

Friday Miami Candle  
Lighting  
6:03  
פרשת תצוה

Thursday  
February 25, 2021  
תענית אסתר  
י"ג אדר תשפ"א

Through the  
Classroom Door  
Pgs 4-9

# SPRINKLES TEAM



## The Week Ahead

Friday, February 26 - Purim - No Classes

Sunday, February 28 - No Classes

### Thank You!

Thank you to Mr. Shuker for grilling all the hot dogs for the Pre-Purim BBQ and Carnival!

### P.M. Carpool Arrangements

If you need to make any carpool or bus changes, you must notify the office no later than 1:30 (M-Th) and 12:30 (F). Please also notify any carpool drivers of any changes to the carpool.

Please note: Parents are not to be on campus other than in their car on the carpool line, until further notice. If you need to step out of your car, please be sure to be wearing your mask properly.

### COVID CORNER

Please remember that if any family member is showing COVID symptoms or awaiting COVID test results, all of your children must stay home.

Please email [safety@ytcte.org](mailto:safety@ytcte.org) if you have any COVID-related questions or concerns.

### רפואה שלימה

Binyomin Simcha ben Adina Minya

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 Masuda 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

Yehudis Leah bas Sara Chava

Rivka bas Shoshana

Leah Bas Chava

Eliyahu ben Mazal



## A TRUTHFUL 'JUDGE'

Dear Parents,

*Erev Purim, Erev Shabbos Parashas Tetzaveh 5781*

Purim is a time to focus on community, unity and *Ahavas Yisroel*. Three of the four *Mitzvos* of the day are tied directly to strengthening bonds of love and closeness between people. The Purim miracle came about because the Jewish people were able to unify and put aside their differences. In an eye-opening talk for educators, given a number of years ago, *Rabbi Yitzchak Berkowitz, Shlita, Rosh Yeshiva of Yeshiva Aish haTorah in Yerushalayim*, examined one of the foundations of *Bein Adam L'Chaveiro*, interpersonal relationships.

*Rabbi Berkowitz* suggested that being *Dan L'Chaf Zechus*, judging others favorably, is a key to loving relationships between people. Being critical and finding fault with others is a wedge that separates people. Learning to see others in a positive light draws people together. The difficulty in judging favorably is the apparent need to be extremely creative in conjuring up far-fetched scenarios to explain away seemingly bad behavior. This is a misconception, says *Rabbi Berkowitz*, and he proves it through another question.

The *Torah* source for judging favorably is *B'Tzedek Tishpot Amisecha (Vayikra 19:15) with righteousness shall you judge*. This *Pasuk*, however, is also the source of several *Halachic* requirements that assure that judges will judge in accordance with the truth. Judges judging is all about the truth, no matter how harsh that may be, but judging favorably seems to bend the truth in order to be kind to one's fellow. How could the same *Pasuk* teach both?

*Rabbi Berkowitz* explained: Judging favorably is not a departure from the truth. In actuality, judging favorably as the *Halacha* requires is coming closest to the truth under the circumstances. For example: A person known to be a *Shomer Shabbos* person is spotted driving a car on a *Shabbos* afternoon. What are the facts? 1) He is known as a *Shomer Shabbos* person. 2) He was driving a car on *Shabbos*. Is it more plausible to say he suddenly stopped being careful about a severe, universally known violation of *Shabbos*, or is it not more likely that this is a *Halachically* sanctioned circumstance in which it is permitted to drive on *Shabbos*? Judging favorably means that what makes the most sense is that this person has not reversed a decades-old manner of behavior and acted out of character. Although what appears in front of us now points to something different, it is more plausible to apply an unusual circumstance to this case than to say a lifetime of behavior has just reversed itself.

In a more likely scenario, when a close friend fails to come to your *Simcha* (pre-Covid!) or an otherwise trustworthy friend does not return a borrowed item, judging favorably can help us block the instinctive, emotional reaction that dredges up feelings that there was mal intent on the part of your friend. Working on allowing our intellect to dominate our mind rather than being flooded by emotion, will bring us to an understanding and appreciation that unusual circumstances arise and cause unusual behavior. Think – “Has this ever happened to me?”

