

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 5:35pm
Shabbos Ends: 6:34pm

THE SUREST STRATEGY

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TORAH

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AROUND CHEDER

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A MESSAGE FROM THE PRINCIPAL

In last week's parsha the Torah contrasts the characteristics of Eretz Yisroel with those of Mitzraim and goes on to use an expression which the Rebbe adopted on countless occasions when extolling the virtues of the Land of Israel: "a Land that Hashem, your Gd, seeks out, the eyes of Hashem your Gd, are always upon it from the beginning of the year to year's end". It would have been more succinct to say that 'the eyes of the Almighty are eternally focused upon the Land of Israel'. But according to Chassidus, the Torah deliberately uses a more confined time period to stress that the energy which Gd invests in the world is only present for a year. From the first day of Rosh Hashana to the last day of Elul. With the onset of Rosh Hashana, the internal aspect of Gd's sovereignty (His desire to be King) withdraws, only to be restored the following morning when the Jewish people sound the shofar, once again coronating Gd as King of all existence. At that time, a new energy enters the world, one which is incomparably greater than that which it

replaces. The month of Elul, the month of teshuva, transforms all worldly existence so that it becomes a vessel to receive this new, more highly powered energy. Teshuva is not only regret for the past, but also an incontrovertible resolve to do better in the future. In a tumultuous environment such as the one we have been living through over the past few years (with its consequent impact on chinuch) one could be forgiven for setting one's sights on survival rather than proliferation. But to be worthy of the new energy which, b'ezras Hashem, we will receive on Rosh Hashana, our precious moisdod must now focus on powering ahead for the benefit of all stakeholders. Just as the Rebbe would want, relieving perceived burden by taking on even more, and in particular, to focus resources, not on fighting darkness but on spreading light, with confidence and joy. This is the direction we set for the school in the coming year, and we invite all students, staff and parents to contribute with precisely this mindset. Good Shabbos and good Chodesh. **Eliezer**

The Surest Strategy

By Rabbi Mordechai Guth (Based on a Sicha Chof Menachem Av, 5736)

Is there a loftier mitzvah than building the Beis HaMikdash? Can there be a greater obligation than erecting the edifice from which G-dly light radiates to illuminate all the peoples of the Earth; the testament before all mankind that the Shechina rests with Am Yisroel?

Every single man and woman is obligated to participate bodily and financially in the efforts to construct the Beis HaMikdash. Yet, surprisingly, halacha states that “we do not interrupt the Torah study of young children even to build the Beis HaMikdash”. In Parshas Re’eh we learn that before the Beis HaMikdash can be built, the enemies threatening Eretz

Yisroel must be subdued, and peace secured upon the land. No stranger to the ways of war, Dovid HaMelech knew, with ruach hakodesh, where the real source of the Jewish people’s strength and power lies: “From the mouths of infants and nurslings You have founded strength to deal with your foes, to subdue the enemy and avenger” (Tehillim 8:3). The surest strategy to defeat our enemies, and enable the building of the Mikdash, is for young children, below the age of Bar Mitzvah (even ‘infants and nurslings’),

to learn Hashem’s holy Torah. The children’s learning creates and perpetuates those essential conditions of peace and security - clearly it must not be interrupted! Each one of us has an obligation to ensure that our children are able to learn Torah ‘uninterrupted’: free from mundane,

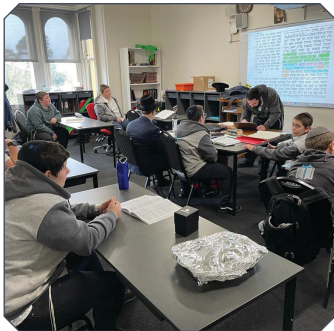
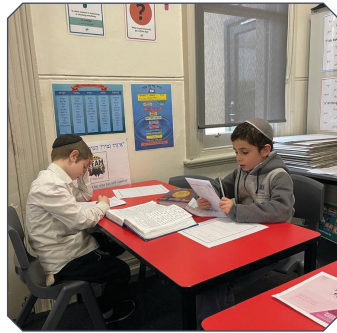
worldly concerns and distractions¹. The Rebbe made it clear that every boy and girl should be taught about the tremendous merit and responsibility they have. It is true they may be dependent on more experienced and better-versed teachers and guides, but it is they who have the power to eradicate our enemies, and to

establish and maintain the Beis HaMikdash HaShlishi through the learning that they do, on their own or with others.



1. Of course they can and should still help around the house...

Rabbi Mordechai Guth is the Integrated Studies Curriculum Co-ordinator at Cheder Levi Yitzchok, and is the proud father of **Aaron Hillel Guth** of Year Seven and of one of our students in Bnos Chana.

