

כי תשא

Separation Anxiety

וַיֵּרָא הָעָם כִּי בָשָׁשׁ מֹשֶׁה לִרְדֹּת מִן הָהָר וַיִּקְהַל הָעָם עַל אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי זֶה |

מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלֵנוּ מִמִּצְרַיִם לֹא יָדַעְנוּ מָה הָיָה לוֹ:

When the people saw that Moses was so long in coming down from the mountain, the people gathered against Aaron and said to him, “Come, make us a god who shall go before us, for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.”

כַּשֶּׁעָלָה מֹשֶׁה לָהָר אָמַר לָהֶם לְסוּף אַרְבַּעִים יוֹם אֲנִי בָא בְּתוֹךְ שֵׁשׁ שָׁעוֹת, כְּסָבוּרִים הֵם שְׁאוֹתוֹ יוֹם שְׁעָלָה מִן הַמִּנְּיָן הוּא, וְהוּא אָמַר לָהֶם שְׁלָמִים אַרְבַּעִים יוֹם וְלִילוֹ עִמּוֹ – וְיוֹם עֲלִיתוֹ אֵין לִילוֹ עִמּוֹ, שֶׁהָרִי בִּזְבִּיבָה עָלָה, נִמְצָא יוֹם אַרְבַּעִים בְּשָׁבָעָה עֶשְׂרִי בְּתַמּוּז. בִּי"ו בָא שָׁטָן וְעָרַבְבָּ אֶת הָעוֹלָם, וְהִרְאָה דְמוּת חֹשֶׁךְ וְנִפְלָה וְעָרַבְבָּנָא, לוֹמַר וַדַּאי מֵת מֹשֶׁה לְכֹךְ בָּא עָרַבְבָּנָא לְעוֹלָם, אָמַר לָהֶם מֵת מֹשֶׁה, שֶׁכֵּבֵר בָּאוּ שֵׁשׁ שָׁעוֹת וְלֹא בָּא וְכוּ'

when Moshe ascended the mountain he said to them “at the end of a period of forty days I shall return during the first six hours of the day”. They thought that the day on which he ascended the mountain was to be included in this number. In fact, however, he had said to them “after forty days” meaning complete days — forty days, each day together with its night that precedes it. Now, as regards the day of this ascent, its night was not part of it that it can be reckoned as a complete day, for he ascended on the seventh of Sivan early in the morning; it follows therefore that the fortieth day really fell on the seventeenth of Tammuz and not as the people had believed on the sixteenth. On the sixteenth of Tammuz Satan came and threw the world into confusion, giving it the appearance of darkness, gloom and disorder that people should say: “Surely Moshe is dead, and that is why confusion has come into the world!” He said to them, “Yes, Moshe is dead, for six hours has already come (בשש = שש) and he has not returned etc.”

- Rashi

Good night, good night! Parting is such sweet sorrow, that I shall say good night till it be morrow

-Romeo and Juliet, Act 2, Scene 2

Imagine for a moment that you have been led out by a guide for a wilderness trek. You are totally dependent on that guide. You have no ability to navigate, no way to procure food or water, and no means of finding shelter without that guide. Now, picture your imaginary guide stepping away from you for a time. “Wait here,” he says, “I’ll be back in an hour.” You wait. An hour passes. He is not back. Another hour passes. He’s still not back! Starting to get nervous? I would think so. Welcome to the world of the helpless child.

When we think about the *chet ha’egel*, we often fail to view it in context. That failure leads to many questions and expositions on the event that are resolved by simply seeing the context. Rav Yakov Kamenetsky in the *Emes* L’Yaakov provides that context. The *B’nei Yisroel*, on blind faith, had followed Moshe *Rabbeinu* into the desert with a thirty-day supply of *matza* and the clothes on their backs. They were a stateless people, having given up any possibility of returning to Egypt, the only home they had known, and were riding a promise that Moshe was going to lead them into the Promised Land and conquer the mighty city states that now dominated that land. In that desert, Moshe miraculously provided them with water, with food, and with shelter. And now, he was gone.

600,000 men, heads of households, had brought their families into this wilderness on Moshe’s promises. Now they had hungry children they would need to feed, families to shelter, and a permanent solution to find for this now stateless people. Is it any wonder that they reverted to the only comfort they had known over the last two Egyptian centuries?

