

B"H

The Cheder
Levi Yitzchok
Magazine

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ישיבת



Cheder
Levi Yitzchok
חינוך על טהרת הקודש

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LETTER FROM
THE REBBE

The Secret of Jewish Survival

By the Grace of G-d
7 Tevet 5717
(December 11, 1956)
Brooklyn, N.Y.

Greetings and Blessings!

Recalling the well-known dictum of Rabbi Schneur Zalman, the author of the Tanya and Shulchan Aruch and the founder of Chabad Chassidism, to the effect that “a Jew should live with the times,” i.e., according to the time and spirit of the weekly Sidrah of the Torah, I wish to dwell briefly on the first portion of the Sidrah Shemoth (in the book of Exodus), which is the “Torah-time” when the celebration is taking place.

We are told in this first portion of the book of Exodus how a handful of Jews—seventy souls—managed to survive on the foreign soil of Egypt, in the midst of an overwhelmingly powerful and hostile people. They survived not by imitating their non-Jewish neighbors and trying to hide their identity, but on the contrary, by realizing that they were different and by guarding, most zealously and uncompromisingly, their identity and spiritual independence. Our

Only through the preservation of our identity and spiritual independence, based on the solid foundations of our torah and mitzvoth and nurtured through an uncompromising torah-true education of our children, can we ensure the survival of our people, spiritually and physically.

Sages pointed out this secret of survival in their commentary on the first verse of the Sidrah, “and these are the names of the children of Israel who came to Egypt”: “Because they did not change their names and their customs, they were redeemed from Egypt.” Moreover, not only did they manage to survive in such adverse circumstances, but they multiplied in number and grew strong in spirit, until they received the Torah at Sinai, bringing light to the entire world and accomplishing the purpose of Creation.

This portion of the Torah, giving us the story of the first Jews in the first Goluth (exile), contains the secret of Jewish survival in all dispersions and in all generations. The lesson should, especially, be remembered in our own day, when the Goluth has become so tragically devastating both physically and spiritually. Jews dispersed throughout the world are everywhere surrounded by a demoralized and hostile world, a world in which basic principles of humanity and justice are trampled upon, a world so confused that darkness is mistaken for light, and light for darkness, a world living in fear of atomic self-destruction, G-d forbid.

In this dark Goluth, we Jews must realize more than ever before the teaching of our Torah, Torat Chayim (the Law of Life), that only through the preservation of our identity and spiritual independence, based on the solid foundations of our Torah and Mitzvoth and nurtured through an uncompromising Torah-true education of our children, can we ensure the survival of our people.

With esteem and blessing,

Correspondence by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson,

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LETTER FROM THE CHAIRMAN

MR. ELIEZER KORNHAUSER

Dear Friends,

We all know chinuch is central to our lives, but the question is why? Knowing the answer will inform and shape the nature of the chinuch and the way it is taught.

At Cheder, based on the teachings of Chassidus, we understand the essential goal of chinuch to be the cultivation and augmentation of prideful identity. And in this endeavour, there are two inherently related dimensions – ‘who am I’, and ‘why do I exist’ – both of which may be traced to the chosenness of the Jewish people.

For the nations of the world, identity is shaped and determined by nationality, geography or socio-political circumstances. Divine choice, postulates author Tzvi Freeman, carries a nation to a whole new level. It redefines the subject. When a nation chooses its meaning, they are a people with meaning. When their Creator assigns them their meaning, they personify that meaning in the form of a nation.

The same applies to an individual: if you choose your mission in life, you have a life and your life has meaning. But when your Creator assigns your mission in life, the mission becomes your life. It is, inescapably, who you are.

At Sinai, G-d chose a people whose identity would be inextricably bound up with its divine mission, where faithful adherence to that mission would require a single-minded approach to education. Through Chinuch Al Taharas HaKoidesh, your child’s confidence and security is founded upon uncontaminated messages and examples, rather than through the accumulation

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of chochma chitzoinius (worldly wisdom) which undermines faith and confuses identity.

