

YESHIVA
TORAS CHAIM
TORAS EMES
KLURMAN
ELEMENTARY SCHOOL

TEAM SPIRIT

Miami Candle
Lighting
5:39
פרשת בא

Friday
January 22, 2021
ט' שבט תשפ"א

Walk-a-thon
Pgs 6-8
Through the
Classroom Door
Pgs 9-10

The Week Ahead

Sunday, January 24 - Sunday, January 31 - Mid-Winter Break

Monday, February 1 - Classes Resume - Regular Time

Tuesday, February 2 - Wednesday, February 3 - Lice Check

רפואה שלימה

Binyomin Simcha ben Adina Minya
 Bentzion ben Naomi Rochel Margalit
 Nechama Malka bas Blima
 Dov ben Leah
 Yael Chana bas Sara
 Yaakov ben Malka Rachel
 Shmuel Yitzchok ben Zlata
 Menachem Moshe ben Fraidel
 Mina Yehudis bas Marsuda Marsel
 Refoel Dovid ben Etta Reva
 Yehudis bas Chasiba
 Yochanan Baruch ben Fruma Etta
 Zisle bas Sarah
 Miriam bas Rivka
 Eliezer Yitzchak ben Sara
 Yehuda ben Rivka Leah
 Tinok ben Elisheva Miriam
 Chava Leah bas Aida
 Tinok HaCohen ben Miriam Chana
 Aryeh Yosef ben Miriam
 Aharon Shmuel ben Faiga

מזל טוב

To Rabbi and Mrs. Harayl Askotzky and family on the birth of a girl!

YTCTE Masks For Sale!

If you would like to purchase any additional YTCTE masks for your child, go to ytcte.org/store. The masks cost \$5 each.



ENJOY YOUR

Winter
Break

Registration

Dear Parents,

It's time to register your children for next year! We are expecting to have limited space and will fill up our classes early this year. The deadline for the early-bird discount is February 2. Please go to ytcte.org/register to reserve your spot.

Don't forget! If you would like to register a new sibling, or have a son transitioning to RMS or DACHS, an application needs to be completed at ytcte.org/apply. Should you have any further questions, please feel free to contact us in the admission office at 305-947 9477 or admission@ytcte.org.

Walk-a-thon

The walk-a-thon was a great success!

Thank you to Mr. Udi Shuker for grilling all the hot dogs!

An email was sent out with your child's lap count. All credit card or Zelle pledges can be paid online at ytcte.org/walkathon.

Cash and checks can be brought in to the office.

Machane Miami is back
for Summer 2021!

Registration Opening
Soon!

786-506-9071

info@machanemiami.org



HOW TO GIFT A CHILD

Erev Shabbos Parashas Bo 5781

Dear Parents,

As *Bnei Yisroel* were poised to leave *Mitzrayim*, *Hashem* gave *Moshe Rabbeinu* an unusual instruction. He told him to please speak to the people and tell them to approach their Egyptian neighbors and request their gold and silver vessels (*Shemos 11:2*). The *Gemora* in *Brochos 9a*, which is also quoted by *Rashi*, explains that the reason why *Hashem* took pains to ensure *Klal Yisroel* took the riches of *Mitzrayim*, was so that the *Tzadik Avraham* would not have a complaint; that *Hashem* fulfilled His promise that the Jews would be enslaved for 400 years, but He did not fulfill His promise that they would emerge with great riches.

The *Kli Yakar* has a difficulty with this explanation. If *Hashem* made a promise, He would of course fulfill it. Why does the fact that *Avraham* would have a complaint make a difference? *Hashem* should be true to His word because everything He does is truthful. Based on a statement later in the above quoted *Gemora* in *Berachos*, it appears that the *Bnei Yisrael* were not even interested in the Egyptians' possessions, because they did not want to be burdened with the excess baggage on their travels to *Eretz Yisrael*.

By offering the opportunity to the *Bnei Yisrael* to help themselves to the Egyptians' riches *Hashem* was fulfilling His promise – He made the gold and silver available and then it was up to the Jews to take advantage of the situation, if they so choose. It would not be a breach of the promise if they chose not to take the gold. In terms of *Avraham Avinu*, however, the situation was very different, says the *Kli Yakar*. *Avraham* would not be aware that the *Bnei Yisroel* themselves were not interested. He only knew that the Jews were to be enslaved for hundreds of years, and justice demands that they be compensated. It is not fathomable to an *Avraham Avinu* that such a miscarriage of justice could occur. It was therefore specifically because of *Avraham*, that *Hashem* had to beg *Moshe* to get *Klal Yisrael* to agree to take the wealth of *Mitzrayim* with them.

