

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 5:30pm
Shabbos Ends: 6:28pm

TREADING ON WHAT?

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AROUND CHEDER

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A MESSAGE FROM THE PRINCIPAL

In preparation for the Cheder's highly successful father and son evening last Sunday, I started to think about why the school was named after the Rebbe's father. Initially we didn't have a name for our program of religious studies. But then at some point we decided to give the emerging school a name, and Reb Arel suggested Cheder Levi Yitzchok. I don't recall him ever telling me why and so the best I can do is speculate on his motivation. HaRav Levi Yitzchok is synonymous with a number of inestimable qualities including remarkable scholarship in both the revealed and mystical dimensions of the Torah and meticulousness regarding the performance of mitzvahs. Regarding the latter, it's known that when his captors supplied him with water after several days of deprivation, he chose not to consume the water, but rather washed his hands to purify them. However perhaps more than anything else, HaRav Levi Yitzchok was renowned for his fearlessness and his willingness for self-sacrifice in order to preserve the

principles he lived by. Reb Arel was under no illusion regarding the challenges associated with establishing and maintaining an institution in Melbourne, devoted to Chinuch Al Taharas Ha Kodesh. Decades before the Cheder emerged, the Rebbe had already identified a powerful klippah evident in Australian society manifest in the belief that earning a living would be impossible in the absence of a high quality secular education. Indeed, when he sent the first group of shluchim to Yeshiva Gedola he specifically instructed them to devote themselves to eradicating this klippah. In addition there is a casualness about religious commitment which reflects the less intense Australian way of life – 'no worries' Judaism. And so Reb Arel understood that establishing, maintaining and growing the Cheder would require ongoing mesiras nefesh from all stakeholders. Happily, HaRav Levi Yitzchok not only provides us with an example to emulate, but also a nesinas koach to apply to the ongoing success of our cherished moisod chinuch. **Eliezer**

Treading on what?

By Rabbi Dovid Rahmani

This week's Parshah begins with the Possuk, **וְהָיָה עִקֵּב תִּשְׁמָעוּן**. There is a lot of discussion among the Mefarshim regarding this Possuk, and specifically about the Torah's use of the word **עִקֵּב**. Rashi, who focuses on the simple explanation of the pessukim, explains that the word Eikev, which can be translated as "heal," is a call to the Jewish People to be scrupulous with the Mitzvos

that are usually ignored, or "treaded upon with heals." The Kli Yakar quotes Rashi's explanation and adds to it. He explains that these Mitzvos that one "treads upon with his heels" are referring to Chukim – the mitzvos that one cannot understand. It is specifically these Mitzvos that require an added dose of vigilance. He clarifies that when a Mitzvah is beyond one's comprehension, the nations of the world mock it and a person needs to find an inner strength to observe it as he should. Yiddishkeit is a religion of faith. A person's relationship with Hashem and his Torah needs to go beyond what he can understand and

extend to a suprarational commitment. It is in the category of Mitzvos called "Chukim", that one expresses this level of commitment, shining a light on the type of relationship he has with Hashem in all areas of his observance. In the modern age, it is becoming increasingly popular to bring the children themselves into the discussion when it comes to how to raise them. Children ought to be consulted about their thoughts and feelings on various decisions, made aware of why adults are doing what they are doing, and be able to express their dissatisfaction if things are not going the way they want. While this mode of education is not without merit, and there are certainly elements of it which could and should be incorporated into the way we educate children, when it comes to Torah learning and raising the next generation of proud Jews, we need to remember the beginning of this week's Parshah. We are committed to something beyond

our comprehension. Not everything will make sense. We do certain things because it is the will of Hashem. The Frierdiker Rebbe writes in his diary about an incident that occurred when he was a child. When I was a small child, just beginning to speak, my father said to me: "Every question you have, you should ask me." When I was taught to recite the Modeh Ani, I was instructed to place one hand against the other and

bow my head, and say Modeh Ani in this position. When I grew a bit older, I asked my father: "Why, when we say Modeh Ani, must we place one hand against the other and bow our head?" Father replied: "In truth, you should not be asking 'why.' But I did tell you to ask me all your questions." He then sent for the servant Reb Yosef Mordechai, a Jew of eighty years, and asked him: "How do you recite Modeh Ani in the morning?" "I place one hand against the other and bow my head," answered Reb Yosef Mordechai. "Why do you do so?" asked my father. "I don't know. When I was a small child, that's what I was taught." "You

see," said Father to me. "He does it so because his father taught him so. And so on back until Moses our Teacher, and until Abraham our Father, who was the first Jew. One should do without asking 'why.'" "I'm just a little boy," I said in my defense. "We're all 'little,'" Father replied. "And when we get older, we first begin to understand that we're little." If we can ingrain these values of absolute commitment in ourselves, we will then be able to pass them along to our children. And it is then that we will merit to experience the continuation of the Possuk, **וְשָׁמַר הָאֱלֹקִים לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם**. Wishing everyone a wonderful Shabbos.

