

# NEWSLETTER

## SHABBOS TIMES

Candle Lighting: 7:59pm  
Shabbos Ends: 8:56pm

## PERFECT, IMPERFECT

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## AROUND CHEDER

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## SHLUCHIM CORNER

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## A MESSAGE FROM THE PRINCIPAL

Having ascended to the apex of spirituality in last week's Parsha, we are immediately thrust downwards into the mundanity of laws *bein odom lechaveroi* in this week's Parsha, *Mishpotim*. Many reasons are given for this unusual juxtaposition. A primary explanation is to emphasise that the whole purpose of *mattan Torah* is to facilitate G-d's unexplainable yearning for a dwelling place in the most terrestrial domain of his creations – our physical world. Spirituality must be expressed in the physical dimension. Perhaps we can leverage this imperative to explain the extraordinary success which Jews have enjoyed, in *Golus*, in spite of alienation, victimisation and, until recently, the denial of opportunities for a secular education. If the civil laws articulated in *Mishpotim* are a metaphor for worldly existence, then perhaps we can explain the unparalleled mastery which Jews have demonstrated in worldly matters, precisely because these laws were given at Sinai. When G-D created the world He contracted His infinite light, to make possible the creation of a form of existence which is finite. In doing this, He also restricted the consciousness which was transmitted to created beings. In the Higher worlds, the domain of angels, that consciousness was less restricted. But all the way down here in our mundane

physical world, the knowledge which G-D possesses was hidden almost entirely. And consequently, humans experience reality from their own limited and finite perspective. And they apply that narrow perspective to navigate the relationships and interactions they have with the world around them. But at Sinai, G-D's perspective, which we call *daas Elyon*, became accessible to the Jewish people with the giving of the Torah. And this is why in Chassidus we are taught that although *mishpotim* are capable of rational integration, they must nevertheless be performed as though they are *chukim*, supra-rational laws which transcend our understanding. The self transcendence with which we perform *mishpotim*, which enables us to internalise G-D's higher consciousness is precisely why even Jews who are seemingly less gifted, are able to enjoy amazing success as they transact with the world. And so while we are enjoined to perform *mishpotim*, not because we understand and appreciate their significance, but simply because they are the Will of G-D, they must concurrently also be understood and appreciated as a pathway to successful interaction with the world, provided they are imbued with the submissiveness of the *eved Ivri*. Wishing everyone a peaceful and joyous Shabbos Mevorachim Adar. **Eliezer**

# The Perfect Imperfect Jew

By: Rabbi S. Silcove

Once upon time, there was a king who possessed a most precious diamond. One day he was showing it to his guests when it fell to the floor. To the king's dismay, when he picked it up there was a noticeable scratch on the face of the diamond. He summoned his jewellers, who informed the king the only solution was to grind down the diamond, thus erasing the scratch. However, this of course would reduce the value of the diamond. There was one jeweller present who confidently said he could fix it without reducing the value of the diamond. Seeing his confidence, the king gave him the diamond. Several days later the jeweller returned the diamond to the king. The king was astonished because not only had the jeweller not reduced the value of the diamond, he had actually enhanced it. The diamond now had a beautiful and intricate engraving of a rose, with the scratch forming the stem of the rose.

Our interactions with one another fall into two general categories. A) Our conduct the way it should be לכתחילה, and B) Our conduct the way it needs to be בדיעבד. We can see this in our Parsha which on the one hand includes the laws of lending, proper conduct for a judge and judgement etc which is לכתחילה conduct. However, on the other hand, most of our Parsha deals with Murder, Manslaughter etc. In fact, the very first mitzvah of our Parsha, the purchase of Jewish servant, is in the context of someone who stole and could not repay his debt. As a result, the בית דין compels his sale into servitude for him to repay his debt. Considering this, the connection to



פרשת שקלים is obvious: the purpose of the mitzvah of מחצית השקל was to atone for the עגל הזהב. For this reason, it was purposely a half, an allusion to חצות when the עגל was made. It is also brought that the אידן violated all ten of עשרת הדברות. The value of a half שקל was ten גרות. Both משפטים and שקלים have this message of בדיעבד. Whereas משפטים is dealing with בין אדם לחברו, שקלים deals with בין אדם למקום. Two halves of one whole of our עבודת השם. This raises a question. Considering the above, how can the bulk of our Parsha and the special mitzvah of מחצית השקל (which was later instituted as annual obligation for generations) indicate such a central importance to Yiddishkeit? In truth, this is indeed the answer. The heart and soul of

Yiddishkeit is our relationship to Hashem. Such that when one falters (by accident or mistake) we have an unbelievable opportunity. At risk of sounding cliché, we can always do Teshuva. This in fact applies to every Yid no matter their level in עבודת השם. The power of Teshuva is such that a Yid is able to reach heights and connect to Hashem in a way that would otherwise not be possible. Therefore, Hashem gave us לכתחילה, a בדיעבד which means it must also be לכתחילה!

