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Chabad Lubavitch to Honour Warren Kimel

Plans are in full swing for the upcoming annual dinner of Chabad Lubavitch. The gala celebration to be held November 17, 2016 will honour Warren Kimel. "This is an honour long overdue for a person that has taken a major role in many worthy causes both here in the GTA and in Israel," said Rabbi Zalman Grossbaum, Regional Director of Chabad Lubavitch. "The upcoming event will give us the opportunity to recognize Warren's long standing affiliation with

Chabad Lubavitch."

When making the announcement, Rabbi Gross-



baum noted, "Warren is a hands-on person and is totally engaged in the numerous causes that he and his wife Debbie support." Indeed, he has headed the steering committee of many community endeavors and dedicated countless hours on behalf of the Tzibur. Rabbi Grossbaum attributed to the honoree the Talmudic passage: "The disciples of Abraham personify the traits of kindness, humility, and modesty." Indeed, Warren gives gener-

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Remembering the Future

By Yanki Tauber

"In every generation," say our sages, "a person is obligated to see himself as if he himself has come out of Egypt."

Mitzrayim, the Hebrew word for "Egypt," means "boundaries" and "constrictions"; yetziat mitzrayim, "going out of Egypt," is the endeavor to rise above all that inhibits the soul of man, be it limitations imposed by an outside force, or the physical, psychological or spiritual limitations imposed by habit and nature.

One of the most constricting elements of the human condition is the phenomenon of time. Time carries off the past and holds off the future, confining our lives to a temporal sliver of "present." But on the first night of Passover we break the bonds of time, having received a mandate to experience the Exodus "as if he himself has come out of Egypt." We recall the Exodus in our minds, verbalize it in the telling of the Haggadah, digest it in the form of matzah and wine. As we passover the centuries, memory -- those faded visages of past that generally constitute our only answer to the tyranny of time -- becomes experience, and history is made current and real.

Passover is an eight-day festival, with two opening and two closing days of heightened observance and commemoration (Yom Tov). While the theme of redemption runs as a current through the entire festival, the first days of Passover focus primarily on our first redemption -- our liberation from Egypt thirty-three centuries ago--while the closing days highlight the final redemption -- the future era of divine goodness and perfection heralded by Moshiach.

On the first two nights of Passover we conduct the Seder, reliving our redemption from Egypt in the telling of the Haggadah, the eating of the matzah and the bitter herbs, and the drinking of the four cups of wine. On the seventh day of Passover, we read the "Song at the Sea," which contains an important allusion to the Messianic era; on the eighth day, the haftorah (reading from the Prophets) is from Isaiah 10:32-12:6--one of the primary prophecies on the future Redemption. Rabbi Israel Baal Shem Tov, founder of the Chassidic movement, instituted the custom of partaking of "Moshiach's Feast"--a mirror seder of sorts that includes matzah and four cups of wine--on the afternoon of the eighth day of Passover.

Thus on the latter days of Passover, our transcendence of time enters a new, heightened phase: it is one thing to vitalize memory to the point of actual re-experience, but quite another to make real an event that lies in the future, especially an event that has no parallel in the history of man. Yet in the closing hours of Passover, we enter into the world of Moshiach. Having vaulted over millennia of past on the seder nights, we now surmount the blank wall of future, to taste the matzah and wine of the ultimate redemption.

Best wishes for a Kosher, Happy and Inspired Passover.

The Vegetarian Era

Adaptation by Yanki Tauber

Rabban Gamliel would say: Whoever did not speak of the following three things at the Passover [seder], has not fulfilled his obligation [to relate the story of the Exodus]. These are: the Passover offering, matzah, and maror.

The Passover Haggadah

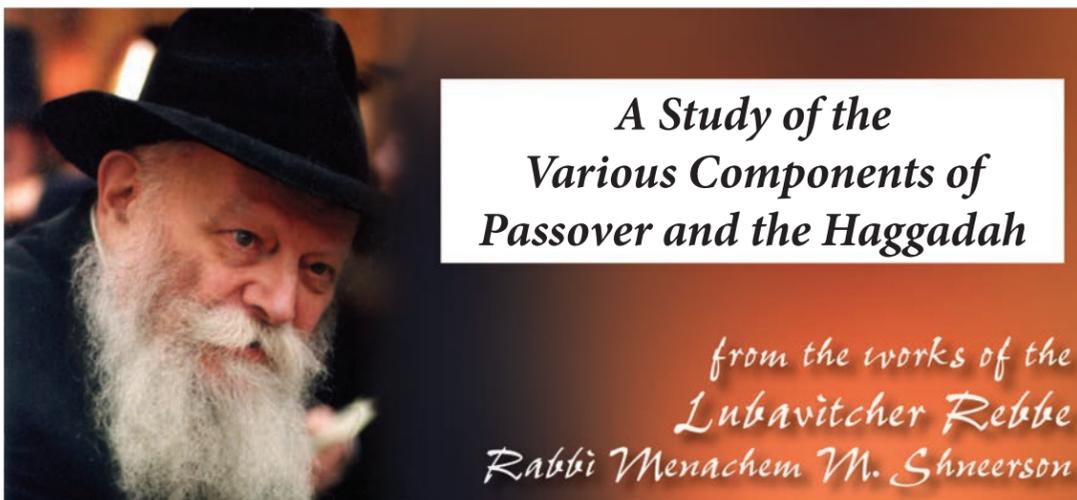
Two hundred years before Jacob and his seventy children and grandchildren settled in the land of Egypt, the Egyptian exile and Exodus were foretold by G-d to Abraham at the Covenant Between the Pieces. As described in the Book of Genesis:

As the sun began to set, a deep slumber fell upon Abram; and, behold, a dread, a great darkness, descended upon him. And [G-d] said to Abram: Know that your children shall be strangers in a land not theirs, [where] they will be enslaved and tortured ... and afterwards they will go out with great wealth.

The great wealth referred to here is a recurrent theme in the Torah's account of the Exodus -- to the extent that one gets the impression that this was the very purpose of our exile and enslavement in Egypt. In G-d's very first communication to Moses, when He revealed Himself to him in the burning bush and charged him with the mission of taking the Jewish people out of Egypt, He makes sure to include the vow that, "When you go, you will not go empty-handed. Every woman shall ask from her neighbor, and from her that dwells in her house, vessels of gold and vessels of silver and garments... and you shall drain Egypt [of its wealth]" (Exodus 3:21-22).

During the plague of darkness, when the land of Egypt was plunged into a darkness so thick that the Egyptians could not budge from their places, the Jewish people--whom the plague did not affect--were able to move about freely inside the Egyptians' homes. This, says the Midrash, was in order that the Jews should be able to take an inventory of the wealth of Egypt, so that the Egyptians could not deny the existence of any valuable objects the Jews asked for when they left Egypt.

And just prior to the Exodus, G-d again says to Moses: "Please, speak into the ears of the people, that each man ask his [Egyptian] fellow, and each



A Study of the Various Components of Passover and the Haggadah

from the works of the
Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

woman her fellow, for vessels of silver and gold." G-d is virtually begging the Children of Israel to take the wealth of Egypt! The Talmud explains that the Jewish people were disinclined to hold up their departure from Egypt in order to gather its wealth:

To what is this comparable? To a man who is locked up in prison and is told: Tomorrow you shall be freed from prison and be given a lot of money. Says he: I beg of you, free me today, and I ask for nothing more ... [Thus, G-d had to beseech them:] "Please! Ask the Egypt-

tians for gold and silver vessels, so that the righteous one (Abraham) should not say: He fulfilled 'They will be enslaved and tortured,' but He did not fulfill 'and afterwards they will go out with great wealth.'"

But would not Abraham, too, have been prepared to forgo the promise of great wealth, if this were to hasten his children's liberation? Obviously, the gold and silver we carried out of Egypt were more than our compensation for generations of wageless labor in service of the Egyptians, but an indispensable component

of our redemption.

Scattered Sparks

The great Kabbalist Rabbi Isaac Luria taught that every object, force and phenomenon in existence has a spark of holiness at its core. When a person utilizes something to serve his Creator, he reveals its divine essence, thereby realizing its function within G-d's overall purpose for creation.

Every soul has its own sparks scattered about in the world, which actually form an integral part of itself: no soul is complete until it has redeemed those

sparks which belong to its mission in life. Thus a person moves through life, impelled from place to place and from occupation to occupation by seemingly random forces; but everything is by divine providence, which guides every man to those possessions and opportunities whose spark is intimately connected with his.

[These consist of two general types, alluded to in the verse, "Every woman shall ask from her neighbor, and from her that dwells in her house, vessels of gold and vessels of silver." Every soul has permanent dwellers in her house -- routine involvements, dictated by its natural talents and inclinations. It also has neighbors or casual acquaintances -- the chance encounters of life, in which it comes in fleeting contact with something, unintentionally, or even unwillingly. Both of these, however, must be utilized as a source of "gold and silver." The very fact that a certain resource or opportunity has presented itself to a person indicates that it constitutes part of his mission in life; that it is the purpose of his galut or subjugation.

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Why an Egg?

Rabbi Aron Moss

I am running our family Seder this Pesach so I want to be prepared. One part where we always get lost is the eating of the egg. I have looked through the Haggadah, and it doesn't say anywhere why we eat the egg. The matza and bitter herbs are all well explained, but the egg not. So why do we eat it?

Answer:

Chickens and eggs are the subject of some of the greatest philosophical conundrums. Like which came first? And why did one cross the road?

Here is yet another poultry

riddle:

When is a chicken's birthday? When the egg was laid, or when it hatched?

There is a strong argument to say that a chicken should celebrate its birthday on the day the egg was laid. After all, that is when it became detached from its mother. On the other hand, one could argue that it is not really born until the day the egg was hatched. Only then is it a chicken, not an egg.

If I were a chicken I would celebrate both. The day my egg was laid is significant. That's when my mother gave birth to me. But the day my egg hatched is the day I came out into the world. An egg is a birth yet to happen. But it is the start of something. So I'd have a small party on the earlier date, and the main event on the latter.

Pesach is like the laying of an egg. It is when we were redeemed from slavery, when G-d took us out of Egypt and led us into the desert. But that was just the beginning of a big story, the first step in a long journey that goes on until today. We gained freedom, but we are still fighting for freedom. Our oppressors were conquered, but we are still fighting oppressors. Pesach is when the egg of redemption was laid, but it hasn't hatched yet.

Complete freedom can only be when all evil is vanquished. That will be when Moshiach comes.

The Jewish people are at the centre of a global drama, the struggle to liberate the world from all negative energy and allow goodness to prevail. The struggle began in Egypt, continues today and will end in Jerusalem. On Pesach, when we eat the egg, we celebrate the laying of the egg of freedom, and we pray the complete redemption be hatched - next year in Jerusalem.

Source: Izhbitz Haggadah. There it is explained further, the name of G-d revealed to Moses at the burning bush before the Exodus was Eh-yeh, literally meaning "I will be." It is in the future tense, because although the Israelites were being redeemed immediately, the true and complete redemption was yet to come. That name of G-d has the numerical value of 21, which is the exact number of days it takes for an egg to hatch after it is laid....

ON OUR COVER

SHABBAT

Palette knife oil painting on canvas
By Leonid Afremov afremov.com

This beautiful painting portrays both the vibrancy and tranquility of Shabbat. Shabbat is the gift of Rest - Menucha that G-d has bestowed on the Jewish people. Shabbat is also a source of spiritual energy, both for the previous week; elevating the activities of the week, and for the coming week; setting the tone for a week filled with purpose.



The World of Lubavitch Chabad Lubavitch of Ontario

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Chabad Lubavitch to Honour Warren Kimel

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ously yet it is all done without fanfare.

The Kimel family support to Chabad goes back to the days when Adelaide Street was synonymous with the needle trade. The late Manny Kimel alav haShalom, was a generous supporter who loved to engage in Talmudic dialog. “Often, after spending an unintentional afternoon in a philosophical discussion he would conclude when leaving at 6PM, “This has been a meaningful dialogue, but next time, Rabbi Grossbaum, please let me know when you’re coming! So too, Zoltan Friedman, Debbie’s father was supportive of the Chabad satellite centre in neighbouring “Steeltown”, Ontario.”

The slogan for this year’s campaign is, “What’s the Point!,” a common expression but in this case is being used to draw your attention and highlight the objective of Chabad Lubavitch to fan and ignite the Der pintelet Yid (Yiddish) which always remains intact. Although it may sometimes lay dormant the embers of the Neshama can be fanned, and stoked and brought up to the surface through Torah study or by engaging in Mitzvot. Indeed, to uncover the innermost core and commitment within the heart of each and every Jew finds expression in the vast network of Chabad

Lubavitch initiatives.

From our flagship centre in Thornhill, the Chabad Lubavitch Organization continues to reach out to the entire Jewish community with programs that continues to educate and promote traditional values. These objectives are further augmented by some 15 satellite centres, strategically established throughout the GTA and beyond. So too, there are Chabad House student centres at all major universities along the southern rim of Ontario.

Most significant of late is the embrace of technology and our informative web presence on line. The cyber site: chabad.ca is a virtual reservoir of all things Jewish. In addition to numerous essays, holiday guidance, life-cycle info, the site connects the entire Jewish world. Whether you are looking for kosher food in Beijing, to purchase a mezuzah for a friend in South Dakota, map a trail of comfort (and assistance) for your son as he backpacks through Asia, the site brings it all to the screen of your smart phone, (or computer screen).

We are looking forward to a most successful campaign under the leadership of a dinner committee currently being formulated. For more information and dinner reservations please call Chabad Lubavitch 905. 731.7000 ex. 222

Prime Minister Says ‘Shabbat Shalom’ to Campus Gathering

Over the past decade, Chabad Lubavitch has expanded to serve the campuses of Southern Ontario’s universities with 8 full time Shluchim families. Windsor, Waterloo, Brock, Guelph, Queens, York, and UofT now all have their own Chabad presence, in addition to the long standing Chabad Houses at McMaster and Western. They have each built thriving communities on campus, and have injected much needed Jewish warmth and wisdom into the students’ lives.