Rabbi Dovid Rahmani is the immediate past principal of Cheder Levi Yitzchok and Bnos Chana, and is the father of two past students. Rabbi Rahmani is now a Mechanech at the Chabad day school in Atlanta, Georgia.



עניני גאולה ומשיח



Days of Moshiach?

By Yisroel Goldberg

The Gemoroh says that there are three periods in which the world is divided. The first period, is the first two thousand years from Sheishes Yemei Bereishis. The next two thousand years were two thousand years of Torah, and the last two thousand years are known as the days of Moshiach. One might ask, how can we call the last period the days of Moshiach if Moshiach isn't revealed yet? The Maharal answers, that

Moshiach's arrival has a set date as to when he will come, however, in the third period we can bring Moshiach early.



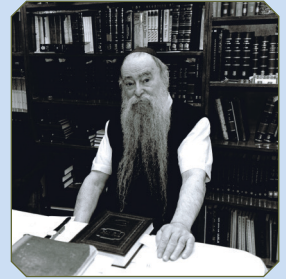
The Rebbe On Chinuch

Do not be satisfied with just “reading” a story

One should not be satisfied with simply “reading” a story. We need to learn the story and take from it the proper instructions. We need to educate Jewish children in such a way that when they learn Torah, they will do so with passion and a desire to understand the matter. If they fail to understand something, they should seek out explanations for it. (Sichos Kodosh 5741, vol. 3, p. 1130 and onwards)

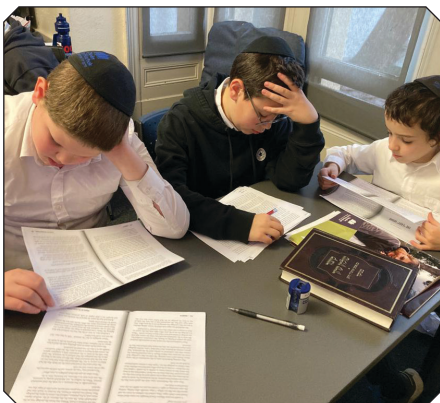
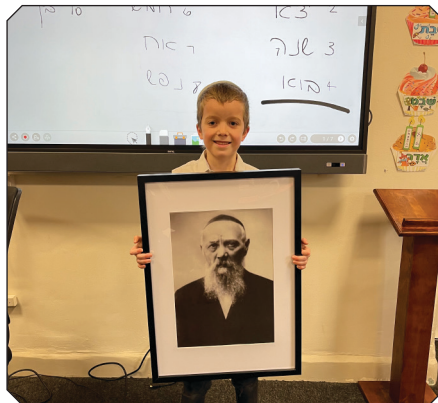
What I learned From Reb Arel

FEET FIRST



People put a lot of effort into earning a living, and sometimes they find it difficult to give away what they earn. Indeed, as explained in the Tanya, this is precisely why tzedoka is an all-encompassing mitzvah so highly valued by the Al-mighty. The Torah endeavours to counteract this hesitancy with a promise that tzedoka is the one mitzvah that the Almighty is prepared to be tested on. "If you give, I will give you back". More culturally we often hear chassidim say the Rebbe is not a baal choiv which intends to convey the same meaning. Regarding this reference to the Rebbe, Reb Arel had an entirely different approach as conveyed by the following episode which he often related. We know that the Rebbe's father, HaRav Levi Yitzchok OBM, suffered grievously during his time in exile. On one occasion during a farbrengen, the Rebbe announced that there was an individual present who had devoted himself to caring for the Rebbe's father and mother and making their bitter lives more tolerable. About this individual the Rebbe said the following: "I owe this man a deep debt of gratitude – which I never wish to discharge". Concluded Reb Arel: "Ordinary people may be content with a transactional engagement with the Rebbe. You give to the Rebbe, and the Rebbe repays you. But, a chossid is concerned with a deep and enduring relationship with the Rebbe regardless of what it brings him, not transitory business deals".

