

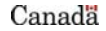


The World of Lubavitch

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TISHREI 5773



Inaugural Season at Camp Gan Israel Lauded by All

It's the last Saturday night of the camp season, campers and counselors are sitting in a circle around a roaring camp fire, singing songs and listening to Chassidic stories. The scene is picture perfect and Rabbi Zalman Grossbaum a regular weekend visitor turns to his son Yitzchak, director of camp and comments, "This makes it all worthwhile."

He recalls that the Lubavitcher Rebbe once noted, when extolling the



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Adam's Birthday Were Adam and Eve Jewish?

By Yanki Tauber

The reason I ask is that the Jewish calendar seems to be exclusively about Jewish history and the Jewish experience: Passover celebrates our liberation from Egypt, Shavout our receiving the Torah at Sinai, Yom Kippur is when G-d forgave us for the sin of the Golden Calf and Sukkot recalls the divine protection during our wanderings through the desert. The list goes on: Simchat Torah, Chanukah, Purim, Lag BaOmer, Tishah B'Av--virtually all our holy days, festivals and special dates are distinctly Jewish affairs, concerned with our lives as Jews.

One very significant exception: the festival of Rosh Hashanah, which marks the birthday of the first two human beings, Adam and Eve, who walked the earth some 2,000 years before the first Jew was born and nearly 2,500 years before we were proclaimed a people at Mount Sinai.

And Rosh Hashanah is clearly more than a token "Goyim Appreciation Day." As its name proclaims, it's the head of the Jewish year. And as the Chassidic masters point out, the head of a thing is its primary and most encompassing component.

We Jews have a reputation for being an insular lot. We stand before G-d as Jews, relate to each other as Jews, study, pray, and do acts of kindness as Jews, are born, marry, die and are buried as Jews. And we keep our Jewishness to ourselves: unlike most other religions and isms, we have no interest in converting non-Jews to Judaism. If people show interest, we try to talk them out of it.

So why is the very "head" of our year the one festival which relates to humanity as a whole?

Yet Judaism does have a universal message--one that is fundamental, indeed primal, to our identity as Jews. In the words of our sages, "Civility (derech erez) comes before Torah."

Long before the Children of Israel received the Torah with its 613 mitzvot, Adam and Eve were given the fundamental laws of civilization. Later, these were reiterated to Noah and his sons and became known as the "Seven Noahide Laws." And when we stood at Sinai to receive "our" mitzvot, we were also given the job of "prevailing upon all inhabitants of the world to accept the laws commanded to the Children of Noah" (Maimonides' Mishnah Torah, Laws of Kings 7:10).

"The Noahide Code is not a "religion." This isn't a scaled-down Judaism for non-Jews. Rather, it's G-d's blueprint for civilization, a seven-point foundation for the building of a just, moral and ethical society on earth. The Seven Laws include basics such as: Do not murder your fellow man. Do not steal. Be faithful to your spouse. Do not tear a limb off a living animal. Establish the legal and social institutions that will ensure a just and compassionate society.

Where it gets interesting is with the first two laws: belief in G-d and the prohibition against blasphemy. I have a confession to make: some of my best friends are atheists. I can already hear them saying: "In my book, when you bring G-d into the picture, that's religion, not morality or ethics. You can be a moral person also if you don't believe in and respect G-d." But the entire point of the Noahide Code is that there's no morality without G-d. Humanism won't cut it.

How you think of G-d, how you communicate with G-d, how you serve G-d--that's between you and G-d. That's religion. That's not what we're talking about. We're talking about the basic premise that the world has a Boss. That we are answerable to a higher authority than ourselves. That the One who created human life also set down the rules for humane living, and enforces those rules.

This--the Noahide Code insists--is the only viable basis for a civilized world.

A few short years ago, the awful realization hit us squarely in the face with the force of a Category Five storm: How pitifully thin the veneer of civilization is, how quickly it crumbles when its artificial supports are swept away!

This is what it takes, in this great society of ours, to stave off

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The Easy Mitzvah

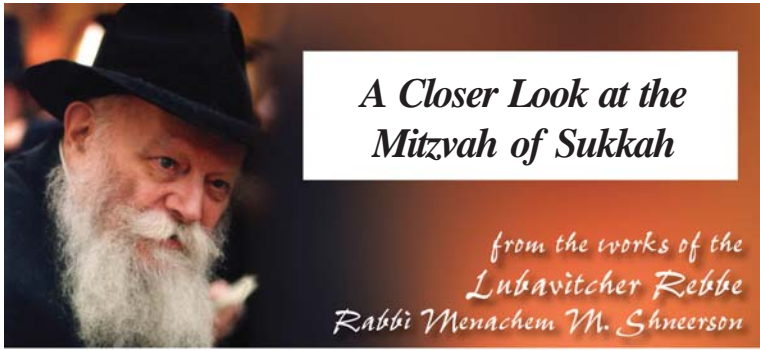
How [does one fulfill] the mitzvah of dwelling in the sukkah? One should eat, drink, and live in the sukkah, both day and night, as one lives in one's house on the other days of the year: for seven days a person should make his home his temporary dwelling, and his sukkah his permanent dwelling Shulchan Aruch, Orach Chaim 639:1G-d says... "I have one easy mitzvah, and sukkah is its name" Talmud, Avodah Zarah 3a "In sukkot you shall dwell for seven days," instructs the Torah, "...in order that your generations shall know that I made the children of Israel dwell in sukkot when I took them out of the land of Egypt." Our sages, noting the Torah's use of the verb "to dwell" in the above verses, define the mitzvah of sukkah as a commandment that, for the duration of the festival of Sukkot (Tishrei 15 to 21), the sukkah is to become our primary dwelling place.

Everything ordinarily done in the home should be done in the sukkah. So every autumn, just as the weather is turning inhospitable, we move outdoors. For a full week, we exchange our regular home for a home which leaves us at the mercy of the elements, demonstrating our trust in G-d's providence and protection, as our ancestors did when "following Me in the wilderness, in an uncultivated land." Dwelling in the sukkah for seven days is a beautiful and inspiring experience; however, one would hardly describe it as "easy." Yet this is the mitzvah singled out by the Talmud as G-d's "easy mitzvah!"

The Commanding Connection

"Mitzvah," the Torah's word for the divine precepts which guide and govern every aspect of our lives from the moment of birth to one's last living breath, has a dual meaning: the word means both "commandment" and "connection."

In commanding us the mitzvot, G-d created the means through which we may establish a connection with Him. The hand that distributes charity, the mind that ponders the wisdom of Torah, the heart that soars in prayer, the throat that swallows the matzah eaten on the first night of Passover — all become instruments of the divine will. There are mitzvot for each limb,



A Closer Look at the Mitzvah of Sukkah

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

organ and faculty of man, and mitzvot governing every area of life, so that no part of us remains uninvolved in our relationship with the Creator.

Therein lies the uniqueness of the mitzvah of sukkah. While other mitzvot each address a certain aspect of our persona, the mitzvah of sukkah provides a medium by which the totality of man is engaged in the

fulfillment of G-d's will. All of the person enters into and lives in the sukkah. "sukkah is the only mitzvah into which a person enters with his muddy boots," goes the Chassidic saying. For the seven days of Sukkot, the sukkah is our home—the environment for our every endeavor and activity.

Man and Turf

The specialty of the sukkah as an all-embracing medium of

connection with G-d is best understood in light of the significance of the "home" to the human being.

Our sages point out how deeply rooted is man's desire for a home. The desire for a home is much more than the need for shelter and security—the satisfaction of these needs alone, without a plot of land to call one's own, does not satisfy the craving for a home.

The Talmud goes so far as to say that "One who does not possess a homestead is not a man." The need for a home is intrinsic to the soul of man and a defining aspect of the human state.

Thus, a person's identification with his home is not confined to the hours he spends within its walls. Also when he is at work, visiting with friends or taking a stroll in the park, it is as the owner of this particular home that he works, visits or strolls. Since his very humanity is incomplete without it, it is part and parcel of everything he does.

For the seven days that we make the sukkah our home, it comes to form an integral part of our identity. Everything we do, including what we do outside of the sukkah, is included in the "connection" with G-d achieved by this mitzvah.

Easy as Life

Now we might understand why the mitzvah of sukkah is G-d's "easy" mitzvah.

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A Chaos of Infinite Light

By Yaakov Brawer

Torah observant Jews engage in formal prayer three times daily. The core of each of these services is a silent prayer which is recited standing, and hence is referred to as the Amidah (from the word amid which means to stand). The rest of the service is arranged around, and is subsidiary to, this central prayer. During weekdays, the Amidah consists of nineteen benedictions, no less than seven of which are directly and explicitly related to the messianic redemption.

Torah Jews, like everyone else, must also eat. Following a formal meal, grace - consisting of four blessings - is recited. The third of these blessings is a poignant entreaty for Moshiach.

A Jew cannot even snack on a piece of cake without calling to mind his yearning for Moshiach in the requisite

blessing said after its consumption.

Thus, an ordinary Jew is required to mention and to think about Moshiach no less than 24 times every day. This preoccupation with Moshiach is not limited to mystics, Chassidim and the like, but is rather central to normative Judaism as it has always been practiced.

What have successful people leading fulfilling, secure, and comfortable lives in the world's richest country to do with Moshiach? Why should a surgeon, a television producer, or a high school basketball star yearn for redemption?

Obsession with Moshiach was understandable in Europe. Who or what else could deliver the Jewish people from the unrelenting oppression, poverty, humiliation and physical danger that pervaded the daily life of European Jewry for the past thousand years? But times (thank G-d) have changed. We are, for the most part, safe, well fed, and free to pursue whatever lifestyles and goals that we choose. Why, then, do we need Moshiach? What is it that he is supposed to save us from? As far as we are concerned, everything is just fine, thank you. Furthermore, anyone hankering for our ancestral homeland can satisfy his longing by simply buying a plane ticket. Whoever so wishes can eat a falafel on the Dizengof,

climb Massada, or even put a little note in the Western Wall. How can this be called galut (exile)? Paradoxically, this bewilderment regarding the need for Moshiach is itself the most emphatic indication of how desperately we need Moshiach. The most distressing aspect of this bitter galut is that we are blithely unaware that we are in a bitter galut. We do not recognize where we really are or what sort of a condition we are in.

Although galut is frequently associated with physical suffering, this is not its cardinal characteristic, as is obvious from the experience of most Jews in America. The definitive feature of

galut is rather the absence of a central unifying purpose to existence.

Peoples' lives appear to be determined by random forces: economic, political, and physical. On a larger scale, attempts to define and solve world problems are doomed to failure, since there is no consistent pattern in history and no stable rational framework underlying world events. Today's solution evolves into tomorrow's crisis. The only reliable assumption in life is that things will change in unpredictable ways. People may grope desperately to impose some sort of meaning on life,

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ON OUR COVER

A Simchat Torah Hakkafot Scene painted in abstract tones.

The artists seems to be conveying that the passion of dancing and rejoicing on Simchat Torah is very unique and personal to each and every Jew and thus cannot be painted in absolute terms. Please enjoy your own celebration of Simchat Torah this year.

