

Chabad Lubavitch of Your Town

soulwise

FALL 2016 / HIGH HOLIDAYS 5777

A LITTLE NOSH FOR THE SOUL

THE BOOK OF LIFE

And other Jewish titles

YOUR HAPPINESS
STARTS HERE

HOW TO
MANUFACTURE
JOY

IT'S TISHREI:

Rejoice!

Plus!
COMPLETE
HIGH
HOLIDAY
GUIDE





{FROM THE RABBI'S DESK}

Dear Friend,

Lorem ipsum dolor sit amet, consul tacimates eloquentiam eos eu, impetus delicata an vis. Vim fierent appellatur te, at novum fierent sea. Id tantas propriae mea, mei no menandri consetetur delicatissimi, vim ei saepe accusam euripidis. Delenit volumus comprehensam qui no, habemus vituperata incorrupte te vel.

Duis pericula voluptatum mea ea, per ne alia eius graecis. Case partem adipiscing eos id, malis diceret albucius pro id. In illud simillique vel. At nam audiam vituperatoribus, qui probatus evertitur omittantur ex. Pro tale atqui consulatu id, dolorum constituam id qui.

Eum autem mucius ad, ius no simul torquatos. Ex sonet deseruisse pri, id porro utamur fabellas usu, vis no eius solum numquam. Ei doctus audiam reprehendunt mel, saepe tempor vim ut, eum in illud persequeris. His graeci inciderint liberavisse id. No sonet dissentiet nec, te percipit theophrastus cum. Sit paulo nostrum praesent ne.

Laboramus persecuti mea cu. Ea duo altera posidonium. Ea nec alii ipsum sapientem. Sed nobis dolor fabellas ut, id pri case nulla tantas.

Nulla facilis usu id, ut tale utamur maluisset sea. Ea utinam quaestio disputationi nec, qui ceteros iracundia suscipiantur at. Has ne repudiandae philosophia, id illud vocent invenire duo. At nec esse dicit officiis, est consulatu definitiones te. Prima scribentur qui no, ut movet zril scripta duo, nemore civibus temporibus duo ea.

Sincerely,

Rabbi Shliach

Director, Chabad Jewish Center

soulwise

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Don't miss the Rabbi's Thursday Torah Class 7:00 pm

This is Jewish Thought 101. For thousands of years, the Torah has been the Jewish national treasure, and now is your chance to claim your inheritance.

From Moses to David to You!

Join the class by calling 714-555-5523 or logging onto www.Chabadofnow.com.

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For more info call Rabbi Shliach at 714-828-5523.

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How to Manufacture JOY

By Shira Gold

Joy is so easy to create. I used to think it wasn't, until I started working at Grandma Ethel's Soup. Up until that time, I was like most people. I got up in the morning and focused on my to-do list, hoping to accomplish at least some of it on any given day. I usually went to bed with not only most of it still undone, but with more stuff added to it. Day in, day out, this was my life.

As most people can attest to, there is no joy in this lifestyle. Although I searched for it, I did not find it. Not even in all twenty self-help books I read. That just left me with increasingly longer lists. Eventually I started to get depressed. I realized I needed to do something drastic. I needed to actively go out searching for something that would bring me happiness.

Like everything in life, joy is not a given. We must work on finding it the same way we look for a job and a spouse. After one really bad day, I recognized that for my own well-being the time had come. I needed joy.

I'm pretty good at research, so this was my first step in the process. Everything I read seemed to say the same thing. By focusing on your own struggles you will never find joy. Focus on bringing joy to others, and your own problems will melt away.

I took this at face value and went to find myself some joy. Every day I took

**Focus on bringing
joy to others, and
your own problems
will melt away.**

forty five minutes to do something nice for someone else. I signed up to be a driver for Grandma Ethel's Soup. Who is Grandma Ethel you ask?

Grandma Ethel loved her chicken soup and she understood how comforting a bowl of homemade Kosher chicken soup can be. Recently, after her passing, her son Gary Howard sponsored

a unique soup project in her memory. Anyone, especially seniors and families in crisis, can feel the warmth and personal attention that goes into each serving of this heartwarming remedy. It's been said that Kosher chicken soup can soothe one's body and soul during a challenging time. But it's really more than just soup.

Most importantly, the soup comes with a personal visit. Trained volunteers engage and "Check up" on the older segments of the community that all too often fall between the cracks of the community-based programs. These critical visits can have life-saving effects and their impact is felt long after the soup is finished.

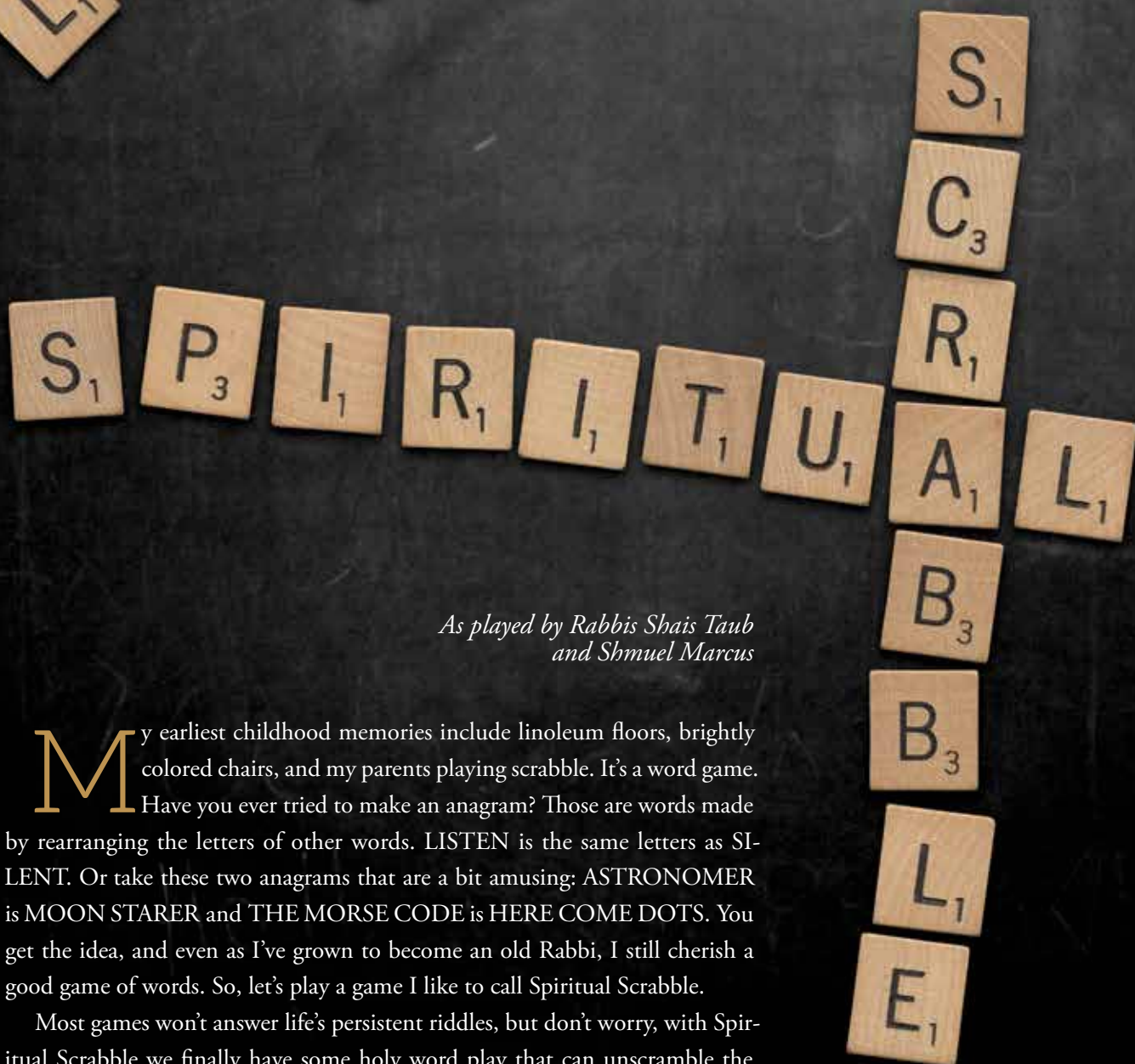
I thought I was signing up to bring happiness to someone else. Little did I know that the one to benefit the most would be me.

