

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 5:35pm
Shabbos Ends: 6:34pm

JAILS

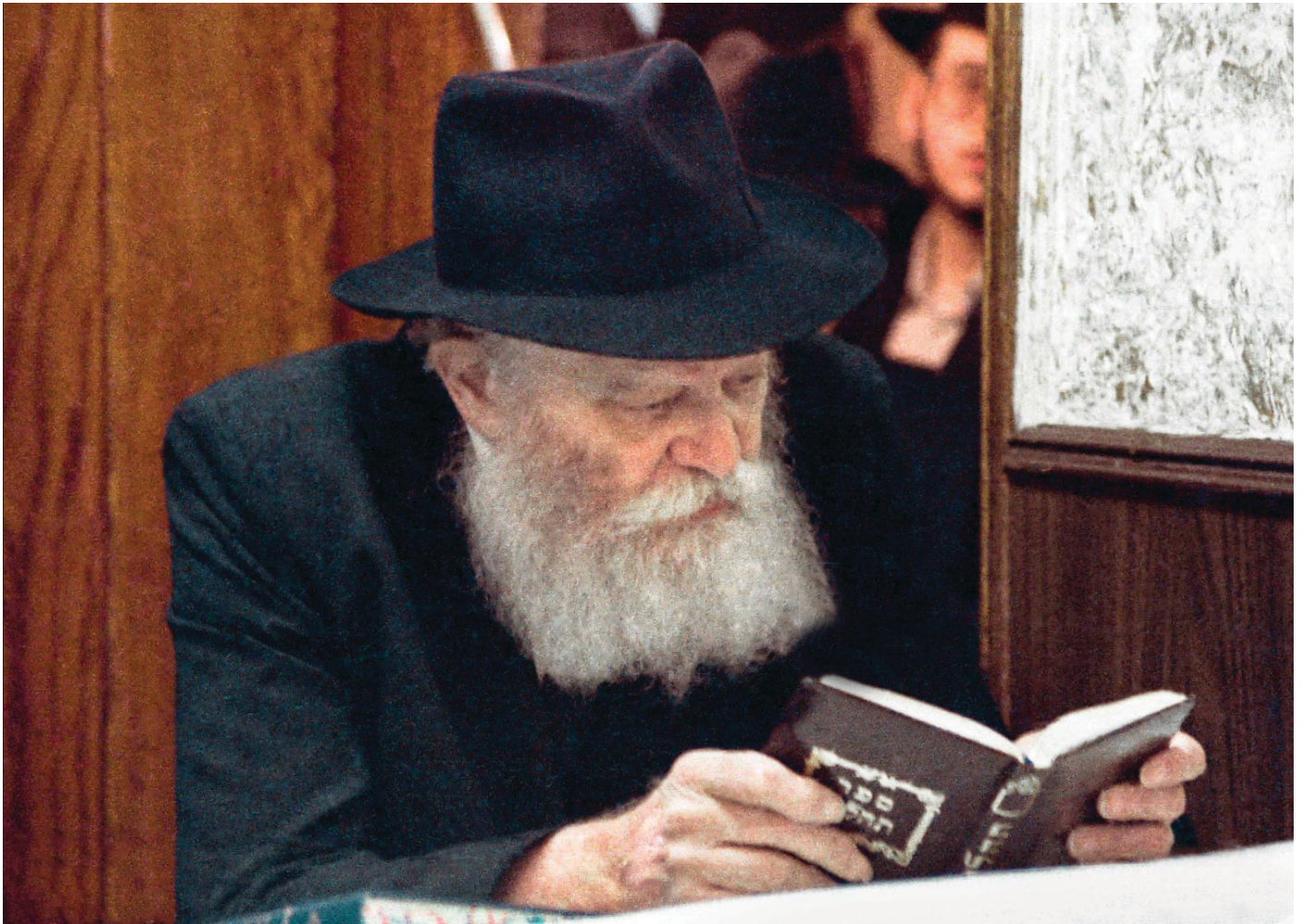
Rabbi Leibl Wolf P.2

INYONEI GU"M

By Cheder Talmidim P.3

AROUND CHEDER

P.4-6



A MESSAGE FROM THE PRINCIPAL

No matter how many times I visit 770 (as I just have) I'm astounded by the electrifying vibrancy of the place. Even on seemingly 'normal' days there are minyonim and chavrusas and farbrengens everywhere and at all times of the day and night. The Rebbe's headquarters are also a bustling hub from which bochorim and young marrieds are propelled all over the globe on missions to bring the atmosphere of 770 to smaller satellite communities. I caught up with a former student of the Cheder who mentioned he was going on shlichus to some outpost in America and in my lamentation about his choice not to come back to Australia I reflected on a profound and unique letter of the Rebbe which was published in Derher last year. A young (non-Lubavitch) bochor was writing on behalf of a group of American boys who were planning on making Aliyah to undertake communal activities in Eretz Yisroel. *The bochor asked the Rebbe's opinion*

