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A PUBLICATION OF THE MONTREAL TORAH CENTER BAIS MENACHEM CHABAD LUBAVITCH



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from the book BE WITHIN,
STAY ABOVE meditations
on the wisdom of the Rebbe
compiled and condensed
by TZVI FREEMAN



Intolerance

Intolerance lies at the core of evil. Not the intolerance that results from any threat or danger. Not the intolerance that arises from negative experience. Just intolerance of another being who dares to exist, who dares to diminish the space in the universe left for you. Intolerance without cause.

It is so deep within us, because every human being secretly desires the entire universe to himself. Our only way out is to learn compassion without cause. To care for each other simply because that 'other' exists.

MONTREAL TORAH CENTER BAIS MENACHEM CHABAD LUBAVITCH

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I N D E X

Editorial3
YAM5
MTC's Sponsors of the Day6
MTC Draw 20188
Answer to a Young Man's Angst12
MTC Kids in Action .....	.13
Quantum Cheshire Cat .....	.14
The Rebbetzin Question .....	.16
MTC Mini Chefs .....	.17
MTC Moments .....	.18
L'CHAIM PROJECT .....	.20
Mazel Tovs .....	.22
Sympathies .....	.23
TFS Young Leadership .....	.24
You Have To See it to Believe it .....	.24
Bat Mitzvah Club .....	.27
Boy Meets Girl .....	.28
MTC Preschool .....	.30
The Making of a Simple Jew .....	.33

CJN'S SCOOP ON CHABAD

A few months ago, Ron Scillag of the Canadian Jewish News contacted me with respect to a feature article he had been assigned to write. The article, which was subsequently emblazoned on the front page of the paper and carried over several pages, was titled 'The Secrets of Chabad's Global Expansion'.

I'm sharing our correspondence with you, dear reader, hoping that you will find it of interest.

Hello Rabbi,

I'm writing a story that asks why Chabad has been so successful. When other denominations struggle to retain, let alone augment, their numbers, Chabad seems to grow and set up synagogues and centres in ever more locations.

What's the reason? How do they grow when others falter? Is it funding, their message, their non-judgmental attitude – a combination of those? What's their secret?

I'd also like to know how many Chabad centres there are in Quebec, and how many of those opened in the last five years.

Thanks,

Ron Scillag
Staff Reporter
Canadian Jewish News

Hi Ron,

I'll write in point form and trust that you will find that OK :)

- 39 Centres in Quebec
- 7 opened in the last 5 years

The appeal of Chabad:

- Chabad teachings (Chassidut) are rooted in Jewish mysticism (Kabbalah) which reveals an understanding and appreciation of the neshama/Jewish soul within every Jew. This knowledge engenders an unconditional love and embrace of every Jew regardless of degree of knowledge,

observance or affiliation. No Jew is second to another. All Jews are equal. Chabad looks at every Jew and sees that neshama within. Accordingly, it isn't about 'converting' or 'changing' anyone, rather it's about reaching and nurturing their Jewish spark, their own Jewish soul. No Jew is, or can be, beyond the pale.

- Chabad, is utterly devoted therefore to the welfare of every Jew, spiritually and materially.
- Every individual Jew is a whole world and no effort is too great to reach out, connect and serve.
- Chabad does not compromise Torah values or practices to make Judaism more appealing. People seek and respect authenticity and honesty.
- The teachings of Chabad Chassidut (particularly the Rebbe's teachings whose works exceed one hundred volumes) are extraordinarily profound. Chabad Chassidut, which reveals and rationally articulates the inner and deepest layers of the Torah,

offers soul-refreshingly deep and nourishing answers, insight and direction into life's greatest questions, mysteries, challenges and problems. The teachings of Chassidut exquisitely probe the inner workings of the Divine and of Man.

- In contrast to the widely-held view within Orthodox Judaism that the objective of our sojourn on earth is to earn reward in the after-life, Chabad Chassidus reveals that the ultimate purpose is the bringing of Heaven down to Earth. G-d's deepest desire is that we make this world a 'home' for Him. The physical world is not to be overcome and resisted but transformed into an abode for the Divine.

*The physical world
is not to be overcome
and resisted but
transformed into an
abode for the Divine.*



Mendel Treitel at the Hoi An market, Vietnam

Indeed, it is worth every effort in the world for one Jew to fulfill one mitzvah once. Chabad's outreach is not about increasing its membership.

- A related core teaching of Chabad Chassidut is the all-pervasive presence of G-d, and how all of life, macro and micro, is inter-connected and integral to the Divine plan. The understanding and therefore awareness of how Divine Providence is active in all aspects of life and living and serving G-d with joy are cornerstone teachings of Chabad Chassidic philosophy. We are never alone and ultimately everything is for the good.

- The study of Chabad teachings, therefore, develop and nurture a unique personal and ever-deepening relationship with G-d.
- In Chabad teachings, each and every Mitzvah (Commandment) that a Jew performs is infinitely precious and valuable. The fact

that one may not observe all the commandments does not detract an iota from the value of a single mitzvah performed. Indeed, it is worth every effort in the world for one Jew to fulfill one mitzvah once. Chabad's outreach is not about increasing its membership.

- Chabad emissaries, both men and women, are not career professionals with the goal of 'climbing the ladder' and moving on to bigger and better positions when the opportunity presents itself. They are at their posts for life, completely devoted to the Jews of their vicinity irrespective of the community's size or social standing.
- Every Chabad man and women that had taken up Chabad's mission feels him/herself as a personal emissary of the Rebbe, Rabbi Menachem M. Schneersohn of righteous memory, and as such serves with a profound sense of humble gratitude, inspired by the Rebbe's personal example. To be a shliach is an indescribable privilege.
- Chabad Houses are located in every corner of the world. Countless Jewish travelers of all backgrounds and ages have enjoyed the warmth and welcome of a Chabad House in even remote locations. There, in addition to providing nourishing

meals, the Chabad House often provides lodging as well.

- In Chabad teaching and practice women are not only equal to men but are esteemed, on many a level, as spiritually superior to men.
- The Chabad couple are a team. The women is not the 'rabbi's wife' or 'Rebbetzin'. She is a fully engaged, dynamic leader and teacher, frequently the primary force responsible for Chabad's success.
- Chabad emissaries live their mission 24/7. Their homes are always open and welcoming. Their hospitality is without peer with guests (often many) at their every Shabbat and Holiday meal.
- Chabad teachings promote an inclusive worldview which embraces all of humanity – every human being is created in G-d's image – as it addresses and explains the role of the Jew vis-à-vis the rest of humankind. In Chabad teachings it isn't about Jewish survival and continuity. It's about our responsibility to humanity at large, as well as to the individual. Chabad teachings reveal Torah's profound road-map by which we can, and will, heal and perfect the world. Chabad champions an optimistic view of life and the ultimate destiny of humankind.

There is a wonderful book called The Secret of Chabad – The Inside Story, authored by Chabad shliach Dovid Eliezrie which would undoubtedly be of great usefulness for you. It's a must-read for anyone trying to understand Chabad today.

I hope I have been of some help.

Best wishes,



Nechama, Itchy and Zeldie join me in wishing you and yours a Shana Tova. May we merit, without delay, Moshiach's arrival and lasting peace in Israel in a world perfected and redeemed.

Rabbi New



YAM

YOUTH ACTION MOVEMENT



Youth Action Movement Sees Exponential Growth in Its Third Year



In 2016, MTC's teen programming was revamped to become the Youth Action Movement (YAM), with the goal of inspiring teens to volunteer at The Family Store. Since then, the Sunday 11:00 am - 12:30 pm shift at TFS has been efficiently staffed by YAM volunteers.

Nearly 100 teens volunteer monthly with YAM.



In addition, YAM brings teens together to enjoy programs that foster Jewish identity and leadership qualities. This includes: NYC Shabbaton with C-Teen (Chabad International Teen Network), Friday night Shabbat dinners, holiday events and more.



In September 2017, YAM ended the year with its first annual elegant Awards Ceremony honoring twenty of the most outstanding volunteers.

For more information, please visit themtc.com/yam



MTC gratefully salutes our devoted 'SPONSORS OF THE DAY'

All MTC activities and programs on that particular day are attributed to the day's sponsor. Each sponsorship is recognized on our website, in our weekly Mosaic Express and in this magazine. The sponsorship amount is \$1800 per day and is billed annually, creating a consistent form of annuity contributing to MTC's financial stability.

BE A PART OF THE TEAM THAT MTC CAN RELY ON. CALL ITCHY AND BECOME A PROUD MTC SPONSOR!

