

# NEWSLETTER

## SHABBOS TIMES

Candle Lighting: 8:07pm  
Shabbos Ends: 9:06pm

## TORAH TEMIMAH

Rabbi Mordechai Guth P. 2

## AROUND CHEDER

P. 4-6

## 15 SHVAT

P. 5



"Matan Torah" By: Yanky Lipskier Y6

## A MESSAGE FROM THE PRINCIPAL

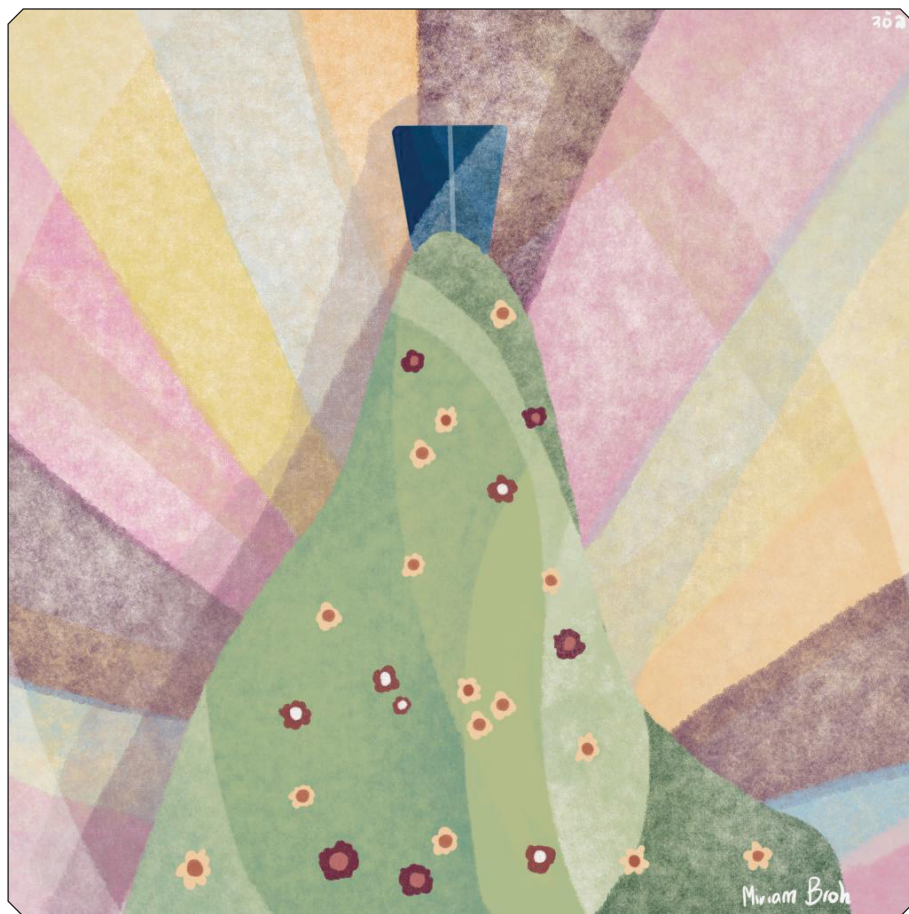
Imagine if the leader of the Muslim or Christian faith made a proclamation that all religions other than Judaism were a massive hoax. This is how Reb Arel would describe the significance of Yisro's decision to join the Jewish people and the declaration of faith which he made about the truth of the Jewish Gd. Yisro was a world statesman and his acceptance of Judaism paved the way for the Giving of the Torah. Nevertheless, we might still be astounded by the presumptuousness which he demonstrated by calling into question the process chosen by Moshe Rebbeinu to intermediate between the Almighty and the Jewish people. And yet, when He was consulted, Hashem affirmed the wisdom and correctness of Yisro's advice. Many commentators ask the same question about this exchange between Moshe and his father-in-law. Surely Moshe understood the drawbacks of his process, and the benefits to be derived by the establishment of a more comprehensive judicial system. According to some commentators, Moshe did indeed recognize why delegation might be a more pragmatic solution. But he harbored a higher interest. Namely that Judaism must never become the province of the elite. Each member of the nation has an equal and unqualified entitlement to the very

best advice about the Will of GD and how best to serve Him. And the very best advice could only come from the greatest prophet who ever lived. The precise quality of Moshe's guidance and advice could never be replicated by a delegate, no matter how wise, sincere or virtuous. There is a very important lesson in this perspective. Even though Moshe's aspiration was ultimately not fulfilled, his desire to provide the very best to his people, must be applauded. Likewise in education. There may be constraints – financial, regulatory, perhaps even pragmatic – that impede our ability to provide the purest form of education to our children. But that must be our aspiration and we must constantly be pushing the boundaries to ensure that we deliver a chinuch al taharas hakoidesh to the very best of our abilities. Happily, in our first full week of Cheder, our dedicated teachers and staff have applied themselves to the fulfillment of this aspiration. Educating the children in Torah and where possible integrating the concepts, perspectives and stories of Torah into the secular curriculum. We feel grateful for the ongoing support of our parents and we hope to be able to continue sharing nachas and good news as the year unfolds. Wishing everyone a peaceful and meaningful Shabbos. **Eliezer**

