

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 6:05pm
Shabbos Ends: 7:03pm

PREPARE OR FALL

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AROUND CHEDER

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A LETTER FROM THE REBBE

The Bitochon, the basis of which is the simple belief of every Jew — since all Jews are “believers the sons of believers” who inherited this belief from our Father Abraham, the Father of Believers — unites and unifies all Jews. Moreover, — this belief is the very same in all Jews, in all the ten categories into which Jews are classified by the Torah, from “heads” to the “drawer of water,” though in all other aspects they differ and to the extreme. It is this Bitochon that makes a spiritual Hakhel of the people a reality, unifying all Jews into one kohol, — one entity — since their common simple belief also pervades and moves everything in which they differ (as indicated in the verse): listening to, learning, keeping and doing all the words of the Torah. This is also reflected in the “essence of The Day (Yom-Kippur)” — the unique and only day in the year, which of all the festivals ordained in the Torah, is celebrated for one day only, both in and outside of Eretz Yisroel. The day which all Jews conclude on the same culminating “resume” and proclaim it with profound inspiration and in a loud voice: Shema Yisroel — Hear, O Israel, Hashem is our G-d, Hashem is One, Blessed be the name of His glorious Kingdom forever and ever; Hashem He is G-d!” The same unifying principle is reflected

also in the Festival of Succos, in combining together the “Four Kinds” (Esrog, Lulav, Myrtle, and Willow), symbolizing all different types of Jews, into one Mitzvah, which is created by virtue of a Jew unifying them, And also in the Succah itself, concerning which the Torah says: “It is possible for all Jews to sit in one Succah.” May G-d grant that Just as on Yom Kippur, after the many prayers and the culminating resume (followed by the recital of Kaddish — “Exalted and hallowed be His great Name,” etc.), one Tekiah is sounded — a Tekiah Gedolah, according to custom, followed by the loud proclamation: L’shanah haba’ah biYerushalaim! So may every Jew in the midst of Klal Yisroel, after the many prayers throughout the long Golus, including (five times during the day of Yom Kippur) the daily prayer, “May our eyes behold Your return to Zion in mercy,” and, while still in Golus, Jews demonstrating that “We Your people and sheep of Your pasture, we will constantly pray thanking You,” (Repeat, may every Jew, man and woman) very soon indeed hear the sound of G-d’s Shofar Gadol announcing our liberation, followed immediately by — “Bring us... to Jerusalem Your Holy House with everlasting joy.” With esteem and blessing for Chag Same’ach — Zman Simchoseinu

To Be "Vayeilech"

By Rabbi Michael Stern

An Israeli once asked a bochur on mitvzoim the following question: "If you're really supposed to wear a yarmulka, show me where it says so in the Chumash". The bochur quickly answered by showing him the first posuk of this week's parsha: "Vayeilech Moshe" - "and Moshe went". "How is this a proof?" asked the Israeli. Answered the bochur, "do you think Moshe Rabbeinu was a sheigitz (non-Jew), who would walk without a yarmulka?!" This week we read the last mitzvah of the entire Torah - Kesivas Sefer Torah, that every Jew must write and have his own Sefer Torah. The Sefer HaChinuch explains the reason for this mitzvah as being that we should be able to learn Torah at any time, without having to go borrow one from

a neighbour. The Rebbe spoke many times about the Rosh's ruling that today, since we no longer actually learn from a Sefer Torah, the mitzvah is now to write other seforim. But really, our Rebbeim demand much more of us. There are many, many entries found in Hayom Yom dedicated to the importance of committing Torah to memory. The Rebbe Rashab once said: In non-Chasidic shuls it is often engraved on the Amud where the chazan stands, the posuk "דע לפני מי אתה עומד" - "Know before whom you are standing". The question however begs itself - Does the Amud need to know before whom he is standing? Much more important, is that the message of this posek be engraved in one's

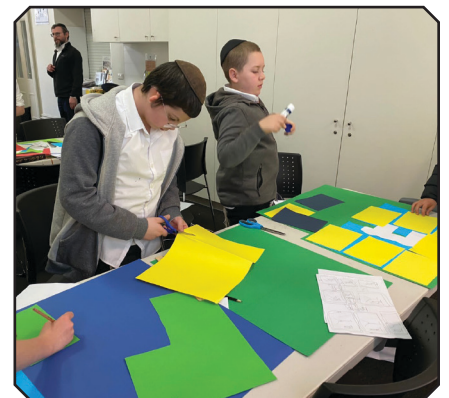
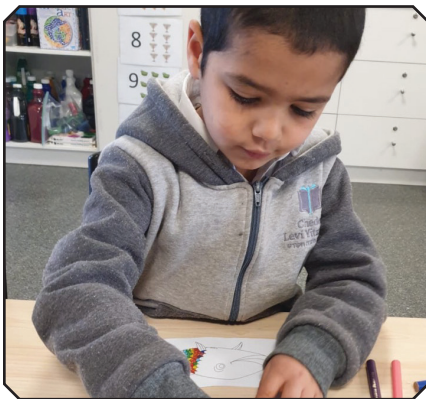
mind and heart! We are very fortunate that our children in Cheder are given the opportunity to have Torah carved in their minds and hearts. Not with a cold metal chisel, but through the warm efforts of wonderful mechanchim and teachers working with chesed and ahava. They are helping our children to live in a way of "Vayeilech", to become

