

PARSHAS  
KI SISA  
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Cheder  
Levi Yitzchok  
חינוך על טהרת הקודש



## DVAR TORAH

In this week's Parsha, Ki Sisa, the Torah interrupts its narrative about the Mishkan to recount the events surrounding the fashioning and worship of the Golden Calf. This tragic event not only reversed many of the existential implications of Mattan Torah, but also, as Rashi points out, would leave an indelible stain on the Jewish people until coming of Moshiach.

After Mattan Torah, and prior to ascending into the heavenly spheres, Moishe delegated his authority, principally, to his brother Aharon. And so it's hardly surprising that when confronted with the atrocious events taking place in the camp of the Bnei Yisroel, Moishe's first reaction was to demand an accounting from his brother. (Some commentators contend that Moishe was seeking to establish whether Aharon was also liable for punishment but) typically Aharon, responded with an answer suffused with empathy: "Let my master not be indignant at the people; you know that the people are bent on doing evil". These words in service of the exculpation of the Jewish people

were reminiscent of the soliloquy of the Almighty's in response to the sacrificial offerings of Noach following the cessation of the Great Flood: "G-D said to Himself, I will never again curse the soil because of humanity, for the inclination of a person's heart is challenged by his evil inclination from his earliest youth".

Aharon's argument was simple: it is to be expected that due to the influence of the Yetzer HaRa, people will transgress in moments of stress or uncertainty. The influence of this negative energy renders the people susceptible to scepticism, and when you (Moishe) failed to reappear according to their expectations, they were anxious that G-D would not provide a substitute for you. Their inherent dissatisfaction should assuage your anger.

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Although innately a man of truth, Moishe, in his self sacrificial efforts to protect his people, resorted to similar empathy-laden arguments in his subsequent dialogue with the Almighty. "It was You Hashem who gave them the gold; how can you prosecute them for misusing it". Or, "the commandment prohibiting idolatry was expressed in the singular - arguably to me alone. How can you find the people culpable for a prohibition which was not clearly given to them as well".

Although Hashem apparently conceded to Moishe's advocacy - "I have forgiven them in accordance with your words" - at least in relation to the vast majority of the nation - those individuals who were involved with the making or worshipping of the idol, were punished with death. As Rashi indicates, 3 distinct forms of capital punishment were meted out to the offenders, according to whether their acts were witnessed and were the subject of a warning.

So in the final analysis, it seems as though empathy, both on the part of Moishe and Aharon, could not commute the death sentences handed out to the perpetrators. Why not?

Perhaps we can answer that question by briefly considering the constituent elements of every crime. According to Jewish law (which has penetrated into the secular legal system as well) for a person to be guilty of a criminal act, there must be a coincidence of mens rea and actus reus (intention and impact). If either of these elements is missing, or, if they don't occur simultaneously, a crime cannot be sustained.

Empathy, which is the quality of understanding the situation of another and sharing that understanding, deals with intentionality. Empathy seeks to highlight circumstances or characteristics unique to the person, which explain the individual's personality and/or behaviour. Empathy also highlights positive qualities or behaviours which may have been overlooked or deliberately ignored.

ADAR 17, 5782

## CONTINUED...

### DVAR TORAH

For example, Moishe describes the nation as a stiffnecked people, not as a putdown, but an expression of appreciation for their resilience and preparedness for self-sacrifice.

Empathy, in a sense, mounts a case for "diminished responsibility" on the part of the perpetrator due to his special circumstances. Or, like a character witness in a trial, empathy argues, while the allegation of crime might be upheld, the person has so many other positive attributes, that punishment should be withheld.

However, empathy cannot deal with impact. No matter how many explanations we offer for the intentions behind a person's behaviour, the act which was committed and the impact of that act cannot be reversed. Empathy may temper (severe) judgement, but it doesn't validate wrongful behaviour.

And so while empathetic arguments may have averted destruction for the bulk of the nation who were "guilty" of watching the atrocities from the sidelines, it couldn't prevent capital punishment for the direct offenders. The implications of what they did and the terrible spiritual stain which their behaviours produced, had to be atoned for, unfortunately through death.