**Rabbi Shmuel Silcove** is the proud father of three daughters currently studying at Bnos Chana.

# The Rebbe On Chinuch

## Contagious Disease

Surely, it is not necessary to explain that a majority vote is not necessary when there is a ruling on the matter in Shulchan Aruch. It is also not relevant to say that times and conditions have changed. One of the 13 Principles of Faith is that the Torah will not be altered. A change in conditions can only effect making a fence or [making] a greater stringency than the ruling, whenever there is a need. This is, then, in the realm of ".make a fence for the Torah" עשו סייג לתורה Also, regarding this, the deciding factor is the ruling of a Rav and so forth. If this is said regarding all matters of Torah, how much more so in regard to the suspicion of a lack of separation

[between boys and girls], the opposite of tznius and so forth. It is apparent that if one boy or one girl in the class or group stumbles in this area, it is like a "contagious disease." Since corruption of this sort tends to be done secretly, the danger is even greater, as it takes some time before it becomes known. Also, then, it is difficult to piece together what happened and who was involved and so forth. Regarding difficulties in the matter, it has been spoken about a number of times, that since the Torah was given by the Creator of the world, who rules the world in every place and at all times, including now, in our times, surely He gives the strength needed to

overcome the obstacles and the concealment. Hashem wanted that each and every person of Yisrael to recognize that he is a descendent of a wise nation, and he has been given free will. The desire of the Creator, however, is clearly: ובחרת בחיים ("and you shall choose life"). From what was said above, it is understood, that in the matter of separation one must not make any compromises. It was written that there is a mixed event, but only once every three weeks. I would like to know how one can explain to those who take part, that once every three weeks, it is permissible, but more often it is not. (*Likkutei Sichos, vol. 38, p. 177*)



# What I learned From Reb Arel

Reb Arel loved story telling as a way of making his teaching (enjoyable and digestible). One story he told quite regularly concerned the Rebbe of Kotzk who was known for his relentless pursuit of truth and his sharp communication style. Generally speaking, the Kotzke Rebbe was not a man to suffer fools gladly. On one occasion, he and his students were enjoying seudas Shabbos in the company of a visitor who was something of a blowhard. Specifically the visitor dominated conversation at the table with longwinded presentations of his innovations

in Torah. To the amazement of the Kotzke Rebbe's talmidim, the Rebbe was not only tolerant of these chidushei Torah, but actually encouraged the visitor to keep going. After the meal, the talmidim expressed their astonishment to the Rebbe who replied very simply: part of my responsibility to be machnes orchim is to facilitate the oneg Shabbos of my guests. For this particular individual, boasting about his chidushei Torah is his oneg Shabbos! The nefesh ha behemis relentlessly pursues self-gratification. Even when the nefesh ha behemis appears



to be indulging the needs of another, this is only a strategy to satisfy its own needs. Altruism is unknown to the nefesh ha behemis. But, we also possess a nefesh Elohis, which is single-mindedly dedicated to enhancing the welfare of others. So the next time you engage with someone, remember that you have the capacity to make the interaction about them, to facilitate their oneg Shabbos.

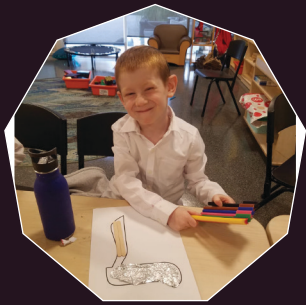
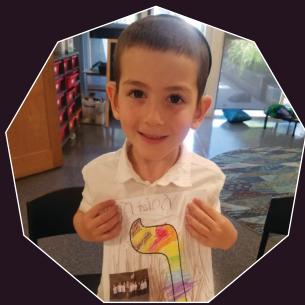


This week the Prep Talmidim are up to the letter יו"ד. While they are learning their names, shapes and the meaning behind all the letters of the א-ב, they are also enjoying the various new games played to reinforce and consolidate their learning. The Talmidim are catching on very quickly to the concept of כתיבה/writing letters and have already begun writing the 2 easiest letters יו"ד and ו"א.

Wishing you a wonderful Shabbos.



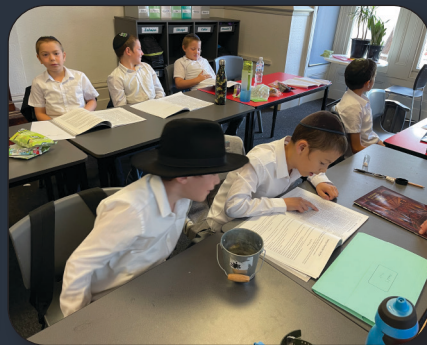
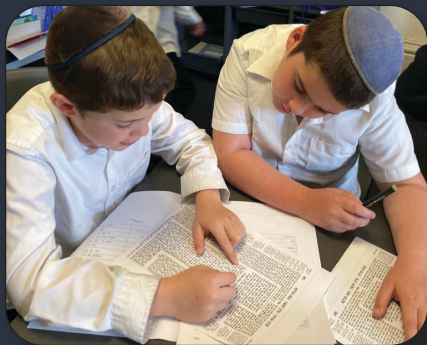
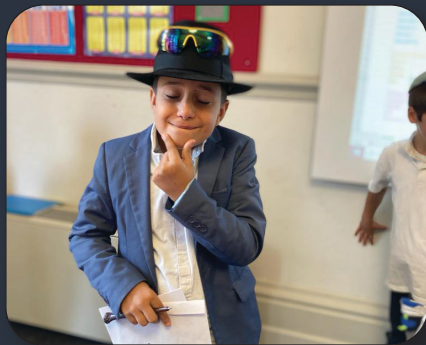
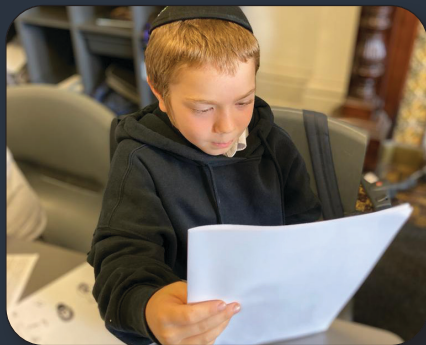
Rabbi Levi Heidingsfeld - Prep



