Question: How old wasヤוクאבו אבינו when ששם בן נח נפטר?
(If you take a חומש you can figure out the answer)

Answer to last issue’s Question:
Which 4 people in תנ”ך were named before they were born?

Answer:
יוסף, ישמעאל, שלמה המלך, ויאשיהו המלך

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And they (Rav’s wives) were a source of bitterness of spirit to Yitzchok and to Rivkah."

It seems puzzling that someone who overcame the influence of such a decadent lifestyle would yet maintain a tolerance of it. Obviously, in order to achieve such a lofty level of Torah, Rav and his wives must have nurtured an inordinate abhorrence for evil and an unwillingness to be influenced by it. Yet, we see that this is not the case!

No matter how vigorously one battles against the forces of evil, environmental factors inevitably influence his tolerance level. When we are exposed to evil, we are in danger of losing our revulsion of it. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured.

As parents and educators, we are obligated to be aware of the effect that every element of our external environment has upon us and our families. The places we go, the material we read, our overexposure to evil in the various media, all have a direct influence on our perspective. This, in turn, affects our children. When we are exposed to evil, we are in danger of losing our revulsion of it. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured. Exposure lowers one threshold of disapproval, so that even the moral person becomes slightly injured.

In this week’s Parasha, after receiving the Ge’ulat from his father, Yitzchok, it says in the Torah, "ויאמר שמעו פשעיה: "פשתן, ומעטים מתים, ואל יתבש י嗥ו אביו. Why not take it for granted? As soon as Yitzchok would be, then that would be the opportune time for him! Furthermore, before he went up to Jerusalem, he spent 14 years in the Academy of Torah. Why couldn’t it have just gone then? and fulfill his evil intention? The answer is, the Torah protects a person. As long as he is sitting in learning, he can’t harm him. How is it possible that the Holy One, blessed be He, has the power to do this? Our Talmidim are learning with a "bren," leading into Nesimchat and a "bren," leading into Nesimchat.

One of our main goals as parents and educators is to surround our children with positive environments wherever they go. I attended a seminar on this topic and it was proposed by the presenter to read stories in Torah to children as infants so that they would absorb the language and learn it ease when they reach the appropriate age. Studies have indicated that these children have a stronger base in that language. In the car, a child should listen to stories of Torah or Prayers. In the home, seeing their father sitting and learning makes a powerful connection with them. If our children absorb strong doses of Torah from the beginning of their lives, opening up a world of learning when they get older will seem natural to them.

Rabbi Engel
Dear Parents,

Though this article by Rabbi Bender, מ”ס שליט”א was in last years’ Newsletter, it is still as relevant as ever, and therefore is being printed again. We thank Rabbi Bender for his permission to reprint the article.

Baruch Hashem, it has been a wonderful first two weeks here at the yeshiva. From Nursery through Kollel, and every level in between, the talmidim are learning and growing – and most of all, they are visibly happy. Based on the overwhelming feedback that we have received from you, the parents, it is clear that you are happy as well.

So forgive me if I feel the need to offer some constructive criticism, but this issue bothers me a lot, and I feel that we cannot ignore it. Especially not in Elul.

The issue is WhatsApp.

Now, please don’t misunderstand me. This message is not about the whole parsha of technology and its myriad of pitfalls in kedusha and menschlichkeit that lurk everywhere, both for ourselves and our children. That is a serious topic that needs further discussion and takonoros. Today I am writing specifically about WhatsApp and similar ‘social media’ platforms.

Baruch Hashem, I think it is safe to say that nearly every one of our 1,324 sets of parents, bli ayin hora, is thrilled with their son’s Rebbi and teachers. As is expected, there are bound to be a few parents who are unhappy or who have legitimate concerns or issues, and we do our very best to address them.

What WhatsApp and inventions of its ilk have enabled is for one ‘unhappy camper’ to instantly broadcast and amplify his or her complaint – with the click of a touchscreen – to scores or more of their fellow parents. This is not a uniquely Darchei Torah problem. This is a problem in Klal Yisroel.

How much progress we as a nation have made over the last number of years in awareness of and dikdok in the halachos of Loshon Hora and Rechilus! With the Chofetz Chaim Heritage Foundation at the forefront, it is finally acceptable to politely interrupt another person with, “I’m sorry, but I think that’s Loshon Hora. Let’s change the subject.” Mi Kiamcha Yisroel! How many men, women and even children around the world learn two halachos a day, according to the calendar set forth by Rav Yehuda Zev Segal zt”l, the Manchester Rosh Yeshiva!

But the Yetzer Hora/Soton is very smart. He’s definitely smarter than us. So smart, that he invented the smartphone (pun intended) — and an estimated 5.7 million apps of all kinds to run on it. Including apps like WhatsApp. So now serious aveiros of bein ada lichaveir, such as Loshon Hora, Rechilus, Motzi Shem Ra, and others, have become much easier to violate – usually without much forethought. A Yerei Shomayim adult – someone who is meticulous about kashrus, Shabbos and the entire Torah – who would never dare to stand up in front of an auditorium of 90 people and spew rumors, gossip and negativity about another Yid, has no compunction about doing the exact same thing via a digital app! Have we gone mad?

