



The World of Lubavitch

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Chabad Lubavitch to Honour Freddie Waks

Plans are in full swing for the upcoming 41st annual dinner of Chabad Lubavitch. The gala celebration to be held Monday, December 2, 2019 will honour Freddie Waks. "This event is an opportunity for the entire community to pay tribute to a most deserving community leader," said Rabbi Zalman Grossbaum, Regional Director of Chabad Lubavitch. Notwithstanding a demanding career in the world of real estate, our honoree starts each day in solitude and reflection. Wrapped in Talis and Tefillin he begins his prayers with an expression of gratitude for the past

and hope for the future. As a son of Holocaust survivors, leading a life with a sense of purpose has always been foremost in his mind and heart. Hence, Freddie does not need



any prodding to take an active role in causes that promote health, higher learning, Holocaust awareness, and traditional values.

Freddie's involvement with Chabad Lubavitch came about naturally. His parents Henry and Sylvia were amongst the first staunch supporters of Chabad some 45 years ago. They were impressed with the nonjudgmental attitude and unyielding optimism in the growth of Jewish life. As a result of their close friendship with Zalman and Esther Grossbaum, the affinity with Chabad Lubavitch rolled over seamlessly to their

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Hidden and Revealed

By Yanki Tauber

"Sound the shofar on the new moon, in concealment to the day of our festival" (Psalms 81:4). In this cryptic verse lies the deeper significance of Sukkot and its sister-festival, Shemini Atzeret/Simchat Torah.

In the Jewish calendar, the month follows the phases of the moon. The "new moon" — the point at which the moon emerges from its monthly concealment — marks the beginning of a new month. The apex of the month is the 15th — the night of the full moon, when the moon attains the high point of its potential to reflect the sun's light and illuminate the earth.

The month of Tishrei is the most spirituality-rich month in the Jewish year. The festivals and special days — Rosh Hashanah, the Ten Days of Repentance, Shabbat Shuvah, Yom Kippur, Sukkot, Shemini Atzeret/Simchat Torah, Shabbat Bereishit — follow in succession, with hardly any "ordinary days" in between. It's a time to fuel up on the spiritual resources — awe, teshuvah, connection, singularity, joy, unity, wisdom, commitment — that will drive our lives for the rest of the year.

The first of Tishrei is Rosh Hashanah, which opens the "Days of Awe" that characterize the first part of the month, culminating in Yom Kippur on Tishrei 10th. Then the mood and texture of Tishrei shifts dramatically to the "Season of Our Rejoicing" that begins with the festival of Sukkot on the 15th and continues through Shemini Atzeret and Simchat Torah. The first half of Tishrei is marked by solemnity, the second by elation; but the Chassidic masters explain that these are simply the "hidden" and "revealed" dimensions of the same elements.

The essence of Rosh Hashanah is our crowning of G-d as our "king." A coronation, explain the Chassidic masters, is effected by two things — unity and joy: a people joyously unite to select, accept and submit to an exalted figure who embodies their collective identity and innermost strivings (if the coronation lacks either joy or unity, chassidic teaching explains, it results not in a true king, but merely in a "ruler"). But there is also a third element without which the coronation could not happen — awe. And the nature of awe is that it eclipses and mutes the joy. Sukkot, then, is simply the revelation of Rosh Hashanah. The joy and unity that are the essence of our commitment to G-d, and which were "concealed" by the awe that characterizes the first days of Tishrei, erupt on the 15th of the month in the form of the festival of Sukkot.

In the words of the Psalmist, "Sound the shofar on the new moon, in concealment to the day of our festival." Our crowning G-d king with the sounding of the shofar on the 1st of Tishrei ("the new moon") remains in concealment until "the day of our festival," the full moon of Sukkot, when it manifests itself in a seven-day feast of joy.

And what Sukkot is to Rosh Hashanah, Simchat Torah is to Yom Kippur. The essence of Yom Kippur is that it is the day we received the Second Tablets, completing the Giving of the Torah (which began on Shavuot) and bringing into our lives the Torah's ultimate essence — teshuvah. There is nothing more liberating and exhilarating than teshuvah — the power to "return" to the quintessential core of one's being, transcending time, space, habit and "character," transcending all that circumscribes the soul's truest self and truest strivings. But again, the essence of Yom Kippur is submerged and concealed within the solemnity that accompanies the business of teshuvah doing — fasting, regretting and confessing our wrongdoings, resolving not to repeat them, praying for forgiveness. It is only on Simchat Torah that the joyous essence of teshuvah is manifestly celebrated.

The 120 Day Version of the Human Story

By Yanky Tauber

Come see the doings of G d, His fearsome plot on the children of man.

Psalms 66:5

On 7 Sivan, Moses went up onto the mountain . . . On 17 Tammuz, the tablets were broken. On the 18th, he burned the [Golden] Calf and judged the transgressors. On the 19th, he went up for forty days and pleaded for mercy. On 1 Elul, he went up to receive the second tablets, and was there for forty days. On 10 Tishrei, G d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses, "I have forgiven, as you ask," and gave him the Second Tablets.

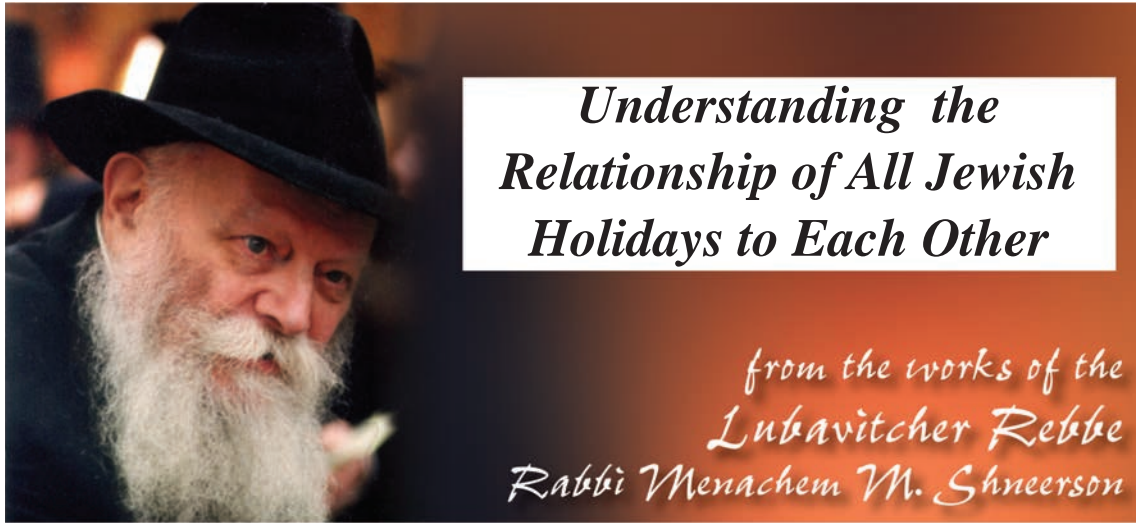
Rashi, Exodus 32:1 and 33:11

A single drop of seawater, analyzed in the laboratory, will reveal the characteristics of billions of her sisters; indeed, it will tell you much about every drop in every ocean on earth.

The same is true of history. On the one hand, each period is unique, each year, day and moment distinct in content and character. And yet, as we often recognize, the story of an individual life may tell the story of a century, and the events of a single generation may embody those of an entire era. On the surface, time may more resemble the disparate terrain of land than it does the uniform face of the sea; but once you strip away the externalities of background and circumstance, a drop in the ocean of time will reflect vast tracts of its waters and, ultimately, its entire expanse.

We, who travel the terrestrial surface of time, know it as a succession of events and experiences. We traverse its rises and slumps, its deserts and wetlands, its smooth plains and rocky passes. To us, the universal nature of the moment lies buried deep beneath its more immediate significance; to us, the moment yields not the totality of life and history, only those specific elements and facets thereof which it embodies.

But there are also vistas of a more inclusive nature, landscapes of such diversity and impact that they are virtual mini-worlds of their own. There are stretches in the journey of an individual or a people in which the all-reflec-



Understanding the Relationship of All Jewish Holidays to Each Other

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

tiveness of the moment rises to the surface, in which a series of events offer a condensed version of the entire universe of time.

One such potent stretch of time was a 120-day period in the years 2448–9 from Creation (1313 BCE). The events of this period, experienced by the Jewish people soon after their birth as a nation, choreograph the very essence of the human story—the basis, the process and the end goal of life on earth. The hundred and twenty days from 6 Sivan 2448 to 10 Tishrei 2449 con-

tained it all: the underpinnings of creation, the saga of human struggle, and the ultimate triumph which arises from the imperfections and failings of man.

The Events

On 6 Sivan 2448, the entire people of Israel gathered at Mount Sinai to receive the Torah from the Almighty. There they experienced the revelation of G d, and heard the Ten Commandments, which encapsulate the entire Torah. The following morning Moses ascended the mountain, where he communed with G d for

forty days and forty nights and received the Torah proper, the more detailed rendition of G d's communication to humanity.

At the end of Moses' (first) forty days on Mount Sinai, G d gave him two tablets of stone, the handiwork of G d, upon which the Ten Commandments were engraved by the finger of G d. But in the camp below, the Jewish people were already abandoning their newly made covenant with G d. Reverting to the paganism of Egypt, they made a calf of gold and, amidst feasting and

hedonistic disport, proclaimed it the god of Israel.

G d said to Moses: Descend, for your people, which you have brought up from the land of Egypt, have been corrupted; they have quickly turned from the path that I have commanded them . . .

Moses turned and went down from the mountain, with the two tablets of testimony in his hand . . . When Moses approached the camp and saw the calf and the dancing . . . he threw the tablets from his hands and shattered them at the foot of the mountain.

It was the 17th of Tammuz. Moses destroyed the idol and rehabilitated the errant nation. He then returned to Sinai for a second forty days, to plead before G d for the forgiveness of Israel. G d acquiesced, and agreed to provide a second set of tablets to replace those which had been broken in the wake of Israel's sin. These tablets, however, were not to be the handiwork of G d, but of human construction:

G d said to Moses: Carve yourself two tablets of stone, like the first; and I shall in-

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The Fifty-Sixth Century

By Yanky Tauber
In the six hundredth year in the life of Noah... all wellsprings of the great deep burst open, and the windows of heaven were opened...

Genesis 7:11

The Zohar interprets this verse as a prediction that "in the sixth century of the sixth millennium, the gates of supernal wisdom will be opened, as will the springs of earthly wisdom, preparing the world to be elevated in the seventh millennium."

Indeed, the fifty-sixth century from creation (1740-1840 in the secular calendar) was a time of great discovery and accelerated development, both in the supernal wisdom of Torah and in the earthly wisdom of secular science. This was the century in

which the teachings of Chassidism were revealed and disseminated by Rabbi Israel Baal Shem Tov and his disciples. The inner soul of Torah, which until then had been the province of a select number of mystics in each generation, was made accessible to all, imparting a new depth to our understanding of the divine wisdom and infusing vitality and joy into our observance of the mitzvot.

As these supernal revelations poured forth from the windows of heaven, the earthly wellsprings answered in kind. The same century saw an unprecedented eruption of knowledge in all fields of secular science — in mathematics, physics, medicine, technology and the social sciences — revolutionizing all areas of human life.

According to the Zohar, this dual revolution came to prepare the world for the "seventh millennium" — the era of Moshiach, when the six "work-day" millennia of history will culminate in an age "that is wholly Shabbat and tranquillity for life everlasting."

The Trickle Before the Flood

The redemption by Moshiach is many things. It is the gathering of the dispersed people of Israel to the Holy Land, the rebuilding of the Beit HaMikdash (Holy Temple) in Jerusalem and the re-establishment of the Temple service. It is mankind's return to G-d and its recommitment to a life of good-

ness and holiness. It is the end of hunger, war, jealousy and greed; the removal of evil from the heart of man and suffering from G d's world. It is all of these things because of a basic transformation that our world will undergo: the human mind will comprehend the divine truth.

In its present state, the world conceals the face of G d. True, the workings of nature bespeak the wisdom and majesty of the Creator, and the processes of history show the hand of divine providence in the affairs of man;

yet these are but pinpoints of light penetrating the thick weave of nature's veil. Far more pronounced is the physical world's concealment of the divine truth with the regularity of its cycles, the apparent amorality of its laws and the brute immanence of its being. I am, it proclaims with every proton of its being; I am an existence unto myself, absolute and independent; whatever "higher truth" there might be to existence is just that — a "high-

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ON OUR COVER



Rabbis at Sukkot

By Zamy Steynovitz

The first 7 days of Sukkot are celebrated by eating in the Sukkah and the Shaking of the Four Kinds (The Lulav (palm branch) Etrog (Citron) Haddasim (Myrtle branch) and Aravot (Willow branch)).

During the final day, on Simchat Torah, we complete the yearly cycle of the Torah reading and immediately start again from the beginning. We celebrate this completion by Dancing with the Torahs at Hakafot.

