

# NEWSLETTER

**SHABBOS TIMES**

Candle Lighting: 5:01pm  
Shabbos Ends: 6:02pm

**YUD BEIS TAMMUZ**

Rabbi Yaakov Winner P.2

**AROUND CHEDER**

Scenes & Events P.5

**THE REBBE ON CHINUCH**

Today's challenges P.7



## A MESSAGE FROM THE PRINCIPAL

The Siyum Sefer Torah which took place last Sunday morning – to honour our school's founder, Reb Arel Serebryanski – was an appropriate tribute for a life such as his which was totally dedicated to Torah. Reb Arel was not only a prodigious scholar and teacher, he was also a perspicacious visionary. And one of the reasons he yearned for a school promoting chinuch al taharas hakoidesh, was to contribute to the education of the next generation of Chabad leadership for the Jewish community in Melbourne and Australia. Recently, I came across a remarkable letter of the Rebbe addressed to a young American bocher (not a Lubavitcher) who aspired to move to Eretz Yisroel to be involved in community activities. To this proposal, the Rebbe responded as follows: "a person's lifetime is split generally into two periods: the first, when the person is primarily a passive recipient, and the second, in which the hope is that, at least primarily, the person will be a mashpia to influence the lives of those around him – his family and his surroundings in the broadest sense of the word, affecting them in the right way. It is self-understood that first of all, a person is expected to be an influence to strengthen that which is good, to establish it

and expand it, and to eradicate the evil. This is like repaying a debt, for the person was given the power and wisdom to determine what is good and the will to affect it. This is what he received from those around him during the first period of his life. Therefore, first of all, it is incumbent upon him to be grateful and to repay his debt by having a positive effect on everything he can influence, including influencing others to follow this way along with him, and after him as well. This [the expressed desire to undertake communal work in Eretz Yisroel] is similar to someone who wishes to give tzedakah to someone whom he is not obligated to – it is a great thing to do, but repaying a debt comes before giving tzedakah" .... "My opinion, in answer to your question, is based on the above. Regarding youth, who have untapped energy, and who have yet to enter real life and become an influence on their fellows and surroundings, the priority must be given to the using all of their resources for the benefit of the place where they were born and were given their capabilities..." We look forward to working with our parents to promulgate the Rebbe's message: youth must use their capabilities and their opportunities first of all in their hometowns. **Eliezer**

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# Yud Beis Tammuz - The Secret of Jewish Survival

By Rabbi Yaakov Winner - Adapted from ליקוטי שיחות חלק כ"ח p.172-173.

The Friediker Rebbe is hands-down one of the greatest heroes that ever lived - an inspirational giant whose impact is felt globally every single day.

The aim of this article is only to focus on the connection of this wonderful Yom Tov to this week's Parsha - in accordance with the instruction of the Alter Rebbe, מען דארף לעבן מיט דער צייט, we must live with the "times", i.e. the פרשה of the week, which this week is Bolok. Let's start with a "small" question: From where have Jews throughout history drawn the absolute conviction of their immortality? Or, to ask the same question in relation to the Friediker Rebbe particularly, what gave the Friediker Rebbe the monumental courage to face his captors with such supreme fortitude whilst being in conditions of abject terror. For the KGB ימ"ש to murder a human being was as easy as swatting a fly. Nevertheless, when the Friediker Rebbe was being interrogated by these cruel officers and was asked the question "Do you know where you are!?" (i.e. be afraid etc.), he responded defiantly "Yes, I am in a place that is exempt from requiring a Mezuzah, as is, for example, a stable of animals or a bathroom"? Whence the awesome strength of a Jew?

The answer to this major question is provided by a Posuk in our Parsha. "הן עם לבדד ישכון ובגוים לא יתחשב". The simple translation is thus: "Behold! A people who shall dwell alone, and will not be reckoned among the nations."

The Chassidic interpretation of this verse is a revelation. A statement on the very nature of a Jew.

What is a Jew's essence?

All of creation falls into the נברא category - created entities. The Jew, however, falls into the נצוץ בורא category, a veritable part of the CREATOR.

As G-d Himself is eternal and immortal, so is the Jew. (As Chassidus explains, this is the concept of אלקות מהוה נברא versus אלקות נעשה נברא.) The Jewish nation are the children of Hashem the Creator, and just as the Creator is infinite so do his children possess "characteristics" of Infinitude. Hence, their immortality. In contrast to all other beings in the world which are created, and belong in the category of creations, and are consequently finite.

