

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 5:06pm
Shabbos Ends: 6:07pm

DEALING WITH NISONOS

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INYONEI GU"M

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PURIFYING THE AIR

Year 8 P.4



A MESSAGE FROM THE PRINCIPAL

In the early 1980s, during his incumbency as Prime Minister: the notable Bob Hawke made the following startling prediction: by the year 1990, no Australian child will be living in poverty. This highly noble prognostication won Mr Hawke widespread admiration and acclaim, but sadly he didn't possess the resources to bring his lofty aspiration to fruition. By way of distinction, when in 1951, the Rebbe revealed his agenda for our generation – that we would have the merit to bring the Shechinah back to earth and transform the nature of worldly existence – he wasn't simply making a grand statement or a prediction. He was empowering each one of us to cash a cheque

on the Rebbe's account, to fulfil our personal potential and the world's glorious destiny. To counterbalance this unprecedented flow of energy, the Almighty has sprinkled seeds of doubt, insecurities and low self-esteem liberally throughout our generation, obstacles to our progress towards Moshiach. But as I read in one of the Rebbe's letters recently, when a person doubts his capacity to fulfil his shlichus in life – whatever it may be – he's actually calling into question the wisdom of the choice made by the person who assigned him the shlichus in the first place. So, we may have self doubts. But surely we don't believe the Rebbe has made a mistake! **Eliezer**

Dealing with Nisynos

By Rabbi Daniel Gould

There is a very entertaining story with a powerful message in avodas Hashem that my father recently sent me:

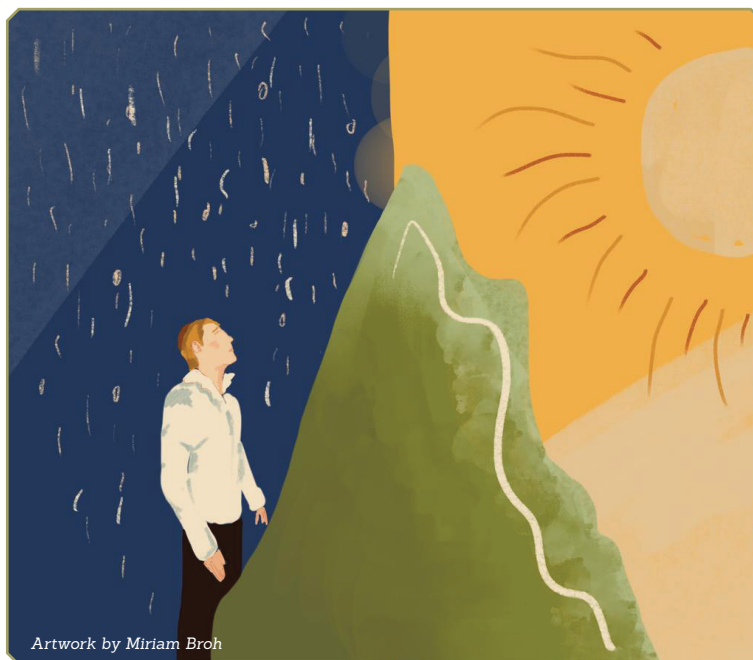
'An old man went to the doctor complaining that his wife could barely hear. The doctor suggested a test to find out the extent of the problem. "Stand far behind her and ask her a question, and then slowly move closer and see how far away you are when she first responds." The old man, excited to finally be working on a solution for his wife's problem, runs home and sees her preparing supper. "Honey" the man asks standing around 20 feet away, "what's for supper?"

After receiving no response, he tried it again 15 feet away, and again no response. Then again at 10 feet away and again no response. Finally, he was 5 feet away; "Honey what's for supper?" he asks, and at last she replies, "For the fourth time, lasagne!" While we often look around us for external causes for our challenges, it is internally where we should search first. In a Yud Beis Tammuz maamar delivered in the year 5711, the Rebbe

explains based on a Maamar of the Frierdiker Rebbe, that the avodah before the end of Golus will not be avodas habirurim – the refinement of the physical world through using it for holiness, but rather the avodah of nisynos – grappling with challenges that shake us to our core. In them lie the final tiniest sparks of holiness, so imbedded in the darkness that they become the darkness itself. The essential difference between these two approaches is: once upon a time, Yidden were outwardly focused – on the refining of the world, as is the call of avodas habirurim. Today, the call of the hour is dealing with nisynos, which, unlike the previous avodah, does not demand of us that we deal with the external trappings of the world, but instead with ourselves, at our very cores. If you get caught up in the details of the challenge, you have missed the point. You are the point. On

one hand, this is a heavy load to bear, we are constantly being challenged, constantly being pushed beyond what we feel is manageable. On the other hand, it reveals the amazing and deep connection Hashem has with us, in our personal worlds and at our very cores – parts of ourselves that we didn't even know existed. A nisayon forces one to reveal a potential he or she had hidden deep inside, a potential that would never have been known to exist, were it not for the challenge. That is the entire purpose of the nisayon, and therefore, as the revelation of one's true potential is achieved, the challenge itself dissipates. So, one must

self-assess deeply and accurately: where am I in my life's journey – what challenge is currently drawing attention that needs me to delve deeper into my core – and how far and hard must I push myself – without going beyond what I can tolerate. There is a tremendous amount of investment on Hashem's part, that is devoted to these moments. It is the ultimate revelation of how intimately Hashem is connected with us and



Artwork by Miriam Broh

therefore it is the precursor to the ultimate revelation of how intimately Hashem is connected with the world. So dig deep, stand strong, believe in yourself and feel comforted by the knowledge that He is with you, and knows you can do it – and that you will emerge from your challenge stronger than ever before. Those overbearing feelings of so many inward challenges – these are the latest announcement broadcasting that the end of golus is fast approaching!