What can we learn from all of this? Certainly, that empathy must be an indispensable and ubiquitous tool in the relationships we have with our family and friends. Through empathy, we will come to look at others differently, more compassionately and more forgivingly. Through empathy we will develop a mindset of: there but for the grace of G-D go I.

But for a chossid, invested in going beyond the letter of the law, there is a deeper implication. When it comes to reacting to something negative which someone else has done to him, a chossid employs empathy to diminish the harshness of his judgement, regardless of the impact. However, when it comes to himself, a chossid always takes responsibility for his impact, regardless of the purity of his intentions.

And the empathy we show for our fellow, should invoke the empathy of our Father in Heaven, and He should bring Moshiach without any further delay!

With warm best wishes for a meaningful and peaceful and healthy Shabbos.

Eliezer Kornhauser



## What I learned from Reb Arel

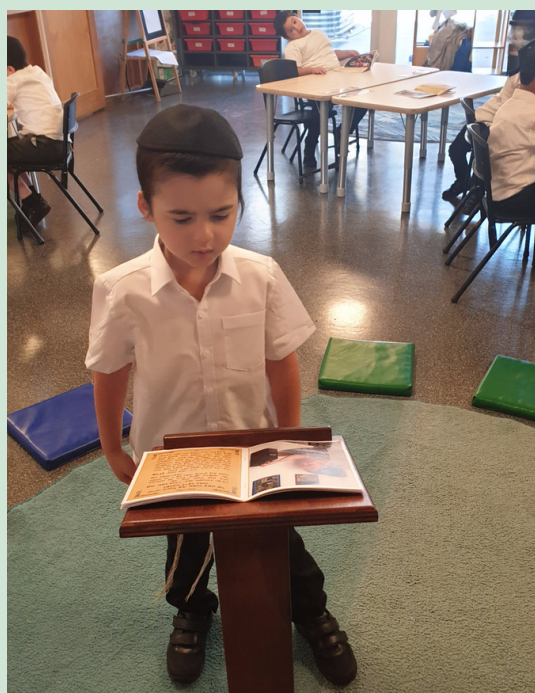
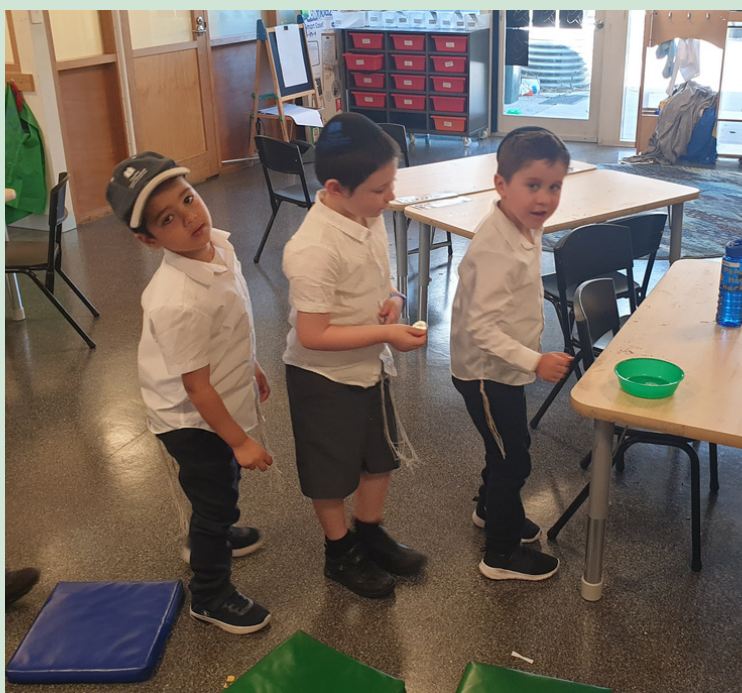
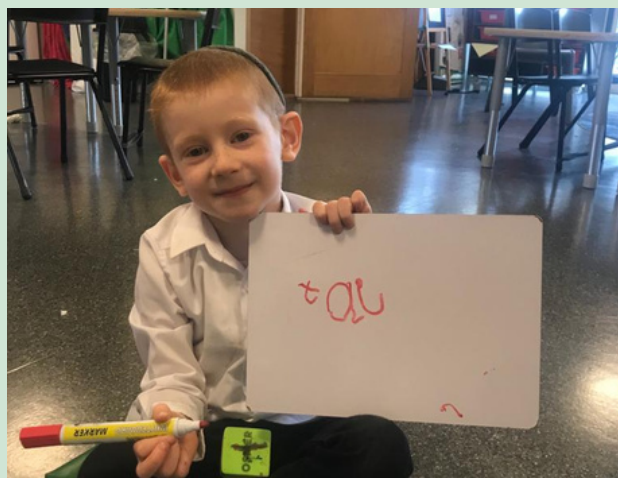
Young wives would sometimes bemoan the fact that their husbands were leaving home to go to work, or perhaps occasionally further afield on business trips. Reb Arel would offer the following words of consolation: "your husband is not going away from his family, but rather for his family".