Together with their colleagues on campus in Quebec’s universities, representing a total of more than a dozen schools, the leaders of Chabad on Campus Canada executed a Shabbaton retreat in Ottawa during the weekend of March 18-20, which was attended by nearly 300

Shabbat,” said Trudeau. “An event like this helps us reflect on how very fortunate we are to live in a country where people from every faith and culture, speaking every language, can live, build, work and thrive together,” continued the prime minister, speaking in English and then French, and ending his welcome with a hearty “Shabbat Shalom!”

Those words certainly rang true for Cody Miller from the University of Ottawa, who said he enjoyed “the chance to spend Shabbat with Jewish students from all over Canada.”

Rabbi Moshe Goldman, co-director of the Rohr Chabad Centre for Jewish Life in Waterloo, Ontario, who worked on the steering committee for the Shabbaton, noted that “students got

Chabad-Lubavitch Emissaries (Kinus Hashluchim).

The weekend concluded with a musical, candle-lit Havdalah service on Parliament Hill, followed by a “Street Fair Extraordinaire” social event, produced by Rabbi Raphi and Mussie Steiner of Guelph and Rabbi Yisroel and Esti Simon of Queen’s.

Rabbi Yossy Gordon, executive vice president of Chabad on Campus International, said “it was an honor that Prime Minister of Canada Justin Trudeau endorsed the important work we are doing at Chabad on Campus. Regional Shabbatons are extremely meaningful for all participants, students and rabbis alike, allowing Jewish students the chance to bond over a shared love of Judaism and to spend some time



The Havdallah ceremony on Parliament Hill

Jewish students from Brock, Concordia, UOttawa, Carleton, Algonquin College, Guelph, Laurier, Laval, McGill, Multicultural College of Canada, UMontreal, Queen’s, Waterloo, Western and York.

Prime Minister Justin Trudeau offered warm greetings in a special video message aired at a pre-Shabbat welcome session, paying tribute to the host organizations – The Rohr Chabad Student Network of Ottawa, and Chabad on Campus International Foundation out of New York.

“It’s exciting to see students from across the country come together to observe

a chance to experience Shabbat while meeting students from around the country for a weekend that proved to be inspirational, educational, and, just as important for them, lots of fun.”

Students were fully immersed in a traditional Shabbat experience and had the opportunity to hear from world-renowned speakers, including the COO of Shopify, Harley Finkelstein, and Rabbi Shlomo Chein, director of the Chabad Student Center in Santa Cruz, Calif., who had delivered the keynote address in November in front of 5,000 rabbis and lay leaders at the annual International Conference of

discussing ways to be more active in their communities.”

“Our students were extremely excited for the weekend,” said Rabbi Chaim Boyarsky, the director of the Rohr Chabad Student Network of Ottawa. “The event celebrated Judaism and Jewish unity, inspiring the students to feel proud of their Jewish identity. Students from around the country realized that they are each a part of something so much bigger than themselves. And it was especially meaningful that this event occurred during the Hakhel year, a once-every-seven-years’ celebration of Jewish unity.”

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500 Jewish Women Convention in Toronto for Midwinter Convention

By Sara Trappler-Spielman

Some 500 women from around Canada and the United States converged at the Markham Hilton Suites Hotel to attend the 54th annual Chabad Women's convention. This being a Hakhel year—when Jews of all ages are encouraged to congregate and study together—added

feeling of Shabbat as one people with one heart. An entire room in the Hilton hotel was filled with the warmth and brightness of hundreds of candles that women lit on Friday night. Highlights of this transformational Shabbat included prayers, Torah learning accompanying every meal and Chassidic farbrengens (informal rap sessions) that

personal redemption through great struggle.

Shabbat lunch included TED-like talks of four women's poignant life journeys and an entertaining lecture by Swerdlow on the topic of "How Are You Filling Your Bucket List?" She stressed the importance of home and family, and creating a joyful environment where children

exchange for being entered into a raffle.

The Melave Malka banquet that night attracted hundreds of more women to the Hilton, who joined especially for the evening. A roll call announced the many different cities the women represented.

Heather Aaron, who attended from Markham, Ontario, said she's still thinking about Rabbi Jacobson's speech on happiness, particularly about whether Joseph from the Torah was actually "sold" or sent on a mission.

"As women, we very often tend to think we have to do menial things because no one else will do it, and it's not perceived

as important," explained Aaron. "But really, I'm being sent to do it because G-d [wants] to help me and my family grow, so it is important for me to fulfill those tasks."

At Sunday's closing luncheon, Nechama Shaki, the wife of former Member of Knesset Avner Shaki, talked about her experience when she and her husband visited the Lubavitcher Rebbe in the Crown Heights neighborhood of Brooklyn, N.Y. A video of the interaction was played for the audience.

Sara Slavin, who helped arrange the weekend's events, said: "There was so much to gain and absorb—stories and their lessons, personal stories by amazing speakers, and fantastic workshops on how to make your home, health, family, community into a happier, more fulfilling place."

Women headed back to their destinations Sunday afternoon packed with gifts and resolutions.

"We drove home from the convention on a high, reviewing every minute from the moment we arrived until we left," said Blumi Rosenfeld of Chabad Lubavitch of Pittsburgh. "There was a very mixed crowd, yet the spirit of Hakhel togetherness resonated throughout."



"The mood was electric, and the women were elated."

motivation for the retreat, drawing a larger and more eclectic crowd than in previous years.

Its mission was successful: Through a collaborated effort, all of the 20 Chabad communities around the Greater Toronto area and Southern Ontario partnered with its sister cities joining from the States.

The show of diversity crossed ages and nationalities, including women from Toronto's Chabad, Russian, Israeli and South African contingents.

"The incredible show of unity between Jewish women from all walks of Jewish life—representing the entire spectrum of the community—was a true inspiration and a most befitting event for the Hakhel year of Jewish unity," said Goldie Plotkin, co-director of Chabad Lubavitch of Markham in Thornhill, Ontario, and one of the convention organizers.

Women from different backgrounds and communities—new to Judaism or not—were swept into the

went on late into the night.

"I learned so much," said Janice Barrett, an attendee from Thornhill. "I laughed and I cried. I caught up with some old friends and made some new ones."

The theme of the three-day convention was "Women United, Communities Ignited." Speakers from local communities shared how they overcame personal challenges they faced concerning health, family and religion. A selection of workshops dealt with healing, meditation, femininity, parenting and relationships. Lavish meals and banquets featured video presentations, musical performances and keynote lectures by such seasoned speakers as Rabbi YY Jacobson, dean and rosh yeshiva of theyeshiva.net, and Miryam Swerdlow, both from New York.

During the Friday-evening meal, Jacobson spoke about the four keys to happiness. These included keeping challenges in perspective: Often, hardships come from blessings, and one can find

yearn to stay.

The Havdalah ceremony, which ends Shabbat and ushers in the new week, took place outdoors under the stars. Jacobson sang the prayers in a garden as women swayed nearby with glowing wands.

"The mood was electric; the women were elated," recalled Plotkin. "Lives were literally changed in this three-day experience that featured an impressive lineup of sought-after speakers who provided the spiritual component of this incomparable weekend."

'What Really Matters'

On Saturday night, Bassie Spalter arranged a wonderful, large display of boutiques selling art, jewelry, cosmetics and clothing lining the area outside the grand banquet room. There were wine-tastings, a creative photo booth and a "mitzvah auction" that encouraged participants to take on a new good deed—such as lighting candles before Shabbat, keeping kosher or going to the mikvah—in



Ahmad Ramin Manager of the Mac's at Chabad Gate and Bathurst presents a check to Rabbi Grossbaum.

Every summer Coca Cola and Mac's partner in giving some of the proceeds of Coke product sales to give scholarships for needy children to be able to attend Lubavitch Day Camp.

Annual Dinner Honours Marty Kelman

The 37th annual dinner of Chabad Lubavitch held on Thursday, November 19, 2015, drew a large crowd and countless well wishers. It was truly delightful to witness the prevailing warm atmosphere as hundreds of friends welcomed the opportunity to join in the tribute to Marty Kelman. "Marty is a man that enjoys sharing his good fortune," said Rabbi Zalman Grossbaum, Regional Director of Chabad Lubavitch, "and the event was an the opportunity to recognize Marty's long standing affiliation with Chabad Lubavitch."

The evening program began with a prayer for our brethren in Israel led by Rabbi Moshe Spalter, administrator of Chabad Lubavitch and followed by opening remarks by Rabbi Mendel Kaplan. The gifted orator, and Shliach at our sister centre, Chabad @ Flamingo, cleverly presented a timely message spiced with humour. Due to an unforeseen medical procedure, event chairman Joey Tanenbaum was unable to attend, so Gilda Tanz stepped in on his behalf and elegantly delivered his written speech.

The Chassidic dimension of song and soul most certainly found expression in the musical performance of Daniel Ahaviel. Having made an indelible impression a few years ago, he was invited back from Israel for an encore. His routine on the violin was flawlessly braided with exuberant Chassidic dance. He enthralled the assembled

guest with his versatile repertoire which included classical, traditional, and Chassidic melodies.

A video presentation familiarized the august assembly with the endeavours

student centres at all major universities along the southern rim of Ontario. All dedicated to educate and promote traditional values. The visual presentation also included congratulating greeting from

of life, Mr. McCarthy kept the audience spellbound. He lauded Marty for choosing Chabad as a recipient of his largesse as he too, shares their concern for the less fortunate and commitment to biblical

point of origin and a distinct destination." All promotional material cleverly highlighted this core definition by graphically enlarging the slogan under a magnifying glass. It highlighted the primary objective of Chabad Lubavitch; to connect people with our illustrious past so that we have the wherewithal to safeguard our future.

Indeed, after some four decade of public service, Chabad Lubavitch is recognized as a catalyst that connects Jews with Judaism. From the flagship centre in Thornhill, the Chabad Lubavitch Organization reaches out to the entire Jewish community with programs that continue to educate and promote traditional values. With an unrestricted mandate that caters to young and old alike, new initiatives are constantly added.

Faith & Fate the recently released book by Rabbi Berel Wein was awarded to all our stalwarts. It is the story of the Jewish people in the most turbulent century in history. In this book, the noted historian tells the story of a stormy era. With his trademark wit and depth he navigates the dizzying pace of the busiest period in history, a time of hope and Holocaust, historic benevolence and unprecedented cruelty. The attractive book deserves to be prominently displayed for perusal and as a conduit for meaningful discussion with family and friends.



Rabbi Z. Aaron Grossbaum presents a Silver Menorah to honoree Marty Kelman and Gilda Tanz

and scope of Chabad Lubavitch throughout the GTA and beyond. Indeed, from the flagship centre in Thornhill, the Chabad Lubavitch Organization continues to grow in scope and reach. Today there are some 15 satellite centres strategically positioned across the our ever expanding city. So too, there are Chabad House

family and friends.

Paying tribute to the honoree, Tom McCarthy, one of the most noble and leading realtors, extolled the virtue, pleasure, and reward of being sensitive to the needs of the less fortunate. As a seasoned orator and having been brought up in a home where aiding others was not merely a slogan but a way

values.

With much delight Rabbi Zalman Grossbaum presented Mr. Kelman with an large artistic silver Menorah in recognition of his all embracing spirit of generosity, in support of healthcare, youth, Israel, and education.

The "battle cry" for this year's campaign was, "Continuity; a link between a

Additional Staff House for Camp Gan Israel

Notwithstanding a mild winter even "up north," construction of the second six room staff house at Camp Gan Israel, Haliburton cannot begin just yet. The pristine terrain of the countryside must first thaw out, drain to the lake, and dry out completely. Only then can the backhoe begin to excavate for the concrete foundation.

Each of the 6 large units is self contained and will feature amenities that are conducive for administrative staff members that stay for two months. Due to the site contour and slope, the entire length of the rectangle building will be skirted by a wraparound porch which will only enhance the surrounding view.

Indeed, notwithstanding the enormous task and challenge of virtually building the

entire infrastructure from the ground up, the emerging site layout was well worth the effort. Two separate pods of bunkhouses are positioned on opposite sides and house the younger and older divisions, while in the centre are the spacious dining room and Shul/assembly hall. The two identical motel styled staff houses are strategically located on the peripheral.

Registration for the girl's session during July is at capacity and only a few slots remain for the boy's session in August. "As we prepare for our fifth season, we are most pleased with the progress we have made and the reputation we have nurtured," said Rabbi Yitzchak Grossbaum, director of Camp Gan Israel.

The Rebbe suggested the name Gan Yisroel (the Gar-

den of Israel) in recognition of Reb Yisroel Baal Shem Tov, the founder of the Chassidic movement, who, from a very tender age, would spend

much time in the forest, and wilderness where he would pray and study in the tranquil setting of nature. Indeed this was the vision of our Rebbe

when he established the first overnight camp in 1956, an environment which strengthens the body and nurtures the soul.



Camp Gan Israel girls division welcomes camp patrons Sidney and Naomi Spiegel

Chanukah

Some of the sights at the Chanukah with the Canadian Armed Forces Celebration Chabad Lubavitch and Tzivos Hashem Canada teamed up with Chaplain Captain Lazer Danzinger to host a grand Chanukah celebration at the Denison Armoury in Toronto kindly hosted by 4th Canadian Division. In addition to regular features of a Chabad Chanukah celebration which include the lighting of the giant outdoor Menorah at the armoury, Latkes and doughnuts for all and music and dancing, this event also gave the 500 participants the opportunity to climb aboard a military helicopter – specially flown in for the event - and other army equipment. The children got to dress up in army fatigues and even decorated their own helmet as a keepsake.



Students of Cheder Chabad volunteer their half day of vacation to help pack some 500 Purim Kits for distribution at hospitals and senior citizen centers on Purim day.

Purim



Rabbi Moshe Spalter leads a lunchtime Megillah Reading at Toronto City Hall. The event was made possible thru the efforts of councillor James Pasternak with the assistance of his great staff headed by Ruchie Shainhouse

Pesach

Once again this year 3000 children and their teachers visited the Chabad Model Matzah Bakery in the period leading up to Pessach. The experience – during which the children participate in every step of the Matzah production, beginning with wheat stalks being turned into kernels and then ground into flour, they see the kneading of the dough and roll out their own Matzah and bring it to be placed in the oven for baking. Each child then gets to take home a freshly baked for tasting.