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Chabad Toronto's Year of Building

Thirty years ago the Rebbe proclaimed, "A year of Building." In an unprecedented message of this nature the Rebbe encouraged his chassidim to build or add to existing structures. This call was "across the board" for institutional structures and so too, for personal homes. One's personal home, he explained, is

also a place of Torah and Mitzvot and thus worthy of expansion. Furthermore, as an incentive the Rebbe graciously offered to gift \$100 to each and every construction project. Although this unusual call for growth was quite daunting, chassidim complied and engaged contractors to erect added floor space for a much

needed bedroom, extension, or kitchen. For the Rebbe's Shluchim, the message was to think "big" and build spacious centres. So too it was the impetus to assume additional programs and projects.

Ever since that historic call for growth, hundreds of Chabad Centres have been purpose built

and reflect the specific needs of their program. For community focused centres it would mean a cozy Shul and social hall. Classrooms for Hebrew School, Preschool and Camp. A Mikvah is often an integral part of a Chabad Centre. For a campus Chabad House it would be a large kitchen and dining room and

space for socializing. Chabad institutions in Toronto are now responding to the call of the Rebbe from 30 years ago in an unprecedented way. There are currently four Multimillion dollar buildings being built here, in Toronto, all at the same time. Each of these projects is funded by the local community in which it is being built.

Chabad of Richmond Hill



Chabad of Richmond Hill on Bathurst near Elgin Mills, under the leadership of Rabbi Mendel and Toby Bernstein, is now completing an expansion of its original Chabad Romano Center, which was built ten years ago. The original building of 10,000 square feet contained A Shul, social hall, four classrooms a

kitchen and offices. The new 15,000 square foot addition (more than doubling the size of the building) will contain an enlarged Shul and events hall, four additional classrooms, 2 kitchen three playground areas a men's Mikvah and a women's Mikvah and an elevator. The cost of the expansion is six million dollars.

Chabad on the Avenue

Chabad on the Avenue on Falkirk Ave in the Avenue Rd and Wilson area, under the leadership of Rabbi Menachem and Chana Gansburg, have laid the foundation for a new 25,000 square foot center. The centre, will be known as The Family Shul and will contain a Sanctuary, social hall with dairy and meat kitchens. There will be a 8000 SQ F floor dedicated to their Pre School containing 6 classrooms and a multipurpose room which will feature a Futuristic Multimedia Wall. The facility will also have a Basketball Gym, a Fireplace Room, offices and an additional 4000 SQ F rooftop outdoor area.

The project budget is in



excess of ten million dollars and is scheduled to be completed for the high holidays

2020.

Chabad of York Mills



Chabad of York Mills on Bayview near York Mills, under the leadership of Rabbi Levy and Rivky Gansburg, is now completing a 32,000 Square foot building and outdoor patio at a cost of thirteen million dollars. The building was designed by notable architect Richard Wengle and contains a Sanctuary and social hall. Dairy and meat

kitchens. There are classrooms for Hebrew School and a full day nursery. The new facility boasts the only women's Mikvah east of Yonge St., an adult education room, a library, outdoor patios, offices and underground parking. The new building will be known as the Centre for Jewish Life and is dedicated by Dr Sylvester and Pauline Chuang.



Jewish Youth Network

Jewish Youth Network under the leadership of Rabbi Shmuli and Chani Nachlas are ready to pour the foundation for a 27,000 Square foot youth center on Bathurst and Teefy Av, south of Rutherford Rd.

The center will be known as the Jewish Youth Network Robbins Family Centre and will contain:

Classrooms designed to foster meaningful, hands-on learning.

A basketball court for recreation, sports activities and tournaments.

Social space for celebrations, gatherings, and seminars.

A Sports Lounge for chilling with the latest in sports and gaming.

A Gazebo & BBQ outdoor enclosed area for barbecues and outdoor events.

An attractive, modern Cafe for snacking and socializing

A State-of-the-art outdoor playground for children.

A rooftop lounge hangout for leisure and recreation.

Culinary corner Kitchen



to accommodate all JYN events & programs.

A Resource Room designated area for quiet study, homework & research.

The project is estimated to cost Thirteen Million Dollars and will be completed in May of 2021

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Lubavitch Day Camp & Camp Gan Israel: The Secret Sauce

Once again both Lubavitch Day Camp our city-wide program and Gan Israel our overnight camp in Haliburton, Ontario were filled to capacity.

During the course of the summer, from 9 am to 4 pm, more than 800 youngsters enjoyed a fun

was something novel and inspirational every day. Four weeks later it was the boys turn for the month of August. Some 220 youngsters from across North America hunkered down for a stretch of adventure. The fun begins way before the Mode Ani is sounded

sauce that preserves the spirit and whets the appetite for more.

On numerous occasions the Rebbe expounded on the theme that indeed even the beginner can and should serve as an instructor. "If you know the Aleph Bais and a neighbor or acquaintance does not, you too, have something to offer." This theme is the basis and premise of the now famed Mitzva mobiles often manned by young yeshiva students. The Rebbe charged all his followers, young and old alike, to take the initiative and reach out to others in a meaningful way.

The hundreds of Chabad summer camps have the good fortune of being led by an unbelievable devoted brigade



of teenagers that are steeped in the teaching of the Rebbe and welcome the opportunity to dedicate their summer as a counselor and instructor. Distance and conditions are of little concern, and those aligned with the Rebbe's teaching graciously travel to Toronto or Tashkent. To

them a great summer is teaching youngsters the joy of Judaism be it in Rostov or the Rocky Mountains.

With this sort of boundless dedication it is no wonder our campers return year after year and remember their time spent in Chabad camp for a lifetime.



filled day while embracing traditional values through a variety of activities, including music, skits, and crafts. Upon arrival from all points of the GTA, the children divided into 4 distinct divisions, begin the day with an assembly, replete with inspirational songs and a lung bursting cheers. Woven into a packed day of sports, aquatics, and field trips the children become familiarized with basic prayers and some of the fundamental mitzvot such as Shabbat, Kosher, Tzitzis and Tzedaka. Still, quite often the day doesn't end at 4 pm, there are late swims and evening BBQ's.

To make sure the children benefit in a maximum measure, parent orientation is held a few days before camp begins. But inevitably many parents will pass, having already attended the event in years gone by. And yet others have no need for orientation since they themselves attended Lubavitch Day Camp in their youth, either as a camper or counselor.

Up in Haliburton during the month of July some 240 girls enjoyed the great outdoors strengthening their body while nurturing their soul. Using a plethora of props and themes, there

on the PA system. From the crack of dawn the early risers are shooting hoops or engaged in fierce tether ball battles. Notwithstanding a program which includes daily minyan and Torah study, the youngsters, under the guidance of the sports director, get to enjoy all field sports. Still shooting hoops is a favorite.

Each year at the onset of summer, the Rebbe, Rabbi Menachem Schneerson, obm, would stress the importance of providing a venue where children could utilize the summer in a meaningful way. He recognized the value of imbuing our youth with a 'high octane' 24/7 energy boost that will stay with them for a lifetime. Chabad Lubavitch representatives around the world harkened to the Rebbe's call and have since placed strong emphasis and invest much energy, to organize and host exciting and dynamic summer programs. This would include day, overnight, and travel camps. Learning, davening, boating and baking, aquatics, and athletics are all part of a day at a Chabad camp. Still there seems to be something more to it, something that has the youngsters coming back year after year. What is the secret



Friendship Circle Introduces New Initiative

The Friendship Circle launched some twelve years ago, continues to evolve and include new initiatives. “Taking a cue from our sister branch of Atlanta, Georgia, which runs a successful Birthday Club, we are eager to embrace their program here in Toronto,” said Esther Grossbaum, Friendship Circle coordinator. At the Birthday Club every celebrant will feel special, loved, and feted.

and pizza, volunteers, family and participants will gather to make the experience unforgettable.

Some thirty years ago the Rebbe spoke about the significance of a birthday. While the pomp and celebration may be excessive and secular, there is a spiritual dimension of utmost importance. The Rebbe quoted Talmudic sources that underscored the unique connection of each

field. “We receive numerous requests from medical institutions for reference letters, as our organization embodies care and sensitivity,” said Esther.

The Friendship Circle caters to children with special needs with a variety of activities. This dynamic program fosters a circle of support between children with special needs, their families and teen volunteer. The special chil-



Rebecca & Noah enjoying an outing at Bunch of Fun Pottery

Each month we will celebrate the corresponding birthdays with a Friendship Circle communal party.

While most individuals are invited to birthday parties and social events throughout the year, the special needs community remains limited in hosting or attending group affairs. “In order to create excitement we intend to host these events at a different venue each month,” noted Goldy Grossbaum, Friendship Circle coordinator. Whether the gathering will be hosted in a park with games and a picnic or at an indoor activity centre, with cupcakes

individual to the day of their birth. Hence, he noted, that a birthday should be observed in the presence of friends and family. So too, it is an opportune time to assume good resolutions and extend best wishes to others.

Since most of last year’s senior high school volunteers leave town to attend university, the Friendship Circle is interviewing applicants who will be partnered with a ‘special friend’ for home visits. Other volunteers will be shadowing individuals at group programs. Indeed, quite often our alumni will elect to continue their involvement in the community where they are pursuing higher learning. “It’s terrific to have some university student join Friendship Circle in the city where they study, and even more rewarding, to have them back on board after they complete university and return to Toronto,” said Goldy.

A fair number of volunteers attend medical school, some as a result of volunteering for an organization that embodies care and sensitivity, while others volunteer for Friendship Circle with the intention to go into the medical

dren, often isolated because of restrictive circumstances, soon become more responsive as a result of a new found friendship. The teen volunteers learn to appreciate their blessings, and recognize that they can make a difference in a child’s life. The family gets to enjoy a much needed respite and a sense of ease knowing that others are cognizant of their circumstance and ready to be of help.

Chabad Lubavitch to Honour Freddie Waks

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two sons Jay and Freddie.

This year’s campaign theme is, “iCare, iShare.” The moniker is a takeoff from the easily identified tech products offered by Apple Inc. According to the company founder, the iconic I, stands for; Individual, Instruct, Inform, and Inspire. These distinctive characteristic are certainly in sync with the objectives of Chabad Lubavitch. On many occasions the Rebbe quoted the classic ruling of Maimonides that one should always consider the world as if perched on a scale in balance and the next good deed as the “tie breaker” with the potential to tip the scale favourably and bring salvation to the entire world. Hence, the Rebbe often stressed the importance of each individual and the significance of every encounter.

The gala to be held at the Shaarei Shomayim will feature guest speaker Danny Danon, the Israeli Ambassador to the United Nations. Earlier this year in the presence of ambassadors from around the world Mr. Danon donned a Yarmulka, and declared; “G-d gave the land of Israel to the Jewish people when he made a covenant with Abraham.” Lifting a Bible, he intoned, “This is our deed. Since then a video of the speech has gone viral and translated into many languages.

A Musical interlude will feature two siblings that will perform in unison, Avraham, 14, on the violin, and his sister Dina, 12 playing the Cello. Avraham started playing the violin and studying music at the age of 8. He has achieved first place in a number of children’s music competitions, and received top scores on his ABRSM exams. He has given recitals in on pieces ranging from Vivaldi, Mozart, Bach, and Hendel. Dina started on the cello at age 7, and has

been working on perfecting her cello skills ever since. As a result of her older siblings playing, and her musical surroundings, Dina learned early on to play in ensemble and has given several recitals, on pieces including Bach, Gossec, and Handel.

The upcoming gala is the culmination of the annual fund raising campaign which provides the resources needed to sustain the plethora of programs and projects under our administration. From the flagship centre in Thornhill, Chabad Lubavitch continues to service the entire Jewish community and strives to improve the landscape of Jewish life throughout the GTA and beyond. 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.

This past summer over 1200 youngsters enjoyed a meaningful summer attending either the Lubavitch Day Camp the city wide program or Gan Israel the overnight camp in Haliburton. Being sensitive to the financial hardship of many families, both programs made provisions for campers to attend on a scholarship basis. These endeavours were facilitated by some 300 teenagers who were offered employment in a most rewarding environment. Notwithstanding the financial burden, Rabbi Grossbaum noted, “we feel we get excellent value by providing a meaningful summer for well over 1500 children and teenagers, either as campers or counselors!

Dinner reservations may be arranged by calling Chabad Lubavitch at 905.731.7000 ext.222 or emailing chabadgala18@gmail.com

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International Supermodel Naomi Campbell Praises Rebbe on 25th Anniversary of His Passing

International supermodel Naomi Campbell took to Instagram to express her respect for the 25th anniversary of the passing of Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe, who passed away in 1994 at aged 92.