## PREP RABBI HEIDINGSFELD

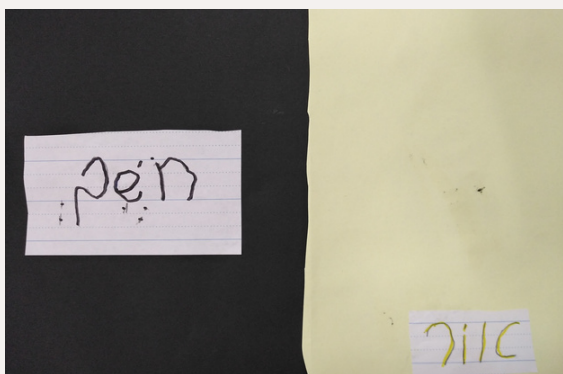
This week we started learning the 'writing letters' starting with the letter Vov.

Our focus letters in Kriah this week are Zayin to Lange Chof.

Lower primary had a special assembly in honour of Purim Koton. There is a picture of the game we played 'musical statues'.



# GRADE 1



## MRS GOLDBERG

Year One has been busy this week, learning new Chumash words, and practicing our reading and writing. The highlight of our week was our assembly for Purim Koton, and our special popcorn treat. We have also started preparing for Purim and hope to have some spectacular decorations on display for all to see soon.

## MORAH CHAYA

What an exciting few weeks it's been in Grade 1. The boys settled in beautifully and dove straight into learning. We have started our spelling program, and the boys are enthusiastic to learn new spelling rules, and implement them into their writing. This week we focused on nouns and did various activities to help us understand how to identify a noun and what category it belongs to.

In Maths, we have revised numbers 1 - 50 and 2D shapes. The boys are excited to share their previous knowledge and connect it to what we are learning in Grade 1.

We have started our integrated unit on feelings and connecting it to the different characters and aspects of the Purim story. We will continue to expand on this in the coming weeks.



# GRADE 2

## MORAH MESOUDA

This week the boys learnt about Purim Katan and created beautiful illustrations that are displayed on the walls in Cheder. We also practised our Kriyah and Kesivah using materials relating to Purim Katan. The boys have also started learning Parshas Noach and have received their new Chumash workbooks.



In general studies we had a busy week in English and Math. In spelling we focused on the diagraph 'ur' and the boys participated in a variety of spelling activities. We also worked on our creative writing and understanding the different types of verbs. In Maths we focused on addition and learnt different strategies that help us add through indoor and outdoor activities.

Well done to all the boys who returned their homework every night this week, and a reminder to try your parsha quiz with your family!