Pesach is on the Air on 680 News

It's hard to get noticed today. Yes, with a fashion trend that embraces "Wear what you want," you can see people with winter coats alongside others in short sleeves, some in leather boots others in flip-flops. And then some are talking on their cell or texting while they walk. Indeed, today, we are all inundated by a smorgasbord of social media outlets. While this has created much electronic interaction, often the message is a passing blur and vague. Raising above all the digital clutter is the (car) radio which remains the exception and grabs our attention.

Hence, Chabad Lubavitch has once again turned to the airwaves. During the week before Pesach, 680 News will feature a public service Pesach message. The content will promote the most fundamental aspects of Pesach and the Seder. This project will enable Chabad Lubavitch to reach thousands of Jews in the GTA and beyond and encourage them to "sell their Chometz," and obtain

Shmurah Matzah at least for the Seder.

Oh yes, and for additional information and a cornucopia of timely essays the message encourages the listener to go on line and visit www.chabad.ca

The text has been carefully prepared and is presented by Mr. Earl Mann, noted broadcaster. The message begins with traditional holiday music that piques your interest and gets you to "listen up." "As long as people still do the driving, they'll be listening to the radio," said Rabbi Zalman Grossbaum, of Chabad Lubavitch.

Earlier this year, during the week of Chanukah, Chabad Lubavitch engaged 680 News to broadcast a Chanukah message. The project was very well received and addition to promoting Menorah lighting, it brought much joy to commuters as they suddenly head Jewish music while fighting traffic fatigue.

The project has been made possible and is sponsored by Steeles Memorial Chapel.

On March 6, almost 700 Jewish parents and children crowded into the BAYT Synagogue to bake challah together at Canada's largest Kids' Mega Challah Bake. The families spent the afternoon

and shaping it. David also entertained everyone while the dough was rising. He had everyone singing and dancing in their places. He also played some games, including one in which contestants got to taste

a letter in the children's Sefer Torah that is being written in Israel.

This monumental project was a joint venture of 25 Chabad Centres around the Greater Toronto Area.



learning how to bake challah from scratch. Ingredients were set up on the tables, and each child and adult was able to make enough dough to create two challahs. The children each got an apron with the recipe printed on it, so they could replicate the experience at home, for any Shabbat they want!

The program was hosted by David Keystone, of "Cookd", a children's TV cooking show. David led everyone in measuring ingredients, mixing the dough,

surprise challahs and had to guess what secret ingredients were in each challah. There was marshmallow, chocolate chips, cinnamon, cookie crunch and more.

In addition, the children were entertained by the famous children's entertainer, Rabbi B. who led everyone in singing famous Jewish songs and reciting Torah Pesukim. All children were encouraged to give charity in the charity boxes on the tables, and to take a new mitzvah, such as Shabbat candles or purchasing

Children came from as far as Durham Region, Mississauga, Newmarket and Barrie. The many Chabad Rebbetzins involved in this project took this on in honour of the year of Hakhel. Traditionally, when the Jews had a temple in Jerusalem, the year of Hakhel was used to gather men, women and children to grow together in their Judaism. What a fitting project to commemorate such a special year.

Hopefully, all participants, grew in their connection to Hashem, along with the fun!



Ken Bodenstein (L) and Sol Budd of Steeles Memorial Chapel present a check to sponsor the Passover radio campaign to Rabbi Z Aaron Grossbaum

Hakhel Night in Canada

For days before the International Hakhel event, the atmosphere at the Lubavitch Community Centre in Thornhill was filled with a palpable excitement. The aroma of exotic spices reminiscent of such far-flung places as India, Bukhara, Samarkand and Russia permeated the air. The ovens and stove tops were working around the clock as groups of women from diverse backgrounds and nationalities joined together to cook up a storm for the international food buffet. The kitchen was filled with a mixture of lan-

guages: Hebrew, English and Russian. But the peals of laughter knew no bounds. Laughter is a universal language uniting everyone.



The Bukharin display at the international buffet

guages: Hebrew, English and Russian. But the peals of laughter knew no bounds. Laughter is a universal language uniting everyone.

On Tuesday, February 23rd, Purim Katan on the Hebrew calendar, Toronto's Chabad Women's Organization was one of 58 participating cities in a worldwide Hakhel event. With more than 450 women attending Toronto's event, aside from New York, it was the largest gathering of Jewish women that night.

The impetus of the event was a teaching of the Lubavitcher Rebbe. The Rebbe spoke about the significance of making gatherings of Jews; men, women and children in the Hakhel year reminiscent of Temple times. When the Temple stood in Jerusalem the Jews celebrated the special mitzvah of Hakhel following the Shmitta year. Once every seven years, the Jews in the land of Israel are commanded to leave the land fallow. The following year, all the people; the men, women and children, would gather together during the succot holiday, to hear the King of Israel read from the Torah. These laws only apply during Temple times. The Rebbe encouraged people to make gatherings large and small especially in the year that follows the Shmitta year.

A group of women in New York decided to promote a worldwide gathering of women to mark this occasion.

happiness. So what better day to gather together as one, than the joyous day of Purim Katan.

The Power of One was the theme of the night. The power of one nice thought, one kind word, one good deed, can change the world forever.

The first thing the women encountered as they entered the hall was a beautifully displayed tzedakah (charity) table. Designed by Bassie Spalter and Rochel Halperin, the "pushkahs" (charity boxes) were in the shape of a Ferris wheel featuring spice boxes gaily decorated with sparkly rhinestones. The area was adorned with golden links, symbolizing the unity of Jewish women. By the evening's end, the "pushkahs" were brimming with coins: the power of one at its best.

After the pushkah table, the women continued towards the raffle table. Each woman was given three raffle tickets included in the cost of admission. She could then choose from a variety of enticing prizes including a pearl necklace. The lucky winners were announced at the conclusion of the evening.

From there, the women entered the main hall. The room was transformed into an International edible extravaganza featuring cuisines and artifacts from around the world. It was like travelling the world without any of the hassles of actual travel: no visas, passports or packing log-

gage required. Furthermore, everything was Glatt kosher. The mood was festive and lively as old friends chanced upon each other and new friendships formed amidst the sights and smells of nine themed tables.

The Israeli table was like a do-it-yourself falafel stand featuring mini pitas, falafels and accompaniments. The Italian table was evocative of an Italian country picnic with fine Italian wines, pasta, bread sticks and dips. Inches away was the Mexican table blanketed with a vibrant poncho and adorned with sombreros filled with taco chips and dips. Faigy Kass and Neely Antebi, who were hosting the table, were dressed in sombreros, shaking maracas and playing a ukulele as they invited the guests to partake of the Pina Colodas and taco chips. Next was the Parisian cafe set up by Sara Fishman and Soochie Eizicovics. The appetizing petit fours and pastries were attractively displayed against a sparkling backdrop of shimmering lights. Sara Lowenthal presented a beautiful Belgian table. Herring and other traditional foods were available at the Russian table. Traditional Yemenite breads and soup were featured at the Yemenite table.

The Indian table was groaning under the weight of over 200 samosas, keema, chana masala and rice redolent with a mixture of cinnamon cardamom and turmeric. Varda (Michele) Lichtman, born and raised in Bombay, India from Iraqi descent, spent days preparing the foods, along with her helpers. The keema and chana masala in particular are simmered over a low heat for hours. The blend of spices was authentic, but they toned it down for the Canadian palate. Eleven vats

of food were prepared for the Indian table alone. As for the costumes, Varda's authentic Indian outfit was simply plucked from her closet.

Rena Metz, a Bukharian Jew from Israel, along with Lena and Miri from Samarkand prepared the Bukharian foods. On display were many of the utensils used in Bukharin food preparation such as the mortar and pestle for grinding spices, a degi chouyan (iron bowl) and tea pot used for serving green tea. Rena explained that the samovar (urn) was a constant on the Bukharian "table." Actually there was no table; people would sit on pillows and carpets. Cooking was a communal affair; a time to gather, to talk and to laugh. Very much like the scene in the kitchen prior to this event. Looking at the end product, it's no surprise that it took several people. Kilos of flour, rice, onions and meat were used to prepare the ashpelo, noni toqiy and palov. The noni toqiy, a thin anise flatbread, was prepared for special occasions in a tandyr (unique oven). Without a tandyr at her disposal, Rena prepared hers forming it on the sides of a pot to get the same rounded shape. She wore an outfit similar to what she wore to her engagement party.

All this was just the appetizer to the main event. The women were treated to a musical interlude presented by the grade five girls from Bais Chaya Mushkah School and led by Tzivia Wagowsky. The 450 women in the audience joyfully clapped along. Leah Bassett and Aharon Gans delighted the assemblage with a hilarious comedy act. Their fine talent was displayed in their dance and humour in an original scripted play. The diverse group of

women in the audience all enjoyed a hearty laugh together. After all, laughter is a universal language.

The keynote speaker was Rabbi Mendel Kaplan, rabbi of Chabad of Flamingo and Chaplain of the York Regional Police Services. He posed the question of why the Hakhel Torah reading during Temple times was read by the King and not necessarily by the most learned, scholarly individual. He went on to explain that the purpose of the Hakhel gathering was not only about the learning as it was about the emotional and spiritual impact created by the entire community gathering together.

He went on to describe how the Rebbe had "luminous eyes" that he compared to night vision goggles. In 1981, Saddam Hussein was beginning to build a nuclear reactor. Rabbi Kaplan pointed out that the this plan for the total destruction of Israel was plotted in the same spot as in the days of the Purim Megillah with Haman. The Rebbe was urging Jews to unite around the mitzvah of Sefer Torah, encouraging every Jew to buy a letter in a Sefer Torah. Then, in June, 1981, Israel invaded Iraq and destroyed the nuclear reactor.

Fast forward to today, and we again find our brothers and sisters in Israel in a difficult situation under constant enemy attacks. Again it is time to negate this current situation with Jewish unity in Hakhel gatherings. The call of the hour is to reach out to our friends, family and neighbours to do our part in creating Hakhel gatherings. And soon we will once again be able to celebrate the authentic Hakhel gathering with the third Bais Hamikdosh (Holy Temple).



Children's choir entertain the 500 women audience

‘A Time to Heal’ Praised for Its Advice to Patients and Caregivers Alike

By Menachem Posner

A group of medical professionals, journalists and thinkers gathered last month at the Chabad Belgravia Community Centre in London for the launch of “A Time to Heal,” Rabbi Mendel Kalmenson’s rendering of the response of the Lubavitcher Rebbe to tragedy and suffering.

“The approach of the book resonates very deeply with

some practical tools on how to help in these situations.”

Although the book is firmly rooted in Jewish tradition, Lee has sent a copy to the library of every Maggie’s Centre. She noted that “it transcends that. You do not need to be Jewish to read this book, and gain insights and feel supported and helped.”

Lee, who is not Jewish, found particular wisdom in

who taught at Harvard and Yale universities, and was a research fellow at Stanford University—told of the time when he was in Palo Alto, Calif., and had purchased a ticket to see the Rebbe, and then missed his flight because of a sports match. He said he now feels as if he has gotten to know the Rebbe—whom



The book details instances throughout the Rebbe’s decades of leadership where he offered insight and consolation to individuals in their greatest moments of need.

he referred to as “undoubtedly one of the greatest rabbis of the 20th century”—through



Kalmenson and his teachings.

He then went on to demonstrate that he had seen many of the book’s teachings reflected in his clinical work. At times, when seeing patients, he would use cryptic codes to document their emotional well-being, level of optimism, relationship with their spouse and other external factors. He reported that the patients who rated higher in those areas tended to heal at a better rate.

Glaser saw it as a direct parallel to the Rebbe’s oft-repeated teaching: “Think good, and it will be good”—power in the idea that good thoughts have tangible results.

“The doctor is a messenger,” said Glaser, citing another teaching of the book. “We have a right to diagnose

and cure. But no one has the right to give an absolute prognosis. We were granted permission to heal, but never to cause despair. Today, we are looking at patients at the molecular level, at the genetic level, seeing things we have never seen before. We turn to G d, and hope to cure every one of the people who come before us and are unwell.

“This book has been written with diligence, authority and exemplary literary style. It will be an enabler for those who need to change their lives and get through their tribulations to be granted a perfect healing for mind, body and soul,” said Glaser, turning to the Kalmenson. “I thank you with all my heart for this book.”



The author signed copies of his book for those who attended the event.

the work that we do,” stated Laura Lee, chief executive of Maggie’s Centres, a string of 20 facilities that provide practical, emotional and social support to people with cancer, and their family and friends. “People with cancer often face and describe issues such as aloneness, loss of control and isolation. The book gives

some of the chapters discussed by Dr. Mark Glaser at the book launch, which drew about 100 people. In fact, Kalmenson’s book is dedicated to him.

Glaser—emeritus chief of cancer services at Imperial College and honorary consultant in clinical oncology at Imperial College hospitals,

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Medal of Freedom Winner's Transformational Encounter with the Rebbe

The late Shirley Chisholm was honored by President Barack Obama at the White House when she posthumously received a Presidential Medal of Freedom, the highest civilian honor in the United States. Chisholm made history in 1968 when she became the first female black American elected to Congress, representing New York's 12th District for seven terms. She also became the first major-party black candidate for



Congresswoman Shirley Chisholm on Capitol Hill

president of the United States when she ran for the Democratic Party's nomination in 1972.

Chisholm was born in and represented the Crown Heights neighborhood of Brooklyn, N.Y., and soon after her election to Congress had a notable encounter with one of her most famous constituents—the Lubavitcher Rebbe of righteous memory.

Turning Disappointment into Food for the Hungry details how Chisholm would later credit this encounter with changing her outlook during a particularly difficult time in her long public career.

The outcome was highlighted by President Obama during the awards ceremony at the White House. The President pointed out that when first elected to Congress, Chisholm was assigned to the House Agricultural Committee—despite the fact that her district was in Brooklyn. “She made the most of her new role,” said Obama,

“helping to create the supplemental nutrition program that feeds poor mothers and their children. Shirley Chisholm's example transcends her life.”

