

YESHIVA
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TORAS EMES
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ELEMENTARY SCHOOL

TEAM SPIRIT

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פרשת כי תשא
פרשת פרה

Friday
March 5, 2021
כ"א אדר תשפ"א

Through the
Classroom Door
Pgs 4-6

מזל טוב

To Mr. and Mrs. Dani Gordon and family on the engagement of their daughter, our alumna, Ariella, to Corey Kamen from Toronto!

To Mr. and Mrs. Ben Schwartz and family on the birth of a girl!

To Rabbi and Mrs. Refael Marlowe and family on the birth of a grandson!

To Mr. and Mrs. Asher Jungreis and family on the Bar Mitzvah of their son, our alumnus, Dov!

To Dr. and Mrs. Alex Markovich and family on the Bar Mitzvah of their son, our Alumnus, Ikey!

To Mr. and Mrs. Iser Rabinovitz and family on the Bar Mitzvah of their son, our alumnus, Jacobo!

To Mr. and Mrs. Sasha Benlolo and family on the Bar Mitzvah of their son, our alumnus, Yaacob!

Library Books

Please check your house for missing library books and return them. The books are marked with a barcode that says Toras Emes Academy.

Mask Reminder

Every child must come to school with a mask that fits comfortably over their nose and mouth. Please also send in extra masks with your child(ren) as they often get wet or dirty during the day.

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

Peanut-Free Zone

Please remember that we are a peanut-free facility. This means that NO peanut butter, peanuts, or products containing peanuts may be brought to school. Foods with the warning that they "may contain traces of peanuts" are also not allowed.



BALANCED DISCIPLINE

Dear Parents,

Erev Shabbos Parashas Ki Sisa Parashas Parah 5781

All parents spend great amounts of time and effort disciplining their children. Some discipline on instinct, some only when they're annoyed, some base it on what they experienced growing up, some ask their whatsapp friends for advice and some read and listen to the words of the experts. What truly is the key to effective discipline? How do we get our children to correct their mistakes and act properly? How do we get them to follow instructions?

While the answer to these questions is as vast as the sea, we can gain a vitally important insight from our greatest teacher of all time, *Moshe Rabbeinu*. In studying the tragic and devastating incident of the *Eigel HaZahav*, the *Golden Calf*, described in great detail in this week's *Parsha*, we can benefit greatly by analyzing *Moshe's* actions and reactions in response to *Klal Yisrael's* wrongdoing.

The Torah describes an interchange between *Moshe* and his chief disciple, *Yehoshua*. As *Moshe* descended from *Har Sinai* after 40 days and nights, *Yehoshua* was the first to greet him. *Yehoshua* described to *Moshe* (*Shemos 17-18*) that there were sounds of war emanating from the camp of *Bnei Yisrael*. *Moshe* corrected him and said the sounds were different sounds, but not those of war. The *Ramban* explains that; *Moshe knew exactly what the sounds were, but due to his deep humility, he didn't tell Yehoshua precisely what sounds he was hearing, because he did not want to be disparaging of the Bnei Yisrael. Therefore, Moshe said the sounds were those of frivolity and laughter.*

This is very hard to understand. At the same time that he didn't speak poorly of the Jews, *Moshe* was exacting a strong punishment on the perpetrators and all of *Klal Yisrael*. He smashed the *Luchos* (Tablets). He burned the *Eigel*. He had the 3,000 guilty ones executed. His strong leadership restored sanity to *Klal Yisrael* and rescued them from *Hashem's* wrath. All those dramatic and harsh actions were justified, but to let *Yehoshua* know about it was not justified?

We see the incredible exactitude and balance in *Moshe's* actions. The Jews needed to be disciplined. They needed to be punished severely. They needed to be rebuked and strongly redirected. However, even in such a moment of distress, drama and emotion, *Moshe* did not feel he had license to lash out at the Jews with no limit. He was upset, *Klal Yisrael* had put themselves in great danger through their wrongdoing, but there are still limits on what *Moshe* can say or do. Speaking disparagingly of *Klal Yisrael* at that moment was beyond what was called for. Therefore, *Moshe* did all of what he needed to do to discipline the Jews, however there was no justification to speak ill of them.

Moshe was fully focused outwardly – what does Klal Yisrael need to clean up the mess they created..."

What inner characteristic did *Moshe* possess that enabled him to be so balanced, so precise, so in control of himself at this moment of anger, turmoil and disappointment? The *Ramban* tells us - it was *Moshe Rabbeinu's* humility. A humble person doesn't focus on his own needs or feelings, he focuses on the needs and feelings of others. This wasn't about *Moshe's* frustration that the *Luchos* needed to be destroyed, that his leadership was tarnished, that he spent 40 days in Heaven for naught. *Moshe* was fully focused outwardly – what does *Klal Yisrael* need to clean up the mess they created, how can we chart a path forward and put this incident behind us. When one is truly focused on

the needs of others, he can maintain the objectivity and balance to do exactly what is needed.