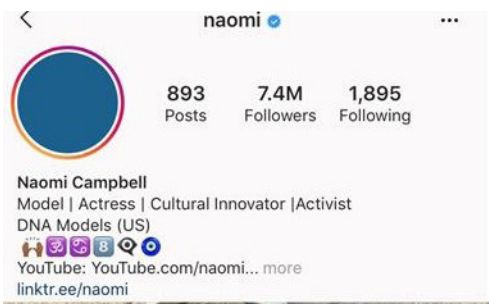
“An inspirational leader, scholar, and teacher, the Rebbe taught that we are all inherently good and we each have the potential to change the world for the better, one good deed at a time,” Campbell wrote as the caption for a picture of the renown Jewish leader. “I have personally learned so much from his wisdom and teachings, and while I never met him, I’ve visited his resting place in Queens to gain blessing and inspiration.”

The late rabbi is buried in a Queens cemetery, which attracts thousands of visitor a year - Jews and non-Jews alike - who come to pray and meditate.

“With so much discord and division across our society, the Rebbe’s words are more relevant than ever, and we so desperately need to take them to heart and learn from his example to always see the good in others, even those with whom we may disagree,” the supermodel continued. “Today I rededicate myself to the Rebbe’s life-long mission of cre-

ating more light and goodness, and making a better future for ourselves and all of humanity.”

In a follow-up she posted a picture of herself praying at the Ohel of the Rebbe. She humbly noted that she would never have posted that picture had someone else not taken the photo and posted it themselves. Once it was out there she decided to post it herself as well.



naomi I would not normally show my prayers at the Lubavitcher Rebbe (Rabbi Menachem M. Schneerson)'s resting place, but since I was snapped I decided to put it out myself. In honor of #TheRebbe and his vital teachings

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".

Plan for the Future

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.

Williamsburg Hosts Inaugural Jewish Arts Festival

AUGUST 28, 2019

When Rabbi Shmuly and Devorah Leah Lein arrived in Williamsburg, Brooklyn, in the early 2000s, the area’s palindrome ZIP code, 11211 was the address of a thriving art scene. Galleries were crammed behind every second doorway, sidewalks and buildings were covered in street art and hopeful musicians busked, or played the myriads of dive bars. “I had a dream from that moment to create a Jewish event that would be a fusion of Judaism and art,” Rabbi Shmuly says.

And though much of the artists’ lofts--and with it the local art scene--have been replaced by swanky hotels and upscale waterfront highrises, the neighborhood’s artistic soul remained. At the inaugural Williamsburg Jewish Art Festival held earlier this month, with local Jewish artists and musicians, Rabbi Shmuly’s dream was finally realized. “It was an unplanned meeting that catapulted it from dream to reality,” he says.

The Leins first came to the neighborhood to help Rabbi Kutty and Esti Feldman who had established a Chabad House in the area eighteen months ear-

lier. The community had become very active in a short time and the Leins soon became an integral part of the Chabad of North Brooklyn team. They opened the Gan Chabad preschool which quickly grew as young parents saw the hip neighborhood as a more family-friendly alternative to Manhattan’s franticness. Their programming grew to include events for children and families, as well as those for the thriving Young Professional and artist communities resident in the neighborhood.



Some of the crowd at the Williamsburg Jewish Art and Music Festival, 2019 (photo credit: Adi Shniderman)



'Difference in Harmony' by Zalmen Glauber on display at the Williamsburg Jewish Art and Music Festival, Williamsburg, Brooklyn, 2019

the sculptor had resolved to combine their dreams and host an arts festival on the 13th of Tamuz, a holiday on the Chabad calendar.

York’s Jewish communities.

Alon Nechushtan, a pianist and composer who first attended Chabad in 2003, provided musical entertainment with his Jazz-influenced take on various Chabad melodies, accompanied by his band. Jeremy Lublin lead singer of a Toledo, Ohio, Glam Rock band followed with a solo performance on guitar.

“The idea was to bring people together not for a Shabbat or a holiday, just for an enjoyable Jewish event,” Rabbi Shmuly shared. And the Jewish theme was apparent even in the details of the event. Refreshments included traditional Jewish foods like cholent, gefilte fish, hamentashen and matzah ball soup. Local Kosher wine store, Soreiku provided wine and liquor.

One guest, now in her 30s and a mom of two remarked that she hadn’t tasted cholent since her college days when she attended Chabad on campus.

Pintrill, an online pin fashion shop with a flagship store in Williamsburg designed custom pins that were distributed at the festival. Children and adults decorated and tasted cookies shaped like various mitzvahs, courtesy of CustomCookies.com. Lev Schieber and Doreen Aisen, artists who met at Chabad and were married by Rabbi Shmuly, led an interactive art booth where guests used a spinning record player and markers to create spiraled designs on challa covers.

At a mitzvah stand guests donned tefillin and were given a dollar to deposit in a giant tzedakah box.

Rabbi Yisroel and Raizel Nissim of Chabad of Greenpoint joined the Feldmans and Leins in this endeavor. The two Chabads work alongside and collaborate with each other, creating cohesive communities that provide tailored programming to the distinct demographics that populate Williamsburg and Greenpoint.

“The festival gave kids and adults, singles and young families, no matter their background, or views, a chance to enjoy the fun and beauty of Judaism and to do a mitzvah too,” says Devorah Leah. “We’re looking forward to doing this again in the future.”

When Toby Moskovits and Michael Lichtenstein, owners of the Williamsburg Hotel heard the plans, they were delighted to host. “I am honored to play a small role in the work Chabad of North Brooklyn does by hosting at the hotel. The quality of their programming at the Arts Festival made me proud to be their partner,” Toby says.

Around 300 people attended the event which showcased art in various mediums. They viewed Zalmen’s sculptures along with the works of known artists who are part of the Chabad of North Brooklyn community: Joel Gluck, Valentina Loseva, Artem Mirolevich, Lev Schieber and Crown Heights-based Mendel Treitel. Some pieces evoked Jewish themes, like a brass sculpture of someone kissing a tefillin-wrapped arm, a black and white depiction of a pilgrimage to the holy temple in Jerusalem and various scenes from life events in the shtetl. In others the themes were more subtly influenced by the artists’ Jewish identity. A mixed media piece featuring violins and an array of Jewish headgear was particularly apropos to this event whose presenters and visitors were a symphony of New

This Retiree has Refurbished 2,000 Bikes and Given Them All Away

By Menachem Posner

CHICAGO—Crouching in his two-car garage in Chicago's West Rogers Park neighborhood, Bill "the Bike Man" McGraw is in his element. Bicycles

ministration."

One thing led to another, and McGraw soon found himself supplying bikes to every yeshivah student and hundreds of other happy recipients.

migrants from Latin America in need of reliable and affordable transportation.

McGraw was born and raised in Spring Valley, Ill., where he had several Jewish neighbors. "I was always curious about Judaism and felt connected to the Jewish people," he says.

"Growing up, I only heard the nicest things about the Jews. My parents taught us to view all people equally, never dividing between anyone. When I asked my mother why some of our neighbors worshipped separately, she simply explained, 'They want to pray in a different place.'"

Despite there being no evidence of Judaism in his family's past, McGraw says there may have been some subtle hints. His mother never served pork at home and baked fresh bread every Friday, traditions she brought from her hometown of Venasca in northwestern Italy.

After serving in the U.S. Army as a cryptographer between 1963 and 1966, he returned to Illinois to further his education and earned a degree in communications at SIU in Carbondale.

There he met some kippah-wearing Orthodox Jews from New York, and he "was hooked." Seeing them light candles on Friday afternoon and attend services on Shabbat sparked his interest in exploring Judaism in earnest.

After a stint with a Reform congregation in Evanston, he converted to Judaism under the Orthodox cRc (Chicago Rabbinical Council) and raised a Jewish family with his wife, Gail (Golda Gita), whom he married in 1977.

A longtime resident of West Rogers Park, he is fully engaged in all areas of Jewish life.

"I've worked since I was 12 years old, raised my kids and traveled a lot," reflects McGraw, who regularly attends minyan and volunteers at a host of organizations, including an English school for recently arrived adults from Spanish-speaking countries. "My wife tells me that if this is what gives me nachas ["satisfaction" or "joy"], then I should continue to do it, and she's right."

He gets bikes in varying states of disrepair from a number of sources.

Over the years, the silver-haired McGraw has built connections with several high-rise-building managers, who give him bikes left by tenants who move on.

On his own early-morning bike rides, he keeps a sharp eye on garbage piles, always on the lookout for bikes that he can restore to usability.

He also gets a steady stream of bicycles from the ubiquitous metal collectors

who troll Chicago alleys for resalable scrap materials.

Twenty years after he gave away his first bicycle, McGraw estimates that as many as 2,000 bicycles have passed through his garage.

"I'm not shy, and I get around," says McGraw about how word spread about his penchant for giving away bicycles. "As long as there is a kid in our community who is in need of a bike, I'll be on the lookout for one for him or her."

Administrator of the Mesivta Avraham Hershkovich says "the amazing thing is that Bill never acts like he is doing a favor to us or our students. On the contrary, he is so very happy and grateful for the opportunity to get another person riding. That's something everyone can learn from."

His recipients are not all from the Jewish community. With a working knowledge of Spanish (his mother was Italian), McGraw has given away hundreds of bicycles to recent



For more than 20 years McGraw has been supplying bikes to every yeshivah student who needs one, and hundreds of other happy recipients.

of all sizes and stages of repair lean against the walls, cars and furniture, and even hang from the rafters. He's happily fiddling with the brakes of a half-rebuilt child-sized bicycle.

What began two decades ago as a small favor to some yeshivah students has grown into a full-blown hobby. McGraw is on a mission to get a bike into the hands of anyone who needs one, especially (but not only) fellow members of the Chicago Jewish community.

An avid cyclist and a retired marketing executive, McGraw recalls the day he first noticed the need. "It must have been about 20 years ago, and I saw some students of the Lubavitch Mesivta [high school], which is just a few blocks from my house. They were walking outside with their heavy sefarim [books]. I asked them how they were going to get back to the Mesivta, and they told me they had no choice but to walk. I had some bikes in my garage, and I offered them to the school's ad-



Bill "the Bike Man" McGraw with students of the Lubavitch Mesivta and the bikes he refurbished and gave to them



Twenty Five Years After Genocide, Chabad Opens Center in Rwanda

One of the fastest growing economies in Central Africa, and now one of the safest too, Rwanda has of late become a popular tourist destination. Chabad's opening in Kigali, the country's capital city, following the recent opening of the Israeli embassy there, makes it even more attractive to visiting Israelis, and Jewish travelers.

Rabbi Chaim and Dina Bar Sella hung out their shingle in June. "There are 150 Jews living in here, and of them we get about 50 participating in our

consumers will put Rwanda on their bucket list," the rabbi says.

Rwanda is mostly remembered for the mass genocide in the summer of 1994, of Tutsi, Twa, and moderate Hutu, during the Rwandan Civil War. The scale and brutality of the massacred caused shock around a world that remained largely indifferent.

"Many of the Israelis who visit Rwanda are interested to learn about how the country is healing after such enormous suffering," says Dina. "Twen-



Israel's New Ambassador to Rwanda Ron Adam Welcomes Rabbi Chaim and Dina Bar Sella of Chabad of Rwanda

weekly events," Chaim says.

With three direct flights a week from Tel Aviv, the Bar Sellas estimate there are at least 100 Israeli travelers a day visiting the country. Drawn to its beautiful landscapes, visitors come for its exclusive gorilla trekking opportunities. Rwanda is one of the only countries where it is possible to see mountain gorillas.

"Now that we are here and will be providing kosher food and Jewish services, we expect that many more kosher

ty-five years later, the country is regarded as one of the safest in Africa, but one can still sense the trauma in the air."

The Bar Sellas have settled in the residential Kibagabaga area of town with their baby boy, Schneur Zalman.

Rabbi Shlomo Bentolila, head Chabad representative to Central Africa, recruited the young couple. "With the new opening of Chabad in Rwanda, many of the major tourist attractions in Africa are now served by Chabad."

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OUR LINK TO THE FUTURE.

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For further information call 905.731.7000



Crown Surpassing 2,200 Attends Dedication of LifeTown in New Jersey

By Howard Blas
September 9, 2019

More than 3,000 visitors were expected to attend the grand opening and dedication ceremony at LifeTown, a 53,000-square-foot center in Livingston, N.J., that promises to redefine the treatment landscape and the principle of community inclusion for people with special needs, in addition to their families, and professional and volunteer caregivers.

On the morning that the 53,000-square-foot LifeTown center first opened its doors

the room's exact temperature in order to ease transition into the water for those with certain sensitivities. Similarly, the center's gym is equipped with sound-absorbent walls and ceiling. The LifeTown experience extends to the hallways and corridors, where planning decisions included providing soothing, interactive music; large windows with natural light; and colorful stripes on the walls and floors, leading participants from the map to a specific room. Even the colors, primary but not childish, tak-

clusion world looks towards their Livingston center as an example of how to do this successfully, and top-tier national universities are dispatching academic researchers to measure and study LifeTown's impact. The Grossbaums' work is seen as a model for how best to bring people with disabilities and the larger community together in full-fledged partnership.