In an interview with Jewish Educational Media (JEM), Dr. David Luchins, who served on the staff of NY senator Daniel Monahan for 20 years, recalls how Congresswoman Chisholm revealed at her retirement party in 1983 the identity of a most important mentor who suggested that she focus on using her position to help feed the poor.

According to Dr. Luchins, the power elite of the House of Representatives at the time decided to teach Ms Chisholm a “lesson”. So, instead of appointing her to the Housing Committee or Committee on Poverty, which she had requested feeling she could be helpful to her constituents – the poor in the inner city – they appointed her to the Agricultural Committee! She was very upset by this and became depressed.

Ms Chisholm had some close connections to some of the Chassidim in her neighborhood who suggested that she visit the Lubavitcher Rebbe. He said to her “I know you're upset but you must understand what a blessing G-d has given you. This country has so much surplus food and so many hungry people. You can use your new position to feed these hungry people. Find a creative way to do it.”

The first day she came to Washington, she said, she met Robert Dole from Kansas who told her that “we have all these farmers who have all this extra food that they don't know what to do with.”

Shirley said “The Rabbi....” and what we now know as WIC and Food Stamps was on its way to being created.

“So” she concluded, “If poor children have milk, if poor families have food, it is because the Lubavitch Rabbi had vision. He taught me to be an optimist.”

In Hawaii 9-Year-Old Soccer Player Keeps the Real Goal in Mind

Yudi Weinbaum is passionate about many things—chief among them, Judaism, with soccer trailing behind as a close second.

So he really took it to heart when his normally cheerful son, Yossi, came home from a recent soccer match almost in tears.

“I don't know what happened,” said the 9-year-old, who is home-schooled and takes classes at Chabad of Hawaii in Honolulu. “Before we began playing, the referee saw my tzitzit hanging out of my shirt and told me I couldn't play unless I took them off or cut off the strings.”

The referee claimed that the tzitzit somehow broke the ban on wearing extra sporting equipment to the game.

Unsure of how to proceed, Yossi—who had been playing soccer since he was 6 and had never encountered a problem like this before—took the advice of his coach to tuck in his tzitzit and get back on the field, joining his teammates on “Hawaii 808.” Within minutes, he scored a goal, and things appeared to be back to normal.

It took until the second half before the referee noticed his kipah and ordered him to remove it or leave the game. So Yossi walked off the field, knowing that was non-negotiable.

“This was something that had never happened before,” says coach Tye Yamada, who had been coaching children's soccer for five years. “Yossi is one of our most reliable offensive players, and we've never had any issues. Boys should not have to sit out of games for reasons of religion.”

Weinbaum comforted his son, assuring him that he had done the right thing. Then he and his wife, Estee, set about to address the issue.

“We suspected that this was either the result of ignorance or anti-Semitism, and we wanted to clear the air as fast as we could,” says Weinbaum, a London native who runs Hawaii's only kosher-catering business, Oahu Kosher. “I immediately wrote an email to the coach asking him to look into it.”

In the past, they say, Yamada and his co-coach, Michael Lancet, had always been supportive of Yossi missing practice and games, for example, when it coincided with

the Sabbath or Jewish holidays.

Within days, the family was gratified to learn that the incident was the result of unawareness on the part of the individual referee, and they were assured that it would not happen again.

“Please let your son know

measures by which referees can be made more aware of the allowances of non-dangerous religious attire, more alert to situations where a player might fall under that rule, and as sensitive as possible to the diverse backgrounds and religions of all participants.”

After receiving an equally sincere letter from the offending referee, who said he honestly did not know what tzitzit were, the Weinbaums say they felt confident enough to send Yossi back onto the field.

“Soccer is a great unifier, bringing together people from different cultures and backgrounds,” says Weinbaum, himself a long-time fan of the Liverpool F.C. (Football Club). “It was so refreshing that this unpleasant incident served to open more doors and educate others about the Jewish people, and our unique faith and traditions.”

As for Yamada, he adds that he's grateful that Yossi is again with the team, dribbling and dragging the ball towards the goal: “He is one of our strongest, most fearless players, and it's good to have him back.”



Yossi Weinbaum, left, and his soccer team in Hawaii. The 9-year-old left a game this season when a referee asked him to remove his kipah (after he was required to tuck in his tzitzit).

that we wholeheartedly support him, in his religious convictions and his wearing of religious attire at soccer games,” wrote Phil Neddo, Oahu League President. “Furthermore, we have asked the State Referee Committee about

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Bar Mitzvah on Death Row

Jedidiah Murphy has spent the last 15 years on death row in Livingston, Texas.

Like all of the men in the Polunsky Unit, he's been convicted of terrible crimes. On Oct. 4, 2000, high on cocaine, he shot and killed a 79-year-old woman, stole her car, and used her credit

with their visitors, but Goldstein was determined to see if he could arrange for an exception.

When asked how he manages to work with people who have committed serious crimes, Goldstein replies that he makes a point of never researching the inmate's criminal records. "If they tell me

country who was incarcerated near Dallas. He could not get matzah for Passover or even enough kosher food to subsist. At that time, there was no kosher facility in the Texas penal system, and there was just no system in place to facilitate religious observance. He could not even wear tefillin every day since it needed to be kept in the chaplain's office, and the chaplain did not work every day.

"Here is the tragedy that really set a fire in my soul: For years, he begged and pleaded for a sukkah—a small, branch-covered booth used during the holiday of Sukkot—but we were always rebuffed. One year, I purchased a small collapsible sukkah and brought it to a meeting with the prison brass. Seeing that it could be easily taken up and down before and after every use, they relented. That year, he would finally sit in a sukkah like Jews all over the world. Three days after the meeting, he collapsed and was diagnosed with acute leukemia. He passed away on Rosh Hashanah, two weeks before Sukkot.

"From then on, the work I did to facilitate religious observance for Jewish prisoners is in his memory."

Goldstein began drafting plans for creating an infrastructure that would accommodate Jewish prisoners, much of it based on what is already standard procedure in federal prisons.

Today, four units cater to the needs of Jewish prisoners (there are between 60 and 120 Jewish people incarcerated in Texas), and one "enhanced" unit, which has a kosher kitchen, weekly classes, and other services provided by Goldstein and Rabbi Mendy Traxler, program director of Chabad Outreach.

Goldstein also reports that he is often inspired by many of the inmates' sincere wishes to better themselves. "There was one man who joined our kosher program barely knowing a word of Hebrew. One day, I'm in prison for services and I notice that he is praying in Hebrew as fluently as someone who grew up with it. That takes real dedication," he notes, adding that some of the men regularly attend his lunch-and-learn classes after their release.

"I feel that prison is about rehabilitation," he says. "I'm not there to judge them. They've been judged.

what they did, that's their choice, but I never ask," he says simply. "It's not my place to research their challenges and conditions. My purpose is to reach out to the soul that's beyond any external deficiencies and help that soul shine."

This would not be the first time he would be putting tefillin on a death-row prisoner. He had done the same for Douglas Feldman, 55, in 2013—a week before Feldman would receive a lethal injection at the Texas State Penitentiary at Huntsville for a pair of double murders he committed some 15 years earlier. In that case, he was allowed direct contact with the prisoner—the first Jew known to have been executed by the State of Texas—since the tefillin were considered the man's "last rites," for which special allowances could be made.

Goldstein has a long history of advocating for the rights of Jewish people in prisons. "I first got involved shortly after my wife, Elisa, and I moved to Houston as Chabad-Lubavitch emissaries in 1998," recalls the red-bearded rabbi, who grew up in McAllen, Texas.

"There was an older rabbi, Ted Sanders, of blessed memory, who was tasked with caring for the Jewish prisoners, and he asked that I assist him with some of his duties.

"One story that pierced my heart was that of a religious Jew from out of the



Rabbi Dovid Goldstein—director of Chabad-Lubavitch of West Houston, and the lead Jewish chaplain in the Texas prison system—leads a "shiur," a lesson, in the Jewish-enhanced program at the Stringfellow Unit, a Texas Department of Criminal Justice prison located in Rosharon, Brazoria County, Texas.

cards to purchase alcohol and cigarettes. Less than a year later, at the age of 25, he was sentenced to death.

"We first met a few months ago," says Rabbi Dovid Goldstein, director of Chabad-Lubavitch of West Houston, associate director of Chabad Outreach in Houston and the lead Jewish chaplain in the Texas prison system. "I was in the prison to meet another inmate and came to visit him as well. We began talking, and he opened up. He told me about his childhood with his Jewish grandparents in Texas who raised him because his parents in New York were not able to, and he told me about his childhood in foster homes after his grandparents were no longer able to keep him.

"When I showed him my tefillin and asked him what they were," continues Goldstein, "he told me, 'Yeah, those are tefillin. I was in foster care by the time I was 13 and never got to have a bar mitzvah. For the past 15 years, the rabbis from Aleph Institute have been visiting me, and each time, they were prevented from putting them on me.'"

The Florida-based, Chabad-run Aleph Institute provides services and support to Jewish military servicemen and women, as well as to Jews in prison and their families.

State law generally forbids prisoners on death row from having direct contact

morning as a souvenir, as is commonly done by attendees at "normal" bar mitzvahs, but he was forbidden to do so.

He did have a photo taken, however. The rabbi paid the standard fee of \$3, and a guard snapped a shot of the two of men separated by the glass wall.

"I know that people will be horrified by the fact that a man who committed murder is smiling in this picture, and I respect that," acknowledges Goldstein, "but I sincerely believe that there is a spark of Gd in each and every soul,



I'm not here to punish them. They've been sentenced. I am here to help them live the rest of their lives and reach their potential from this day going forward."

It took the rabbi three months to make arrangements for the tefillin for Murphy, but he was finally allowed to return to Polunsky Unit on Feb. 2 with it in hand.

"When he saw that I brought the tefillin for him, he smiled—and no one ever smiles on death row," recalls Goldstein. "I had to give the guards the tefillin and kippah,



With Goldstein's intervention, Jedidiah Murphy had the long-awaited opportunity to don tefillin and celebrate his bar mitzvah, as he sits on death row in Texas.

as he was on the other side of a glass wall the whole time. He put a kippah on his head, and followed my lead as he wrapped the tefillin and we said the Shema together. I purchased some chips and soda from the vending machine, and we had a bar mitzvah reception."

Murphy asked to keep the kippah he wore that

and that my job as a rabbi is to reach into their souls and touch that spark to the best of my Gd-given ability.

"Within the greatest darkness, you can always find light. Prisons—and especially death row—are the darkest places in the world. Can you imagine the light that came into the world when a Jewish inmate put on tefillin?"

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5,000 Kids in Russia and Ukraine Get a Free Shopping Spree

Some 5,000 Jewish children in more than 50 cities throughout Russia and Ukraine will be able to purchase new winter clothing thanks to the seventh biannual clothing project, which

Jewish Communities of the CIS (FJC). “This, in a way, provides much more than just clothing for these children.”

In addition, 133 children in the war-torn eastern Ukrainian city of Lugansk



Jewish children in more than 50 cities throughout Russia and Ukraine will be able to purchase new winter clothing, thanks to the seventh biannual clothing project

distributes gift-card certificates to families in need.

The gift cards enable recipients to obtain a full set of seasonal clothing and footwear—once in the fall and once in the spring. The fall giveaway is especially important because of the upcoming severe winter weather and, in the case of Ukraine, a continued faltering economy.

Besides the much-needed help for families, the clothing

received clothing directly. Usually, the children get gift cards to go purchase clothes at the store, but because of the precarious situation there, “we sent a truck of clothing from a warehouse in Rostov-on-Don,” says Irina Chorosh, manager of the project at FJC.

The project is a joint initiative of the FJC; the International Fellowship of Christians and Jews; and Gloria Jeans clothing



The gift cards enable recipients to obtain a full set of seasonal clothing and footwear, especially important because of the upcoming severe winter weather.

project brings happiness to the young shoppers and helps build their confidence.

“Instead of being handed clothes at random, children can go to the store themselves, shop for the styles they like, and walk away with a sense of joy and a boost in self-esteem,” explains Chabad Rabbi David Mondshine, director of the Federation of

company. It began in the fall of 2012 to provide assistance to the most vulnerable community members: children with social and health disabilities; children from one-parent homes; and children from low-income families.

This year, the gift cards were distributed in 33 cities in Russia and 20 in Ukraine.

Singer Michael Bolton Celebrates Impromptu ‘Bar Mitzvah’ at Kotel

American singer songwriter Michael Bolton was spontaneously bar mitzvahed at the Western Wall in Jerusalem during his trip to Israel in October, a Chabad rabbi revealed.

The Jewish musician, 62, stopped by a Chabad tefillin stand near the holy site and agreed to don phylacteries for his first time ever.

Rabbi Shmuel (Shmuli) Weiss, who helped Bolton through the ritual, and the rabbi’s father-in-law, Moshe Schlass, posted a photo on Facebook of the singer thanking him.

Bolton arrived in Israel on Oct. 26, and immediately posted on

Facebook, “Hello from Tel Aviv!!! It’s my first time in Israel and I’m excited to be here, even though it’s a short trip. What country

is top of YOUR list to visit???”

The trip was the singer’s first visit to the Jewish state.



ב"ה

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Good morning Rabbi Danzinger,

My friend, is a Judaica artist. She is related to Captain Mort Lightstone, (Ret). He took these pictures and I thought you might appreciate his preamble and a glimpse of the party from his perspective.

It was a well organized and well attended event. Four of my students' families were in attendance as well as my Hebrew teacher counterpart. I plan to ask the students to write letters to the facilitator and explain how they enjoyed the celebration.

It was also a wonderful outreach programme that seemed to be enjoyed by both the military members as well as the Chabad hosts and community. What a positive way to build bridges between "one army and another."

Happy Hanukkah to you and your family,

Most sincerely,

S. G.

History was made yesterday 06 Dec 2015 in Toronto.

Under the supervision of Chaplin, Captain, Rabbi Lazer Danzinger a Chanukah Party was hosted by the Canadian Armed Forces at the Denison Armory.