Identifying the core of chinuch as an outcome of chosenness has a powerful resonance with Chai Elul, the birthday of the Baal Shem Tov and the Alter Rebbe. Both of these leaders dedicated their lives to reawakening and strengthening prideful identity. Through their teachings they declared: Jews are one with the essence of G-d and we identify intrinsically with G-d’s inscrutable desire for a dwelling place in the lower realms. That’s why we were chosen, and that’s what we were chosen for.

Chai Elul is also an auspicious occasion for remembering the debt of gratitude which we owe to the Cheder’s founder, Reb Arel Serebryanski, and to his family, who arrived in Australia 70 years ago on Chai Elul תש"ט. The Cheder was Reb Arel’s precious gift to Melbourne. And by remaining true to his personal example of uncompromising prideful identity, all of us together can realise his cherished ambition to bring Moshiach now!

Wishing everyone a Ksiva v’Chasim Tova – a healthy and prosperous new year.

Eliezer Kornhauser



LETTER FROM THE PRINCIPAL

RABBI DOVID RAHMANI

Dear Friends,

It is with great excitement that we present the first edition of the Cheder Levi Yitzchok magazine; '*Identity*'.

We chose this name for the magazine because it lies at the heart of how we view our educational mission at the school – giving our students, as well as their families, a firm grounding in who they are.

Many schools see it as their mission to prepare their children for “what”. What career path? What job? What salary?

Our belief is that by answering the more fundamental question of “who,” the child will be equipped to enter the world and tackle all of its challenges with wisdom, pride and a clear sense of purpose.

A deep-dive into the Torah view on Chinuch makes it clear that it even goes beyond assisting children with discovering who they are. At the heart of Chinuch is a much bigger picture. It allows everyone, including the parents, educators, and all of us, to gain a deeper appreciation for who *we* are and what purpose *we* serve.

This can be observed by looking at the role children played throughout history in key moments that shaped the relationship between the Jewish People and the Torah.

Matan Torah – As the Jewish nation was about to receive the Torah on Har Sinai, indeed the moment that would shape their destiny for all time, Hashem asked for a guarantor. Several possibilities were put forward, including the elders and the sages. But these were not accepted. Eventually, the children were offered as guarantors; a commitment by their parents to raise future generations in the ways of Torah and Mitzvos. Hashem found this to be a suitable guarantee.

The Rebbe points out that this was not merely about the impact this guarantee would have on the children, but rather the impact it would have on the adults. When an adult has a firm resolve to raise his child in a particular way, it forces him to think about those ideas more seriously. When a child is being given a Torah-true education, it impacts the entire family and bolsters their sense of identity.

Purim (The final stage in the acceptance of the Torah) – At a crucial moment in the unfolding drama, Haman had a conversation with several children about their Torah learning and realized that he was doomed for failure.

Haman realized that if these children were so confident in their faith in Hashem, as was clearly evident from their responses to his questions, they would inevitably influence their parents, and a generation of Jews who were committed to serving Hashem would be impossible to destroy.

Moshiach - The Possuk in Malachi states that when Moshiach comes the “Hearts of the fathers will be returned through the children.” It will be the children who will arouse the adults to return to Hashem in that final era when the world reaches its state of perfection.

We see that educating Jewish Children is a lot more than just impacting the next generation and planning for the future. It's about the present. It plays a seminal role in ensuring that *everyone* is identifying with their true purpose and living it to the maximum.

This is why we see the Cheder as more than just a school. We see it as a space where everyone, from teaching staff to parents, are joining the children in their journey of self-discovery. A place where we discover who we are. Discover the role we play within the world. And discover the privilege we have to change the world for all eternity.

It is our sincere hope that, through the education of children, we will successfully play our part in bringing about the next major, and ultimate, moment in Jewish history, the coming of Moshiach. May it be speedily in our days.

With wishes for a Kesivah Vachasimah Tovah L'Shanah Tovah U'mesukah,

Rabbi Dovid Rahmani

10 חינוך

Insights

Ideas from the Rebbe on Chinuch

1

Chinuch has no limits. Every mitzvah has a limitation, even donning tefillin. In contrast, the influence of chinuch has no limitations: It remains in full force for that child, his family, and his grandchildren for all generations.