All along, first for the Grossbaums and then their ever-growing circle of staff and volunteers, the focus has always been on meeting the needs of each and every individual whom they encounter. In this the work of the Friendship Circle and its LifeTown is guided by the vision of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. During a time when special needs were not understood well by society, the Rebbe stressed the enormous capabilities of such an individual, and their own unique needs.

In response to a 1979 letter from a doctor at a Child Development Center in a Brooklyn hospital asking the Rebbe for guidelines regarding the care and education of people with special needs, the Rebbe noted that one must first make the essential observation that "it would be a gross fallacy to come up with any rules to be applied to all of them as a group. For if any child requires an individual evaluation and approach to achieve the utmost in his, or her, development, how much more so in the case of [these individuals]."

A year later the Rebbe wrote a letter to a groundbreaking Jewish community conference on the developmentally disabled held in New York, where he noted that he did not like the term "retarded," as was commonly used at the time, but rather preferred "some such term as 'special' people, not simply as a euphemism, but because it would more accurately reflect their situation, especially in view of the fact that in many cases the retardation is limited to the capacity to absorb and assimilate knowledge, while in other areas they may be quite normal or even above average ..."

"The Rebbe's pioneering vision of inclusion was a guiding inspiration, something we needed to do," says Zalman Grossbaum.

In LifeTown, that vision has become a reality.

Participants begin their visit at LifeTown by entering the village called LifeTown Shoppes.



The centerpiece of LifeTown is the "LifeTown Shoppes," an indoor town square with streets, traffic lights, a park, sidewalks and even a coffee shop and bookstore open to the public. Participants gain valuable independent living skills as they navigate the 11,000-square-foot area.

in December 2018 in Livingston, N.J., Jason Campbell, its therapy director, found himself in the complex's manicured indoor park. He watched as a dozen or so children with special needs played together with their volunteer teen buddies.

"This is the best therapy," he observed. "It is even better because there are no therapists working with the kids. It's just real life."

Designed with individuals of all ages and abilities in mind and using the latest technology, simulating real life in a safe and accessible environment is precisely the goal at the \$18 million LifeTown, which celebrates its grand opening and dedication ceremony on Monday, Sept. 9.

Perhaps LifeTown's most striking feature is its extensive attention to detail. A project of Friendship Circle of New Jersey, each room, hallway, program and activity in the sprawling complex is designed to meet the wide range of needs of the various communities it serves.

There's an aquatic center with a zero-entry pool, the water temperature calibrated with

ing into account sensitivities of people with autism, were carefully chosen in consultation with experts in the field.

The centerpiece of LifeTown is the "LifeTown Shoppes," an indoor town square with streets, traffic lights, a park, sidewalks and stores, and even a coffee shop and bookstore open to the public. Participants gain valuable independent living skills as they navigate the 11,000-square-foot Shoppes. The real-world experience of the Shoppes reinforces classroom skills learned on such topics as budgeting, problem-solving, interpersonal communication and time management.

The roots of the project began 19 years ago, when Rabbi Zalman and Toba Grossbaum founded the Friendship Circle with five participants in their home in Livingston, N.J. The Chabad-Lubavitch emissary couple's desire at the time was to serve people with special needs, and they hoped to help change the mindset of the communities in which these children and adults lived. Today, the national special-needs in-



There they can withdraw money from Regal Bank. They can choose to travel in mini Audi cars (sponsored by DCH Millburn Audi) and learn to follow crosswalks and traffic signals. They then have opportunities to visit sometimes hard-to-navigate, sensory overloaded places such as a full-service movie theater (with kosher popcorn!), RWJ Barnabas Health medical center, a ShopRite grocery store, pet shop, book store and hair salon.

Participants also obtain

in a candy store."

While Friendship Circle is geared towards the Jewish community, LifeTown's programs, including respite, after-school activities, sports leagues, and educational programs, are non-sectarian and open to the entire community. There may be potential for collaboration and training between LifeTown and Rutgers and Grossbaum is already thinking several steps into the future. He is exploring ways to more effectively incorporate technology in to LifeTown and is looking



Playing on the NFL/New York Jets-sponsored flag-football field at LifeTown.

real-world job training through such work opportunities as stocking shelves in the grocery store, serving snacks, making copies and laundering towels at the laundromat, for use in the aquatic center. Grossbaum proudly points out that "every job is a real job with an end purpose and no make-believe work."

Parents and the public are welcome at the Words Bookstore—founded by Ellen and Jonah Zimiles, parents of a child with autism—and the nearby coffee shop where they can sip a cup of coffee, browse some books, have a business meeting, or socialize with other parents. There's also a private parents lounge just for family members.

"I have never seen anything like it," says Dr. Herbert Cohen, director of the Children's Evaluation and Rehabilitation Center at the Albert Einstein College of Medicine in New York, and director of the school's University Center for Excellence in Developmental Disabilities. Cohen has worked in the field for 54 years. "The facility is incredible. They do life-skills training plus anything you can imagine for children and adults. I don't think there is anything close to it. The potential is enormous."

What surprises Cohen most is the sheer number of volunteers.

Dr. Nancy Kirsch, professor and community director of the doctor of physical therapy program at nearby Rutgers University recently brought a group of Rutgers faculty from various disciplines on a tour. "They knew nothing about Friendship Circle and Chabad and were blown away," she explains, noting that they "were enamored with the sensory awareness, and architectural barrier awareness that went in to the planning—they were so excited—like kids

into ways to take participant IEPs (Individualized Education Programs) and make them into an interactive platform.

Despite all the bells and whistles, the Grossbaums never lose focus of the core purposes of LifeTown, to fully integrate people with special needs into the community and society at large. With a birthday center and a coffee shop, family volunteer or other community volunteer opportunities, LifeTown is itself an integrated center. While children can grow to obtain the life skills they need, thousands of community members will have the experience of interacting with them so that such a thing becomes second nature to them.

In his 1980 letter to the conference on disabilities, the Rebbe wrote that no less important than the therapies and programs which needed to be developed, people with special needs must be given the same opportunity to connect with their Jewish identity as every typically abled person.

"The actual practice of Mitzvos in the everyday life provides a tangible way by which these special people of all ages can identify with their families and with other fellow Jews in their surroundings, and generally keep in touch with reality," the Rebbe wrote. "Even if they may not fully grasp the meaning of these rituals, subconsciously they are bound to feel at home in such an environment, and in many cases could participate in such activities also on the conscious level."

"Every neshamah [soul] has a unique personal mission to fulfill in this world," says Grossbaum. "Even as the programs have grown, that has remained at the heart of Friendship Circle and LifeTown."



More than 3,000 people attended the grand opening and dedication of LifeTown, in Livingston, N.J.

At U.N., Poway Rabbi Goldstein, Armed with Charity Box, Urges a Billion Good Deeds

By Yaakov Ort

Speaking powerfully and emotionally at the U.N. General Assembly on June 26, Rabbi Yisroel Goldstein, who was seriously injured in an anti-Semitic attack on his synagogue in Poway, Calif., urged representatives and guests from around the world who were participating in a special session on anti-Semitism to take inspiration from the Rebbe—Rabbi Menachem M. Schneerson, of righteous memory. He called upon his audience to remind themselves and others that “we are all inherently good, and that we each have the potential to change the world for the better, one good deed at a time.”

After recounting the harrowing details of the attack on his congregation, and the senseless murder of congregant Lori Gilbert-Kaye, Goldstein powerfully asserted the invincibility of the Jewish people. He emphasized the importance of taking a proactive and proud approach to fighting hate, and of sharing a positive, hopeful and unapologetic message with the world. He noted that his congregation modeled these sentiments beginning just minutes after the attack, and later, in the days and weeks following the tragedy.

He shared how within two hours of the shooting, the congregation regrouped in a community member’s home to finish the Passover prayer service “to show that nothing, nothing will ever stop us,” eliciting rousing applause from the U.N. audience.

“We must never react with defeatism, which simply rewards evil and feeds darkness;

our fear of evil only feeds and animates it,” said Goldstein, who spoke about an exemplary public-school student in the Chicago suburbs who donned a skullcap at his middle-school graduation ceremony in late May on the way to receiving his diploma. “Instead, we must remain strong, and practice our faith even more openly and more brazenly, and become even brighter agents of light.”

“That is exactly what a 14-year-old child did shortly after the attack at our synagogue,” Goldstein said about student Mitchell Leshchiner. “As he walked up to get his diploma, he took out his kippah and put it on his head without shame or fear because that is how we react to darkness. The subsequent images of Mitchell proudly wearing the kippah were flashed around the world on social media and on the Internet.”

The Importance of Universal Principles

Echoing the words of a speech prepared for presentation at the United Nations in 1987 and edited by the Rebbe, Goldstein spoke about the moral duty to educate the world about the universal ethical principles, known as the Noahide Laws, which were the bedrock of societies that survived and thrived since the dawn of civilization.

“The Rebbe writes about the power of the United Nations,” said Goldstein. “All of you here have been given by G-d an opportunity to make a difference in the world. The Rebbe taught us something very poignant. That indeed when the world was repopulated after the flood with Noah,

G-d gave seven laws called the Noahide Laws.”

Goldstein called these laws “the bedrock of any civilization that was to exist.”

He suggested that if only the United Nations will go back to the basics, and inspire and empower member nations to adopt the seven Noahide Laws, then “this world would be a very different world, and perhaps we wouldn’t have lost 150 million lives that we have lost in the last 2000 years. So I ask every nation that is here, everyone listening, consider taking the seven Noahide Laws back to the basics and apply them to real daily life, and we will see a world of difference.”

Goldstein attended the meeting as a guest of Israel’s Ambassador to the United Nations Danny Danon, whose diplomatic efforts to promote the cause of combating anti-Semitism led to the convening of the meeting. The rabbi was subsequently invited to keynote the meeting by General Assembly President María Fernanda Espinosa Garcés, who stated in the invitation that the “meeting is intended to promote a reflection on how we, the United Nations, can work together to mitigate the pervasiveness of dangerous hate speech” and to ensure that social media platforms are used “to promote



shared values, tolerance and mutual respect.”

‘A Billion Good Deeds’

Goldstein said the tragedy further inspired him to resolve

cite people to start doing good deeds. As the Rebbe taught us, through random acts of goodness and kindness, you create light in the world.”



to use social media even more effectively, “the same technology that inspires terrorists,” to bring more light and good to the world. He urged the gathering to use its influence to inspire people around the world to join a campaign of “a billion good deeds,” as the surest way to combat anti-Semitism and all forms of hatred and bigotry.

“We are going to conquer the world with a billion good deeds, an initiative that we are going to flood the Internet with,” he said. “We are going to flood social media to ex-

On the podium, as he spoke, was an artful pushka, or charity box, and the rabbi put a folded dollar bill in the small box, stressing the importance of charitable “living” over charitable “giving,” a lifestyle the Rebbe championed, encouraging people to have a charity box at home and at work, and to give charity daily.

Goldstein noted how on the day of the attack on his synagogue, the last day of Passover, a prophecy of Isaiah is read where, the rabbi noted, “it talks about a perfect world, the world when Moshiach will come, when the Messiah will arrive, and it talks about the world when the wolf and the lamb will dwell together, a world that everyone would love each other, that the knowledge of G-d would be everywhere.”

On the day that he was shot by an anti-Semitic gunman, “I was getting ready to read that. I was excited to read that because the world needs to be a better world. We need to welcome a new era that we have been praying for, for 2,000 years.”



Rabbi Yisroel Goldstein addressed a special session on anti-Semitism at the U.N. General Assembly on June 26.

(Photo: Permanent Mission of Israel to the United Nations)



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Dear Rebbby

By Rabbi Aron Moss



Once A Year Jews

I am a once a year Jew. I go to shule for the High Holydays, having not shown my face the entire year, and then disappear till next High Holydays. Do people like you think I'm a hypocrite for coming to shule once a year?

Answer:

Funny, I feel the opposite. I am in awe of once a year Jews. I think you are more in touch with your soul than I am.

I go to shule every day, observe Shabbos, keep kosher, enjoy horseradish on my gefilte fish - all the things that Judaism expects of me. But that's because I know what they mean. I have been privileged to learn the meaning of Jewish practice, the power of Torah, and I have seen the positive transformation real Judaism can achieve in a person. It's no surprise that I observe - who wouldn't if they knew what Judaism was all about?

But I look at the once a year Jews, who mostly have little or no Jewish education, don't know the meaning of the prayers, are not sure whether they believe or not, and still they come. Why? What are they doing in shule? What brings them?

There is only one explanation. It's their soul. They have a Jewish soul, so they come to shule.

I on the other hand may have other reasons to come to shule. My mind tells me to go, my habits force me to go, I go this week because I went last week. But for the once a year Jews, there is no external reason to attend shule. The drive comes from deep within; their Jewish essence tells them to go.