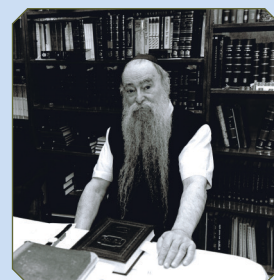


What I Learned From Reb Arel

Managing The Animal Within

While Reb Arel was not the author of the teaching which follows, it was something that he spoke about regularly with the approach of the month of Elul. We celebrate two days of Rosh Chodesh Elul, but according to Chassidus each day performs a different function in the realm of teshuva. The first day of Rosh Chodesh Elul endeavours to atone for intentional sins which have occurred during the previous year. Whereas the second day of Rosh Chodesh Elul (and the remaining days of Elul) atones for what we call shegogois (sins committed inadvertently). Now, as the Rambam teaches, teshuva comprises two essential elements. A recognition of wrongdoing and a commitment never to transgress in the same way again (and by extension, more generally, never to rebel against the Almighty again). When it comes to sins committed intentionally, it makes sense to talk about a promise never to do the same thing again. However, in relation to those sins which are committed inadvertently, how can a person make such a promise (i.e. never to do the same thing again). Explained Reb Arel, although a person may not commit a sin with conscious intent, we are taught that nothing occurs accidentally, and therefore a person must be accountable

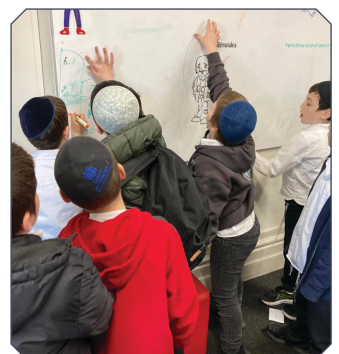
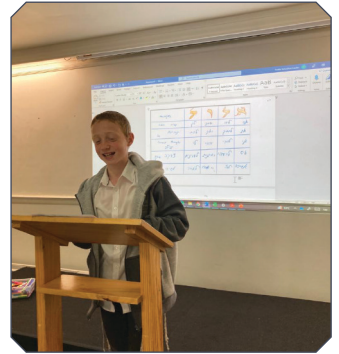
for even sins which occur “unintentionally”. However, to be held genuinely accountable, we have to say that the person has contributed to the transgression on some basis (albeit without conscious intent). What is that contribution. The fact that he has behaved in such a way as to strengthen his yetzer horah and nefesh habehamis, (adopting the language of the Tanya) such that these energies, rather than the nefesh elokis, are strongly influential on a person’s behaviour to the point where he begins to transgress mindlessly. This analysis creates a practical pathway for a person throughout Elul. While we can’t authentically promise never to do a prohibited act which occurred unintentionally, we can promise to conduct our lives in such a way that nurtures the nefesh elokis and restricts what is provided to the nefesh habehamis to things that it genuinely ‘needs’ (i.e. six to seven hours of sleep, a good healthy diet, regular exercise etc) rather than things that it ‘wants’ (i.e. the manifold pleasures of olam hazeh).

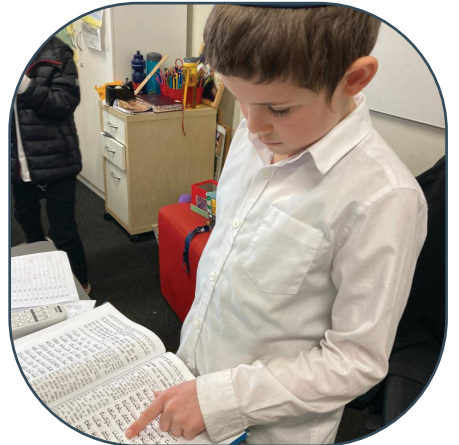
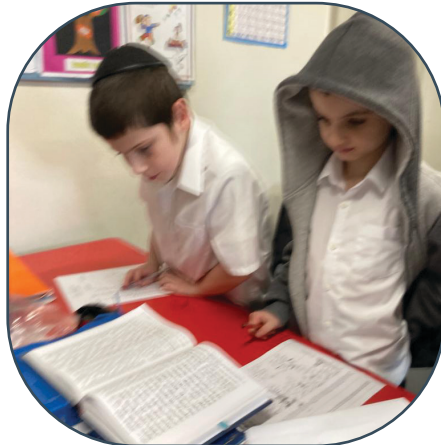


The Rebbe On Chinuch

Do not be satisfied with just “reading” a story

From this [that according to Rashi, Yitzchok looked identical to his father Avraham so that all could recognize that Avraham was his father] we can derive a lesson in the area of chinuch. Chinuch should be in such a way that **העידו הכל אברהם הוליד את יצחק** (“All could testify that Avraham gave birth to Yitzchok”): When we look upon a Jewish child, **כל רואיהם יכירו** (“all who can see can recognize”) that he is the son of Avraham... and it should be seen and recognized, as well, that he is the son of a chossid and a tomim, to the point that the only difference between him and his father is in age. His father already has the beard of a mature man, while his has not yet begun to grow, for he is a child. This is accomplished through beginning his chinuch, from the moment he enters the air of the world, in such a way that [parents] implant in him the fundamental principle that all of our avodah **ליראה את ה' לאהבה אותו ולזכרו** is **תמיד** (“to fear Hashem, love Him and remember Him always”), and that regarding this basic idea, all **מגדול ועד קטן** (from big to small) are equal. (*Hisvaaduyos 5751, vol. 1, p. 316*)