My advice to anyone stuck in a rut like I was is this. Go out and look for your joy. Create it for yourself. Step away from yourself and you give to another and you will see that manufacturing joy is easier than you think. ●

>>Shira Gold lives with her husband and children in Southern California. Her articles continue to inspire thousands through her blog at www.EthelsChickenSoup.com



Gary L. Howard is a Certified Public Accountant handling the accounting, litigation support, tax compliance and planning, and tax controversy needs of closely-held corporations and their shareholders. Gary is committed to caring for those less fortunate in the community. In 2013 Howard founded Ethel's Chicken Soup in memory of his late mother Ethel Howard.



*As played by Rabbis Shais Taub
and Shmuel Marcus*

My earliest childhood memories include linoleum floors, brightly colored chairs, and my parents playing scrabble. It's a word game. Have you ever tried to make an anagram? Those are words made by rearranging the letters of other words. LISTEN is the same letters as SILENT. Or take these two anagrams that are a bit amusing: ASTRONOMER is MOON STARER and THE MORSE CODE is HERE COME DOTS. You get the idea, and even as I've grown to become an old Rabbi, I still cherish a good game of words. So, let's play a game I like to call Spiritual Scrabble.

Most games won't answer life's persistent riddles, but don't worry, with Spiritual Scrabble we finally have some holy word play that can unscramble the chaos and questions in our lives.

This is not just a game. According to the kabbalah, the world was created by Divine utterances to the extent that the Hebrew letters of a word are in fact their spiritual DNA. In this view, the Hebrew letters become building blocks and energy sources for each thing and everything around us.

THE CREATOR OF SPIRITUAL SCRABBLE KNEW THAT NOT EVERY PLAYER WILL BE DEALT A GREAT SET OF LETTERS. IN FACT, MANY PEOPLE TODAY ARE LIVING IN CHAOS DEALING WITH A VERY UNLUCKY SET OF CARDS.

When I speak nothing usually happens. When someone tells you “You’re all talk,” that’s not a compliment. Yet, when G-d speaks suddenly there is day and night, a sun and a moon. The very words of the Creator make reality happen. Conveniently, the Hebrew word for “thing” (דָּבָר) is the same Hebrew letters as the word “word” (דְּבַר). So you see where this is going.

On Rosh Hashanah we blow the Shofar (שׁוֹפָר) the ram’s horn that is sounded in synagogues around the world. The cry of shofar is a call for repentance, but is there a message in the letters of shofar itself? The Talmud says that shofar (שׁוֹפָר) also spells shifru (שִׁפְרוּ) which means to improve or polish. The message is clear. Whoever you are, there is a version of you that is really polished. The shofar reminds us to be the best version of ourselves.

The word “polished” is really key here. In life, the game is not about switching or replacing letters, it’s not about being someone else, it’s about being a polished and best you. Jewish philosophy doesn’t just believe that a bad situation can eventually be replaced by a good situation. Our Jewish faith is deeper than that, we actually believe that our weaknesses and failures, the negativity itself, can become good. We just need to “rearrange the letters,” so to speak.

The Creator of Spiritual Scrabble knew that not every player will be dealt a great set of letters. In fact, many people today are living in chaos dealing with a very unlucky set of cards. How can there be any Divine joy in playing that game?

One of the definitions of exile is a reality in which everything is jumbled up. Indeed, our people’s exile started with the destruction of the First Temple by the Babylonians and our people being taken as captives into Babylon. The name Babylon “Bavel (בְּבֶל)” literally means “bilbul,” (בִּלְבּוּל) something that is “mixed up.”

In Exile, we are confused. We lose our clarity and our vision. And, as a result, the world around us gets mixed up, too. But the true purpose is to not just get rid of the bad; we must somehow turn our mistakes into our successes, which was its true purpose all along.

It’s like what the founder of Chasidim, Rabbi Israel Baal Shem Tov taught on the verse “וַעַתָּה צָרָה הִיא לְיִשְׂרָאֵל וּמִמֶּנָּה יִשָּׁעַ וּמִמֶּנָּה יִשָּׁעַ”—this is a time of distress for the Jews and from it they will be saved.” The simple reading is that the time of distress is followed by, and replaced by, a time of rescue and salvation. The Baal Shem Tov, however, reads it more deeply. The time of distress itself is actually the source of the salvation and becomes the salvation. Thus, the verse may be read “this is a time of distress for the Jews and from it [from the distress itself, it will come about that] they will be saved.”

The Baal Shem Tov goes further and explains that if you take the letters of tzarah (צָרָה) which means “distress” and you look deeply, you will see how they form a new word.

Do you remember on Noach’s Ark he had a window to let the light in? That window was called a tzohar (צֹהַר). That’s right, the tzarah, the challenge, is just a concealment. It’s like a brick wall in front of the truth. But you learn to see through the wall and that distress itself becomes like a window of truth and the tzarah becomes a tzohar.

So look at the letters in your life, perhaps, there is a good move you can make. 🍎

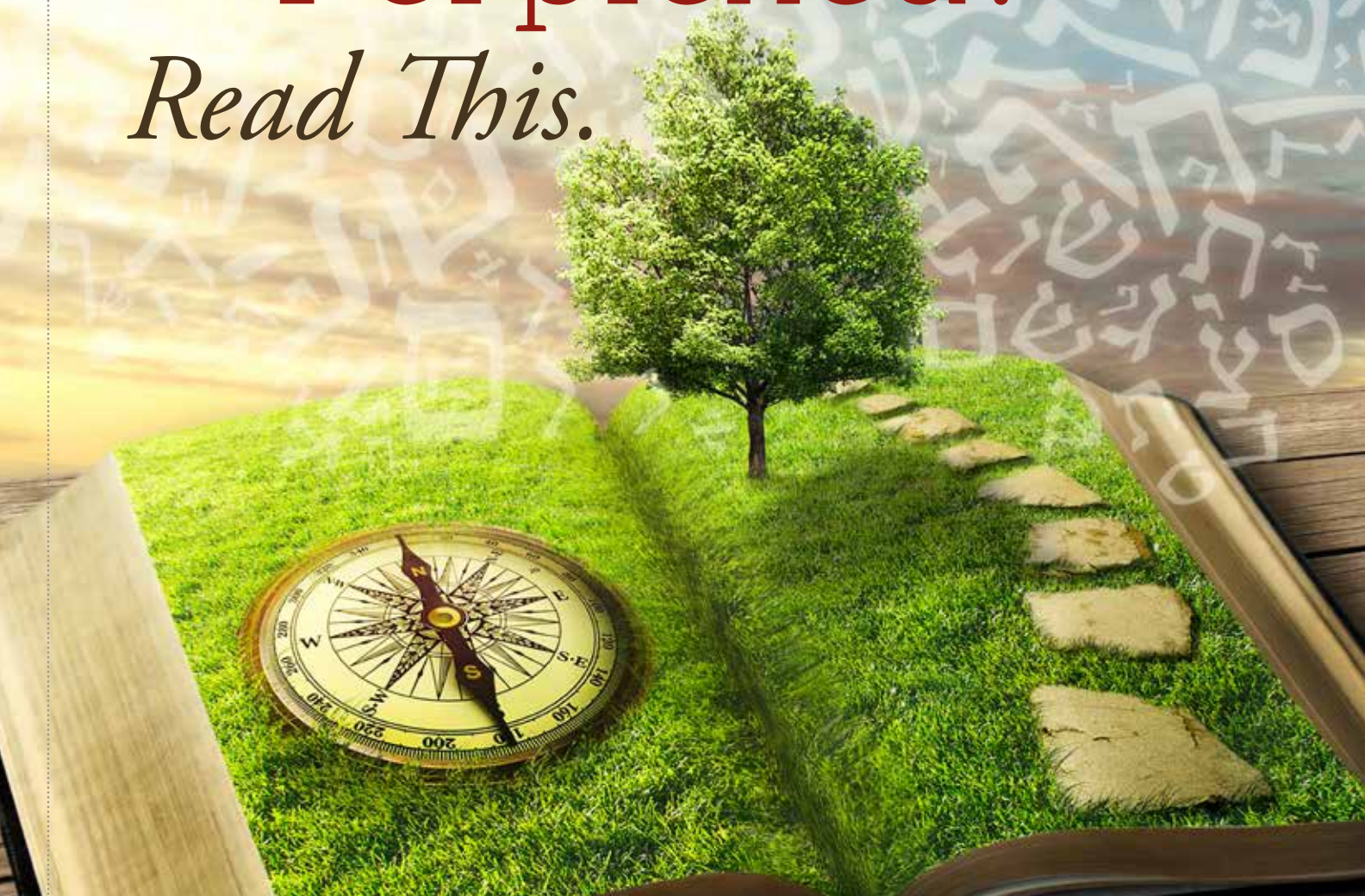
>>Rabbi Shmuel Marcus is the editor of Soulwise Magazine and the author of *Chicken Kiev* and *The Ballad of the Yarmulkah Kid*. You can purchase his books at www.TheRabbiShop.com