דאָס איז חדר לר"י





Numeracy and Literacy games in Prep!



נישט בדיקת חמץ



הקדמה לקידוש החודש



מד"ט איטס א בווי!



די גאנצע פ' לב בעל פה



פארוה דעסערט
(אבער מיר מאכן ניט קיין ברכה על אכילת פאפיר)



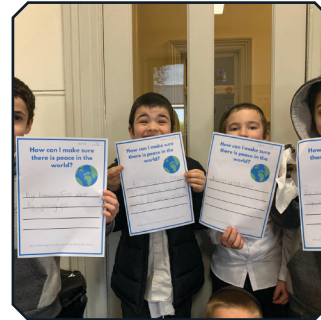
On the shoulders of giants



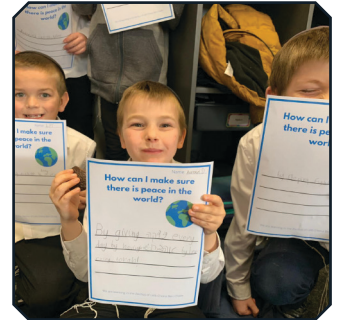
כתה ב' האט געמאכט א סיום
אויף די גאנצע פ' נח. מד"ט



כינוס ילדים לכבוד כ'



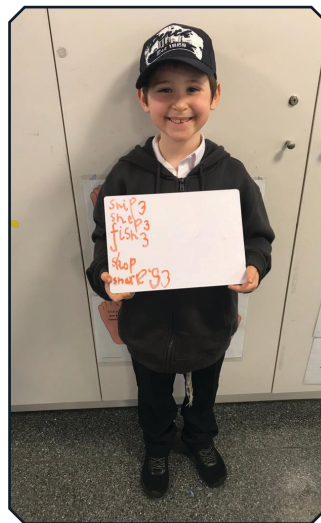
מרבית שולם בעולם



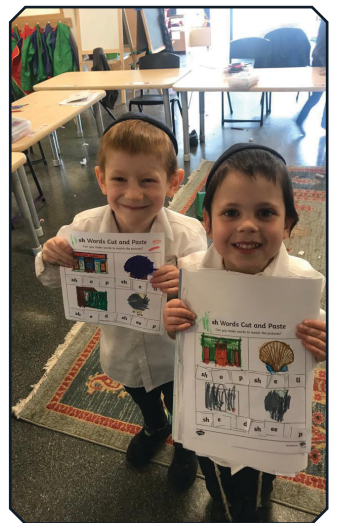
A big piece of peace in the world



חמשה עשר באב - שמחה פורץ גדר



Leibel



Word forming



In honour of Chamisha Asar b'Av, the boys discussed the various reasons why this day is special, and participated in fun, lebedike dancing.

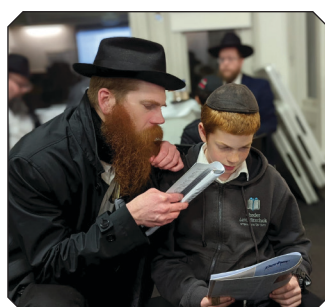


Boys in upper primary who excelled in their work and completed several challenging tasks, were treated to an exciting basketball tournament in PCYC. They had a great time while there, and the kiddush Hashem that the boys made while walking to and from Cheder was truly exemplary!



אבות ובנים

The CLY Father & Son evening was BH a big hit, with an exciting buzz of Torah learning. Neriya Goldman shared a story about Reb Levi Yitzchok, Rabbi Johnson explained the unique connection between Chinuch and Chof Ay, our Principal enlightened us about the name of our school and the Kahoot game was great fun!



