

YESHIVA TORAS CHAIM TORAS EMES

בס"ד

KLURMAN ELEMENTARY SCHOOL

14 Chesvan 5775  
November 7, 2014

# TEAM Spirit

## REMINDER

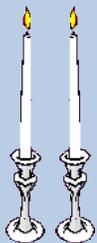
There will be no school this coming  
Tuesday  
Veterans Day, November 11th  
Teachers Professional Development Day

פרשת וירא

CANDLE

LIGHTING

5:17pm



Looking  
forward to the  
upcoming  
Book Fair !  
Pg 5

YESHIVA  
TORAS CHAIM  
TORAS EMES

31<sup>st</sup>

ANNIVERSARY  
DINNER

*Celebrating*

THE COMPLETION  
OF OUR NEW  
BUILDINGS

GUESTS OF HONOR

MR. & MRS. HERNÁN & PAOLA LEONOFF

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MRS. MINNIE SCHRAGA

AMUD HACHESED AWARD

DR. & MRS. ELI & GOLDIE (NEMETSKY) BERMAN

20 TEVES, 5775 SUNDAY, JANUARY 11, 2015

TREETOP BALLROOM AT JUNGLE ISLAND | MIAMI, FLORIDA

Mazel Tov  
מזל טוב

## REFUAH SHELAIMA



Mrs. Deborah Zisquit  
We need you back at  
Newsletter Headquarters  
very soon!

To Rabbi and Mrs.  
Binyomin Luban  
and Family upon the  
forthcoming marriage of  
their daughter, our  
alumna , Prina to our  
alumnus Michael Etedgui



To Mr. And Mrs. Jacob  
Bagdadi and family on  
the birth of a daughter.

## CARPOOL COMMUNIQUE



**VERY IMPORTANT!!!**

NO ONE IS PERMITTED TO MAKE A LEFT TURN INTO THE PARKING LOT DURING CARPOOL.

If you are coming from 163rd Street, going up 11th Avenue, continue past the parking lot entrance to the intersection, make a U-turn, and then enter the parking lot by making a right turn.

*Roshei 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

Dear Parents,

An interesting question is posed by the *Sifsei Chachomim*, the best known of the `super' commentaries on *Rashi*, in this week's *Parsha*. The Torah relates that when *Yishmael* lay dying of thirst in the desert, *Hashem* responded to his cries and came to his rescue "*Ba'Asher Hu Shom*" – where he was. *Rashi* relates that a heavenly `debate' ensued, with the *Malachim* questioning how *Hashem* could save one whose descendants would in the future cause the Jews to die of thirst, by miraculously causing a well to appear. *Hashem's* response was – *Ba'Asher Hu Shom* – right now he's a *Tzaddik*, these *Aveiros* haven't taken place yet, and therefore he deserves to be saved.

The *Sifsei Chachomim (OS Pey)* questions why this situation with *Yishmael* should be different from the law of a *Ben Sorer U'Moreh*, the stubborn and rebellious son, about whom the *Halacha* says (if such a case would ever occur) that he would be put to death on account of future (anticipated) sins and crimes. One of his answers (brought in *Parshas Ki Seitzei* – 21:20 *Os Nun*) is that there was nothing in *Yishmael's* present behavior that indicated any connection to a future criminal behavior of causing Jews to die from thirst. However, in the case of the *Ben Sorer U'Moreh*, he was already involved with taking his father's money (without permission), in order to bankroll his drunkenness and gluttony, that would ultimately lead to robbery and murder.

I believe we can glean an important lesson from this insight of the *Sifsei Chachomim*. In analyzing our children's behavior, it is imperative that we distinguish between childish mischief and carelessness on the one hand, and a manifestation of poor *Midos*, on the other. If a child is careless with his belongings, walks on the couch with his shoes on, makes a lot of noise, doesn't respond immediately to an adult instruction, gets annoyed with and even hits a sibling – in most cases this is behavior that will be outgrown and will not impact on the child once he or she grows up. However, even if a child is seemingly well behaved, but is quietly dishonest, disrespectful, lazy, selfish, overly jealous or cruel to others or even animals, those behaviors reflect an inner value system. If such behavior is not redirected, the child could turn into a dishonest, disrespectful, lazy, selfish, jealous, cruel adult, R'L. (G-d Forbid)