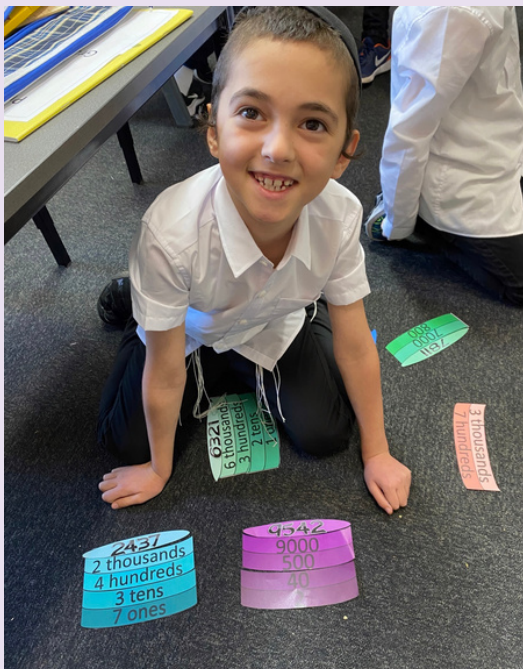


# GRADE 3

## RABBI KNAPP

This week we progressed greatly in our חומש and הקדמה למשנה classes. We concluded the week with a bang by learning the first 10 פסוקים of וירא פ' with רש"י and various מדרשים, and completed our General Introduction to משניות, discovering the who, what and when factor of the משנה.

We are very excited about next week when we will begin learning מס' סוכה inside, fulfilling the verse referenced in the notorious Chassidic discourse: מפ' עוללים ויונקים יסדת עוז



## MRS LORENZ

This term we began our year with Spy Week where we completed English, maths, science and sport based missions to see if we would make great spies.

Since then we have completed some diagnostic testing to see where the boys are with their learning.

In maths we have looked at place value, data collection and now shapes. In English we have increased our comprehension skills and begun our smart spelling program.



# GRADE 4

## RABBI LAUFER

In addition to continuing their learning in Chumash and Mishnayos so enthusiastically, the Year 4 boys have been involved in various extracurricular activities and integrated studies. The week the boys had the opportunity to explore woodworking and were introduced to several tools and machinery. Yossel designed and created a game for his baby brothers made completely out of wood!

The boys are vigilant about giving Tzedakah daily and have decided as a group to give the money from the first term to the incredible Chessed project that Osher's mother organises, for children in Eretz Yisroel.



## GRADE 5

### RABBI KIRSCHENBAUM

This past week 5 boys in the class were chosen to prepare food for Shabbos for families who were either in isolation or in need! The boys put together a real five star three course meal!

The boys continued to delve deeper into to the Gemora! We learned some fascinating history of Tannoim & Amoroim and more importantly by knowing even a bit of who these great Torah giants were helped us much better appreciate the statements they were making in the Gemora.



### MR RAPKE

In Grade 5 this week we have been exploring the genre of report writing. We began by reading an article about the sport of Skateboarding and discussed the different headings that the author used to split the information. We then had a go working in pairs to write a report about our school for a new teacher. The students are practicing their spelling words each day with a focus on the digraph 'ea' and counting the number of sounds and letters that there are in each word. The students turned their spelling words into sentences. Students were given home learning folders to continue to practice their words at home for the weekly spelling test each Friday. In Mathematics, we are exploring place value in four and five digit numbers.





## GRADE 7/8 RABBI COHEN

In Gemora, the boys were able to complete an in depth analysis of the Rashi and Mishna related to the text. After that, the boys were given 60 seconds to come up with questions on the topic and we had over 20 questions from the boys! We applied a similar thought process to Rashi, which will be a big focus this year - on every Rashi we discussed “what’s bothering Rashi” and how does Rashi address it. Some of the boys knew the Gemara and Rashi so well they were able to repeat it by heart. We also continued our “Keys project” completing 4 of the key concepts. We covered more ground with our “yesodos” project - we have now explored all 5 different “statements” that we can find throughout the gemara.

After completing out oral brief summary of entire parsha, we now started learning the first 8 psukim inside, focusing on the shoroshim, prefixes and suffixes. It’s nice to see how the boys are continuing / furthering their skills from a very successful last year. We also finished the first 2 se’ifim in simon yud the boys completed their kitzur worksheets on all the halochos they learned. I am looking forward to introducing the chavrusos next week for the kitzur program.

It is beautiful to see the boys of year 7 and 8 working together in groups memorising relevant dates and facts about purim, we continued learning some more halochos of the 4 parshious, we enjoyed an amazing sports lesson (hockey) with some amazing skills and sportsmanship.