# THE TORAH OF HASHEM IS PERFECT

By: Rabbi Mordechai Guth (Based on a Sichva 15 Shvat 5745)

The letters which spell the name of the Jewish people – ישראל – form an acronym (according to the Megaleh Amukos) of the phrase יש שישים רבוא אותיות לתורה: there are six hundred thousand letters in the Torah. Each one corresponds to, and is linked with, an individual Jewish soul. The kashrus of a Sefer Torah is dependent on every single letter being distinct, bold and unbroken. If even one is damaged, the entire Sefer Torah is possul. Accordingly, the spiritual health and wellbeing of every Jewish person is essential to the integrity of the Torah in its entirety. Perhaps this helps us understand the Midrash which tells us that if even a single Jewish person was absent that morning at Har Sinai the Torah could not have been given at all. Its sanctity emerges from the combined total of all its unique components: the 600,000 root neshomos of Am Yisroel. All of us are responsible to ensure that our 'letter' in the Torah is not only kosher, but mehudar. When our avodah is infused with love and awe and emunah, internalised through learning and understanding, we become 'neiros l'ha'ir' (illuminating lights), and our letters become 'osiyos meiros' (luminous letters). In this way we create the original codex of the Torah written in 'white fire on black fire', which Moshe Rabbeinu learned on Har Sinai: the prototype for every Sefer Torah written since. Based on this idea the Rebbe explains a rather strange halacha, which appears in the Talmud, and is brought as a law in two places in Rambam, as well as in Shulchan Oruch: "One should always learn Torah even lo lishma (not for its own sake); because from lo lishma, one comes to lishma (learning for the Torah's own sake)." How can it be said that the correct, mandated, universal approach to learning Torah is 'always' to begin learning 'lo lishma', which implies a kind of insincere, ulterior



motive? Surely at least some of us should be able, even at the outset, to learn with pure motives 'lishma'? Chassidus defines 'Torah for its own sake' as learning purely in order to enhance and expand the kedusha of the Torah itself. Whereas 'Torah not for its own sake' is learning to deepen and strengthen one's own connection with Hashem. A worthy motive, but an ulterior motive nonetheless. But if the kedusha of the Torah is actually comprised of each one of our own, personal connections with Hashem, then the deeper and more passionate our individual connections are, the more profoundly our 'letters' shine and radiate their holiness, elevating the entire Torah as a result. In other words, explains the Rebbe, it is specifically 'from lo lishma' - working on one's personal connection - 'one comes to lishma' - to enhance the kedusha of the entire Torah. A primary

goal of chinuch must be to ensure that every talmid can become a 'distinct, bold and unbroken letter'. We must instil in our children a sense of the incomparable depth and meaning and gishmak of learning Torah; such that their own 'selfish interest' becomes a jealous (Kinas sofrim tarbeh chochma) thirst (Tzama lecha nafshi) to learn and know as much Torah as they possibly can, with humility, simcha and yiras shomayim. As the Alter Rebbe puts it: Toras Hashem Temima – The Torah of Hashem is perfect and whole, meshivas nafesh – with the return of every soul. May we immediately see the return of every soul from this golus to its rightful place with the geulah ha'amitis v'hasheleima.

**R. M. Guth** is the proud father of **Aaron Hillel Guth** of Y8 and of one of our students in Bnos Chana.

## MECHINA PROGRAM - GOING STRONG



## The Rebbe On Chinuch

The study of English (Toras Menachem 5727, vol 3, p.203-204)

The first three years of age, which is when a child begins to learn, is the time that is the main foundation of his future success. Yet it is specifically during these years that people take their child and contaminate (“make tamei”) his mind with “English,” “grammar,” and the like! If only the adults, too, would not know these matters! How much more so the children should not study secular subjects until the age of nine years, or until twelve years, and I would say that it applies to the following years as well, if not for the fact that he will be more “set” for life. This claim has no substance, since no one knows the future; all of one’s conduct should be according to Torah. Every single thing of value