walking and talking, lebedike Sifrei Torah. Nonetheless, as parents we must support this teaching at home. We must help our children with their homework, go over their kriya with them and review what they have learned Baal Peh. This might not always be easy, especially with little children at home, but without our consolidating it at home, it's too easy for all sorts of mistakes can creep in, whether



in pronunciation, in kriya, in davening and in Tanya Bal Peh. The teachers do so much, and this is the least we can do to pitch in from our side. As parents, let us be vigilant that we bring up a new generation of Chassidishe kinder who will practice "Vayeilech" - bringing us to greet Moshiach.

Rabbi Michael Stern is a Shliach of the Rebbe, working on the faculty of Kollel Menachem Lubavitch. Rabbi Stern is also the Rabbi and spiritual leader at Emmy Monash Aged Care, and is the proud father of **Shmuli Stern** of Year Five and of two of our students in Bnos Chana.



The Rebbe On Chinuch

The Youth are ready to transform their entire way of life for Truth

If at all times it has been of vital importance to transmit the Torah and tradition to the young generation, it is especially vital in our present day and age, when we see many of our young people so confused and lost, yet at the same time searching and groping for the Truth. Experience has shown that when one conveys to them a genuine word, they are eager to listen, and ready to take up a challenge even if it means a complete transformation of their way of life. But of course, in order that the message should have a lasting impact, it is not sufficient to give it to them now and then, but they must be provided with the facilities where they could dedicate themselves to the study of the Torah and daily religious experience, in an institution and surroundings which are permeated with the true spirit of Yiddishkeit and Ahavas Yisroel. (Letters from the Rebbe vol 2, p.42)

Enhancing Achievement

By Eli Touger

Great Torah giants of our day stand in awe before the magnitude of the all-encompassing knowledge of Torah texts and sources which the Rebbe displays in all realms and levels of study. The illustrious Rabbi Yisrael Yitzchak Piekarski, Rosh Yeshivah in Lubavitch for many years, said: "Appreciation of the Rebbe's unparalleled knowledge of Torah takes priority over describing his miraculous feats. Nevertheless, there is a connection between the two. If I am not mistaken, the Rebbe himself once said, 'One who is great in the study of Torah law (nigleh) is also great in other things.' " His preference for highlighting the Rebbe's scholarship did not, however, prevent Rabbi Piekarski from relating some of his own personal experiences with the Rebbe. "Once, prior to a journey, I visited the Rebbe. When I informed him of the details of my return flight, he responded, 'Why should you stay away so long? You can return two days earlier.' I was very surprised. I had already made all the arrangements and booked my flight. The departure date fitted my itinerary perfectly. "Of course, I did not question the Rebbe's remark, and immediately changed my plans. Later, I learned that the flight on which I was originally scheduled to depart met with disaster. The plane was involved in a tragic

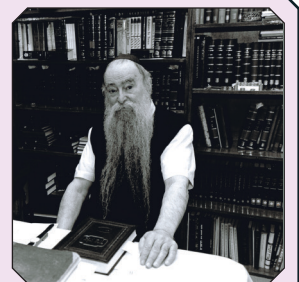
accident in Bulgaria and its passengers perished. "And yet," continued Rabbi Piekarski, "perhaps more than these miracles, is the tremendous concern for others that the Rebbe displays. His willingness to deal with the most insignificant and minute details touches me most deeply. "Before my annual summer trip, the Rebbe always asks about my itinerary and the length of my stay in each country. He always gives me shaliach mitzvah coins in the currency of the countries I will visit. As a rule, Switzerland is usually my first stop. "Once, the Rebbe spent a considerable amount of time searching his drawers for Swiss coins. Waiting uncomfortably, I finally said that the Swiss accept U.S. coins as well. Only then did the Rebbe seem satisfied and stop his search. "On another occasion, shortly before the wedding of a certain yeshivah student of limited means, the Rebbe questioned me in detail about the wedding arrangements. I could not understand how the Rebbe knew of all these minute details, nor could I understand his concern. The Rebbe noticed my discomfort in discussing these details and explained, 'I manage the distribution of funds from several charities. This is a responsibility that I don't want to give up.' "

What I learned From Reb Arel

BACK TO BASICS

Although my schedule of learning with Reb Arel eventually became quite diverse – spanning Halocho, Gemoro, Maamorim, Sichos, Likkutei Torah, Tehillim and Chassidische maasehs – for many years my "diet" consisted almost exclusively of Halocho. Reb Arel, who as noted, was meticulous regarding even the finest aspects of Halocho, would strongly encourage the

learning of Halocho on a daily basis, with particular emphasis on Orach Chaim – which he would aim to complete annually. Learning Halocho, he would say, is the foundation for Yiras Shomayim and Kabbolas Ol, both of which are essential for the authentic service of a Chossid.



Wishing Sholom Raskin a BIG Mazal Tov on his Yom Holedes



**Cheder
Levi Yitzchok**
חינוך על טהרת הקודש

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