>>Rabbi Shais Taub is the author of the best-selling G-d of Our Understanding: Jewish Spiritually and Recovery from Addiction, which was praised by Publishers Weekly and the New York Times. He writes a weekly advice col-



Spiritually Perplexed?

Read This.



Our editors explore what many consider to be the most influential Jewish book of the last 200 years. It's the book that sparked a movement and changed the landscape of Jewish life forever.

What is the Tanya? And why is it more popular now than ever before?

Rabbi Shais Taub is an internationally known speaker and writer dubbed by NPR as “an expert in Jewish mysticism” and The New York Times called him “a phenomenon.” That’s why we called Taub who spent years studying the Tanya and creating the Map of the Tanya published by Kehot Publication Society. As we embarked on doing a story on the Tanya for this issue, we immediately asked Rabbi Taub for a quick two-minute synopsis for our readers. Obviously, there is no such thing as a two-minute version of a comprehensive world outlook, but this is what we got:

It is said that when Rabbi Levi Yitzchak of Berditchev saw the Tanya of Rabbi Schneur Zalman of Liadi, he marveled, "How did he manage to fit such a great and awesome G-d into such a small book?"

How does one synopsize a work that is already so astoundingly condensed? In a way, the synopsis of Tanya is none other than the Tanya itself—which is also why one finds that Tanya is a book that gets longer every time one reads it. I will nevertheless attempt to say a few words about Tanya, its content, and significance.

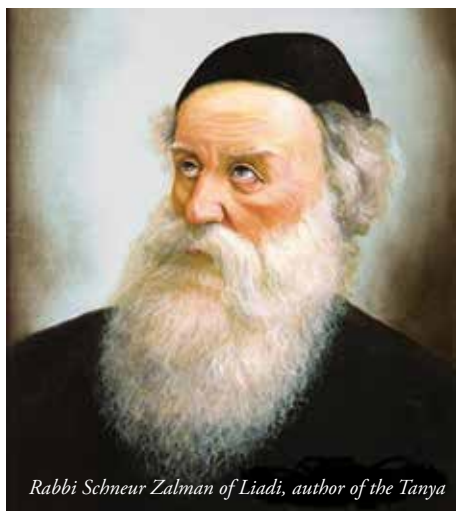
To begin with, it's significant to note that the author refers to himself as the book's "compiler" (not author). This is a helpful clue, for in Tanya, Rabbi Schneur Zalman organizes the vast body of teachings of his master's master, the Baal Shem Tov, into a comprehensive system for living.

"THE BOOK'S PURPOSE IS TO DISPENSE ADVICE TO THE SPIRITUAL SEARCHER."

But this itself is somewhat of a paradox, for on one hand, the book distills the Chasidic worldview into its essence and on the other hand, being a manual rather than an encyclopedia, it is not overtly exhaustive in its treatment of chasidic ideas. Indeed, other works by the same author explain many mystical and esoteric concepts hardly touched upon or even left out of Tanya altogether. So while Tanya captures the fundamental nature of chasidism, the book's trajectory is decidedly practical. The purpose of the book is not informational nor is it polemic. It makes no arguments or appeals. Rather, as outlined in the author's foreword, the book's purpose is to dispense advice to the spiritual searcher and, as such, it is a codification in the truest sense, a code of practical conduct.

This is hinted to in the title that the author gives his work. Although we colloquially refer to the book after its opening word, Tanya, the author himself called it *Sefer Shel Beinonim*, the Book of the Intermediates. Using the Talmudic term for a person who is neither righteous nor wicked, the Alter Rebbe goes beyond conventional definitions to radically redefine a moral goal that is attainable by every Jew. This is alluded to by the verse the author chose to quote on the Title Page, "This thing is very near to you, in your mouth, and in your heart, to do it" (Deut. 30:14).

In Tanya, one finds the map of life whose destination and journey are simultaneously practical and sublime. 🍀



Rabbi Schneur Zalman of Liadi, author of the Tanya

THE TANYA: CELEBRATING 220 YEARS.

The Tanya is being celebrated this year by readers around the world. In sixty countries on five continents, thousands of new Tanya classes are being offered in honor of its 220th anniversary. Lessons are also available over the phone, Facebook Live, YouTube and Tanya tutorial sites. Indeed, since its publication two centuries ago, the Tanya has acquired a popularity normally reserved for Jewish texts many hundreds of years older.

"The anniversary of the publication of the Tanya represents a landmark occasion for Chasidim, world Jewry and Western thought," says Richard Sugarman, professor of religion and Director of Integrated Humanities at the University of Vermont. "The Tanya provides a philosophical foundation in which the intellectual, spiritual, and psychological aspects of Jewish life are grounded," he says.

Rabbi Schneur Zalman of Liadi, founder of the Chabad Chassidic movement, labored for twenty years to complete the Tanya before it was printed in 1796. The work was immediately embraced by the leadership core of the emerging Chassidic movement.

"The Tanya is a powerful book, crafted with an extremely well-defined structure and does what it is designed to do - to motivate and inspire its readers to a Chassidic way of life," says Dr. Nehemia Polen of Hebrew College in Boston who organized the Association for Jewish Studies' sessions on Tanya. "The Tanya has had a strong impact even in circles where it was officially opposed."

To date, more than 4,000 editions of the Tanya have been printed in places ranging from Adelaide, Australia to Harari, Zimbabwe. After the Yom Kippur War the Tanya was printed in Alexandria and Cairo. Jews in Guangzhou, China and Havana, Cuba study their local editions of the work. The Tanya has also been translated into nine languages, including Russian, French, Spanish and Arabic.

"[The Tanya] is a key text to bringing the spirituality of pre-enlightenment traditional Judaism into the modern world," says Dr. Polen, explaining the heightened interest in the book. "And it does so not in the form of an enclave style of mysticism that hides it away, but with a sense of empowerment and purpose."