A crowd of 500 gathered in front of a ten foot high Menorah at the main Armory entrance for the mandatory speeches and the "First Light". Dignitaries included Officers from the Toronto Garrison, the Senior Toronto area Chaplin and Mr. Sam Pasternak representing the City of Toronto

Hundreds of children had the opportunity to view, touch and some sat in the pilots seat of a military helicopter.

They were soon allowed

into the 'drill' area of the Armory ... to view more military equipment ... receive special 'helmets' ... and devour jam filled donuts and latkes!

Below are a few of the photos I took.

Mazel Tov to Rabbi Danzinger and to the orga-

nizations and individuals who assisted him.

Mort Lightstone
Past National Adjutant,
Jewish War Veterans of Canada

Dear Estie and Bella,
I want to thank you so

much for allowing my children the opportunity to continue attending Camp Lubavitch. They absolutely LOVE coming to camp every day during the summer and I want to express my sincere gratitude and appreciation to you for your assistance.

Having my sons attend Camp Lubavitch is extremely important to me and was very important to my late husband as well. The deep sense of Yiddishkeit, the wonderful program, the variety of activities, the incredible staff & counselors and the unforgettable adventures my children have experienced,

make Camp Lubavitch the unique camp that it is. In fact, my boys' first summer at Camp Lubavitch in 2012, was the summer that my husband, passed away so he had the opportunity to see how happy the children were when they were picked up every morning and when they came home at the end of each day to tell him their fun camp stories and adventures.

Estie and Bella - Please accept my most heartfelt and sincere THANK YOU. We can't wait for Camp Lubavitch to begin.

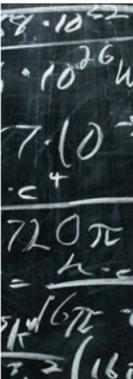
Shabbat Shalom and have a good weekend.



SEASON THREE 5776

Chabad Lubavitch of Ontario
770 Chabad Gate
Thornhill, Ontario. L4J 3V9

Mondays
11:30-1:00 p.m.
FOR WOMEN

 <p>1 May 2 KEEP IT SIMPLE <i>A Guide to Helping Yourself and Others</i> You may have read a thousand self-help books and attended a thousand more seminars and lectures. But you know that when all is said and done, the answer lies within you. How can you access your deepest self and be the best you can be? It's simple.</p>	 <p>2 May 9 THE FIFTH COMMANDMENT <i>Beyond Honoring Parents</i> While honoring your parents may seem like a basic social ideal, it is in fact an obligation to G-d. But why should two human beings deserve unconditional love and respect? Remembering G-d's role in creating a child gives new meaning to the nature of this commandment.</p>	 <p>3 May 16 MORE IMPORTANT THAN LOVE <i>Secrets to a Healthy Relationship</i> Relationships require effort. How do we make sure the other party is getting what is needed? How can we provide what is wanted? And how do we deal with the differences that will inevitably arise? This lesson will show you, by revealing the true meaning of respect.</p>
 <p>4 May 23 THE MAN IN THE CAVE <i>The Story Behind the Kabbalah</i> The Zohar is an important text of the Kabbalah, revealing the depths of creation and secrets of the Torah. This biographical sketch will shed light on the life and times of its author, Rabbi Shimon bar Yochai. What is the story of this great sage, and what can we learn from him?</p>	 <p>5 May 30 THIS IS WHERE IT'S AT <i>Why the Torah Doesn't Discuss Heaven</i> Do you expect any reward for being a good person, like eternal bliss or a nice place in heaven? Or maybe you are the altruistic type, just happy to do the right thing? The Torah promises reward for keeping its commandments, but for some reason doesn't mention any spiritual payback.</p>	 <p>6 Shavuot - June 11 REVIVAL OF RUTH <i>How to Make Judaism Real</i> Shavuot is the day we received the Torah, and on it we read the Book of Ruth. What is the reason for this custom, and what can we learn from it? Ruth teaches us what it means to accept the Torah—on the Torah's terms.</p>
 <p>7 June 20 JEWISH NUMEROLOGY <i>Understanding the Gematria Method</i> The numeric equivalents of Hebrew letters reveal a fascinating world in Jewish thought. When and how should this method be used to draw conclusions in Torah study? Enjoy this overview of the purpose and methodology of gematria.</p>	 <p>8 June 27 THINK POSITIVE, SPEAK POSITIVE <i>How to Avoid Negative Speech</i> Talking about people is one of easiest things we can do. It is also one of the most damaging. So how can we avoid it? Of course, effort must be invested in watching what we say. But the key lies deeper than that, in how we relate to each other in the first place.</p>	 <p>9 July 4 THE BLUE THREAD <i>A History of Techelet</i> The Torah tells us to include a blue thread in the tzitzit. What is that thread all about, and why do most men wear tzitzit with only white threads? This lesson tells the history of techelet and the fascinating scientific quest to identify the species used in making it.</p>
 <p>10 July 11 HAUGHTY HUMILITY <i>Healthy Self-Esteem in Judaism</i> Nobody likes the narcissist. It's better to be humble and not to think too highly of yourself, it would seem. But knowing the dangers of self-loathing, perhaps there is virtue to haughtiness? Moses, the humblest of men and greatest of leaders teaches us how to find a healthy balance.</p>	 <p>11 July 18 ALL'S WELL <i>A Fresh Perspective on Life's Miracles</i> When we look back at rough times and see how things turned out for the best, we become aware of the miracles in our lives. But perhaps the greatest miracles are the ones we are not even aware of. When we keep in mind the work G-d is doing for us, we can truly be at ease.</p>	 <p>12 July 25 THE PURPOSE OF PRIVACY <i>Why It's Important to Control Where You Look</i> Your neighbors have a broad window in the front of their home, giving you a great view of what's going on inside. Are you allowed to look inside and see what's happening? If you think not, what if they don't care? Explore the halachic take on privacy and discover a surprising life lesson along the way.</p>

Dear Rebbby

By Rabbi Aron Moss



The Deadly Wine Spiller

Here's one we argue over every year at our Seder: Why do we spill the wine when we mention the Ten Plagues on Pesach night, and what are we supposed to do with the spilt wine?

Answer:

Every Jewish ceremony is said over a cup of wine. A wedding, a bris, the welcoming in and ushering out of Shabbos and festivals, and most notably the Seder on Pesach, are all said over a full cup of wine which we then drink down.

Why is this? Can't we recite prayers and stay dry? Why do we seem to drink at every opportunity?

There is a power to saying a prayer over a cup. It allows us to drink in the moment. Instead of just saying words out into the open air, we recite our blessings over a cup, the cup absorbs the words, and then we drink it down. We imbibe the holiness.

Under the chuppah, the bride and groom drink from the cup of wine, so the blessings that consecrated their marriage should be internalized and captured. At a bris, the baby himself is given a drop from the wine that has absorbed the prayers, so the holy words should become a part of his being. On each holy day we drink in the messages of the festival, to take along with us when the festival is over.

At the Seder on Pesach night, we retell the story of our ancestors who were slaves in Egypt, and sing songs of thanks to G-d who freed them. As we recount this tale, a cup of wine stands at attention, soaking in every word, absorbing every message, capturing every song. This is so at the end of the story, we can drink down the cup and ingest the moment. We don't just read the Haggadah, we imbibe it, we take it with us. We drink in the freedom, we ingest the miracle. The story of faith and freedom becomes a part of our inner reality.

However there are some words we don't want to ingest. The Ten Plagues, describing the affliction of the Egyptians, represent negative energy that we would rather not bring into our system. So after reading each plague we spill wine from the cup, banishing the forces of punishment and its curses, and leaving the cup with only blessings. The spilt wine should

then be discarded, for drinking it would be drinking in the plagues.

Words have impact. Our surroundings absorb our words. Be careful what you say, and be even more careful what you imbibe.

Leave the plagues to wicked oppressors. We should only have blessings. I'll drink to that.

Split Your Personality

Why did the Israelites have to pass through the Red Sea? On my map of the Middle East, the route from Egypt to Israel is directly through the desert. The sea is totally out of the way. G-d led them on a detour, trapping them between the sea and the chasing Egyptians, and then split the sea. Does G-d have no sense of direction?

Answer:

The Israelites passing through the Red Sea was not a geographical necessity, but a spiritual one. At the Red Sea, we were shown the power of the human soul.

The earth is comprised of oceans and continents, sea and dry land. The difference between the two is that on dry land, all is open and visible. The trees, animals, mountains and people that occupy it are all easily recognizable. The sea on the other hand is a big blue expanse of mystery. Though the sea is teeming with life, when you look at it you can identify nothing, all is hidden beneath the surface.

So it is with a person. Our personality has two layers: our sea, and our land. What we know of ourselves, our visible strengths, our tested talents and our known abilities, the elements of our character that we are aware of, these comprise the dry land of our personality. But below the surface of our character lies a vast sea of latent talents, inner strengths and untapped abilities that we never knew we had. In the depth of our soul lies a reserve of dormant energy waiting to be discovered. This is our sea, and even we ourselves are unaware of what lies there.

How can we access this reservoir of potential? How can our sea become dry land? There is only one way. And we know it from the encounter at the Red Sea.

The Israelites had their back to the wall: Egyptians closing in on one side, a raging sea threatening on the other. They

had only two options, despair or faith. Logic and reason demanded that they give in. There was no possible way out of their predicament. But faith demanded that they keep marching to the Promised Land. Sea or no sea, this is the path that G-d has led us, so we have to have faith and march on. And so they did.

It was at that moment, when hopelessness was countered by faith, that the impossible happened, and the sea opened up to become dry land. The most formidable obstacle dissolved into nothingness, without a struggle, just with faith. The people became empowered exactly when they acknowledged G-d as the only true power. By surrendering themselves to a higher force, they discovered the force within them. They split their own sea.

The Jewish people are no strangers to times of challenge. At the very birth of our nation, we needed to learn how to face these challenges. So G-d took us on a detour to the sea and opened it up for us. He was telling every Jew for all times:

Obstacles are not interruptions to the journey, they are the journey. Keep marching towards the Promised Land. Every challenge along the way will give you deeper insight and renewed power. Just have faith. It will split your sea.

Is There a Simple Answer to This?

My non-Jewish friends and colleagues often ask me: What is Judaism?

They are not looking for a complicated thesis, just a simple response. How would you sum up a 4000 year old culture in a few words?

Answer:

'Judaism' and 'simple' are not often found in the same sentence. But to attempt to answer this, we first need to define what Jews are, then we can define what Judaism is.

The Jewish people can best be described as a spiritual family. We are connected by our souls, and every Jew is a part of this invisible web by virtue of our Jewishness. You can either be born into the family or join by choice. But once you are in, you are family, no matter what.

If Jews are a family, the Torah is the family rules. It recounts the family history, defines the family identity, and lays out the expectations of how members of

the family should behave and the good they can contribute to the world.

Some of the Torah is universal, but much of it is about our particular family and its relationships - with our brothers and sisters, our ancestors, our homeland and the Head of the family - G-d.

If you break the rules, you are still a member, because family is family. But those who keep the rules keep the family together. Those who reject the rules usually find their children or grandchildren will drift away from the family entirely, not even knowing what they are leaving behind. But they can always come back. You can never really leave the Jewish family.

So if the Jewish people are a family, and the Torah is the family rules, what is Judaism?

Judaism is a story. The story of a family.

Every family has its story - its joys and its conflicts, its high moments and its not so high moments. Parents are sometimes proud of their kids or disappointed at them; children follow their parents' ways or rebel against them. But throughout the family dramas, they remain a family.

Judaism is our family story. But not a story to just read, a story to live. We are the characters of the story. The story is bigger than you or me or any one person. But it is about you and me and every individual Jew. Each one of us, through our relationship with G-d and the Jewish people, continues the story that is Judaism.

The Odds of finding a Soul-mate

My Jewishness is making it harder for me to find love. The more I get involved in Jewish life, the less options I have for girls to date. To be honest, it is making me hesitate before becoming more observant. What should I do, take on more Judaism and limit my options, or keep my options open and put the Jewish thing on hold?

Answer:

It depends what you are looking for. If you are just after a partner, any partner that suits, then it is a simple numbers game, and the more options in front of you the better chances you have. If you have a wider pool of potential partners, the odds are higher that you will be successful in your search. In this equation,

the vaguer you are about yourself, the more potential partners you will find.

But that's only if you are merely looking for a partner. If you are looking for your soulmate it's another story entirely.

Your soulmate is the other half of your soul, the missing part of your very being. You can only recognize your soulmate if you first get to know your own soul. When you know where you are going in life, when you are clear on your own identity, when you know who you really are, then and only then are you equipped to identify the other half of your soul.

Some people have it backwards. They think that when it comes to describing the type of person you're looking for, you need a long and detailed list of specifications, but when it comes to describing the type of person you are, you are better off being blurry and general. The opposite is true. Know yourself and your own soul. Explore your Jewish identity and become comfortable with it. You are not limiting your options, you are refining your search.

Why Can't We Disinvite My Brother?

My mother insists on inviting my brother for Shabbos dinner every week. This is the brother who opposes everything Jewish, makes a point of not participating in any traditions and refuses to even cover his head for Kiddush. All he does is eat, grumble and leave. He has no respect. Is there any point in having him there?

Answer:

You say he does nothing more than eat. But he does eat? That may be enough. We know this from the Purim story.

Back in ancient Persia, a plot to kill the Jews arises. The Jewish Queen Esther invites her husband the king and Haman the wicked anti-Semite to a meal. She serves them food that she had prepared, and Haman, who doesn't know she is Jewish, is described as being "happy and good hearted" after the meal.

This is a strange way to describe such an evil person. Can a man who intends to annihilate an entire nation be called "happy and good hearted"?

Our mystics explain, Haman was indeed a rotten man. But

Dear Rebbby

By Rabbi Aron Moss



something touched him on this one occasion. The experience of sitting at Esther's table, eating her food, being in the presence of a righteous Jewish woman, was enough to reach even that most cold and hateful heart, and for a fleeting moment Haman was good.

Of course that goodness was short lived. He went straight back to being the murderous villain that he was a moment before. But a spark of goodness can never be lost. The Talmud says that Haman's great-grandchildren ended up converting to Judaism and becoming Torah scholars. Those souls were the sparks of goodness Haman experienced at Esther's table. The impact of that one meal only surfaced generations later.