That feeling of complete helplessness pretty much sums up a child’s existence. A young child is completely dependent on his parents for his food, his shelter, his safety, and every aspect of life. When that child fears that he and that parent have been separated, is it any wonder that panic may set in?

Separation anxiety is a normal part of child development. From the time that a child is around a year old and capable of recognizing his primary caregiver, that child may experience fear and distress when apart from that caregiver. Normally, children will grow out of separation anxiety by four or five years of age (some take longer), but there are some things that you can do in the meantime to help a struggling child.

Start by becoming aware of your own separation anxiety. If you are anxious as you prepare to drop your child off at day

care, pre-school, or camp, you are likely to project that anxiety to your child. The child will conclude that there is reason to be anxious about the upcoming separation and will become upset and nervous. First master your anxiety and you will be able to help your child master his.

Take small steps. Let go of your child a little bit at a time, offering him opportunities to be separate from you. Too much togetherness is stifling and unhealthy. Gradually increase the amount of time you leave the child in the care of others, helping him become accustomed to his independence.

Develop a brief goodbye ritual. Long goodbyes extend the pain and induce panic. Regular rituals are comforting and reassuring. Have a regular, consistent, quick goodbye ritual as you take leave of your child. Once you let him go, don't linger to watch if he is OK. You'll make him think there's reason to be worried.

Have your child bring along a piece of home with him. Together, pick out a special item that he can keep with him when he is away from you that will remind him of you and of home, allowing him to feel connected even when he is not with you.

Be conscious of topics that you discuss in front of your children. In our age of information overload, we are often unaware of who is in earshot when we talk, and often not sensitive enough to the age appropriateness of topics we expose our children too. Frightening or upsetting news may lead kids to fear that, if they are away from you, something bad will happen to you or to them. If your child displays sudden onset of separation anxiety, there may be an underlying fear he is dealing with. Try to figure out what that might be and comfort him.

Reassure your child. Prepare him in advance for what he will expect when he goes elsewhere. If possible, visit the new setting together with him in advance to make him comfortable in that new setting. Let him know that you can be reached in an emergency, and

inform him when and how you will be picking him up. Kids want to know what will be happening to them.

Don't just ignore your child's anxiety and don't belittle him for having it. Validate his concerns. Let him know that you are aware that it is hard for him and that you will be back for him later.

Separation anxiety is natural and normal. If the generation that witnessed *kriyas Yam Suf* could be brought to the *chet ha'Egel* over the anxiety of being separated from their primary caregiver, can we expect more from a small child?

*Good Shabbos,
Rabbi Yisroel Gottlieb
Principal*



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First

Last

Name of תלמיד (Please Print Clearly)

Class: (Please Check One)

- ☐ 1st Grade – 5 פסוקים
- ☐ 2nd Grade – 10 פסוקים
- ☐ 3rd Grade – 15 פסוקים
- ☐ 4th Grade – 20 פסוקים
- ☐ 5th Grade – 25 פסוקים
- ☐ 6th Grade – 30 פסוקים
- ☐ 7th Grade – 40 פסוקים
- ☐ 8th Grade – The whole פרשה

My son completed שנים מקרא ואחד תרגום for
this פרשה in the amount specified for his class.

Parent's signature



בס"ד



QUESTION OF THE DAY

ONE RAFFLE TICKET PER QUESTION ANSWERED!

Answers should be written on Q.O.D. cards and placed in mailbox outside office.

QUESTIONS ON פרשת כי תשא

- 1) What amount did each Yid have to give to the building of the מִשְׁכָּן?
- 2) What is the name of the בְּלִי used for washing the hands and feet in the מִשְׁכָּן?
- 3) What is the name of the young boy (13 years old) in charge of the building of the מִשְׁכָּן?
- 4) What was the group of people who convinced some of the Yidden to serve the עֵגֶל known as?
- 5) What was מֹשֶׁה holding when he came down הָרֹם? What did he do with them when he saw the עֵגֶל?
- 6) What is the special name of the תְּפִלָּה that מֹשֶׁה taught ה', containing 13 different expressions of ה's mercy?

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