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- Tishrei 16** **Stanley and Carole Satov** in honour of the yartzeit of Sam Pockrass, obm
- Tishrei 21** **Rae Slomovic and Betty Gomolinsky** in honour of the yartzeit of Dovid ben Chaim, obm
- Tishrei 28** **Arthur and Marion Levitt** in honour of the yartzeit of Chaim Moshe Gedaliah ben Yakov Halevi, obm
- September 16** **Joey Adler** in honour of the birthday of Louis Adler
- Cheshvan 5** **Eddy and Trudy Goldberg** in honour of the yartzeit of Max Goldberg, obm
- Cheshvan 7** **Slomovic Family** in honour of the yartzeit of Yakov Yehuda ben Tzvi, obm
- Cheshvan 23** **David and Laurie Puterman** in honour of the birthday of Ateret Malka
- October 15** **Joey Adler** in honour of the birthday of Lee Berdugo
- October 22** **Cola Families** in honour of the birthday of Michelle Lindsey
- October 24** **Howard Richman** in honour of the birthday of Reuben Richman
- Kislev 3** **Barry Schwartz** in honour of the yartzeit of Claire Schwartz, obm
- Kislev 13** **Tuky Treitel and family** in honour of the yartzeit of Reb Shaya Treitel, obm
- Kislev 14** **Cola Families** in honour of the birthday of Jason Benjamin
- Kislev 17** **Barry Schwartz** in honour of the yartzeit of Hyman Schwartz, obm
- November 14** **Evan and Osnat Feldman** in honour of the birthday of Olivia Raquel
- November 24** **Cola Families** in honour of the birthday of Kimberly Stacey
- Teves 2** **Cola Families** in honour of the birthday of Edward Israel
- Teves 3** **Cola and Cons Families** in honour of the yartzeit of David Cola, obm
- Teves 4** **Cola and Cons Families** in honour of the yartzeit of Franka Cola, obm
- Teves 5** **David & Lisa Medina** in honour of the birthday of their son Levi Yitzchak
- December 19** **Cola Families** in honour of the birthday of Warren Paul
- December 21** **Joey Adler** in honour of the birthday of Simon Berdugo
- December 27** **Lewis & Teri Clarke** in honour of the birthday of Alexa Clarke
- Shevat 23** **Joey Adler** in honour of the yartzeit of Lou Adler, obm
- Shevat 24** **Flinker family** in honour of the yartzeit of Florence Flinker, obm
- Shevat 27** **Cola Families** in honour of the birthday of Jennifer Devorah
- January 2** **Lewis & Teri Clarke** in honour of the birthday of Hudson Clarke
- January 4** **Cola Families** in honour of the birthday of Adam Joshua
- Adar 3** **Ronnie & Debbie Cons** in honour of the birthday of Gabriella
- Adar 7** **Corey and Karen Eisenberg** in honour of the yartzeit of Stanley Ralph Eisenberg, obm
- Adar 8** **David & Lisa Medina** in honour of the birthday of Menachem Mendel
- Adar 10** **Mickey Cons** in honour of the birthday of David and Victoria
- Adar 14** **Catherine Claman** in honour of the yartzeit of Abraham Claman
- Adar 22** **Hershey and Laurie Goldenblatt** in honour of the yartzeit of Sarah Goldenblatt, obm
- 

Adar 22	Michael and Elza Hirsch in honour of Elza's birthday	April 6	Jerry and Roslyn Convo y in honour of the reunion of brothers Jerry and Yehoshua after 63 years
Adar 23	Emmanuel & Heather Amar in honour of Elijah's birthday	April 8	Joey Adler in honour of her birthday
February 9	Evan and Osnat Feldman in honour of the birthday of Benjamin	April 15	Joey Adler in honour of the birthday of Lou Adler, of blessed memory
February 21	Evan and Osnat Feldman in honour of the birthday of Jack Isaac	April 25	Joey Adler in honour of the birthday of Jarrid Adler
Nisan 10	Peter and Marla Veres in honour of the yartzeit of Andre Veres, obm	Sivan 1	Tuky Treitel and family in honour of the yartzeit of Reb Menashe ben Yitzchok Mayer, obm
Nisan 15	Flinker family in honour of the yartzeit of Issie Flinker, obm	Sivan 15	Mickey Cons in honour of the birthday of Olivia
Nisan 17	Philip and Edie Friedman in honour of the yartzeit of Lucy Friedman, obm	Sivan 21	David and Laurie Puterman in honour of the birthday of Yisroel
Nisan 24	Mickey Cons in honour of the birthday of Shimmy	Sivan 21	Tuky Treitel and family in honour of the yartzeit of Reb Eliezer Dovid ben Shlomo, obm
Nisan 24	Michael and Elza Hirsch in honour of Rochel's birthday	Sivan 22	Ronald Pearl in honour of the yartzeit of Goldie Pearl, obm
Nisan 27	Ronnie & Debbie Cons in honour of the birthday of Joelle	May 6	Mark Lazar in honour of the birthday of Shira Lazar
March 1	Joey Adler in honour of the birthday of Samuel Joshua Gilbert	May 11	Cola families in honour of the birthday of Jeremy Cola
March 8	Flinker family in honour of Michael's birthday	May 15	Joey Adler in honour of the birthday of Sary Berdugo
Iyar 2	Michael and Barbara Chernack in honour of the yartzeit of Yetta Chernack, obm	May 29	Joey Adler in honour of the birthday of Lauren Adler
Iyar 5	Sara Eldor in honour of her birthday	Tamuz 5	Robert & Joelle Burke in honour of the yartzeit of Mintzie Siminovith-Burke
Iyar 7	Stanley and Carole Satov in honour of the yartzeit of Miriam Satov, obm	Tamuz 10	Joey Adler in honour of the yartzeit of Fred Berdugo, obm
Iyar 13	Stanley and Carole Satov in honour of the yartzeit of Dorothy Pockrass, obm	Tamuz 11	David and Laurie Puterman in honour of the birthday of Anaelle Bracha
Iyar 13	Ronnie & Debbie Cons in honour of the birthday of Isaac Akiva	Tamuz 22	Ronnie & Debbie Cons in honour of the birthday of Samuel
Iyar 13	Julius and Terry Suss in honour of the yartzeit of Marcus Suss, obm	June 18	Cola Families in honour of the birthday of Mandy Levi
Iyar 14	Ronnie & Debbie Cons in honour of the birthday of Hannah	Av 12	David, Lisa and Danielle Medina in honour of the birthday of Amalya Chavah
Iyar 16	Karls family in honour of the yartzeit of Ben Karls, obm	Av 19	Jeremy & Mandy Levi in honour of the birthday of Jacob David
Iyar 19	Catherine Claman in honour of the yartzeit of Mary Claman	Elul 3	Ronnie & Debbie Cons in honour of the birthday of Joshua
Iyar 19	Julius and Terry Suss in honour of the yartzeit of Bella Suss, obm	Elul 10	Tuky Treitel and family in honour of the yartzeit of Tzivia bas Yekusiel Yehuda, obm
Iyar 20	Hershey and Laurie Goldenblatt in honour of the yartzeit of Lester Edward Goldenblatt, obm	Elul 12	Stanley and Carole Satov in honour of the yartzeit of Richard Satov, obm
Iyar 23	Arthur and Marion Levitt in honour of the yartzeit of Lillian Levitt Shuchat, obm	Elul 19	Tuky Treitel and family in honour of the yartzeit of Golda Gestetner, obm
Iyar 24	George Galambos in honour of the yartzeit of Aniko Galambos, obm	August 5	Lewis & Teri Clarke in honour of the birthday of Myles Clarke
Iyar 27	Michael and Elza Hirsch in honour of Yitzchak Laivi's birthday	August 9	Joey Adler in honour of the birthday of Noah Jacob Berdugo
		August 15	Joey Adler in honour of the birthday of Mitchell Adler

MTC CELEBRATES DRAW 2018

With thanks to Hashem and in humble appreciation of all who contributed to the success of our raffle, MTC is proud to announce that our goal was met and over \$500,000 was raised through the sale of the 4,954 tickets and sponsorships.

Our heartfelt thank-you to our co-chairs: Mark Lazar, Aubrey Sztern, Nancy & David Gurberg; 120 canvassers; 50 'Corporate' and 'Event' sponsors and 1,423 donors.

CAPTAINS:

Michael Chernack, Sara Eldor, John Finkelstein, Marc Kimmel, Velvel Minkowitz, Levi New, Rabbi New, Aaron Spiro, Jacob Tink, Chaim Treitel, Itchy

THE TEAM:

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Mark Strohl, CA of PWG audited and oversaw the legalities of the draw.

The 9 winners of \$1,000 each were Michael & Avital Goldenblatt, Patrick Ghattas, Arie Koifman, Amilan Company, Marc Larente, Malvina Greenspon, Chanoch Rosenfeld, David Medina and Barry Mintz. The grand prize winner of \$18,000 was Ephram Shizgal.

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ANSWER TO A YOUNG MAN'S ANGST

Over the years, the Rebbe authored over 25,000 (!) personal letters to individuals and organizations across the globe. This, in addition to countless letters of blessing to individuals in connection with lifecycle events, and scores of pastoral letters written in connection with the Jewish holidays addressed to Jewry at large. This letter, written in 1961, addresses a young man's query.

Your whole letter is full of your own expectations and disappointments, as if everybody owes you everything, but no one has a claim on you.



Greeting and Blessing:

Your letter of August 22 reached me with some delay. In it you present a fairly clear picture of yourself, your background, education, spiritual vicissitudes, and present state of mind which you describe in rather dismal colors, and you conclude with the hope that I may be of some help to you.

Permit me than to make an observation, which is strikingly evident from the general tenor of your letter, and which I believe also holds the clue to the solution.

Your whole letter – two and a half closely typewritten pages – is full of your own expectations and disappointments, as if everybody owes you everything, but no one has a claim on you.

Yet even a brief reflection will clearly reveal that the universe we live in is ordered in a system of give and take, and the personal universe of the individual (the microcosm) must likewise conform to this system of reciprocal relationship. Consequently, when one disrupts or distorts this system, it must necessarily bring about a distortion in one's immediate surroundings, and especially in one's inner life.

Now, judging by your own description, Divine Providence and the society in general have been quite generous to you. You have been gifted with more than the average measure of intelligence and mental capacities; you have been given opportunities of education, etc. In other words, you have been on the receiving end, but – forgive me for being so blunt – it did not occur to you, judging from your letter, that you might owe something to the society; that you

might have obligations to participate in it actively and help to better it by putting to good use some or all of the mental gifts and capacities with which you have been endowed. Heaven knows that our society is far from perfect and that there is much to be done in the way of raising its standards of justice and morality. It is the basic duty of everyone to contribute one's share towards this end.