A Dollar For Tzedakah - Fountain of Blessing

By Eli Touger

Two of the taxi passengers en route from Ben Gurion airport to Jerusalem struck up a casual conversation. Following the friendly "Jewish geography" exchange in which one of the travelers introduced himself as a Jew from Antwerp, his new acquaintance, a Jerusalemite, continued with the common question, "What brings you here?" The man from Antwerp hesitated for a moment. His European nature was not as open and uninhibited as the Israeli's. But somehow, his fellow passenger put him at ease. "I'll tell you the truth," began the visitor. "This past summer on a trip to New York, I traveled to Brooklyn to ask the Lubavitcher Rebbe for a blessing for my handicapped son. We have had great difficulty finding a suitable match for him. As I passed by the Rebbe, he handed me a dollar saying b'suros tovos good tidings. Then he gave me an additional dollar and said: 'For tzedakah in the Holy Land.' "I was sure that the Rebbe had mistakenly thought I was a visitor from Israel. I didn't understand how this response applied to me, and I returned to Antwerp. Weeks passed and the holidays arrived. One day, during Chol Hamoed Sukkos, my wife and I were discussing our family affairs. We were both very concerned about the future of our son, who was not getting any younger. During the course of our conversation, my encounter with the Rebbe came up. "My wife became thoughtful. 'Perhaps we should have taken the Rebbe's words more seriously,' she suggested. 'Let's follow his directive. Take a few days off after the holiday and travel to Israel to give tzedakah in the Holy Land, just as the Rebbe had said.' "This is the reason for my journey," he concluded. The visitor from Antwerp had been casting his eyes on the scenery as he told his story. It was only now that he noticed a strange mixture of awe and nervousness on the Jerusalemite's face. "I wonder," the man was mumbling, unable to hide his excitement. Responding to the visitor's puzzled look, the man from Jerusalem struggled to regain his composure and related: "I am returning from a trip to New York, where I spent the holidays. I took the opportunity to ask the Rebbe for a blessing for my daughter. We would very much like to see her happily married. The Rebbe gave me a slice of lekach (honey cake) for my daughter saying: 'May she find a good shiduch (match) in the near future.' The man from Jerusalem took a deep breath. "Perhaps we should both pursue the issue. You see, my daughter also has a handicap." The engagement party was held shortly thereafter.

It was a pleasant Sunday morning in July, 1988. I should have felt as content and relaxed as any other mother of a six-week-old beautiful baby girl. The baby still had the precious delicacy of a newborn, and yet had begun to develop a schedule which allowed the new mother more rest and renewed strength. "Yet, I was tense and worried. The results of my post-partum examination had shattered my hopes and plans for my family of four lovely children. "A cancerous illness," the doctors said. As I sat there with numbing fear, I could hear them say something about an urgent operation because of the critical stage of the illness. I couldn't believe they were talking about me. "That sunny Sunday morning appeared to me as a ray of hope. Before consulting the doctor again, I decided to pay a visit to "770" and speak to the Rebbe as he distributes dollars to be given to charity. "I asked a neighbor to accompany me. 'I'm nervous, I feel weak, and I don't even speak Yiddish,' I told her. She readily agreed to come. "As we approached the Rebbe, my neighbor related my desperate condition: "The doctors say they have found cancer.' " "So they will lose it!" the Rebbe responded, his face breaking into a broad smile. "We were stunned. The Rebbe's matter-of-fact answer had caught us both off guard and in our confusion, we thought we had not heard correctly. " "What?" we both burst out. "The Rebbe was still smiling. 'You told me what they found. Nu, so whatever they found, they will lose.' "By this time, I had grasped the Rebbe's words and I was overcome with emotion. "I have a six-week-old baby," I blurted tearfully in English. "The Rebbe looked at me warmly and said: "You will merit to raise her to Torah, chuppah (marriage), and good deeds." Shortly afterwards, the doctors indeed told the woman about a loss one about which she and her family were very relieved to hear. One hot Sunday afternoon in the summer of 1991, an elderly lady was patiently waiting her turn in the long line of Jewish women and girls from all walks of life, each one anticipating the moment of receiving the Rebbe's blessing and the dollar bill to be given to tzedakah. When her turn finally arrived, this lady blurted out in her simple Yiddish, "Rebbe! I've been standing here for only an hour and I'm already exhausted. You have been standing here for hours and hours, and just look...!" The Rebbe smiled gently and said, "When you are counting diamonds, you don't get tired."

תלמיד השבוע

PREP -	לוי קאלטמאן
YEAR 1 -	מנחם מ. רהב
YEAR 2 -	שלום ענגעל
YEAR 4 -	משה הוך
YEAR 5 -	נח וואלף
YEAR 7	יואל ראסקין
YEAR 8 -	בערעל שטערן

מזל טוב

ששון גולדמן – כה מנחם אב
 לייב דוד לאנג – כו מנחם אב
 אב קאלטמאן – כט מנחם אב
 משפחת קסמן – בן זכר