In honor of Chof Beis Shvat, the Rebbetzin's Yohrtzeit, the upper primary Talmidim had a beautiful assembly. They discussed the special middos that the Rebbetzin had, and various lessons that can be learned from her ways.

After understanding the meaning of her name, the Talmidim made gorgeous scented candles. They also wrote meaningful letters to their mothers in order to express their admiration for them and appreciation for all that they do.





Chaim Tzvi Schwartz was not a Lubavitcher Chossid, before the war his family were followers of the Munkatcher rebbe, but a certain day in 5704 / 1946 found him seeking the help of the Friediker Rebbe. Rabbi Schwartz was a young refugee who had lost his entire family - and anyone he knew - in the Holocaust, and was at a loss as to what to do with his life. "Speak to my son-in-law, Rabbi Menachem Mendel Schneerson," said the (Freierdiker) Rebbe, and gave Chaim his blessing. The Rebbe's son-in-law suggested that the young rabbi should live in a certain city in Brazil. "Brazil?" "There are many Jewish refugees settling in Brazil. Due to the trouble that our people have undergone in the last few years, most of them lack even the most basic fundamentals of a Jewish education. Already, many have assimilated R'L. It's the responsibility of every Torah-educated Yid to help and save the spiritual situation of our people. Go to Brazil, and help build a community of knowledgeable and Frum Yiden." Chaim accepted the mission, moved to Brazil, and founded a Jewish day school there. Much effort and toil were necessary to find the funding, train the teachers, and convince the parents of the importance of granting their children a Jewish education.

Over the years, Rabbi Schwartz saw his school flourish and grow, and its graduates create the center of a community of proud, committed Yiden. Rabbi Schwartz maintained an infrequent but warm contact with the Rebbe who had sent him to Brazil, who had meanwhile already become the next Rebbe after the Friediker Rebbe passed away in 5710 / 1950. From time to time, Rabbi Schwartz would seek the Rebbe's advice on various challenges and decisions he faced in the course of his work. It was on one such occasion, several years after he arrived in Brazil, that Rabbi Schwartz truly realized the scope of the Rebbe's concern for his people. Rabbi Schwartz related this incident to a Lubavitcher Chossid that he met on a flight from Brazil to New York: One day - he began his tale - I received a call from the parents of one of the children in my school, requesting a meeting. While this was a fairly common request, the anxiety in the voices on the phone told me that this was no simple matter. I invited them to meet with me in my home that evening. "This does not concern our son," began the father, after they had settled in my study, "who is doing very well in your school, but our oldest daughter, who grew up here before you came. As you know, we are not

very observant, but it is important to us that our children should retain their identity as Jews. This is why we send our son to you, despite the fact that your school is considerably more 'religious' than ourselves. "To get to the point, our daughter has informed us that she has decided to marry a non-Jew (Rachmana Litzlan). We have tried everything to prevent this and discourage her, but our arguments, appeals, threats and tears have all been to no avail. She now refuses to discuss the matter with us at all, and has moved out of our home. Rabbi! You are our only hope! Perhaps you can reach her; perhaps you can impress upon her the importance of staying with her people, her parents and her own identity." "Would she agree to meet with me?" I asked. "If she knew that we had spoken to you, she'd refuse." "Then I'll go speak to her on my own." I took her address from her parents, and rang her bell that very evening. She was visibly annoyed of my mission, but too well-mannered not to invite me in. We ended up speaking for several hours. She listened politely, and promised to consider everything I said, but I came away with the feeling that I had little effect on her decision.

**To Be Continued...**

## תלמיד השבוע

PREP -	מאיר גלדבערג
YEAR 1 -	חיים ראסקין
YEAR 2 -	מנחם רהב
YEAR 5 -	משה טענענבוים
YEAR 6 -	נח וואלף
YEAR 7 -	מיכאל - ל כהן
MECHINA -	מענדל מוס

## HAKHEL MISSION

**Be the Hakhel King by your Shabbos table!**

Tell this story by your Shabbos table, and let the Shluchim know if you did it right away!