

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 5:23pm
Shabbos Ends: 6:23pm

THE "END" OF GOLUS

Rabbi Yitzchok T. Jedwab P.2

INYONEI GU"M

By Cheder Talmidim P.3

AROUND CHEDER

P.4-6



A MESSAGE FROM THE PRINCIPAL

Today we are celebrating a yoma d'pagra of incomparable joy. חמשה עשר באב, replete with events highlighted in the Gemoroh, is a day of restoration and reconciliation, emphasising the unparalleled unity of the Jewish people with G-D Almighty, and each other. Hashem created this world, pregnant with the possibility for transgression, but he did so as an expression of His ultimate goodness, to encourage His people to return to a level of unity with Hashem unachievable prior to the rupture. Accordingly, we consider חמשה עשר באב (along with יום כיפור) as the happiest day of the Jewish calendar, precisely because the perfection of the Jewish people – symbolised by the full moon – follows directly after the bitter calamities of תשעה באב. By Divine Providence, the Shabbos which follows חמשה עשר באב includes the reading of the first passage of the Shema. And it is also the Shabbos which blesses the holy day of כ"א, commemorating the yahrtzeit of the Rebbe's father, HaRav Levi Yitzchok. There is perhaps a lesson which can be extracted from the proximity of these 3 events. חמשה עשר באב is a foretaste of the times of Moshiach when the essential unity

of the Jewish people with Hashem will become revealed to all. The first passage of the Shema and the life of the Rebbe's father, both spotlight the quality of mesiras nefesh. According to Chassidus, even though the Jewish people had been promised that their conquest of the Land of Canaan would be miraculous, Moishe Rabbeinu taught the Shema at this point, as they were about to enter Eretz Yisroel, to stress that in order to be able to serve Hashem authentically, one must be prepared to sacrifice one's personal needs. This exalted quality was richly exemplified by the Rebbe's father, a redoubtable hero who was fundamentally unprepared for compromise, and who bravely gave up his health and ultimately his life so as not to sever his connection with Hashem. The lesson for us, stressed by the Rebbe on countless occasions: to prepare for, accelerate and ultimately bring about the coming of Moshiach, our avodah must demonstrate a confluence of the deepest levels of joy and a preparedness to set aside the desires (as opposed to the needs) of the animal soul. This is the true spirit of the Rebbe's Cheder. Wishing everyone a tranquil and joyous Shabbos. **Eliezer**

