hashem made His presence known to us. And we know that every Jew was able to stand upright, hear the thunder, see the letters of fire, understand and respond *"na'aseh v'nishma."* We derive from this fact that every Jew was in possession of all his faculties and abilities.

Vivid details certainly make a better story; they give us a better understanding of the past. But why are they so important that the Torah commands us to

recall and repeat them? They are essential because they create the foundation of what the Torah is to us today, in our own lives. The "dread, fear, trembling and trepidation" part of the episode has its obvious application to today. A fear of Hashem, a sense of awe, a commitment to hard work are still the essential ingredients for Torah study.

the earth with each of Hashem's utterances. Pleasantness comes from harmony. An experience that is in harmony with a person's mood and inclination is pleasant to that person. A loud, lively band will make a cheerful person feel like dancing; it will make a melancholy person feel like running from the room. A profound lecture will captivate the intellectual, but bore or frustrate someone who thinks on a simpler level. The words of Torah filled the world with such pleasure, filled Klal Yisrael with such pleasure, that there was literally no more room for pleasure.

This fact tells us that Klal Yisrael was in perfect harmony with the

There were no obstacles—no other priorities, no distractions or weaknesses—nothing stood between Klal Yisrael and the Torah. That willingness to meld completely with Hashem's will is what allowed us to experience Torah as a sweetness that filled all of creation.

The completeness of each Jew at Har Sinai is, therefore, much more than a detail to remember. It's a vivid picture of what Torah can be for us still, today. When we bring our total selves to the Torah, it becomes the object of all our effort, and the root of all our pleasure.

Shabbos Table Discussion:
How does this "total" approach fit into everyday life, where there are many distractions and obligations outside of learning?

Adapted from "Yom Tov Shiurim" by Rabbi Mordechai Miller, zt'l, with permission from Feldheim Publishers

Torah—we were an ideal medium for absorbing its beauty. There were no gaps or voids in our complete and perfect comprehension, our total acceptance. Had there been one Jew who couldn't grasp the meaning, or one whose physical condition precluded him from hearing and seeing each detail, the pleasantness would not have been all pervasive as it was. Each sense, each limb, each ability was attuned and responsive to the Torah's call.

"The more completely we identify with the Torah, the more it fills us with pleasure."

But why must we know that there were no physical or mental disabilities among the Jews at Har Sinai?

The answer to that question comes from another detail—the pleasant fragrance that filled



Full Disclosure

Somewhere in the middle of the first Shabbos lunch in his 32 years of existence Robert/Reuven knew he wanted this kind of life. Maybe it was the chulent. Or the incredible vision of three generations all seated around the table singing. Who could even conceive of such a scene in 20th century America?

Years later, relating the experience to his own children, he said: "At that moment, I didn't have the slightest idea what I was getting into. But I knew I wanted to be frum, no matter what it entailed."

Na'aseh v'nishma. First we accepted the Torah in its totality. Then we found out what was in it. Detractors of Klal Yisrael have sometimes seen this as a flaw in our commitment. What does the answer "yes" mean if

we don't even know the question? Wouldn't our "na'aseh" have been more meaningful if it embraced an understanding of all Torah would ask of us?

Rava answers: "The faith of the righteous will guide them. The cunning of the disloyal will destroy them." Keeping every mitzvah to perfection is a daunting challenge. But when one sees the goodness that cleaving to Hashem draws into the world—whether its the Shabbos table of Robert's hosts, or the manna in the desert—faith is awakened. That faith enabled us at Har Sinai to swallow the Torah whole, trusting that all its ingredients would be tasty and healthful.

The "disloyal," on the other hand, need to read the ingredients label. They need to weigh and measure each element and

"What does the answer "yes" mean, if we don't even know the question?"

test it against their own preconceived notions.

When Hashem heard the words "na'aseh v'nishma," he asked the angels, "Who told My children the secret?" For the angels, who exist solely to perform Hashem's will, na'aseh v'nishma is the only possible mode of operation. When Klal Yisrael responded with those words, they chose the path of the angels, the only path that could have led us to Torah. Had we first demanded to know what the implications of Torah and mitzvos would be for us throughout the ages, we may

well have rejected it as too difficult a way of life.

That same path remains open to us today when we face an obstacle in our spiritual growth. When we say na'aseh first, we give ourselves the power to reach a new level. From that new vantage point, nishma—we can see the benefits of our journey. We arrive at the place to which Hashem has directed us, and it's clearly the right place.

Adapted from "A Gift for Yom Tov," by Rabbi Yisroel Miller, with permission from Mesorah Publications

Better Relationships

A Family Affair

In the often-quoted Rashi, Klal Yisrael camped opposite Har Sinai "as one man, with one heart." And that unity, we learn, was a prerequisite for our receiving the Torah.

There were 12 tribes present. Each had a distinctly different path toward serving Hashem, a different set of strengths and weaknesses. And within each tribe, there were no doubt profound individual differences among the members. Yet they stood together, "as one man," and accepted the Torah upon Klal Yisrael as one body.

The unity of that period was not meant to be an isolated bit of history. It was meant to present us with a paradigm for all time. We learn from this display of unity that having a share in the Torah means connecting oneself to the whole of

Klal Yisrael. The Torah is "morashah Kehillas Yaakov," the inheritance of the kehillah, not of any one member or group. The Torah belongs to each of us, but only to the extent that we belong to each other.

Shabbos Table Discussion:

How does separating yourself from Klal Yisrael separate you from the Torah?

Adapted from "The Three Festivals: Ideas and Insights of the Sfias Emes," anthologized and adapted by Rabbi Yosef Stern, used with permission from Mesorah Publications

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Dedications

לע"נ
דבורה בת יצחק הלוי ע"ה
נ.ל.ב.ע. ט' סיון

Dedicated in loving memory
of Dorothy Shindler Lane
By Judy Z. Lane and Jerry Lane

We gratefully acknowledge our generous sponsors for making this publication possible.

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Footsteps of
Pre-War Gedolim

Be inspired by Rabbi Ephraim Elyahu Shapiro. Runch by Abish Brodt

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