

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 5:53pm
Shabbos Ends: 6:51pm

THE NASI HADOR

Mr Josh Slonim P.2

CHAI ELUL

Cheder Talmidim P.3

CHADAROM

P.7



A MESSAGE FROM THE PRINCIPAL

The Alter Rebbe's metaphor of the King in the field is a multi-layered concept which has been the subject of extensive examination by the Rebbeim. At the heart of the metaphor, however, is the presence of the King. Even though he makes his appearance in the working environment of his subjects, and without the trappings of grandeur to be found in the chambers of his royal palace, he retains all of the qualities of a King. In spite of the absence of his crown, his regal attire and his retinue, he remains profoundly influential because people recognise him to be Gd's primary representative, ultimately given over to and responsible for the welfare of his people. His humility, his care and compassion, his dignity, his maturity and his determination to emulate the qualities of his Divine Master, are the source of his empowerment. And one might say that the expression of these qualities is even more imperative in circumstances where his subjects are not overwhelmed by the overpowering influence of the trappings of his sovereignty. As ambassadors of

the Rebbe, we are likewise empowered to profoundly influence the welfare of individuals who we encounter in the field of life, or the desert beyond. However, the extent of our influence will be commensurate with the level of our identity with the Rebbe's teachings and the personal example which he shows us in his encounters with Jews (and others) in need of his inspiration to bring about connection with the Almighty. Although these 'field dwellers' might convey the impression that they are looking for the Rebbe's ambassadors to approve and perhaps even imitate their perspectives and lifestyles, this is a superficial and mistaken impression. What they are really looking for, b'pnimius, is authenticity, conviction and truth. Put more starkly, the King (or his representatives) cannot help these people ascend from the pit, if he joins them in the same environment. He must at all times remember that he is the King and his pride and self-dignity are the source of his impact. Wishing everyone an uplifting and meaningful Shabbos Slichos. **Eliezer**

The Nasi HaDor, Tochacha & Facing Human Suffering

By Mr Josh Slonim

In the parsha of Ki Sovoi, we are confronted with the painful warnings of the curses that await us as a nation if we fail to fulfil our purpose of observing Hashem's Mitzvos. Reading the psukim, we can hear the echoes of the suffering of our ancestors throughout the generations of golus. We can also hear the cries of today – of our communities, our families and friends, the wider world, and of the olam katan that is ourselves. The Rebbe teaches (Likkutei Sichos, Chelek 9) us that the reason Bikurim could only be brought after the entire Land of Israel had been allocated to all the tribes of Israel, is that as long as there is one Jew who is lacking, another Jew's joy cannot be complete. Indeed, the suffering of each individual Jew, is in fact the suffering of every individual Jew. In his book "To Heal a Fractured World", Rabbi Sacks puts forth that somewhat counter-intuitively, Judaism sensitises us to the pain of others, rather than "explaining it away". Furthermore, it then invokes upon us a sacred duty to roll up our sleeves and do our part both spiritually and physically, to remedy the situation. When we hear of others facing trials or tribulations, we must learn a lesson from Avraham Avinu, who protested when he heard of the fate prescribed for the inhabitants of S'dom. He cried out at the prospect of human suffering, "Will the one true Judge of the world not do justice?". And, if such a protest could be made for the immoral people of S'dom, it could surely be similarly said about any other Jew's pain. But do not (Iggeres Hakodesh 11, Likkutei Sichos, Chelek 19 Sicha 2) Tochacha and suffering act as agents to purify and refine us, so we may be fitter vessels to receive greater good and blessing from Hashem? How can this be reconciled with the notion of

protest against suffering discussed above? Perhaps we can understand this by saying, that whilst we can justify our own challenges, we cannot justify the pain of others. When we see others suffering, we must cry out in protest, and follow it through with productive physical and spiritual interventions. By pondering the above, perhaps we can better understand why it is said (Hayom Yom, 17 Elul) that when

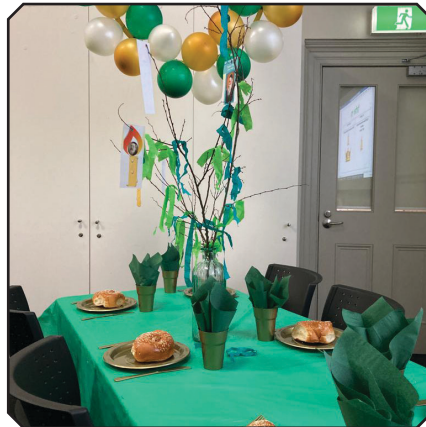
the Mittlerer Rebbe would hear the Alter Rebbe read the portion of the Tochacha in Ki Sovoi, those psukim "did not sound like curses". Perhaps those verses did not sound like curses because the Alter Rebbe being the Nasi HaDor was carrying the suffering described in those psukim as his own suffering. In doing so, he was helping every Jew tap into their inner reservoir of strength that stems from their innate connection to Hashem through the Neshama



Klalis of the Nasi HaDor. This connection empowers them to then transform that darkness into light and those curses into blessings. As we approach Rosh HaShana, may we merit to be blessed with revealed good in all spiritual and physical realms. May we also merit to have a revealed and strengthened connection to Hashem and the Nasi HaDor, to help us bring about our individual redemption and the complete, collective redemption, with Moshiach Now!