The *Kli Yakar* then proceeds to ask the obvious question. *Hashem* has a myriad of ways to bestow riches upon *Klal Yisrael*. Why did it have to come specifically from the Egyptians? The answer is that *Hashem* needed to assuage that "Tzaddik" (*Avraham*). *Avraham* was a man of impeccable truth. It was unconscionable that his descendants would be forced into servitude and after it was all over, they would not receive compensation from those who enslaved them for all that work. That's lacking justice. The "great wealth" had to come about in a way that served justice.

This idea of receiving just compensation for work done, helps shed light on the opposite side of the coin – receiving compensation for no work done. That also is a lack of justice, and it also is not how the world works. People don't just have things coming to them without doing something to earn them. This fundamental reality of life should be among the important lessons we teach our children. Unfortunately, too often we do just the opposite.

With the best of intentions, parents give their children many things, usually because they feel gifts and things will make children happy. How the parents actually go about it, makes all the difference. Let's consider the following anecdote, as related by *Rav Yisrael Yaakovson*, the great Israeli *Mechanech*.

...the children feel like they are collecting a debt owed to them, rather than being recipients of a gift."

There was a certain father we shall call Reuven, who reveals that his brother, Shimon, an otherwise good and kind person, does not seem to relate appropriately to his children's requests. He stops and thinks about whether to accede to their requests, and even when he knows he will eventually say yes, he takes a very long time to respond affirmatively. He helps so many people, but when it comes to his own children, he seems to come up short. He should show the children his joy at being able to give them what they want. So says Reuven.

For example - Reuven relates that he and his brother once went on a trip with the children. The difference between them was obvious. He looked for ways to give his children things and expressed great *Simcha* at their enjoyment. His brother, Shimon, as usual, responded deliberately to requests and sometimes made the children wait, when they could have been enjoying themselves. At the end of the trip, Reuven decided he was going to enlighten his brother as to the error of his parenting ways. He turned to his own children and asked: "Did you enjoy? Was it fun?" In place of the enthusiastic response and big smiles he expected, his children unenthusiastically responded – "OK. Not bad."

He then turned to his nephews and nieces to get their feedback. They enthusiastically and smilingly said it was fantastic. Reuven was totally confused and bewildered. His brother Shimon then surprised them and said out loud: "Your children are right. This trip was pretty dull and meaningless. Why bother with all the effort? We should just stay home." What happened next was a shock. In a total reversal, Reuven's children now said emphatically that it really was a great trip, and they quickly enumerated all the details that were so exciting and enjoyable.

How do we understand this? *Rav Yaakovson* suggests that when a parent makes it clear to his children through his words, actions and feelings that it is the parents' obligation to make the child happy, this perception of the situation encourages the child to try to take maximum advantage. He might not show much appreciation, possibly not even acknowledge his enjoyment, because he (consciously or subconsciously) wants more or is pressuring the parent to provide more. Since it's the parent's 'obligation' to bring pleasure and enjoyment to the child, rather than focusing on what he has received, the child will focus on what he doesn't have yet, in order to get more and more.

...avoid the lure of the quick fix of being a toy and goody dispenser to our children."

Quickly and automatically fulfilling children's wishes makes the children feel like they are collecting a debt owed to them, rather than being recipients of a gift. This gives rise to the "*Es Kummt Mir*" syndrome that says everything is coming to me. We need to understand this dynamic and work to align our responses to the children's wishes in accordance with the justice that *Avraham Avinu* taught us.

We give the children what they need and more, because we love them. We can fulfill their wishes, if we feel it is best for them. However, we need to remain the masters of the 'transaction'. Let's focus on our goal of raising happy, self-assured people, and avoid the lure of the quick fix of being a toy and goody dispenser to our children.

Best wishes for a happy and satisfying Shabbos. Enjoy your break!