The High Holydays season is the one time of year when the Jewish essence comes out of the closet. Jewish souls make a bold and loud statement: "Whether I understand it or not, I am Jewish, and I belong in shule."

So please don't feel funny coming to shule. Maybe you'll be inspired to become a once a month Jew, or even once a week. But even if not, just by coming you remind us of the power of the Jewish soul.

With Blessings for a Sweet New Year

Are you a Good Husband or an Amazing One?

My very devout wife says I shouldn't miss Simchas Torah, as it is the most important festival of the year. I countered that the Torah speaks of no such festival, so

how could it be so important? She said I should ask the rabbi. So I am.

Answer:

There are two types of good husbands. I'm not sure which one you are.

One is the type of husband that does whatever his wife asks. If she says, "Can you pick up some eggplants?" he says "Sure." If she asks for a new watch, he buys it. If she says "This house needs painting" he calls a painter. If she complains that the air-conditioning is on too strong, he turns it off.

He is a good husband. But he is not an amazing husband.

An amazing husband doesn't only do what his wife asks. He does things for her without her asking. He knows what makes her happy, and just goes ahead and does it. She still has to express her needs, because even an amazing husband can't read her mind. But he can intuit what she likes, and do it without being asked.

The Jewish people are in a marriage-like relationship with G-d. We don't just do what we are asked, but go beyond to do things we know would make G-d happy. In Judaism there are straight out rules that G-d has asked us to keep, like eating kosher and giving charity. They are called commandments, what G-d needs from us, and we do them as any loyal partner would.

And then there are customs, like wearing a kippah and dipping apples in honey. We were not commanded to do these things, but we ourselves intuited that G-d would like it, so we do it.

Among the festivals, there are those that we were commanded to keep, like Yom Kippur, and then there are those that we developed on our own, like Simchas Torah. Nothing we do on Simchas Torah is commanded in the Torah. The dancing, the Torah readings, the somersaults and the songs are all an expression of our love for G-d, doing what we know would make Him happy. And nothing makes Him happier than seeing us all dancing together in joy, celebrating the gift of the Torah, the gift of being Jewish.

Doing what we are told is good. Doing what makes G-d happy without being told is even deeper. That's why the most intensely loving moment between G-d and the Jewish people is Simchas Torah.

I'm not sure if you are a good husband or an amazing one. But either way you need to come celebrate Simchas Torah. Because it's what G-d would like, or because your wife told you to.

Something to Worry About?

I am a constant worrier. I worry about everything and I know it. Everyone tells me

to chill out but I can't. The problem is, I always feel if I don't worry and something bad happens, I will feel guilty forever more that I wasn't worried enough. Now I'm pregnant and am obsessing about what may go wrong. But if I don't worry, doesn't that mean I don't care? I am in therapy, but do you have any Jewish strategies for me to get out of this cycle?

Answer:

There is wonderful old Yiddish proverb, which is also said to be an ancient Chinese proverb, and a more recent Indonesian proverb, sometimes attributed to Winston Churchill, Socrates or Dr Seuss:

"There are two things you should never worry about. One is something that you can't help, because you can't help it. The other is something you can help, because you can help it."

Some matters are simply out of your hands. Life and death, weather patterns and parking availability are G-d's domain, not yours. Worrying about these is not just pointless, it prevents you from achieving in the areas where your efforts are needed. The precious energy wasted on being anxious would be better saved for more important pursuits.

An expecting mother's frame of mind has a direct impact on her unborn child. Your positive thoughts and trust in G-d are as vital for your baby as prenatal vitamin supplements and pregnancy pilates. Worrying, even with good intentions, is not really caring for yourself or your baby.

When something worries you, meditate on this question: Is there anything I can do about this, or do I need to leave up to G-d? Is it my business or His business? If it's mine I need not worry, I need to do something. If it's His, I need not worry, He knows what He's doing.

Worrying is no more than a useless diversion from your real mission. Don't get lost in it. Those Yiddish Chinese Indonesians were right, leave G-d to do His job, and you do yours.

Lost Child Finds His Family

I feel like I am a Jewish soul born in a non-Jewish body. I have always been surrounded by Jewish friends, loved the religion, and after years of study I just fulfilled my dream and converted to Judaism. My family has no Jewish roots whatsoever, I descend from Vikings on both sides, so it is all a bit of a mystery. Any explanation?

Answer:

Many people from all different walks of life have reported feeling an affinity to

Jews and Judaism. Some leave it at that. Others take it further. For them, it is more than just a curiosity with Jewish things or a taste for Jewish cooking. It is in their soul.

The first Jewish couple, Abraham and Sarah, were married for decades before they were blessed with a child. But the Kabbalists say that although no physical children had been born to them, they had given birth to many spiritual children.

Every time husband and wife are together a soul is born. Sometimes that soul comes down into a body, and is born as their child. Other times, the soul remains in the heavens. Abraham and Sarah for all those years were in fact giving birth to souls without bodies. Those souls were then distributed among the nations of the world and spread over history.

These are the souls of converts to Judaism throughout the ages.

When a non-Jew feels within them a pull towards the Jewish faith and the Jewish people, it may be a latent Jewish soul wanting to return to its community, a long lost child of Abraham and Sarah reuniting with its family.

This is why when a convert to Judaism chooses a Hebrew name, they are called the son or daughter of Abraham and Sarah. This is describing a true fact, their Jewish soul came directly from the first Jewish couple. While a born Jew is a distant descendant of Abraham and Sarah, a convert is their actual child.

Now there are plenty of non-Jews who have Jewish taste. Just because you like Jewish humour, enjoy Jewish food and shop at Costco, doesn't mean you have a hidden Jewish soul.

But someone such as yourself, who studies Judaism and is enthralled by it, keeps the laws of Torah and just wants to do more, felt a deep calling to join the Jewish people and made the long and hard journey to do just that - it must have been Abraham and Sarah calling you home.

Can the Deed Hear Us?

My son recently died in an accident. I would like to know if he can see or hear us here on earth. Is he still aware of us now that he is in Heaven? Your comments would be appreciated.

Mum missing her son.

Answer:

The mystery of death is one that we cannot truly understand. Why some souls come down here for so short, only to be taken away from us, we cannot explain.

But we know that only the body dies, not the soul. And it is the soul of a person whom

we love. Our connection with our loved ones is not with their physical presence, but their person, their love, their spirit. And that relationship never goes away. It just takes another form.

The Rebbe once spoke to a mother who was inconsolable after the loss of her son. He said to her: "What if I told you that your son isn't dead? Rather he has gone away to a place where he is safe and happy. He feels no pain, he has no fear, he has no regrets. You can't see him. But you can send him love packages, and he will receive them and enjoy them. If I told you this, would things be different?"

She thought about it and said, "Well, I guess the pain would not be quite so unbearable if I knew he was safe and I could tell him I love him."

"Well," the Rebbe said to her, "this is the case. Your son is in heaven where he is at peace. And he can still feel your love. The love packages you send to him are the mitzvos, the good deeds you do in his memory and in his honour. When you give a coin to charity, say a prayer, light a candle, be kind to those in need, and you have him in mind, he receives a flow of love from you every time. His soul up there is elevated when down here you do good inspired by his memory. Channel your grief into a positive force. Let the vacuum caused by the loss draw more light into the world."

Nothing can replace the physical touch of a hug, the pleasure of seeing your child grow and learn and play. But he is still with you. And he knows that he is blessed with a loving mother who will always think of him.

We don't know why it has to be this way. But one day, we will be reunited with the souls of our loved ones, and the pain will be no more. May that day come soon.

Should I Celebrate an Accidental Birth?

It's my birthday this weekend but I have always felt funny about celebrating it. My birth was a bit of an accident. My parents said I was a surprise, they thought they weren't going to have any more children. And I was born six weeks premature. Is there any meaning in celebrating the day that I wasn't really supposed to have been born?

Answer:

Your birthday is chosen by G-d, not your parents, your astrologer or the obstetrician. Birth is G-d saying that the world can't go on without you. It is the day that your soul's mission had to begin.

There were already more than six billion people on earth when you were born. Did the world

Dear Rebbby



really need you? Can one more soul really make a difference? Obviously the answer is yes. Otherwise G-d would not have sent your soul to this earth. The fact that you were born means there must be some unique contribution that you have for the world that none of those other six billion people could possibly offer.

A birthday is an opportunity to reflect: This is the day that my soul was despatched on its mission. How is the mission going? Have I been doing my part to enhance and improve myself and my world? How much time and energy do I spend on meaningful pursuits? How much more time could I spend on what really matters in the coming year?

Far from being an accident, your birth was clearly a deliberate act. The fact that you surprised your parents, and you arrived early just shows how urgently the world needed you. Your soul couldn't even wait a few weeks for the due date to get down here. G-d had another due date in mind.

Your soul was sent down by priority delivery. Make sure your soul always remains a priority.

Is Religion a Crutch?

I think religion is nothing more than a crutch. Belief in G-d is for the weak and the needy, who can't stand on their own two feet. Don't you have the independence to get through life on your own without some other force to prop you up?

Answer:

You're right. Religion is a crutch, a sign of human weakness. And to be honest, religion is not my only crutch. I am so weak, I need a whole array of support mechanisms to prop me up and keep me going.

I need food. As embarrassing as it is to admit, I am totally dependant on eating. Without food, I would probably not have the strength to do much at all. My body does not nourish itself. It needs outside help. So I eat.

I have an emotional crutch too. I need other people. If it weren't for the support of my family and friends I certainly wouldn't be where I am today. And while we are on the subject, I am also quite dependent on my shoes.

My feet would be really sore without them.

The human is a fragile being. We are not self-sufficient. We depend on external sources for our survival. We need to be fed, we need to be loved, and we need shoes. I thank G-d every day, for it is He who provides me with food, family and footwear.

But above all, I thank Him for giving my life purpose. Just as I can't nourish myself without resorting to the outside, I can't give my life real meaning without seeking beyond myself.

Maybe that makes me weak. But I think it gives me strength. Even if I'm hungry, lonely or barefoot, as long as I have divine purpose, I can face any challenge.

Am I Allowed to Love Myself?

I have often heard that we are supposed to "love your fellow Jew." This statement bothers me. It smacks of tribalism and almost racism. Surely we should love all of humanity equally, not just our own people?

Answer:

Every human being is created in the image of G-d. And so we should respect every person equally. But love cannot be equal. To love everyone equally is not realistic, and perhaps not ideal either.

For love to be healthy it needs to have a ripple effect, starting within and spreading outward. First I must love myself. Then I can love my immediate family. From there the love can spread to my extended family, my community and my people, and only then to humanity as a whole.

The intensity of this ripple of love diminishes as it spreads outwards. My primary responsibility is to myself, and I shouldn't feel guilty about it. It would be unnatural to treat every stranger on the street with the same love and devotion as I treat my own spouse. And I can't love my neighbour's kids as much as I love my own.

This is not to say that one love contradicts the other. The opposite is true, these concentric circles of love build on each other. Only when I look after myself, can I effectively look after someone else. If I don't love my own family, my

love for the stranger will be unbalanced. My inner circle of love needs to be stable, so my outer circles will be anchored and strong.

There are indeed some exceptional souls who have the capacity to love all humanity equally, and view every child as their own. But for the rest of us, by loving ourselves, our family and our people, we can come to love the world. When our love begins at home it can spread outwards.

The Jewish people are all one family. Even more than that, we are one collective soul. That's why we need to love each other. To paraphrase the Talmud, "If I am not there for my own, who will be?" This love will only broaden our capacity to love, as the Talmud continues, "But if I am only for myself, what am I?"

Is Global Warming a Sign of Moshiach?

Could global warming be a sign that the Messiah is about to arrive? I learnt the Torah predicts that in the future the "covering of the sun" will be removed, and wicked people will melt in the intense heat. Maybe this is describing the hole in the ozone layer. Could this

be true? Are we about to see the destruction of the wicked? (I'm not sure which side of that I'll end up on...)

Answer:

The Jewish view of the end of days differs greatly from other apocalyptic visions. It will not need to be violent and there need be no more wars. Even the punishment of the wicked can happen by peaceful means.

The Talmudic teaching you mention illustrates this: "In the future, there will be no need for purgatory. G-d will remove the sun from its sheath. The righteous will be healed by it, and the wicked will be punished by it."

The sheath of the sun could be the atmosphere, photosphere, the ozone layer, all of the above or something else entirely. Either way, it is to be taken as a metaphor. The Talmud here is not talking about climate change, but rather a change in the spiritual climate.

The sun represents G-d's light. In our current world, this light is hidden. Just as the sun has a sheath that covers it and filters its light, so too the laws of nature cover over G-d's light in the world. The Divine hand is often hard to detect, and life can sometimes seem random and meaningless. G-d is there if you look for Him, but He can easily be

missed. The world can seem like a very dark place.

