

NEWSLETTER

SHABBOS TIMES

Candle Lighting: 8:14pm
Shabbos Ends: 9:14pm

TEMPORARY EXILE

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YUD SHVAT

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A MESSAGE FROM THE PRINCIPAL

Welcome to the new school year. We trust that parents and students had a safe, healthy, and restorative holiday period, suffused with unforgettable family time. It is entirely appropriate that the new school year commenced on Yud Shevat, a Yom HaKoidesh. There are many distinctions between the nesius of the Previous Rebbe and that of our Rebbe, but one thing (at least) they share, is an indefatigable dedication to chinuch al taharas hakoidesh. In the case of the Previous Rebbe, this was largely pursued through the agency of genuine self-sacrifice in the face of hostile oppressors in Russia and Europe. With our Rebbe, the obstacle has been breathtaking indifference in our own people, born out of unprecedented prosperity and freedom, and the relentless infiltration of secular culture especially in the democracies of the Western world. Cheder, like many other schools, has encountered many challenges over the past few years which have affected the pursuit of our mission and the vision we have for our students. We enter the new school year brimming with optimism, b'ezras Hashem, that many of these challenges are now behind us and we can

dedicate ourselves undistractedly to ensuring that we provide an education to our talmidim which reflects the heartfelt wishes of the Rebbe. And in saying that, I mean not only in relation to the content of the education, but also the general atmosphere in the school and the way in which content is imbibed by the talmidim. The excellent start to the year underscores our optimism. We have been genuinely delighted by the speed with which the talmidim have readjusted to school life, taking full advantage of the learning opportunities, warmth and excitement of our offering to date. I take this opportunity to welcome our new staff members and to wish all of our staff, who have worked tirelessly to prepare the school and its students for the new year, Hatzlocha Rabba in all of their endeavours. And to the parents, I express my appreciation for your continuing trust in the Cheder to provide for the educational needs of your children. And a warm welcome to those of you who are sending your children to Cheder for the first time. We look forward to a memorable year, b'ezras Hashem. A gutten Erev Shabbos, **Eliezer**

TEMPORARY EXILE

By: Eliezer Kornhauser

We must live with the times. The exile and liberation from Egypt. Yud and Yud Alef Shevat. Basi Legani. The Torah tells us that the boards which were employed to define the perimeter of the Mishkan were made of a type of cedar-wood described as Atzei Shittim. These boards had been manufactured from the trunks of trees which our Patriarch Yaakov brought to Mitzrayim when he entered with his family in the times of Yosef HaTzaddik. According to our sages, this initiative was designed to provide a symbol of consolation and hope for a Jewish people who Yaacov knew would otherwise be demoralised by the enslavement and oppression of the Egyptian Holocaust. His intention was to signal to his children that these trees would ultimately be used to construct a dwelling for the Almighty when the Jewish people eventually departed Mitzrayim. In other words said the Patriarch: your exile in Egypt is temporary only. Your true state of existence is one of transcendence and freedom and although in order to establish and consolidate your relationship with the Ultimate Being you must endure the refinement of the Koor HaBarzel, you will eventually leave Mitzrayim in triumph. Our Sages also tell us that the word "Shittim" is etymologically related to the word "Shtus", which means a deviation from the middle path – higher or lower. A form of temporary insanity if you like. According to the Medrash, these trees acquired this name with reference to the people (most probably Leviim who enjoyed greater levels of freedom than their brethren) who were charged with the responsibility to nurture and guard this plantation of trees. When their fellow Jews would ask them what they were occupied with, they would

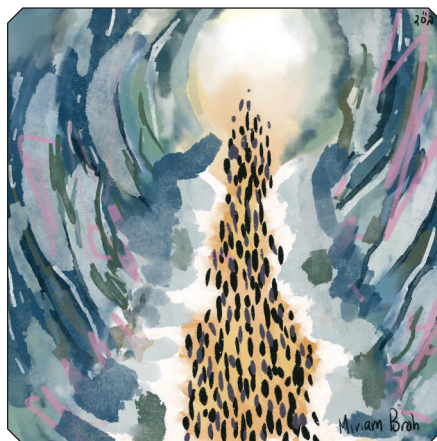


explain the tradition that Yaakov had planted these trees in Mitzrayim to be used once the exile concluded. This notion – that Golus Mitzrayim was not a permanent state of affairs – was ridiculed and scorned. This is insanity. We will never leave Mitzrayim was the taunt. And so the trees derived their name – literally, insane trees. Says the Rebbe: , what Yaakov did for his children through this plantation in Mitzrayim, is the defining characteristic of a leader of the Jewish people. Namely, to inspire a consciousness of Geula and an unshakeable belief that any Golus that we experience from time to time, whether on a national or even a personal level, is temporary in nature only. In support of this proposition, the Rebbe cites the example of Elozar Ben Azariah whose first recorded teaching as the new Nasi was to clarify the