So far I have been speaking in general terms. When the individual in question happens to have the good fortune of being a Jew, his duties and obligations go infinitely further, especially in this day and age, after one third of our people (quantitatively, and much more so qualitatively) have been annihilated. For, everyone who has been spared that fate must now contribute not only his normal share, but also make up the terrible gap that has been created in the life of our tortured people. One must now work for at least two towards the preservation of our people and the fulfilment of its destiny.

As for the question, wherein lies the preservation of our people, and what is its historic destiny? – the answer is not difficult to find if we examine the pages of our history throughout the many centuries of our sojourn among the nations of the world. It is neither power, nor country, nor even a common language that preserved us in the past, but our Jewish way of life in accordance with the Torah, Torath Chayyim (the Law of Life) and Mitzvoth, whereby Jews live. Those who sought new ways, or staked the future of our people on other factors – and there were such groups who made such attempts, viz. Kuthites, Saducees, Hellenists, Karaites, etc. – disappeared without a trace. Only the eternal Torah and Mitzvoth, the true Jewish way of life, preserved us in the past, as will preserve us in the future. This is the golden thread that runs throughout our long history.

If the person turning to me with such a problem as you describe were a gentile, I would say to him: You are too much wrapped up with yourself, with your own emotions and feelings and aspirations. Stop being concerned with your own problems. The way to cope with such an emotionally charged situation is to stop trying to cope with it. You must get away

from yourself and begin to think of others. It is time to begin an active participation in society; to give, and give generously. The opportunities are many, and the need is great. You have your choice: social work, charitable, or even scientific.

But you are a Jew, and your obligations go beyond the above. You must live like a Jew in your daily life, the Jewish way of life, the way of the Torah and Mitzvoth, and you must use your influence with others in the same direction. Some people think the Torah and the Jewish way is "old fashioned," but they are both misguided and unscientific. Truth never gets "too old," can never get stale. Only falsehood, half truth and compromise can not last long; but truth is enduring and timeless.

It may require courage and resolution to change one's way of life. But these are qualities with which youth is generously endowed, and you are a young

man, nineteen, as you write. You are capable of facing this challenge boldly.

We are now in the auspicious days of Elul, when the old year is about to give way to the new. This is the time of Teshuvah. "Teshuvah" is usually translated as "repentance," the turning over of a new leaf. It is this and more, for the real meaning of Teshuvah is "return" – to return to the source, the source of truth, purity and holiness, the very essence of the Jew, whose soul is truly a part of the Divine above.

Wishing you a Kesivo vachasimo toivo,

With blessing

M. Schwenson

*Truth never gets
"too old," can
never get stale.*

KIDS IN ACTION



QUANTUM CHESHIRE CAT AND RESURRECTION

by ALEXANDER POLTORAK

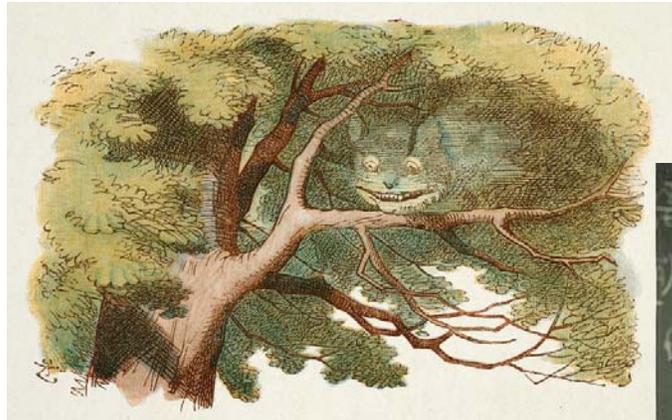
In memory of my father, Abraham Shamshin ben Reuven, אב"ר



Alexander Poltorak was trained as a theoretical physicist in Russia. He is Chairman and CEO of General Patent Corporation. Dr. Poltorak served as an Assistant Professor of Biomathematics at Cornell University Medical College, as an Assistant Professor of Physics at Touro College, he guest-lectured at Columbia University School of Engineering and Business School. He is presently affiliated with the CUNY serving as an adjunct professor of physics at the City College of New York and Research Fellow at the Institute for Ultrafast Spectroscopy and Lasers. Alex Poltorak authored several books and many articles. He blogs about physics, kabbalah and Jewish philosophy.

For those of us who can't get enough of Schrödinger cat, comes a new feline – Quantum Cheshire Cat – the creation of an Israeli physicist, Yakir Aharonov.

In *Alice in Wonderland*, Alice meets a grinning Cheshire cat.



To her amazement, the cat disappears leaving only his grin behind:

"All right', said the Cat; and this time it vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it had gone. Well! I've often seen a cat without a grin, but a grin without a cat! It's the most curious thing I ever saw in my life!"

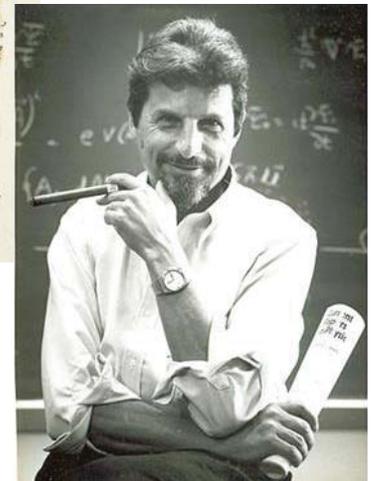
According to Martin Gardner, the statement "a grin without a cat" is a reference to mathematics dissociating itself completely from the natural world¹. It seems to me, "a grin without a cat" may also be a reference to a soul disassociating itself from the body.

This metaphor begs the question, how does a soul find the body it was associated with upon resurrection of the dead? This question was raised by Rabbi Aryeh Kaplan in his book, *Immortality, Resurrection and the Age of the Universe: A Kabbalistic View*. Rb. Kaplan cites an opinion of the sages that the resurrection of the bodies may be done by the *chachamim* (sages or, according to Rb. Kaplan, contemporary scientists). It will take the Divine intervention to match the "right" souls with the "right" bodies.

In Kabbalah and Chasidic philosophy, the resurrection of the dead is not only viewed as the greatest

miracle of all but, indeed, the very purpose of the creation! At that time, Godliness will be revealed, as the prophet said, "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." (Isaiah, 40:5)

I don't mean to imply that the resurrection of the dead will be anything less than the greatest miracle. However, as we approach this time, we find the hints of it in the physical world and, first and foremost, in quantum physics.



Yakir Aharonov

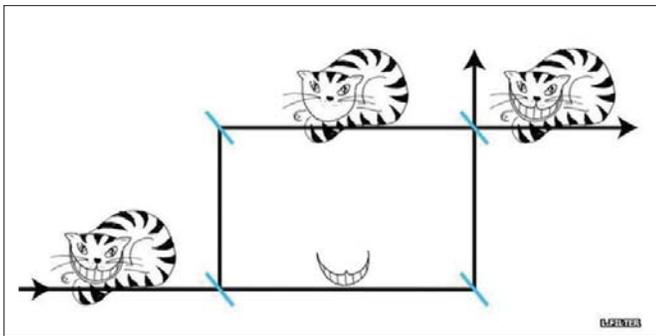
Quantum Cheshire Cat was predicted by Yakir Aharonov in 2013. According to this prediction it should be possible to separate a quantum particle from (and then reunite with) its properties, i.e., its "personality." Just as a Cheshire Cat can be separated from its grin, so a quantum particle may be separated from one of its quantum characteristics, such as a charge, a spin or magnetic momentum. Aharonov and his colleagues envisioned a thought experiment in which a photon can be separated from its polarization. In this *gedanken* experiment, a light goes through half-mirror splitting in two beams – one traveling along one path and the other along another path. The setup could be arranged so that the photon striped of its polarization travels along one path and the disembodied polarization travels along another path.

But how do you prove that? We know that measuring properties of a subatomic particle collapses its wavefunction and changes its properties ("the Measurement Problem"). Yakir Aharonov earlier dis-

¹ Gardner, Martin (1999). *The Annotated Alice: Alice's adventures in Wonderland & Through the looking glass*.

covered that “weak,” i.e., imprecise measurements, do not collapse the wavefunction. For example, measuring a position and a polarization of a photon simultaneously (“strong” measurement) determines its position and polarization and finds the photon and its polarization in the same place. If, however, you measure the position of one photon and the polarization of another photon, you find that photons travel along one path and the disembodied polarization travels via another path.

To test this theory, in 2014, Tobias Denkmayr and his colleagues at the Institute Laue-Langevin in (ILL) Grenoble, France, send a neutron through an interferometer – a silicon crystal. An interferometer acts, just as half-mirror, as a beam-splitter. If many neutrons are sent through such interferometer, half of them will go one way and half the other way. Neutrons are neutral particles, i.e., their electric charge is zero. However, they have magnetic momentum and a spin.



The neutron (“cat”) goes via the upper beam path, while its magnetic moment (the “grin”) goes via the lower path

The scientists at ILL performing weak measurements on the neutrons going through the interferometer demonstrating that neutrons without its magnetic momenta travel via one path, while the disembodied magnetic momenta travel via a different path. In the end, neutrons and their magnetic momenta happily reunite.

But how can a property exist without its carrier? Have we ever seen a color disembodied from the object having that color, or a shape disembodied from the object having that shape? Already in antiquity, Plato speculated that properties could exist in their disembodied form – he called them “ideal forms.” Plato was once waking with one of his disciples. They saw a horse. Plato turned to his student and asked

him: “What do you see?” The student responded: “I see a horse.” Plato replied to him: “I see the ‘horseness,’ the abstract of a horse” Mathematics, in fact, deals with such “ideal forms” all the time. The number 2 doesn’t mean two apples, or two cars or two anything... it’s just the notion of “2-ness” disembodied from whatever object to which it may apply. And so it is with any number and any shape.