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Chabad Arrives in Guelph

Inhabitants of small cities usually brag about smog free neighborhoods, traffic free streets, a white picket fence and a big back yard. Now with the arrival of Rabbi Yehoshua and Nechama Chanowitz, the city of Guelph will add to the list of amenities a full-fledged Chabad House. Although their primary objective will be to service the ever growing Jewish student body at the University of Guelph, naturally their presence will impact the entire community.

"The Campus Chabad House may be our raison d'être, but our objective and vision is to bring Jewish vibrancy to the entire Jewish community," said the young rabbi with much enthusiasm. "With the presence of Rabbi Yehoshua and Rebbitzin Nechama in Guelph, we now can "connect the dots" with our presence at all major universities along the southern rim of Ontario", said Rabbi

about Guelph" said Rabbi Zalman Grossbaum, "but due to the small size of the local Jewish community we were hesitant." Yet, although smaller communities present numerous challenges, young families steeped in the Chabad tradition are eager to embrace and welcome the opportunity to join the Rebbe's brigade and be counted amongst the ranks of some 4000 worldwide emissaries. In fact Rabbi Yehoshua, a native of Monticello, New York where his father serves as the local Shliach, is all too familiar with life in the "Shtetle," and the challenges this may present. His wife Nechama is the daughter of Dr. Leo and Sheryl Steiner who are pillars of the Chabad Lubavitch Organization of Toronto. Their one year old son Mendel is sure to be of help to create excitement at the Shabbat table.

The most immediate concern of funding has been greatly



Rabbi Yehoshua & Nechama Chanowitz

Zalman Grossbaum, Regional Director of Chabad Lubavitch. The University of Guelph, also known as U of G, was established in 1964 and focused on two major fields of study, agriculture and veterinary medicine. In recent years it has grown to an institution of more than 21,000 students and offers some 90 undergraduate degrees, in many different disciplines.

The students attending U of G will now enjoy the acclaimed amenities offered by Chabad House hospitality, such as Friday night Shabbat dinners and holiday celebrations. So too, Judaic studies and counselling will be available to the hundreds of Jewish students that call the neighbouring city of Guelph home for the duration of their academic stay.

"The last few years, as we opened some ten new Chabad Houses facilities throughout Southern Ontario, we received numerous requests inquiring

ameliorated through the generosity of the Rohr family of New York which provides seed money for college town Chabad Houses. And the second concern of Yeshivah education for children has been addressed by the establishment of an online school that has been successful in offering a comprehensive and compatible scholastic program for children of Shluchim that reside in rural and isolated communities across the globe.

A spacious house in close proximity to the campus is currently being renovated in order to host the many students that are looking forward to enjoy Shabbat dinner with Chabad. This facility has been made possible by Dr. Jeffery White who has personally witnessed the effectiveness of Chabad when his son Jonas attended the University of Western Ontario, became a regular of the Chabad house, and embraced traditional values.

Beth Chabad Israeli Centre Nears Completion



Rabbi Yisroel Landa at the site of the new Centre

After years of planting the seeds, the Beth Chabad Israeli Centre is about to blossom. The new three story structure will become the hub of activity for Hebrew speaking Israelis. Indeed the arched oval windows and concrete façade have a striking resemblance to Jerusalem architecture. This added facility to the landscape of Jewish life in Toronto is the culmination of some twenty five years of outreach to Hebrew speaking expatriates that reside along the northern corridor of Bathurst St.

In its quest to be of service to the entire Jewish community Chabad Lubavitch recognized the tremendous potential of the homogeneous Israeli community that resided in the GTA but remained on the peripheral of the Jewish community. It was quite evident that with good leadership they too could flourish and add to the mosaic of organized Jewish life. In response to this void Rabbi Israel Landa was invited to serve as the spiritual leader. With Torah classes, Shabbat Minyan, and cultural events he succeeded, together with his wife Rochel, to form a self contained community that very soon will have their own centre.

"There's a huge need for a synagogue geared to Toronto's Hebrew-speaking community," Rabbi Landa said, "Israelis often feel disconnected from the wider Jewish population. Bathurst and Centre is a central point between the older established Jewish neighborhoods and the newer communities, and the area itself is heavily populated with Israelis. So it's the perfect location."

The Beth Chabad Israeli Community Centre, which currently holds services and study groups at the Chabad Lubavitch Centre in Thornhill, doesn't have a standard membership formula, as do other synagogues or similar institutions, since the concept of "belonging" to a synagogue and paying membership dues is foreign to Israelis.

According to Rabbi Landa, the community has a high number of participants at holiday programs and a large number of families who donate to various causes. In order to survive and

thrive, the centre will have to introduce the structure of a North America Jewish organization, with requirements for registration and membership. At the same time, he emphasized, Chabad Israeli will never abandon the open-door policy of an Israeli institution. "We hope our centre will serve as an anchor for the affiliated and as a beacon of light for those still searching".

The new centre will house a Shul, host cultural gatherings, feature adult education, as well as activities for children and teenagers, all geared to the Hebrew-speaking community.

The financing of the new building is not yet complete and Rabbi Landa replied carefully when asked about it. "We managed to raise funds to cover what is visible to the eye. For the remainder of the building, the inside, we're still trying to raise the funds now," he said. "When the community sees that the dream has become a reality, they'll make the effort and become partners with us."



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For further information call 905-731-7000.



Inaugural Season of Camp Gan Israel Lauded by All Cont. from pg. 1

virtue of Gan Israel, that the youngsters at camp can grow and excel in their personal development and even reach the



lofty level of the high priest on the day of Yom Kippur as he is ensconced in the innermost chamber, the "Holy of Holies!" He recognized the value of imbuing our youth with a 'high octane',

seamlessly bonded together as bunk mates. The registration process had a snowball effect and before long every single available

space was filled. "While we had intended to start with a limited enrollment for the first few years it's quite obvious that more bunk houses are needed for next year," said Mrs. Goldy Grossbaum who



24/7, energy boost of "Chayus" that will stay with them for a lifetime. For the month of July girls from Toronto, cities across the US, and as far away as Moscow

meticulously supervised every aspect of the daily routine. No doubt, in order to keep active all day long, you have to be well fed and herein lies our "special ingredient." Manis Okonov the



chef at the Lubavitcher Yeshiva of New Haven welcomed the opportunity to execute his

and the spirit remain the same. But not withstanding a lower registration the food consumption



culinary skills in the spacious kitchen, equipped with state of the art equipment and appliances. Indeed Mrs. Esther Grossbaum laboured for weeks in advance and scoured thru countless cook books to create a menu that was nutritious, offered variety, and had some flare. In fact, often when taking a straw poll on "what so special at camp" the food always received a high rating. The dining hall made possible by Joey and Toby Tanenbaum had to reflect the vision of our donors," noted Rabbi Zalman Grossbaum with much pride.

After the girls completed their stay, the boys moved in for the month of August. The objectives

on field sports. When there was no competitive game scheduled the boys always could shoot hoops at the magnificent newly constructed basketball court dedicated in memory of Tamara & Moshe Tobe, or engage in tetherball which seemed to be in constant motion from early morning till late at night.

But ultimately the final arbiter of an enjoyable camp experience are the counselors, here too, we were most fortunate to obtain young and energetic counselors that spared no effort to provide a fun and meaningful summer day after day.

Needless to say with some two hundred acres of sprawling fields, a lake and spanking new bunk houses, the ground work (pun intended!) was all in place,



increased. And whereas the girls enjoyed countless creative programs, the emphasis now was

complementing the wonderful weather and sunshine throughout the summer.



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Vaughan Mayor Bevilacqua Gifts \$5K Grant to Friendship Circle

Speaking at the Friendship Circle volunteer appreciation event, Vaughan Mayor Maurizio Bevilacqua received a standing ovation when he announced a five thousand dollar grant to enlarge the scope of activity on behalf of children with special needs. In his remarks he lauded the 130 teenagers for their altruism and faith in the power of good. So too, he noted that he has been closely following the wonderful work of Chabad Lubavitch ever since he decided to dedicate his life to public service some 25 years ago.

The year-end celebration



brought together government officials, Friendship Circle children, their families, the teenage volunteers and their parents. The casual tone and the many special children in attendance created a festive spirit where the unconventional rowdy atmosphere only added to the ambiance. Each and everyone in attendance was there to pay tribute to an outstanding group of teenagers who dedicate their time and extend their unconditional love to their "special friends" on a weekly basis. "Tonight is one of our most important programs when we acknowledge the commitment and selfless devotion of the volunteers," said Esther Grossbaum, program coordinator who launched the Ontario chapter ten years ago. "This incredible group of teens spend time mentoring, shadowing or 'hanging out' with their special friend, making sure to maximize the time they spend together, while having fun," she noted.

The auditorium at the Chabad Lubavitch community centre was buzzing with children having fun and parents networking while enjoying a BBQ dinner and treats. The volunteers were decked out in royal blue monogrammed "hoodies" they were gifted as a token of appreciation. The children enjoyed the jumping castle and a magic show

compliments of Steve the magician.

The guests then assembled in the auditorium for the formal program where the teens were recognized and feted. Yehuda Benchetrit, the evenings MC, remarked how he was introduced to the Friendship Circle ten years ago by his older siblings who served as volunteers. "When I was about eight years old, I went with my sister to her special friend's house. I remember entering and seeing the beautiful smile light up the face of Andrea when she saw my sister. Ever since that

day, I knew I wanted to volunteer for this amazing program." He continued, "While this evening is a tribute to the volunteers, I am of the belief that we need to thank our special friends for giving us opportunity and allowing us to build a connection with some of the most amazing individuals we will ever meet." Yehuda thanked the FC for ingraining important values into his character, teaching him the importance of giving and for the wonderful gifts of friendship he received in return.

Rabbi Zalman A Grossbaum, Executive Vice President of Chabad Lubavitch gave words of inspiration. He drew a message from the Torah reading and noted, "If indeed our commitment to a cause is genuine and not superficial, then one can scale a mountain with ease in pursuit of his objectives." The audience then viewed a slide presentation of some of the FC activities of 2012 which was followed by the address by Mayor Maurizio Bevilacqua.

The assembled guests were treated to a sing along performance by the FC children who attend the Sunday program, accompanied on the guitar by music teacher Ariella Goldberg. Mrs. Leah Kalvari, a parent of a young autistic boy, addressed the gathering on behalf of all the parents of children with special needs expressing her gratitude for the service provided to her child. Her poignant speech left many in tears and with an infused appreciation for the organization's activities.

Mrs. Esther Grossbaum concluded the evening by expressing her heartfelt

Toronto Teenage Boy Completes Entire Talmud in Three Years

By Joshua Runyan

Devoting hours of intense study every day to his regular course load, a 19-year-old boy from Toronto has accomplished in the astonishing time of three years what most adults spend their whole lives attempting. But ask Chabad-Lubavitch yeshiva student Shaya Zirkind what secret allowed him to learn the entire Talmud and he's surprisingly down to earth in his answer: go to bed early, wake up refreshed, and take it one day at a time.