Mr Josh Slonim is an accountant by day and Chassidic philosopher by night. Josh particularly enjoys studying the psychology of the human being as it intersects with Avodas Hashem through the lens of Chassidus, and is currently authoring a book on the topic. He is the proud father of **Tuli** of Year Seven, **Raf** of Year Five, **Ohr** of Year Four, **Nissim** of Prep and of one of our students in Bnos Chana.

חי אלול תשפ"ב



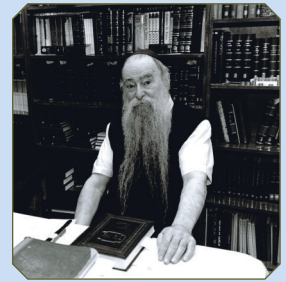
The Rebbe On Chinuch

Monitoring the environment of youth

It is superfluous to point out the necessity that students of high school age always remain in an appropriate environment. This is because at this age [teenage years] they are very impressionable, and events during this time period affect their entire lives. (Igros Kodesh, vol 9, p.200)

What I learned From Reb Arel

NEVER GIVE UP



Reb Arel who arrived in Melbourne with his family on Chai Elul 1949, told my son Nossi and I the following story from the sichos of the Frierdiker Rebbe as a preparation for slichos several years ago. A Jew came to the court of the Baal Shem Tov and arranged a meeting with him. He explained the reason for his visit, which entailed a very serious challenge which he was then facing (the Frierdiker Rebbe does not articulate the nature of the problem, but he did emphasise its seriousness). The Baal Shem Tov listened carefully, but then, somewhat unexpectedly, found himself unable to provide any advice to alleviate the problem. His mind literally went blank. However, determined to assist this Jew in need, the Baal Shem Tov reached behind him to his extensive library of seforim and extracted Maseches Bava Basra. In accordance with tradition, he opened the volume randomly, closed his eyes and placed his index finger on the page. He opened his eyes and there, the Gemora was dealing with the practice of Iyov to provide free loans to those in need. It recounted that these recipients benefited from these expressions of kindness in a manner which was entirely disproportionate to the size of the loan. They literally became wealthy through Iyov. Initially, the Baal Shem Tov wondered why Divine Providence had led him to this Gemora, this page, and this passage. But then he realised that he was being encouraged from Above to send this troubled Jew to an individual by the name of Shabsi Meir who enjoyed a similar mazel to that of Iyov. This Shabsi Meir, who lived in the adjoining town of Brody, was a generous philanthropist and baal hachnosas orchim. When called upon to help a fellow Jew financially, he would do so with a silent request to the beis din shel maaleh that the funds he was supplying would literally proliferate in the hands of the recipient. Unknown to Shabsi Meir, but known to the Baal Shem Tov, this silent bakosha was accepted Above and had the desired impact. Aroused with this fresh understanding, the Baal Shem Tov encouraged the troubled Jew to travel to Brody, spend Shabbos with Shabsi Meir, and at the conclusion of Shabbos to share his problem with him. Which is precisely what he did, achieving the hoped-for outcome of resolving the problem. At the conclusion of this story, Reb Arel turned to Nossi (then around 12 years old) and asked him what he learned from this story. Nossi answered: When it comes to helping a Jew in need, a person must never give up.

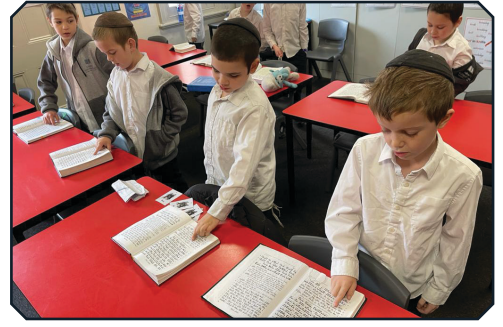




ספיצ'עז



חזן אברעמל



כתה ב' דאווענען



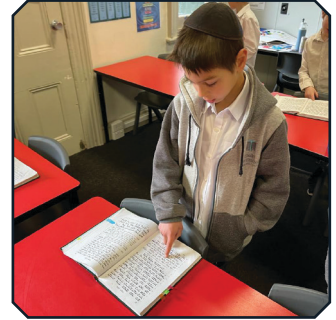
ישיבת קיץ



כתה א'



