



YESHIVA  
TORAS CHAIM  
TORAS EMES  
KLURMAN  
ELEMENTARY SCHOOL

# TEAM SPIRIT

Miami Candle  
Lighting  
6:00 PM

Friday  
February 25, 2022  
כ"ד אדר א' תשפ"ב  
פרשת ויקהל  
פרשת שקלים  
שבת מברכים

Through the  
Classroom Door  
Page 4-6

## מזל טוב

To Rabbi & Mrs. Baumann on the upcoming wedding of their granddaughter

To our 2G-3 assistant Miss Naomi Tangir on her engagement to Eithan David Abramovich

## Pesach Chocolate Sale

The YTCTE PTA is once again participating in a Pesach chocolate sale as a fundraising drive to benefit the PTA's initiatives. Please see the flyer in the back of the newsletter for more information. The deadline for all orders is this Monday, February 28th.

## Wish List

We are in need of yarmulkas for our boys division. If you have any to donate, please send them in to the Boys Office.

Thank you!

## The Upcoming Week

Official Uniforms required  
Friday, March 4  
In honor of Rosh Chodesh

## Purim Cards

Purim Cards are available in the KES girls office. Donation for each card is \$2 per card and 10 cards for \$18.

## רפואה שלימה

Chaim Shmuel ben Leah Yocheved  
Rochel Leah bas Miriam Frumit  
Yehudis Leah bas Sara Chava  
Binyomin Simcha ben Adina Minya  
Mina Yehudis bas Masuda Marsel  
Yochanan Baruch ben Fruma Etta  
Yechiel Nosson ben Sara  
Ita bas Rachel  
Chaya Rus bas Masuda  
Aryeh Yosef ben Devorah Hinda  
Yaakov ben Miriam  
Ava Shlomit bas Ilana Esther  
Ahron Halevi ben Perela  
Yosef Simcha Chaim ben Sara  
Chana  
Shalom ben Shaina Hinda



## LISTEN TO YOUR DREAMS

Dear Parents,

*Erev Shabbos Parashas Vayakheil, Shabbos Shekalim 5782*

One of the wonders of the construction of the *Mishkan*, that the Torah continues to discuss in this week's *Parsha*, is the fact the Jewish people possessed the skills to create such a magnificent and sophisticated structure along with unique and beautiful vessels. The *Malbim* (*Shemos 36:2*) points out that the craftsmanship needed for the *Mishkan* was not anything they had experience with from their labors in Egypt. How did they know what to do, and who knew which person was capable of the task? ***“The Malbim points out that the craftsmanship needed for the Mishkan was not anything they had experience with...”***

The *pasuk* tells us (*36:2*) *Moshe summoned Bezalel, Oholiav, and every wise-hearted man whose heart Hashem endowed with wisdom, everyone whose heart inspired him, to approach the work, to do it.* To the first question above, the *Malbim* writes that *Hashem* infused them with the skills, with *Bezalel* as an intermediary. The second question has great relevance to all people, in all times.

The *pasuk* says that *“everyone whose heart inspired him”* should step forward to volunteer to perform the intricate tasks involved. Even if *Hashem* was implanting special wisdom in the hearts of certain select people to enable them to perform the work, how did each of those people know that he was one of the ones who was receiving this great gift from *Hashem*?

The *Malbim* explains that one who had a heartfelt desire to assist in the work and had a certain feeling that he might be capable, this was the sign that *Hashem* had bestowed upon him the special wisdom to participate in the construction of the *Mishkan*. It was the burning desire to glorify *Hashem* and bring honor to the Jewish People, more than any skill, experience or training that made them successful in their work.

***“It was the burning desire to glorify Hashem and bring honor to the Jewish People ... that made them successful in their work.”***

Clearly, the construction of the *Mishkan* was achieved through miraculous means and the skills that were spontaneously implanted in the hands of untrained workmen was not a natural occurrence. Nevertheless, the prerequisite for these miraculous occurrences are consistent with our 'natural' life. The ability to achieve great things starts with passion, motivation and interest in the project at hand.