*on this proposed course. The Rebbe framed his answer by first citing an analogy. A person in need may borrow money. At some point he may have enough money to repay his debt, but instead he chooses to allocate the funds to a worthy tzedoka. Clearly this is inappropriate – the person's first priority must be to repay his debt. Similarly, a young person who has been "borrowing" from his parents, from his teachers and his community more generally, owes a debt which must be repaid before he can be charitable elsewhere. And therefore, concluded the Rebbe, this cohort should stay in the US and provide their services to people in need in their local communities. Leveraging the Rebbe's thinking, Reb Arel's vision was that we should create, here in Melbourne, our own bustling hub, populated and powered by Cheder's graduates working feverishly to bring Moshiach. Wishing everyone a good Shabbos and a Ksiva v'Chasima Tova. **Eliezer***

Jails: Rehabilitation or University of Crime

By Rabbi Laibl Wolf

What is served by incarcerating in jail those who offend person and society? Is it a way of exacting punishment? Or is it a mode of self-protection? Or is it an expression of vengeance? Or is it truly an approach to rehabilitation? Whatever be the rationale, the modus vivendi is markedly

different from the Torah approach, which has no jail sentencing on its 'statute books'. There simply were no jails. Recalcitrant behaviour had the consequence of payment of adequate fines or serving the aggrieved as an employee (called a 'slave' in those days) with limited personal rights during the court

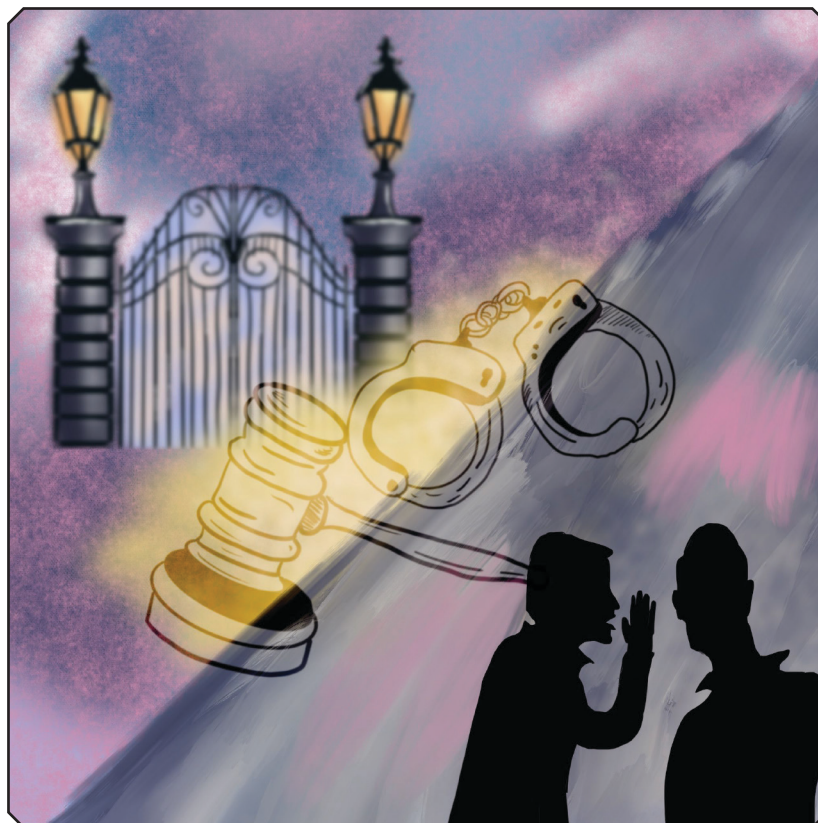
imposed period of compulsory service, to pay off the crime committed and losses incurred. If a capital crime were committed, it would be tried by the Sanhedrin with sentencing of death penalty or release to freedom. The singular seeming exception were the Arei Miklat – cities of refuge. One might be tempted to draw a parallel between these and the contemporary jail system. But nothing could be further from the truth. Today's jails are de facto 'universities for degrees in crime', while the cities of refuge were serviced by the social workers of the day – the Leviim, whose job it was to counsel and treat those who had sought