In Jewish philosophy we speak of such concepts as “*chomer*” (matter) and “*tzura*” (form). In some context, *chomer* and *tzura* represent *physical* and *spiritual*; in another context, they represent *quantity* vs. *quality*; in yet another context they represent *substance* vs. *form*. *Tzura* is the abstraction, as the Plato’s “horseness.” One can also say that *chomer* is an undifferentiated matter or raw material, while *tzura* is the shape and other properties of the object made from this raw material. Iron, for example, is *chomer*. A knife – its shape, properties and purpose – is *tzura*. The Rogachover Gaon often used the contrast between

chomer and *tzura* to analyze the differences between the opinions of Bet Hillel and Bet Shammai. Hillel often emphasized the importance of *chomer*, whereas Shammai placed the emphasis on *tzura*. Thinking of a Cheshire cat, we can say the cat is *chomer*, but its grin is *tzura*. Translating this to a quantum Cheshire cat, a photon (or neutron) is *chomer*, and its polarization (or magnetic momentum) is *tzura*.

According to Kabbala, the human body is *chomer*, while the *neshamah* (soul) is *tzura*. The quantum Cheshire cat represents an excellent metaphor of *tehiyat hametim* – resurrection of the dead. In many mystical traditions, death is viewed as a mere transition. Borrowing from our quantum analogy, death could be viewed as passing through an interferometer of sorts, a “beam-splitter” where the soul gets separated from the body. From that point on, the lifeless body and the disembodied soul travel different paths only to be reunited at the time of *tehiyat hametim* – resurrection of the dead. During their separate existence, the body and the soul remain entangled, as it were, which assures that the resurrected body will be matched with its very own soul. May this happen very soon. ■



Rabbi Yosef Rosen of Rogachov

In Jewish philosophy we speak of such concepts as “chomer” (matter) and “tzura” (form).

DOES CHABAD HAVE AN ANSWER TO 'THE REBBETZIN QUESTION'?

by AVITAL CHIZHIK-GOLDSCHMIDT

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The unspoken truth is that the rabbi's wife is considered a nice bonus, free labor attached to her husband.

Every year, in a massive hall at a New York hotel, 3,000 women from 100 countries around the world gather for the annual conference for Chabad-Lubavitch's female emissaries the Chabad Kinus Hashluchos banquet dinner.

I've been to the banquet several times. Every year, I am struck by the energy in the room. The hall is always packed to capacity, a sea of wigs from wall to wall. It's a rare opportunity for Orthodox women to gather and exchange ideas, hold hands, encourage one another.

Throughout the event, women ascend to the stage one by one to share stories of travel adventures that few 'typical' Orthodox Jewish women could ever imagine.

What is it like to move to Chengdu, China, without knowing a word of Chinese? Or how about flying three hours every month just to go to the *mikvah*? What's it like picking up and moving to Iceland, just as its parliament proposes a bill to ban circumcision, all for the sake of creating a local Jewish community for those who need it?

As a rabbi's wife myself, I can't help but admire the system that's so close to me yet just out of reach (I am not Chabad). I envy the support system these women have, the way they have this space where they can bond over the challenges of communal work. Chabad couples jointly work to raise their income; I envy the way they are considered integral – not a side perk thrown in alongside a rabbi.

The 'right wing' Orthodox community has continued to struggle with accepting women's leadership within a traditional *halakhic* setting. The Orthodox establishment (whatever that means) is desperately trying to draw red lines around what is permissible and what is beyond the pale of Orthodoxy; the Orthodox Union and the Rabbinical Council of America have both released numerous statements on the issue, without offering real conclusions beyond forbidding women's ordination.

And worse still, Rebbetzins in Orthodox communities are always adjunct. In most rabbinic search processes, the unspoken truth is that the rabbi's wife is considered a nice bonus, free labor attached to her husband.

Perhaps it's time we start taking a page, unexpectedly, from Chabad.

What Chabad has gotten right is its embrace of women's roles and its creation of a network for them, working around the *halakhic* limitations. The movement empowers its female outreach professionals to not simply be 'rebbetzin's, plus-ones to rabbis, defined by marriage alone. Rather they are 'shluchos', emissaries, no different from their husbands, the 'shluchim'.

Yes, that's right. Female clergy-members – women who are not just coincidentally married to rabbis but rather who choose a career in community building. Shluchos are, for all intents and purposes, co-rabbis, doing pastoral work alongside their husbands – though they'll probably dismiss it if you ever frame it that way.

After all, if there is no woman engaging with the female seekers who find themselves stumbling across the threshold of the synagogue, then who will? Surely not the rabbi, with his long beard and vodka-laced *farbrengen*?

Essentially, Chabad – through the Rebbe – has long recognized the deep need for female clergy-members.

The Rebbe insisted that Chabad magazines publish pictures of women. So, too, in real life, beyond the pages of a publication – there ought to be women in public religious spaces.

Now, clearly, the 'Western feminism' here is limited. This is certainly no secular definition of "equity": These women will not serve as *halakhic* authorities, or officiate ceremonies, or lead services, or count towards a minyan. There is no standard training program here. And yes, many *shluchos* will often take on a traditionally more 'feminine' role, as caregivers and hostesses.

But they are there, on the frontlines of what Jewish outreach is – building schools, giving lectures, running day camps, opening their homes to weary travelers, offering a bowl of hot *cholent* with a smile.

And that's a big deal in itself. This is in high contrast to the standard Orthodox 'Rebbetzin' in the United States who likely works outside the community, to supplement the family income. Some wives of rabbis certainly want their independent careers; but those who do want to offer their talents to the community have no official capacity for it.

Orthodox congregations are thus left with a glaring void of female leadership and role models, and the numbers show it: In a 2016 Nishma Institute survey of Jews who left Orthodoxy, the findings show (perhaps unsurprisingly) that the status of women is among the most widely cited reasons for leaving Orthodoxy; it was the top reason among Modern Orthodox and the top reason among all women. Among Modern Orthodox women, 37% cited this as a reason why they left Orthodoxy. "More people feel they have been pushed off the *derech* (path) rather than pulled off the *derech*," the report said.

For a place of worship to succeed, one needs committed, professional teamwork – with both male and female participation in leadership positions, however those position titles manifest themselves.

Chabad knows this, and its success is evident.

Whatever title she may take – and regardless of who she is married to – a professional "*shlucha*" is

needed in every community. And the rest of us traditional congregations ought to get on that bandwagon, and quickly, before our children start opting out.

When I tell people that I do pastoral work alongside my husband, whenever I have a chance between my job and my children – hosting Shabbat meals, visiting the ill and the bereaved, setting up singles, taking part in lifecycle events, delivering Torah lectures – I am laughed at. I am told, repeatedly, by many men, "Oh you know it doesn't work that way. That's not pastoral work. You're just a rebbetzin."

Maybe they're right. But perhaps I'm not a rebbetzin. Perhaps I want to be a *shlucha*. ■



MINI CHEFS

MTC MOMENTS







THE L'CHAIM PROJECT

For Our Fellow Jew.
For Our Community.

Community activism powered by members of the MTC

INSPIRED BY AND DEDICATED TO REB CHAIM NEW OBM

Challah Bake & Share

by HEATHER CHARLAP AMAR



The MTC is synonymous with community involvement and engagement. Under the auspices of MTC's L'Chaim Project, at least two dozen women got together on the first day of Chanukah for lunch (donut making, of course) and more importantly, for an afternoon of baking and sharing challah. In perfect Zeldie-style, aprons, bowls, measuring cups, ingredients and recipes were laid out for all of us. While mixing and kneading the beautiful dough, Zeldie talked to us about the mitzvah of taking challah; saying Amen to each others' prayers and praying for those who need healing or help in other personal matters.



Each of us left with our dough to bake at home. The go-to aluminum foil pan wouldn't do... Zeldie prepared beautiful MTC / L'Chaim Project branded bags with an accompanying information card explaining the importance of sharing them with our friends, family, and neighbours. We not only had the opportunity to connect and bake with our friends. We each got to play a part in connecting our recipients to the mitzvah of challah-baking and to the generous MTC community (though I did keep one for my family) 😊

A Working Purim

by JASON HACKENBROCH



The ad in the Mosaic read, "Megillah Reading at Your Office, contact Ephram Shizgal for more details." "What a great idea!" I thought. I spoke to Ephram, booked a conference room for five people, bought a small box of Hamantashen and of course, a bottle of mashke! Then I sent out an email inviting over 50 Jews who work in my office.

As the responses started pouring in, I panicked trying to get more Hamantashen and a bigger conference room to hold all the people! I shared this with Velvel who took care of me and gave me a huge platter of Hamantashen and danishes, graggers and even a link to print Megillahs. "Wear a funny hat or t-shirt tomorrow," Velvel said, "It's very important that people be silly. I'm not joking."

Thank G-d, over 15 men and women showed up and were thrilled with the reading. Next year I hope to have twice as many attend. ■



Mitzvah Booth at Hampstead Park

by DAVID PUTERMAN



Nervous, apprehensive, excited... after all it's not easy to walk up to a total stranger and ask them "Are you Jewish?" "Would you like to put on tefillin?"

This is something that never seems to get easier for me. While the uneasiness remains, as Rabbi New teaches; the more your discomfort, the more you must break yourself as an area for personal growth.

The "Shabbat Under the Stars" event was a perfect time to connect with hundreds of Jews gathered to celebrate the magic of Shabbos. The MTC tefillin tent was busier than the bar tent. The environment was warm and inviting, with many people asking me to help them put on tefillin. My usual discomfort turned to



enthusiasm. I was highly motivated to go further by going into the crowd to ask and shlepp people back to the MTC tefillin tent.

The reward for stepping up and having a Jewish 'brother' respond favorably is exhilarating! It has a bonding effect that touches the soul. Frowns turn into smiles, and sometimes into new guests at my Shabbos table or in my Succah!!