Mikdash Melech, vol. 2, p. 427

2

Children notice everything. In order to influence a child, a parent or an educator must set a living example of what they require from their child. Otherwise, the child will not accept their demands. Parents' conduct should not contradict what they teach their child.

Shaaraei Chinuch p. 132

3

Showing trust in students of the higher grades and elevating them to the level of teacher and mashpia, even for a few hours, increases their motivation to be diligent and studious in their learning, and connects them to the institution and its goals and purpose.

Hisvaaduyos 5746, vol. 3, p. 519

4

When one promises to give a child a reward if he learns, he must fulfil the promise. Be careful not to make a promise to a child and then not follow through. When a promise is not kept, the child loses all trust in the adult as he sees dishonesty.

Sichos Kodesh 5736, vol. 2, p. 278

5

It's not right to watch over a child's every move and tell them exactly how to behave in every area; this was always true, but especially in our times. This applies even if one is a hundred percent sure that they are correct."

Igros Kodesh vol. 28 p. 82

6

Make learning tangible: the general rule, especially in regard to children, that any idea or knowledge- if it is to be truly absorbed and of lasting benefit- must not remain in the realm of thought or pure knowledge, but must be immediately related to and connected with actual experience in some tangible expression in the child's life.

Letter from the Rebbe to a shliach in Madrid, 15 Elul 5733

7

One should educate through stories. A child is often afraid of learning something difficult, fearing that he will be unable to understand it with his mind; stories banish that fear. Stories arouse the interest of the child so he wants to hear more and more. When a lesson is communicated in the form of a story, the child will more readily take it to heart.

Hisvaaduyos 5745, vol 4, pp. 2302-2303.



8

Education conducted through warmth and encouragement is more effective than educating through fear. Influence that comes indirectly is received more readily and more deeply than influence that comes through imposing a command or a decree. Always try to take the middle path. When we approach children pleasantly and peacefully, we influence them more successfully and quickly than through other means.

Igros Kodesh, vol. 18, p. 296

9

As we see from experience with true educators, they do not care only about the students' acquisition of a great deal of (proper) information. Rather, they teach them to be recognizable in their conduct: in their eating, sleeping, travelling and all matters that the Rambam includes in Hilchos Dei'os through which one can distinguish the wise person.

Sichos Kodesh 5736, vol. 2, Sichas Rosh Chodesh Iyar

10

Physical cleanliness is related to inner cleanliness, for through careful conduct in this area on the physical level, one brings additional kedusha and taharah to one's soul. This is true since physical cleanliness makes a person a more fitting vessel for ruchniyus and the refinement of his neshama.

Likkutei Sichos, vol. 32, p. 68



Cheder is a culture and a community united in its confident commitment to the Rebbe's ideals.

BEHIND THE SCENES WITH

Rabbi Shua Laufer

Year 4 Teacher and Head of Integrated Science and Art

What are some of your memories of your schooling?

I attended a very large school with a strong chassidische vibe and an energetic atmosphere. There was an exclusive focus on Jewish Studies. Our school was very close to 770 so I was very fortunate that on several occasions one of my teachers took us to 770 to participate in the Rebbe's Mincha minyan. We also had the zechus to visit the Rebbe for some of our milestones (e.g. siddur party). These are memories that I will cherish forever.

How would you describe your teaching style?

The exciting and positive Cheder atmosphere is one that I enjoy and appreciate. I have found that creating a fun and relaxed atmosphere, coupled with building a rapport with your students, encourages them to try the best they can as they want to live up to your expectations. My goal for Cheder is to educate confident and resilient students who view Torah and Chassidus not only as holy wisdom but as an all-encompassing lifestyle.

What is your strategy with students who cannot keep up with the class?

I have found that students who struggled in learning prior to joining the Cheder have improved significantly and caught up with the rest of the class because we believe in them. Success breeds success. The learning standards at Cheder are very high but the atmosphere encourages it. We don't focus on the boys' academic results but on their effort, celebrating the small achievements. This encourages the boys to try harder and achieve results beyond their perceived capabilities.

What would you change in the education system?

I would love to see students leave school with more than just information. Schools should instill a drive for success, equipping students with the tools to set tasks, map out processes and navigate challenges and situations as they journey into their adult life.

