



**Cheder  
Levi Yitzchok**  
חינוך על טהרת הקודש



## DVAR TORAH

### The Real Meaning of Return

There are certain truisms that are so widely known that we often gloss over their details: "You get what you pay for", "What goes up, must come down", "Jews don't eat Pork" etc. In the case of the chazir (pig in Loshon Kodesh) it is considered the quintessential treif (non kosher) animal. Not only is it forbidden but according to the Medrash, it tries to misrepresent itself as Kosher thereby perpetrating a double evil. But is that the end of the story? Is it off limits forever?

There are 4 animals named by the Torah which display only one kosher sign. Either they chew their cud or they have split hooves. While the gomol, shofon and arneves (camel, hare and hyrax) chew their cud, only the chazir has split hooves. It is the sole animal in existence that is "almost Kosher" by virtue of its feet. But is 'almost' good enough?

With regards to the other 3 animals mentioned, there is no hint that they will ever be permissible, but the infamous chazir's redemption is hinted at in its name. The Shalo (Rabbi Yeshaya Horowitz) presents a play on words of the name chazir, which can also mean return: "In the future [the chazir] will be returned to the Jewish people. In the future the chazir will be tohor (pure)"

There is something most puzzling about the Shalo's comments: What type of 'return' are we talking about? When was the chazir accepted amongst the Jews and why did it leave, only to be returned in the Messianic age? Perhaps the answer lies in the pig's partial spiritual credential, namely, having only a split hoof.

The Rebbe explains that a split hoof as a kosher sign is representative of one's connection or "foothold" in the physical world. Its split denotes that on the one hand we must integrate the spiritual and the physical, but there must also be perpetual cognisance of the supremacy of Divinity and holiness. The pig inherently understands this and it tries to show that it has this potential. The problem is that it's missing the other sign of being kosher - chewing the cud.

Chewing the cud represents the concept of mulling over material decisions to ensure they are balanced and in line with Torah values. In this area our muddy mammal has lost its way. It is probably the one animal that universally represents coarseness, vulgarity and filth. Many are the times a disapproving parent has likened their child's room to a sty, or their indelicate behaviour to that of a swine. While understanding that it shouldn't indulge, the pig's desire for gratification overwhelms.

Ok, you may say. I understand that there is a spiritual side to this caper but what about the idea of returning to the Jews and becoming pure?! To this end, I posit that the chazir could also be the embodiment of some confused Jewish souls. They might put forward a front that ostensibly seems religiously faithful but pertaining to material pursuits, they might behave in a way that is unbecoming of a Ben Avorohom, Yitzchok and Yaakov. In the words of the Frierdiker Rebbe they are an 'Ox in a Shtreimel'! How should we treat these people and what shall be their fate when Moshiach comes?



#### RABBI ARI SCHACHTER

Businessman and past teacher at Cheder Levi Yitzchok.  
Proud father of our Talmidim, Aizik (Year 8) and Leibel (Prep).



## What I Learned From Reb Arel



Reb Arel was often heard to remark – with a twinkle in his eye – that each morning he adds an additional blessing to the morning compliment. Boruch Atah Hashem..... shelo asani gabbai – thanking the Almighty, as an expression of relief, for not encumbering him with the responsibility to be a supervisor over others. Reb Arel recognised that the absence of accountability and supervision could lead to anarchy (see Pirkei Avos 3:2). But rather than regulating the behaviour of others, which can often be challenging and ultimately futile, the more pnimiyusdik approach is to be a gabbai on yourself. And in this, he saw one of the critical goals of the Cheder; to help the talmidim graduate to a place of increased self-regulation, and personal responsibility for their learning and self-development.







**THE REBBE ON CHINUCH**

Parents can influence their children more than they think.

In my opinion, you should exercise more of your influence over your sons to strengthen them in Torah and Mitzvos.

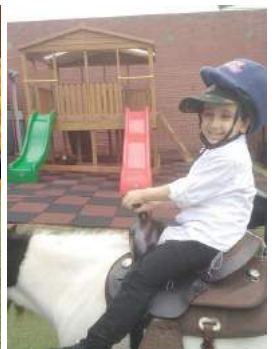
Many parents do not properly estimate their influence over their children, and they think that their toil is in vain, so they forfeit much of their ability to influence their children.

They are mistaken, because parents can influence their children much more than they estimate. When they make efforts in this area, surely they will have a great impact. Even if their impact is not [to affect a change] one hundred percent, they will certainly have an influence to a great degree.

(Igros Kodosh, vol. 4, p. 344)











### Yud Alef Nissan Preparation

In preparation for the auspicious day of Yud Alef Nissan, the Rebbe's birthday. The whole school is working on learning Perek Lamed Beis of Tanya by heart! It's amazing to see the love and heart, the "לב" going into it! Boys are encouraging and testing each other, eager to see this huge undertaking through to the finish line.

### Mazel Tov to the following boys who have already finished the entire Perek:

#### Grade 4

Zalman Engel  
Dovber Hoch

#### Year 7

Meir brown  
Michoel Cohen  
Mendel Aron  
Avremi Schneier  
Shalom Schreiber

#### Grade 5

Ariel Brown  
Sadya Aron  
Shmuli Stern  
Yitzi Tayar  
Menachem Dickshtein

#### Year 8

Eli Kornhauser  
Aizik Schachter





In Integrated Studies with Rabbi Cohen and Rabbi Laufer, the boys learned the Purim story including fascinating historical and Chassidic insights, and enjoyed baking delicious hamantashen.







# CHEDER'S BEST DRESSED



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**STUDENT OF THE WEEK**  
 Prep - Mendel Shmerling  
 Grade 1 - Shimon Cohen  
 Grade 2 - Shalom Engel  
 Grade 4 - Menachem Shraga Brown  
 Grade 5 - Yisroli Jacobson  
 Year 7 - Sholom Schreiber  
 Year 8 - Levi Engel







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