Knowing what one is best suited for in life is an elusive goal for so many. People are confounded as to what they want to be when they grow up. So many try out careers after years of schooling and training only to burn out very shortly afterwards. Wouldn't it be wonderful to have a *Navi*, prophet, to tell us what we should spend our life doing?

We have no prophets but we are not alone. The *Malbim* has revealed a great secret that has relevance to each of us, in our present day. If you want to know if you have a good chance of success in a certain endeavor or pursuit, pay heed to what is in your heart. If you really enjoy a certain activity, if you feel drawn to a certain discipline – be it learning, *Chesed*, science, arts, music, physical movement, or anything – realize it may be a message from *Hashem* that He has blessed you with a special talent and strength in that area.

We all want to live a satisfying life, and we are responsible to help our children find a path in life that will be filled with meaning, purpose and fulfillment. Pay close attention to the things your child is drawn to. If it is a skill or activity that has some benefit to mankind, it may just be the directional signal towards the child's future vocation and life-long pursuit. We must steer our children away from a career or path that he may be considering on account that his older sister is doing it, because it seemingly makes the most money, it will make you proud, (“My son, the doctor”) or because it is popular at the moment. Going through life doing something you are not excited about is not only a recipe for depression, it is a colossal waste of human potential. ***“Pay close attention to the things your child is drawn to.”***

We should be noticing, focusing on and supporting hobbies and interests that our children have. Look insightfully into the interests and skills involved in their activities. Guide your children and show them how this skill, that strength or that which they are drawn to may be a sign from *Hashem* that they can succeed and be fulfilled by pursuing their dreams.

Best wishes for a fulfilling *Shabbos*,

Rabbi Kalman Baumann

## First Grade Girls Chumash Mesibah

After much anticipation and preparation, the girls reached a momentous milestone as they received their very first Chumashim. As is befitting the chashivus of the day, the girls celebrated in grand style. We wish them much Hatzlacha as they enjoy delving into the beauty of the Torah!



### 4th Grade Girls Siyum

פרשת וישב Mazel tov to 4G3 on finishing

Last Friday the girls enjoyed a beautiful siyum to celebrate their accomplishments.



## Fifth Grade Boys Gemara Experience

Rabbi Shnidmans 5b1 has gotten off to a geshmak start learning the Gemara that says how difficult it is to collect sesame seeds and wheat kernels.



## Boys Art



Girls Art



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**5th Grade**  
Rachel Englander  
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To host Bnos contact  
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1415  
POST AVE

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SARA DINA- 786606562  
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# chosen words

## Personal Growth

### In Due Time

The Jewish community of Hoopersville was struck by a crisis. Their rabbi was visiting a town 300 miles away. His cell phone was shut off. He wasn't answering his beeper. And the leaders of the town's one small synagogue had to deliver an answer today.

The problem was this: The minister of a local congregation had invited the tiny Jewish community for an interfaith "solidarity" service to take place that very evening. Should the Jews go? Were they permitted by halachah to go? If they didn't go, would the neighbors be insulted? What were the priorities, the relevant laws?

It was already four in the afternoon, and the service was scheduled for seven. Feeling he could wait no longer, the synagogue president accepted the invitation. An hour later, the Rabbi returned his urgent messages. He offered a sensible and sensitive alternative, but now it was too late to reach everyone with the new plan. That evening, most of the town's 47 Jewish families went to church for a confusing night of

psalms, poetry and classical music.