חדון



אני לודוי ודודי לי



יום הולדת של שז"סת



פארברענגען



די גאנצע סעט



שמוען



חיות



מלכה



מלוה





ומשיח



גאולה



עניני



עגור"מ



עניני גר"ם



תורה



טו אלול



ארץ אנד קראפץ



פאן אנד גיימוז



אופ קאזאק



שמחה



מכת צפרדע

חאדאראם



Enhancing Achievement

By *Eli Touger*

Rabbi Yitzchak Vorst is one of the dynamic forces behind Lubavitch activity in Holland. He is well suited to the job, because precise timing and calculated scheduling are ingrained in his Dutch culture. He has also been the recipient of numerous “timely” responses when corresponding with the Rebbe. It is obviously not a simple question of culture. Rabbi Vorst relates, “World War II could not sever my family’s seven-generation link with the Dutch Jewish community. After the trials and tribulations of the war, my father devoted himself to rebuilding Jewish life here, while at the same time urging the youth to emigrate to Israel. When I graduated as an engineer, I postponed my career, choosing to taste deeper Torah study. I enrolled in the Lubavitcher Yeshivah in Lod, Israel. “During the spring, I spent the yeshivah break in the then small town of Ashdot Yam, by the sea. I learned that a new harbor was being built there. Considering my future, I inquired about possible employment at the project. My application was readily accepted. Having spent two months of study at the yeshivah, I desired to seek the Rebbe’s advice and blessing before making a final decision and signing a contract. “I wrote the Rebbe a letter, but I did not receive a response. I consulted with the yeshivah’s mashpia Rabbi Shlomo Chaim Keselman, who served as a spiritual mentor to the students. ‘Perhaps the letter was lost in the mail,’ he suggested. I wrote again. Still no reply. I asked Rabbi Keselman once again. With a thoughtful look, he responded, ‘I think the Rebbe is waiting for you to decide for yourself whether you want to continue your yeshivah studies.’ I had already come to the conclusion that I should continue the course of study I had begun at yeshivah. So on Friday morning, I wrote the Rebbe of my decision. I went out to mail the letter, only to discover two days later that a letter for me had arrived from New York, posted before the Rebbe received my letter. “The Rebbe’s reply to my question was clear. He advised me to continue studying for at least two years. The letter was dated the 9th of Elul. “After an inspiring year at yeshivah in Israel, I felt that it was time to travel to the States and see the Rebbe. Shortly after my arrival, I prepared myself for a private yechidus. My letter contained several questions and requests for blessings. I also included a note about my father, the late chief Rabbi of Rotterdam, reiterating a previous requests that the Rebbe appoint an official shaliach to fill the urgent needs of the Dutch Jewish community. To date, my father had

not received a reply. “After responding to my personal questions, the Rebbe addressed himself to my father’s request and said: ‘I have not yet found the appropriate person who both desires and is capable of filling this position.’ At this point, the Rebbe’s eyes met mine, and he looked at me with a broad smile. “Later, contemplating on this yechidus, I suspected that the Rebbe was hinting that I assume this responsibility. I decided to ask the Rebbe if this was his intention. The Rebbe’s answer was short and to the point: ‘Continue your studies.’ “Months passed, and I concentrated vigorously on my studies. Eventually, my visa rights were nearing expiry and I consulted the Rebbe again. I was debating whether to return to Israel or to extend my stay in the States. “I did not receive an answer. Upon the advice of the Rebbe’s secretary, Rabbi Hodakov, I wrote a second time. There was still no reply. But a month later I did receive the Rebbe’s answer, which clearly indicated that I should return to help build the Dutch Jewish community. Wondering why this answer had been so long in coming, I glanced at the date of the reply. It was the 9th of Elul, exactly two years since that first reply which I had received while still studying in Israel: to continue studying for at least two years! “While I was studying in New York, I had another experience with the Rebbe’s ‘expertise’ in proper timing. I was twenty-five, and my friends and relatives had gently hinted that I consider marriage. I sought the Rebbe’s advice. Instead of extending his usual blessing for this type of question, the Rebbe responded, ‘Do not pursue this matter at all until the end of the school year, or at least until after the holiday of Shavuos.’ “The answer surprised me. I wondered about the two dates which the Rebbe had mentioned. What did he mean by this response? “Only later did I grasp the extent of this time frame. In Brunoy (near Paris), there is a well-known Lubavitch family called Kalmanson. Some time after I received the above answer from the Rebbe, their daughter considered a trip to the States. Her intention was two-fold: to see the Rebbe, and to inquire about a suitable match. She debated whether to spend the holiday of Shavuos in Crown Heights or to set her departure date for the end of the school year. “That young woman later became my wife. It now became clear that the time when I was to begin acting on my future had depended upon the departure date on her Paris-New York plane ticket.”

תלמיד השבוע

PREP -	לייבעל שאכטער
YEAR 1 -	לוי שניאור
YEAR 2 -	שלום ראסקין
YEAR 4 -	פייבעל ארון
YEAR 5 -	סעדיה ארון
YEAR 8 -	מ"מ טייאר

מזל טוב

שניאור ז. סאבאח – יג אלול
 לוי קאלטמאן – יד אלול
 מענדל ארון – טו אלול