Halacha concerning the obligation to recall the exodus from Egypt, at night. On the day of his appointment as Nossi, Elozar ben Azariah immediately dedicated himself to studying the concept of redemption and inspiring others to feel the power of redemption – even during the darkness of exile. The primary role of the Nossi is to remove the influence of Golus. To highlight and actualise the connection between the Exodus from Mitzrayim and the final redemption. This construct places into its proper perspective, the Rebbe's first fabrenge in 1951, which he dedicated to defining the mission of our generation, identifying our respective roles and providing the key to its accomplishment. In other words, at the outset of his nesius, the Rebbe immediately reminds us of the imperative of geula and the partnership

we enter into with the Rebbe to actualise our redemption. Briefly, there is a story told of a woman by the name of Geula Cohen (who subsequently became a rather prominent politician in Eretz Yisroel) who in her role as a journalist, interviewed the Rebbe for publication in the newspaper which he represented. In the resulting article, Mrs Cohen provided the analogy of an encounter with a great person. Their greatness could be expressed through their scholarship, their sporting prowess, their musical abilities or professional expertise and accomplishments. In the company of such people, we are bedazzled, but ultimately when we leave their presence, they remain great and we, unfortunately, remain as ordinary as we were before the encounter. Not so with the Rebbe says Mrs Cohen. Because the Rebbe is a "believer" (her words) he not only sees our full potential, but he actualises it. And so when we leave the presence of the

Rebbe, we are no longer ordinary. Rather, our greatness is defined by our potential and the indispensable role we play in the Almighty's cosmic plan. This is the true significance of Yud Shevat - the day the Rebbe expresses his supreme confidence in our potential



to work with him to bring Moshiach. This incredible responsibility, and privilege, was consolidated in the years just prior to Gimmel Tammuz (and obviously beyond) when, as ambassadors of the Rebbe we were given the extra responsibility to take

on the role of the Rebbe himself, to inspire others with a consciousness of Moshiach and geula as the next and hopefully final phase of our avodah. As we have said many times before, and even though others may scoff at us as temporarily insane, the Rebbe believes that we have the capacity to actualise the entire rationale for the existence of all worlds. That belief on the part of the Rebbe, corresponds to the plantation of cedar trees in Mitzrayim. And with that foundation, we can withstand the scorn of our contemporaries, and promulgate our "insanity" – the reality of geula – with joy and confidence that we will be successful. Wishing everyone a serene and uplifting Shabbos Shira.

Eliezer Kornhauser is the interim principal of CLY and Bnos Chana. He is the proud father of Eli (Mechina) Yitzzy (Year 6) and Beila of Bnos Chana.

The Rebbe On Chinuch

The study of Science

This is the grave danger of studying secular wisdoms: Seemingly, [a debate in matters of astronomy which relate to secular wisdom, or of matters relating to geometry] would be the same debate [whether it is being held by secular astronomers, an expert mathematician, or by a Tana or Amora who is learning [these concepts in] the laws of Kiddush Hachodesh, the laws of Eirubin and the like. However, in truth, the difference between them is like the difference between a pure and impure item. Although the debate is seemingly of the same content, one is of holiness and the other is of

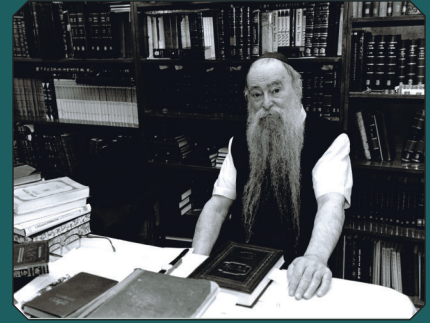
impurity. The perspective of secular wisdom [i.e. the sciences] is that nature exists, and it has laws that cannot be changed, (and if changes periodically occur, it is because there is a law of nature which affects this change). Consequently there is no place for G-dly intervention – as it is not part of nature – and there's no place for miracles, no place for the giving of the Torah, no place for the revelation of Moshiach. However, when a person learns the laws of Kiddush Hachodesh in Torah, the knowledge that he requires in the field of astronomy will also be studied in a way that he searches for

how he can execute the commands of the Torah. Now, since the study of secular wisdoms is based on the foundation of the laws of nature, "the laws of heaven and earth that I have placed" which cannot be changed, and on this is built all of its precepts and perspectives relating to the world, any debate that comes relating to these subjects, even if it is the same debate that a Torah learner would have [upon learning this subject in Torah], contains an inner foundation of impurity. (*Toras Menachem 5727, vol.3, p. 203-204*).