Never underestimate the transformative power of a Shabbos table, the spiritual impact of a Yomtov meal, the embracing warmth of a Jewish home, and the profound influence of a Jewish mother. Just being there and eating her food is enough to touch you forever.

Your brother is no Haman. He's not wicked, just disenfranchised. If Haman could be moved by just one meal, your brother can certainly turn around. You might not see immediate results. It might take years. It might take generations. You and I are only Jewish today because of the Shabbos tables of our great-grandparents.

Your mother has the wisdom of Esther. Your brother deserves his place at her holy table.

Do You talk to Yourself?

This is out of left field but maybe you can help. A religious Jewish guy works in the office next to me. I just bumped into him as he was walking out of the men's room, and I said hello. But he was talking to himself. He held up his finger to tell me to wait until he finished his "conversation" and then greeted me back. No one else was around, and he wasn't on the phone. At first I thought it was bizarre behavior but have come to learn that maybe there is something religious behind it. Is there?

Answer:

You have just witnessed one of the most powerful religious moments in the universe. And it usually happens outside the men's room.

Your colleague was not talking to himself, he was talking to

G-d. He was saying thanks for the ability to go to the bathroom. There is a short prayer of gratitude recited by observant Jews every single time they relieve themselves:

Blessed are You, Lord our G-d, King of the universe, who has formed man in wisdom, and created within him numerous orifices and cavities. It is revealed and known before the Throne of Your Glory that if but one of them were to be blocked, or one of them were to be opened, it would be impossible to exist even for a short while. Blessed are You, Lord, who heals all flesh and performs wonders.

This is nothing short of amazing. Going to the bathroom is not usually seen as a transcendental experience. And yet here we take this less than pleasant bodily function, and use it as a means for appreciating the miracle of our existence.

Many people thank G-d after surviving a serious illness. We thank G-d after going to the bathroom.

You don't need to lose your health to appreciate it. What a relief.

Is Spraying Ants Genocide?

We recently had an ant problem in our home. Without thinking too much I purchased an ant-rid product and placed a handful of bait traps near where they seemed to be coming inside. The traps contain a delayed reaction poison within sweet ant food which worker ants take back to the nest and pass on to others - including the queen - before dying.

I now feel a tremendous amount of guilt for the eventual mass extermination I will be causing, especially now at this time of the year around Holocaust remembrance and thinking about the correlations. I can't help but think of how easy it is for so many of us all to use pest control methods of this nature without blinking an eye.

Answer:

With issues like this, we need to take a step back and analyze the basic axioms that form our morality. Where do we get our view of right and wrong from? What makes something moral or immoral? Who decides the definition of good and evil?

There can be only two answers to this. Either G-d decides, or each person for themselves. Either there is an absolute definition of right and wrong, or it is a

matter of personal taste - whatever I think or feel based on whatever influences I have in my life.

The choice between these two answers has major ramifications. If G-d determines morality, then morality really exists. It is unchanging. It is absolute. But if morality is something that we determine, then there is no real morality, just opinions. It is all relative. What is evil for me may be righteousness for you. And neither of us can say I am right - it is just what I think.

Judaism says that there really is right and wrong, and that an unchanging divine code of morality has been communicated to us through the Torah. And so in questions of morality we need to explore what the Torah says, rather than what popular opinion or my feelings say.

The Torah is clear that a wanton act of cruelty towards an animal is forbidden. We are to treat every living being with compassion.

It is also clear that human life and animal life are not equal. Every life deserves to be respected because every life has a purpose. But only humans are created in G-d's image, and thus have eternal and intrinsic worth.

This means that humans have the ability and responsibility to live morally and increase goodness in the world. Animals do not have this responsibility.

Humans have the right to utilize the animal, plant and mineral world to help us actualise our mission. We have the right to eat other life forms if we will use the energy thus absorbed for doing good and furthering the world. But we have no right to kill an animal or destroy a plant for no productive purpose.

So too when it comes to insects, it would be forbidden to kill them for no good reason. But if an insect is negatively impacting human life, by spreading disease, disturbing sleep, causing pain or ruining food, then it is permissible and even moral to get rid of that insect, as it is preventing us from doing what we need to do.

Now indeed, it would be preferable to remove the insect without killing it. But only if that option will not entail wasting a large amount of precious human time, and will not be making the insect someone else's problem. Catching individual ants and transporting them over a river would be a valiant act, but would also be a full time occupation. And sending them to the neighbours is not nice. So until a repellent is invented that will banish ants to roam free in the remote outback, we should use the simplest and quickest method to

get rid of them so we can get on with our mission to improve the world.

One last point. It is an alarming feature of modern thinking that human life and animal life are increasingly seen as equal. I am sure you didn't mean to say this, but it is dangerous and immoral to see spraying insects as in any way equivalent to gassing Jews in the Holocaust. It was the Nazis who compared Jews to vermin. The easiest way to justify hurting someone is to dehu-

manise them. As well meaning as some activists may be in trying to elevate animal life to the same plane as human life, they are inadvertently demeaning human life to the level of animals too. The logical consequences of such a blurred moral outlook are frightening.

I thank G-d that we as Jews have the clear moral compass that is the Torah. Our morally confused world needs it now more than ever.

Clean Comedy

Continued from page 20

messages that they, as teachers, are not able to transmit.

Making Abba Laugh

Michal's father battled a difficult illness for 13 years. In that time, he was in and out of hospitals and underwent a series of invasive operations. From the start, Michal's mother told the whole family to be joyful in his presence: "Where Abba is, there can only be happiness. That's what's going to cure him."

Michal says, "It was clear to me that the reason he continued to live so many years with such a devastating illness was because of that joy."

Shmuel Lewis, of blessed memory, Michal's father, was a ritual slaughterer (shochet). Until he became ill, he would travel all over the world to slaughter meat for kosher consumers. He spoke seven languages and worked with Michal to perfect her accents so that her impersonations would be even better. Whatever song she practiced had to meet his exacting standards. "Abba really loved my performances. He would laugh endlessly at my skits and mimics, and encourage me to continue. My experience of his sickness and death was shaped by our determination to focus on the joyous parts of life. We knew that this was the way to face adversity."

Is Mommy Angry?

Michal's good sense of humor also helps her parent in a positive way.

"It takes my kids the longest time to realize that I'm angry. Even when I am really angry, they're sure it's part of a show, and they burst out laughing. Their laughter is contagious, and they get me to laugh with them."

Michal says that humor can be a wonderful educational tool. "Whenever a difficult situation comes up with the kids, I

immediately introduce a comical character who gives her opinion about the situation. The kids pay much more attention to my characters than they do to me. It helps them come down from their high horse or get out of the corner they've painted themselves into."

All of Michal's children are skilled actors and singers, which is not surprising considering the home they're raised in. In fact, one whole room is devoted to Michal's costumes and props—which the kids dress up in year-round, not just on Purim. No wonder the kids' friends always want to come play at the Levitins' house!

How Is a Skit Conceived?

I ask Michal how she comes up with ideas for her skits.

"The characters I play come from real life. They're figures that I relate to. I make them extreme but honest, and that's why women can relate to them. When I observe certain instances in real life, I know that someday I'm going to use them on stage."

Michal says that in planning a skit, the first stage is defining the message that she wants to impart, whether it has to do with husband-wife relationships, raising children or service of G d. Then she thinks about situations that would relay that message, and only then does she come up with characters. The final stage is the props. She chooses disguises and accessories from her costume room, which help her get into character.

"There were times when I performed spontaneously, with no props, but when I'm in costume, I identify completely with the personality I've created. There's no question that it works best that way."

Continued on page 18

A.S: Rabbi Zaltzman, we know you are the principal of the Shmuel Zahavy Cheder Chabad, a very time consuming and demanding position, but somehow you managed last August to open up a mesivta (a high school for boys.) called Mesivta Ohr Temimim Lubavitch operating out of Chabad @ Flamingo. When did you realize that such an addition was needed in Chabad's educational system?

B.Z: Being that you touched on this point, I would like to address it first. My primary role and responsibility in the community is my respected and unequivocal commitment as principal of the elementary school. I am pleased that with Hashem's help I was able to set up the Mesivta in a way that all of the daily dealings and issues that require tending to on a daily basis, are taken care of by a very talented and capable teacher/magid shiur and administrator: Rabbi Eliezer Posner. In this way, my time and commitment remains steadfast with the Shmuel Zahavy Cheder Chabad, my dear students and parent body constituency.

To answer your questions, I've spent a long time contemplating the possibility of a noteworthy academy like Mesivta Ohr Temimim. Patience is an important commodity, and everything has its time if Hashem wants it to be realized. The initiative was responding to the overwhelming demand to provide young adults the opportunity to continue Yeshiva type learning in a Chassidic atmosphere, and still obtain an accredited general studies diploma. Our philosophy towards General Studies will follow the Rebbe's directive that all studies should be undertaken in the service of Torah and Mitzvos. We hope to attract local families and student from throughout North America who have been searching for this kind of exclusive secondary school education.



In this issue we interview Rabbi Boruch Zaltzman Executive Director of Mesivta Ohr Temimim Lubavitch

By: Ahava Spillman

A.S: What makes your Mesivta Ohr Temimim so unique?

B.Z: Caring for our students' physical and emotional wellbeing is a priority at Mesivta Ohr Temimim. A special committee and staff expert in curriculum development help create an individual learning experience, tailor-made to the needs of each student. Parents have an assortment of subjects to choose from, creating an optimal learning experience for their child. Physical activity as an outlet for youthful energy is part of our program and students are able to play sports during their breaks, have after-hours swim sessions, gym time, Chess club and music amongst other healthy extracurricular activities.

A.S: Is there a dormitory?

B.Z: Yes. It houses local and out of town students. The boys learn to live together respecting each other's possessions, space and needs. We have a laundry facility in the dorm and the boys learn to care for their own laundry and are responsible for keeping the dorm neat and clean. They are given three hot, fresh and nutritious meals each day which are cooked on premises by our chef Mendel Vorovitch. The dorm counsellor is Menachem Rosenthal who supervises, advises, and befriends each boarder and maintains a safe, happy and secure environment.

A.S: When students graduate, is there a next step academically?

B.Z: They can join a full day Torah study program or be in line for other innovative developments. We have plans to extend our own program into vocational options. This, G-d willing, would include Torah study, a Smicha Program – Rabbinic Ordination, and other subject of practical knowledge leading to employable skills: accounting, plumbing, electrical engineering, computer coding. Also religious vocations like becoming a Sofer- scribe will be offered. The possibilities are endless.

AS: Who is the supervisor of Mesivta Ohr Temimim?

B.Z: Rabbi Eliezer Posner, an experienced and talented individual who has committed himself to seeing this dream Mesivta through, is the person on site. He is teaching, administrating and managing the Mesivta Ohr Temimim. He is assisted by professional faculty and dedicated staff.

AS: Chabad is synonymous with Jewish outreach, do the boys get involved?

B.Z: Absolutely. Every Friday they visit local businesses and offices doing outreach. They are accompanied by older more experienced young men, who can demonstrate respectful ways to approach others and answer questions. This is an essential training ground for any Chabadnik. During Chanukah, they manned a Mitzvah Tank, and more recently, on Purim, four retirement homes were visited. The Megilla was read, Mishloach Manos packets were distributed and most importantly, the joy of Purim was spread wherever they went!

AS: What has surprised you most about the creation of Mesivta Ohr Temimim?

B.Z: I have to say the hand of G-D. Not as a surprise, of course, we know Hashem is always assisting from behind the scenes, but I

came face to face with it in a very tangible ways. I felt the Hand of G-D every step of the way, and while I had many difficult moments, like one would expect with the building of any new institution, Hashem constantly made the impossible possible.

AS: Your life as principal is a full full-time job. Now you've added Mesivta Ohr Temimim to your plate, health experts insist we all need a good work-life balance. How do you accomplish yours?

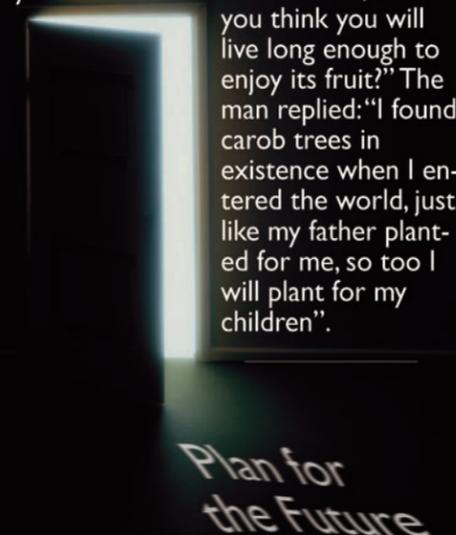
B.Z: Firstly, this is my opportunity to publicly thank my dear wife, Yentle. Without her invaluable and ongoing support and encouragement I could have never managed.

Actually, I doubt if I would accomplish anything without her assistance. But to answer your question: If one goes out to work on a daily basis with a human mindset, you are absolutely correct; he is bound by natural limitations. As the Rebbe's Shluchim, we are charged and inspired by the Rebbe's message, vision and mission to bring Moshiach NOW, one can't help but feel the urgency of the Rebbe's dream of ushering in the messianic era of a better world for all of humanity. When the Rebbe is your driving force, one does not tire and G-D helps one make time not only for his family but also for himself.

A.S: What is your vision for the future?

B.Z: My vision is to see our young men inspired to excel in their education and maximize their G-d—given talents. This truly begins with the preschool age children at our elementary school. What we are creating now is a learning environment that is crucial in Chabad circles worldwide. Over the last decade, I've listened to parents, both locally and beyond, express the necessity of such a supportive, significant program. We are totally committed to helping our children succeed.