Furthermore, the perception that teaching is an "easy" choice needs to change. Teaching should



be considered one of the most celebrated professions. It should not only be viewed as a career choice but a lifestyle choice as well; something a teacher lives and breathes all day every day. I believe that you cannot just 'become' a teacher- you are born a teacher. Teachers need to have the drive and the passion to educate, as without that, it is impossible to sufficiently meet the needs of each student.

How has teaching impacted you in your personal life?

Teaching at the Cheder has made me focus on the message of what I'm teaching, and it's heightened my own awareness of the significance of all that I teach. As our sages said so many years ago, "מתלמידי יותר מכולם" - "I have learned more from my students than from anyone else." This not only means that I had to clarify these ideas in my own mind in order to teach them, but much more than that, seeing how receptive the children are to all these ideas has made me come to appreciate them on a whole new level.

How is the emphasis on Moshiach displayed in your teaching?

One of the major changes that will come into the world with the coming of Moshiach is that we will see Hashem's presence in every aspect of creation, not only in Torah. "ומלאה הארץ דעה את ה'" means that the whole world will be filled with and give expression



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to the knowledge of Hashem. My role in the Cheder is not only to teach Hashem's wisdom in and through Torah, but also through art and through science. I feel as though these subjects at the Cheder are a mini "taste of

Moshiach." We are showing the boys, as well as ourselves, that there is Elokus everywhere. We can use all our talents, faculties and senses to acknowledge, understand and express Hashem's miracles in all of creation.



Davening is a highlight in the Cheder. The atmosphere is calm and focused, kindled by a slow and soulful niggun. It is a beautiful way for the boys to start and finish their day.

Teaching Our Children How To Think

by Rabbi Shais Taub

Scholar-in-residence at Chabad of the Five Towns, and Internationally Noted Author and Lecturer (SoulWords.org)

The Jewish people accepted the Torah with a promise of “*naaseh v’nishma*” (we will do and we will understand.) First we give Hashem our doing, next we give Hashem our understanding—not just behaving like Jews but learning to think Jewishly as well.

In Chabad Chinuch today, we face an urgent need to train our students in how to think. This includes thinking more spiritually, and thinking independently.

The world we live in today is dominated by materialism – not just consumerism, the consumption of material things, but the perspective that all of reality can be reduced to the physical. This worldview is popularly referred to as “scientific,” and while the scientific revolution has indeed been a blessing, it has made it increasingly difficult to think about things that cannot be perceived with the five senses. We are accustomed to thinking concretely, in terms of the body, instead of abstractly, in terms of the soul.

We would be foolish to think that that predominant worldview has not influenced our community. I think that when we talk about keeping out negative influences, we tend to think of the symptoms of what it looks like to live an unspiritual life, such as the various forms of instant gratification that people seek out, but we don’t identify the worldview that leads people to living that way. A child who cannot think abstractly cannot think about meaning and higher purpose, look beyond instant gratification, or adopt a self image that’s more than just their physical body.

Chabad is a system that makes what is normally unknowable and unapproachable something that we can comfortably relate to. The most important educational tools that we possess are the teachings and methodology of Chabad Chassidus, and we



need then now more than ever, to combat and to counteract the trend of materialist reductionism in the world around us.

Children who go through our system should be very comfortable having an intelligent discussion about all kinds of deep concepts,



The Rebbe spoke clearly then about the aim of the campaign being not only to educate children but to turn children into educators.

such as the meaning of life, the nature of existence, the purpose of the soul's descent, and the unique role of the Jewish people. Nonetheless, I often meet wonderful young people who have an incredible amount of information about Yiddishkeit, and even Chassidus, but when they encounter real life dilemmas they are at a loss. We have a duty not just to fill our students with information but to see to it that they emerge from their formative years with a coherent worldview that can meet life's challenges. This brings us to not just the substance of the Chinuch that we need to give over, but to the methodology that a Chabad Chinuch in today's world requires.