In the end, as Rabbi New's teaching suggests, I'm also growing from the experience. Despite any personal discomfort, while helping a fellow Jew to do a mitzvah, I'll keep pushing forward asking the age-old questions "Are you Jewish?" and "Would you like to put on tefillin?" ■

Bereavement Minyan Service

by ROSS PAPERMAN



A year and a half ago I had the privilege of getting a phone call from Levi New. He had the idea of putting something together so that every Jew should have a minyan for family members to say Kaddish at the burial. As hard as it seems to believe, there are many burials that take place not only without friends but without



family as well. I thought this was a great idea and attended their first meeting. A committee was quickly formed and a WhatsApp group followed. Many people don't realize that so much of our tradition surrounding burials or death ritual has been taken care of by volunteers since time immemorial, whether it is to do the *shemira* and comfort the soul, or *tahara* to help with the purification of the deceased.

We always made sure that the Kaddish was said at least at our premises. But to be able to do that at the graveside is not only a high mitzvah but a responsibility as well. The greatest of mitzvot is true *chesed shel emet*, for whatever we do for the deceased is for someone that can give us nothing in return. There are those that might say the satisfaction of doing something so important is a reward in itself. In my mind, this is something that Hashem gives us by allowing us to do the mitzvahs that are involved.

Matzah Share

by MICHAEL ZUKOR



A couple of weeks before Pesach, Rabbi Levi New sent a message to our WhatsApp Shiur group, asking "Who would be interested or willing to give away some matzot to some fellow Jews?", so that they could fulfill this important mitzvah in an optimal manner. "Do you have 3 boxes?", I replied, "I could give some away". After having previously been encouraged to give away Chanukiot and candles, I knew that this would be an easy opportunity to share in the holiday spirit and it would likely be appreciated by the recipients.

Rabbi Levi was tenacious in following up, and made sure I got those matzot in time! The first box I brought was to a 96-year-old man who has only recently been getting more interested in the spiritual aspects of his Jewish roots. His heart was clearly warmed when I showed up at his door. The second box went to a colleague of mine who also isn't too religious but he laughingly pointed behind his desk and it was clear that some Chabad associates of his had already had him in mind (from the stack of boxes there). I dropped the third box off with a woman who I know, who I honestly didn't know that much about. She wasn't in her office at the time, so I left

The WhatsApp group is comprised of people of all ages and backgrounds. But they have one common trait- each and every one is a mentch. What a privilege to be part of something this important. I'm so grateful that Levi reached out to me when he did. This has really helped to fulfill



the box on her desk with a note wishing her a *Chag Sameach* and signed my name.

A few hours later there was a knock at my office door and the woman was standing there with tears in her eyes. She asked me what persuaded me to bring her the matzot? I explained to her that one of the Rabbis at my shul offered me to give them

"The first box I brought was to a 96-year-old man who has only recently been getting more interested in the spiritual aspects of his Jewish roots."

away as a holiday gift. She told me that it meant the world to her. She just could not get over it that someone would think of her and bring matzot to her. With tears still in her eyes, she told me that her husband isn't Jewish and that this year, since Easter was falling on Pesach, they had decided to forgo celebrating Pesach altogether as there was so much to do for her Easter lunch. But because she had received the matzot she had made the decision to make a special Pesach meal for her and her

Matzah Share – *continued on page 26*

a mitzvah that would otherwise not have been performed.

The thing about Jewish tradition is that the way in which we are to treat the dead is the true example of how we are to treat the living, i.e. with respect and *derech erez*. ■

Rabbi & Nechama and family on the marriage of Tzemach & Chana New

Itchy & Zeldie Treitel and family on the birth of a son to Ari & Rivka Treitel

Velvel & Baila Minkowitz and family on the birth of a son

Rabbi Levi & Ita New and family on the birth of a son

Miller & Buzaglo families on the marriage of Michael Miller & Nathalie Buzaglo

Davis & Molayim families on the marriage of Yitzzy Davis & Mona Malka Molayim

Shizgal & Zebberman families on the marriage of Chavie Shizgal & Josh Zebberman

Blumenthal & Heckler families on the marriage of Ryan Blumenthal & Diana Heckler

Brazil & Sossanpour families on the Bar Mitzvah of Noah Brazil

Bodzy & Sinai families on the birth of a son to David & Nazanin Bodzy

Hakak & Jaskolka families on the marriage of Ron Hakak & Deborah Jaskolka

Adler & Aslatei families on the birth of a son to Mitchell & Lauren Adler

Rosenfeld, Treitel & Deitsch families on the marriage of Mordechai Rosenfeld & Mirele Deitsch

Muchnik & Treitel families on the birth of a daughter to Levi & Leba Treitel

Berkowicz & Zigman families on the birth of a daughter to Daniel & Naomi Zigman

Eigner family on the birth of a son to Moshe & Leah Eigner

Maryousef & Weintraub families on the engagement of Steph Maryousef & Ilan Weintraub

Lieberman & Westreich families on the birth of a daughter to Daniel & Dina Lieberman

Shemtov & Treitel families on the birth of a son to Sroly & Shternie Treitel

Sharon & Liat Ruben on the birth of a son

Elfassy families on the marriage of Patrick Elfassy & Sascha Elfassy

Shafter & Chernack families on the marriage of Jeremy Shafter & Ilana Chernack

Garber & Lieberman families on the birth of a son to Tova & Scott Garber

Shizgal & Elman families on the marriage of Bailey Shizgal & Yossi Elman

Eliran & Jacqueline Mazor on the birth of a daughter

Scheim & Corber families on the birth of a son to Laura & Jordan Corber

Cola & Hasen Families on the birth of a daughter to Michelle & Josh Hasen.

Spiro & Benatar families on the birth of a son to Adam & Racheli Spiro

Barouch family on the marriage of Jonathan & Neta Barouch

Suss family on the birth of a son to Daniel & Ji-Hae Suss

Sariel & Alanna Garbman on the birth of a daughter

Zweig & Caplan families on the engagement of Amanda Zweig & Jeremy Caplan

Cons & Spector families on the Bar Mitzvah of David Cons

Abramovitch & Alblia families on the birth of a son to Jamie & Natasha Abramovitch

Kurlender & Langburt families on the birth of a son to Robert & Alysa Kurlender

Deskin & Goldenblatt families on the engagement of Jordan Deskin & Sara Goldenblatt

Ari & Tali Benchitrit on the Bar Mitzvah of their son Yaniv Yossef

Rami & Rivkah Tamir on the Bar Mitzvah of their son Levi

Bettoun, Pil & Steinberg families on the marriage of Zusha Bettoun & Chanie Pil

David & Lori Diner on the Bar Mitzvah of their son Jacob Isaac

Hakak & Marciano Families on the engagement of Tal Hakak & Dr. Jessica Marciano

Eddy & Gali Zwickler on the Bar Mitzvah of their son Joshua

Rosen & Elbaum families on the birth of a son to Brian & Dr. Jessica Rosen

Hakak & Bailey families on the marriage of Noam Hakak & Emilie Bailey

Puterman, Chocron & Rogozinsky families on the engagement of Yehuda Chocron & Joelle Rogozinsky

Suss & Rosenbloom families on the birth of a daughter to Ted & Alisa Suss

Chaikin, Rosenfeld & Treitel families on the birth of a daughter to Mushka & Mayer Chaikin

Harrison & Kaplan families on the marriage of Chana Harrison & Yaakov Kaplan

Dubrofsky & Kohn families
on the marriage of
Elana & Andrew

Grossbaum & Treitel families
on the birth of a daughter to
Bentzion & Feige Treitel

Cola & Josepovici families on
the marriage of **Jeremy Cola &
Melanie Josepovici**

Layman & Packer families
on the Bar Mitzvah of
Devon Packer

Smith & Freedman families
on the Bar Mitzvah of
Aaron Smith

Sculnick & Abourbih families
on the birth of a son to
Jeremy & Rachel Sculnick

Cons & Lebovics families on
the Bar Mitzvah of **Sam Cons**

Schwartz & Essebag
families on the birth of
a son to **Drs. Joseph &
Jessica Schwartz**

Zeitz & Saltiel families on the
birth of a son to
Mathew & Leah Zeitz

Zukor & Cooper families on
the marriage of **Daniela Zukor
& Zachary Cooper**

Elfassy & Tancredi families
on the marriage of **Eran Elfassy
& Ilana Tancredi**

SYMPATHIES

Garellek & Sporn families
on the passing of
Salek (Sol) Sporn

Hirsch family on the passing
of **Leon Hirsch**

Gips & Cola families on the
passing of **Annie Gips**

Grunstein family on
the passing of
Harry Jonathon Grunstein

Frommer family on the passing
of **Daniel Frommer**

Zweig family on the passing
of **Eva Zweig**

Iris Aaron, Rosie Saxe and
family on the passing
of **Joseph Fagadau**

Kirstein family on the passing
of **Howard Kirstein**

Greenspoon family on the passing
of **Henry Greenspoon**

Spiro, Kotzer & Brown
families on the passing
of **Joan Brown**

Pinchuk family on the passing
of **Sydney Pinchuk**

Drs. Doris & Mayor William
Steinberg and family
on the passing of
Kristina Staniszewski

Roslyn & Jerry Convoy and
family on the passing of
Yehoshua Convoy

Miriam Benigeri on the passing
of **Jacques Benigeri &
Marguerite Rimokh-Benigeri**

Frances Kessner and family on
the passing of **Jerry Kessner**

Sara Eldor, Nehama Nahari &
family on the passing
of **Ketty Akady**

Zwicker family on the passing
of **Louisa Zwicker**

Plafker family on the passing of
Charlotte Plafker

Karls family on the passing
of **Ben Karls**

Frai family on the passing
of **Joey Frai**

Harroch family on the passing
of **Chaim Harroch**

Jack Edery, Hampstead
councilmember, on the passing
of **Olga Edery**

Schnurmacher family
on the passing of
Cynthia Schnurmacher

Larry (Eliezer Gedaliah) Rosenthal
and family on the passing of
Libby Lily Mayoff-Mittelman

Zigman & Stern families on the
passing of **Ethel Zigman**

Chernack & King families on the
passing of **Norman King**

TFS

YoungLeadership

Montreal's Jewish Young Adult Community



Today marks a week since I returned from a week-long trip to Russia. Unexpectedly, the trip fundamentally altered my paradigm of the possibilities that lie ahead for both my local and the international Jewish community.