Mediating Between Heaven & Earth

by Penina Abramson

In his preface to the English translation of the Tanya, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson of righteous memory, writes that the author's Chassidic teaching "sees the Jew's central purpose as the unifying link between the Creator and Creation. The Jew is a creature of 'heaven' and 'earth'... whose purpose is to realize the transcendency and unity of his nature, and of the world in which he lives, within the absolute Unity of G-d."

The Rebbe describes two ways - correlated - through which this purpose is realized: "...Man draws holiness from the Divinely-given Torah and commandments, to permeate there with every phase of his daily life and his environment - his 'share' in the world..." and "...man draws upon all the resources at his disposal... as vehicles for his personal ascendancy and, with him, that of the surrounding world."

"The Tanya has many beautiful colors, like those of a perfect diamond," says Judaic scholar Rabbi Abraham Twersky M.D., associate clinical professor of Psychiatry at the University of Pittsburgh School of Medicine. "Each reader can choose which facet he thinks is most valuable to him, and even that may change from day to day."

Twersky relates a story about several psychologists and psychiatrists who were studying the Tanya in a group. "They were able to understand portions of the Tanya the way no one who

is not well versed in neurology and psychology can.

"I have taken criminals out of the Israeli prisons and helped them discover the beauty within themselves [through study of the Tanya]," he continues. "Meticulous study of the Tanya with special attention to every nuance in syntax, can reveal its abundant wisdom."

Today, tens of thousands learn a daily portion of the Tanya, finishing the cycle each year on the 19th of Kislev, date of the liberation of Rabbi Schneur Zalman from Czarist prison.

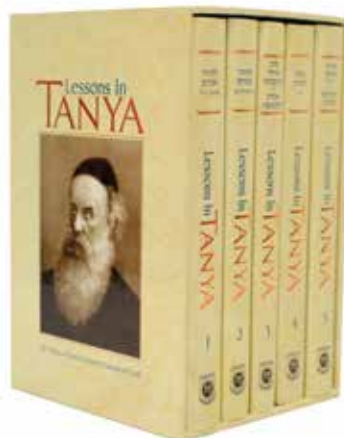
Dr. Norman Lamm, former Yeshiva University President who taught a course on the Tanya, also emphasizes the Tanya's "ability" to become available to different individuals. "The 'trick' is to interpret and translate the work into contemporary language," he explains.

"Then you discover what a subtle yet powerful work it is, rich in ideas and still relevant today." ●

>>The Tanya by Rabbi Schneur zalman of Liadi is sold at www.Kehot.com

Rabbi Shneur Zalman of Liadi (18 Elul 1745-24 Tevet 1812), known as "the Alter Rebbe," was one of the main disciples of the Maggid of Mezritch, and the founder of the Chabad Chasidism. He is the author of Shulchan Aruch HaRav and Tanya as well as many other major works in both Jewish law and the mystical teachings.

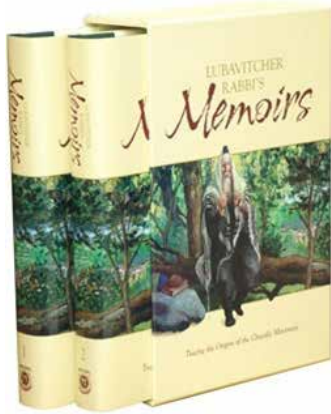
"Meticulous study of the Tanya with special attention to every nuance in syntax, can reveal its abundant wisdom."



The Tanya, in full or in part, has been translated into: French, Russian, Italian, Spanish, Portuguese and Arabic.

THE BOOK OF LIFE

and other Jewish titles



THE LUBAVITCHER RABBI'S MEMOIRS

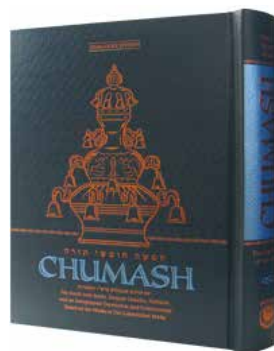
This is not just a book, this a character rich world of mystics and underground societies. The Rabbi's Memoirs goes 300-years back in time and a thousand meters deep into the reader's heart. Will the sudden appearance of a disheveled beggar change the town forever? Find out why there is a city named "Love" and what was it about those people that they survived till today? Grab yourself a copy of this book and discover a world you never knew existed and some ideas for living you can use today.

The Lubavitcher Rabbi's Memoirs are a veritable treasure chest of Chasidic learning and lore, of anecdotes, historical annotations and commemorations, and represent the very best of informal writing from the profile pen of the sixth leader of the Chabad-Lubavitch movement, Rabbi Yosef Y. Schneersohn, of blessed memory. Known and unknown

figures from the past, scholars and cobblers, princes and dreamers, and giants of the spirit rise before our eyes to convey the message of inspiration, wholehearted devotion and all-out dedication that characterized Chasidic Jewish life in the small and large centers of Eastern Europe. In this book, we follow closely behind a young man named Baruch, who would later become the father of Rabbi Schneur Zalman of Liadi, founder of the Chabad branch of Chasidism. Baruch, orphaned at a young age, wanders in search of a suitable manner in which to serve G-d. At times, we witness incidents that occur in Baruch's own life; at others, we join him in listening to captivating stories and historical episodes told to him by a variety of personalities. Both of these experiences serve as inspiration to young Baruch.

Published by: Kehot Publication Society. Translation by: Nissan Mindel. Sold at: www.Kehot.com

THE CHUMASH



For anyone who thinks the Five Books of Moses read a little cryptic, help has arrived. The new Chumash from Kehot renders the text intelligible to the reader by incorporating Rashi's explanations and

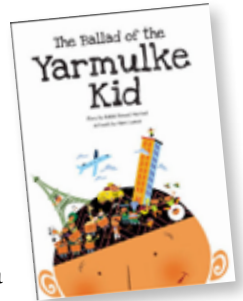
the Rebbe's insights. Finally, there is an interpolated translation that reads like a well-informed manuscript. Hundreds of Chasidic insights culled from the works of the Rebbe and his predecessors supplement the lucid translation. We really like the single-volume as it features hand-drawn illustrations and professionally prepared maps, and is beautifully typeset on durable paper bound with materials specially designed to enable years of reading and rereading.

Published by: Kehot Publication Society. Edited by: Rabbi Moshe Wisniefsky. Sold at: www.Kehot.com

THE BALLAD OF THE YARMULKE KID

Now here is something for the kids! The Ballad of the Yarmulke Kid takes young readers on a fun filled joyride from a tall roof top to a sunny beach front, from a quiet perch to a singing circus. The award-winning artwork explores the world through the eyes of a young and proud Yarmulke kid. The highly imaginative rhythmic lyrics make it the perfect book to read again and again.