Rabbi Kalman Baumann

COVID UPDATE: MID-WINTER BREAK

We understand the Mid-Winter break is a time families may travel and gather with friends and family. We strongly implore all families to remain vigilant during Mid-Winter break and use their discretion when considering outings and activities. Social distancing and mask wearing continue to be essential behaviors and we expect everyone to adhere to this standard, wherever possible. **This applies to families who traveled out of South Florida, as well as to families who did not travel.** With that said, after much deliberation we plan to re-open Yeshiva on Monday, February 1st as originally scheduled.

To return to school on Monday February 1st, parents will need to complete an affirmation. The affirmation will not be available to complete until Sunday, January 31st. The affirmation text will include:

- 1) My child has had no known exposure to a COVID positive person within the past ten days. (Within a distance of 6' or less for 15 minutes or more)
- 2) No one in our immediate family is currently displaying any symptoms.
- 3) No one in our immediate family is awaiting test results on a COVID test.

If you answered yes to any of the above, your child(ren) may not return on Feb. 1, and Zoom access will be available. The COVID Safety Team will be in touch with you regarding the next steps.

If you are apprehensive about returning your child(ren) to Yeshiva or are unsure about potential COVID exposure, Zoom access will be available the week of Feb. 1-5.

WALK-A-THON!

On Tuesday all the students in KES participated in our annual walkathon. The students walked as many as 50 laps and raised lots of money for Tzedakah. As the students walked their laps they earned ices and gatorades. There was a delicious BBQ lunch and an inspiring video shown in the afternoon about realizing your own strengths and greatness.



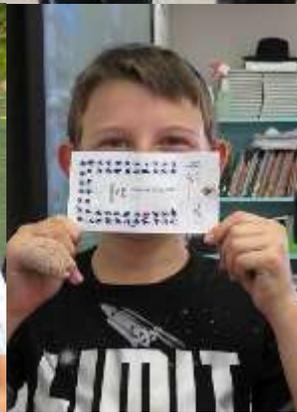
WALK-A-THON!



Friday, January 22, 2021

ט' שבט תשפ"א

WALK-A-THON!