(Cue puzzled look).

I sense the question of "why Russia?" coming. "Of all countries in the world (with or without strong Jewish communities), why did a group of 26 young leaders from across the world travel to Russia?" I am going to attempt to answer that question below.

In many ways, the stereotypical story of Jewish life in Russia, or anywhere in the former Soviet Union, for that matter, is my story. I was born in Ukraine, under the Communist regime. My parents wanted to name me after my great-grandmother Sara, but quickly changed their mind – it was too Jewish. Instead, they took the first and last letter and fashioned Stella. I grew up knowing that I was Jewish and that this made me an "other." Besides that, I had no formal Jewish education nor a vocabulary with which to even engage in a discourse about Jewish matters. And while my family immigrated to the U.S. when I was 7, this continued to

be the case until my early 20's. The journey of how I got to where I am, which is a moderately observant Jew, who places Jewish values at the center of my life and decisions, was a long and windy one, but isn't the point of this article. More salient, however, was my thin understanding of and conviction in what Jewish life in Russia today looks like. Embarking on the trip, I was convinced that I would find the same Jewishly desolate communities, who are full of folks that, like my grandpa during the WWII German occupation, are still throwing out their Jewish paperwork and altering their Jewish last names.

What unfolded before our group in Russia couldn't have been more different.

Instead, we saw Jewish communities that sprouted like roses from concrete. Notwithstanding the tireless efforts of Chabad, and the outside financial support, the Jewish community's revival in the former Soviet Union is nothing short of miraculous. There are full-service community centers that help any Jew in need. There are orphanages that are giving abandoned kids the gift of a Jewish life. There are Friday night dinners that buzz with the energy of Jews, who know that they are Jewish once again, and who can't wait to revel in the beauty of Shabbat. There are boys who speak fondly of the pain of a circumcision at seventeen because this pain symbolizes their covenant (and reunion) with G-d. There are professional organizations, like Solomon Club of Marina Roscha, that seek to create a space for Jewish young professionals to share and grow in their careers.

As I reflect on this, I can't help but think of the parting words of a trip mate from Atlanta, Samantha Morton: "Jews are like a seed. When you bury a seed, it grows." Not only is the Russian Jewish community growing, but it is doing so exponentially and without the rifts that are often rife in the U.S. Though I acknowledge that I am oversimplifying the matter, it's noteworthy that

the reform or less observant factions of Jews in Moscow aren't battling the more observant ones over money, real-estate, or synagogue memberships. Moscow showed us that there can be a community where religious affiliation and branded Judaism does not define a Jew. What defines a Jew is the fact that he/she is Jewish. If you ask me, the U.S. can stand to learn a thing or two!

The revival didn't happen out of nowhere. We all stand on the shoulders of the *tzadiks* (righteous ones) who, through secret networks fueled only by a relentless love of Judaism and a pursuit for the Torah's truth, kept the cracks in the concrete that

by STELLA BINKEVICH

From ejewishphilanthropy.com
June 15, 2018



Stella Binkevich was born in Ukraine and immigrated to NYC when she was 7, after the Soviet Union collapsed. She's since been passionate about several Jewish causes, including AIPAC and Chabad and is currently attending Columbia Business School.



Montreal delegates Aubrey Sztern and Morgan Sweibel with Rabbi Getzy at the Bolshaya Bronnaya Synagogue in Moscow.

The revival didn't happen out of nowhere.



Delegates and local young Jewish professionals on the Neva River.

current limited perspective. And then you see the Russian Jewish community.

So why DID 26 young leaders from across the world travel to Russia?



Rabbi Getzy leads a heritage tour of the Peter and Paul Fortress, where the Alter Rebbe, Rabbi Shneur Zalman, founder of Chabad, was imprisoned in 1798.

stifled religion in the Soviet Union open. These giants smuggled religious books, and tefillin, and, like my great-grandmother Sara, prayed and lit candles in secrecy. No less important are all the people who are actively taking responsibility for their own communities today. Contrary to the belief of most Americans, Russian young people are giving philanthropically. They are giving time and acting as *madrichim* to those that come after them. They are not waiting for someone to come save them. They are making Judaism their own and using it to touch the lives of others, one by one, no matter how long it takes. They are acting. And they are doing so guided by Rabbi Lazar's (Rabbi Lazar is the Chief Rabbi of Russia who spent an entire Shabbat afternoon with our group) key principal – that everything branded as Jewish should be pristine, positive, and far better than any of the alternatives. For me, this was another take-away.

To encounter transformational change that is inspiring and beyond our wildest imaginations. To remind us that, yes, everything Jewish SHOULD be pristine. To internalize that today is as good of a day as any to start reaching others in your community, conversation by conversation. And to never forget that awareness isn't enough. That just like in the Russian Jewish community, it must be coupled with responsibility and with action. And to know that you're not alone. That when the going gets tough, as it inevitably will, there are twenty five other like-minded young leaders who were in this with you and who still are. ■

This trip was an initiative of Chabad Young Professionals (CYP), of which TFS Young Leadership is a leading chapter, a global network of activists sharing an inner passion to grow their local Jewish young adult community. CYP is incubated by Merkos 302 and generously supported by The Meromim Foundation, The Eliyahu Foundation and The Yisrael Foundation. CYP Ambassadors 2019 fellowship applications opens soon. Contact getzy@themtc.com for details.

These giants smuggled religious books, and tefillin, and, like my great-grandmother Sara, prayed and lit candles in secrecy.

When you live in New York City, or Atlanta, or Tel-Aviv, for that matter, and you're remotely connected to the faith, the Jewish community can almost feel like a back-drop. It's just another event, out of many. It's just another Friday, another Shabbat dinner. Again. You start to think about quantity over quality. Your vision for your community's future is tied to your

The L'Chaim Project – *continued from page 21*

family, including her children and parents, where she would share the matzot with them in honor of the holiday.

Many years ago, many of our grandparents came to Canada with nothing. Many were only able to make it and became extremely

successful because someone decided to sign for them at the bank or offer them a job or make an important introduction. Today we face a different challenge. Many Jewish people have a thirst, even if they don't know it, for a spiritual connection. Just by making a simple delivery of matzot or Chanuka

candles or offering to give someone a mezuzah.... These things have real ramifications! They can really enrich the lives of those we reach out to and it doesn't take much. I really want to thank Rabbi Levi and MTC for pointing me in this direction. It has been truly fulfilling. ■

BAT MITZVAH CLUB



BOY MEETS GIRL

by MANIS FRIEDMAN

From the book *Doesn't Anyone Blush Anymore?* Rabbi Friedman is an internationally acclaimed author, educator, social philosopher and counselor.



They wouldn't say it in public, but privately they agreed.

Once I spoke to a group of high school students about the stresses produced by the social life of most teenagers, and suggested an experiment: a moratorium on coed partying and dating for a month. Their response was immediate: "No way, forget it!" and there was a lot of laughter.

When the class was over, some students spoke to me privately. Away from their peers, they admitted, "I think it's a good idea, and I'd be willing to try it, but I don't think anyone else is going to."

They wouldn't say it in public, but privately they agreed that teenage dating is a stressful, unnecessary burden. The competition, they said, is not fair to the kids who aren't popular; and the kids who are popular become cruel about it. It doesn't do anyone any good.

I wasn't surprised, then, that many of the kids in the class told me they would be more cautious in their relationships and wait for marriage.

It is sometimes argued that dating results in better marriages. The rationale is that exposure to a variety of experiences enables a young person to make a more thoughtful choice of marriage partner.

Few people make that argument anymore, however, because it clearly isn't true. Teenagers have been dating now for several decades. In that time, marriages haven't gotten any better; they've become a lot worse.

The high school students had heard stories of arranged marriages, and were curious about the traditional Jewish way of courtship.

This is what it's like:

Traditional Jews lead a modest social life. Teenagers don't date or go to parties, and boys and girls don't spend time with each other socially. While we're growing up, we don't get into emotional entanglements worrying about how popular we are, or who is more popular, or who we're going to go out with.

None of that happens at all in our community because we think it's unfair. It's not nice, and it doesn't do any good. The result is that when we're ready to get married, we're not playing any games. It's not a popularity contest and we're not trying to impress anyone.

When we're ready to get married, we go about it honestly and sincerely. We don't marry the wrong person because we might have been trying to impress

somebody or compete with someone. All that is eliminated. We find somebody to marry, we get married, and the marriages last. Divorces happen, but rarely.

We start to date when we're old enough and serious enough to think about being married. When we do go out, it's with someone who has the same values we do. Usually, we come from families who know each other, or we have a mutual friend who thinks we're compatible and introduces us.

Someone once said, "If you want to marry somebody, and you want to find out what he's really like, what better way than by asking his friends?" The best way to find out what a guy is like, is to find out if he's popular with the guys. To find out how popular he is with the girls doesn't tell you anything. It doesn't tell you what kind of a man he is, or what kind of a husband he's going to be. If you want to find out what kind of a person a woman is, you find out how popular she is with her friends. What matters is what people of the same sex think. That will give you a much better idea of what kind of person she is or he is.