Published by: Safire Publishing. Story by: Rabbi Shmuel Marcus. Illustrated By: Marc Lumer. Sold at www.Kehot.com 🍎



Rejoice! IT'S TISHREI



sunday	monday	tuesday
<p>OCT 2 ELUL 29 <i>Erev Rosh Hashanah</i></p> <p>Shofar is not blown Give extra charity. Girls and women light candles 18 minutes before sunset. Bless your friends with the words "May you be inscribed and sealed for a good year."</p>	<p>OCT 3 TISHREI 1 <i>Rosh Hashanah Day 1</i></p> <p>Hear the shofar Do Tashlich at a body of water Light candles after sundown <i>Happy Birthday Adam & Eve. On this day 5777 year ago G-d said: "Let us make Man in Our image."</i></p>	<p>OCT 4 TISHREI 2 <i>Rosh Hashanah Day 2</i></p> <p>Hear the shofar Havdalah after nightfall <i>On this day in 1677 BCE our matriarch Sarah passed away after hearing the good news that that her husband Abraham had not sacrificed her only son Isaac.</i></p>
<p>Did you know?</p> <p>The Shofar is made of a ram's horn to recall the Binding of Isaac which also occurred on Rosh Hashanah, in which a ram took Isaac's place as an offering to G-d. We evoke Abraham's merit as we pray for a year of life, health and prosperity.</p>		<p>OCT 11 TISHREI 9 <i>Erev Yom Kippur</i></p> <p>Kaparot Give extra charity. Girls and women light candles 18 minutes before sunset. Fast begins Remove leather shoes Kol Nidrei Prayer</p>
<p>OCT 16 TISHREI 14 <i>Erev Sukkot</i></p> <p>Girls and women light candles 18 minutes before sunset. Kiddush and all meals in the sukkah and dip challah in honey! <i>On Sukkot supernal "guests" grace our sukkah. These guests are known as Ushpizin. Tonight's Guest: Abraham</i></p>	<p>OCT 17 TISHREI 15 <i>Sukkot Day 1</i></p> <p>Shake the Lulav and Etrog Kiddush and all meals in the sukkah and dip challah in honey! Light candles after sundown <i>Tonight's Guest: Isaac</i></p>	<p>OCT 18 TISHREI 16 <i>Sukkot Day 2</i></p> <p>Shake the Lulav and Etrog Kiddush and all meals in the sukkah and dip challah in honey! Havdalah in the sukkah after nightfall <i>Tonight's Guest: Jacob</i></p>
<p>OCT 23 TISHREI 21 <i>Hoshana Rabba</i></p> <p>Shake the Lulav and Etrog Perform Hoshanot All meals in the sukkah Light candles 18 minutes before sunset Outside of Israel: Perform Hakafot</p>	<p>OCT 24 TISHREI 22 <i>Shemini Atzeret</i></p> <p>Perform Hakafot Recite Yizkor Memorial Prayer Begin Prayer for Rain Light candles after sundown Perform Hakafot and dance with the Torah</p>	<p>OCT 25 TISHREI 23 <i>Simchat Torah</i></p> <p>Perform Hakafot and dance with the Torah Kiddush and all meals in the house and dip challah in honey Havdalah after sundown</p>



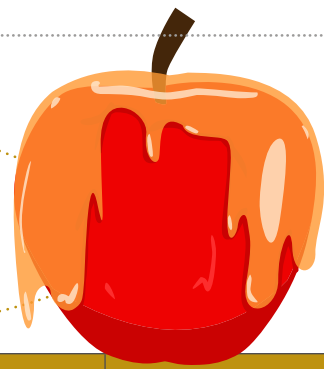
THE MONTH BEFORE:



During Elul, the month before the High Holidays, we begin practicing blowing the shofar daily and reciting **Psalm 27** in our daily prayers. The code of Jewish Law encourages people to visit the resting place of a great tzadik to pray to G-d before the High Holidays. Many people today use the online form at www.OhelChabad.com to send their letters for blessings to the resting place of the Rebbe.

WANT MORE DETAILS?

Check out the complete High Holiday Guide on the next two pages!

It's that time of year when we swap beach bags for tallit bags, and Twitter for the siddur. The month of Tishrei is full of momentous occasions and meaningful customs and rituals that it's like the free Wi-Fi zone at the airport where you download everything you'll need before you take off into a fresh new year.





wednesday	thursday	friday	shabbat
<p>OCT 5 TISHREI 3 <i>Fast of Gedaliah</i></p> <p><i>Fast day mourning the assassination of the Jewish royal Gedaliah ben Achikam in 423 BCE</i></p>	<p>OCT 6 TISHREI 4</p> 	<p>OCT 7 TISHREI 5</p> <p>Girls and women light candles 18 minutes before sunset. Kiddush & dip Challah in honey!</p>	<p>OCT 8 TISHREI 6 <i>Shabbat of Return (Shabbat Shuva)</i></p> <p>Torah Portion: Vayelech Kiddush & dip Challah in honey! Havdalah after sundown <i>Passing of Rebbetzin Chana Schneerson (1879-1964), mother of the Lubavitcher Rebbe.</i></p>
<p>OCT 12 TISHREI 10 <i>Yom Kippur</i></p> <p>No eating or drinking Sounding of shofar at conclusion of Neila Havdalah & break-fast after nightfall <i>On this day G-d said: "I forgive the Jewish people" (for the sin of the golden calf) and G-d gave Moses the 2nd Tablets).</i></p>	<p>OCT 13 TISHREI 11</p> <p>Start building sukkah. Don't forget to order your set of the Four Kinds.</p> 	<p>OCT 14 TISHREI 12</p> <p>Girls and women light candles 18 minutes before sunset. Kiddush & dip Challah in honey!</p>	<p>OCT 5 TISHREI 13</p> <p>Torah Portion: Ha'azinu Kiddush & dip Challah in honey! Havdalah after sundown <i>Yahrzeit of Rabbi Shmuel of Lubavitch, 4th Chabad Rebbe who authored many books and traveled throughout Europe to pressure the Czarist regime to halt its instigation of pogroms against the Jews.</i></p>
<p>OCT 19 TISHREI 17 <i>Chol Hamoed</i></p> <p>Shake the Lulav and Etrog All meals in the sukkah <i>Tonight's Guest: Moses</i></p>	<p>OCT 20 TISHREI 18 <i>Chol Hamoed</i></p> <p>Shake the Lulav and Etrog All meals in the sukkah <i>Tonight's Guest: Aaron</i></p>	<p>OCT 21 TISHREI 19 <i>Chol Hamoed</i></p> <p>Shake the Lulav and Etrog All meals in the sukkah Light candles 18 minutes before sunset Kidush in sukkah and dip challah in honey! <i>Tonight's Guest: Joseph</i></p>	<p>OCT 22 TISHREI 20</p> <p>It's Shabbat: DO NOT shake the Lulav and Etrog Kidush and all meals in the sukkah and dip challah in honey! Havdalah after sundown <i>Tonight's Guest: David</i></p>
<p>On Simchat Torah when we conclude the Torah, it is customary for every man to get called up to the Torah, i.e., to receive an aliyah. The children, too, receive an aliyah! After the final aliyah of the Torah, we immediately begin a new cycle from the beginning of Genesis; this is because as soon as we conclude studying the Torah, G-d's infinite wisdom, on one level, we immediately start again, this time to discover new and loftier interpretations.</p>	<p>OCT 25 TISHREI 25</p> <p><i>Yahrzeit of the great Chassidic leader and advocate for the Jewish people, Rabbi Levi Yitzchak of Berdichev (1740-1810).</i></p>		<p>OCT 29 TISHREI 27 <i>Shabbat Bereishit</i></p> <p>Torah Portion: Bereishit Kiddush & dip Challah in salt Havdalah after sundown</p>


➔ Visit www.JewishNewYear.com for complete calendar of events.

{ complete high holiday guide }


Rosh Hashanah


 **DEFINITION:** **Rosh Hashanah** (Head of the Year). The Kabbalists teach that basically what your brain is to your body, Rosh Hashanah is to the year. It's the Head of the Year, it's the nerve center of the year, what happens on Rosh Hashanah impacts the entire year.

 **ALSO KNOWN AS:** **Yom Hazikaron** (Day of Remembrance). This is the name of the holiday used in our prayers, blessing at candle lighting, and in the kidush.