temporary refuge there, either till the passing of the Kohen Godol, or till when their crime would be tried by the court. The difference in approach between the jail system and 'Arei Miklat' goes to the heart of the rationale. It is not vengeance, or self-protection, or punishment. It is true rehabilitation, not the claim of

the modern penal system which is characterised by internal gangland wars, forced membership of gangs, and ruthlessness on the part of inmates and warders alike. The modern system of jails is an admission of failure to provide individuals who lack a true sense of life's meaning with a pathway to fulfillment. While Arei Miklat were

veritable centres of psychological assistance and Torah learning. With the coming of Moshiach we will revert to a system that worked well, rather than rationalising the failed systems of today's societies.

Rabbi Laibl Wolf is a shliach of the Rebbe, and co-founder of the Spiritgrow Joseph Kryss Holistic Centre. Rabbi Wolf lectures worldwide on Kabbalah and Chassidus, and is the proud grandfather of **Noach Wolf** of Grade 5, and of one of our students in Bnos Chana.



עניני גאולה ומשיח

Asking for Moshiach

By Anonymous

The Gemora writes in Kesubos, that we're not allowed to push Hashem to bring Moshiach, if so, how are we to understand the amount of times daily that we beg Hashem for Moshiach? Many answers to this question were offered, but the Chasam Sofer's is as follows: there is asking for Moshiach and then there is taking actions to bring Moshiach. ASKING is permitted, ACTIONS are not.



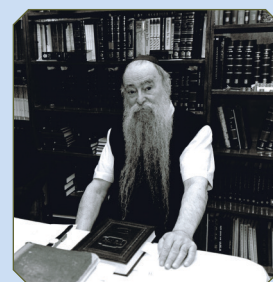
The Rebbe On Chinuch

Non-Kosher Music

Particularly in the field of [popular] music, the current situation... is [that it is designed] to conquer the hearts [of listeners]. The approach is not only secular, but it also forms the listeners' attitude towards excitement of their evil inclination, [enticing them to] destroy the existing "boundaries" and "order" (including, to our greatest anguish, in the area of tznius in particular - and so on). ... Its slogan is: "Everything is permissible; it is desirable for you to try out everything yourself [and find out] what it is all about, and when the time comes, you will decide for yourself your attitude to everything without any preconceptions whatsoever". (Likkutei Sichos, vol. 38, p. 179)

What I learned From Reb Arel

The truth, the whole truth & nothing but the truth



I would often approach Reb Arel with issues requiring delicate communication to third parties. Reb Arel would always give me the same advice – ‘the very best lie you can tell someone, is the truth’. Reb Arel never farbrenged with me about this homily. Perhaps it was too obvious (to Reb Arel) to justify amplification. But because I have habituated myself to convey the same advice to others, I’ve tried to understand why this advice is so apposite. Here are three possible reasons. The first and most simple reason is because the Torah enjoins a Jew to be transparent and honest at all times. Our patriarch Yaakov is described by the Torah as an ‘ish tom’; someone whose mind and mouth were perfectly aligned. Now we know there are some exceptions to this rule (Aharon and his approach to conflict management are often cited in this context) but they are exceptions and they are restricted to circumstances where the “white lie” is designed to soothe rather than manipulate. The second reason is more relational. When we make the choice to be truthful in circumstances where by doing so we risk damaging a relationship (for example we may give a colleague some critical feedback), our truth-telling invariably bolsters our integrity and reputation in the eyes of our counterpart which augurs well for a solid long term relationship. The final reason is more faith-based. Although Hashem gives us free choice He is an ever present supervisor of every single thing that occurs in the world. When I choose to lie to someone, I may think I have gained the upper hand by “stealing that person’s mind”, but by virtue of Gd’s desire for us to be truthful at all times, I’m actually banishing Gd from this interaction, which cannot ultimately be to my advantage. And so: the very best lie you can tell someone is the truth.





מזל טוב כתה ז'



ארץ אנד קראפץ



סיום פ' וישלח



סדר וניקיון



ארץ אנד קראפץ 2



ארץ אנד קראפץ 3



דאוונען



לערנען די סימנים



רימון



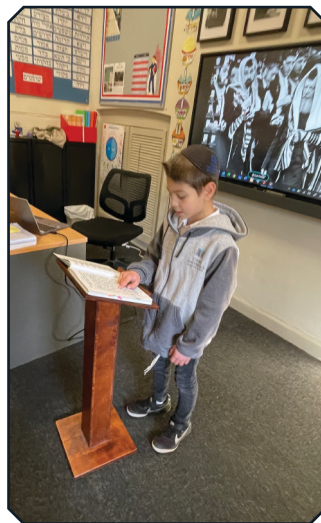
שופר פאקטורי



Yes it's a real Ram's Horn



Thank you Rabbi Cooper for the Shofar Factory!