After we are introduced, we spend time together, and we consider marriage. We want to get to know what's on the other person's mind, what kind of life they want to live, what kind of life they have lived, things that have to do with being married. We wouldn't go to a movie because we want to get to know each other, not a movie. We don't want to waste time doing a lot of activities; we prefer to spend the time talking. We're not looking for a thrill; we're looking to get married.

We're not teenagers, so we know much more clearly what kind of person we want to marry. After three or four months, we know if this is the right person or not. If not, there are no hard feelings because we haven't become best friends. If it doesn't work out, it doesn't work out. There's a little disappointment, but no great heartache.

It's a good system, and a considerate system. It takes into account that people have feelings.

For example, in our tradition, while a man and woman are dating and thinking about marriage, the dating is kept completely secret. They don't talk about it and they don't go where people are going to see them. If it doesn't work out, nobody knows.

If it were public, people would wonder, "Why didn't you marry him? Is something wrong with him?" Or,

"How come he didn't marry you? Is something wrong with you?" This way is more discreet.

If it works out, everyone is thrilled. If it doesn't work out, no one knows and no one gets hurt.

Men and women who are dating don't touch each other. You would never see a man and a woman kissing or hugging casually. It doesn't happen because this tradition takes male-female relationships seriously. All signs of physical affection take place in private, and are reserved for the person to whom we're married.

In a traditional Jewish home, husbands and wives only touch each other in privacy. Children raised in such a home never see their parents hugging or expressing any kind of physical affection, even playfully.

From this, children learn that family love is structured in two ways: the love between man and woman, and the love between parents and child. That's a healthy message. A hug and a kiss is childish; it's what you do with children. A peck on the cheek is for a baby. Adults have more serious, more responsible, more adult forms of affection.

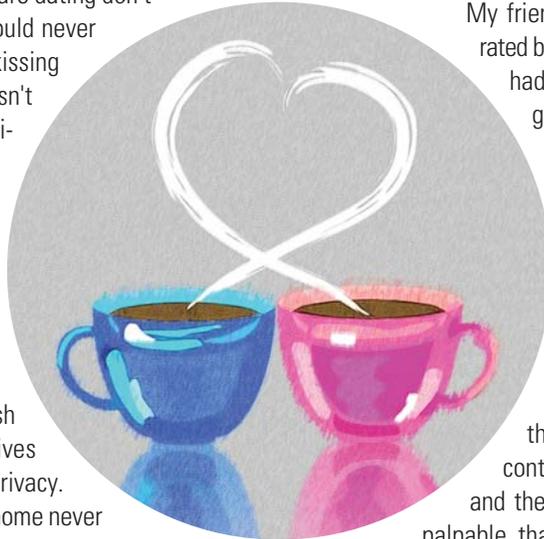
We're not talking about depriving a child of seeing a happy, healthy relationship between two parents who love one another. We're not talking about any coldness; on the contrary, we're talking about the healthiest and warmest kind of relationship.

A friend once told me about a powerful memory that he had of his parents' affection for one another. The story took place shortly after his family had arrived in America, when he was seven years old.

They were poor, recent immigrants, and they lived in a cellar on the Lower East Side of Manhattan. One night he woke up and heard someone crying. He tiptoed out of his room and looked down the corridor where the dining room was. His mother and father were sitting at the table.

His mother was crying. She was holding a piece of blue paper. His father was across the table from his mother.

He didn't know what the blue paper was, and he didn't know why his mother was crying. At first he was very frightened. But the empathy and closeness between his parents reassured him, and he was able to go back to sleep.



My friend's family had been separated by the war. He and his parents had come to America, but his grandfather, his mother's father, had gone to Israel. The piece of blue paper in his mother's hand that night was an airmail letter notifying her that her father had passed away.

He says he can still picture his parents sitting there, without any physical contact at all. Yet the empathy and the closeness was so real, so palpable, that it could reassure a seven-year-old. He knew it was okay to go back to sleep. That was a very powerful message.

Children who know that their parents care about each other, are there for each other, do what is needed for each other, and respect each other, don't have to see physical affection to know what caring and warmth are.

In a traditional home, parents express a great deal of physical affection toward their children, and privately to each other. But by not displaying their affection for one another in front of their children, they communicate that their husband/wife relationship is different from the relationship between mother and daughter, father and son, brother and sister.

Among traditional Jews, our husband or wife really is the first person and the only person we've ever been this close to, this physical with, and this intimate with, and that's the way it's going to remain. Our husband or wife will always be the only person.

It's a sensitive, considerate, modest, and healthy way to live. ■

We're not talking about depriving a child of seeing a happy, healthy relationship between two parents who love one another.

PRE SCHOOL AND DAY CAMP



PRE SCHOOL FAMILY EVENTS



A JOURNEY ACROSS TOWN

by CHAYA EIGNER

My husband Afriem Eigner and I joined the MTC in early 2016. Although we grew up in a *chassidic* community, not far from here, and knew and appreciated authentic *chassidus* and the warmth it brings to Judaism, a whole new world opened for us when we moved here.



Afriem and Chaya

I would find out later that this is not something that is done by the majority of chassidic women.

The moment Afriem and I set foot in the MTC, we were embraced with open arms. Afriem wears the full regalia of a *Satmar chassid*, including the tall *shtreimel* and checkered *bekeshe* on Shabbos and the long suit-coat every day. He sure looks different than anyone else in the shul. Not only did those differences not cause the MTC community to shy away from us, on the contrary, they were appreciated, even celebrated.

Growing up, I used to see my mother go to shul every Shabbos. I would find out later that this is not something that is done by the majority of *chassidic* women. Shul-going is not very common for women mainly because the families in *chassidic* communities are large and the women are busy with the little ones and/or preparing lavish meals for their families.

We were blessed with what in Outremont is considered a very small family. After my daughter was old enough to remain home unsupervised I began yearning for a nice shul experience. First I tried a few of the little shuls in Outremont, as I found the bigger shuls intimidating, but since they aren't typically geared to accommodate women, I found the experience rather unsatisfying. In one shul, the women's "section" doubles as the coatroom.

I then tried some shuls in the De Vimy neighbourhood, which is known as "Uptown" to Outremonters (with "Downtown" being the area of Outremont adjacent to the Mile End). Although it was a nicer experience it was a thirty-minute walk from my house and was therefore inaccessible during inclement weather.

None of these experiences would prepare me for the shul experience at the MTC. The first time I saw the *aron kodesh* being opened and the ornate Sefer Torahs being taken out before *leining* (Torah reading) I was moved to tears. I had never seen the Shabbos

service up close and it was inspiring and meaningful. It still is. It's rare for me to miss a service on Shabbos or Yom Tov. The *drashah* (sermon) given by Rabbi New is thought-provoking and I especially enjoy the woman's class he gives on Shabbos afternoon. The Kiddush following the Shabbos service is a wonderful way for MTC community members to touch base and catch each other up on what's going on in their lives.

Another important thing we learned when we joined the MTC was to reach out to Jews who aren't observant. When we joined the MTC we met so many Jews who didn't grow up religious but who found G-d and religion only through the MTC. It inspired my husband and me as well. Last year Succos, as Afriem and I were returning home from shul, an elderly lady who lives on the same floor we do in the same high-rise apartment building asked me if I could help her undo the buttons of her sweater. I gladly acquiesced and as I was helping the 93-year old woman she began conversing with us in Yiddish. She told us how she vividly remembered her Yiddish-speaking father who had been murdered in the Holocaust. Afriem took the courage to ask her if she wanted to make a *brachah* on the *lulav* and *esrog*. You should have seen the smile that lit up her face! We couldn't have offered her a better gift. Before Pesach we naturally offered her matzos which she gladly accepted and more recently, we promised her that we would put up a *mezuzah* on her door.

To this day, it amazes us to watch the tireless energy that Rabbi New and Rabbi Itchy pour into the MTC. Nothing is too difficult for them – from visiting the sick in hospitals to making sure there is a *minyán* for every *levayah*, from visiting *shiva* houses to offering encouragement and love and whatever help or support might be necessary. They truly care about each and every member of their community. May Hashem continue to give them the strength to carry on their holy work until the coming of Moshiach. ■

THE MAKING OF A SIMPLE JEW

Warning: Only the curious shall enter. Even if only one matter of concern gnaws at you, even if only in those quiet moments of a wandering mind, then you ought, nay, you must, press on for more. Questions cannot be unasked. There is but one way – forward. Only a better and deeper understanding will suffice. If this is where you stand, then the following lines will make the case for why you should see the study of Chassidus as a viable option.

by RABBI LEVI NEW

Historical Context

Following the horrors of the Chmielnicki revolution (c. 1648-1654), with the Jew somehow always made to be the primary victim, and the chaos that ensued, Jewish communities in much of Eastern Europe were in grave dissolution. Social, economic and educational desolation made low morale the norm.

In this climate the heretical messianic movement of Shabbtai Tzvi (1626-1676) and the subsequent movement created by Jacob Frank (1726-1791) succeeded in using "Kabbalistic" language to dissuade many Jews from traditional Jewish beliefs, eventually abandoning Judaism entirely.

All of this contributed to a culture where rabbinic leadership in much of Eastern Europe felt the need to build proverbial fortresses to protect Torah learning from foreign influences. With time, a class-divide emerged isolating the educated few from the ignorant masses, where the elites ascended ever higher into their ivory towers and assumed a sense of religious superiority and self-congratulatory piety.

What this meant was that vast numbers of impoverished Jews, living in small Shtetls, far from the big cities with their centres of Torah education, were completely bereft of any knowledge of their Jewish heritage and often looked down upon by the educated few. Many could not open a prayer book in any language if they even owned one. Their disconnect was not because they were apathetic to their Jewish heritage, quite the contrary. They were simply uneducated.