 **BIBLICAL VERSE:** "...Speak to the children of Israel, saying: In the seventh month, on the first of the month, it shall be a Sabbath for you, a remembrance of [Israel through] the shofar blast a holy occasion." — *Leviticus 23:24*

Rosh Hashanah is the day we proclaim G-d King of the Universe. Each year on Rosh Hashanah, "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court "who shall live, and who shall die . . . who shall be impoverished, and who shall be enriched; who shall fall and who shall rise."

 **OBSERVANCE:** Hear the **Shofar**. The shofar, the ram's horn, which was used to warn people of approaching danger or to call them to return and regroup, was also used to coronate kings. The Heavenly shofar was heard at Mount Saini and the Heavenly shofar will again be sounded in the future to herald the arrival of the redemption. On Rosh Hashanah make sure to hear the Shofar on both days.


 **DO IT YOURSELF:** The shofar has three sounds: 1) the long blast of **tekiya** 2) the three shorter blasts of **shevarim** and 3) the nine rapid blasts of **teruah**. The length of each of the three sounds should be the same so that the one tekiya is the length of the shevarim or teruah. Of course that's not true of the final **tekiya gedola** (the large tekiya) that can go as long as you can hold the note. Do not place the shofar in the center of your lips like a trumpet, rather use the right side of your mouth. Practice


to blow from your stomach not your cheeks, so if your cheeks are puffed up right now, you're doing it wrong.

 **CUSTOMARY FOODS:** Eat **apple dipped in honey** on the first night, to symbolize our desire for a sweet year. (See blessing in Machzor page 46.) Some have a **head of a fish**, ram, or other kosher animal, to symbolize our desire to be at the "head of the class" this year. **Pomegranates** symbolize our wish for a year full of mitzvot and good deeds as a pomegranate is filled with seeds. Throughout the meal, it is customary to also eat foods whose names in the vernacular allude to blessing and prosperity. For example, many have the custom of eating a carrot dish, because in Yiddish the word for carrots, *meren*, means to multiply.

Eat a **new fruit** on the second night and recite the Shehecheyanu blessing. (See Machzor page 46)


TASHLICH: On the first day of Rosh Hashanah, a special prayer is said near a body of water with fish in it. Water is a symbol of Divine kindness and fish a symbol of an ever-open eye, making it the perfect place to pray for Divine mercy. (See Machzor page 291.)

 **PRACTICAL:** Find a **High Holiday service** near you, or call the number on the back of this magazine, and hear the shofar on both days.


 **BUY:** You must get the book, and I recommend *Kehot's Machzor for Rosh Hashanah –Annotated Edition with English Translation* sold at www.TheRabbiShop.com. You'll have all the prayers and instructions right there in your hands.


You could get yourself a shofar and learn how to blow it yourself. Visit www.TheRabbiShop.com for a full selection of shofars (lessons not included).


Yom Kippur


 **DEFINITION:** **Yom Kippur** means "Day of Atonement." Yom Kippur is the holiest day of the year—the day on which we are closest to G-d and to the


quintessence of our own souls.


 **BIBLICAL VERSE:** "...On the tenth of this seventh month, it is a day of atonement, it shall be a holy occasion for you; you shall afflict yourselves..." — *Leviticus 23:27*

 **OBSERVANCE:** 1) Abstain from food and drink. 2) Do not wash your body. 3) Do not anoint your body with creams or lotions. 3) Do not wear leather footwear. 5) Abstain from marital relations.

 **DO IT YOURSELF:** In the early morning hours before Yom Kippur we take a white rooster, or fish, or money and give it to charity in what is called the **Kaparot** ceremony. (See Kehot's Machzor for Yom Kippur page 2.)

 **THE DAY BEFORE:** Request and receive **honey cake**, should you ever need to ask for anything this year, let it be a piece of cake. Eat a festive meal; immerse in a mikvah; and give extra charity. In the late afternoon we eat the pre-fast meal. Ask your parents for a blessing and bless your children, light a memorial candle (if applicable). Girls and women **light candles** 18 minutes before sunset.

 **WHAT TO WEAR:** It is a custom to **wear white** as a sign of purity. Men bring your tallit to services Yom Kippur eve as it's the only night service that the tallit is worn.

 **PRAYERS:** In the course of Yom Kippur we hold five prayer services: 1) **Maariv**, with its solemn Kol Nidrei service, on the eve of Yom Kippur; 2) **Shacharit**, the morning prayer, which includes the Yizkor memorial service; 3) **Musaf**, which includes a detailed account of the Yom Kippur Temple service; 4) **Minchah**, which includes the reading of the Book of Jonah; and 5) **Neilah**, the "closing of the gates" service at sunset.

The closing Neilah service climaxes in the resounding single blast of the shofar, followed by the proclamation, "Next year in Jerusalem." We then perform the Havdalah service and Blessing of the New Moon, and partake of a festive after-fast meal, making the evening after Yom Kippur a yom tov (festival) in its own right.

✓ **PRACTICAL:** Find a **High Holiday service** near you, or call the number on the back of this magazine.

🛒 **BUY:** I recommend *Kehot's Machzor for Yom Kippur—Annotated Edition with English Translation* sold at www.TheRabbiShop.com. You'll have all the prayers and instructions right there in your hands.

Sukkot

📖 **DEFINITION:** **Sukkot** literally means "Huts". The Jews enjoyed the protection of the miraculous "clouds of glory" as they traversed the Sinai Desert following the Exodus. That's something we should not forget. We are commanded to dwell in a **sukkah**--a hut of temporary construction with a roof covering of branches--for the duration of the Sukkot festival (on the Jewish calendar Tishrei 15-21).

✿ **ALSO KNOWN AS:** **Z'man Simchateinu** (The Time of Rejoicing). All Jewish holidays are a joyous occasion, however, Sukkot is the only holiday called "The Time of your Rejoicing." The nightly evening-to-dawn festivities held in the Holy Temple in preparation for the drawing of water for use in the festival service, was considered an unparalleled joyous occasion.

“ **BIBLICAL VERSE:** "For a seven day period you shall live in booths. Every resident among the Israelites shall live in booths, in order that your [ensuing] generations should know that I had the children of Israel live in booths when I took them out of the land of Egypt. I am the L-rd, your G-d. —*Leviticus 23:42-43*

📖 **OBSERVANCE:** Eat all your meals in the sukkah hut and otherwise regard it as your home.

Take the Four Kinds: a) an **etrog** (citron), b) a **lulav** (palm frond), c) three **hadassim** (myrtle twigs), and d) two **aravot** (willow twigs). On each day of the festival (besides Shabbat), we recite a blessing over them, bringing them together in our hands as we wave them in all six directions: right, left, forward, up, down and backward. Taking the Four Kinds are also known as "**Shaking the Lulav.**" For complete directions and instructions visit www.JewishNewYear.com.

🛒 **BUY:** You could get your very own

Lulav and Etrog Set and have it shipped to your door, prices start at only \$45 at www.TheRabbiShop.com.

👍 **DO IT YOURSELF:** If you're handy you could build your own sukkah, if not, you could buy a pop-up sukkah, so visit www.TheRabbiShop.com and search keyword "sukkah."

📖 **DEFINITION:** **Chol Hamoed** (literally, "the weekday of the holiday") refers to the "intermediate period" of the festivals (Tishrei 17-20). We eat in the sukkah, shake the Lulav, drink wine and rejoice, and but work is permitted.

📖 **DEFINITION:** **Hoshana Rabbah** Great Salvation (Tishrei 21) is the seventh day of Sukkot is called and it closes the period of Divine judgment that begun on Rosh Hashanah. On this day we encircle the bimah (synagogue reading table) seven times while holding the Four Kinds, it's also traditional to take a bundle of five willow branches and beat them against the ground five times. (See Kehot's Siddur—Annotated Edition page 368 for complete instructions).