A case in point: I received an email from a parent who was concerned about the configuration of her son’s classroom. And then an email from another parent, and then another. No parents had ever previously complained about that room. They love the Rebbi and the teacher and the children are thriving. Suddenly, in the shtil ayin hora, you[r] touch goes to a group of fellow parents.

The key phrase in the email from the first parent who wrote me is very telling: “and I, along with all of the other parents, was very disturbed.” The proverbial bell went off in my head. WhatsApp! One parent had a concern – legitimate or not, that is beside the point – and aired it to a group of fellow parents.

Is this the nicest yeshiva building in America? Possibly. Is there another yeshiva with as beautiful and modern a campus, with expansive ball fields, a gym and other amenities right on its grounds for miles around? I doubt it. All of the positive attributes of their son’s yeshiva were lost as one parent’s gripe suddenly became the shared concern of “all of the other parents” in the group.

I have heard from other Menahalim around the country who are in agony over this issue. Your hair would stand on end if you heard about some of the virtual “retzicha” of Rabbeim and teachers that came about because of parents with loose lips, or, in this case, loose fingers. I use the term “retzicha” purposely, as Chazal compare the severity of evil speech to actual murder. Countless lives and careers have been devastated. For what? Because someone needed to vent!

Rabbosai, Yisroel Kedoshim Heim. We have so much to be proud of, in all areas. But it’s Elul. It’s a time of reckoning, of cheshbon hanefesh. Before we hit ‘send,’ let us stop and think: is this muttar? Or is this a ticket to Gehenom? I do not wish such a gezeirah on anyone, but let’s be careful.

Children don’t talk the language of logic; they talk the language of energy and connection. (Mrs. S. S. Goldwasser from NHA)
Q When I attend PTA at school, I hear wonderful comments from my fourth grade son’s Rabbeim about his davening. When he comes home from shul, my husband tells me wonderful reports about his davening - and yet, whenever he is not at school or shul, he goes to his room and comes out three minutes later saying he davened. Is he fooling them? Is it just that at home, he takes it easy? How should I view this?

A Everyone knows the most famous posuk that talks about chinuch: Chanoch lana’ar al pi darko. The posuk concludes: gam ki yazkin lo yosur mimenah. The Vilna Gaon on Mishlei explains that if you force a child to go against his nature and obey you, he will obey you now because he fears you, but afterwards - once he [considers himself] old enough to be on his own - he will not be interested (see Rav Hirsch on parshas Toldos who discusses the way Yitzchok and Rivka raised Eisav). Rav Yechiel Yaakovson, in his book Al Techtu Bayeled, explains that chinuch essentially means the things that we do to cause our children to experience true simcha from ruchniyus, so that they’ll want to continue to do so on their own, when they’re free of our control. Rewarding or giving a consequence to a child who conforms or doesn’t conform in terms of his daily davening is part of the control process that takes place initially, but that must be followed up by a chinuch measure so that the child eventually sees the inherent beauty of davening lishmah when he’s older and on his own.

A nine-year-old child, who doesn’t really understand peirush hamillim or the deeper aspects of davening, will usually daven well when he’s in school or in shul, either because he wants to please his father or rebbe; or unfortunately, because he fears them. When he’s in his room with no-one watching him, it’s no wonder that he finishes davening so quickly. In order to get the child to begin to appreciate davening, and to want to daven, even when he’s alone, Rav Yaakovson advises to encourage him and compliment him. Tell him how proud you are to see him davening so seriously. Tell him how much Hashem loves him for it. Make a big deal about it in front of the whole family. Do anything that will associate davening with feelings of warmth, love, pleasure and fulfillment (giving rewards initially is okay, but phase them out with time). Hopefully, as he gets older, he will begin to appreciate the experience of davening and daven properly because he wants to do, not because he fears us or wants to please us.

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- 4th Winner Rabbi and Mrs. Y. Portowicz
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Children don’t talk the language of logic; they talk the language of energy and connection. (Mrs. S. S. Goldwasser from NHA)

In Rabbi Steinmetz’s class we are learning our Siddurim to daven. In honour we are learning Parshat Bereshit and we already finished the first Parshah which we had a Siyum for with a lot of candy. Sometimes we play games in order to learn the Poskim for the week. Every week we learn about the Parshat Hashavuah.

Written by: Yaakov Yitzchak Juni & Itamar Janowski

In Rabbi Cohen’s class we are learning, in Chumash, the end of Vayigash and we are very excited to finish it! In Mesoros we are shiteiging away in Parshah Vayigash! In Chumash we are learning the Sifrei Hoshen in Parshah Vayigash and it is getting very gevaldig. We are looking forward to continue learning more interesting things!

Written by: Dovi Orner & Yosef Karp

In Rabbi Biegeleisen’s class we are learning the Sefer Shmuel A and we are up to Parshah Ha’etz. Rabbi Biegeleisen also tells us good stories and gives out prizes.

On Mondays, Rabbi Gopin teaches us Sefer Shmuel A and we are up to Parshah Ha’etz.

Written by: Azzie Juni & Zev Wasel
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