Whether or not the Jews were permitted to attend the service, their actions mimicked, in a significant way, the sin of the golden calf. The Jews in the wilderness were confronted with a crisis—Moshe did not return from Har Sinai as expected. But rather than carefully considering

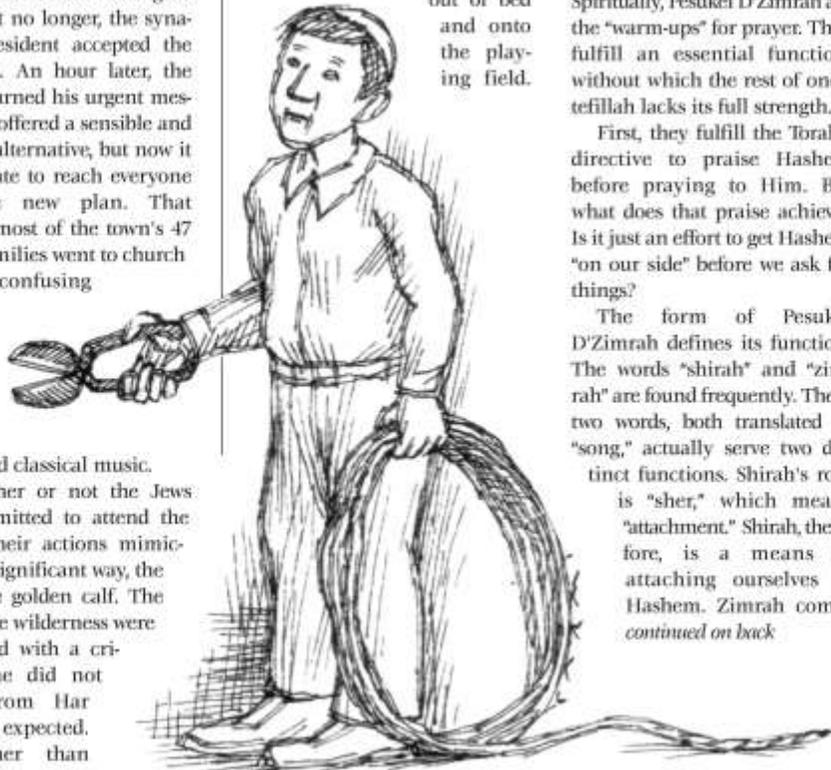
a course of action and consulting with learned people, they acted impulsively. They had to DO something. Now.

The Mishkan was given to Israel as a way to atone for the golden calf. Its elaborate structures were completed miraculously in only three months, but Hashem would not permit it to be erected until Rosh Chodesh Nissan, three months later. That waiting period was a part of the

## Effective Prayer

### Warm-Ups

Every athlete knows that you can't just roll out of bed and onto the playing field.



"Pruning, binding and praying."

## Torah Tools for Personal Growth

### Inspiration

### Ideas

### Excellence

### Success

atonement: Hashem was telling them, and us, that we can serve Him only according to His timetable. Patience is the prerequisite.

*Adapted from "Rabbi Frand on the Parshah," by Rabbi Yissocher Frand, with permission from Mesorah Publications*

## Better Relationships

### Soft Lighting

Stepping into the restaurant, customers were surrounded by quiet elegance. The lights were low, the carpet plush, the linen-covered, candle-lit tables inviting. Fortunately, those same customers never viewed the after-hours scene, when the fluorescent lights blazed upon the carpet's pattern of wine-stains and the bare tables showed their dull, pockmarked surfaces. Often, it's better not to look too carefully. This is especially so when assessing other people.

In a halachah regarding tzaraas, "leprosy," in the walls of a house, the Mishnah states "One does not open portals in a dark house in order to see its defects." If a Kohen goes to inspect a house for tzaraas, and there's not enough light to see the flaw, he is not permitted to bring in an additional source of light. He must base his decision on what he is able to see.

Similarly, the Torah instructs us to look at other people under a soft light and save the microscope for self-examination only. Whatever defects we see in others, we certainly should try to help them repair. But defects we don't see, we shouldn't seek out—because under the blazing lights, no one lacks a flaw.

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

You've got to warm up in order to perform your best. Spiritually, Pesukei D'Zimrah are the "warm-ups" for prayer. They fulfill an essential function, without which the rest of one's tefillah lacks its full strength.

First, they fulfill the Torah's directive to praise Hashem before praying to Him. But what does that praise achieve? Is it just an effort to get Hashem "on our side" before we ask for things?