This concept is contained in the above Posuk "הן עם לבדד ישכון" - Yidden are different to all other nations. Because of our unique origin, all of the universe's laws and rules - the natural order - do not apply to the Jew. Our roots

are from another dimension. We come from the transcendental. The Jewish nation is an entity exclusive unto itself -

עם לבדד ישכון\*

subsequently, THEREFORE,

"ובגוים לא יתחשב" - in any issues which may threaten our existence or way of life, whatever "alien" challenges or trials we may encounter, ultimately, there's no cause for real anxiety, because our special connection with אלקות has given us the power to prevail. We shall definitely overcome. No need for us ever to despair or cower in fear.

Just as bullets cannot harm or affect a concept, so too, no power of this world can harm a Jew, since essentially, we are from out of this world!

This also explains to some degree the Friediker Rebbe's attitude towards his captors and his imprisonment in general. He viewed the opposition and adversity as NON-EXISTENT!! In his own immortal words, he viewed the KGB as

"כאין ואפס ממש",

\*Complete Nothingness!!\*

In all wars against Yiddishkeit, the spirit will defeat the material. The soul is mightier than the body. Though we cannot measure the strength and size of the soul or see the "nuclear" powers it possesses, rest assured victory is ours.

Let us all take strength from the Friediker Rebbe and this Yom Tov, which is an amazing demonstration of the triumph of truth over physical power.

And similarly in our own personal struggles against adversity, especially those from within, we can triumph.

All we have to do is to seriously commit. As Chassidus explains, מסירת הרצון is מסירת נפש, i.e. honestly apply yourself to Torah & Mitzvos, be solidly connected and devoted to the will of the Rabbeim.

A Yid has the capacity to go against his own נפש הבהמית. You can rise above your shortcomings. Break out of your limitations. A Yid has a tremendous level of self-control and self-discipline ..

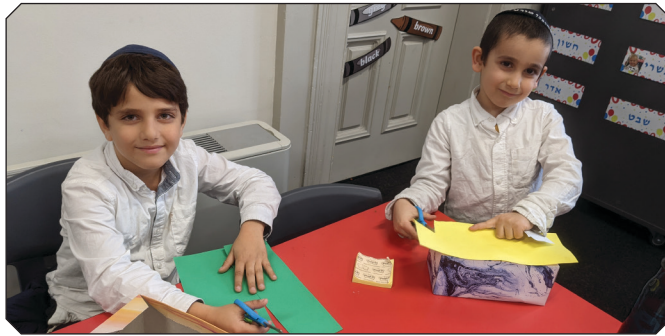
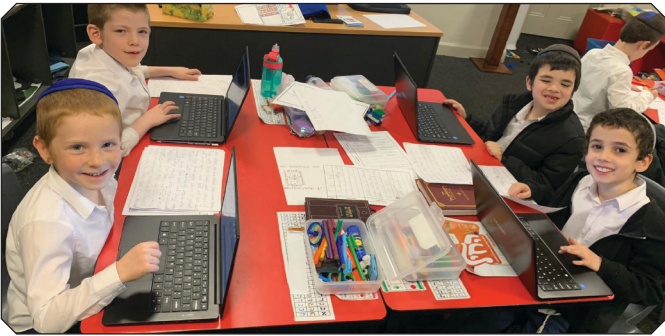
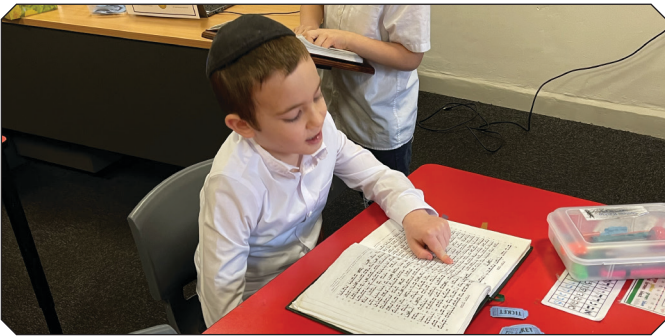
Remember, if you can dodge bullets, you can surely outsmart your own tiny teensy weensy self- imposed limitations.