But one day soon, it will all make sense. When the Messiah comes, G-d will reveal Himself, His light will shine unblocked, the veil will be lifted and we will see that all along it was His hand guiding the world. Nothing was random, nothing was a mistake, and everything was a part of His ultimate plan.

This will be a healing for the righteous. They always knew G-d was there, and it pained them that He could not be seen. They will take pleasure in feeling G-d's closeness and seeing goodness prevail, which is what they dedicated their lives to achieve.

But for the wicked it will be a punishment. When the truth is revealed, when the game is up, they will feel the pain of having wasted their lives on emptiness and triviality. The greatest punishment is to discover that you got it wrong, you built our life on false ground, and you missed out on doing so much good.

The sun will shine. The question is, are you blocking the light or bringing the light? Is yours a life of enduring worth or are you preoccupied with the pettiness that will one day melt away? The future is bright. You can help make it so.

Simchas Bais Hashoevah

Wednesday, October 16

5:30 PM - Rides, Food & Lots of fun!

8:00 PM - Live Music, Dancing & Fireworks

Chabad Lubavitch Community Center



BOOK REVIEW

“Positivity Bias by Mendel Kalmenson

The Rebbe’s Refreshing, Unconventional Wisdom for Positive Living

Ezra Press / Chabad.org, \$19.99, Chabad.org/Positivity-Bias

404 pages | Soft Cover | 5.5 x 7.5 inches

In his best-selling *A Time to Heal*, Rabbi Mendel Kalmenson provided essential support to readers by showing how the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, comforted and guided individuals facing tragedy and loss.

In his latest work, *Positivity Bias, Practical Wisdom for Positive Living*, Kalmenson provides deep insights into the spiritual yet practical positivity that permeated the Rebbe’s personal actions, teachings, interactions and influence, which continues to grow in the years after his passing, transforming the lives of men, women and children of every faith and background around the world.

The eminently readable and instructive book is already in its second printing, even before its official publication date. In its pages, the author shows how through personal audiences, written correspondence, public addresses and unique Torah commentaries, the Rebbe’s understanding and teaching of the positive potential of the self, and the never-ceasing opportunities for goodness and G-dliness, transformed the “negativity bias” that had permeated Jewish life in the wake of World War II and the Holocaust, the virtual destruction of Eastern European Jewish life in the Soviet Union, and the cynical materialism that has defined so much of life in the 20th and 21st centuries.

It would be easy to understand how someone who had gone through what the Rebbe and his family had experienced in Soviet Russia, and then narrowly escaping from the Nazis in Europe, would have shared that negativity bias. As the author writes in the book’s preface:

It is important to note that the redemptive perspectives presented in this book are not those of a man who lived a life of peace and privilege. They are the insights of a man who lived through waves of pogroms, the killing fields of World War I, a typhus epidemic, a refugee crisis, the persecution and forced exile of his father, whom he never saw again, the Bolshevik Revolution, the rise of Communism, World War II, the brutal murder of his brother, grandmother, and numerous other relatives at the hands of the Nazis, and a life of childlessness.

A radical shift in the way that the Jewish people individually and collectively saw themselves and the world was important, the Rebbe would often point out, not because it is psychologically motivating, emotionally satisfying or even because positive thinking is practically and pragmatically effective.

To the Rebbe, positive thinking is essential for everyone at every moment, and is possible no matter what the circumstances because it is the truth, which has been articulated in every work of

Divine wisdom that has been revealed to humankind—from the Divine inspiration given to the Patriarchs, to the Bible, to the Talmud, to the works of Chassidic spirituality.

Positivity is the lens through which G-d wants us to see His creation and everything in it.

One of the most inspiring and edifying features to be found throughout *Positivity Bias* is how the author introduces and explains the Rebbe’s deep Torah insights to the reader. In the book’s first chapter we read how the Rebbe introduced the essential root and nature of positive thinking in the first Chassidic discourse he delivered upon accepting the mantle of leadership of Chabad in 1951:

We must know that the world ... is a garden! Not just a [utilitarian] field that yields grain [which is necessary in order to subsist], but a luxuriant garden that yields precious fruits [that provide color, aroma, flavor, beauty, and pleasure].

Moreover, this world is not just anyone’s garden; it is G-d’s garden. As the verse states, I have come to My garden. [Its goodness is therefore measured according to His infinite terms.]

With this perspective, we [are able to] view the world differently; we begin to notice things that we may have missed upon first glance. When we realize that it is our responsibility to constantly search [for G-d and for the good], we endeavor to look around us and perceive that which is beneath the shell, the fruit that is under the peel. Furthermore, despite all evidence to the contrary:

We are confident that we will successfully uncover the garden that is latent in creation, because the Torah tells us that it is indeed there, waiting to be discovered ...

While providing an abundance of Torah insight, more than anything else, *Positivity Bias* is a remarkable instrument for personal transformation and growth. By absorbing and making personal the lessons that the Rebbe exemplified, and suggested to others, the reader naturally and easily develops an appreciation of how this wisdom can be applied to his or her potential for a rooted, meaningful life.

The 30 self-contained chapters of the work contain numerous examples of advice that the Rebbe gave, through both, letters and personal audiences with individuals who sought his counsel, on the widest range of personal and professional issues.

The Rebbe’s counsel to Nobel Prize-winning author Elie Wiesel exemplifies an approach to tragedy and belief in G-d that applies to individuals, the Jewish people, and the world as a whole:

In his memoirs, Elie Wiesel vividly recounts his first encounter with the Rebbe in the early 1960s. “That simple dialogue,” according to Wiesel, “lasted almost an entire night,” and “was a turning point in my writing.”

After *Night*, which has since been translated into over 30 languages, Wiesel published his second novel, *The Gates of the Forest*, in 1964. This book recounts

that first late-night conversation between himself and the Rebbe.

The account is grueling, heartbreaking, and painfully vulnerable. Auschwitz, of course, is the pivotal question of the conversation. “How can you believe in G-d after Auschwitz?” But as the conversation shifts from emotion to emotion, from argument to counter-argument, the Rebbe keeps pushing his visitor to reveal why he is really there, his deepest motivation for the visit. “What do you expect of me?” asks the Rebbe. To which Wiesel responds: “Nothing, absolutely nothing.”

But the Rebbe is patient.

After hours of going back and forth, in a moment of epiphany, Wiesel came to realize why he had come to see the Rebbe. He confessed, “... You asked me what I expect of you, and I said I expect nothing. I was wrong. I want you to make me cry.”

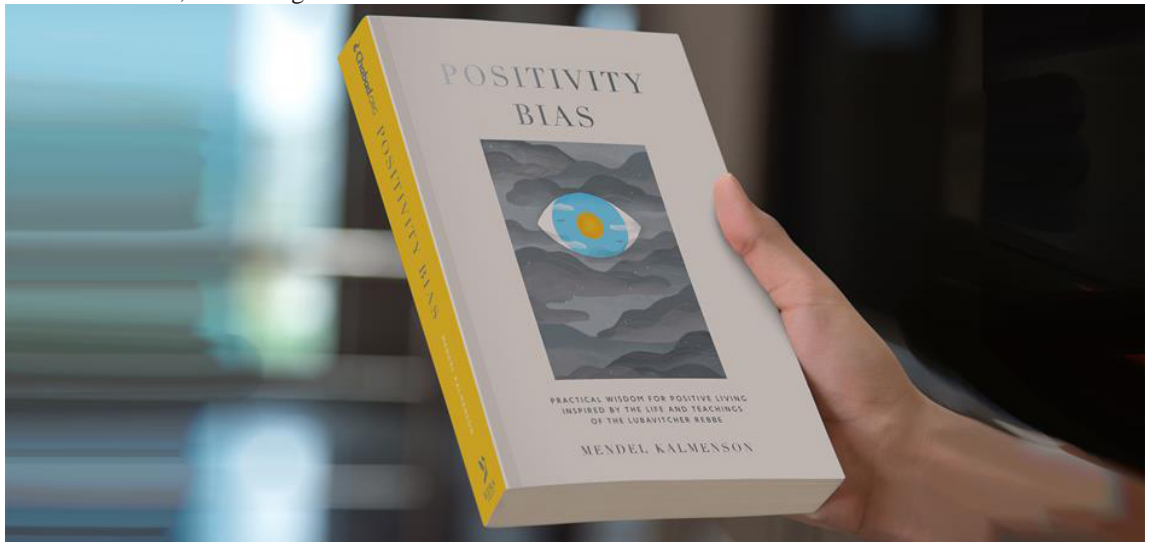
In the original, much longer, Yiddish version of the book that came to be called *Night*, Wiesel describes the death of his father in Buchenwald, admitting that

ue or trivialize such historic loss, Heaven forbid. He only worked to ensure that it not come to exclusively define and confine the way the Jewish People view their past, present, and future.

In the words of Rabbi Jonathan Sacks: “I have read many works of post-Holocaust Jewish theology. And they all ask the same question. They ask what unites us—the Jewish people—today, with all our divisiveness and arguments. And in them I read the same answer: What unites us as Jewish people today is memories of the Holocaust, fears of anti-Semitism. What unites us as a people is that other people hate us.

The Rebbe taught the opposite message. What unites us, he taught, is not that other people don’t like us, but that G-d loves us; that every one of us is a fragment of the Divine presence and together we are the physical presence of G-d on earth. Surely that message—spiritual, mystical as it is—is so much more powerful, [and] so much more noble than the alternative.

Reframing Negative Thinking



this event was so traumatizing it had, in that moment and ever since, robbed him of his tears. “I did not cry, and this is what causes me the most grief: this inability to cry. The heart had petrified, the fountainhead of tears had dried up.”

And what was the Rebbe’s response? What could one possibly say to such an urgent, human request?

“That’s not enough,” he said lovingly. “I shall teach you to sing.”

In this singular exchange, we see the Rebbe’s *Positivity Bias* on full display in all of its redemptive sensitivity and complexity. Wiesel’s tears are not denied, Heaven forbid. Facing one’s pain, no matter how enormous, and feeling it deeply is essential to releasing its deadening grip on the soul. However, the Rebbe’s response makes it clear that this catharsis is not the ultimate goal. It’s what comes after the tears that the Rebbe remains focused on, and what he wanted to communicate to the aspiring author.

And this assessment of the Rebbe, that sorrow must never swallow joy, and that tears must never drown out the song in our hearts, was not reserved for Mr. Wiesel. It was a deeper diagnosis of the Jewish soul following the wreckage of World War II. In general, as many expended their energy on memorializing the horrifying loss of Jewish life, the Rebbe consistently directed his focus and that of others to the miraculous continuation of Jewish life, in its many forms. Truly, for the Rebbe, it was never enough to just survive, we must constantly strive to thrive.

By attempting to shift the central point of national focus and self-identification away from the colossal tragedy of the Holocaust and direct it instead toward a redemptive future and a joyful present, the Rebbe chose not to deval-

the essence of who I was. My need to be unique, to be special, to be different, and to forge new paths. ... So of course, I went to [the new] high school. We were the ‘pioneer’ class.”

Following that inaugural year, Shaindel maintained a lifelong involvement with Beis Rivkah High School in Crown Heights, and is currently serving as its principal. The Rebbe reframed her situation and shifted the course of her entire life with a single word.

An Abundance of Practical Guidance

As noted above, *Positivity Bias* is not just theoretical. In Part II: Ten Commandments for Designing a Life of Positivity, the author delivers on the promise to provide practical strategies for the reader to change his or her perspective for the good. The author notes how important it is for the wisdom gained by reading the book to not remain in the reader’s head and heart:

In the Rebbe’s oft-repeated words—paraphrasing the Mishnah—“hamaaseh hu ha’ikar,” which means that the essential thing is the deed, not abstract

study. Otherwise, teachings and words, no matter how beautiful, wise, or aesthetic, are *Devarim Beteilim* “empty expressions” and their power to move and inspire actions was wasted.

To that end, the author highlights ten practical steps that will empower you to design a life of positivity. While there are countless other powerful instructions throughout the recorded encounters with the Rebbe, the author has designed a program of ten essential directives to help you reframe your perspective in order to see yourself and the world in a more positive way. In Part III of this chapter, “A User’s Guide to Practical Action,” the author concludes this work with a beginning for you: A program of specific written exercises to help you establish and maintain your own personal “*Positivity Bias*” in every aspect of your life.

You may want to keep a journal to record your progress and share it with others. When you make a decisive shift in your life, it becomes easier for others to do so as well. Imagine creating a wave of positivity in the world!

The author then echoes a core principle of Chassidic thought: That no matter how important asking for help from Above may be,

It all starts with you.

A joint publication of Chabad.org and Ezra Press, the publication date for *Positivity Bias* was 3 Tammuz, 5779, the 25th anniversary of the Rebbe’s passing, and one does not have to look far beyond the leading news stories of the day, or the personal challenges we find throughout social media to appreciate the degree to which the Rebbe’s wisdom, and the stories of his personal example, are needed, individually and collectively, by people of all backgrounds and faiths.