"It actually took longer than three years," Zirkind, a student at Tomchei Tmimim-Chovevei Torah, remarked two days before the Brooklyn, N.Y. yeshiva would celebrate his accomplishment during a day of study billed as a spiritual preparation for the holiday of Shavuot one week later. "I first had to learn how to learn."

In that respect, Zirkind, whose father is a ritual scribe and mother is an educator and international speaker, has been working toward the goal his entire life. The fact of the matter is that the Talmud is a complex compendium of Jewish legal decisions, historical material and extra-legal teachings whose style and language – most of it is written in Aramaic – makes mastering it difficult. Amounting to 2,711 double-sided pages of text when accompanied by its standard commentaries, it takes an individual learning one page a day seven years to complete.

"When I started, it certainly was a dream," said Zirkind. "At first, I just sat down to learn the first masechta," or section, which is known by the title of Berachot. "Then I learned another, and another," continued Zirkind, who studied the material along with the medieval commentaries authored by Rashi and the Tosafists. "It wasn't until the last year that I realized that I might actually finish it."

Chovevei Torah director Rabbi Mendel Blau said that his student has been an inspiration to his classmates, and that his story is beginning to inspire Jews

appreciation to the teens who make it all possible and to the parents of the volunteers for encouraging their children to participate. She wished the parents of the children with special needs that G-d give them continued strength to cope with the numerous challenges they constantly face, and commended their precious children for the continuous inspiration they exude to everyone they come in contact with. The Mayor, Regional Councillor Michael Di Biase and Councillor Sandra Racco Yeung



Shaya Zirkind, 19, formally finishes his study of the entire Talmud during a celebratory meal in Crown Heights.

around the globe. He noted that Zirkind saw his studies as a supplement to his regular yeshiva work, not as a replacement.

"He gets up early every day to pore over the material for an hour before the entire yeshiva meets to study Chasidic thought," explained Blau, who is testing Zirkind daily on the material in four or five pages at a time. "All of his free time is spent studying the Talmud, and he can be seen in the study hall on vacation days with his books."

"We've had students that were on their way to completing this feat," he added, "but this is the first time during my tenure that a student has completed the entire Talmud while still in yeshiva."

Jewish congregations stretching from Florida to California and overseas marveled at the accomplishment during Sabbath morning services Saturday. Rabbi Chaim Mentz, director of Chabad of Bel Air, Calif., spoke about it from the pulpit and urged his congregants to internalize what it means for a Jewish person of any age – let alone a teenager – to devote his time to holy pursuits.

"This week, everybody is talking about a young kid making billions of dollars with Facebook," said Mentz. "But here is a kid who is literally living what it means to be part of the People of the Book by keeping his face in the book. The Torah has become a part of this boy and his accomplishment should spur everyone to devote some time to studying something

today they didn't study yesterday."

Zirkind, who, at the event held in his honor, elucidated some of the Talmud's contents during a speech derived from teachings of the Rebbe, said that the message he wants to impart is that anyone can learn something.

"The only goal for me was to learn Torah," he explained. "If you want to learn a section of Talmud, learn it. If you want to learn a Chasidic discourse, learn it. The point is to sanctify some time each day."

Originally, Zirkind didn't want to draw attention to what he did. Blau had to convince him to support the idea of the celebration.

"I didn't want to make a big deal," said Zirkind. "But Rabbi Blau said that the reason to do so is to inspire people. It's an inspiration to finish something, and everybody can relate to that." Blau pointed out that the Code of Jewish Law considers it obligatory to host a festive meal when finishing a tractate of Talmud; various commentaries add that the obligation falls equally on the one hosting the meal and the entire community.

Amazingly, while Zirkind acknowledged that there were of course days when he didn't feel well, he doesn't consider his daily study particularly difficult or the vacations he gave up as a sacrifice.

"There's a story about Rabbi Mendel Futterfas," he began, referring to a famed Chasidic mentor in Russia and, later, the Israeli village of Kfar Chabad. "He was on a train in Russia with another rabbi and they were going someplace to help other Jews. One person remarked how much self-sacrifice the journey required, but Reb Mendel said it actually was no sacrifice at all, because his entire being was wrapped up in helping Jews."

"In a sense, for me," added Zirkind, "this wasn't a sacrifice. Learning Torah was what I wanted to do the whole time."



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Lubavitch Day Camp by the Numbers

34 – Number of seasons since the inception of the program. Lubavitch Day Camp (LDC) was launched in 1978, in response to the call of the Lubavitcher Rebbe that the summer should be utilized for educational purposes, especially on behalf of youngsters that are not attending Jewish day schools. Another successful season has now come to an end and we decided to have a look at the numbers. The statistics are

Excerpt from a letter of one our parents. **“It’s hard to believe how quick this summer came and went. Considering that I was in my son’s position 30 years ago...it is amazing to see him complete his first summer at Camp Lubavitch. Jeremiah loved it and can’t wait to return. Levi was a fantastic counselor and did a great job.**

be best served by selected corresponding staff. From Tiny Tots aged 2 to 14 year olds that participate as C.I.T.’s

1263 – Number of Pizza pies ordered this summer! Our dedicated kitchen staff provided nutritious lunches daily prepared on premises. Once a week, on Friday campers enjoyed a pizza lunch from My Zaidy’s Pizza. Some of the other lunches enjoyed are hot dogs and fries, lasagna, fettuccini alfredo, meatballs and spaghetti. Fresh garden vegetables are served daily.

33 – Number of tennis balls lost during tennis games! Every year we add new specialties and different fun activities to the program. What was good last year becomes even better the next year. One of our new additions was tennis lessons provided by Ten Ten Sports. The children enjoyed weekly lessons and games and show much promise to become tennis pros! The boys division also enjoyed sports leagues, complete with trophies for excellence at the end of the season.

One parent had this to say... **“Thank you for a wonderful summer! The counselors, and the non-stop fun and educational activities were**



providing a safe, enjoyable and fun summer for each of the campers. As one parent writes....

“Once again I would like to commend you for all your hard work and planning. My son had a fantastic summer thanks to you! Nathaniel had hated the camp experience in the past, until he arrived to camp Lubavitch last year. Since then he counts the days to camp and talks about being a CIT! Your staff is definitely one of a kind! Last summer Aharon from NY was Nathaniel’s counselor, and he

56 – Well planned field trips to the outer reaches of the GTA were enjoyed by the campers! On the outing to Centre Island the on duty employee of the ferry gate allowed our camp first loading preference, because she was an alumni of Lubavitch Day Camp. Wherever our camp goes we leave a lasting impression with our energy, spirit and dedicated staff.

“Thank you for a fantastic fun filled camp once AGAIN!!!! This is Natalie’s 3rd year there, and she absolutely loves it!!!!!! Especially the field trips!! Wishing all the counselors, CITS, office staff - everyone a very good Rosh Hashanah and an easy fast!! Once again - thank you! MH



298 - days left until next summer!

“Thank you for a great summer!!! Ariel had an amazing time with you. The program was great and the staff too. I would like to thank Berel, Ariel’s counselor for his smile every morning and his big heart and warm personality. Thank you again and see you next year!!” R W

quite impressive and we are pleased to share the data!

Please thank everyone for their hard work. My wife and I thrilled to have seen Jeremiah have such an amazing summer and fall in love with Camp Lubavitch the way he did.” J & K.H.

621 – Number of campers that attended Lubavitch Day Camp for the summer of 2012. Happy campers keep returning to LDC year after year, first as campers and eventually as counselors! And finally as a parent!

7 - The number of self contained divisions in which the children are organized so that each unit will

great. It is obvious how much care and organization went into creating this amazing program for the children. We are already looking forward to next year. Have a great rest of the summer,
S & V S (David’s parents)

214 – Young teenagers employed by LDC, primarily as counselors. All applicants are interviewed and hired based on experience, expertise, love for children and devotion to our camp. From counselors to kitchen staff to bus drivers, all are committed to being part of a team that takes pleasure in

was exceptional! This year Mendy had big shoes to fill and he did so as Nathaniel, yet again was a super happy camper! I thank you for all you do to make camp as much fun as possible and a memorable experience for the campers and return give parents peace of mind! **“Wishing everyone a Shana Tova u metuka!”**

24 - Adults are employed by LDC. While the bulk of the payroll is spent on teenage employment, adults are also employed as head staff, lifeguards, kitchen staff, drivers and maintenance people.

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Kosher Food is Wimbledon Smash



A Wimbledon spectator takes a prayer break alongside a kosher food truck operated by the local Chabad House.

By Craig Burnett

Jewish tennis fans were able to watch Roger Federer on a full stomach thanks to the return of a pioneering food service at the Championships.

A kosher food stall is celebrating its second year at the tournament – serving up treats including the classic strawberries and cream. The stall was set up last year by the Chabad of South London Campuses, a Jewish educational organisation with a centre in St George's Road, Wimbledon.

It was launched last year, when Rabbi Dovid Cohen sold kosher

food from the driveway of a house near the All England Club.

This year the project has grown, with a stall in the car park of the Wimbledon Golf Club – near the tournament's famous queue.

Rabbi Cohen said it was often hard to find good kosher food at major events.

He said: "There are many Jewish tennis fans who won't have a source of hot food."

The Sunday through Thursday food truck was the third iteration of a project that began in 2009 and offered an assortment of hot and cold foodstuffs.

R' Shimon and Yehudit Rosenberg have grown accustomed to receiving unique phone calls from people sharing sympathies or memories of their daughter and son in law: Rivky and Rabbi Gabi Holtzberg, the Shluchim murdered in the 2008 terror attack on their Chabad House in Mumbai, India, who continue to have a presence in many people's lives.

Yet, the phone call made Sunday night to the Rosenbergs' home in Afula, was most unique as it was surprising.

Calling was Israel's Prime Minister's Office in Jerusalem. They asked to speak to Moishy Holtzberg, the single child that miraculously survived the brutal massacre.

When the phone was passed to the little boy the voice on the line said, "Hi Moishy, this is the Prime Minister speaking." Benjamin Netanyahu proceeded to say, "I wish you blessings and success upon your entering first grade tomorrow."

He added, "Moishy, we remember you and we love you.



We of course also remember your parents."

A shy Holtzberg answered, "Thank you" and said he will be going to learn in the Chabad Talmud Torah in nearby Migdal Haemek.

"Happy and sweet new year," Moishy then told Netanyahu, as is the customary Jewish greeting from the beginning of the month of Elul.

An aide to the Prime Minister reported that although Netanyahu

had a busy day, beginning with the weekly government meeting in addition to his regular responsibilities, "He didn't want to forgo this phone call. When it started getting dark, he wanted to place the call before Moishy goes to sleep so he stopped what he was doing and called."

Rabbi Rosenberg, the grandfather and the boy's guardian, commented: "We were very touched that the Prime Minister didn't forget Moishy and called."