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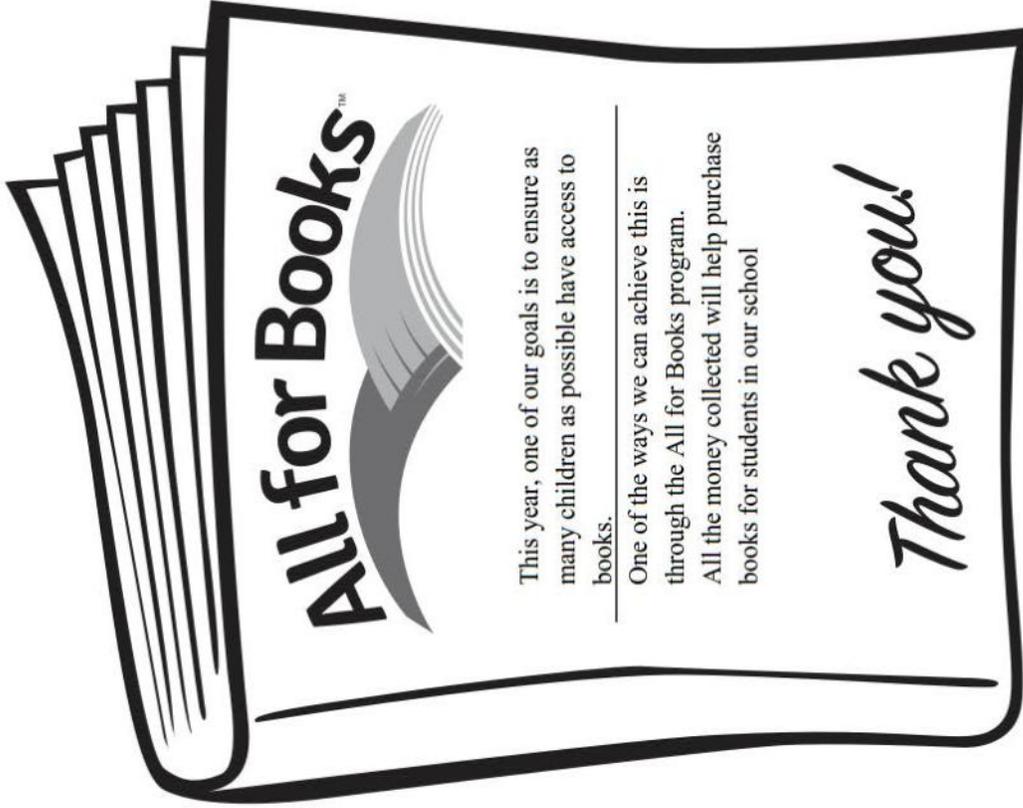
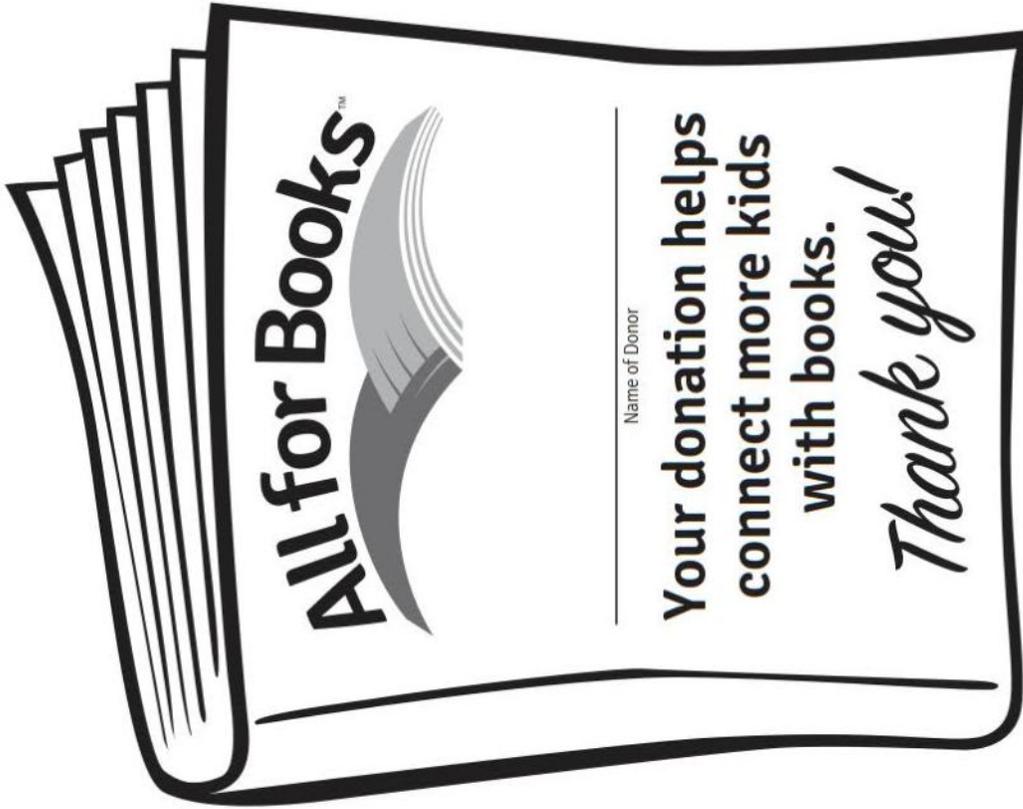
We need to look with a discerning eye to our children's behavior, and respond accordingly. While childish behavior needs to be extinguished, and is most disruptive and annoying to the parents, it is not where to focus most of your energies. The area that requires the most attention and effort is your children's *Midos*. By keeping in mind where to put your energies, you'll save your strength for where it's really needed. Your goal should not be – how can I get him to stop annoying me today, but rather - what will my child look like when he or she is 20 years old. And what can I do to help him develop to his fullest potential.