The Baal Shem Tov's Radical Message

At this pivotal juncture in Jewish history, the Baal Shem Tov (1698-1760) came forward with a message that flew in the face of what the Jewish Leadership believed was the only true means of devotion to G-d and the preservation of Orthodox Judaism.

Travelling to small villages, he preached to simpletons, talking to them of their unique Jewish soul and its eternal connection to G-d that pulsates from their pure hearts, despite their ignorance, in a way

that perhaps it didn't from that of the self-assured big-city scholar. He assured them that G-d treasures their simplest expression of faith, such as an unassuming yet sincere "Boruch HaShem – Thank G-d" in response to an everyday greeting of "How are you?" These ideas gave them a newfound Jewish pride and value.

It is no wonder then that these teachings, which legitimized a means of connection to G-d that lacked traditional piety and scholarship, was met with strong resistance by many of the Torah leaders of the time.

What is perhaps the most quintessential 'Baal Shem Tov story' illustrates just how far he was willing to push the envelope:

It is Yom Kippur and the Baal Shem Tov's shul is packed. They are about to begin the service but can sense that the Baal Shem Tov is not ready. His eyes are shut, his face expresses grave concern and intense prayer. Understanding that their Rebbe is in the midst of a very serious 'Heavenly Battle', the students and followers begin to recite Psalms with great fervor in an effort to support their master and teacher in his spiritual struggle.

A simple farm-boy stands in the back of the shul and sees the commotion. He too wants to join in the effort but knows not even one Hebrew phrase. The one thing he knows he is capable of doing well is to mimic the sounds of his farm animals. His personal favorite was the rooster's crow. Unable to contain himself, he bellows out from the depth of his soul and the top of his lungs "Koo-koo-ree-koo!"



The Baal Shem Tov's synagogue

With time, a class-divide emerged isolating the educated few from the ignorant masses.

The followers of the Baal Shem Tov are aghast by this outrageous outburst and approach the boy with the intention of silencing him so as not to disturb the Baal Shem Tov's fervent devotion. But they notice a change in the Baal Shem Tov's disposition. Serenity replaces the distress and the Baal Shem Tov announces that he is ready to begin the service.

He later explains to his students, "At that time, I could see that a harsh decree had been issued in the Heavenly Court on a particular community of Jews. Try as I would, I could find no merit to protect this community. When this farm-boy cried 'koo-koo-ree-koo' with all his heart, his sincerity pierced the heavens and averted the pending doom, saving these Jews".

Imagine the level of ignorance of this poor Jewish boy who did not know even one line of Jewish prayer, not even the Shema, so that all he could say in prayer to the Almighty was the sound produced by a crowing rooster! This is the kind of Jew the Baal Shem Tov put on a pedestal!

Through this episode and many others like it, the Baal Shem Tov demonstrated that only a Jew with this kind of sincerity could pierce the Heavens and shatter negative 'decrees', the kinds of which he himself could not neutralize. In contrast, those scholars ensconced in religiosity, found the possibility of such a hero to be a threat to the foundations of their educational system which placed scholarship above all. They feared that legitimizing a Judaism that lacked an educated observance of Mitzvot would lead to the abandonment of observance altogether, especially with the memory of Shabtai Tzvi fresh in their minds.

Yet the Baal Shem Tov was successful in getting his message out there and even attracted many scholars to see the value of what he preached. Within a relatively short amount of time, it was clear to all that these fears, while understandable at first, were unfounded. As history has proven, Chassidism enhanced Torah scholarship and the observance of Mitzvot.

Keeping it Simple

By the time the Baal Shem Tov passed away and the movement was led by his student-successor Rabbi Dovber – the Maggid of Mezritch (d.1773), the Chassidic movement was well established with many scholars amongst its adherents.

Many of these scholars became the famed Chassidic Masters who established dynasties and brought the movement and its message to the next generation. Amongst these is Rabbi Schneur Zalman of Liadi, the Alter Rebbe (1745-1812), founder of the Chabad Chassidic movement.

It seems to me that this generation of Chassidic Masters faced a particularly challenging question, the answer to which would shape the way in which Chassidism is studied and lived until the coming of Moshiach:

With Chassidism in-and-of-itself becoming an established school of Jewish philosophy, how do we maintain the simple, pure, sincerity-of-heart the Baal Shem Tov worked to ignite? We, who are educated, and can read the prayers in at least some language even if not Hebrew, cannot be expected to cry out "koo-koo-ree-koo!" Yet we ought to pray with the same sincerity. How?

One can argue that had the farm-boy been educated in the proper ways of prayer and synagogue etiquette he would have been too self-conscious to let his soul cry out in such raw purity and whole-heartedness. I know I am. It almost seems that ignorance is a condition for this sort of purity of heart. Is it then desirable to remain ignorant? Should we not endeavour to educate our sons and daughters? Clearly, this is not an option either. So how does the even slightly sophisticated mind find simple sincerity?

Contrast is always a good way to sharpen one's understanding of any given subject matter, so to better understand the approach of the Chabad Chassidic school and its leaders, we'll begin with a variant of the approach offered by some of the other Chassidic Masters and their movements.

Many within the Chassidic leadership felt that to expect all Jews to reach a level of true sincerity is a pipe dream, if not impossible.

However, there will be many individual Jews who will attain such levels of devotion – either by their inborn nature ordained by Heaven or by virtue of toil, work, and divine service.

Now, these individuals should take up positions as leaders, as Rebbes, and lead their local communities. The other Jews, who haven't attained this greatness in devotion, will experience some of it by virtue of being in close proximity, attachment, and observation of their Rebbes.

*It almost seems that
ignorance is a
condition for this sort
of purity of heart.*

When the Rebbe leads the prayers or leads a gathering with heartfelt song and inspiring words of Torah, all those present will also be inspired to serve G-d with devotion and love. Being engulfed in the song and sincerity of their Rebbe and the surrounding Chassidim one is certain to feel at least something of the farm boy's "koo-koo-ree-koo".

The Alter Rebbe's approach is radically different. It argues that each individual can attain sincerity.¹ To be sure, it won't be the same as the inborn childlike sincerity of the farm-boy, nor is it homogenous in its experience, but true and pure it is nonetheless.

This bold claim is predicated on two convictions. First is that the divine essence inherent in each and every Jewish soul is capable of expressing the most sublime levels of devotion. It is only a matter of being able to tap into that energy.² This leads to the second conviction:

Instinctively, many associate the feeling of an emotion as a reaction to external stimuli; a song, a person etc. The Alter Rebbe maintains that humans are born with the ability to create their own emotional reality. By choosing to study, consider, dwell and contemplate Divine ideas, one can elicit a Divinely oriented emotion.³

Understanding, contemplating and considering the depth of one's soul connection with G-d, will naturally result in the outpour of that connection in the performance of Mitzvot, the study of Torah and above all, in soulful prayer.⁴ Alternatively, one can study and contemplate the awesomeness of G-dly truths and it will generate and result in a real emotional attachment to Divinity.⁵

Thus the Alter Rebbe set up a system of study, outlined primarily in the Tanya, through which one can tap into and unleash the energy of the G-dly soul-essence and through which one can attain an emotional relationship with G-d.

Because G-d is infinite, the study of His Divine Truth is endless. Each individual can, and therefore must, find some level within that Infinite Truth that he can understand, relate to and contemplate so that he too can create that connection. In this way, even the most educated, complex and sophisticated of Jews can claim, or reclaim, an honest sincerity in his devotion.

To illustrate the point, let's use the truth that "G-d is in control of His world" as a sample idea.

One may start out their journey, as a child or later in life, accepting this fact on faith and never challenging its truth. A blessing over food, which reads "Blessed are You G-d our Lord, King of the universe..." is meant simply and without complication. Then one might 'mature' in one's journey and ask, "Hold on, is G-d really the only one in control? But I too exist. I have needs and desires that I work to achieve. There's a whole world of people and countries. They too have needs, desires and agendas they pursue by, what seems to be, their own volition. Where do they – and I – fit into this picture if G-d is the only One making decisions?"

In an effort to preserve the innocence of the original "Blessed are You...", the first approach might encourage abandoning the question and advocate joining a Rebbe at a gathering and being infused by his fervent devotion, some of which will surely rub off on the way in which you say your blessing.

The Alter Rebbe's approach, by contrast, offers multiple layers of answers to this question. Each individual, if he/she puts in the effort to study, can find a level that satisfies their questions. The result is that one can emerge confident in declaring, "G-d is not only in control, but He is the only true reality. For I, my desires, needs and choices only exist because He wills it."⁶

With this as his foundation, he can say the words of his prayers with a true song. A true and pure heart. A true "koo-koo-ree-koo."⁷

And so dear curious reader, do not fear your questions. Chassidus offers an exploratory path that satisfies the mind and, paradoxically, intends to bring you back to the place of your simplicity from whence your questions forced you to depart, in endless layers of intellectual depth and emotional satisfaction. Still, you'll remain hungry for more... ■

Unless otherwise sourced, the above lines are an interpretive adaption of *Kuntres Toras HaChassidus by the Previous Chabad Rebbe, Lekutei Sichos by the Rebbe vol. 20 pg. 171 and vol. 30 pg. 170, and the sources cited there, Toras HaChassidus by Yitzchok Afasi (Mosed HoRav Kuk).*



This bold claim is predicated on two convictions.

- 1 Likutei Dibburim vol. 1, pg. 141
- 2 Tanya Ch. 18-19
- 3 Tanya Ch. 17
- 4 Tanya Chapter 18-25
- 5 Tanya Chapter 17
- 6 Tanya – Part II: Shaar HaYichud V'HaEmunah
- 7 Tanya – Part II: Chinuch Katan

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