King Invites Rabbi for Cambodian Arbor Day

By Tamar Runyan
Rabbi Bentzion Butman got a royal welcome earlier this month when Cambodian King Norodom Sihamoni invited the director of the Chabad-Lubavitch center in Phnom Penh to a ceremony in celebration of the Asian country's version of Arbor Day. Held this year at the Siem Reap farm of Butman's friend, Israeli expatriate Kobi Simon, the ceremony saw the king plant a tree before embarking on a tour of Simon's greenhouses with the rabbi. Speaking on behalf of the Jewish community, Butman blessed the king, his family and kingdom, and thanked Sihamoni for Cambodia's hospitality to the

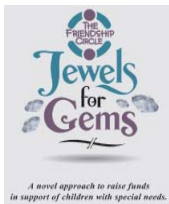
estimated 150 fulltime Jewish residents, transient Israeli backpackers, tourists and industrialists who have called the country home at one point or another. During their walk, the king presented Butman with a silver jewelry box.

"He has a very gentle, caring, and tolerant personality towards his people," said Butman, who opened the Chabad House he



King of Cambodia bestows a gift upon Rabbi Butman

directs with his wife Mashie in 2009. "I sensed an intellectual person full of feeling. I hope that this is a beginning of a good relationship between the Chabad House and the monarchy."



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HIGH HOLIDAY SERVICES

R O S H	Sunday, September 16	Candlelighting 7:06 p.m.
		Mincha 7:15 p.m.
		Maariv 8:00 p.m.
H A S H A N A H	Monday, September 17	Shacharis 9:00 a.m.
		Shofar approx. 11:30 a.m.
		Mincha 6:00 p.m.
		Tashlich 6:30 p.m.
		Maariv 8:00 p.m.
	Light Candles after 8:05 p.m.	
T U S D A Y	Tuesday, September 18	Shachris 9:00 a.m.
		Shofar approx 11:30 a.m.
		Mincha 6:30 p.m.

Y O M T O V	Tuesday, September 25	Kapparot 3:30-6:00 a.m.
		Mincha 3:15 & 4:15 p.m.
		Candlelighting 6:50 p.m.
		Kol Nidre 7:00 p.m.
K I P P U R	Wednesday, September 26	Shachris 9:00 a.m.
		Yizkor 12:00 p.m.
		Mincha 5:15 p.m.
		Neilah 6:30 p.m.
	Maariv 7:50 p.m.	
S H A B B O S	Yom Tov & Shabbos Services	Shachris 10:00 a.m.



Russian Man Undergoes Circumcision After Discovering Family's Hidden Judaica

By Joshua Runyan

A Russian man's involvement in his local Jewish young professional's group and the discovery of an old chest of antiquities containing Judaica hidden away by his grandparents

before had any connection to Judaism, save for the word "Jewish" on his family's passports and a Birthright Israel trip in which he participated in 2007. As he developed a relationship with the Rabbi and



Rabbi Chaim Danzinger, a Chabad-Lubavitch emissary, makes a blessing on wine before Yura (left) gives himself a Hebrew name.

during the height of Communist oppression has led to his undergoing ritual circumcision at the age of 26.

"I thought it over carefully before doing it," said Yura. "I know that I have not only fulfilled a great commandment and entered into an agreement with G-d, but I have done this for the future of our community." Yura, a resident of Rostov, began attending social meetings at the synagogue run by Chabad-Lubavitch Rabbi Chaim Danzinger last year. He had never

explored his Jewish identity, Yura asked the rabbi for advice on the chest that he discovered in his grandparent's attic. The pair sorted through the items and were astonished to discover several well-worn holy books dating back to 1899 and an old pair of tefillin that belonged to Yura's great-grandfather. This spring, Yura attended a traditional Jewish wedding ceremony and committed to not intermarry. Yura took the Hebrew name Adam at the event.

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.

Abdul Kareem's Bar Mitzvah

Abdul Kareem was born in Sierra Leone, West Africa, to a Muslim father from Sierra Leone and a Jewish mother originally from Dnepropetrovsk, Ukraine.

Abdul - a self-described atheist - now lives in Washington D.C. and is a practicing social worker. Growing up in Sierra Leone and receiving his education in Christian schools he had no affiliation with Judaism.

But on a trip to the region, Abdul decided to go to Jerusalem for a day to photograph the Dome of the Rock mosque at sunset. Through the Internet, he booked a bed at Abraham's Tent in the Jewish quarter of the Old City, and upon his arrival, fell in love with the people and the place.

Abraham's Tent is a Chabad run open home and hostel for young adults visiting Israel. It provides the opportunity to advance beyond the initial inspiration experienced when coming to Israel and a chance to create a lasting connection with Judaism and Israel.

The program is unique in its all-encompassing approach, providing lodging, social events, tours, workshops, Shabbat meals and more. The network center offers a combination of tools and resources to serve as an individual's launching pad for further discovery and opportunities available to them in Israel and abroad.

For Abdul, it was a perfect match. After touring the Old City he joined the guests and staff for a barbecue, eventually staying up until the wee hours of the morning, discussing life, Judaism and spirituality. While speaking with counselors Meir Dubrawsky and Mendy Baich about the local tourist sites, Abdul was told that the next morning hundreds of Jewish boys would be coming to the Kotel to celebrate their Bar Mitzvah. It would be an amazing site to see, he was told.

"What is a Bar Mitzvah?" Abdul inquired. After hearing an explanation, he said, "I never had a Bar Mitzvah. Can I have one?"

The next morning, Abraham's Tent co-founder and director Yosef Eichenblatt, the counselors and Abdul walked the one-minute distance to the Kotel, passing the excited crowds of people banging drums, blowing the Shofar, singing and dancing.

"What's going on?" Abdul wanted to know. "It's all part of the Bar Mitzvah celebration," his companions explained.

Reminding his new friends that he was not very emotional Abdul entered the Kotel plaza to have his own Bar Mitzvah. He toured the area and learned about its history, then donned a Talit and Tefillin for the first



Abdul Kareem (with tallis) with his new-found friends of Abraham's Tent

time, learning their significance, and about the meaning of being a Jew.

Then Abdul approached the Wall to pray.

"When he returned, tears were falling from his eyes. He claimed he had never had such a moving experience in his life," related Rabbi Eichenblatt. Grabbing the newest entrant into Jewish "adulthood," Abdul's companions burst into joyous singing and dancing, shouting, "Mazal Tov!!"

Monday and am back in the office. I wanted to send you a note thanking you for being so awesome! I had a fantastic time hanging out with you guys and really appreciate the entire experience in ways I'm only beginning to grasp.

You guys were great, friendly, informative, and hospitable! You made my stay in Jerusalem easier and more comfortable than it would otherwise have been. I learned a lot about Judaism (I realize I barely



Abdul Kareem (centre) prays at the Kotel

"It's just another day at Abraham's Tent," the rabbi commented. "Abdul will now be in touch with the rabbi and Jewish community in his hometown, neither of which he never knew existed. G-d willing the spark that was ignited in Abdul's soul will continue to shine and grow. It's people like Abdul that remind us why we are here and how important this work really is".

Abdul ended up extending his stay at Abraham's Tent and spent much of his time asking about Judaism and visiting holy sites. He found out that the Jewish name Ovadia and his name Abdul Kareem both mean Servant of G-d. He said with excitement, "I have a Jewish name!" and went around telling people about his newfound name.

Shortly after, Rabbi Eichenblatt received this letter:

I just got back to the US on

scratched the surface but am now interested in reading further), Jerusalem, and Jewish history in general.

I still struggle for words to describe my experience at the Western Wall: all I can tell people is that I felt a power and energy I had heard of but never experienced. I was lost for words and tears flowed easily and uncontrollably. I felt at that moment only peace, acceptance, and gratitude. The only prayer I said was for my clients, that they could find the strength and peace of mind to cope with all that life has put them through.

Give my best to Mendel, Chani and Joseph and everyone else whose hospitality and generosity helped make my time in Jerusalem so memorable. If you ever find yourself in the DC area, please hit me up.

Take care. I look forward to further conversations.

Abdul (Ovadia)



Chabad's Reminder to Beachgoers



On the beaches of South America, French Riviera and even Tel Aviv, Chabad keeps the flame with a plane.

By Tamar Runyan, Chabad.org

Years ago, a young Jewish woman from Argentina decided she needed to take a break from it all. She escaped to the resort town of Punta del Este in Uruguay, and was relaxing on the beach one Friday afternoon when she saw a sign, or rather a banner, from above.

To her it was a welcome interruption: She was not alone.

Up in the sky was an airplane towing a banner that wished her – and any Jew within eyesight of the unfurled sign – a “Good Shabbat from Chabad” as well as the time for candlelighting.

“She came to get away from everything and chill out,” recalled Rochi Shemtov, co-director of Chabad-Lubavitch of Uruguay. “But when she saw the banner, she headed back to the hotel and lit Sabbath candles.”

The woman soon moved to Miami and looked up a local Chabad House. The emissaries on the other end of the line sent her a Sabbath candle-lighting kit, and not much later, she started going to services on a regular basis.

From their base in Montevideo, Shemtov and her husband, Rabbi Eliezer Shemtov, have been using banner towing for 20 years to remind people of the Sabbath and when it begins on Friday evenings during the South American summer months of January and February.

“It is very expensive,” says Shemtov. “But it’s worth it. Stories like that of the woman who moved to Miami give us the motivation to continue.”

Over in France, Chabad of Cannes has a similar 10-year-old program pointed at beachgoers on the Riviera.

Once, a pilot had to ditch his banner and land at a nearby airport because of heavy winds. The same day, Rabbi Mendel Matusof got an urgent request for a Torah scroll in the town of Ramatuelle, but there wasn’t enough time to make the drive in time for the approaching Sabbath.

Remembering that the plane was nearby, the rabbi asked the operator if he could transport the holy scroll, a request he was all too happy to oblige.

In Tel Aviv, as well, beachgoers are growing accustomed to an aerial campaign promoting the Sabbath. For the past few weeks, a paraglider has soared up and down the Mediterranean coast on Friday afternoons with a message emblazoned on his chute.

The effort comes as part of a multi-faceted project coordinated by Rabbi Yechezkel Gvirtz and Chabad-Lubavitch of Tel Aviv director Rabbi Yosef Gerlitzky that began with a flyer distribution and parade.

Gvirtz acknowledges that for most people, Sabbath observance can be a long process, but he notes that he’s been seeing more and more tourists showing up for Friday night and Saturday morning services.

“All they have to do is look up and they will see that the Sabbath is coming,” he says. “It speaks directly to them.”

Here in Toronto two giant electronic signs, one at Chabad Gate and Bathurst and the other at Flamingo Rd. and Bathurst, remind car traffic of the candle lighting times on Fridays and wish passersby “Shabbat Shalom” during the 25 hours of Shabbat.

Holocaust Remains Dug Up

Shortly after Pesach, Chabad of Simferopol, Crimea, in the Ukraine got a call that a group of hooligans had dug up the field at the “Eleventh Kilometer,” where thousands of Jews, mainly Krimchaki Jews, (together with some other nationalities) had been murdered and buried in the Holocaust.

They had unearthed the bones, searching for any medals, gold, silver, anything of value, that they could steal.