The application to the parent's role as disciplinarian should be obvious. When our child messes up, hurts a sibling, breaks something of value through carelessness, ignores our instructions, breaks safety rules and endangers himself and others, how should we react? Lash out in anger? Think about how our child is embarrassing us and get really mad at him? Do nothing and sweetly say 'that wasn't so nice'? Run to a parenting book for a quick-fix?

The answer is that the question is missing the point. How we react in such a situation is rarely if ever a conscious decision. Rather, our reaction is an outgrowth of our inner core. If we can internalize the value of focusing on our children's needs and diverting our attention away from our personal needs and emotions at those crucial moments, we are most of the way there in becoming effective parents and disciplinarians. As *Rabbi Noach Orlowek Shlita*, puts it: "I can think about how you feel, or I can think about how I feel, but I can't do both at the same time."

Once we are able to develop some humility, and focus on the children's needs, we will find the techniques and methods to best guide and discipline our children. When we think about them and not about ourselves we will be able to stay calm and think clearly; "what does my child need at this moment that will best ensure he learns the right way to behave in the future."

Raising children brings with it a fair share of disappointment and frustration. Those feelings need to find expression. That's what a spouse and friends are for. Children need your humble, loving and firm guiding hand. It's not as hard as you think.

Have a wonderful *Shabbos*,


Rabbi Kalman Baumann

All parents spend great amounts of time and effort disciplining their children."

...what does my child need at this moment that will best ensure he learns the right way to behave in the future."

Through the Classroom Door

Malky Giniger Concert!

The girls were treated to an amazing concert by Malky Giniger on Wednesday. The girls enjoyed a lively musical experience and loved singing together.



Friday, March 5, 2021

כ"א אדר תשפ"א

Through The Classroom Door

3G Mishloach Manos Exchange



2G-1 Celebrates Dr. Seuss's Birthday



Through The Classroom Door

5B-3 Presents Animal Projects



4B Math Games With Mrs. Riesel



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.

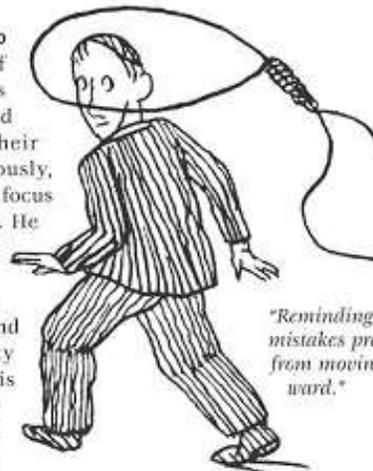
In Ahavas Chesed, the Chofetz Chaim defines specific mitzvos of chesed in detail, so that every Jew can understand and fulfill his unique mission in life. This series defines one such mitzvah—bikur cholim, visiting the sick.

Part II: What to Do

The purpose of visiting the sick is to uplift their mood and improve their condition. Obviously, the visitor should focus on cheerful topics. He should make sure that the person's surroundings are neat and clean, and bring him tasty food to eat if his condition permits. Visitors are even obligated to take note of whether the patient is receiving the medical care and medicine he needs, and to assist him if he can't afford them. Another aspect of the mitzvah is to ease the patient's mind by providing his family with hot meals or seeing to other household needs.

Essential to fulfilling the mitzvah of bikur cholim is praying for the person's recovery. Yoreh Deah teaches that the Shechinah, Hashem's presence, stands at the head of the sick. Therefore, while a visitor is with the patient, he can pray in any language, since the words are being received directly. Away from the patient, Hebrew is preferred. The prayer should include a petition for this specific individual among all the sick of the Jewish people.

All of these obligations are especially important if



"Reminding people of past mistakes prevents them from moving forward."

Torah Tools for Personal Growth

Inspiration

▼ Ideas

▼ Excellence

▼ Success

Better Relationships

Halting Progress

In his teenage years, Shimon was trouble. Full of restless energy, he suffered through high school by making his rebbeim, teachers and parents suffer too. Everyone despaired at his irresponsibility, his irreverence, his lack of interest in learning.

Finally, after graduation, he found an opportunity to start his own business. For the first time, his tremendous energy found a productive channel. Within a year, he was the 20-year-old proprietor of a very successful enterprise. Little by little, Shimon began repairing his

continued on back

the sick person is poor and therefore reliant on others for help. Says the Chofetz Chaim, "...How great is the reward...to one who visits the poor, sick man... who encourages him not to abandon hope...He will be blessed in many important respects by Hashem...."