May *Hashem* bless your efforts with *Nachas* and success.

Best wishes for a wonderful *Shabbos*,

Rabbi Kalman Baumann

Principal





# Gift Certificate

Help our teachers build classroom libraries

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**Join us for coffee!! \* To volunteer or for questions please contact: Shulamis Tyberg 845-480-2880 \* Join us for coffee!!**

Enter your full name and phone # for the hours available – Your time is GREATLY appreciated and will help this be the most successful book fair yet!

# Scholastic Book Fair Volunteer Schedule

	Date <u>Friday Nov. 14</u>	Date <u>Sunday Nov. 16</u>	Date <u>Monday Nov. 17</u>	Date <u>Tuesday Nov. 18</u>	Date <u>Wednesday Nov. 19</u>
Morning - 8:30 am - 12:00 pm	1. _____ 2. _____ 3. _____ 4. _____				
Afternoon - 12:00 pm - 4:00	1. _____ 2. _____ 3. _____ 4. _____				
	1. _____ 2. _____ 3. _____ 4. _____				

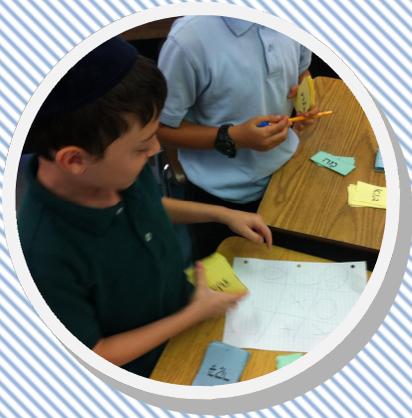
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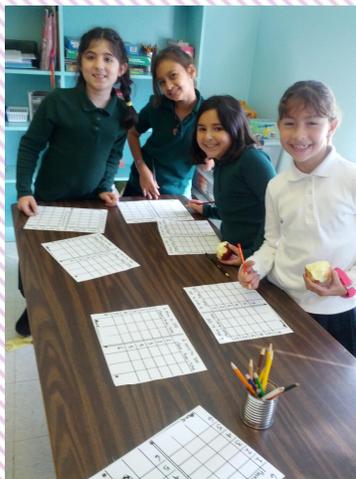
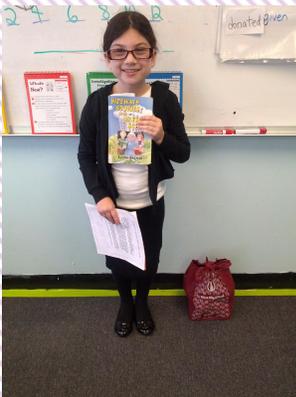
# Scholastic Book Fair Volunteer Schedule

	Date <u>Thursday Nov. 20</u>	Date <u>Friday Nov. 21</u>	Date <u>Sunday Nov. 23</u>	Date _____	Date _____
Morning - 8:30 am - 12:00 pm	1. _____ 2. _____ 3. _____ 4. _____				
Afternoon - 12:00 pm - 4:00	1. _____ 2. _____ 3. _____ 4. _____				
	1. _____ 2. _____ 3. _____ 4. _____				

*Rabbi Grossman's 2-B1 class playing tic tac toe flash cards, boys play opposite each other.*



# 3G-2 Center time!



# chosen words

## Personal Growth

### The Taste of a Mitzvah

A "chok," such as the law of the Parah Adumah (the red heifer), is usually defined as a mitzvah we perform with no understanding of its reason. The fact that Hashem commanded it is the sole motivation for performing a chok.