When the Rebbe introduced the 12 Pesukim, the Rebbe explained that these verses were specifically chosen as ideas that a child could grasp well enough to be able to teach to other children. Indeed, the 12 Pesukim were part of the overall Mivtza Chinuch (Education Campaign) and the Rebbe spoke clearly then about the aim of the campaign being not only to educate children but to turn children into educators! The Rebbe frequently encouraged yeshiva students to write their own scholarly articles. The Rebbe spoke about this at the farbrengens and even asked specifically, with regard to the principles of the Rashi *sichos*, why the yeshiva students weren't producing their own studies of Rashi using the methodology that the Rebbe had laid out. The Rebbe wanted us not just to know information, but to figure out how to use that information on our own.

R' Meir first learned the whole oral Torah from R' Yishmael.



Teachers arrive at Cheder every day ready and eager to learn.

Then he went to study with R' Akiva. What was left to learn? R' Akiva taught him methodology – how to use the information that he had learned already. The Rebbe comments that R' Meir's true teacher was not the one who taught him everything he knew but the one who taught him how to use that information. Why? Because that is the whole purpose of education—to learn how to think.

We have a plethora of information available at our fingertips (think Google, Wikipedia, Siri) and secular educators no longer view their role as assisting the students with knowledge acquisition but rather the emphasis has shifted on *how to use* the knowledge in a meaningful way. While we learn to incorporate the pedagogical tools this realization is yielding – things like authentic assessment, higher order thinking, and so forth – the appreciation for *learning how to learn* is something that has always been integral to Limud Hatorah.

A person might think that the approach of independent

to use them.

R' Leibel Shapiro relates that as a *bochur*, he and his peers went to a 19 Kislev *farbrengen* in Boston, where “the Rav,” Rabbi Yosef Ber Soloveitchik, was a guest speaker. The *bochurim* later wrote a *duch* to the Rebbe, saying that they later spoke to Rav Soloveitchik and gave over to him what the Rebbe said at a *farbrengen* on the Rambam's Hilchos Teshuva, since they knew that the Rav was very interested in that topic.

The Rebbe circled the words “what was said at a *farbrengen*” and replied, “בּוּדָאֵי שְׁקֵלוֹ וְטֵרוֹ בְּעֵינַיִם שְׁלֵהֶם וְלֹא רַק מֵה שְׂמִדוּבֵר בְּהַתְּעוּדוֹת” – surely they engaged in discussion of their own ideas [in learning], not just what was said [by the Rebbe] at a *farbrengen*. That's what the Rebbe wanted our system to produce! *Bochurim* who can hold their own with Rav Yoshe Ber!

Practically, what does this mean? Short answer tests tell us that students know what we told them, not that they

understood deeply enough to figure out things that they weren't explicitly taught. We need to go back to the tried and true method and *farher* students orally. Also, we need to get them writing, as the Rebbe often urged regarding writing scholarly articles. (As the Frierdiker Rebbe relates in the Hayom Yom of 14 Av, “*Ukeneh lecha chaver*” in Pirkei Avos can also mean “the quill is your friend,” because writing about an idea helps us process it emotionally as well.) And in general, we need to elevate the level of conversation that is going on in our classrooms, to empower students to think abstractly about the things that really matter in life.

That's what the Rebbe wanted our system to produce! *Bochurim* who can hold their own with Rav Yoshe Ber!

thinking is dangerous, that a student will stray from what we want him to think and do, but it's the opposite. The ultimate achievement of the teacher is that the student not only has mastered the ideas and is well versed in them, but that he actually masters the mind – he's able to think in that way. In Chassidus we call this *Chochma* and *Bina* – *Chochma* is knowing what you were taught, *Bina* is knowing what you weren't even taught. The idea of “*mavin davar mitoch davar*,” is the ultimate of Torah scholarship.

Yes, this means putting a lot of trust in the students. But what is the alternative? The Rebbe wants leaders. We have to trust our students and empower them to understand life deeply for themselves. The tools to do so are all there, we just need

The bottom line—we have to make sure that we aren't just filling students with information. We need to make sure that they are confident, creative, independent thinkers capable of thinking in abstract and sophisticated terms about their world.