The "End" of Golus

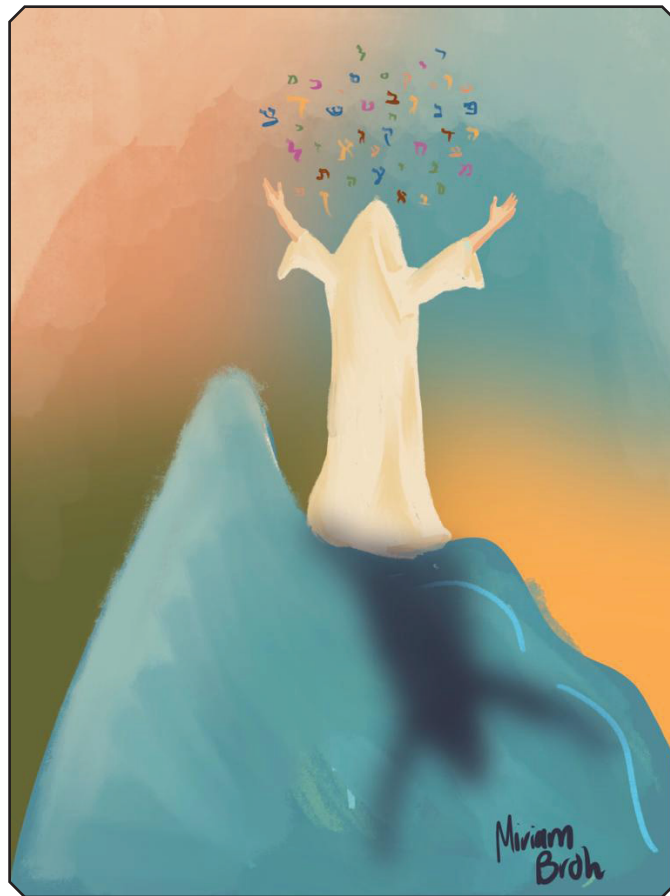
By Rabbi Yitzchok Tzvi Jedwab

The Shabbos following Tisha B'Av is known as Shabbos Nachamu, the Shabbos of Comfort, based on the opening words of this week's Haftorah, נַחֲמוּ נַחֲמוּ עַמִּי, in which Hashem comforts His people for all the suffering and destruction with the promise of ultimate redemption. This being the theme, and thus the name, of Shabbos Nachamu, we find something in the Torah reading which appears to be out of place. Among the various sections of the parsha, which includes the Ten Utterances, the first chapter of Shema etc., we find a section which seems to fly in the face of any notion of comfort, for included in it is the very Torah reading of the day of Tisha B'Av itself.

This section, beginning with the words כִּי תוֹלִיד בְּנִים, foretells the destruction and exile to occur if the Jewish people forsake Hashem and His Torah, a clear reflection of the sombre theme of Tisha B'Av. But what room is there for a discussion like this on a Shabbos which is associated with the ultimate comforting? However, if we read through the entire section, we will find that although it begins with a forecast of destruction, the gloom and doom is limited to just the first four pesukim. The theme of the remaining

twelve pesukim is one of comfort and reassurance - that the state of golus will only be a temporary one, whose purpose is to bring us to the realisation of the consequences of turning away from Hashem. It then continues to describe the way in which Hashem

expressed his deepest love for us in ways unprecedented in human history, through the miraculous redemption from Mitzrayim and culminating in the G-dly revelation at Har Sinai. This then is our greatest source of comfort, knowing that the golus is but a means to a greater end, when once again the infinite love that Hashem has towards His children, and that we have to our Father in heaven will be revealed in its fullest measure, never to be



hidden anymore, with the revelation of Moshiach and the building of the eternal, third Beis Hamikdash, speedily in our days.

Rabbi Yitzchok Tzvi Jedwab is the proud grandfather of **Menachem Dickshtein** of Grade Five and **Chaim Dickshtein** of Grade One.

עניני גאולה ומשיח



Ask don't Wait

By Shmuly Stern

What does the Chidah say about the importance of waiting for Moshiach? The Chidah says, that even if the only Zechus (merit) of a Yid is merely **waiting** for Moshiach, and he doesn't even have any other Zechusim, that would be considered enough to bring Moshiach. Ad Mosai!



The Rebbe On Chinuch

Every investment in Chinuch makes a world of a difference

Surely there is no need to emphasise to someone like him the great importance of Chinuch. Chinuch can be compared to caring for a soft seed or sapling. Every improvement and additional nurturing act brings about results that are of incomparable excellence once the seed or sapling becomes a fruit-bearing tree. And so too, the opposite, chas ve'shalom. (Igros Kodesh, vol. 26, p. 380)

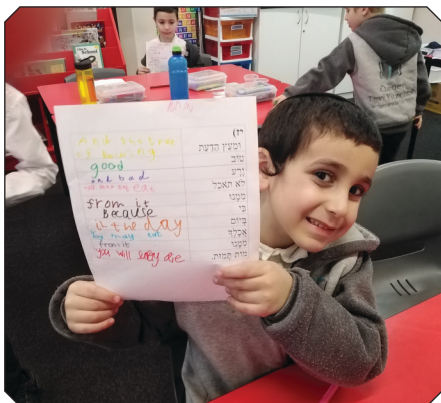
What I learned From Reb Arel

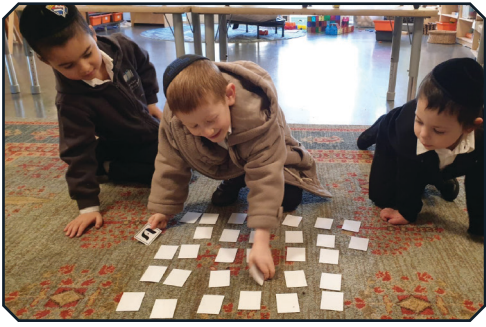
FEET FIRST



Reb Arel was a yirei shomayim who was meticulous with halacha, including even seemingly small things that others “observed in the breach”. Shortly after coming to Reb Arel I was learning with him the laws associated with dressing and undressing. When we reached the halachos governing the requirement to have one’s feet covered at all times (including the direction to remove one’s socks under one’s bedcovers) I couldn’t help but ask Reb Arel, and not in an open way – “Reb Arel, does anyone seriously keep these halochos these days?” Reb Arel looked at me with astonishment and said two words - “I do”. And my feet have never been seen ever since.