Two Rabbinical students; Nisan Andrusier and Peretz Mochkin, who were in Simferopol assisting the local Chabad Rabbi, conducting Seders for the local Jews, were dispatched to the site to collect all the bones that had surfaced and were visible, and arrange a proper burial for them.

Rabbi Rothschild, a specialist connected with Zaka in Israel, who has experience with similar



Rabbis Nisan Andrusier and Peretz Mochkin were left to collect bones from the mass Holocaust grave dug up by hooligans.

situations at excavation sites in Israel, was flown in to make sure that everything would be done according to Jewish law and custom. After an exhausting two

days, ten enormous bags of remains were reburied in the presence of many members of the Jewish community of Simferopol who came to pay their respects.

Simchas Baïs

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A project of Chabad Lubavitch

Lubavitch Day Camp & Tzivos Hashem

Rabbi Itchy Grossbaum is the Director of Gan Yisroel Summer Camp which has just completed its first fabulously successful season.

Ahava Spillman: How long has Camp Gan Israel Ontario been in existence? Where is it?

Rabbi Itchy Grossbaum: With the help of Sidney and Naomi Spiegel, Rabbi Zalman Grossbaum of Chabad Lubavitch purchased the property in Haliburton, Ontario in 2007. Construction started in 2008 and this year Baruch Hashem was our inaugural season.

Ahava S. What is your title? What do the campers call you?

Rabbi Itchy G: I am an ordained Rabbi. However, I'd rather be called Itchy. There are some kids who call me Rabbi G or Rabbi Grossbaum. AS. Did you go to camp as a kid?

Rabbi IG: Yes. I went to camp for years and loved it. It was a place where I could change my daily schedule, make new and interesting friends and recharge my batteries for the upcoming school year

AS. Did your personal experience give you insight needed to create a workable camp schedule and positive atmosphere?

Rabbi IG: Of course. Being a camper in our overnight camp in Toronto (We were opened for 3 years from 1991-1993) as well as upstate New York demonstrated for me first hand, how essential proper scheduling is and how valuable an enthusiastic chassidische atmosphere is.

AS. How many campers are there? What ages? For how long?

Rabbi IG: We had 150 campers throughout the summer. Our girls' session was July and boys' session was in August. The campers ranged from 9-13 years old.

AS. Where do the campers sleep?

Rabbi IG: The campers sleep in beautiful newly built wooden cabins, each cabin shares washrooms and showers with just one other cabin. Also there is a spacious deck where campers linger in the evenings to discuss the day's activities and compare philosophies of life as most adolescents enjoy doing.

AS. How many in a cabin? What is the ratio of counsellors to campers?

Rabbi IG: Each cabin sleeps 14 campers and 2 counsellors comfortably. We also have additional staff called floaters who go wherever help is needed. We take great care in hiring our counsellors. It is important to us that they relish their positions as mentors and



In this Issue we interview Rabbi Itchy Grossbaum
Director of Gan Yisroel Summer Camp

by Ahava Spillman

role models and honour the trust they have been given.

AS. Describe a typical day.
Rabbi IG: The day begins with line up where everyone joins in a singsong and cheer to welcome and energise the new day. Then the ritual of the Gan Israel flag raising. The salute and deafening cheers are followed by exercises, davening and breakfast. There's always sports, learning, and water fun. We have swimming, canoeing, row boats and paddle boats. Every day is filled with fun, excitement, and always different from the day before. We have a very early wake up on Topsy Turvy day, and a very late wake up on lazy day.

AS. Does each week have a theme? What are they?

Rabbi IG: Each week as well as each day has a theme. The overall theme of camp was, Ahavas Yisroel, (love of your fellow Jew) It's been 300 years since the Baal Shemtov's birth. Camp Gan Yisroel was named after the Baal Shemtov, whose name was Yisroel, He was famous for his Love for every person, especially the simple Jews, who most people ignored. The Baal Shemtov understood that each Jew was a unique and special individual and we know that each Gan Yisroel Camper is exceptional and vital to our success.

AS. What makes Camp Gan Yisroel unique?

Rabbi IG: Camp Gan Yisroel's goal is to make every child feel like they are at home, safe, and having fun in a Jewish atmosphere. Our grounds are spacious; our buildings are brand new and built to perfection. Our 6,000 feet of private waterfront is spectacular. Just 2 and 1/2 hours outside of Toronto, it's impossible to ignore the beauty of Hashem's nature.

AS. Are there all day programs?

Rabbi IG: We have a 2 day colour war. The entire camp is divided into colour teams and they compete in learning, athletics, singing, building, painting and arts and crafts.

AS. I remember camp food being delicious. Is yours extra

tasty?

Rabbi IG: That is one of our number 1 comments: The food is "delicious!!!!" It must be a combination of fresh air, constant activity and expert chefs. There's no kosher food in Haliburton so it's quite a job for us to transport food for over 200 people. Even the amount of dry ice needed to ensure that the ice cream stays frozen is a detail that cannot be overlooked. Of course it's all worth the trouble to feed Jewish kids scrumptious kosher food. That's how we feed their bodies as well their souls.

AS. How do you celebrate Shabbos at Camp Gan Israel in Haliburton?

Rabbi IG: We have a beautiful Shabbos service, with singing, dancing and D'var Torahs. In the boys' session we sell Aliyas for the Torah reading. The boys buy them with points earned by doing good deeds or extra Torah learning. Also we bake our own challah. I'm sure it's the first kosher challah bakery in Haliburton, even if the loaves start out frozen. Just like observant Jews everywhere, we make Shabbos a very special day.

AS. How far is the closest town? What is it?

Rabbi IG: The closest town is Haliburton, Ontario and is 15 minutes away. I spent quite a bit of time there picking up supplies and necessities and I am always astonished by the reaction of passersby. There are other Jewish camps there and many Jewish cottages, so the appearance of Jewish people on the streets of Haliburton is not unusual. However, my beard and kippa always seems to cause quite a stir. People who would never approach me in Toronto walk right up to me and excitedly say, "Hi, you're really Jewish. What are you doing in Haliburton?" or "I've never seen a Jew like you before" or "are you lost, do you need directions?" I love going to Haliburton. I meet new people whenever I am there.

AS. Is there a Visitors Day for parents?

Rabbi IG: There were visitors

day in both sessions. Parents were able to come and see their children enjoying camp and join in various activities, ball games as well.

AS. Are there "overnights in the woods" or canoe trips?

Rabbi IG: There is an overnight in the woods. Various bunks take turns camping out, cooking meals over an open fire and sleeping in tents. If a rainstorm occurs, we simply change the venue and call it an indoor overnight. Next year, proper canoe trips will begin.

AS. What were your expectations? Were they fulfilled? Have they changed for next year?

Rabbi IG: Our expectations were high and Baruch Hashem most were fulfilled. The children had an amazing summer, and all in all everything worked out great. Our expectations haven't changed for next year, but we do plan on building more cabins and we will open up more available spots for campers as there is a high demand. It is

important to us that we continue to create a safe, inspiring, Torah based place that motivates adolescent kids to enjoy summer fun and activities while appreciating our customs imbued with chassidisha joy.

AS. Describe some positive feedback you received this year.

Rabbi IG: Here is one of the many emails I received:
Dear Rabbi Grossbaum.

We just picked up Menachem Mendel from the airport. He is talking a mile a minute letting us know about the great time he had. He can't get the words out fast enough. Thank you for giving him new energy and excitement to carry him through in his purpose in life. This was exactly what we were hoping for when we decided to send him last minute.

Thank you for providing this positive growth experience materially and spiritually.

Much success in all your work. With much appreciation to the entire staff (please pass this on to them so they can know the effect they had on a camper)

Also, during the second trip, we received an email from a mother from Texas, asking if she could pre-register her child for next summer. She had heard such great things and didn't want her child to miss out.

AS. Camp Gan Yisroel sounds wonderful. How do parents contact you?

Rabbi IG: Parents can contact us through our website www.GanIsraelToronto.com or email cgcicampers@gmail.com or our office number 905-731-7000 ext. 225.



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have chickens available.

**Tuesday morning, Sept. 25
3:30 am - 6:00 am**

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Cost: \$15.00 Per Chicken Pre-Reserved
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**Please fill out the form below and return it to
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WEEKLY CLASSES

SUNDAY

7:45 AM	TANYA	RABBI YARMUSH	◆
8:00 AM	CHASSIDIC THOUGHT	RABBI GANSBURG	◆
10:00 AM	PARSHAT HASHAVUA	RABBI SCHOCHET	◆
11:00 AM	HALACHA	RABBI SCHOCHET	◆
11:15 AM	TALMUD (YOMA)	RABBI SPALTER	◆
7:30 PM	TANYA	RABBI GANSBURG	◆
8:30 PM	SHULCHAN ARUCH	RABBI CHAIKIN	◆

MONDAY

11:30 AM	THE JOY OF JUDAISM	RABBI SPALTER	◆
AFTER MINCHA	HALACHA	RABBI SCHOCHET	◆
7:45 PM	THE WEEKLY REVIEW	RABBI GANSBURG	◆
8:30 PM	HILCHOS SHABBOS	MRS. C. ZALTZMAN	◆
9:00 PM	CHASSIDIC INSIGHTS IN TEFILLAH	MRS. N. FREEMAN	◆

TUESDAY

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

WEDNESDAY

11:30 AM	JLI (THE ART OF MARRIAGE)	RABBI GANSBURG	◆
AFTER MINCHA	HALACHA	RABBI SCHOCHET	◆

THURSDAY

11:30 AM	TANYA (IN HEBREW)	RABBI GANSBURG	◆
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SHABBOS

9:00 AM	CHASIDUS	RABBI FREEMAN	◆
9:00 AM	CHASIDUS	RABBI GANSBURG	◆
BEFORE MINCHA	CHASSIDUT	RABBI GANSBURG	◆

DAILY CLASSES

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

Dear Rebbby

By Rabbi Aron Moss



The Grand Finale

Thanks for the invite, but I won't be able to attend your Simchas Torah celebration. I have booked tickets to a game and I don't want to miss it. Anyway, I only go to synagogue for the High Holydays. You don't expect me to give up a game for another prayer service, do you?

Answer:

I agree, it would be foolish to book tickets and not show up. That's why you should come to shul on Simchat Torah night.

Simchas Torah is a celebration of Jewishness, the grand finale of the High Holyday season. All the hard work of the High Holydays comes to fruition on this day. The prayers and Shofar blasts on Rosh Hashanah, the fasting and supplication on Yom Kippur, are all just the build up to the final crescendo, the dancing on Simchas Torah. We pray to be blessed with a sweet new year on Rosh Hashanah; we ask that our soul be cleansed on Yom Kippur; but it is through dancing on Simchas Torah that we actually bring down all the blessings that we have prayed for.

To go to shul for Rosh Hashanah and Yom Kippur and then miss out on Simchas Torah is like waiting in line to buy tickets to a game and not showing up to the game itself. At the height of Yom Kippur your soul was given a ticket. You claim your place on Simchas Torah.