**Judging favorably is not a departure from the truth”**

This explains how the same *Pasuk* can teach both judging honestly in a courtroom and judging others in a favorable light in the courts of our mind. It also makes the task of judging favorably infinitely easier. We are not dealing in a surreal world where reality is suspended to make others look good. We're not supposed to be fools, we're not to allow ourselves to be taken advantage of. We judge favorably as the *Torah* requires, because a careful analysis of all the factors involved yields the most likely and therefore truthful conclusion; that a person who is known to be careful in a certain matter, did not suddenly reverse his own pattern of behavior. That is why the *Halacha* is different for a *Tzadik*, a middle-of-the-road type person (*Beinoni*) and a *Rasha*. (\*see below)

This is a somewhat complicated concept to teach young children. What is very simple, however, is teaching them by living it. Were we to live by the *Torah's* precept of judging favorably, our children will learn from what we do way more than what we say. *B'ezras Hashem*, they will come to a higher level of *Ahavas Yisrael*, through witnessing and experiencing their parents' behavior. This will help them have a more successful and happy life, every parent's goal for their beloved children.

Have a *Simcha* and *Achdus*-filled *Purim* and a wonderful *Shabbos*,

Rabbi Kalman Baumann

\**Rabbeinu Yonah* explains these are not global descriptions, but every person can be a *Tzadik* in one area, a *Beinoni* in another etc. For example, someone careful about *Kashrus* but not as careful about *Loshon Hara* is considered a *Tzaddik* about *Kashrus* issues and a *Beinoni* about *Lashon Hara* issues. When judging such a person, their prior performance in each particular area determines how he or she is to be judged in this case.

**“...being Dan L'Chaf Zechus, judging others favorably, is a key to loving relationships...”**

**“We judge favorably ... because a careful analysis of all the factors involved yields the most likely and therefore truthful conclusion.”**

# Through The Classroom Door

## 1B Chumash Celebration!

Our first grade boys celebrated a momentous milestone this week as they proudly received their very first Chumashim. The boys performed beautifully, and they each received their very own Chumash and Tehillim. Mazal Tov!



# Through the Classroom Door

## 5B Robotics



## “Clay” Kodesh for Parshas Terumah

Rabbi Aroll's second grade boys had the opportunity to make the Klei Hakodesh of the Mishkan out of clay ("Clay" Hakodesh) when learning Parshas Terumah!



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# Through the Classroom Door

## Adar Fun in KES!!



# Through the Classroom Door

## 2G-3 Mishloach Manos Exchange



## Hamantashen Cartoons



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# Through the Classroom Door

## Girls' Pre-Purim Carnival



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# Through the Classroom Door

## Boys' Pre-Purim Carnival



# Fun Page!

## Purim Word Search

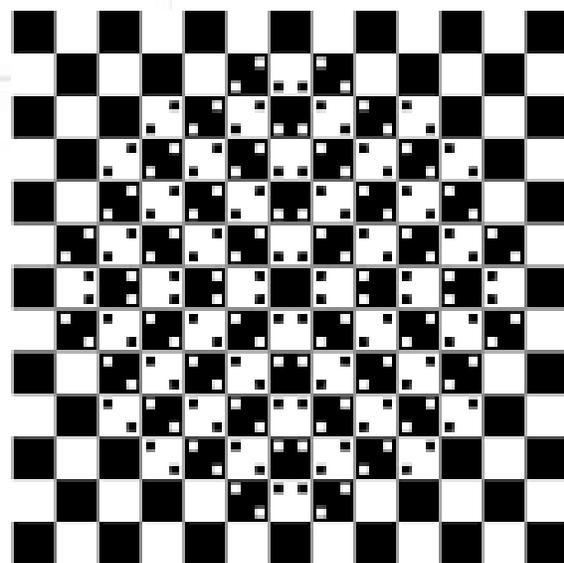
Find the hidden words associated with Purim.

T N G E L E K E H S I C K B V P T  
 H P H N E C R A D A X H I N M O L  
 S A Y A O V K Y T X D A N K U J M  
 I R R H V H S I Q T R R G Z L A G  
 N T E S J X A K E S X V V Q N R V  
 A Y H U D R M U I H J O U O V Q S  
 A W T H M C Q N C A D N T J S U S  
 T J S S X N O S H T C A L N C E P  
 T B E Z A M A S S A G E X U C E B  
 M F I B J T I A T G L Q D Y W N H  
 J R Z R N C X R D U R L X R G N S  
 L L E A Q F E Y U U M O I W O G E  
 P F M C M C T Q H P E E G G K M R  
 U A P A I S R E P X R S F G E K E  
 H T M M I S H L O A C H E A E M Z  
 A W O W F S S R F A S T I N G R E  
 V A S H T I D H E G A I A F A E A

- ADAR
- BANQUET
- CHARVONA
- COSTUME
- ESTHER
- FASTING
- GROGGER
- HAMANTASCH
- HEGAI
- KING
- MANOT
- MASK
- MEGILLAH
- MISHLOACH
- MORDECAI
- PARTY
- PERSIA
- PURIM
- QUEEN
- SEUDA
- SHEKEL
- SHUSHAN
- TAANIS
- VASHTI
- ZERESH