דאָס איז חדר לוי"י





Alph Beis Match it!



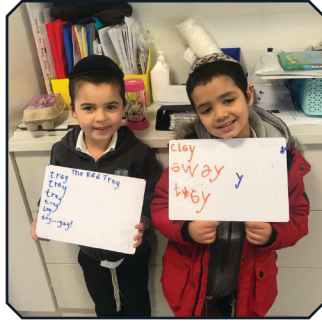
Baking and forming letters



דאווענען מיט כוונה



מאטש איט



טראנסליטעראסיון



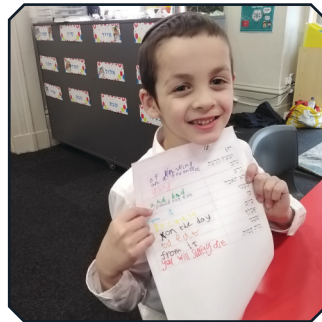
מאכן קיכלעך



פריילאך



כתה ב' האט געמאכט א סיום אויף די גאנצע פ' נח. מו"ט



טייטש'ן די ווערטער



מנחם מ. ה. איז מ'באר די היום יום פון יג מנ"א (די יום הולדת פון דער עדיטער)



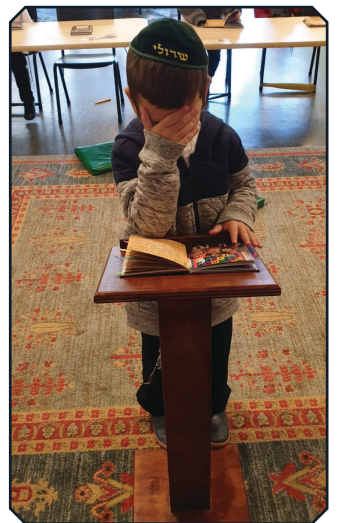
What do Doughnuts and Geula have in common? (Prize to submitter of the best answer)



די מעשה פון די דריי פיזא פיזא, כהן לוי ישראל



Teamwork



אחדות ה'



תלמוד בבלי



בנאות דשה תשב"ב



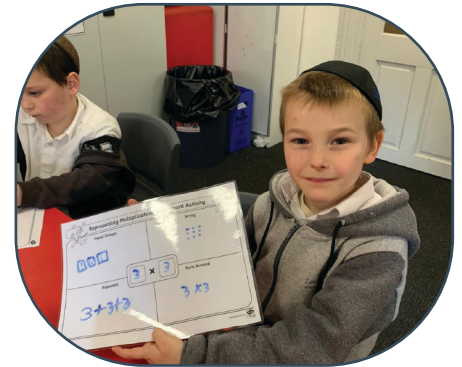
This is before he said "Go"



פרוועקט בית המקדש



מאך פריילאך



אברעמעל דולניקוב



פרשת השבוע



Please contact Year 4 for personalized cake orders. TIA



Intergrated Parsha Session



פארברענגען



פארברענגען מיט ר' יצחק שליט"א



סיום אויפ'ן גאנצן ש"ס (בקרוב ממש)

UPCOMING EVENTS

**SPECIAL PRESENTATION
AND RALLY
IN HONOUR OF CHOF DV.
FOR LOWER PRIMARY.
STAY TUNED!**

CHEDER LEVI YITZCHOK
INVITES GRADE 4+ TO OUR

*Father & Son
Learning Program
in honour of
כ' מנחם אב*

7:30pm - 8:45pm

MONDAY **19** אב
5782

Cheder Levi Yitzchok - in the MPR
Light refreshments will be served

תסד

THEME 16 EMES, PART II: USING YOUR IMAGINATION APPROPRIATELY

We watched as Picky's Zaidy told him a story called "The King is Watching" to help him remember how Hashem always sees and hears our actions and is proud when we say the emes (truth) even when it might cause us to feel uncomfortable.