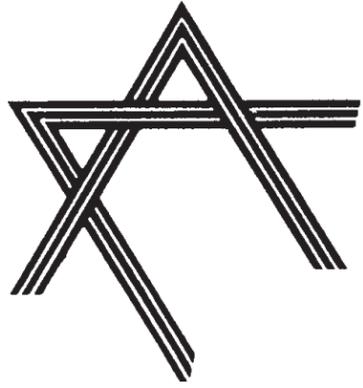
The Talmudic Sage, Choni Hamagle once noticed a man planting a carob tree and inquired: "It will take seventy years to mature and bear fruit, do you think you will live long enough to enjoy its fruit?" The man replied: "I found carob trees in existence when I entered the world, just like my father planted for me, so too I will plant for my children".



When planning for the future or writing a Will please consider the Chabad Lubavitch Organization of Southern Ontario. For further information and to arrange for special bequests.

Please call: Rabbi Zalman Grossbaum at 905-731-7000. All information will be kept strictly confidential.


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WEEKLY CLASSES - SUMMER SCHEDULE

SUNDAY

7:15 AM	TANYA	RABBI YARMUSH
8:00 AM	CHASSIDIC THOUGHT	RABBI GANSBURG
10:00 AM	PARSHAT HASHAVUA	RABBI SCHOCHET
10:00 AM	LIKKUTEI SICHOS	RABBI GANSBURG
11:00 AM	TALMUD (AVODA ZARA)	RABBI SCHOCHET
11:15 AM	TALMUD (KERISUS)	RABBI SPALTER
6:45 PM	CHASSIDIC DISCOURSES	RABBI GANSBURG
7:45 PM	HALACHA	RABBI CHAIKIN
8:30 PM	SHULCHAN ARUCH	RABBI CHAIKIN

MONDAY

11:30 AM	THE JOY OF JUDAISM	RABBI SPALTER
7:45 PM	THE WEEKLY TORAH REVIEW	RABBI GANSBURG

TUESDAY

11:30 AM	TORAH STUDIES - PARSHA	RABBI GANSBURG
8:00 PM	TALMUD (CHULIN)	RABBI SPALTER

WEDNESDAY

12:00 PM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG
7:30-9:00 PM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG
1 HR BEFORE MINCHA	TALMUD (TA'ANIS)	RABBI SCHOCHET

THURSDAY

12:00 PM	TANYA (HEBREW)	RABBI GANSBURG
8:00 PM	IN DEPTH PARSHA STUDY	RABBI Z.A. GROSSBAUM
8:00-9:30 PM	CHAVRUSA-LEARN WITH YOUR PARTNER	
8:15-9:15 PM	CHASSIDIC DISCOURSES (ADVANCED)	RABBI GANSBURG
8:15-9:15 PM	TALMUD (BAITZA)	RABBI SPALTER

SHABBOS

9:00 AM	CHASSIDUS	RABBI GANSBURG
1 HR BEFORE MINCHA	PIRKEI AVOT	RABBI GANSBURG
1 HR BEFORE MINCHA	HALACHA	RABBI SPALTER

DAILY CLASSES

SUN-THU	9:00 PM	RAMBAM	ALTERNATING
MON-FRI	5:00 AM	CHASSIDIC THOUGHT	RABBI YARMUSH
MON-FRI	6:30 AM	TALMUD	RABBI SCHOCHET
MON-FRI	7:10 AM	CHASSIDIC THOUGHT	RABBI GANSBURG

MON-FRI	10AM-12PM	KOLLEL TIFERES ZEKEINIM LEVI YITZCHOK TALMUD, MISHNAH, HALACHA & CHUMASH (RABBI CHAIKIN)
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The Vegetarian Era

Continued from page 2

tion to that particular corner of the material world; that he, and he alone, can redeem the spark it contains by utilizing it toward a G-dly end.]

Thus we find that Jacob risked his life to retrieve some “small jugs” he had left behind after crossing the Yabbok River. “The righteous,” remarks the Talmud, “value their possessions more than their bodies” (Genesis 32:25; Rashi, *ibid.*; Talmud, Chulin 91a). For they recognize the divine potential in every bit of matter, and see in each of their possessions a component of their own spiritual integrity.

Therein lies the deeper significance of the “great wealth” we carried out of Egypt: the sparks of holiness contained within these gold and silver vessels and garments constituted the spiritual harvest of our Egyptian Exile.

A Mixed Approach

One might surmise from the above that it is our sacred duty to partake of the material world to the greatest possible extent, so that we may achieve the sublimation of the sparks of holiness that dwell therein. In fact, however, the Torah’s instructions on the matter are mixed, following a middle, and seemingly not always consistent, path between indulgence and self-denial.

On the one hand, the Torah admonishes the nazir (one who vows to abstain from wine), “Is what the Torah has forbidden not enough, that you assume further prohibitions upon yourself?” and calls him a “sinner” for having deprived himself of one of G-d’s blessings. “A person,” says the Talmud, “is obligated to say: ‘The entire world was created for my sake, and I was created to serve my Creator.’” In other words, not only the necessities of life, but the entirety of creation -- including those elements whose sole human utility is to make life more pleasurable -- can, and should, serve a life devoted to the service of its Creator. Our sages go so far as to say that “A person will have to answer for everything that his eye beheld and he did not consume” (Talmud, Nedarim 10a; Jerusalem Talmud, *ibid.*, 9:1; Talmud, Kiddushin 82b; Jerusalem Talmud, Kiddushin 4:12).

On the other hand, we find expressions in Torah of a decidedly ascetic approach to life. In addition to the numerous prohibitions and restrictions pertaining to diet, sexual relations, and other areas of life commanded in the Torah, the Talmud interprets the injunction (Leviticus 19:2), “Be holy” as a commandment to “abstain also from that which is permissible to you” and a warning against being “a hedonist with the Torah’s permission” who indulges in every permissible pleasure. The Ethics of the Fathers declares: “This is the way of Torah: Eat bread with salt, drink water in small measure, sleep on the ground, and live a

life of hardship.” These biblical and talmudic injunctions are at the root of the Chassidic doctrine of *iskaffia* (self-conquest) in all that pertains to the body’s physical needs and desires; indeed, Chassidim relate that the very first thing that students coming to study under the tutelage of Chabad founder Rabbi Schneur Zalman of Liadi were told was: “What is forbidden, one may not; what is permitted, one need not.” (Talmud, Yevamot 20a; Nachmanides on Leviticus, *ibid.*; Ethics of the Fathers 6:4; HaYom Yom, Adar II 25.)

How, then, is the Jew to regard his physical self? Is it a mere tool, to be exploited but never indulged? Should it be provided only with the bare minimum it needs to hold the soul and support the soul’s spiritual pursuits, or is there value or even virtue in the experience of physical pleasure and the enhancement of physical life with objects of luxury and beauty?

Bread, Vegetable, and Meat

One approach to the resolution to this contradiction can be found in the three primary symbols of the Exodus: the Passover offering, matzah, and maror (the bitter herb).

All three are foods and, eating being the most physical of human deportments, can be seen as representative of the various areas of physical life. Matzah, the humble bread of poverty, represents the bare necessities of life. The Passover offering -- a yearling lamb or kid slaughtered in the Holy Temple, roasted whole, and eaten at the Seder -- represents luxuries whose function is solely to give pleasure. Maror, a vegetable, represents a middle ground between these two extremes: more than the minimalist bread, less than the sumptuous meat. (Cf. Talmud, Chulin 84a: “The Torah (Leviticus 17:13 and Deuteronomy 12:20) is teaching proper behavior, to eat meat only on occasion... only as a delicacy... Thus Rabbi Elazar ben Azariah said: One who possesses a maneh (a certain sum of money) should purchase vegetables for his pot... [if he has] fifty maneh, he should purchase meat...”)

A further examination of these three Seder observances yields another distinction between them: they each differ from the others in the extent to which their observance have been affected by the destruction of the Holy Temple in Jerusalem -- an event which rendered many of the mitzvot of the Torah impossible to fulfill, or observable only in a diminished, or merely commemorative, form.

Ever since the Holy Temple was destroyed, we have been unable to bring the Passover offering. Today, it is present at the Seder table only in the form of the uneaten, purely commemorative, zeroah (shankbone) placed on the upper right-hand corner of the Seder plate. At the end of the meal, we commemorate the mitzvah of eating the meat of the Passover offering by eating the

afikoman -- a piece of matzah set aside for this purpose at the beginning of the Seder.

As for the bitter herb, we do eat maror today, but doing so is not the full-fledged mitzvah it was at the time that the Holy Temple stood in Jerusalem. According to Torah law, the bitter herb is to be eaten as an accompaniment to the meat of the Passover offering; when there is no Passover offering, there is no biblical obligation to eat maror. Nevertheless, our sages decreed that maror should be eaten on the first night of Passover in commemoration of the real maror commanded by the Torah.

On the other hand, eating matzah on the first night of Passover is a mitzvah in its own right. Thus, matzah remains the only one of the three Passover foods that has the full status of a biblical commandment (mitzvah *mide’oraita*) today.

The State of Galut

“From the day that the Holy Temple was destroyed,” say our sages, “it was decreed that the homes of the righteous should be in ruins... The servant need not be better off than the master.” As long as G-d remains homeless, expelled from His manifest presence in the physical realm, the Jew, too, is a stranger in the material world. Ultimately, matter is no less a creation of G-d, and no less capable of serving and expressing His truth, than spirit; but in times of dimmed divine presence, the substantiality of the physical all too readily obscures, rather than reveals, its G-dly essence. In such times, we must limit our involvement with the material, lest our immersion in it dull our spiritual senses and blur the divine objectives of our lives.

Thus, no Passover offering is possible in our present-day world: dealing with the bare bones of physicality is challenge enough without the meat of opulence clogging our lives. Indeed, as seen from the most basic vantage point on life (the biblical perspective), only the austere matzah is needed; anything beyond that is a foray into hostile territory whose risks rival its potential rewards.

Nevertheless, our sages have opened a tract of this territory to exploration and development, empowering us to make positive and G-dly use of much of physical life. While steering clear of the overtly superfluous “meat”, they broadened our physical fare to include “vegetables” -- physical goods and experiences that, while not of the strictest necessity, are more of a need than a luxury. “Meat,” however -- pleasure for the sake of pleasure -- remains out of bounds, constituting a degree of involvement with materiality that cannot be dealt with in our era of spiritual darkness.

(Indeed, a clear distinction must also be drawn between the bread and vegetable realms: maror is a bitter vegetable, emphasizing the fact that whenever our material involvements extend beyond life’s strictest necessities, they constitute a most difficult

and trying challenge, demanding a greater degree of vigilance not to allow the means to obscure the end.)

Life on the Road

None of this means that the Jew regards the physical as evil or irredeemable. On the contrary -- he knows that meat was, and will again be, a basic component of the Seder. He knows that in the proper spiritual environment, the most physical of experiences can be as pure an expression of the G-dly essence of existence as the most sublime prayer. And it is this knowledge that enables him to keep the proper perspective on whatever aspect of physical life he is able to handle under his present circumstances.

The story is told of the visitor who, stopping by the home of Rabbi DovBer of Mezheritch, was outraged by the poverty he encountered there. Rabbi

DovBer’s home was bare of all furnishing, save for an assortment of rough wooden planks and blocks that served as benches for his students during the day and as beds for his family at night. “How can you live like this?” demanded the visitor. “I myself am far from wealthy, but at least in my home you will find, thank G-d, the basic necessities: some chairs, a table, beds...”

“Indeed?” said Rabbi DovBer. “But I don’t see any of your furnishings. How do you manage without them?”

“What do you mean? Do you think that I carry all my possessions along with me wherever I go? When I travel, I make do with what’s available. But at home--a person’s home is a different matter altogether!”

“Ah, yes,” said Rabbi DovBer. “At home, it is a different matter altogether...”

Clean Comedy

Continued from page 15

Silent Show

As a Torah-observant stand-up comedian, Michal is firm about her boundaries. “I never use vulgarity or toilet humor. If, for example, I am performing a skit about a man whose wife gets very angry and wants to curse him, I’ll make a face and say, ‘He should be well.’ From the tone and the facial expression, everyone knows that I’m very angry. Non-religious women approach me after shows and tell me that it was a unique experience to laugh at humor that’s not crude; it’s a pure joy.”

When I ask Michal if there is anybody she would never mimic, she says, “I never make fun of people with disabilities.” **Most Memorable Performances**

Of the thousands of shows Michal has performed, a few stand out in her memory. “There was a show to benefit Shema Koleinu, an organization for deaf women. Because they are deaf, I didn’t even need to add music to fill in the gaps between sketches. I was missing a prop for one of my impersonations, so I called out to my husband to ask him to bring it to me. It wasn’t even an issue because the audience was deaf. It was very strange. I tried to speak slowly and to exaggerate my lip movements, so that the women who read lips would be able to understand me.

“Someone projected a transcript that she was writing as I performed, and even included parenthetical remarks like ‘Moroccan accent’ and ‘Russian accent.’ The amazing thing was that the audience laughed. They didn’t laugh any less than a hearing audience. I was touched and shocked at the same time.”

Michal also remembers a performance in France. “It was a mixed group. Half were Hebrew speakers, and half spoke French. There was a simultaneous translation going on.

It takes a lot longer to say things in French than in Hebrew, so half the audience would laugh at a funny line right away, and as soon as they’d finished laughing, the French speakers would start. It was so funny that I had to try hard not to laugh myself.”

Way Beyond Laughing

A few years ago, Michal performed for a group of women vacationing in a hotel in northern Israel. The phone rang as she and her husband were heading out to the car after the show. A woman who’d been in the audience was on the line. She said she had thought that this vacation would help her, but she wasn’t feeling any less down. She was suffering from postpartum depression and was feeling suicidal.

Michal spoke with her all through the night and arranged for the two of them to meet at a performance Michal was giving in another week, near the woman’s home. After the show, they met and spoke, and Michal gave her the schedule of her future performances. This woman traveled all over Israel, showing up at every one of those performances.

She said that she was living for them, and that they were strengthening her. “We stayed in touch for two years until she finally pulled out of her depression. Today, she helps treat women who are suffering from mental illness.”

Michal’s Dream

I ask Michal about her dreams for the future. As a Chabad Chassid, Michal immediately answers: “My biggest dream is that Moshiach will come, the dead will be resurrected, and my father will be among them. On the professional front, I’d love to do stand-up for kids. Children these days are very bright, and I think that, through humor, I can get across some important concepts to them.”