If they know how to think for themselves, they will be problem solvers. If they possess a coherent worldview, they will be leaders. If they don't have those things, they may go whichever way the wind blows – not because they are rejecting or rebelling *ch"v*, but because they haven't been taught how to carry what they learned on their own. We need to give over to students not only the substance of Chassidus, but also the tools that it gives us with which to face the world.



An immersive educational model where boys learn to see the world through the Rebbe's prism.



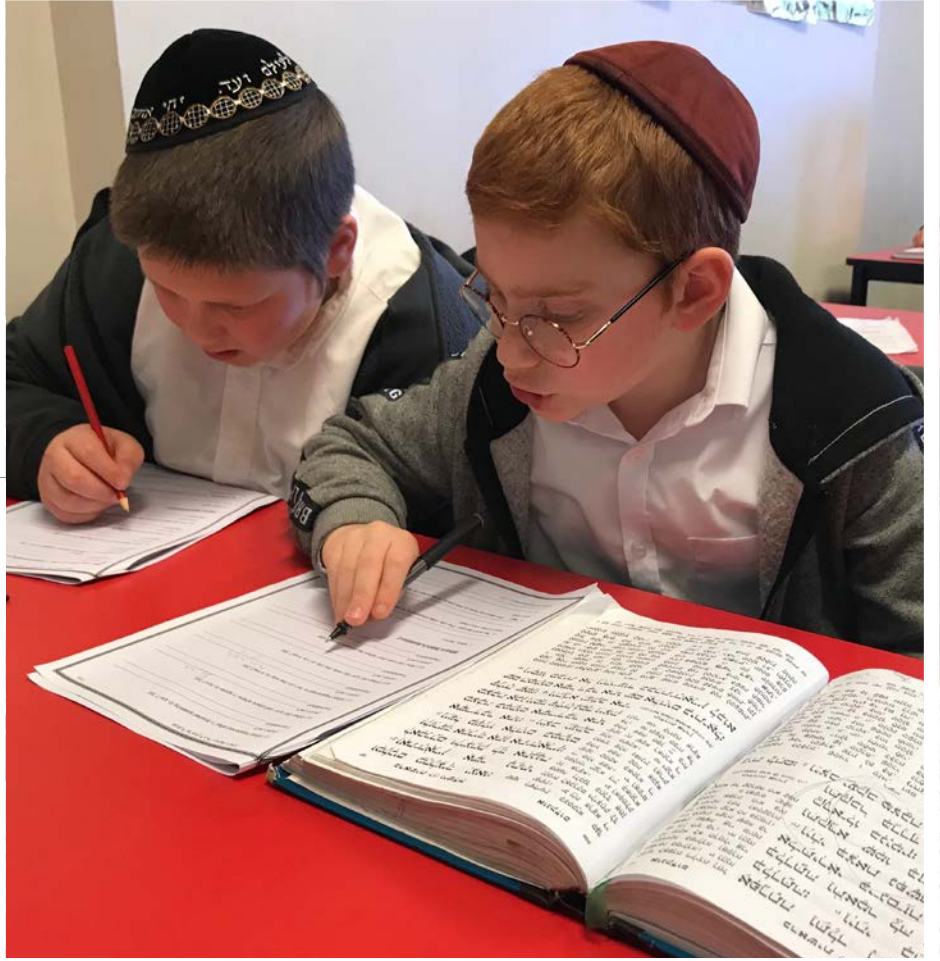




Cheder's trademark "Power Lessons" are yet another example of staff challenging convention and building a program around the students' strengths and needs.



Unique and seamless curriculum that has the boys focusing on their mission throughout the entire day.



Education Through Kindness

by Chaim Slominski

My father was born in Poland and during World War 2 he suffered unimaginable horrors. He was in numerous concentration camps, the last one being Auschwitz. After a series of miracles that ultimately led to his survival, he realized that there wasn't one other survivor from his very large family. A broken man, he arrived at a DP camp in Austria, where he was matched with my mother, also a sole survivor of her family. They married and a year later I was born.

Even though we were still refugees living in a DP camp, my birth gave my parents comfort and a new hope, for this was the first birth after the war for both their families.