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**Rabbi Yaakov Winner** is a Shliach of the Rebbe, serving as a Mashpia in Yeshiva Gedola. Rabbi Winner is the proud father of Cheder alumnus Shmuli Winner, and the proud grandfather of a student in Bnos Chana.



# עניני גאולה ומשיח



# What I learned From Reb Arel

## *Drawing people close*



In the early 1960's when the Rebbe was exhorting young people to consider a life of shlichus, he drew upon President Kennedy's Peace Corps initiative – a scheme encouraging trained personnel to relocate to developing countries to volunteer in the struggle against poverty, illiteracy, and disease. The essence of the scheme was that these Peace Corps volunteers would immerse themselves in local communities, presumably to foster their true empathy, and acceptance by the local citizens. Decades later, we marvel at the Rebbe's accomplishment to despatch literally thousands of young people to far flung destinations, to fight the battle against 'spiritual poverty' and to generally improve the welfare of the local communities within which they have made their homes. The key to the success of the shluchim has been their personal investment, sometimes at great cost to themselves and their families, in the lives of the individuals with whom they are working. However, for many shluchim, the need to be genuinely mislabish, has given rise to a fresh conundrum. If I draw too close to those who need my spiritual succour, perhaps it will diminish my own commitment, or in any event, I might find myself compromising in order to build and maintain relationships. Reb Arel was a mentor and a guide to an astonishingly diverse group of individuals. His unique approach to dealing with this apparent dilemma may be illustrated by a couple of anecdotes.

Samantha (not her real name) was a woman I went to school with. She lost her husband (someone I was also very close to) in tragic circumstances. To assuage her grief somewhat, I suggested a visit to Reb Arel. Samantha had a traditional upbringing, but was definitely not shomer Torah and mitzvos (I think she may have come to Reb Arel wearing pants). Reb Arel had a marvellous way of making people feel comfortable, and the conversation proceeded smoothly until Reb Arel mentioned that tomorrow was a fast day (I think it was yud zayin Tammuz). Said Reb Arel: I will be fasting tomorrow, and perhaps you might consider fasting as well. Typically, there was no tentativeness

whatsoever in his suggestion. I was concerned about how this suggestion may have impacted her, especially because I wasn't sure whether she was accustomed to fasting, even on Yom Kippur. So, after we left I asked her how she felt about Reb Arel's proposal. Her response really surprised me: (paraphrased) I sincerely appreciated the fact that in making that suggestion, Reb Arel treated me as an equal regardless of my current level of frumkeit. "Me Jew – You Jew" to quote a famous observation made by Reb Arel's uncle, Reb Mendel Futerfas.

Bob (again not his real name) is a Jewish airline pilot who a number of years ago started to become more observant. He formed a relationship with Reb Arel and in between flying assignments, he would make an effort to join a shiur which a colleague and I had with Reb Arel following shacharis each morning. Every single time he reappeared at the shiur, Reb Arel would run to the door and greet him with exactly the same words: shalom aleichem and welcome to our shores! Although the content of the shiur was not especially advanced (in recognition of my developing skills) it was still beyond Bob's grasp to a large degree. Reb Arel knew where Bob was holding and so in an effort to enhance Bob's understanding and engagement, Reb Arel reorganised his teaching so that almost every analogy he used to illuminate the text (and Reb Arel loved parables) connected to aviation. Reb Arel would pepper Bob with lots of questions about his role as Captain, his relationships with his crew, the capacity and configuration of the aircraft he flew and the checks which he underwent before and after flying a plane. This process not only made Bob more comfortable, but it also improved the quality of Reb Arel's parables and by extension, Bob's identification with the text.

Reb Arel understood that authentic relationships cannot be constructed on a foundation of compromising one's own beliefs and practices. Through his sensitivity and humility he may have "lowered himself" but he never lowered the Torah.





Yud Beis Tammuz Farbrengen in Lower Primary



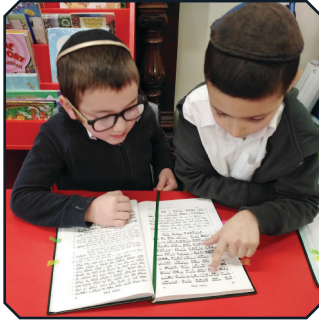
Listening and watching the Rebbe delivering a Siicha