## RABBI SEREBRYANSKI

The year 8 boys are progressing nicely in their learning and making great strides. In Gemara we continue to look at the judicial system set up by the Torah. By comparing this to today's judicial process in secular courts, with its systems and punishments, one gets an appreciation for Torah's Emes and how Torah takes every consideration into account. There is a systematic process and takes into account every detail of the scenario as well as the punishment which is seen as an atonement for one's neshama, as opposed to simply punishing the offender. Some of the interesting cases we learned this week was punishment for false witnesses in scenarios that atonement will not be achieved or is not needed. And in these cases the beis din does not in fact exact punishment, but it is rather left to Hashem.

In Shulchan Oruch the boys continued with the learning of the laws of tznius and how it applies everywhere in all circumstances, also at night as well as when one is in the privacy of his home.

The year 8 boys taught 2 cases of עדים זוממין where they don't get the same punishment they attempted to place on the defendant

Main menu

We learned in a ברייתא

There are **4 cases that the עדים זוממין don't get the same punishment** they attempted to place on the defendant

1. They don't become a **בן גרושה** or **בן חלוצה**
2. They don't go to **גלות**
3. They don't pay **כופר**
4. They are not **sold as an עבד עברי**

They said in the name of רבי עקיבא

5. If they come to a 2<sup>nd</sup> court before getting their sentencing in the 1<sup>st</sup> court and **admitted that they were found guilty** of being עדים זוממין, they don't get the punishment

They don't become a **בן גרושה** or **בן חלוצה** – like we explained

They don't go to **גלות** – like we explained

They don't pay **כופר** – the author of the opinion that **כופר** is a **כפרה**, and the עדים are not in need of that **כפרה**

## MR WITHERS

The Group A maths group in Years 7 and 8 have been focusing on using mental strategies to solve problems involving the basic 4 operations in maths. This will enable the boys to work both more efficiently. During the second week the students have been further developing their knowledge of Number Properties. These concepts include squares, square roots, cube roots highest common factors and lowest common multiples. This will assist the boys in understanding Purim Torah where the words Lekach (cake) and Yayin (wine) have the same numerical value. However, when it is calculated, Lekach has the numerical value of 138, and Yayin has the value of 70. So what one must do is have another glass of wine! But this will bring it to 140, so... we have another piece of cake! The students in English group B has been working hard on both their spelling skills and vocabulary development. The students are doing weekly spelling tests and during class discussions are encouraged to use new words. Week 2 saw the boys begin to focus on comprehension texts with the aim of better understanding of what the author is writing about. Currently the comprehension texts are based on the genre of report writing.

## THE REBBE ON CHINUCH

When Mordechai heard the Pesukim from the children when they were returning from school, he was struck with the full awareness that their Chinuch was so potent that not only during school hours were they inspired and infused with Emuna and Mesiras Nefesh, as evidenced by the content of the verses they recited to him - אַל תִּירָא, but they were so empowered on their way home from school as well. ...

[ ...From this we learn a lesson for all generations, especially the generation of the "Ikvesa DeMeshicha" - "on the heels of Moshiach", when we are still "the servants of Achashveirosh (i.e. still in Golus despite our apparent freedoms): When a person wants to know the present and future state of the Jewish people, one should look at the spiritual condition of the children, especially when they have returned home from school.]

...When the Jewish children are living with the pesukim, outside as well as inside of school, and are bringing this with them into their homes, then, as it was in the days of Mordechai and Esther, so will it be in our times..."

(Likkutei Sichos, vol. 21, pages 211-213)

## PURIM KOTON

What started as an urgent, panicked situation on Purim Koton, turned into a super exciting "Purim Koton war" breakout! The boys were divided into two teams: 'tov lev' and 'mishte tomid', based on the last halacha in Orach Chaim regarding Purim Koton.

The two teams prepared very creative and entertaining speeches, cheers and halacha-focused skits, all based on their team's name. The boys participated in various competitive activities to earn additional points for their team. Team tov lev emerged as the winner at the end of a very tight and satisfying tournament. A special shout out goes to the team generals, Aizik Schachter and Yossi Raskin, and to the lieutenants, Mentchy Tayar and Levik Engel, for demonstrating true leadership values and ensuring each member of their team participated with incredible energy! It was beautiful to see the boys all working together and really exploring their creative abilities. Well done to all for a fantastic effort!