Within a year, we immigrated to the US to the Lower East Side of New York City. My father was not a Chassid per se, but he had a pure yiras shamayim and warm feelings towards the spiritual. He told me that before the war he would visit the Sassover Rebbe in his town and give him his tzedakah. He had a simple Chassidic nature and made sure I had a very good Jewish education. I spent time with boys from the Lubavitcher Yeshiva and today I am the head of secular studies at the Yeshiva.

To my father's dismay, I did not excel at Jewish studies; I only did well in my secular studies. Unfortunately, this did not change throughout all my years of study up until my Bar Mitzvah.

In the winter of 1960, I reached the age of Bar Mitzvah. This was a very emotional time for my father. Just 14 years prior, he would not have even dreamed of it. After everything he went through, and after losing his whole family, he managed to build a beautiful family thank G-d and now he was going to celebrate the Bar Mitzvah of his eldest son.

My Bar Mitzvah was in the month of Kislev. A few weeks before my Bar Mitzvah, my father came home from work and told me that he would like to take me to a tzaddik to receive a bracha for me for my Bar Mitzvah. He told me that he had already arranged a time for us to go to the Lubavitcher Rebbe in Crown Heights. My father had always told me about the holy Chassidic atmosphere in Poland before the war and about all the tzaddikim who lived amongst them. His announcement to me came naturally except for the fact that my father didn't have any special connection to Lubavitch. But he would always tell me how he discovered this brand of Chassidism when looking for schools for me.

The day of our Yechidus approached. The night before my Yechidus I met with one of my friends from Lubvitcher Yeshiva and I told him about my upcoming Yechidus with the Rebbe.

"Do you even know what masechta you are learning?", he asked incredulously. He told me that when a Bar Mitzvah boy has Yechidus with the Rebbe, the Rebbe usually asks him this as well as a few questions on the masechta. My heart started beating very fast. I realized that I couldn't prepare enough in time and my father might be disappointed in me. All night long I tossed and turned in my bed. I pictured the Rebbe asking me questions, my father looking over at me and me being unable to answer the Rebbe's questions.

The next day, each moment went by so slowly. I was feeling very nervous. My father was ecstatic. He came home early from work, showered and prepared for the upcoming Yechidus. We both dressed in our Shabbos clothes. Although the trip from the Lower East Side to Crown Heights was a short one, my father recited Tehillim



Chinuch which emphasises the unlimited power of the individual in our collective mission to bring Moshiach.