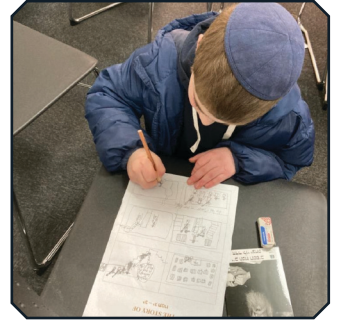
Special Guest



יב תמוז קווז



New parts of Davening



Shmuli Jacobson



לעבעדיקייט



אחדות



לכבוד יום ההילולה



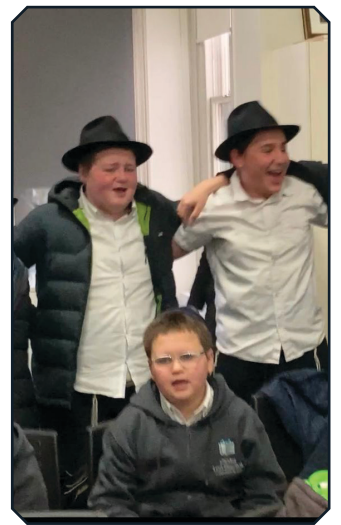
YI Farbrengen



Farbrengen with Rabbi Yossi Serebryanski



חסידשקייט



חיות





Special program for Yud Beis  
Tammuz for Upper Primary



פארברענגען



Capturing moments



Sasson Goldman addressing the crowd



Talmidim participating in the quiz



Yossi Raskin addressing the crowd

## תלמיד השבוע

PREP -	לייבעל שאכטער
YEAR 1 -	מאור בן צור
YEAR 2 -	דניאל דוד הכהן לאנג
YEAR 4 -	שרגא דיריז
YEAR 5 -	זכריה קסמן
YEAR 7 -	מיכאל כהן
YEAR 8 -	יוסף ראסקין

## מזל טוב

שמעון כהן - ו תמוז
זאב טאייר - יח תמוז
לוי שניאור - כב תמוז
אייזיק שאכטער - כו תמוז
דוי ז'קובסון - כט תמוז



## לעילוי נשמת גרשון בן ראובן צבי



In honour of her dear departed husband, Reb Gershon Yitzhaki OBM, Mrs Yitzhaki has very generously agreed to initiate and sponsor a lunch and learn program at Cheder once a week for the Talmidim of Year 7. We are very grateful to Mrs Yitzhaki for this gesture, and we hope that the lively participation of the Talmidim, including her son Shlomo, will provide nachas and an aliyas neshama for Reb Gershon who is so profoundly missed.

## The Rebbe On Chinuch

Lack of Tznius is the avoda zara of this generation - Yidden are Tzniusdik

In each and every generation there is an avoda zara of the generation that requires special efforts to overcome and nullify. In our generation, there is a raging epidemic, rachamana litzlan, of a lack of tznius. It is necessary to overcome it, and in particular, those things that entice the yetzer. Sometimes transgressing an aveira and then repeating it even once נעשה לו כהיתר (it became, to him, as though it is permissible), yet the issur remains, and it is necessary to strengthen oneself even more.



Rashi interprets the verse **מה טובו אוהליך יעקב משכנותיך ישראל** ("How good are your tents, O Yaakov, your dwelling places, O Yisroel!") saying that the opening of the tents of the Yidden were not facing one another, and as Rashi says in the continuation, this demonstrates the matter of tznius. This we see when we start the day, when we stand and daven before "Melech Malchei Hamelochim Hakodosh Boruch Hu", that, first of all, a Yid is reminded the pshat of this possuk, that Yidden are tzniusdik.

## To Be A Rebbe

By *Eli & Malka Touger*

A group of chassidim once came to R. Yisrael of Ruzhin, complaining of a drought that was jeopardizing their crops and their livestock. R. Yisrael led them through shaded paths in the nearby forest until he came upon a particular tree. He motioned to the chassidim to sit and said: "When there was a drought in the time of the Baal Shem Tov, he would bring his chassidim to this tree, sing a melody, share a teaching, and rain would come. "A generation later, when there was a drought, my grandfather the Maggid of Mezritch would also bring his followers to this tree. He would tell them this story of the Baal Shem Tov and say, 'Although I no longer remember the teaching, this is the melody the Baal Shem would sing.' And after he sang the melody, rain came down. "As for me," R. Yisrael concluded, "I know neither the melody nor the teaching. But I do know the story. May relating the story bring rain." Reb Yisrael and his chassidim had barely emerged from the forest before the first thunderbursts were heard. The following stories show the contemporary dimension of the Rebbe's leadership, how he is involved with people and situations which the Rebbeim of previous generations did not encounter. But it cannot be forgotten, that he is the heir to the tradition of those previous Rebbeim; that he perpetuates the uniqueness of the Rebbe-chassid relationship that existed in previous generations.