Shemini Atzeret

📖 **DEFINITION:** **Shemini Atzeret**, literally The Eighth (Day) of Restriction (Tishrei 22-23), is a biblical festival that comes right after the seven days of sukkot, that's how it got its name "The Eighth Day."

“ **BIBLICAL VERSE:** "[For] a seven day period, you shall bring a fire offering to the L-rd. On the eighth day, it shall be a holy occasion for you, and you shall bring a fire offering to the L-rd. It is a [day of] restriction. You shall not perform any work of labor."—*Leviticus 23:36*

[G-d says to Israel,] "I have detained you [to remain] with Me." This is analogous to a king who invited his sons to feast with him for a certain number of days, and when the time came for them to leave, he said: "My sons! Your separation from me is so difficult, please, stay with me just one more day!" —*Rashi's commentary ad loc*

JOY: This holiday is characterized by utterly **unbridled joy**, which surpasses even the joy of Sukkot.

ISRAEL VS. DIASPORA: In the Diaspora Shemini Atzeret is a two-day holiday, the second day is known as Simchat Torah. In Israel, Shemini Atzeret is a one-day holiday (which includes Simchat Torah).

📖 **OBSERVANCE:** Shemini Atzeret is observed as a biblical Holiday with candle lighting 18 minutes before sundown and a **festive meal** that begins with Kidush over wine. Shemini Atzeret evening service features the seven **Hakafot** and dancing with the Torah similar to Simchat Torah, and the morning service features the annual prayer for rain as we officially start the rainy season in ritual prayer. The **Yizkor** memorial service is observed (if applicable) after the Torah reading. It's not sukkot, so no need for shaking the lulav, but many have the custom to still eat and drink in the sukkah without making the special blessing upon the sukkah.

✓ **CUSTOM:** Sometime before sundown, it is customary to go into the sukkah, have a bite to eat, and "bid farewell" to its holy shade. As the sun sets and Simchat Torah begins we no longer use the sukkah, all eating and drinking returns to our homes.

Simchat Torah

📖 **DEFINITION:** **Simchat Torah** means the "The Joy of the Torah." The most joyous occasion as we celebrate our Divine inheritance and our intrinsic inner connection to the Torah.

📖 **OBSERVANCE:** Simchat Torah features the **hakafot**, held on both the eve and the morning of Simchat Torah, in which we march and **dance with the Torah** scrolls seven times around the reading table in the synagogue. We won't be celebrating by studying the Torah, rather, we will be dancing with the Torah while it is closed. Showing that the joy is from our inner supra-rational essential connection to the Torah.

✓ **CUSTOM:** Children dance with Simchat Torah **flags**. The custom is to eat stuffed cabbage on Shemini Atzeret and Simchat Torah.

🛒 **BUY:** Find the perfect Simchat Torah dancing partner on www.TheRabbiShop.com. Choose from plush Torah scrolls to decorative Simchat Torah flags. 🍷

Something New for the New Year

The Little Esrog



By
**Rochelle
Kochin**
Illustrated by
Janice Hechter

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The holiday of Sukkot, also known as the "Time of our Rejoicing," is one of the most joyous days on the Jewish calendar. But is it really that easy to be happy? So for anyone who has yet to master that elusive title of being a happy camper, get ready, your happiness starts here:

So we need to be up front about this. If you're looking for pure happiness and carefree life, it may not be found here, or anywhere for that matter. The famous psychologist Viktor Frankle said: "It is the very pursuit of happiness that thwarts happiness."

But, there is good news according to a new study in the Journal of Positive Psychology psychological scientists asked people whether they thought their lives were meaningful and/or happy. The researchers found that a meaningful life and happy life overlap in certain ways, but are ultimately very different. Leading a happy life, the psychologists found, is associated with being a "taker" while leading a meaningful life corresponds with being a "giver."

The authors of the study even had this harsh quote to say: "Happiness without meaning characterizes a relatively shallow, self-absorbed or even selfish life, in which things go well, needs and desire are easily satisfied, and difficult or taxing entanglements are avoided." Ouch.

But isn't it a mitzvah to be happy? Doesn't the Code of Jewish Law require one to serve G-d with joy? So, here is where we have to get technical and split hairs on the differences between being "Happy" and "Rejoicing." For example "I'm happy I have a roof over my head" vs. "I rejoice over building a Jewish home." We invite friends to "rejoice" at our wedding, but we use the word "happy" to describe the feeling we get from the wedding hall giving us a great price.

I'm sure people who are happy tend to rejoice and people that are rejoicing are definitely happy, so what difference does it make what word we use?

The difference is fundamental because they are very different when it comes to control: You can force yourself to rejoice, but you can't force yourself to be happy. Perhaps, this answers why Judaism commands us to rejoice, but doesn't command us to be happy. If happiness is someone with a healthy life-

style who rides a bicycle to work and loves eating quinoa and broccoli, then rejoicing would be someone who doesn't have a healthy lifestyle but is at the gym on a stationary bike and struggling with a diet of quinoa and broccoli. The actions look the same, but the impetus for the motions is really what defines them.

Have you ever wondered why some wealthy people who seem to have everything are still not happy? You can always find something to complain about, and it's true, there is always something that could be better. The Mishna teaches us: Who is a happy person? One who is happy with his lot."

On Sukkot we are commanded to rejoice. The question still remains how to you rejoice if you're not happy? A similar question is posed in relation to the commandment to love G-d, for how can the Torah command us on matters of the heart? Either you love avocado or you don't love avocado. You can easily command your subjects to eat avocado but you cannot command them to love it. Therefore, in order to answer this dilemma, Jewish law sees the commandment to love G-d as the commandment to read about G-d, to study and educate oneself on the topics that bring one to actually love G-d.

Clearly, we can focus on the joys of leaving Egypt and becoming the recipients of the world's vital mission of the Torah. We can fill a glass with wine and stand with our family and recite all the blessings we have in our life. We can join the Simchat Torah dancing by essentially forcing our bodies to rejoice, and slowly, we discover a happy soul. 🍷

>> Dr. Benjamin Sherman is retired psychologist and lives in NYC when he is not traveling with his wife.

YOUR HAPPINESS STARTS HERE

by Dr. Benjamin Sherman





ARE WE SIMPLY THE PRODUCT
OF OUR ENVIRONMENT?

*Enjoy a Talmudic journey into the complicated roots of
belonging and identity. Two legal opinions quickly turn
into one fascinating outcome:*

What Really
DEFINES
YOU?

By Rabbi Yosef Marcus

The kids were still fast asleep. I was enjoying a rare moment of quiet, with a small cup of tea and a large volume of Talmud. There I encountered Aba'ye and Rava, 3rd century sages, who were debating the status of a potted-plant in the Holyland, whose branches reach over the border into another country:

Are the fruits of this plant "Israeli," with all the laws that pertain to Israeli fruit (such as the laws of the Sabbatical year)? Or is it an Egyptian, or Syrian fruit?

I was about to read Aba'ye and Rava's respective opinions on the matter... and, I was suddenly paying closer attention. Because I couldn't help thinking metaphorically:

Aren't we all rooted in "Israel," in Jewishness and holiness? And aren't we all crossing the border, "branching out" and interacting with a world that is not holy?

Weren't Aba'ye and Rava about to argue about the definition of the Jew in Exile?

If they rule that the fruit is Israeli, then we're good. Though we cross the border, we retain our innate identity. But if we are defined by where we hang out most of the time, then we've got a problem.

I read on.

Aba'ye speaks first and rules the fruit follows the pot.

Yes!

No fist pump, though. My joy is half-hearted, since I know what's coming: Rava.

Rava has to say something different. And what he says, I knew very well, would be the law. Because Jewish law always follows Rava (except in six cases--and this isn't one of them). Sure enough, Rava defines the fruit by where they are.