Anger and Children

By Family Therapist Abe Kass MA, RSW, RMFT, CCHT

Many people who become angry do not realize how destructive their anger is to those present during an anger explosion, and how the negative effects linger on afterwards. In this one way, projecting anger is worse than firing a gun. When a gun is fired, only one person is injured. However, when anger is fired (expressed), it injures the one who pulled the trigger (the person getting angry), the person who is the target (the recipient of anger), and anyone else present (typically other family members). Anger is destructive; it is like a bullet that shoots in many directions at the same time.

This is especially true when children are exposed to anger. Because they are by nature impressionable and cannot easily defend themselves, they are particularly vulnerable to being injured when repeatedly exposed to anger. Children look to their parents for nurturing and protection. When parents get angry with children, besides injuring them, they become confused. They wonder, how can the one I love hurt me now?

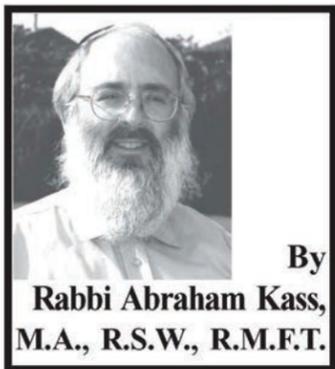
Parents are human. The goal should be to stay calm with children—not get angry. But if you occasionally slip, even though it's not the "goal," your children will survive. Apologize, make amends, and move-on. Children are resilient. What they likely won't survive is aggressive and repeated anger.

Don't get angry at your children

Children are to be educated, not emotionally traumatized by anger. Repeatedly getting angry with your son or daughter, regardless of the reason, will eventually destroy their natural self-confidence and trust. A child exposed to strong doses of anger will have a difficult time growing into a healthy and productive adult. Some adults, in spite of having been exposed to anger as a child, are happy and emotionally healthy. However, parents should not rely on miracles. If you want your children to feel good about themselves as children and as adults, stay calm and don't get

angry. Educate your children, guide your children, negotiate with your children, discipline your children, but don't control them with anger and fear.

Children place their trust in those that love and care for them. When a primary caretaker (mother, father, grandparent, teacher, or older sibling) gets angry with them,



By
Rabbi Abraham Kass,
M.A., R.S.W., R.M.F.T.

the child interprets the anger as a rejection and betrayal. The child becomes confused trying to understand why the one they love, and supposedly loves them, is now inflicting pain. Eventually, with repeated exposure to anger, the child loses the ability to trust themselves and others. Children subjected to excessive and chronic anger will become insecure, mistrustful, anxious, depressed, and perhaps angry with themselves (believing they are bad). Their unhappy childhood will make it difficult to grow-up and become a happy and successful adult.

A mother and father, to a young child represent all people. How a mother behaves teaches the child what women are like, and how a father behaves teaches the child what men are like. A mother and father are more than just close relationships for a young child; rather, they represent all relationships. If a parent is angry, cruel, or vengeful, a child comes to believe that all people are like that. When he or she has grown into adulthood, it will be difficult for him or her to attain, and maintain, a trusting and intimate relationship with another person. On the other hand, if a parent is kind, patient, and understanding, the child will grow to an adult that naturally trusts, is kind, and can successfully form healthy and loving relationships with other people.

When children injured by anger become parents, they run the risk of doing to their own children that which was

done to them. As adults, they mimic what they have learned and may now oppress their own children with anger. This is why there is a tendency for "angry families" to create more angry and dysfunctional families. Human nature is such that the problems of one generation are then passed on to the next generation. When anger in a family ceases, future generations are freed from the pain and damage caused by anger.

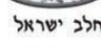
Stop anger between siblings

Anger between siblings can cause physical and emotional injuries. Birth order, intelligence, seniority, unequal parental attention, and physical attraction are common sources of tension amongst brothers and sisters. Any one of these reasons can easily cause a child or teen to dislike a brother or sister. Children are immature and are ruled by their selfish feelings. You cannot control the feelings of your children, but you can make sure they behave toward each other with respect and civility.

Parents should not tolerate a child criticizing, hitting, shaming, bullying, or teasing a brother or sister. Many people, now as adults, suffer from having been injured in childhood by an aggressive sibling. With proper parental supervision this could, and should, have been avoided. There are many effective ways to stop a child's angry and aggressive behavior. The "how to" is available from many sources such as books, or directly from educational and mental health specialists skilled in teaching effective parenting techniques.

The kinship and love between siblings is likely the longest lasting relationship that a person will ever have. It is important that you do whatever is in your power to make sure the relationships between your children are positive. When parents make respect and cooperation the standard, even if during a certain period of youth a child does not like a brother or sister, with maturity, a meaningful relationship can eventually develop. However, if there was anger, aggression, or abuse between siblings they are likely to remain estranged

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from each other for life. Many adults are fortunate to have a deep and caring relationship with a brother or sister. This beautiful relationship begins in childhood, and often with the deliberate help of parents.

Children that express anger at parents

There are children and teens that hit, insult, curse, and scream at their parents. They break walls, doors, and terrorize the family. Behavior such as this is wrong and inexcusable. Parents that allow this to continue encourage their children to be angry, aggressive, disrespectful, and to solve problems by hurting others. Children need to learn respectful behavior in all situations, and with all people. This essential lesson begins at home. Parents need to teach their children to behave toward all family members, and especially themselves, with respect, civility, and courtesy. Teaching this lesson is not optional, but a necessary parental responsibility, just like the requirement to provide food, shelter, clothing, education, and medical care.

If, in spite of your best intentions and efforts, you are unable to teach your son or daughter to behave respectfully, you should engage the services of a caring mental health professional that has experience teaching parents how to effectively discipline children. Most children don't hit, call names, or explode with rage at their parents. Those that do, must be taught how to behave respectfully. This is an essential part of parenting. Many children, like many adults, need to learn how to control their anger. After all the self-sacrifice and hard work of raising your child, you want to know the end-product will be a decent man or woman, not a monster who goes on in life hurting and abusing.

The family is the place where good character traits are learned, practiced, and expressed. Torah teaches, "Whoever is pleasing to his fellow humans is pleasing to

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G-d. Whoever is not pleasing to his fellow humans is not pleasing to G-d."

This teaching relates to us the importance of considerate and ethical behavior toward other human beings. The true measure of a person's spiritually accomplishment is how they mesh with close family members. If you are kind, considerate, and fair, likely you are loved. If not, it's time to take a look in your spiritual mirror and find a way to improve the way you treat others, especially your children. In time, they will be adults and have authority. Treat them now, as you would like them to treat you when you are in your old age.

If you are having difficulties staying calm with your children, despite your best intentions and efforts, get help. Find a mentor, take a parenting class, or find a caring and qualified professional counselor. Don't unintentionally injure your children. Your children need your love and giving it to them is the best way to ensure that they will grow to become healthy and happy adults that will in turn will give you abundant nachas.

Rabbi Abraham Kass, M.A., R.S.W., R.M.F.T., is a registered Social Worker, Marriage and Family Therapist, and Certified Clinical Hypnotherapist. He is a former award winning melamid from United Lubavitcher Yeshiva and Oholei Torah Yeshiva in Brooklyn, New York. As well, he was one of the original organizers of the weekly 770 messibas Shabbos in Crown Heights. His past writing has included editorship of the Tizvos Hashem Newsletter, regular columnist in the Neshei Chabad Newsletter, and contributor to countless other Chabad publications. Rabbi Kass has authored 18 educational books. He has a busy counselling practice in Toronto, Canada helping individuals, couples, and families find personal and relationship peace. He is available for private consultation 905 771-1087. Visit his web sites AbeKass.com and GoSmartLife.com for more details.

SLICE of Life

Clean Comedy

By Tzippy Koltenyuk

As Michal Levitin gets up on stage to perform for the annual Conference for Chabad Women in Israel, the audience bursts out laughing. She hasn't even opened her mouth yet. But every woman there has seen

venues, including a school for at-risk girls, geriatric wards and homes for the elderly.

Through experience, Michal learned to perfect her craft. "Before every holiday, my mother and I would perform. My mother didn't try to to fix



Michal and Yossi Levitin

Michal perform before, and the mere sight of her almost reflexively makes them laugh.

Funny from Birth

Michal, a 32-year-old mother of six, has been performing for more than 20 years. She grew up in the Chabad neighborhood of Kiryat Malachi, which was the perfect breeding ground for her comedic talent. The diverse neighborhood includes immigrants from Russia, Georgia, Bukhara, Ethiopia, Morocco and Yemen, and the jumble of languages, idioms and phrases inspired Michal. As early as age 5, she could do exact impersonations of all the neighbors in her building, an act that made her family explode with laughter.

Michal shares: "I remember my grandmother saying, 'Michal, perform for me. Dance for me, and I'll give you something.' She was the first to whet my appetite for performing and acting. My mother and grandmother bought me costumes and props so I could better express myself. My family encouraged me, applauded me, and let me perform all the time."

When she was 10, Michal performed with her mother at a woman's evening event in Kiryat Malachi. Together, they dramatized episodes of family life, and Michal recited poetry. The audience loved her, and their applause was wildly enthusiastic. At that moment, she knew what she wanted to do when she grew up.

Concentrate on Making People Happy

And that was just the beginning. Michal began performing, usually as a volunteer, in other

or correct me, she just told me, 'Concentrate on making your audience happy.'

"Since most of my performances were unpaid, there were no great expectations of me. It was all pure fun. I was self-confident and loved doing it. The attention and the applause—it's every child's dream."

While Michal's friends were experiencing typical adolescent angst, performing made Michal feel confident and secure. Her path was clear. She knew where she excelled.

"What's Going to Become of You?"

While her family was very supportive, the educational establishment was not. Many of her elementary and high school teachers didn't approve of her lighthearted ways. "Enough clowning around," they would say. "You need to be more se-

rious. Otherwise, what's going to become of you?" Michal couldn't understand it. "It says, 'Serve G d with joy,' she told

them. But they wouldn't accept her as she was. Michal says that the idea of giving a Jewish message through humor was met with skepticism. So, at the school's end-of-year performance, when she requested a comedic role, she was refused.

Michal didn't accept this, and she eventually got permission to go up on stage in a funny costume. "I pretended to be a balloon-seller. I was given one minute of stage time, but there are people who still remember that performance."

Since her comedic side was curtailed, Michal decided to focus on her singing, an area she also excelled in. During her high school years, Michal appeared with well-known singers in Chabad Houses all over the country.

"My grandfather, Rabbi Avraham Lieder, was a chazan. He was privileged to teach the Rebbe the song 'Hoshea et Amecha.' He encouraged me very strongly to sing. He taught me Chabad tunes and was very particular that I sing them just as Chassidim of old sang them. When I was a teen, he taught me some lesser-known songs. I was happy to be able to sing melodies that had never been performed before."

Stand-Up With a Message

Michal was fortunate to meet a man who would share her life's goal, Yossi Levitin. "Immediately after the wedding, he became a complete partner in my work, which became 'our work.' He's the producer, the announcer, the driver, the schlepper and the sound guy."

After the wedding, Michal decided to focus on her ability to make people laugh. She knew that there were many religious singers, both men and women, but that the field of stand-up was wide open. "I felt there was a lot of potential. I came up with some characters and began performing. My success was dizzying. Women loved it, and asked for more and more.

"Before every performance, I sat down with the organizers, and we discussed the message

the deeper message of the performance."

There were some who criticized Michal's work, feeling that it was unseemly. But Michal continued anyway. "Their criticism didn't shatter me. I knew that women were enjoying my routines, and they were gaining insights from the messages I was relaying. I knew that was my mission. So I continued."

The teachers who once wondered "What will become of you?" have attended Michal's shows. They have approached her after the show and acknowledged that they hadn't been able to imagine that she'd go so far with her talent for making people laugh. They tell her that she is able to transmit

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1940...

Rabbi Joseph Isaac Schneerson, o.b.m., came to America, to bring the light of Torah and warmth of Mitzvas to a spiritual wasteland.

Then \$54.00 was considered a worthy donation.

His son-in-law Rabbi Menachem M. Schneerson became the seventh leader of Chabad and encouraged his disciples to serve as Torah ambassadors throughout the world. During those 44 years, more than 1500 Lubavitch Centres were established throughout the world, serviced by some five thousand Shluchim (Emissaries) who have dedicated their lives to help enhance the quality of Jewish life.

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Today, the Shluchim, Chassidim and supporters of Chabad Lubavitch are indebted to the Rebbe for his unconditional love towards every Jew, his monumental endeavours on behalf of Klal Yisroel and for having had the opportunity to share in the fulfillment of his vision. We pledge to rededicate ourselves to his teachings and continue his sacred work with renewed enthusiasm and vitality. May we soon witness the rewards of these efforts with the imminent arrival of Mashiach.

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Certificate Authorizing the Sale of Chometz

Delegation of Power of Attorney

This is to certify that I, the undersigned, fully empower and permit any of the Rabbi's under the administration of Chabad Lubavitch of Ontario, to act in my place and stead and on my behalf to sell all Chometz possessed by me (knowingly or unknowingly) as defined by the Torah and Rabbinic Law, including chometz, doubt of chometz and all forms of chometz mixture. In addition, chometz that tends to harden and adhere to the inside surface of pans, pots or any usable cooking utensil are to be considered as above. I hereby delegate authorization to lease all places wherein the chometz may be found by me, especially in the premises located at:

_____ and elsewhere.

The said Rabbi has the full right to sell and lease by transaction, as he deems fit and proper and for such time which he believes necessary in accordance with all detailed terms and detailed forms as explained in the general authorization contract which the said Rabbi will use to detail the sale of Chometz.

This General authorization is made a part of this agreement. Also do I hereby give the said Rabbi full power and authority to appoint a substitute in his stead with full power to sell and to lease as provided herein. The above given power is in conformity with all Torah, Rabbinical regulations and laws and also in accordance with the laws of the Province of Ontario and the Confederation of Canada.

And to this I hereby affix my signature on this _____ day of _____ in the year 2016.

Name _____ Signature _____

Address _____

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Michal performing