**מגילת אסתר**



Purim Issue

Shabbosos Parshios Terumah/Tetzaveh

Number 597 Index Reference 697

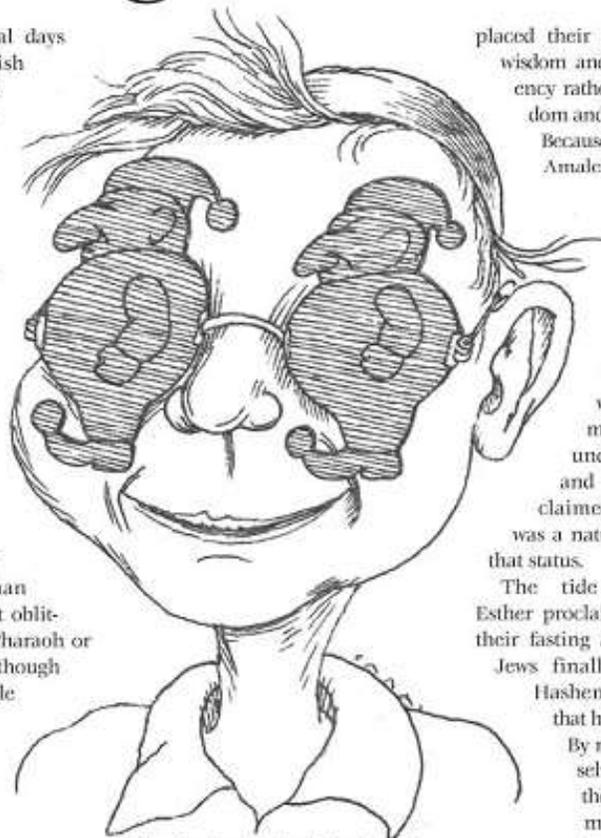
# chosen words

The Spirit of Purim

## Seeing Heaven's View

There are several days on the Jewish calendar that mark historic dramas, complete with real villains. On Chanukah, it's the Greeks. On Pesach, the Egyptians. On Tisha B'Av, the Babylonians and Romans. But in none of these cases does our antagonism rise to the level of the pure, unforgiving hatred with which Klal Yisrael is commanded to revile Amalek, the nation from which Haman descended. We don't obliterate the name of Pharaoh or Nebuchadnezzar, although each was responsible for far more long-term suffering than Haman was able to inflict. Only Amalek's name are we obligated to erase.

Why does Amalek warrant such unique, complete rejection? The sentiment is commanded in the verse from the Torah: "You shall erase the remembrance of Amalek from under the Heavens." The mitzvah arises from the attack Amalek waged against the Jews as they emerged from Egypt. Amalek's evil certainly proved itself in its attack against an exhausted mass of civilians. But that alone doesn't explain the need to forever obliterate its name. The explanation lies in understanding what the attack illustrated about Amalek's nature. Who would dare to attack a people



*"On Purim we shed the Amalek perspective that blinds us to Hashem."*

Hashem Himself had rescued and was guiding, step-by-step, through the desert? Only a people who refused to recognize the Divine Hand in the progress of history.

To Amalek, the Exodus was a series of dramatic, yet natural events, each with a perfectly normal, earth-bound explanation. In Haman's time, the Jews had fallen into the Amalek mind-set, thinking of their history in terms of politics rather than Divine Providence. They demonstrated their attitude by ignoring Mordechai's admonitions against attending King Achashverosh's feast. They

placed their trust in popular wisdom and political expediency rather than Torah wisdom and faith in Hashem. Because they adopted Amalek's view that fate is a result of natural events, they fell under the rule of natural law and the power of Haman the Amaleki. They were an exiled minority living under a gentile king, and the decree proclaimed against them was a natural outgrowth of that status.

The tide turned when Esther proclaimed the fast. In their fasting and praying, the Jews finally acknowledged Hashem's hand in all that had befallen them. By reconnecting themselves to their source, they once again merited Divine protection. The decree was then annulled.

So vital was the fast as a prerequisite to salvation that, to this day, if the fast falls on a Shabbos, it is pushed back, rather than ahead as it is with all other fasts, so that it will always precede Purim.

Rejection of Amalek is a rejection of blindness to Hashem's active involvement in our world. Seeking Hashem's presence and perceiving it in our lives, are the essential concepts at the heart of every Jew's belief. The Megillah maps out this truth by following the thread of events over a period of ten years, making plain the Divine Hand that pulled the strings. Because the story

of Purim so forcefully delineates Hashem's role in the seemingly mundane details of history, every Jew—man, woman and child—must bear the Megillah.