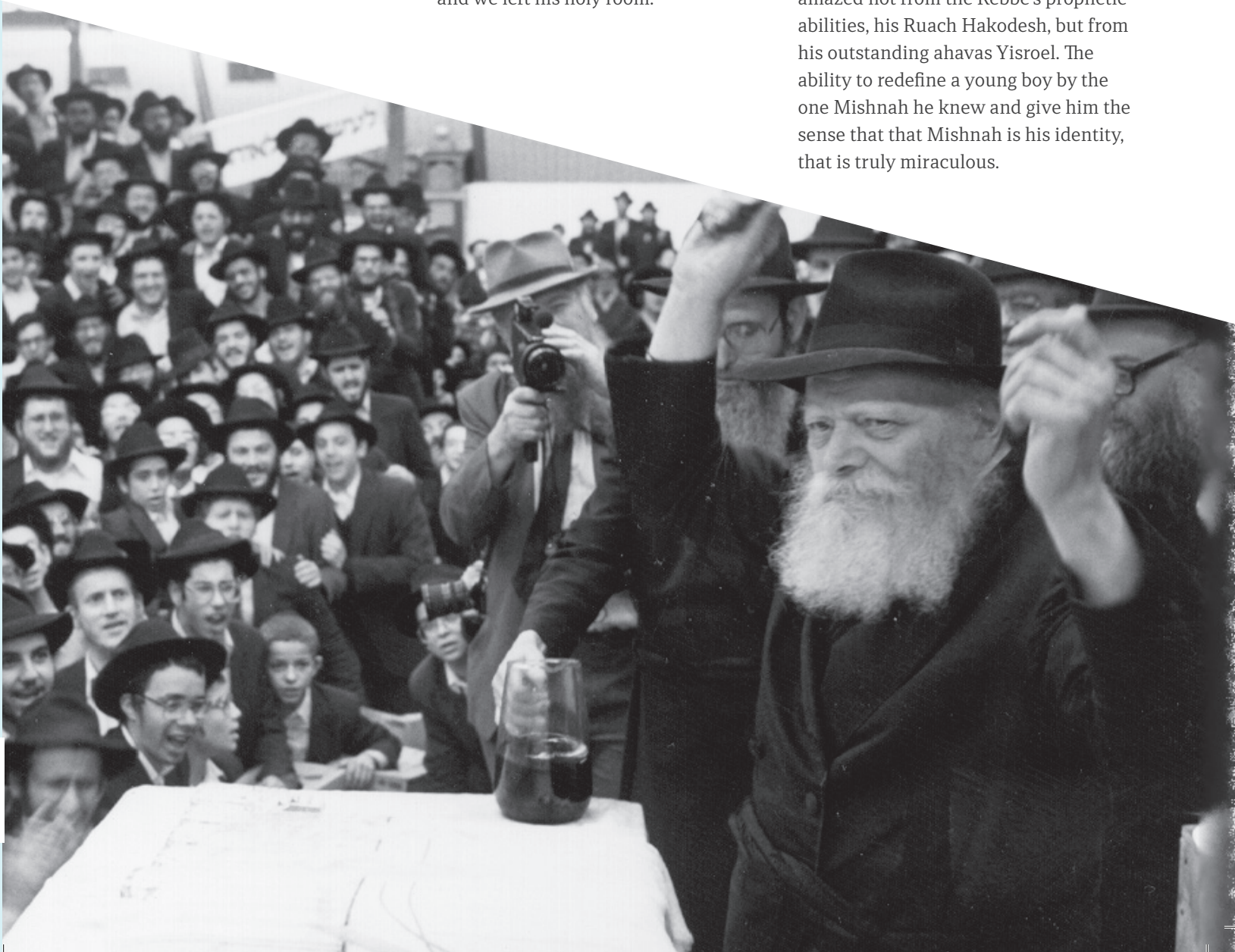
The Cheder's contagious atmosphere is a distinct blend of serene and calm, mixed with warmth and fun.

the whole way there. We arrived almost at midnight and discovered that the Rebbe met with people until morning.

When we went inside, I was even more nervous. One of the chassidim told my father not to shake the Rebbe's hand but when we entered the Rebbe's room, the Rebbe went to shake my father's hand. The Rebbe invited us to sit down but we remained standing. The Rebbe spoke to my father and my father requested to give money for tzedakah to the Rebbe. Then the Rebbe turned to me - and I still remember the Rebbe's

gaze from his blue eyes - and asked me what language I spoke. I responded that I also speak Yiddish, as I was quite fluent in the language and was happy to show it off. Instead of asking me what masechta I was learning, the Rebbe began to ask me a number of questions that were all surrounding a particular single Mishnah. In a flash I realized that I had been given that particular Mishnah to memorize as a punishment for making trouble and therefore knew it thoroughly well. I answered the questions flawlessly and confidently as though I was the "Prodigy from Brooklyn". Afterwards, the Rebbe blessed us with many different brochos and we left his holy room.

I didn't see my father's face while the Rebbe was asking me the many questions but when we left, I could see how elated he was. He picked me up and gave me a big hug. He didn't speak but I could tell that his heart was full of nachas. The chassidim that were there obviously sensed how emotional my father was and asked us what the Rebbe had said. I thought, do they think the Rebbe gave a message to the world through a 13 year old boy? But when I grew up, I realized there was a message there - the Rebbe wasn't a leader to only his chassidim, he was a 'faithful shepherd to all of Israel'. Whenever I think of this story, I am amazed not from the Rebbe's prophetic abilities, his Ruach Hakodesh, but from his outstanding ahavas Yisroel. The ability to redefine a young boy by the one Mishnah he knew and give him the sense that that Mishnah is his identity, that is truly miraculous.



B"H

Thoughtful Questions, Timeless Answers

The Rebbe's vision,
one child at a time



**Cheder
Levi Yitzchok**
חינוך על טהרת הקודש

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