So you have two tickets, one to be a spectator at a game, the other to be a participant in a holy moment. You choose which is not worth missing: to watch the strength of the human body, or to experience the exhilaration of the human soul.

A Parent's Dilemma

I tell my nine year old son that people who work hard will progress in life and have what they need. Now I have a dilemma. There is a new electronic game which costs \$499 plus megabucks for each game. His cousin has one, his friends have it but we have no intention of buying him one. We don't have the money, and anyway it is not one of our priorities - there are far better things he could do with his time than play violent video games. He does everything properly, listens to us, puts in the effort at school and is now devastated that he has done it all and cannot

have what he wants. How will I explain it to him?

Answer:

You have in front of you a wonderful parenting opportunity. It is a chance to teach your child two vital truths: that he can't have everything, and that he can't always understand why.

The idea that kids needs to understand the rationale behind every one of their parents' decisions is ludicrous. If children were capable of understanding their parents every motive, then children could be parents themselves. It is precisely their inability to appreciate why not every whim and fancy must be fed that makes them children. The parents' job is to set boundaries, and that means sometimes the answer is just no.

When a parent lays down the law and gives a clear no, they are doing a great favor for their child. Because their child will learn an important life lesson - you don't always get what you want. Sometimes it seems unfair, sometimes it seems to be without any justification, but it happens, and it happens to everyone, and it happens throughout your life - there are things you want

and you can't have.

Sadly, many children are not taught this. Their parents give them everything they want. And then when they grow older they are shocked that the rest of the world doesn't do the same. These are the adults who think that their spouse, their friends, their country and G-d should all be giving them whatever they ask for. If only they were taught as kids that you can't have it all, they would be accepting of this as adults.

Your son deserves to be rewarded for his good behaviour and hard work, but perhaps that reward need not be the one he wants. It isn't easy, but it is far better to endure the tantrum of a disappointed child for a few days than to have a spoiled child who will remain a spoiled child for a lifetime. Like King Solomon said, "Train the child in his way, so that when he is older he will not stray from it". Today he will be upset, but one day he will thank you.

Of Rodents & Relationships

I have a problem with/organised religion. Light candles, go to shul, eat this,

don't eat that etc etc. What sort of G-d demands these things from us? Surely we can find our own path to G-d within ourselves without being told what to do. Why does it make someone better or worse by just following instructions? It all seems crazy to me...

Answer:

I was recently addressing a group of women, discussing the topic of relationships. I told them that they should not be ashamed to tell their husbands exactly what makes them happy. Don't leave the guys guessing. If you do, they will never get it right.

A man cannot read a woman's mind. Even if he loves you deeply and is devoted to you with all his being, he needs to be told what you like. Women would prefer men to just take the initiative and do things spontaneously without being asked. But if you leave it up to him, he will do what he thinks a woman wants. And a man's view of what women want, without female input, is clouded

by male thinking.

One woman said, "But my husband does do things for me without me asking, and he knows exactly what I want..."

I responded, "Your husband is a very kind man. But he only knows what you want because you have told him at some stage. Left to his own devices, he would give you many things and do many favours for you, but not necessarily what you wanted. Think back to the early stages of your marriage, before he learnt what makes you happy. Like the time he kindly put the washing away, not realizing the importance of folding the clothes before stuffing them into the drawers. And what about that surprise birthday gift he bought you. As sweet and unexpected as it was, a pet rodent was not really an ideal present." She agreed.

If a man cannot read the mind of a woman, certainly a human being cannot read the mind of G-d. Unless we are told exactly what G-d wants from us, we are clueless. That is why we have mitzvos. A mitzvah is a command, a clear and direct

Was Columbus

By Charles Garcia,

Everybody knows the story of Columbus, right? He was an Italian explorer from Genoa who set sail in 1492 to enrich the Spanish monarchs with gold and spices from the orient. Not quite.

For too long, scholars have ignored Columbus's grand passion: the quest to liberate Jerusalem from the Muslims. During Columbus's lifetime, Jews became the target of fanatical religious persecution. On March 31, 1492, King Ferdinand and Queen Isabella proclaimed that all Jews were to be expelled from Spain. The edict especially targeted the 800,000 Jews who had never converted, and gave them four months to pack up and get out. The Jews who were forced to renounce Judaism and embrace Catholicism were known as "Conversos," or converts. There were also those who feigned conversion, practicing Catholicism outwardly while covertly practicing Judaism, the so-called "Marranos," or swine. Tens of thousands of Marranos were tortured by the Spanish Inquisition. They were

pressured to offer names of friends and family members, who were ultimately paraded in front of crowds, tied to stakes and burned alive. Their land and personal possessions were then divvied up by the church and crown.

Recently, a number of Spanish scholars, such as Jose Erugo, Celso Garcia de la Riega, Otero Sanchez and Nicholas Dias Perez, have concluded that Columbus was a Marrano, whose survival depended upon the suppression of all evidence of his Jewish background in face of the brutal, systematic ethnic cleansing.

Columbus, who was known in Spain as Cristóbal Colón and didn't speak Italian, signed his last will and testament on May 19, 1506, and made five curious -- and revealing -- provisions.

Two of his wishes -- title one-tenth of his income to the poor and provide an anonymous dowry for poor girls -- are part of Jewish customs. He also decreed to give money to a Jew who



lived at the entrance of the Lisbon Jewish Quarter.

On those documents, Columbus used a triangular signature of dots and letters that resembled

inscriptions found on gravestones of Jewish cemeteries in Spain. He ordered his heirs to use the signature in perpetuity.

Dear Rebbby

By Rabbi Aron Moss



instruction from G-d as to what He wants us to do and not do. Without it, our attempts to connect to G-d may be sincere and pure, but they don't reach beyond the limits of human experience. We are doing what we think G-d wants, and that is something we have no idea about.

When we do a mitzvah, no matter how small it seems in our eyes, we are doing what He asked us to do, and we are connecting to Him. A pet rodent is a lovely gesture, but a mitzvah is all He really wants from us.

Can a Pregnant Woman Enter a Cemetery?

I am currently 7 months pregnant, and a good friend's tombstone consecration is coming up next week. I am not sure whether or not to go. I have been told it is generally not the done thing in the Jewish religion to go to a cemetery when pregnant. On the other hand I do want to be there to honour my friend's memory. Would value your thoughts.

Answer:

This is the single most

common question I am asked. Fascinatingly, though it is a widespread custom for a pregnant woman to avoid going to the cemetery, there is no written source in Jewish law that forbids it. This is an interesting example of a tradition that women took upon themselves without being told. And this tradition is carefully guarded and well known, even more than some outright laws. You will see why.

Jewish mothers have known for thousands of years what modern research is only recently discovering. The unborn child is impacted by the spiritual and emotional state of the mother. Her moods, her attitudes, and her surroundings are imprinted on the soul of the child.

This is why the cemetery is not the place for a pregnant woman. When you are creating life, it is better to avoid contact with death. An expecting mother is hosting life in the making, and so the morbid and deathly energy of a cemetery is too starkly contrasted to what is going on inside her. Her focus should remain on the beginning of life, not the end.

Furthermore, feelings of excessive grief or distress may

disturb the otherwise peaceful time in the womb. Sometimes emotional pain is unavoidable in life, but we don't have to seek it out. An expecting mother is often fragile and delicate at the best of times. Attending a funeral or consecration may cause an exaggerated reaction which could have been avoided.

Since this is not a law but a custom, there are exceptions where a pregnant woman can go to a cemetery. If she feels that not going may itself cause even more distress, she should go. Some examples would be the funeral of a close friend or relative, or visiting the grave of a parent on the anniversary of their passing, or visiting the grave of a holy person to pray for a healthy birth.

In the end it is left to you to decide what is best. But if you choose not to go, you should not feel at all guilty. Your dear late friend will not be offended. In the world of souls they understand these things. And then in a couple of months, when you feel up to it, you could visit the cemetery yourself to pay your respects.

May G-d bless you with an easy birth and a healthy child, and only happy times.

Is it Immoral to be Overweight?

As a fitness trainer, I wonder: Do health and fitness have a place in Judaism? It seems that the secular world encourages a healthy life far more than the Jewish world does. I hear rabbis talk about spiritual matters, but find it hard to listen to them if they themselves are overweight. Is physical well-being not important?

Answer:

In our modern world, we are seeing health as the new morality. Good and bad are now measured in calories. My cereal box invites me to "Taste the goodness" - not a moral value, but rather a nutritional value. The scales of merit are not found in heaven anymore but are right there on the bathroom floor, and the daily judgment is pronounced in kilos and pounds.

This all makes sense if you see the human being as just a body without a soul. If the flesh is all there is, health becomes the highest ideal. But from the Jewish perspective, the soul is

our true self, and the body its vehicle. The body and its health are important only because through it we express our higher self.

The great Jewish thinker, Maimonides, wrote in the 12th century:

"Caring for the health and well-being of the body is one of the ways of serving G-d."

And he immediately explains why:

"One is unable to think clearly and comprehend truth if he is unwell."

If your mind is cloudy, you may lack moral clarity to know what's right. While battling with illness, we may not find the stamina to battle the ills of the world. That's why we need to look after our bodies. A healthy body is not in itself our life's purpose; it helps us fulfil our purpose. It is a vehicle that transports us towards goodness, it is not the destination.

Jewish tradition provides no excuse for being unhealthy. On the contrary, it gives the best reason possible to live healthy: Life has meaning and purpose, and each day is precious. Only if life has meaning is it worth taking care of. The risks of high cholesterol, heavy smoking and drug use are only a concern to one who values life. The threat of a shorter life span means nothing to someone who sees life as pointless.

We are the healthiest generation in history, and our life expectancy is reaching biblical proportions. This means we have more time and energy to fulfil our purpose - to elevate our corner of the world, and tip the scales towards true goodness.

Secretly a Jew?

Special to CNN

According to British historian Cecil Roth's "The History of the Marranos," the anagram was a cryptic substitute for the Kaddish, a prayer recited in the synagogue by mourners after the death of a close relative. Thus, Columbus's subterfuge allowed his sons to say Kaddish for their crypto-Jewish father when he died. Finally, Columbus left money to support the crusade he hoped his successors would take up to liberate the Holy Land.

Estelle Irizarry, a linguistics professor at Georgetown University, has analyzed the language and syntax of hundreds of handwritten letters, diaries and documents of Columbus and concluded that the explorer's primary written and spoken language was Castilian Spanish. Irizarry explains that 15th-century Castilian Spanish was the "Yiddish" of Spanish Jewry, known as "Ladino." At the top left-hand corner of all but one of the 13 letters written by Columbus to his son Diego contained the handwritten Hebrew letters bet-hei, meaning b'ezrat Hashem (with God's help).

Observant Jews have for centuries customarily added this blessing to their letters. No letters to outsiders bear this mark, and the one letter to Diego in which



this was omitted was one meant for King Ferdinand.

In Simon Weisenthal's book, "Sails of Hope," he argues that Columbus's voyage was motivated by a desire to find a safe haven for the Jews in light of their expulsion from Spain.

