

YESHIVA
TORAS CHAIM
TORAS EMES
KLURMAN
ELEMENTARY SCHOOL

TEAM SPIRIT

חג שבועות שמחה

Miami Candle
Lighting
7:41
פרשת במדבר

Friday
May 14, 2021
ג' סיון תשפ"א

Through the
Classroom Door
Pgs 4-5

מזל טוב

To Mr. and Mrs. Josh Ehrenreich and family on the Bar Mitzvah of their son, our alumnus, Ari!

To Dr. and Mrs. David Tuchinsky on the birth of a granddaughter!

To Mr. and Mrs. Marcos Ushdi and family on the birth of a boy!

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.

Stay Hydrated!

The hot weather has returned!.

All children should bring a refillable water bottle with them to school each day.



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 if you have any COVID-related questions or concerns.

The Week Ahead

Sunday, May 16 - Tuesday, May 18
Shavuos Break

Wednesday, May 19
Classes Resume - 9:00 AM

רפואה שלימה

Binyomin Simcha ben Adina Minya
Nechama Malka bas Blima
Yael Chana bas Sara
Yaakov ben Malka Rachel
Shmuel Yitzchok ben Zlata
Menachem Moshe ben Fraidel
Mina Yehudis bas Masuda Marsel
Yehudis bas Chasiba
Yochanan Baruch ben Fruma Etta
Zisle bas Sarah
Miriam bas Rivka
Eliezer Yitzchak ben Sara
Yehuda ben Rivka Leah
Chava Leah bas Aida
Aryeh Yosef ben Miriam
Aharon Shmuel ben Faiga
Yehudis Leah bas Sara Chava
Rivka bas Shoshana
Leah Bas Chava
Eliyahu ben Mazal
Meir ben Shaindel Ita Shifra
Ezra Chaim ben Rivka
Miriam bas Tzivia Malka
Basya Devorah bas Shulamis Miriam
Tzvi Zelig ben Rochel Leah



RULES ARE MADE TO BE...FOLLOWED!

Dear Parents,

Erev Shabbos Parashas Bamidbar, Likras Shavuos 5781

Our Holy Torah is filled with many life lessons, stories of great inspiration, secrets of the universe and the most profound insights into human behavior. However, at its most basic level, the Torah is a compendium of laws (See *Rashi* on *Breishis 1:1*). *Hashem* in His infinite wisdom has created a world filled with His creations, and designed it to run according to laws – laws of nature, laws of science and for His chosen people, the pinnacle of *Hashem's* handiwork, He commanded us to achieve fulfillment under the rules delineated in the Torah.

Different societies and different cultures have related to rules and regulations with varying degrees of commitment. Our modern, Western culture does not do so well with rules. The 'sophistication' of our open society and access to on-line information has so eroded respect for authority and genuine expertise that regard for rules has taken a back seat. When a person considers himself as knowledgeable and expert as the professional, the feeling that one needs to follow the instructions and guidance of an educator, doctor, lawyer etc. dissipates. Our experience with Covid only reinforces that.

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This loss of a sense of rule-following, of obedience to a higher authority, has seemingly spread to a weakening in following instructions of parents and teachers. Young children no longer automatically listen to adults for what should be the obvious reason to listen - because they are the adults! This is having a devastating impact on our children. Many children have a hard time adapting to school and classroom rules because they have not been trained to follow the rule of an adult. Parents, out of fear of alienating even the youngest of children, compromise, negotiate and bribe their little ones into following (somewhat) the most basic of routines such as mealtime, bath time and bedtime.

What a disservice! Humans, especially children, find security and peace of mind within set boundaries, clear expectations and the confidence that adults mean what they say. When parents set and state rules and procedures clearly, are positive but firm in the follow through, and consistently maintain an expectation of proper behavior, they are building a self-confident child.

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Part of the challenge that parents face, is due to their failing to clarify in their own mind what is a reasonable expectation for the child at his or her particular stage in life. They may not have a clear plan for follow-through when the child delays or resists complying with that expectation. It is common for parents to not even realize or notice that their children's (mis)behavior is manifesting disrespect to them. The *Chofetz Chaim* in *Sefer*

Chomas Hadas (Fortress of Faith) *Maamar 2* towards the end) states openly that parents have an obligation to spend time thinking about and discussing at regular, frequent intervals, this specific aspect of child-raising, among others.

Just as *Hashem* gave us a Torah that is filled with lessons and laws, we give over to our children a world filled with wonders and also rules and procedures they need to follow in order to function. " *ונשמע ונעשה we will do and we will understand*" was the great secret that the Jewish people manifested at the giving of the Torah. Before we gained an understanding of the "why" we undertook the "what."

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Our children desperately need us to set limits, establish and follow through on rules.

They are ready to take on the "what" if only we are there to guide them. Once their ability to function successfully in a world of rules and procedures is firmly established, they can with maturity, approach the "why" with an open mind and searching heart.

It is up to us, to lay a solid foundation of rules, upon which our children can construct the edifice of their lives. May we all successfully achieve a true *Kabbolas HaTorah*, a renewed acceptance and internalization of the eternal truths of the Torah, this *Shavuos*.

Best wishes for an enjoyable Shabbos and inspired Shavuos,

Rabbi Kalman Baumann

Through The Classroom Door

Rosh Chodesh Cookie and Cupcake Decorating!

In honor of Rosh Chodesh Sivan, the KES girls decorated beautiful flower cookies and cupcakes with mini marshmallows!



2G-3 Flower Arrangements

In honor of Rosh Chodesh Sivan, Mrs. Rosenbaum's second grade girls created stunning flower arrangements with Mrs. Rena Izyaguyev.

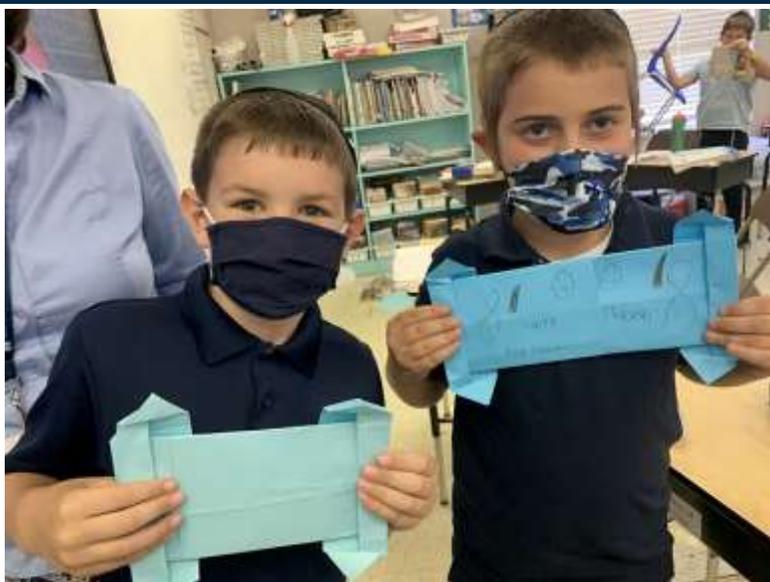


Through The Classroom Door

3B Learns About Planets



Shavuos Art Studio - Origami "Action" Torahs



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Prize Spotlight

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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 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, z"l, with permission from Feldheim Publishers



"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

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.



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L'ilui Nishmas Dov ben Nota z"l

Inner Excellence

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

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 Sfas Emes," anthologized and adapted by Rabbi Yosef Stern, used with permission from Mesorah Publications

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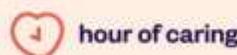
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We welcome your comments!
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יעקב בן בוציון משה ז"ל
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