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One cloudy night during the first years after the Rebbe assumed his position, a group of people stood outside of "770" for Kiddush Levanah, the sanctification of the moon. These prayers may be recited only when it is possible to see the moon clearly during the first half of the Jewish month. And on this wintry night in Brooklyn, it was the fourteenth night of the month and the Rebbe and a group of his chassidim were watching a cloud-covered sky. As they were waiting, the Rebbe began telling a story about a similar situation which occurred with a Rebbe and his European chassidim almost two hundred years before. Reb Meir of Premishlan and his followers, the Rebbe related, had faced a similar situation. It was the last night in which the moon could be sanctified, but it was covered with clouds. Reb Meir turned to his followers. "How did the Jews recite Kiddush Levanah prayers in the desert?" he asked. "Their camp was covered by the Clouds of Glory." His followers sensed that his question was rhetorical and remained silent. Reb Meir soon continued. "Moshe Rabbeinu took a handkerchief, waved it at the position in the sky where the moon would be located, and the clouds parted." And Reb Meir took out his own handkerchief, waved it at the clouds, and they too moved apart, revealing the full moon. "Perhaps it can happen again," the Rebbe asked his own followers. "Can somebody here can do the same thing?" While the others remained silent, one elder chassid boldly suggested that the Rebbe do it. The Rebbe quietly went inside to his office.

Seconds later, the clouds parted to reveal the bright moon. As the Rebbe emerged to recite the prayers, the chassidim whispered to each other that the Rebbe must have waved a handkerchief at the clouds from the solitude of his room. The story continues forty years later, and thousands of miles away, in the beautiful southern British sea resort of Bournemouth. The Rebbe had announced a campaign to spread the practice of Kiddush Levanah, so the town's shluchim, Rabbi and Mrs. Alperovitz, decided to introduce this ritual by performing it during a late-night boat cruise. At first, interest in the cruise was small and Rabbi Alperovitz thought of canceling the event. As they prepared to do so, they received a message of encouragement from the Rebbe. With dedication and enthusiasm, they increased their efforts. On the night the cruise was scheduled, forty people came to the harbor, despite forecasts of heavy clouds and thunderstorms. The program was impressive and the storms held back, but the sky remained covered with clouds and the Kiddush Levanah prayers could not be recited. As the boat was about to head back to the pier, Rabbi Alperovitz told the handkerchief story, and everyone looked heavenward expectantly. Someone must have waved a handkerchief, because the clouds began to part, revealing a beautiful, clear moon.

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Rabbi Yehudah Liebush Heber and his family were very close to the Rebbe and the Rebbetzin during World War II, when the couple lived anonymously in Paris. "At the beginning of the war," related Rabbi Heber, "I was deliberating whether to stay in Paris or to try to immigrate to the States. This was before the Nazi invasion of Paris, and no one could predict how devastating the future would be. I was financially secure in Paris and concerned about the uncertainty and difficulty of immigration". The Rebbe suggested that I consult with his father-in-law, the Previous Rebbe, who was living in Poland. "I was very surprised by this advice. Contact with Warsaw was virtually impossible by phone or mail. 'Send a telegram,' the Rebbe suggested. This also seemed futile, because telegrams were not being delivered either. " 'You have no idea,' the Rebbe said, 'what a Rebbe is. The letter and the telegram need not be delivered in order for the Rebbe to know the question. And the Rebbe's response need not arrive in order for you to receive your answer.' "I promptly sat down to phrase my question and proceeded to the Western Union office. 'Sorry, there is absolutely no possibility of telegraphing Poland,' said the clerk. 'All the lines are down.' I did not really expect otherwise, but I had done what I could. "The next morning I awoke with a sudden clarity. Despite my previous hesitations, I suddenly felt very adamant about leaving Paris and immigrating to the States." Rabbi Heber arrived in the States in 1940, a few months before the Rebbe. His family maintained a close relationship with the Rebbe and the Rebbetzin for many years to follow.



**Cheder  
Levi Yitzchok**  
חינוך על טהרת הקודש