Yeshiva Toras Chaim Toras Emes Klurman Elementary School

Through the Classroom Door

Morah Music Concert



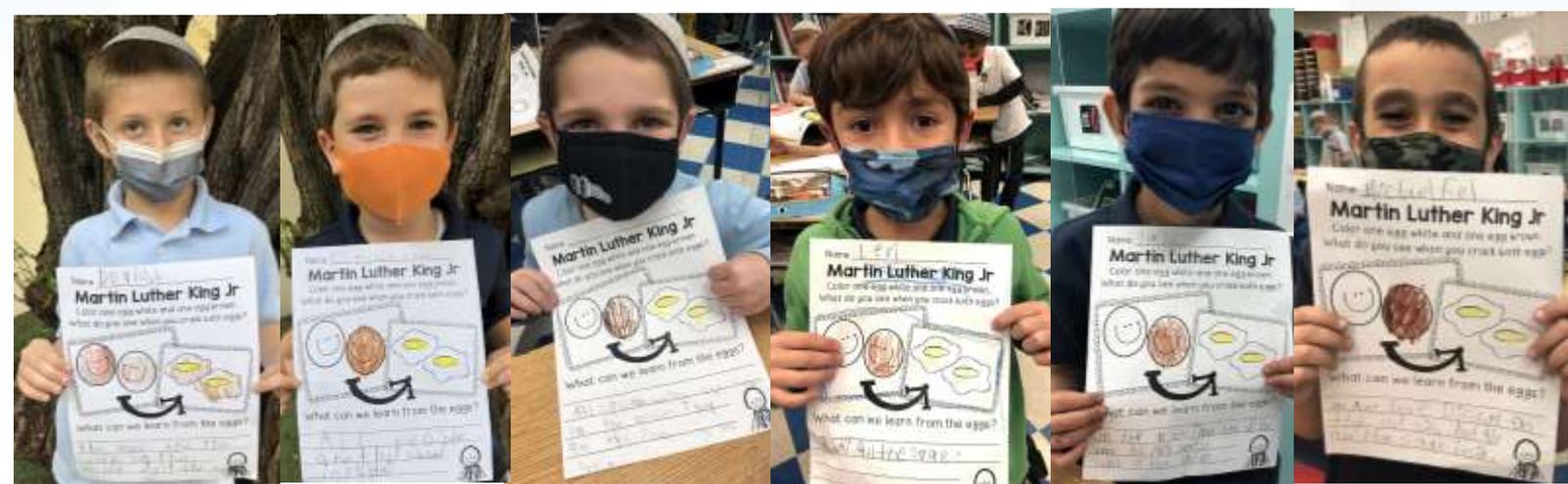
Kindness Web



Through the Classroom Door

Martin Luther King Jr. Day in 1B-1

Mrs. Waldman's first grade boys examined two colored eggs: one brown and one white. After seeing them both cracked, they observed that even though they looked different on the outside, they were exactly the same on the inside. It was a great visual for them to connect to. They took away that people are the same. Even if we all look different, we are the same inside!



4B-3 Gedolim Unit

As a culmination of their Gedolim unit, Rabbi Mann's fourth grade boys took a trip to Yeshiva Toras Chaim for a tour of the Bais Medrash from Rabbi Kier along with a special, private audience with the Rosh HaYeshiva, Rabbi Mordechai Palgon.



Shabbos Parshios Bo/Beshalach

Number 595 Index Reference 695

chosen words

Personal Growth

Kindness Personified

In Pirkei Avos, the world is said to stand upon three pillars: Torah learning, prayer, and acts of kindness. "You shall walk after Hashem, your G-d," (Devarim 13:5) is explained to mean that a person should emulate Hashem's acts of kindness that are found throughout the Torah.

In Ahavas Chesed, the Chofetz Chaim defines specific mitzvos of chesed in detail, so that every Jew can understand and fulfill his unique mission in life. This series defines one such mitzvah – bikur cholim, visiting the sick.



Effective Prayer

With Feeling

Words are the vehicle we're given for reaching out to Hashem. But they are only the vehicle. The essential question is, what does the vehicle carry? If it is filled with our concentration and emotion, it delivers a valuable cargo to Hashem. It brings Him our awe, gratitude, and petitions for our needs. But if it's empty—because our thoughts and emotions are tied up elsewhere—it arrives in Heaven with nothing to deliver.

"When a person prays with his tongue alone, while his mind drifts off to other matters, his prayer is like a body without a soul, a skin without a fruit,"

Part I: Whose Job?

When Avraham was recovering from his bris milah, which he undertook at the age of 99, Hashem appeared to him to alleviate his suffering. From this, the Sages derive the obligation to visit the sick. It's everyone's job; no one is too great to be bothered with it, and no one is too lowly to deserve a visit. In fact, the fewer resources the ill person has, the greater the obligation to care for him. The out-of-towner, the

Torah Tools for Personal Growth

Inspiration

Ideas

Excellence

Success

person without family, the poor person—whoever lacks his own support network—should have Klal Yisrael for support.

This is a mitzvah that has no outer limit. As often as your presence is desired, you can visit. If the person would like more visitors and his condition permits, you can and should encourage others to visit. A personal visit fulfills the mitzvah best, since this is the only way to know for certain what the sick person needs. However, if a visit is impossible, you can still partake in the mitzvah by phoning, sending a card, letter or food.

One who opens his heart to the needs of the sick creates a powerful source of protection for himself; as Tehillim tells us, "Hashem will deliver him in the day of evil." *continued on back*

Better Relationships

The Ebbing Tide

In the old days, Isaac was always in the thick of the local gossip. It almost seemed as if he had his own private investigator who uncovered the cost of the neighbor's new addition (and he recently refused someone a loan); the real story behind the shul board of directors (some people can buy their way in); the dark past of an upstanding community member (expelled from third grade) and so forth.

Then one day, Isaac got a jolt. A dear friend became ill with a dangerous illness, and Isaac desperately wanted to create a merit for him. Unlikely as it seemed, he decided to work on Shmiras Haloshon. At first, it was nearly impossible, because everyone instinctively saved their "dirt" for him. Mightily, he tried to change topics, reject the stories, walk away. At last his friends got the message: They became almost embarrassed to speak loshon hora in front of Isaac, because he never listened.

Gradually, his big "sacrifice" for his friend became his source of joy. His conversations now had an upbeat tone. Hearing less dirt, he found the world a far cleaner and purer place. This, the Chofetz Chaim promises, is the natural outgrowth of blocking loshon hora from our lives. *continued on back*

Chovos HaLevavos explains.