Ugh.

But I haven't given up hope, and my prayers are answered by what the Talmud says next. (The following is best read in the Talmudic tune and with a Talmudic thumb thrust):

"When do Aba'ye and Rava argue? When the plant is not well-rooted in the ground. But if it is well-rooted in the ground, everyone agrees that the fruit is defined by its roots."

Wow. A beautiful resolution.

It turns out that we do play both sides of the fence: In our hearts, at our core, we are G-dly, we are Jewish, we are selfless

and altruistic. But we branch out. Even if it's not into anything un-kosher, we branch out into the mundane, the self-oriented. We step out of shul into a world of maybe a little greed? Maybe some superficiality? Perhaps a smidgen of ego?

So who are we? What defines us?

Aba'ye first gives us the abstract, more theoretical view (as he generally does). No matter what, you never lose your identity. Deep down you always remain connected.

Rava, on the other hand, gives us the empirical news (as he generally does). Regardless of what's going on in the depths of your soul, you are defined by your consciousness. There is the danger of being redefined by the culture and atmosphere over the border.

But even Rava agrees that there's a solution: Root yourself firmly in holy ground. You can then bring a taste of Israel with you. Your excursion to the outside doesn't have to dilute who you are, it can be an opportunity for you to influence your surroundings. The theoretical you and the conscious you can exist in harmony. My tea had turned cold but my heart was warm. The message was clear: Strengthen your roots with regular Torah study, prayer, and deeds of kindness, so that even Rava considers you a product of the Holy. You can then bring blessing and light to wherever you may be. ●

We do play both sides of the fence: In our hearts, at our core, we are G-dly, we are Jewish, we are selfless and altruistic. But we branch out into the mundane, the self-oriented.

Note: I originally wrote this piece on Tu Bishvat, which is also the day my Bubby was born, in 1916. Bubby's roots were in the shtetl, submerged in Jewish tradition. She came to America in 1947, the "treife medina," where many Jews forgot their roots. Not Bubby. She made the tree of Jewish life grow in Brooklyn, training her children in the ways of our ancestors. She made sure her children were well-rooted and she lives to see the branches of that tree, all over the world, reflecting and extending what she planted.

May she continue to see the fruits of her labor in good health, till 120!

>> Rabbi Yossi Marcus, a native (southern) Californian, is an accomplished writer and translator of Jewish literature. His most popular publications are a new commentary on Ethics of our Fathers and on the Passover Haggadah. Marcus is currently at work on a commentary on the Psalms.

MEDICINE *with* SPIRITUAL *side effects*



It's that time of year for our spiritual checkup. Yep, it's the rare moment when we shed our protective emotional garments and stand with an open heart before the Al-Mighty. Luckily, the Divine doctor patient confidentiality clause allows us to be honest and sincere and no matter the results of our annual Jewish-back-bone density test or the current rate of our Jewish-pulse, Yom Kippur gives us a clean bill of spiritual health. The challenge of course is staying spiritually fit year round and for that we asked Dovid Zaklikowski, author of *Learning on the Job: Jewish Career Lessons*, for some tips.

CARDIOLOGIST

The heart and brain perform very different functions in the body, yet the blood vessels and nervous system form connections between them, allowing them to work in tandem. Any disconnection can be fatal. Spiritually, the heart symbolizes your emotions, the brain your intellect. Both these “organs” are essential to Divine service, yet neither can function on its own. Jewish observance requires that our actions be infused with both the lifeblood of emotion and intelligence.

MICROBIOLOGIST

An antibiotic taken many times will eventually lose its effectiveness. The bacteria become resistant, and the doctor changes the medication or increases the dose to heal the patient.

When you are used to a certain dose of prayer, Torah study and mitzvahs, you may stop feeling the positive effects on your daily life. If this happens, increase the amount of time and effort you invest in your observance, and it will once again invigorate your day.

NURSE

In a hospital, the doctor sees the patient briefly to diagnose the illness and prescribe treatment. The nurses spend more time with the patient, making the treatment tolerable

with their tenderness and patience.

G-d has given us a prescription for life, and it is our responsibility to share it with others. However, it needs to be done with compassion, sensitivity and patience.

OPTOMETRIST

Each eye sees from a different angle, and the brain combines the two views into a single image.

On a spiritual level, the right eye sees only the good in others, while the left eye looks with judgment, noticing the negative. Our job is to create a harmonious outlook in which kindness prevails over judgment.

PHYSICIAN

One of a pediatrician's responsibilities is to vaccinate young children against disease. When a child is later exposed to the disease, he or she will be immune to the disease, or will have only mild symptoms.

A strong Jewish education will inoculate our children against the negative influences in the world, and make the challenges they do face easier to overcome.

SURGEON

A child who walks into an operating theater and sees a surgeon cutting into an unconscious patient will naturally assume that something horrible is happening. As the child grows older, however, he or she will come to appreciate that the surgeon is actually saving the patient's life.

It often seems that horrible things are happening, both in the world at large and in our personal lives. We may never gain the wisdom to comprehend why these things happen, but we know that G-d is in charge of this operation, and He is doing it for our ultimate benefit. ●

Adapted from the teachings of the Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory. An excerpt from Learning on the Job: Jewish Career Lessons available on Amazon.com or HasidicArchives.com.

{HOLIDAY TIMES & EVENTS}

WEDNESDAY, SEPTEMBER 24, 2014

Erev Rosh Hashanah
Make Eruv Tavshilin
Light candles at 0:00

THURSDAY, SEPTEMBER 25, 2014

1st Day of Rosh Hashanah
Morning Services: 0:00
Shofar Blowing: 0:00
Tashlich: 0:00
Evening Services: 0:00
Light candles after: 0:00

FRIDAY, SEPTEMBER 26, 2014

2nd Day of Rosh Hashanah
Morning Services: 0:00
Shofar Blowing: 0:00
Evening Services: 0:00
Light Shabbat candles: 0:00

FRIDAY, OCTOBER 3, 2014

Erev Yom Kippur
Light Candles: 0:00
Kol Nidrei Services: 00

SATURDAY, OCTOBER 4, 2014

Yom Kippur
Yom Kippur Morning Services: 0:00

Yizkor Memorial Service: 0:00
Afternoon Service: 0:00
Neilah Closing Service: 0:00
Fast ends at: 0:00

WEDNESDAY, OCTOBER 8, 2014

Erev Sukkot
Make Eruv Tavshilin
Light Candles: 0:00
Evening Services: 0:00

THURSDAY, OCTOBER 9, 2014

1st Day of Sukkot
Morning Services: 0:00
Evening Services: 00
Light candles after: 0:00

FRIDAY, OCTOBER 10, 2014

2nd Day of Sukkot
Morning Services: 0:00
Evening Services: 0:00
Light Shabbat candles: 0:00

SATURDAY, OCTOBER 11, 2014

Shabbat Chol Hamoed
Morning Services: 0:00
Evening Services: 0:00
Shabbat Ends: 0:00

WEDNESDAY, OCTOBER 15, 2014

Hoshanah Rabbah
Make Eruv Tavshilin
Morning Services: 0:00
Light Candles: 0:00
Evening Services & Hakafor: 0:00

THURSDAY, OCTOBER 16, 2014

Shemini Atzeret
Morning Services: 0:00
Yizkor Memorial Service: 0:00
Evening Services & Simchat Torah Celebration
Light candles after: 0:00

FRIDAY, OCTOBER 17

Simchat Torah
Morning Services 0:00
Hakafor-celebratory dancing
Evening Services: 0:00
Light Shabbat candles: 0:00

SATURDAY, OCTOBER 18, 2014

Shabbat Bereishit
Morning Services: 0:00
Evening Services: 00:00
Shabbat ends: 0:00

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