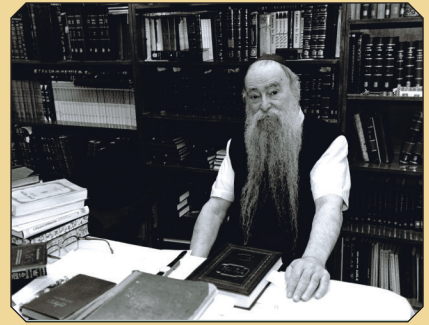
is written in the Torah. If there were some material benefit to be had from acquiring secular knowledge, there would be a law in the Torah commanding one to gain secular knowledge. Since no such law exists – and in fact, the Torah states explicitly that this study is forbidden because it contaminates the ChaBaD [Choch- mah, Binah, and Daas – the intellectual faculties] of the soul – this means that there is no benefit in it materially! On the contrary! They think that they can outsmart Hakadosh Baruch Hu, such that they will pay no attention to the route that Hakadosh Baruch Hu sets forth in His Torah in order to succeed. Instead, they will search for their own route, to learn “English,” and they decide

that through this the child will be successful. They should remember that Hakadosh Baruch Hu created the world five thousand, seven hundred, and fourteen years ago [from the time the Rebbe delivered this sicha], and since then He has been running it according to His will. From now on as well, the world will continue to be run according to His will: according to Torah. ...The parents come and steal the pure years from their children – they steal a portion of their children’s lives! ... By what right do the parents steal their days from their children?! Was it for this purpose that Hakadosh Baruch Hu gave them children – for the parents to take their lives from them?!

## What I learned From Reb Arel

Reb Arel was deeply immersed in learning, but perhaps something he enjoyed even more, was learning with others. And he learned with an astonishing variety of people of all ages and backgrounds. On one occasion I entered his study when he was learning with three young ladies who were participating in the Ohel Chana program. It was just before Tu B'Shvat and Reb Arel was, as he often did, employing a parable from life to illustrate an important concept in Torah. He asked the students whether they were conscious

of what local councils did to beautify the neighbourhood streetscape. One of them said: They plant trees. Reb Arel was happy with that answer. Next question: What do you notice about these trees when they are planted? Answer: Typically they are young saplings (in order to save money). Next question: What does the Council do to support the likely success of the saplings? Answer: They bind the sapling to a little stick which is also planted in the ground. This was the answer Reb Arel was hoping to hear. And what



followed was a beautiful example of his humility. "That's what I am" said Reb Arel. "I am your little stick, and my job in life is to bind myself to you to make sure that you grow straight". That's what I learned from Reb Arel. Not just to passively observe and critically judge behaviours which are crooked, but rather to take the initiative to straighten them out, with love and humility.

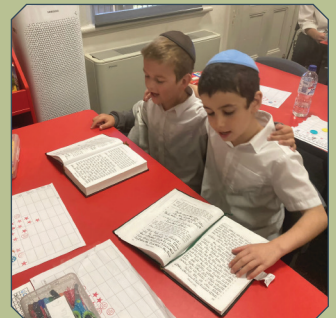
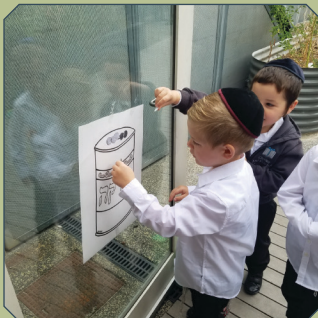
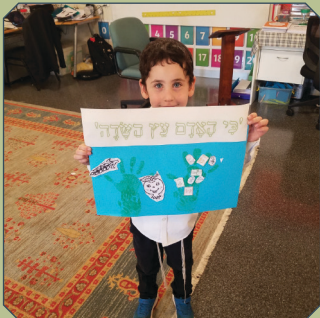


### Talmidim learning their first Chumash words with Morah Chaya in Year 1



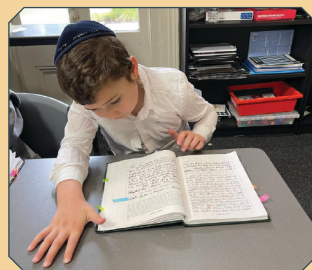
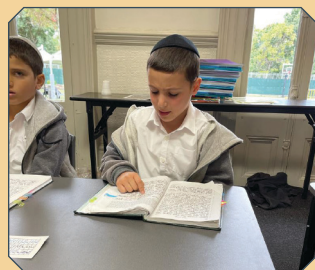
# CHAMISHA ASAR B'SHVAT!

## PREP - 3



In honor of Chamisha Asa b'Shvat the upper primary boys gathered for a beautiful assembly. Shalom Schreiber addressed the audience and emphasized the idea that just like the seeds of fruit from a tree can be replanted and cause many more trees to grow, so too the Jewish people

can affect and influence many others. Rabbi Ash used the opportunity to explain the different nuances when it comes to making Brochos on fruit, especially when involving shivas haminin an shehechyanu. Afterwards, delicious fruit bowls were thoroughly enjoyed by all.



The Year 5 & 6 had a great time in Art Class this week with Rabbi Knapp. The boys expressed the messages of this week's parasha of Har Sinai and Matan Torah through the form of painting.



The Prep boys had a fantastic week with Rabbi Levi Heidingsfeld. They learned Aleph Beis, did some arts & crafts, and even wrote a PAN to the Rebbe. In honor of Chamisha Asar b'Shvat they learned to share and be kind with the 7 kinds.