What I learned From Reb Arel

Misfortune is ever present in our lives. And when it occurred to me and I brought it to the attention of Reb Arel, a response I heard from him frequently was – it should be a kappora! By that, he meant, the event which has just occurred (which is frustrating, irritating or perhaps even painful) should be viewed as (and in actuality be) a far less intense substitute for something much worse that could have happened instead. Some may feel that this rejoinder is a little callous, because it fails to respond empathetically to how a person might be feeling in the here and now. It lacks

an acknowledgement of my current experience with this event and instead seeks to shift my mindset to a hypothetical, different possibility. Personally, that never bothered me because I didn't view Reb Arel as a friend whose role it was to comfort me therapeutically in times of difficulty. Rather, Reb Arel's role as mentor and teacher was to authentically highlight the truth of my experience and to help me move on productively to new heights. This expression is also consistent with another role for a spiritual personality like Reb Arel. Namely, to emphasise that the Almighty is the ultimate



expression of goodness and positivity. To that extent, this response reinforced my belief that everything that occurs is not only a product of Gd's Will, but also ultimately intended for our benefit. And, as the Alter Rebbe explains in Tanya, the acceptance of misfortune with a faith based equanimity not only provides the facility to emerge from the undesirable event, but it also opens the channels for unrestricted revealed goodness.

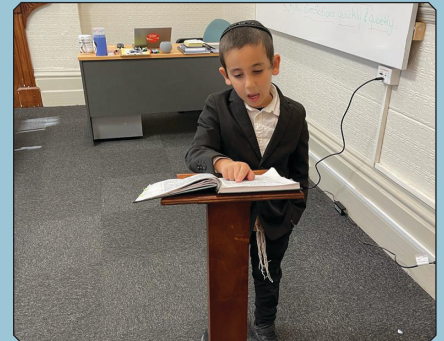
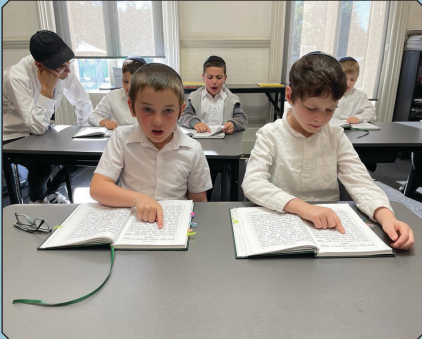


WELCOME BACK TALMIDIM !!!



The Year 2 Talmidim are very excited with their new class and are looking forward to a very productive year in Limud Hatorah. With a thorough curriculum planned out for Chumash

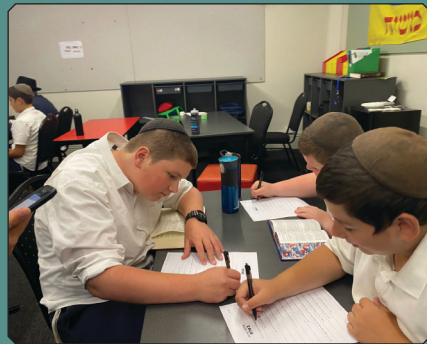
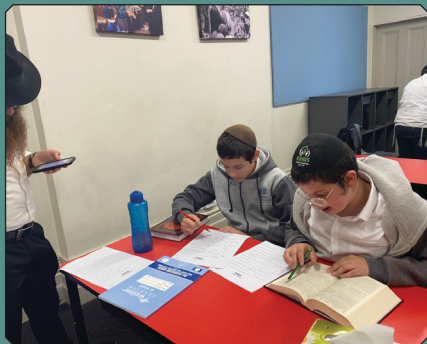
with Rashi - starting with Parashas Noach, the year is off to a great start. We wish them and their Melamed R' Knapp Hatzlocha Raba!



In honour of Yud Shvat the Year 8 and Mechina Talmidim started off the day with a Chassidus program followed by Davening and writing a

PAN to the Rebbe. We wish them much Hatzlocha this year with R' Cohen, R' Hendel and R' Gopin as their Melamdin.





YUD SHVAT LOWER PRIMARY - HAKHEL

On this auspicious day of Asiri Beshvat in the year of Hakhel, the Lower Primary division of CLY had a jammed packed program which included: a topical workshop, talks about the Rebbe's Mivtzoim, Tziyur Penei Horav

and Limud Toroso by R' Glassner, Yitzhacck Rahav and R' Heidingsfeld respectively. We concluded with a Rebbe video a happy dance and participation of the Upper Primary division as a Hakhel initiative.