But the term used to describe the "reasons" for mitzvos, "ta'amei mitzvos," shows us that in reality, every mitzvah is done solely to fulfill Hashem's will. The literal translation of "ta'amei mitzvos" is the "taste of mitzvos."

What is meant by the taste? The obvious comparison is food. We eat to nourish our bodies, without knowing why Hashem built us to use certain nutrients. However, Hashem wanted the process of feeding our bodies to be pleasant. So, we have taste buds, and food has a pleasant taste. Still, it could never be said that the reason we must eat is to experience pleasant tastes.

Even if our taste buds were destroyed, we would still have to eat

to maintain our physical health.

Mitzvos are the food of our spiritual health. Just as we have no idea why human beings were built with a need for potassium or iron, we have no idea why our souls have the need for any particular mitzvah. That wisdom resides solely with our Creator. However, Hashem wanted the performance of mitzvos to be palatable to us. So, he gave each mitzvah a taste—a concept or lesson—that we can understand.

"Tastes," however, cannot be confused with reasons. Never can we imagine that we fully understand a reason for a mitzvah, and conclude that

## Torah Tools for Personal Growth

### Inspiration

### Ideas

### Excellence

### Success

the mitzvah doesn't apply to us, or our community, or our time in history. In essence, every mitzvah, even those with a discernible "ta'am," is really a chok. We do it, not because we like the taste or understand the reason, but because it's Hashem's will. Only when that motivation underlies the mitzvah can it be performed to perfection.

*Adapted from "Outlooks and Insights," by Rabbi Zev Leff, with permission from Mesorah Publications*

## Better Relationships

### Getting What's Due

When we examine the idea of being hurt—having our honor or our financial status diminished—we see that it is based upon a false assumption. We're assuming that this honor or money would have been ours, had this wrongdoer not done his damage. But the Gemara teaches that no one has the power to alter the amount of money or honor Hashem has designated for us, not even by a hairsbreadth (Yoma 38a).

King David epitomized this belief when he was cursed by Shimi, a member of Saul's household. King David's general proposed revenge, but the King would not allow it: "So let him curse, because the Lord has said to him, 'Curse David.' Who then shall say, 'Why have you done so?'"

Bitachon, trust in the ultimate good of everything Hashem does, is a vital component of shmiras haloshon. The desire for revenge, which often leads to loshon hora, becomes an irrelevance once we understand that nothing was lost through the acts of the wrongdoer. Although he still bears the guilt for his wrongdoing, and we still need to take appropriate

*continued on back*

## Effective Prayer

### Squandered Opportunities

Mazel tov! You've bought a house! Now it's time to get your

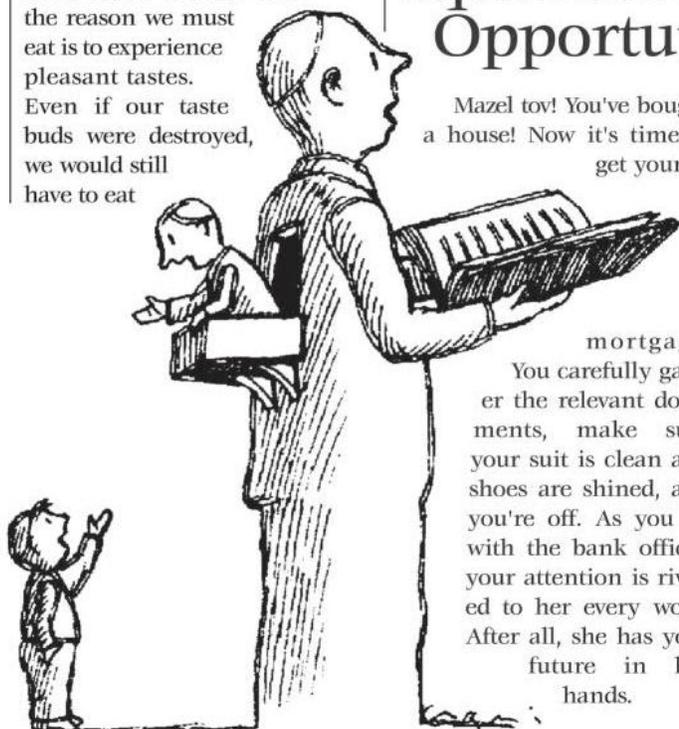
mortgage.

You carefully gather the relevant documents, make sure your suit is clean and shoes are shined, and you're off. As you sit with the bank officer, your attention is riveted to her every word. After all, she has your future in her hands.

Then, in walks a neighbor. You jump up out of your seat and greet him, spend five or ten minutes chatting, and then stroll back to your seat. The incredulous loan officer immediately hands back your papers and suggests you look elsewhere for your mortgage.