Rabbi Daniel Gould is a Mechanech working at the Adass Yisroel school and is the author of children's readers Al Taharas Hakoidesh. Rabbi Gould is the proud father of two of our students in Bnos Chana.

עניני גאולה ומשיח



The Ultimate Test

By Tuli Slonim

There is an analogy which is given regarding the times of Golus and the coming of Moshiach (may it be speedily in our days OKY"R); there was a king who had a friend who was very close to him at the time, however, one day he kicked him out of his palace. Now, the friend has three ways of coming to terms of what happened 1) He can go on thinking the King was never his friend. 2) He goes down the path which let's just say is not so good. 3) He knows it's just a test and still knows the King is his friend. Golus is just like that, Hashem is testing us and we need to stay close to Hashem.



Bein Habesorim

By Aron Hilel Guth

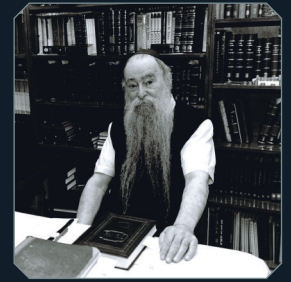
When Avrohom Avinu performed the Bris of Bein Habesorim, birds came to eat the meat. Avrohom Avinu chased them away and the Midrash comments that the birds were the presence of Moshiach. If so why did Avrohom Avinu chase them away? The Abarbanel explains that there are three times when Moshiach could come, one is bad, the second is good, but the third is the preferred time. The Bris Bein Habesorim was the first time, therefore Avrohom Avinu chased it away.



What I learned From Reb Arel

Take Responsibility

To be sure, Reb Arel was a formidable scholar in both the esoteric and revealed aspects of the Torah. But he was also an unusually practical person capable of imparting highly grounded advice. For example, and based on his own practice, Reb Arel strongly encouraged me to always remove (at least) my own plate from the table at the end of a meal and then wash it personally, rather than depositing it in the sink in the expectation it would become someone else's responsibility to clean. To reinforce his message, he would ask, feigning astonishment, do you have a group of slaves living in your home?



טהרת האויר





Year 1 Intergrated Units



Chaim Raskin & Levi Shncier



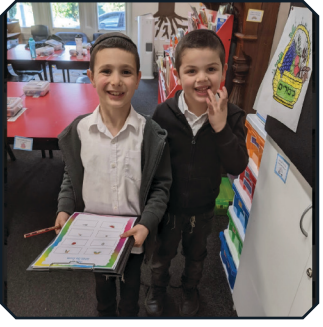
Shimon Cohen & M'M Rahav



Teamwork



אחדות



סמילינג



Special Treats (from RAZA"K)



Upper Primary Intergrated



Upper Primary Intergrated



Upper Primary Intergrated



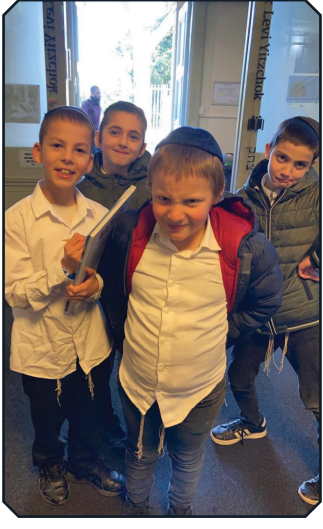
Indoor Play 1



Indoor Play 2



Yanky Lipsker & Yisroel Goldberg and Y5 greatly rewarded



"עדים זוממים"
original screenplay by Y4



Avremel Dolnikov
recounting a story



Are you ready for



The Tzivos Hashem



Competition?



משיב הרוח ומוריד הגשם



בקול רם ונשא



עניני גו"ם כתה ד'

The Rebbe On Chinuch

Learning Hilchos Beis Habechira

During the three weeks, one needs to add in learning Torah in matters relevant to the time and topics connected to the building of the Beis Hamikdash. First of all, we learn the halachos of Beis Habechirah in Rambam, including pesukim in the written Torah. ...As the Rambam writes at the beginning of the halachos of Beis Habechirah: "It is a positive mitzvah to make a home for Hashem... as is written, 'Make for Me a Mikdash.'" Children in summer camps should also learn Torah matters connected to this time period, including Hilchos Beis Habechirah. (Hisvaaduyos 5748, vol. 4, p. 50. Teachings of the Rebbe on Chinuch, p. 361.)