Positivity Bias in an important addition to the goal of bringing the Rebbe’s wisdom to the widest possible audience, and is essential reading for anyone who wants to lead a more meaningful, G-dly life.

An essential element of positivity, the Rebbe teaches, is the ability to frequently reframe one’s thinking and develop an alternative interpretation of the “facts” of one’s perceived reality. This is a theme that the author returns to throughout the book—from groundbreaking interpretations of Torah passages to timely, life-changing advice given to people of all ages:

When Shaindel Itkin was 14, a new advanced Lubavitch girls’ high school opened in the neighborhood, which her father encouraged her to attend. Willfully asserting her independence and not wanting to feel like a “test-case” for the new program, Shana adamantly refused, desiring instead to attend the more established school in the district. Disappointed, her father urged her to write a letter to the Rebbe requesting insight and direction.

Shana did in fact pen a bold letter to the Rebbe, which she concluded with the following provocative words: “I do not want to be a guinea pig (to be experimented on).”

Reflecting on this, years later, she admitted: “Maybe it was a little bit inappropriate to write this, maybe I had no right to. But I was a teenager, and I was very independent in my thinking. And I was so adamant about not going to [the new school].”

A few days later, Shana received a response from the Rebbe that completely changed her perspective. Her original letter had been returned to her, with a slight modification, made in the Rebbe’s hand. The Rebbe had simply crossed out the term ‘guinea pig,’ and had written: *chalutzah*, in its place, which means, “pioneer.”

“*Chalutzah?* You’re telling me to be a pioneer? I’ll climb the mountain, I’ll forge the river, I’ll do anything!”

“The Rebbe knew how to reach a teenager with one word. One simple word that understood

SHIURIM & CLASSES AT 770 CHABAD GATE

◆ MEN ♦ WOMEN ◆ MEN/WOMEN

WEEKLY CLASSES - WINTER SCHEDULE**SUNDAY**

8:00 AM	TORAH OHR	RABBI GANSBURG
10:00 AM	PARSHAT HASHAVUA	RABBI SCHOCHET
10:15 AM	LIKKUTEI SICHOS	RABBI GANSBURG
11:15 AM	TALMUD (TAANIT)	RABBI SPALTER
7:00 PM	CHASSIDIC DISCOURSES	RABBI GANSBURG
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

6:20 AM	CHASSIDUS	RABBI A. WAGNER
11:30 AM	TORAH STUDIES - PARSHA	RABBI GANSBURG
8:00 PM	TALMUD (BAVA METZIA)	RABBI SPALTER
8:30 PM	DUTIES OF THE HEART	RABBI JACKS
9:00 PM	HALACHA (ADVANCED)	RABBI ELISHA SCHOCHET

WEDNESDAY

12:00 PM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG
7:30-9:00 PM	THE JEWISH LEARNING INSTITUTE	RABBI GANSBURG
8:30 PM	TALMUD (BRACHOT) ADVANCED	RABBI GRAJ

THURSDAY

6:20 AM	CHASSIDUS	RABBI A. WAGNER
11:30 AM	TANYA (HEBREW)	RABBI GANSBURG
8:00 PM	IN DEPTH PARSHA STUDY	RABBI Z.A. GROSSBAUM
8:15-9:15 PM	TALMUD (PSACHIM)	RABBI SPALTER
8:30 PM	LEKUTEI SICHOS	RABBI B. LANDA

SHABBOS

9:00 AM	CHASSIDUS	RABBI GANSBURG
9:00 AM	CHASSIDUS (INTERMEDIATE)	RABBI WILHELM
1 HR BEFORE MINCHA	CHASSIDUS	RABBI GANSBURG

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 Fifty-Sixth Century

Continued from page 2

er" truth, abstract and immaterial, and quite apart from the "real" world.

But in the age of Moshiach, "knowledge and wisdom will increase" to the point that "the world will be filled with the knowledge of G d as the waters cover the sea." The true essence of reality will be revealed; the physical world will be experienced as an expression, rather than an obfuscation, of the absolute, exclusive and all-pervading reality of G d. And when the world will cease to be perceived as something apart from G d, all other features of the messianic world will fall into place. Man will endeavor only to know G d and obey His will; the strife and conflict-ridden existence we now know will be replaced with a perfect peace and harmony — harmony between the various drives and forces within the human soul, harmony between men and nations, and harmony between the Creator and His creation.

This explains how the supernal wisdom that emanated from the "windows of heaven" in the fifty-sixth century served to "prepare the world to be elevated in the seventh millennium." The teachings of Chassidism offer a taste of this futuristic awareness and understanding. Employing the tools of human reason, Chassidism explains to the mind of man and implants in his heart the truth that "there is none else besides Him," that "G dliness is everything and everything is G dliness"; it describes the origins, development and inner workings of the soul of man and the manner in which it finds realization and fulfillment through the knowledge of G d and the actualization of His will; it expounds on man's role in creation and how our deeds transform the very nature of reality, making it more receptive to G dliness.

Today, our ability to truly comprehend and assimilate these truths is limited by the present state of the human mind and the world that colors its thinking. Yet the revelation of the inner soul of Torah was the drizzle that heralds the deluge, the trickle that marks the beginnings of the great flood that will "fill the world with the knowledge of G d as the waters cover the sea."

Implement and Illustrator

Complementing the downpour of divine wisdom from the windows of heaven was an upsurge of earthly knowledge, which the Zohar also considers a prologue to and preparation for the messianic era of knowledge.

There are three basic ways in the revolutionary advances in science and technology of the recent generations prepare the world for the coming of Moshiach:

1) As a tool: On the most elementary level, the scientific revolution has facilitated, to an unprecedented degree, the dissemination of Torah. Three hundred years ago, a teacher could communicate directly only with those who were within range of his voice; today, his words (and even his image) can be broadcast to billions of people in all parts of the globe. In

these and numerous other ways, the scientific advances of the last three centuries have aided and enabled the spread of the divine wisdom on a scale that could not even be envisioned before the "wellsprings of the great deep" burst open in the sixth century of the sixth millennium.

2) As an analogue: On a deeper level, the accelerated development of earthly wisdom has not only brought the knowledge of G d farther, faster and to more people — it has also enhanced the quality of our understanding of our Creator. The scientific revolution has actually enabled us to better appreciate and relate to the divine reality.

For example: integral to our faith is the concept of "specific divine providence" (*hashgachah peratit*): that G d observes our every act, word and thought and holds us accountable for them; that He is aware and concerned with every event in the universe, from the birth of a star in a distant galaxy to the turn of a leaf in the wind in a remote forest, and that they all figure in His master plan of creation and contribute to its realization.

In earlier generations, the concept of an all-seeing eye that simultaneously observes billions of actions thousands of miles apart from each other, and of a consciousness that is simultaneously aware of innumerable events and their effect upon each other, were beyond the realm of reason. One could believe it absolutely, for faith has the capacity to accept even the most illogical of truths; but one could not rationally relate to it and envision it with the mind's eye. Today, when we can converse with ease with someone ten thousand miles away, when we can watch a spacecraft landing on Mars and use a chip of silicon to compute millions of data a second, it requires no great "leap of faith" to understand that He who imparted such potential in His creation certainly possesses it Himself, and in a far greater measure.

This is but one example of how modern science has transformed our very vision of reality, introducing certain concepts into the lexicon of our minds which, in earlier generations, had belonged exclusively to the realm of faith.

3) As a revelation of G dliness: In both examples cited above, we have seen how the "earthly wisdom" of science serves the revelation of the supernal wisdom, whether as a tool that aids its dissemination or as a model that makes tangible and real what was previously abstract and surreal.

There is, however, a third and more essential way in which the eruption of the "wellsprings of the great deep" has prepared the world for the seventh millennium. A way in which the earthly wisdom is not only a facilitator of the supernal wisdom of Torah, but itself a revelation of G dliness.

For science is discovering the face of G d. For the past three hundred years, it has been dissecting the veil of nature to the point that the veil has been becoming more and more transparent, more revealing of the truths it both embodies and

conceals.

To cite but one example of many:

In earlier generations, the study of the nature yielded a picture of a multifarious universe. The world was perceived as being comprised of dozens of elements and driven by a number of distinct forces. But the more science developed, the more it uncovered the unity behind the diversity. A hundred "elements" were revealed to be

The 120 Day Version of the Human Story

Continued from page 2

scribe upon them the words that were on the first tablets which you have broken . . . Come up in the morning to Mt. Sinai, and present yourself there to Me on the top of the mountain.

Moses ascended Sinai, for his third and final forty days atop the mountain, on 1 Elul. G d had already forgiven Israel's sin, and now a new and invigorated relationship between Him and His people was to be rebuilt on the ruins of the old. On 10 Tishrei we received our second set of the Ten Commandments, inscribed by G d upon the tablets carved by Moses hand.

Thus, we have three forty-day periods, and three corresponding states of Torah: the first tablets, the broken tablets and the second tablets. These embody the foundation of our existence, the challenge of life and the ultimate achievement of man.

The Plot

Our sages point out that the opening verse of the Torah's account of creation, *Bereishit bara Elokim . . .* ("In the beginning G d created the heavens and earth"), begins with the letter *beit*, the second letter of the Hebrew alphabet. This is to teach us that there is an *alef* that comes before the *beit* of the created existence: that creation is not an end in itself, but comes to serve a principle which precedes it in sequence and substance.

The pre-Genesis *alef* is the *alef* of *Anochi Hashem Elokecha . . .* ("I am the L rd your G d . . .")—the first letter of the Ten Commandments. Torah is G d's preconception of what life on earth should be like; the basis and *raison d'être* of creation is that we develop ourselves and our environment to this ideal.

But G d wanted more. More than the realization of His original blueprint for existence, more than the falling into place of a preprogrammed perfection. More than a "first tablets" world that is wholly the handiwork of G d.

A created entity, by definition, has nothing that is truly its own: all the tools, potentials and possibilities it possesses have been given to it by its creator. But G d desired that the human experience should yield a profit beyond what is projected—or even warranted—by His initial investment in us. So He created us with the vulnerabilities of the human condition.

He created us with the freedom to choose, and thus with the potential for failure. When we act rightly and constructively, we are behaving ac-

composed of a much smaller number of fundamental building blocks; diverse forces were shown to be but variant mutations of a single, elementary force. Even the differentiation between matter and energy was shown to be but an external distinction between two forms of the same essence. Indeed, science is rapidly approaching the point of being able to demonstrate that the entirety of existence is a singular ray emanat-

ing from a singular source.

Of course, the "windows of heaven" have already unleashed this truth — in the language of Torah thought and Kabbalistic metaphor. Complementing this revelation, the scientist is currently formulating this truth in mathematical equations and demonstrating it in state-of-the-art atom smashers.

From above and from below, our world has been primed for the Age of Knowledge.

According to plan, and realizing the potential invested within us by our Creator. But when we choose to act wrongly and destructively, we enter into a state of being that is not part of the plan of Torah—indeed, it is the antithesis of what Torah prescribes. Yet this state of being is the springboard for *teshuvah* (return)—the power to rise from the ruins of our fall to a new dimension of perfection, a perfection unenvisionable by our untarnished past.

This is how chassidic teaching explains G d's creation of the possibility of evil. This is "His fearsome plot upon the children of man." The soul of man is a spark of G dliness, inherently and utterly good; in and of itself, it is in no way susceptible to corruption. Its human frailties are nothing less than a contrived plot, imposed upon it in total contrast to its essential nature.

If the first tablets are the divine vision of creation, the broken tablets are our all-too-familiar world—a world that tolerates imperfection, failure, even outright evil. It is a world whose first tablets have been shattered—a world gone awry of its foundation and its true self, a world wrenched out of sync with its inherent goodness.

The broken tablets are a plot contrived by the Author of existence to allow the possibility for second tablets. Every failing, every decline can be exploited and redirected as a positive force. Every breakdown of the soul's "first tablets" perfection is an opportunity for man to carve for yourself a second set, in which the divine script is chiseled upon the tablets of human initiative and creation. A second set which includes an entire vista of potentials that were beyond the scope of the first, wholly divine set.

G d said to Moses: Do not be distressed over the first tablets, which contained only the Ten Commandments. In the

second tablets I am giving you also halachah, midrash and *agadah*.

Had Israel not sinned with the Golden Calf, our sages conclude, they would have received only the five books of Moses and the book of Joshua. For as the verse says, "Much wisdom comes through much grief."

Remembered and Enacted

These hundred and twenty days have left a lasting imprint on our experience of time. For the Jewish calendar does far more than measure and mark time; in the words of the book of Esther, "These days are remembered and enacted." The festivals and commemorative dates that mark our annual journey through time are opportunities to reenact the events and achievements which they remember.