Likewise, Carol Delaney, a cultural anthropologist at Stanford University, concludes that Columbus was a deeply religious man whose purpose was to sail to Asia to obtain gold in order to finance a crusade to take back Jerusalem and rebuild the Jews' holy Temple.

In Columbus's day, Jews widely believed that Jerusalem had to be liberated and the Temple rebuilt for the Messiah to return.

Scholars point to the date on which Columbus set sail as further evidence of his true motives. He was originally going to sail on August 2, 1492, a day that happened to coincide with the Jewish holiday of Tisha B'Av, marking the destruction of the First and Second Holy Temples of Jerusalem. Columbus postponed this original sail date by one day to avoid embarking on the holiday, which would have been considered by Jews to be an unlucky day to set sail. (Coincidentally or significantly, the day he set forth was the very day that Jews were, by law, given the choice of converting, leaving Spain, or being killed.)

Columbus's voyage was not, as is commonly believed, funded by the deep pockets of Queen Isabella, but rather by two Jewish Conversos and another prominent Jew. Louis de Santangel and Gabriel Sanchez advanced an interest free loan of 17,000 ducats from their own pockets to help pay for the voyage, as did Don Isaac Abrabanel, rabbi and Jewish statesman.

Indeed, the first two letters Columbus sent back from his journey were not to Ferdinand and Isabella, but to Santangel and Sanchez, thanking them for their support and telling them what he had found.

The evidence seem to bear out a far more complicated picture of the man for whom the United States now celebrates a national holiday and has named its capital. As we witness bloodshed the world over in the name of religious freedom, it is valuable to take another look at the man who sailed the seas in search of such freedoms -- landing in a place that would eventually come to hold such an ideal at its very core.

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A Chaos of Infinite Light Cont. from page 2

but since there is no intrinsic or absolute purpose, these efforts simply reflect the subjective whims of the moment. They can produce nothing substantial. The flower child of the sixties transforms into the greedy entrepreneur of the eighties without so much as a thought to the absurdity of his own metamorphosis. Where is he going and what does he ultimately have in mind? He can't know. His view of himself and the world depends upon circumstances that are ephemeral, undirected, purposeless, and indifferent to his existence. He is living in Shakespeare's "...tale told by an idiot, full of sound and fury, signifying nothing".

Such a tale is not necessarily unpleasant. The same mindless happenstance that consigns one man to serfdom crowns another king. The main point is that there is no reason.

How and why would G-d create such a world? In order to understand the "why", we must first come to grips with the "how".

How: Dream Reality

A dream is a dissociated and often grossly distorted mélange of images, totally alien to what one encounters in normal life. Since during sleep the imagination is unrestricted by any assumptions, rules or necessities, there is no rational framework of cause and effect, and the dream can assume dimensions which defy description. Remarkably, from the dreamer's point of view, the dream world appears entirely ordinary and very real.

The surrealistic distortion that is so apparent on awakening, is entirely acceptable and natural within the context of the dream. The dreamer may be terrified by something that, on awakening, merely evokes a bewildered smile. He may cry brokenheartedly over something that, from the viewpoint of wakeful consciousness, is not in the least sad. He regards inanities as momentous, whereas true flashes of creativity or genius may be ignored. His vision, feelings, priorities, and plans are all tailored to circumstances in the dream world in which he truly feels himself to be living.

Thus, an indispensable component of the dreamlike world of galut is the illusion of reality. People are entirely at home and comfortable with the lunacy that describes modern life. It is regarded as normal, healthy and American for thousands of people to fight, push, and scream their way into a stadium in order to experience

the elevation of spirit, the rapture of watching a man hit a ball with a stick. News magazines discuss the artistic merits of a popular movie, the subject of which is cannibalism and sadism; this is normal entertainment for millions of people. During the day, a man labors mightily, dissipating his G-d given energy and talents in the pursuit of toys or a moment's illusion of power. Vicious and violent racists condemn the victims of their racism as racist in victim-subsidized college programs. The list goes on.

The Ones Who Don't Fit In

In resolving the question as to why people are content with galut, the dream metaphor raises an even more perplexing paradox. If we are all products of the dream of galut, how can we objectively assess our circumstances so as to be aware of the horrifying morass that we are in? How can we possibly expect a world that is blind to its own madness to yearn for redemption?

The answer is that the darkness of galut is not absolute. There are those for whom the dense obscurity of galut is only partial. They are like dreamers who know that they are dreaming and are thus able to stand somewhat aloof from the dream and perceive the truth. Obviously the agonizing impact of galut can be properly appreciated only by such people. It also follows that such individuals must be totally out of register with the rest of humanity. These unusual people are the Jews.

The Divine Jewish soul emanates from its source in Divine Will, penetrating the profuse concealments of galut and illuminating the life of the Jew in this world. The strength of this influence varies, from prophets and holy individuals (tzaddikim) whose very perceptions are those of the divine soul, to ordinary Jews in whom the illumination is somewhat obscured by the coarseness of the physical body and the delusions of worldly life. The Jews have thus always been a people apart, isolated, alien, regarded with suspicion, fear and loathing by a benighted, uncomprehending world.

For 2000 years the Jews have yearned for a redemption unfathomable to the nations of the world, and to that end, have pursued goals that are incomprehensible to the rest of humanity. The periodic misguided efforts of many Jews to alleviate the anguish of galut by accommodation and

assimilation have made no more sense then it would for a psychiatrist to accept the perspectives and world views of his patients and assume their behavior patterns simply because they outnumber him. Because Jews, in essence, transcend galut, we are ultimately capable of, and therefore responsible for, ushering in the redemption, not only for ourselves, but for the entire world.

Why: A Need for Challenge and a Desire for Infinitude

Although the dream metaphor explains how the Almighty can seemingly detach Himself from the creation that He constantly generates, it gives no insight into His motives. What is gained by running the world in such a way that its inhabitants are able to deny the existence of the Creator and reject or even ridicule concepts of Divine purpose, justice, and mercy?

The answer is that galut is not reality and it has no inherent significance. On the contrary, it has been designed and implemented specifically to be overcome, to be negated. The Almighty is hiding in order to be found, which means that the purpose of the concealment is truly revelation.

The Creator is not dreaming. Every detail of existence fulfills an overall purpose and contributes to a comprehensive Divine plan. G-d's "world", although incomprehensible to us, is meticulously designed. The imagery, although appearing to us as a wild dream, is regulated by the highest purpose. G-d, as it were, goes to considerable trouble to make the world appear as a rudderless ship.

It is because the Creator has so thoroughly concealed Himself that our actions are significant. If the world revealed Divinity, its inhabitants would, as a matter of course, be holy, and drawn to G-dliness. Since the pursuit of G-dliness would be natural and, therefore, effortless, it would also be, in and of itself, valueless. Our actions would simply reflect the natural tendency to be holy. As it is, however, an individual's pursuit of G-dliness, no matter how limited, is of inestimable value precisely because it is neither natural nor normal. It requires exertion, and a willingness to struggle with one's instincts, proclivities, and habits. The simplest action, such as putting a mezuzah on one's door, requires one to do battle with an entire world that rejects, mocks and opposes such behavior. Because of galut, the performance of every Mitzvah is of infinite significance.

Adam's Birthday Cont. from page 1

the law of the jungle: policemen to watch what we're doing, and policemen's police to make sure the policemen show up for work in the morning. Oh, and a few more important things: electric lights so that the policemen can see us, and passable roads so that they can cart us off to jail.

Turn off the lights, flood the roads and disable the punch clocks in the police stations, and five thousand years of civilization evaporate in an hour. The strong prey on the weak, pillaging and raping simply because they can.

I have another confession: some of my best friends are cultural snobs. I hear them saying: "You say that civilization broke down? You call those people civilized? Do they attend the opera on Wednesday nights? Have they read Voltaire? Do they gather in each other's homes in the evenings to discuss the great moral philosophers of the Rationalist and Humanist schools? These are people who have lived in poverty and depravity all their lives. Nothing really changed. It's just that before the hurricane, the crime and squalor in their ghettos followed certain known patterns and were nicely contained by police reports and government statistics. What shocked you was just more of the same, without the usual frames of reference. That's all..."

Ok. So let's look back not five years but a hundred years. Question: What country had more moral philosophers per square kilometer than any other before or since? Answer: A large Western European country, begins with the letter G. Question: What country orchestrated, but a generation later, a highly efficient operation, aided by sophisticated technologies and accompanied by strains of Wagner, which was also the most horrendous acts of torture and murder in human history? Answer: Same place.

It's really quite logical. As the ancients said, you can't raise yourself by grabbing a fistful of your own hair and pulling upwards. Nothing human-based will ever transcend the human. A philosophy conceived by the human mind will be elegantly refuted--or side-stepped--by that same mind at the service of its own instincts.

Morality and ethics--the notion that "I want to do this but I won't because it's wrong" and "I don't feel like it, but I'll do it because it's the right thing to do"--might be temporarily enforced by a philosopher's thesis or a policeman's gun. But not for long.

On Rosh Hashanah we remember, and remind the world, that G-d created man and woman, G-d gave them the gift of life, and G-d laid down its rules: respect the life, family and property of your fellow, treat the creatures of your planet kindly, do charity and uphold justice. Do so not only because it makes sense to you, not only because it "feels right," but because you are a subject of G-d and you accept your Sovereign's decrees.

This is the fountainhead of our existence. Without this, there is nothing.

The Almighty has not produced the perfect world that He ultimately desires. In His infinite kindness, He has assigned this mission to the Jew.

There is another aspect of galut that can be inferred from the dream analogy. The essential characteristic of a dream, which distinguishes it from conscious musings or from a daydream, is chaos. A person's imagination, while awake, is ordered and guided by the intellect and, therefore, is of necessity, limited. Order and structure demand rules, and rules impose limitations. A dream, because it lacks order, is free of limitation. Revelations of the mind that are so luminous and original that they transcend the restrictions of language or of rational thought may be revealed by the unfettered activity of the imagination during a dream. In the case of galut, its source is so lofty that its manifestations can only be perceived by the finite, rational mind as uninterpretable chaos. The light is so intense that there are no

instruments capable of detecting it, and thus it appears as darkness.

The mission of the Jewish people throughout galut is to transform the finite world into a vessel for revealing this light, i.e., to transform the darkness into light. This is done by the application of Torah, the source of which is also transcendent, to all worldly things and daily affairs. The refinement and restructuring of the details of worldly existence into vessels for G-dliness prepare the world for redemption, which is a revelation of the essence of Divinity. At such a time, the chimeric state of galut will have served its purpose and will evaporate, as does a perplexing riddle when the solution is revealed.

This, then, is the redemption that we, all of us, everywhere, and at all times, yearn for. This is what is meant when Jews beseech three times daily during formal prayer. "For Your salvation we hope all day."



Can a Leopard Change Its Spots?

Practicing as a professional and certified marriage and family therapist, the question whether a person or their partner can change for the better often arises. Responding, I assert people can and do change. The real question is—does the individual want to?