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

Effective Prayer

Lived-In

The shul was designed by one of the city's top architects. The interior was a masterful play of light and color, meant to evoke the Heavens. The cushioned seats remained remarkably clean, since they were used only for a couple of hours Friday night and a couple more Shabbos morning. The rest of the time, with the exception of a few old men who met for a morning minyan, the place was eerily beautiful and silent.

Across town, another congregation was bursting the seams of its home. Three morning minyanim churned in and out each day. At night, there were fathers learning with their sons, men learning with their part-

ners, a class given by the rabbi, plus a minchah, an early and a late maariv. The lights were rarely out, the room rarely silent.

"How good are your tents, O Jacob, your dwelling places, O Israel." To which shul do these words apply? A shul is meant to be a dwelling place—a place full of life, where a live relationship between Hashem and His people is nurtured. And when we dwell with Hashem, then He, who returns our deeds in equal measure, dwells with us.

Adapted from "Living Each Day," by Rabbi Abraham J. Twerski, MD, with permission from Mesorah Publications



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Inner Excellence

The Honoree

"You've got to learn to toot your own horn," is a common piece of advice. A mother might give it to her daughter who's running for class president. A friend might give it to a businessman seeking to establish his company's presence in the market. Pirkei Avos, however, gives us the opposite advice: "Who is honorable? He who honors his fellow men." Don't promote yourself; promote your friend.

What's wrong with trying to build your own reputation with a little public relations? First of all, it's self-defeating. The Talmud teaches that honor eludes one who pursues it. This is not a mysterious phenomenon when we consid-

er the fundamental meaning of honor—that your achievements or virtues are outstanding enough to impress others. If you have to highlight them for others, the attention you receive is not really honor.

Secondly, by seeking honor, a person actually lowers himself. Essentially, he's publicizing what he considers evidence of his greatness, and asking, "What do you think?" He's making his own value dependent on other people's assessment of him.

But Pirkei Avos is teaching us more than the futility of pursuing honor. "He who honors his fellow men" is the one designated as honorable. A person who consistently recognizes and acknowledges the good in others

What's wrong with trying to build your own reputation with a little public relations?"



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Life's Lessons

A Powerful Emotion

During the Nazi era, Jewish prisoners were assigned to lift heavy logs and load them onto small iron railroad cars. Among the prisoners was Tzvi, a man of ordinary strength, but extraordinary love for his fellow Jew. The exhausting work progressed, when suddenly, the air was pierced by a terrible cry of pain. Tzvi rushed toward the sound, and found that a railroad car had turned over and pinned the foot of a prisoner. Without any hesitation, Tzvi turned his back to the car, crouched to grasp it and rose up, lifting the loaded vehicle off the man's foot.

Stories like this have been heard before—but the hero is usually a mother who finds superhuman strength to save her child. Her fierce love for her child unleashes the flow of adrenaline. But for Tzvi, any Jew in trouble unleashed that strength, because every Jew was the object of his powerful, selfless love.

Shabbos Table Discussion:

What are some specific ways of increasing your level of Ahavas Yisrael?

Adapted from "The Holocaust and Jewish Destiny," by Rabbi Gershon Weiss, with permission from Targum Press

builds a character for himself that is truly worthy of honor. Whether he receives it in this world or the next, there's no doubt that he will get his due.

Shabbos Table Discussion:

What are the pros and cons of accepting an honor from a school or organization?

Adapted from "Ethics From Sinai," by Irving M. Bunin, with permission from Feldheim Publishers

Halting Progress

continued from front relationships. He even resumed learning—this time with real enthusiasm. Marriage and children soon followed.

Nonetheless, Shimon's past wouldn't fade quietly. "Well, you weren't such a saint yourself," an old friend would tease. "They're taking after their father," his wife would comment when the children got rambunctious. "When did I go gray?" his father would joke. "Ask Shimon!"

No one meant any harm. But each reference to Shimon's past created a new tether that held him there. He couldn't shed his old persona. That is why such comments, according to the Chofetz Chaim, trespass the prohibition against onaas devarim—hurtful speech. Our job is not to tie someone down to the mistakes in his past; it's to prod him toward the greatness in his future.

Shabbos Table Discussion:

Is there any harm if Shimon doesn't seem to mind the comments?

Adapted with permission from: "Chofetz Chaim: A Daily Companion," a project of the Chofetz Chaim Heritage Foundation published by Mesorah Publication

Dedications

לעיני
ועל־אֵת בַּת ר' אֲמִירִים עֵינָה
Mrs. Shulamith Katz a"h
נִלְכָּדָה כִּבְיָ אֲדָר תְּשַׁפּ"א
Lovingly dedicated by her family
on her twelfth yahrtzeit
ת.ב.צ.ה.

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