Every Shavuot, we once again experience the revelation at Sinai and our acquisition of the blueprint and foundation of our lives. Every year on the 17th of Tammuz, we once again deal with the setbacks and breakdowns epitomized by the events of the day. The month of Elul and the first ten days of Tishrei, corresponding to Moses' third 40-day stay on Mount Sinai, are, as they were then, days of goodwill between G d and man—days in which the Almighty is that much more accessible to all who seek Him.

And Yom Kippur, the holiest and most potent day of the year, marks the climax of the 120-day saga. Ever since the day that G d gave the second tablets to the people of Israel, this day is a fountainhead of *teshuvah*: the source of our capacity to reclaim the deficiencies of the past as fuel and momentum for the attainment of new, unprecedented heights; the source of our capacity to exact a profit from G d's volatile and risky investment in human life.

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Jewish FAMILY Life

One Tip to Marriage Success

After 25 years helping couples improve their marriages, I have learned something very important.

The marriage wisdom I am about to share is very powerful. Not only will it dramatically upgrade the quality of your marriage, but it will also increase your connection to G-d.

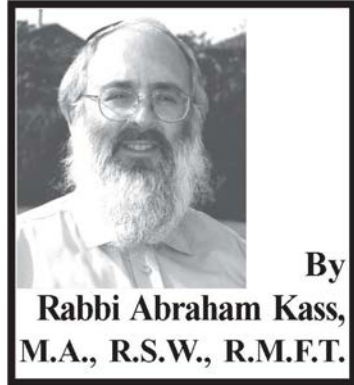
Simply—be a “giver.” This is the best thing you can do to build your marriage and make sure you do not have difficulties in your marriage. Being a giver will immunize your marriage in the same way a vaccine will immunize against serious illness.

The fundamentals of giving are basic. Always put the needs of your partner before your own. When your partner does likewise, then it is a very sweet marriage indeed.

Putting your partner first does not mean enslaving yourself to your marital partner. Don't give what you don't have. If you try to give more than you can, you will not be able to deliver or you will be resentful, and such a gift nobody wants!

For example, if you desperately need some personal time and your partner at the same time wants you to spend time with him or her, it is perfectly alright to seek a balance in accordance with your best judgment.

You need to be emotionally healthy, and if you give up “too much”



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

the resentment that you may feel could lead to a pushback, and this will hurt your partner. Such a situation will not be good for you or your partner.

The more you give, the more you get. By giving, you increase the likelihood that in turn, your partner will then give to you. And even more important, know that when you give you are scoring big points with G-d.

Only give what you can, and what you can live without! Never let pure selfishness get in the way of giving.

Selfishness is relationship poison. Giving is relationship tonic.

Giving expresses everything the Torah teaches. The Torah teaches us to prioritize the spiritual over the material—to elevate ourselves to that part of our reality where

we are all connected and one—over the material world that separates and divides us.

If all of this sounds complicated, it isn't. Giving is the simplest thing anyone can do. Here are some examples:

- Give your partner your time.
- Give your partner your attention, listen carefully to what he or she has to say.
- If your partner wants you to do something, don't delay, do it as soon as possible.
- If your partner asks you for a favor, say yes.
- Find creative ways

to communicate to your partner that you feel close with him or her.

• Acknowledge your partner's importance with a “good morning” or “good night.”

• When it is humanly possible, don't do anything your partner objects too.

• Before you speak, consider how your partner will react hearing what you potentially may say. When appropriate, simply be quiet.

• Stay calm.

• Don't judge your partner in a negative way which can lead to anger and criticism.

• Seek ways to make your partner feel secure.

These are just a few samples... and with minimal effort you can think of many additional ways to make your partner feel good; to make your partner feel you care about him or her.

From the complex to the simple, it all ends at one point: Be a giver and

you make both G-d and your partner happy.

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Rabbi Abraham Kass, MA, RSW, RMFT, CCHT, is a registered Marriage and Family Therapist, Social Worker and Certified Clinical Hypnotherapist. Currently Rabbi Kass operates a successful private practice in personal, couple and family therapy.

Before working as a therapist, Rabbi Kass was successful educational Rabbi working for many years in various Yeshivas and Seminaries. The New York Jewish Board of Education has honored him for his dedication and excellence in Jewish education.

He and his wife Golda live in Thornhill, Ontario and have been blessed with children and grandchildren.

For more information or to arrange an appointment he can be reached at (905) 771-1087 or visit his websites at: www.AbeKass.com or www.RabbiKass.com.

HIGH HOLIDAY SERVICES	R	Sunday, September 29	Candlelighting 6:44 p.m.	Y	Tuesday, October 8	Mincha 3:15 & 4:15 p.m.
		Mincha 6:50 p.m.	Candlelighting 6:28 p.m.			
		Maariv 7:30 p.m.	Kol Nidre 6:40 p.m.			
	O	Monday, September 30	Shacharis 9:00 a.m.	K	Wednesday, October 9	Shachris 9:00 a.m.
		Shofar approx. 11:30 a.m.	Yizkor 12:00 p.m.			
		Mincha 5:10 p.m.	Mincha 4:45 p.m.			
		Tashlich 5:40 p.m.	Neilah 6:15 p.m.			
	S	Maariv 7:40 p.m.	P	Maariv 7:25 p.m.	U	Yom Tov & Shabbos Services
		Light Candles after 7:42 p.m.		Shacharis 10:00 a.m.		
		Tuesday, October 1		Shachris 9:00 a.m.		
	H	Shofar approx 11:30 a.m.	R	Mincha 6:00 p.m.		
		Mincha 6:00 p.m.				

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SIMCHAT TORAH HAKAFOT

All are welcome to come & join the Celebration SHMINI ATZERET

Sunday, October 20	Monday, October 21
Candlelighting 6:08 p.m.	Shacharis 10:00 a.m.
Mincha 6:10 p.m.	Yizkor approx. 11:30 a.m.
Maariv 6:55 p.m.	Mincha 6:10 p.m.
Hakafot (followed by) 7:15 p.m.	Candlelighting after 7:07 p.m.
Kiddush	

SIMCHAT TORAH

Monday, October 21	Tuesday, October 22
Maariv 7:05 p.m.	Shacharis 10:00 a.m.
Kiddush 7:25 p.m.	Hakafot 11:30 a.m.
Hakafot 8:00 p.m.	Torah Reading 12:15 p.m.
	Grand Kiddush 1:00 p.m.

SLICE of Life

From Woodstock to Jerusalem

By Yaakov Ort
A Short Account of a Long Trip

The first crystal-clear memory I have of the trip up to Woodstock is when we hit 85 miles per hour on the open road in my friend's 1968 Buick Wildcat. We were just past the New York State Thruway toll-booth in Newburgh when we raced up alongside a wildly

Richard Nixon and LBJ, Krushchev and JFK, Elvis and the Rat Pack, war abroad and race riots at home.

We had purchased tickets in advance at a local head shop in Brooklyn, and we were among the first few hundred thousand young souls who were there on day one. It had rained the day before so that by the time we got to Yasgur's farm, it was a mix of



Central Park, 1977

Day-Glowed VW Bug convertible with a big white peace sign painted on its back. We flashed the V ("peace") sign to five or six young people who couldn't possibly fit in a car that small, but somehow did. The feeling was a pleasantly paradoxical mix of freedom and connectedness—the certainty that we were all heading towards something unknown, exciting and new; perfect strangers eloping together, escaping the known, depressing and old, the world of

mud, manure and what would be about 400,000 people, all attractive not because of what they looked like, but because of what I hoped they hoped for—people who I imagined were just like me, yearning for the Age of Aquarius of which this was the dawning; people longing for a life based on peace, love, freedom, deep spirituality and respect for all humankind. This would come about only through a quantum global leap in human consciousness that

would be launched by love, mind-altering chemicals and us.

That bubble burst really quickly.

After sleeping in the mud, taking some bad drugs, being too far away from the stage to enjoy the music and witnessing some very frightening human breakdowns, I found a ride back to the city after a day-and-a-half feeling down, dirty and depressed. For decades, I would proudly tell people that I was there, but not be very honest about what it was like.

Selling Out, Moving Up

Life's whirlwind took me elsewhere, really fast. Less than two years later, I was a 20 year old working for the publisher of The New York Times as his office boy, living in a doorman high rise on Manhattan's Upper East Side—looking back at Woodstock and all that it represented as an insanity-producing exercise in communal self-indulgence and self-deception.

My shoulder-length hair was now trimmed by Jerry at Bergdorf-Goodman, my tie-dyed tank tops, Levi 501s and Frye boots supplanted by Sea Island cotton shirts, suits from Paul Stuart and shoes from Church's. Opiated hashish and LSD, having permanently burned out the bodies and brains of some very close friends, were recognized as the very, very dangerous drugs that they were (and still are), and were replaced by far less crazy-making intoxicants like Johnny Walker Black on the rocks and Stolichnaya Vodka Gimlets. Make love, not war was replaced by a new mantra: Life is a game in which he who dies with the most toys wins.

That didn't work out so well either.

Big-City Burnout

By the summer of 1985, a decade-and-a-half of the fast life in the big city had taken its toll on my relationships, my finances and my health, and I was looking for something—anything—different. When I saw an ad in The Village Voice for an "Encounter with Chabad" weekend in Crown Heights, I thought I'd give it a try. Although I grew up in Brooklyn, I had never, not even once, had a conversation with an Orthodox Jew—let alone a Chassidic Jew—about anything substantive. I showed up in Crown Heights so clueless that it didn't occur to me that I should bring a kippah with me (not that I owned one). And I found something very different than anything that I had expected.

There I found men and women, Chassidic Jews, of all people, from all kinds of backgrounds. A few were college-educated, but most had families that were Chassidic for hundreds of years. But just about all of them were in some very important ways kindred spirits to my younger self—still possessing a deep belief in the potential of human goodness and the possibility of a world transformed, not just longing for, but

working towards that quantum leap in global consciousness that my generation had so deeply hoped for and abandoned.

Fascinated by the people I met that weekend, I soon decided to study in a yeshiva while continuing to work at the Times. I soon learned about some deep spiritual concepts that explained the world in which I live and my purpose in it. Two key ones presented to me in my study of Tanya and Likkutei Torah were the primordial worlds or dimensions of Tohu and Tikkun.

a better future and channel it into a global revolution of goodness, kindness and G-dliness. He knew it was possible, and he showed us how to do it.

The Rebbe taught me to slowly but surely discover a little bit more every day about myself, about the world I live in, and about G-d. To nurture whatever I am most passionate about, and figure out how to use it for the benefit of others. To be curious about how G-d wants me to live in the world. To find out how to en-



With friends and colleagues Tzvi Freeman and Michael Chighel, Jerusalem, 2018

From 'Tohu' to 'Tikkun'

I learned how perfect, holy souls like yours and mine are sent down into an imperfect, unholy world in order to bring "the orot of Tohu into the keilim of Tikkun" (the "lights" of Tohu into the "vessels" of Tikkun). That means, in short, that we're all here on this planet to harness the passionate, chaotic, destructive energy of a ruptured primordial world that usually manifests itself in all kinds of physically and spiritually damaging ways. We need to channel that raw, intense energy through G-dly thought, communication and behavior defined and bounded by Torah and halachah, the deeply detailed Divine guidance for a life well-lived.

The goal is to build a world that will be a dwelling place for G-d and humankind, filled with eternal, Divine consciousness. No drugs necessary.

All things have their root on high, I was taught. True, the psychedelics, the hippiness, the free love—in practice, these all proved to be destructive, even deadly, emanations of the unbridled light of Tohu. Nevertheless, at their essence they contain Divine sparks of powerful energy, meant to be redeemed and used for holiness. And I had found the means to do that, by safely channeling that energy into the bounds of the vessels of Tikkun—through the mindful and heartfelt study of Torah and performance of mitzvahs.

My own journey took me from Crown Heights to Monsey, N.Y., and 11 years ago, to Israel. Fifty years after Woodstock, sitting here in Jerusalem on Tisha B'Av, fasting, without food or water for the past 24 hours, reflecting on the past and the future, the world's and my own, with 35 years of Chassidic study and practice behind me, I can see more clearly than ever how the Rebbe—Rabbi Menachem M. Schneerson, of righteous memory—sought to harness my generation's raw, youthful energy and hope for

gage in a well-lived life by studying the written and oral Torah—life's blueprint and instruction manual. To set up a fixed time for study, however modest, every morning and every night. To focus on giving to others, not on getting for myself. To find mentors who I admire and trust. To share whatever I've learned with others. To discover the sublime, incomparable joy of learning Torah in depth as an end in itself. To pray sincerely and give of myself generously. To find a congregation, a community of people who I like and identify with, and join the Jewish people everywhere in a revolution in behavior and consciousness that, with G-d's help, will achieve a critical mass of goodness and transform this fractured world of ours into one that is forever filled with love, respect, compassion and harmony in what we call the Messianic Era.

It's an era we have not fully entered yet, but despite some appearances, we're getting closer and closer to its complete and final unfolding every day.



At wedding with Chaya Esther Ort. Toronto, 1987

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