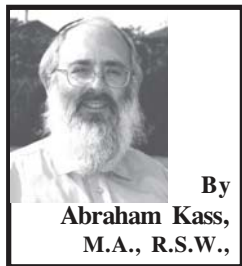
Often, it is a difficult convincing someone that positive change is possible. Many don't want to accept this fact. Are we, as a society, coming to believe people are unchangeable? Notions like: "I have a chemical imbalance; I am a victim; I am this way because of my genetic inheritance; or my parents were abusive," are all excuses that keep us "stuck."

Old fashioned notions such as: "I am responsible for how I behave; how I behave matters; life is what I make of it," are seen as irrelevant. Sadly, the "power of free will" has been replaced with a mechanized self-view. As a machine cannot fix itself, so too, we are unfixable—unless someone else can do it; but certainly I can't fix myself!

At times I reason, argue, and plead that change is possible. A woman wanted a divorce because her husband stayed out late at night and felt he could never change. A mother put her son on psychotropic medication because it required too much effort to learn how to be an effective disciplinarian—she didn't believe she could learn how to be assertive. A woman wanted to die because she felt no one could ever love her. To her, becoming a "nice person" seemed beyond possible. The common denominator to all the

above scenarios is a belief that "change" is not possible. My reaction: "Wrong conclusion—PEOPLE CAN AND DO CHANGE." Life can be made better—much better!

Free will is a mysterious and uniquely human resource. Its powers, with Hashem's help, can overcome adversity and seize opportunity. Stories in books and word-of-mouth abound about strong individuals



By
Abraham Kass,
M.A., R.S.W.,

that changed themselves, their loved one's and even the world for the better.

A miserable and lonely woman once came to the famed psychotherapist Milton Erickson complaining she had no friends. He told her to grow African Violets and give them out to her neighbours. After several months, she reported back to him that she had many friends and was happy. The "cure" was not rocket science! She had just become a better person—she changed.

As intelligent people, we would agree that it would be inappropriate to rely on fortune telling, astrology and palmistry to determine or limit one's future. There used to be a very popular study called phrenology that analysed the shape of the head. By looking at the size of the forehead, or the length of

someone's nose, or the shape of the skull, it was claimed one could determine if the person was intelligent, shrewd or lawless. As modern thinkers, naturally we reject these pseudo sciences. Yet is there any difference in believing that "genetics" determine if a person will be intelligent, an alcoholic, homosexual or abusive, with no ability to rise above it? Some very sincere and accredited scientists promote this view, though it is clearly not "scientifically proven." It is only a theory—yet many intelligent people mistakenly choose to believe it is a fact!

Education is built on the conviction that people change. Through learning and studying, we can change our values, attitudes and behaviour. If we didn't believe this, then why would we send children to school? Adults, like children, can learn. This certainly includes learning healthy self-attitudes and how to get along with others.

Successful personal change occurs most easily within a relationship. If we lived alone on

a remote tropical island, with all our needs provided for, and all struggle eliminated, we wouldn't need to change. Everybody knows how difficult it can sometimes be to relate harmoniously to another person. Marriages are the greatest examples of both bitter strife and blissful contentment. It is precisely this continual ebb and flow between emotions that creates the challenge to change and improve. Marital problems, although painful, provide a wonderful opportunity for personal and relationship growth.

You and your family are precious. Your life is a gift from G-d. If change is needed to be healthy and happy—let it happen even if it requires hard work. And if help from a caring and competent professional is needed to achieve this—use him or her. Doing nothing is an unacceptable response.

Emotional pain is not the enemy. It is the indicator that tells you something is wrong and needs to change. You wouldn't disconnect the temperature gauge on your car

if it reads "hot." Rather, you would take your car to a mechanic to get it fixed. When you are in emotional pain, figure out what needs to change, and then get the job done. Get help if needed. Take charge. Be responsible.

Trees survive heavy storms because they are flexible. If they were rigid, they would snap with the first strong wind. So too, individuals and families thrive because they successfully adapt to challenges. Changing in response to any given situation is our greatest opportunity for health and happiness.

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The Easy Mitzvah *Cont. from Pg. 2*

A person can approach the fulfillment of G-d's commandments in one of two ways:

a) As a duty. Such an individual sees the purpose of his life in the realization of his own personal ambitions. At the same time, he recognizes that G-d is the master of the universe and is the one who created him, granted him life, and continues to sustain him in every moment of his existence. So he feels duty-bound to obey G-d's commandments.

b) As the purpose of his existence. This individual understands that "I was not created, but to serve my Creator." He recognizes this as his true "I" and as the ultimate fulfillment and realization of who and what he is.

If we assume the first approach, regarding the observance of a mitzvah as a duty, there will be

both "difficult" and "easy" mitzvot. We might fulfill them all, perhaps even willingly and joyfully, but some will be more pleasant and inspiring, others more tedious and toilsome. The expenditure of time, effort or money that a mitzvah requires will also affect the degree of difficulty we experience in its fulfillment.

But when we see the fulfillment of the divine will as the very stuff of our life, the concept of a difficult mitzvah is nonexistent. All mitzvot are "easy," for they do not constitute an imposition on our life—they are our life. Indeed, there will be no division between the mitzvah and "non-mitzvah" areas of our life. When we live to implement G-d's purpose in creation, our entire life—including those activities which are not explicit mitzvah acts—becomes

a single, seamless quest to connect to our Creator and serve His will.

If all mitzvot could be observed in either of the above ways, there is one mitzvah whose terms of observance call for nothing less than the second approach. The mitzvah of sukkah does not tell us to do something; it tells us to be something—a sukkah-dweller. The way to observe this mitzvah is to make the sukkah our home—our environment, our roots, our very identity—for seven days of each year of our life.

And when we apply the model of the mitzvah of sukkah to our observance of all of G-d's commandments, they, too, assume the all-embracing quality of the sukkah. They, too, become as "easy" as life.

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SHMINI ATZERET

Sunday, October 7		Monday, October 8	
Candlelighting	6:28 p.m.	Shacharis	10:00 a.m.
Mincha	6:35 p.m.	Yizkor approx.	11:30 a.m.
Maariv	7:20 p.m.	Mincha	6:25 p.m.
Kiddush	7:40 p.m.	Candlelighting after	7:27 p.m.
Hakafot	8:45 p.m.		

SIMCHAT TORAH

Monday, October 8		Tuesday, October 9	
Maariv	7:25 p.m.	Shacharis	10:00 a.m.
Kiddush	7:45 p.m.	Kiddush	11:00 a.m.
Hakafot	8:45 p.m.	Hakafot	12:30 p.m.
		Torah Reading	1:30 p.m.



Mom vs. Bomb

Naomi Zirkind helps develop robots to combat explosive devices in war zones

Start talking about explosives experts and the image that comes to mind is more James Bond than Jersey mom. Yet Naomi Zirkind—a soft-spoken mother of eight—is the lone woman and the only person with a doctorate on a seven-member military engineering team working on better ways to use robots to detect, inspect, and neutralize bombs. Since 2003, more than 330 explosive ordnance disposal (EOD) robots have been shipped to Iraq and Afghanistan, costing roughly US \$150,000 each. These robots have saved countless lives,” says Staff Sergeant

Isaac Allender, an EOD team leader who served in Iraq for eight months in 2004, both personally disarming bombs and supervising others. Allender now serves as a liaison between the field soldiers and Zirkind’s team of robot engineers.

“Our unit used robots in 120 runs.... In the past, that would have been us putting on a bomb suit and walking to the site for the initial inspection,” he continues, noting that 11 robots were blown up by the improvised explosive devices (IEDs) favored by insurgents in Iraq.

There remains room for improvement on the robot front,

however, Allender says, adding that “we still have to walk down there to visually inspect the area for secondary and tertiary devices.”

And making those robots better is what Zirkind is all about. Working at the Explosive



Naomi Zirkind with the cover of her new book

Ordnance Disposal Technology Directorate at the U.S. Army’s Picatinny Arsenal, near Dover, N.J., Zirkind and her team study remote-controlled commercially available robots and repurpose them to disarm land mines and homemade explosives. The goal is simple: the more effective the robots are, the less likely soldiers are to have to risk their lives disarming bombs in person.

Zirkind earned her bachelor’s, master’s and doctorate degrees in electrical engineering from the Massachusetts Institute of Technology (MIT).

Her graduate and doctorate theses pertained to military projects, so one of her MIT

mentors suggested that she apply for a job at Picatinny Arsenal. She has been here for more than six years.

In her current job as an engineer with ARDEC’s Weapons and Software Engineering Center, Zirkind designs algorithms.

She’s trying to develop an improved algorithm that will allow robots to enter a large building and construct a map as the robot is in motion.

“With its sensors it can sense that a room is ‘how many feet by how many feet.’ It can then go into the hallway and do the same thing.

“As it moves throughout the building, it constructs a map of where it’s been. After it’s been through the entire area, it has a map of the entire space.

“There’s been a lot of research in this area, but the challenging part is mapping large areas because the approximations used in mapping small spaces become invalid when mapping large spaces,” she said.

When she first arrived at Picatinny, she worked in the Explosive

Ordnance Disposal (EOD) Directorate, where she and her teammates developed tools and accessories, such as a tool carrier and accessories to improve the radio communication for the currently fielded robots to help them accomplish EOD missions more effectively.

While she crunches numbers for a living, she has also used her writing skills to publish several technical articles about her findings at Picatinny.

Many Picatinny Arsenal employees are innovative during their leisure activities, creating everything from designer cakes to colorful oil paintings.

Naomi Zirkind has followed suit, recently publishing a book related to her Jewish faith.

“Strength and Dignity: Torah Wisdom for Women on their Multitude of Vital Roles” is a collection of talks by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, on the various roles of Jewish women as illuminated by the Torah, arranged according to weekly Torah portions, Zirkind explained.

“The main thread that runs through the whole book is that women are the foundation of the home,” she added. “They set the tone for everything that goes on in the home and guide the family through their warmth and influence on the family members. The book also talks about women using those same qualities of influence on the outside world.

“When I first started this project, I did not intend to write a book. I was just creating an educational tool for my daughters to help them appreciate the Rebbe’s teachings and use them as a guide in their lives as they grow up.

“I wrote the texts and then I thought that I should really write an introduction for each text that ties it to the biblical section it’s associated with. Then I thought I should translate the sections (from Hebrew to English) to make it more user-

friendly. So step by step it kept moving in the direction of a book. At some point I thought that it



Naomi Zirkind displays her robotic equipment

was a valuable collection and I wanted to share it, not only with my daughters but with a broader audience.”

Zirkind began assembling the collections in 2001 and self-published the book in 2010.

“It’s not like a novel where you read it straight to the end. It’s not a sequential piece of work. It’s more modular,” she explained. “It’s like a reference book in a way—an assembly of writings. There’s one chapter in the book for each of the weekly portions.”

When the book was finally published, Zirkind said she enjoyed seeing the goal she had envisioned finally achieved.

“It was nice to see it all packaged up in an actual book with a nice cover, rather than as a few computer files or as a printout of a hundred papers.



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