A ridiculous scenario. People do not squander their future for a chat with a friend.

Every day, three times a day, our personal futures and Klal Yisrael's future are on the agenda of a far more important meeting. These meetings are precious opportunities to reach out to Hashem, Who determines *continued on back*



"No time for a chat."



Published for **Toras Emes Academy of Miami** by the **Chofetz Chaim Heritage Foundation**

In Honor of Rabbi and Rebetzin Kalman Baumann whose lives are devoted to honoring the Torah and helping others live a Torah life.

# Deflating an Insult

An essential part of most people's self-image is the way in which other people treat them. If people like you, you're likeable. If they look up to you, you're respectable. If they ask your advice, you're smart.

That is why hostility or rejection from others is so painful. Not only do we suffer from the unpleasantness

of the encounter. We also suffer, usually much more deeply, from the sense that maybe they are right to some degree. Our sense of competence and worthiness suffers when someone else's anger—even unjustified anger—is aroused against us.

But hostility need not make a person feel unworthy. When someone else speaks to

us with anger and disrespect, we feel diminished. But behind nearly every hostile, angry attack is someone who is suffering himself with feelings of depression, unworthiness, or insecurity. When you realize the problem is with the attacker, and not with you, the hostility loses its ability to deflate you. In reality, it's not

**"Behind nearly every hostile, angry attack is someone who is suffering himself."**

even about you. A put-down need not be accepted. It need not become a chink in the mirror we use to view ourselves. It can, and often should, just pass into history.

**Shabbos Table Discussion:**  
What are the strongest, most reliable foundations for a person's self-esteem?

[Note: At times another person's hostility can be excessive or destructive. If this seems to be the case, it is worthwhile to seek a knowledgeable, objective opinion.]  
*Adapted from "Success," by Rabbi Moshe Gans, with permission from Mesorah Publications*

## Squandred Opportunities

*continued from front*  
every breath we take, every cent we earn, every morsel we eat; Who determines whether we live in peace or war, poverty or plenty, freedom or oppression. Who can afford to walk away, even for just five minutes?

**Shabbos Table Discussion:**  
Look at the blessings of Shemoneh Esrei. How do the things we pray for make a difference in your life?  
—CCHF

## Getting What's Due

*continued from front*  
steps to improve the situation, the results he brought about were Hashem's desire. When we see a setback as a way to learn what Hashem wants from us in this world, we will not see it as the fuel for loshon hora.

**Shabbos Table Discussion:**  
What is the difference between having bitachon, and passivity or inaction in the face of a problem?  
*Adapted from "Chofetz Chaim: A Lesson a Day," a project of CCHF, published by Mesorah Publications*

## Dedications

לע"נ  
מרדכי בן בן ציון משה ז"ל  
יעקב בן יהודה זאב ז"ל  
שלמה יעקב בן ברוך ז"ל  
מלכה בת יעקב ע"ה  
ת.נ.צ.ב.ה

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

# In Perspective

Count Pototsky, the "Ger Tzedek" of Vilna, was considered a traitor by the Church. Tracked down to his hiding place in a Lithuanian village where he had devoted himself to learning, he was sentenced to burn at the stake. Before he died, he put his executioner's act in perspective.

"As a child, I carefully built some clay soldiers, which another child destroyed. I thought that when I got older, I would take revenge. But once I had grown, the incident seemed trivial." That, he explained, was how his earthly torment would appear in the light of his Heavenly reward—a mere triviality.

And though most of life's situations are far less dramatic than this, the truth remains that, in perspective, many of our seeming "torments" fade into triviality when given a little perspective.

**Shabbos Table Discussion:**  
Why does the passage of time—even just an hour—sometimes take the urgency out of an upsetting situation?  
*Adapted from "Dearer Than Life," by Rabbi Abraham Twerski, M.D., with permission from Shaar Press*

Index Reference 536



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HaRav Shmuel Kamenetsky, shlita, Chairman Rabbinical Board  
Rav Naftoli Jaeger, shlita, Rabbinical Editorial Supervisor  
361 Spook Rock Road  
Suffern, NY 10901

**Chosen Words**  
Editor: Shaindy Appelbaum  
Writer: Chana Nestlebaum  
Graphic Artist: Heidi Ort  
Illustrator: Giora Carmi

**We welcome your comments!**  
Letters to the Editor  
Chosen Words/CCHF  
361 Spook Rock Rd.  
Suffern, NY 10901  
Email: [cwords@cchfusa.org](mailto:cwords@cchfusa.org)

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2

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