Kavanah, concentration, does not require arriving at a mystical, transcendent state; concentrating on the plain meaning of the text is all that's required. This in itself wields tremendous power. Rav Chaim of Volozhin writes that the words of tefillah, spoken with concentration, "affect all of creation, from the smallest atomic particle to the most enormous galactic mass."

But even the seemingly simple directive to concentrate on the meaning of each word is not always simple. Rav Segal ז"ל advises *continued on back*



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Inner Excellence

Lightening the Load

On Sunday, the carpool driver came late for her son, causing her to be late for an appointment. Later, at the supermarket, the check-out clerk was decidedly rude. When she arrived home in an exhausted, tense frame of mind, her husband offered not succor, but criticism of her moodiness. And that was just Sunday. Each day of the week added its own batch of fresh insults, perpetrated by friends, relatives and strangers. It was hard to sleep at night, for all the grievances running through her head.

For a person who holds onto the slights and insults that are the normal part of most peoples' day, the burden can become unbearable. A bulging pack of grievances is like an unwieldy piece of luggage that pushes us off course and slows us down. The solution is

“A bulging pack of grievances is like an unwieldy piece of luggage.”

found in a short prayer recited at bedtime: “Master of the universe, I hereby forgive anyone who angered or antagonized me or who sinned against my body, my property, my honor, or against anything that is mine; whether he did so accidentally, willfully, through speech, deed, thought or notion...”

Drop it, this prayer tells us, no matter who was right or who was wrong. Think of an excuse for the wrongdoer—she was tired, he didn't know better, she had a bad day at work. In all likelihood, one of these is actually true. By dropping it, we lighten our own burden. We can enjoy a tranquil sleep and start tomorrow unencumbered. And most importantly, by building in ourselves a forgiving nature, we arouse Hashem's forgiveness for our own mistakes.

Life's Lessons

Alternative Routes

One day, Rav Avraham Pam, Rosh Yeshiva of T'rah Vodaath, was informed that an elderly acquaintance had been hospitalized. Since Rav Pam was a kohen, he did not visit hospitals, where he might inadvertently transgress the kohen's restriction against being in the presence of a dead person.

Yet he wanted to reach out to this gentleman. So, Rav Pam took a few minutes and wrote the man a note wishing him a complete recovery. The man treasured the letter, showing it to all his visitors.

Months later, the gentleman passed away. “Many of us probably didn't know how special this man was,” one speaker eulogized. “But Rav Pam himself took the time to write him a letter!” This one letter, dashed off in a few minutes, provided an ill man with great joy, and in his death, added a new coat of gloss to his reputation. All this because Rav Pam, rather than exempting himself from the mitzvah, found another way to fulfill it.

Adapted from “In the Footsteps of the Maggid,” by Rabbi Paysach J. Krohn, with permission from Mesorah Publications

Shabbos Table Discussion:

If we drop all our grievances, how can we right serious wrongs?

Adapted from “Candlelight,” by Avi Shulman, with permission from Mesorah Publications

Kindness

continued from front

Shabbos Table Discussion:

Why do people sometimes shy away from bikur cholim?

Adapted from “Love Your Neighbor,” by Rabbi Zelig Pliskin, with permission from the author

The Ebbing Tide

continued from front

At first it may feel like we're holding back a tidal wave, but soon—within weeks—loshon hora is nothing more than a receding tide, moving ever farther away.

Shabbos Table Discussion:

Are there people you cannot imagine ever speaking loshon hora? What about them gives you this impression?

Adapted from “The Chofetz Chaim: A Lesson a Day,” by Rabbi Yitzchak Berkowitz and Rabbi Shimon Finkelman, a project of CCHF, published by Mesorah Publications

With Feeling

continued from front

starting with the first brachah of Shemoneh Esrei. From there, the ability to concentrate will strengthen, until every part of the tefillah ascends to Hashem, endowed with its full power.

Adapted from “Inspiration and Insight,” by Rabbi Yehudah Zev Segal, translated and arranged by Rabbi Shimon Finkelman, used with permission from Mesorah Publications

Dedications

לע"נ
ר' נפתלי צבי
קר' יצחק אייזיק ז"ל
Rabbi Naftali
Reichman z"l
ללב"ע ב' שבט תשפ"א
ת.נ.צ.ב.ה.

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