חזן לייב דוד



חזן שלום





Enhancing Achievement

By Eli Touger

This year, 1993, marks twenty years since the Stanford convention. My project has just been awarded a 15-million dollar grant by the United States government to further research and development of this energy technology." Professor Branover frequently briefs the Rebbe on his various research projects. In one report, he presented a very sophisticated study built upon extensive calculations that had been prepared by computer. As he reviewed the details, the Rebbe remarked: "Two numbers here are inconsistent." Professor Branover was stunned. "But all the calculations were done by computer and the program used is based on our most advanced theory." The Rebbe smiled. "With all due respect to the experts, you will see that there is an error." In the preparation of the calculations, an incongruity indeed had appeared. It took Professor Branover's research team six months to locate it. Once before Professor Branover was scheduled to address a conference of Jewish scientists, the Rebbe told him: "You have an important message to communicate. Tell your colleagues that as a scholar of solar energy you encourage every Jew to emulate the sun. "Why is this star of such great importance? There are larger heavenly bodies, indeed, many which dwarf the sun in size. What is unique about the sun? It provides light and generates heat. "There are other heavenly phenomena called black holes. These are also powerful sources of energy, but in this instance, the energy is directed inward. The black holes pull everything, even the energy they emit, to themselves. "The sun, by contrast, generously gives of itself to the entire planetary system. So, too, a Jew must radiate Ahavas Yisrael love for a fellow Jew. After all, if the sun was only capable of heating its own mass, who would have paid any attention to it?" Professor Branover also is active in developing programs of Jewish education and professional training for Jews in the former Soviet Union and for Russian immigrants to Eretz Yisrael. In the course of these activities, he has been chosen by the Rebbe for several missions. "In the spring of 1985, I received word from the Rebbe's office that the Rebbe requested to speak to me,"

relates Professor Branover. "Of course, I arrived at "770" as soon as I could. The Rebbe greeted me and informed me of his desire that I relay his forthcoming message to various persons in Russia. Not in my wildest dreams was I prepared for the content of the message. "The Rebbe unraveled before me the precise details of the unbelievable change that was going to take place in Russia. With Mikhail Gorbachev's ascent to power, a new era of openness and freedom would begin, the Rebbe prophesied. Waves of Russian Jews would immigrate to Eretz Yisrael. Two years afterwards, in expectation of this wave of immigration, the Rebbe initiated the plan to build a special housing project in Jerusalem for the new immigrants. "To say that I was stunned is quite an understatement. If I had heard these words from anyone but the Rebbe, I would have dismissed them as fantasy. As such, I was neither surprised nor offended when various people in Russia whom I contacted by phone were skeptical. 'Are you sure this is exactly what the Rebbe said?' they asked again and again. And, may I add, these people were not unfamiliar with the Rebbe. Quite the contrary, these were his own people who were directing the Lubavitch underground activities in Russia. It was simply that the Rebbe's prediction seemed so far-fetched." "In the spring of 1985, newspapers such as the New York Times and the New York Post had published front-page articles predicting that Gorbachev's government would follow a Communist hard line. This was felt even more powerfully by people who were living in the then Soviet Union. "When I related the response from Russia to the Rebbe, he requested that I contact them once again, assuring them that these changes would indeed take place. "The realization of the Rebbe's words is now history. In 1992, when Mikhail Gorbachev visited Israel, I was introduced to him, and I told him and his wife Rayisa what the Rebbe had said seven years earlier. Gorbachev was stunned. 'When I assumed power in 1987, I myself had no concrete plan for the future. I would like to meet this man who knew so much about the direction which my country and I would follow.' "

תלמיד השבוע

PREP -	מנחם מ. הרקהם
YEAR 1 -	שמעון כהן
YEAR 2 -	דובער יעקבסון
YEAR 4 -	צבי ה. רימלער
YEAR 5 -	יעקב ליפסקער
YEAR 7	אברעמי שניאור
YEAR 8 -	יוסי בענדעצקי

מזל טוב

שלום ב. נקר – ה אלול
שניאור ז. סאבאח – יג אלול