The form of Pesukei D'Zimrah defines its function. The words "shirah" and "zimrah" are found frequently. These two words, both translated as "song," actually serve two distinct functions. Shirah's root is "sher," which means "attachment." Shirah, therefore, is a means of attaching ourselves to Hashem. Zimrah comes *continued on back*



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רבי בנימין הכהן

# Marketing 101

Every spoonful of the rich, premium, all-natural chocolate ice cream in Frieda's bowl was a true pleasure. She had read an article about this new brand in a kosher food magazine—about how only the highest quality ingredients were used, how an old-fashioned hand-processing method brought over from France was employed to achieve the perfect texture. This ice cream, appropriately named Creme de la Creme, was one to be savored.

Michael took a bowl of the same ice cream, but he hadn't read the article. He gobbled the ice cream down quickly and thought it was pretty good—maybe even a little better than the other brands. His enjoy-

ment of it, however, was nothing compared to Frieda's.

Did a few paragraphs in a magazine actually affect the taste of the ice cream? The Torah teaches us that knowing what you have is a large factor in fully appreciating it. Rav Avigdor Miller, zt"l, tells of a man who built a house on a lot and lived in it for 30 years before being informed that a treasure chest was buried on the property. He was ecstatic—yet he had already owned that treasure for

30 years. It was the knowing that brought the pleasure.

"And the Almighty saw all that He had made, and behold, it was very good." It is to increase our enjoyment of the world that the Torah relates

"It is  
the knowing  
that brings  
the pleasure."

**Sibling One**  
"I'm the one  
who owns the house. Only I can  
decide when to fix a pipe and  
just don't criticize."



**Sibling Two**  
"If you  
could have been a pipe, naturally,  
I would have been a pipe in  
this situation."



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# His Own Words

Rabbi Yehoshua Falk Katz, author of "S'ma," had a monetary dispute with another Jew. He brought his case before a gathering of Torah luminaries, providing his side of the story and the reasoning by which he justified his position.

One of the scholars present opened a volume of Choshen Mishpot, which contained the commentary of S'ma. He showed Rav Yehoshua that according to his very own words, the position he was espousing was wrong. Upon hearing this, Rav Yehoshua rose and stated, "Now I understand the comment of our Sages that 'no one is capable of seeing his own faults.'"

In money matters, or any matter that arouses strong subjective feelings, bringing a dispute to a third party is key to avoiding a feud. As Rav Yehoshua found out, one cannot be both the litigant and the judge.

**Shabbos Table Discussion:**

How could Rav Yehoshua have made a mistake in an area he knew so well?

*Adapted from "Lessons In Truth," by Rabbi Shimon Finkelman. A project of the Chofetz Chaim Heritage Foundation and Mesorah Publications.*

these words. Hashem wishes to focus our attention on the value of what we possess. This is a good world. Hashem Himself declares it so. But it's only when we recognize this goodness that we enable ourselves to fully savor what we've been given.

**Shabbos Table Discussion:**

Think of one person, place or activity in your life that you enjoy. What kind of "ad" would you write extolling it (or him or her)?

*Adapted from "Growth through Torah," by Rabbi Zelig Pliskin, with permission from the author*

## Warm-Ups

*continued from front*  
from "zimor," which means to cut or prune. Through careful, word-by-word recitation of Pesukei D'Zimrah, we prune away the obstacles that keep us from Hashem, and forge a joyful, loving connection. Then, we're ready to pray.

**To Do:**

The Moetzes Gedolei Ha'Torah has recommended careful attention to Pesukei D'Zimrah as a way to bring increased protection to Klal Yisrael in troubled times.

*Adapted from: "Rav Schwab on Prayer," by Rabbi Shimon Schwab, with permission from Mesorah Publications*

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**✉ We welcome your comments!**

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## Dedications

לעי"נ  
שושנה וויטא בת  
ר' ישראל חסי ע"ה  
Mrs. Shoshana Appelbaum a"h  
נלב"ע כ"ה ניסן  
שביעי של פסח תשנ"א  
ת.נ.צ.ב.ת.

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