BL: We played a Mr. Imagination balloon game as we practiced many different keywords that help us know when we're expected to respond with emes (truth) only, and when it's appropriate to use our imagination for being creative.



TORAH APPROACH TO EMOTIONAL
AWARENESS & MIDDOS

A Dollar For Tzedakah - Fountain of Blessing

By Eli Touger

I didn't know the Lubavitcher Rebbe knew you! exclaimed Mrs. Berkowitz to her husband. She was waving two dollars in her hand. Rabbi Berkowitz, a prominent lecturer (maggid shiur) in a Brooklyn yeshivah looked at his wife quizzically. "I went to receive a blessing from the Rebbe. The Rebbe handed me an additional dollar. 'This is for your husband,' he said. 'Tell him that I asked about him and that I send him my regards.'" Mrs. Berkowitz handed her husband the dollar bill, but he wasn't paying attention. With a distant look in his eyes, he mumbled, "The Rebbe remembered... thirty years ago... that's amazing..." Rabbi Berkowitz seemed very intent as he related an incident which had taken place three decades earlier. "It was during the summer month of Tammuz," he recalled. "I was walking down President Street towards Brooklyn Ave. A bearded man who just turned the corner caught my attention. He had very dignified features, his appearance was most impressive, and he was walking briskly. I stopped to have a chat with him. We exchanged some Torah thoughts and opinions about current events. "As our conversation ended, the gentleman invited me to attend a chassidic farbrengen which was to be held by the Lubavitcher Rebbe in a couple of days. Although I knew very little about the Rebbe in those days, I decided to attend. "You can imagine how I felt when I entered the shul at "770" Eastern Parkway. The man with whom I had conversed was none other than the Rebbe himself. "I regretted having wasted the Rebbe's precious time. Afterwards, I asked him to forgive me. The Rebbe assured me that I needn't worry. He welcomed me to come back more often. 'I will yet ask about you,' were

the Rebbe's parting words." "I never returned," said Rabbi Berkowitz softly. "Today was the first time in thirty years that anyone in our family has gone to see the Rebbe."

"I was sure the Rebbe had not heard correctly," related Y. Shifrin, a visitor to New York from Bnei Brak, Israel. "It was Sunday; I had joined the line at "770" to request a blessing from the Rebbe for a book I was about to publish. In response, the Rebbe gave me an additional dollar and said: 'Give tzedakah for her merit, and may she have a quick recovery.' "I was mystified. Before I could collect my thoughts, the line had proceeded further. I was convinced that the Rebbe had not heard my request properly. I traveled back to my hosts' home in Boro Park, only to be greeted with an urgent message. 'Your wife called from Israel. She wants you to contact home immediately.' "Anxiously, I placed the call. One of my daughters answered the phone, explaining that my wife was not home. 'She is at the hospital,' she said. My heart skipped a beat as the events unfolded. My youngest daughter who was in an advanced stage of pregnancy had lost consciousness and collapsed. The doctors described her condition as critical. "With a jolt, the Rebbe's words flashed through my mind. A deep sense of calm settled within me. I told my daughter of the encounter which had occurred only a short while earlier and tried to reassure her. 'I'm sure everything will be fine.' "I immediately gave tzedakah in my daughter's merit. That evening, my wife called again. 'The doctors have no explanation, but, thank G-d, the crisis has passed.' "

תלמיד השבוע

PREP -	לוי טייאר
YEAR 1 -	אבי מולער
YEAR 2 -	אליהו גרליק
YEAR 4 -	שרגא ד'ורז
YEAR 5 -	שמולי שטערן
YEAR 7 -	שלום שרייבער
YEAR 8 -	שלום ב. ראסקין

מזל טוב

יהושע שטערן – טוב מנחם אב
 שלום ענגעל – ח'י מנחם אב
 ששון גולדמן – כה מנחם אב
 לייב דוד לאנג – כו מנחם אב