A Enhancing Achievement

By Eli Touger

Professor Yirmeyahu (Herman) Branover has achieved world-wide renown as an authority on magneto-hydrodynamics. Research in this area of alternative energy technology is carried out by a very limited number of highly trained professionals. Raised in the then Soviet Union, Professor Branover's published research had won him an international reputation in this field in the '60s. Along with his work on hydrodynamics, Professor Branover has a dynamic Jewish heart. He applied for an emigration visa to Israel, knowing that it would mark the end of his professional career in the Soviet Union. He was dismissed from his post at the Academy of Sciences in Riga and prevented from continuing his research. During this time, he was exposed to the Torah and mitzvos by members of the Lubavitch chassidic underground. When he was finally allowed to emigrate from the Soviet Union to Israel in 1972, he was already fully observant. After making aliyah, Professor Branover was in constant demand as a lecturer, but not only in his profession. He was frequently invited to lecture on science and Torah. Campus audiences around the globe were extremely interested to hear an internationally renowned scientist reconcile his belief in the Torah with the supposed conflicts emerging from modern science. "In the winter of 1973," relates Professor Branover, "I was on a lecture tour in the United States. Towards the end of the two-month tour, Rabbi Avraham Shemtov, one of the leading shlichim, requested that I add the University of Pennsylvania to my itinerary. My wife and I were both weary from the constant travel, but our commitment to spread Torah motivated us to agree. "Shortly before the scheduled date, I was privileged to visit the Rebbe at yechidus (a private meeting). Among other matters, I mentioned the trip to Philadelphia. The Rebbe inquired about the details of the program and commented: 'During your stay in Philadelphia, do not forget to introduce yourself to a local professor who has an interest in your field.' "The Rebbe's statement baffled me. I was well acquainted with the names of the American scientists involved in magneto-hydrodynamics and I knew the universities with which they were associated. I was certain that no Philadelphian was familiar with my field. "I made the trip to Philadelphia following the busy schedule of lectures. On the morning of my arrival, when Rabbi Shem Tov met me at the train station, I spoke about my encounter with the Rebbe. I mentioned the Rebbe's strange remark and added that it appeared to

be an error. " 'The Rebbe does not make mistakes,' Rabbi Shemtov said emphatically. 'Allow me to assist you in locating the scientist.' "Rabbi Shemtov convinced me to visit Temple University and the University of Pennsylvania and to check the faculties of these institutions. After many hours of searching, we were introduced to Professor Hsuan Yeh. It was a refreshing change of pace to engage in a sophisticated discussion with a person who was clearly knowledgeable in magneto-hydrodynamics. As we concluded our conversation, Professor Yeh said: 'In six weeks there will be a Magneto-Hydrodynamic Energy Convention at Stanford University in California. Although the program is already finalized, I will insist that your name be added to the list of lecturers. A colleague who has arrived so recently from Russia should be given the opportunity to present his thoughts.' "I looked at him in surprise. 'Didn't you just say that the program was finalized?' Professor Yeh added with a smile, 'You see, I am on the program committee.' "I appreciated the Professor's offer, and yet I graciously declined, explaining that both my wife and I were anxious to return to our home in Israel. The trip had already been extended more than we would have liked. "I returned to New York and we prepared to return home. Just before leaving, I wrote the Rebbe a report of our trip to Philadelphia, mentioning my encounter with Professor Yeh. Once again, the Rebbe made an unexpected statement. He advised me to reschedule my plans and to accept the invitation, for the convention presented an important opportunity. "My wife and I were taken by surprise by the Rebbe's response. Despite the need to rearrange our plans, we were acquainted enough with the Rebbe to value his advice. I called Professor Yeh, who was happy to arrange for me to deliver a lecture. "The significance of my participation at the convention became clear very rapidly. I met two representatives of the Office of Naval Research in Virginia who had read about my work, and who were prepared to finance further research. They added, 'We understand that you want to establish your laboratory in Israel, and we are willing to provide you with funds for your work there.' "As a result, I set up a laboratory in Beer Sheva, which has gained worldwide recognition for its magneto-hydrodynamics research. My contract with the Office of Naval Research was renewed six times since that original grant. I could not have imagined at that point how valuable and far-reaching the Rebbe's advice had been.

To Be Continued

תלמיד השבוע

PREP -	יענקל קמינצקי
YEAR 1 -	אב קאלטמאן
YEAR 2 -	לוי קסמן
YEAR 4 -	אור סלונים
YEAR 5 -	מנחם דקשטיין
YEAR 7 -	מענדל ארון
YEAR 8 -	נריה גולדמאן

מזל טוב

שלום בער נאקר – ח' אלול
אברהם טענענבוים – יג' אלול
מענדל ארון – ט"ז אלול