לעילוי נשמת גרשון בן ראובן צבי



In honor of her dear departed husband, Reb Gershon Yitzhaki OBM, Mrs Yitzhaki has very generously agreed to initiate and sponsor a lunch and learn program at Cheder once a week for the Talmidim of Year 7. We are very grateful to Mrs Yitzhaki for this gesture, and we hope that the lively participation of the Talmidim, including her son Shlomo, will provide nachas and an aliyas neshama for Reb Gershon who is so profoundly missed.



י"ב-י"ג תמוז

By HaBochur HaTomim Chaim Liberow

In the year 5687 – 1926 on י"ב תמוז the Friediker Rebbe was completely exonerated from imprisonment and the Chassidim were dancing with Simcha that the Rebbe was now free. During the imprisonment, the Friediker Rebbe was very strong about putting on tefillin and keeping the times for davening. The prison guards reacted by treating Him harshly and violently. During one incident, the Friediker Rebbe had the opportunity to put on Tefillin and Daven Shacharis. The prison guard saw this, punched Him, and pushed him down the metal stairs. A small piece of his belt slashed his stomach and he started to bleed. Another incident happened when He was brought into the prison office to discuss his behavior and what they were going to do with him. The guard in the office had his Gun out and said "This little toy can make people speak even if they don't want to". The Friediker Rebbe responded by saying "This little toy scares people who have two G-ods and one world, but I have one Hashem and two worlds, so your little toy doesn't scare me". The lesson that we can learn from י"ב י"ג תמוז is, that when we trust in Hashem and be strong in our Yidishkeit we will be able to spread more Chassidus & learn Torah to bring Moshiach Now!

Chaim

To be a Rebbe

By Eli & Malka Touger

The Rebbe was conducting his Pesach seder. When it was time to eat the afikoman, the Rebbe inquired about a group of yeshivah students who had been sent to serve as shluchim to promote the growth of the Lubavitch Yeshivah in Melbourne, Australia. The students had returned to New York for the holiday. The Rebbe was informed that the young men were staying at "770", and they were quickly summoned. The Rebbe handed each of the shluchim a piece of the afikoman. "It is written," the Rebbe said, "that one must give each member of his household a piece of the afikoman. The Shluchim are members of my household. In truth, all the yeshivah students are my children. Still, the Shluchim command special attention."

Although today's generation has grown accustomed to overseas travel, it was much less convenient and affordable during the first years of the Rebbe's leadership. Nevertheless, one of the Shluchim from Europe arranged a trip to "770" in order to celebrate Yud-Beis Tammuz, the anniversary of the Previous Rebbe's release from prison, and to participate in the Rebbe's farbrengen. Yud-Beis Tammuz comes out during the summer camping season. Shortly before the farbrengen, the Shaliach was contacted by the staff of the Lubavitch camp in upstate New York. "Please spend the night of Yud-Beis Tammuz with our campers," he was asked. "We have not been able to find anyone else who could be as capable of sharing the inspiration of this important date with the children. The Shaliach had always given priority to other peoples' needs, so he spent the night of Yud-Beis Tammuz with a group of campers, even though he had prepared to celebrate the chassidic holiday with the Rebbe. A few days later, the Rebbe announced

an unexpected farbrengen at "770". This was extremely uncommon in those years, and many wondered what was behind this unanticipated event. During the farbrengen, the Rebbe resolved their questions. "There is a Shaliach who traveled here from afar," he explained, "and yet willingly forfeited his opportunity to spend Yud-Beis Tammuz at "770", so that he could hold a farbrengen with a group of campers. Now we are making it up to him."

The Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, initiated the custom of dispatching groups of chassidim to shuls in various Jewish communities throughout New York City on the holidays. Despite the distance it often involves hours of walking in each direction the chassidim joyfully make the journey, sharing the spirit of the holiday and bringing a message from the Rebbe to the congregants whom they meet. The scholar, Rabbi Nissan Telushkin, a Rabbi in a shul in East New York, greatly appreciated the visit by the chassidim. Shortly after the holiday one year, he was privileged to meet the Rebbe privately at yechidus, and he used the opportunity to thank him for sending the chassidim. The Rebbe acknowledged his thanks saying, "Yes, it entails a measure of self-sacrifice on their part." "Indeed," stated Rabbi Telushkin. "Hours of walking back and forth requires much self-sacrifice." The Rebbe smiled. "There's a greater dimension of self-sacrifice: the readiness to extend oneself and reach out to others with the full knowledge that, at the very same time, a farbrengen is taking place at "770". To give up this opportunity and go to a different shul is a much greater self-sacrifice."

תלמיד השבוע

PREP -	מ"מ מורדכאיוב
YEAR 1 -	יהודה מ. ראסקין
YEAR 2 -	אברעמל דולניקוב
YEAR 4 -	אברהם י. הרקהם
YEAR 5 -	אלי גולדשטיין
YEAR 7 -	עוזיא'ל ענגעל
YEAR 8 -	אייזיק שאכטער

מזל טוב

יוסף יצחק שמערלינג - כא תמוז
 לוי שנייער - כב תמוז
 אייזיק שאכטער - כו תמוז
 דובי יעקובסון - כט תמוז