But why does the mitzvah command that Amalek's name be erased "from under the heavens"? The answer is simple. The ideology of Amalek can only exist "under the heavens"—here on earth where Hashem's hand is veiled, where faith and wisdom are needed to perceive it. In the Heavens themselves, there's no question. All is revealed, all is obvious, and the truth is plain to see.

Today, one would be hard-pressed to find on earth one certifiable Amaleki. Yet we still have the mitzvah to erase them. And we fulfill that mitzvah, not only when we "klap Haman," but every time we look a little deeper into the events of our lives, perceive that there is a Divine plan, and ask ourselves, "What is Hashem trying to tell me?"

*Adapted from "Ohr Gedalyahu," by Rabbi Gedalyahu Schorr, zt"l, Rosh Yeshivas Torah Vodaath*



Sponsored anonymously as a zechus Refuah Sheleimah for Dov ben Leah

Inner Excellence

# Power Unleashed

Nobody seeks the kind of dire straits that catapult a person toward heroism. But we learn from Mordechai and Esther that the potential is there, inside each of us, to rise to greatness. The key is to know that Hashem has a purpose for everything that happens, and to aim our response at discerning and fulfilling that purpose.

Mordechai and Esther are the exemplars of this perspective. Mordechai's name in Aramaic is the compound of two words—*mera dachya*—a spice that releases its pungent fragrance only when crushed. Esther is Hadassah, stemming from *hadas*, the myrtle. The leaves of this plant have little fragrance when whole, but when bruised and crushed, they release a pleasant, sweet aroma.

These two people were already paragons of their generation before the events leading to Purim began. But the decree against

**“The key is to aim our response at fulfilling Hashem’s purpose.”**

the Jews put them, as leaders, under the most extreme pressure, with the lives of their entire nation resting on their decisions. Mordechai knew from the moment Esther became queen that Hashem had something in store for her. He counseled her to keep her ancestry a secret, so that when the moment was right, she would have the power to act. On Esther's part, she maintained her silence for nine long years, waiting patiently until Hashem's plan would unravel itself for her. Under pressure, their essence was unleashed, their heroism revealed.

While it's true that no one would seek to be in either

Mordechai's or Esther's position, duress is certainly a factor in everyone's life. The small pressures and bruises of work, family and community life are the forces that can unleash our strengths, if we let patience,

wisdom and perspective guide our response.

**Shabbos Table Discussion:**

What qualities allow people to shine in a crisis?

*Adapted from "Heart to Heart Talks" by Rabbi Pinchas Scheinberg, with permission from Mesorah Publications*

**Personal Growth**

## Restoring the Shine

The fact that Jews still observe the many rituals commanded in the Torah—down to the last detail of halachah—seems a miracle when one considers the constantly recurring attempts at repression throughout our history. But Haman, unlike other enemies of Klal Yisrael, didn't aim his decree at observances like Torah learning or bris milah. Instead, he chose the direct route—to annihilate Judaism by eliminating the Jews.

When his particular brand of persecution failed, we learn from the Megillah that "Layehudim hoyisah orah v'simchah v'sasson v'kar," "To the Jews there was light and joy, rejoicing and preciousness." The Gemara expounds on this verse: "The light is Torah; the joy is Yom Tov; the rejoicing is bris milah and the preciousness is tefillin." Yet we know from the Megillah that none of these observances had been attacked. Why are we told that they were restored?

Rav Shimon Schwab, z"l, explains that while the observances themselves persisted during Haman's persecution, they were each robbed of an essential element. Jews learned, but in the darkness surrounding them, they couldn't perceive Torah's light. They kept Yom Tov, but with a

death sentence hanging over their heads, it naturally lost its joy. Bris milah was no longer an occasion for rejoicing, because the parents couldn't look forward to their baby's future. And while tefillin were still donned each day, they lost the preciousness they had held as a sign between Hashem and Klal Yisrael.

The Gemara is telling us that without the love and joy integral to these enduring rituals, they are as lost to us as if they had been banned by decree. On the first Purim, our victory restored the essence to each mitzvah. But it wasn't a one-time event; every Purim is an opportunity to reinvest these mitzvos with their full essence. Then we, too, can experience first hand the "light, joy, rejoicing and preciousness" at the heart of every Jew's life.

**Shabbos Table Discussion:**

What are some ways to increase your emotional connection to a mitzvah?

*Adapted from "Ma'ayan Beis Hashoeivah," by Rabbi Shimon Schwab z"l with permission from Mesorah Publications*

Index Reference 697



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## Dedications

לעיני  
 צבי הערש בן ר' שרגא פייוול ז"ל  
 נלביעי י"ד אדר תשמ"ח  
 •  
 חיים יוזאל מיכל בן  
 רפאל פייוול שניאור ז"ל  
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