

# The Jewish Perspective

FALL 2010 / TISHREI 5771

A LITTLE NOSH FOR THE SOUL COMPLIMENTS OF CHABAD JEWISH CENETR

## TOP 10 NEW YEAR *Gifts for Your Soul*

feature:

# HOW TO *SWEETEN* EVERYTHING

On Blogging &  
the *iHolidays*  
Decoding the  
Soul-Speak

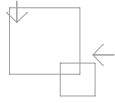
*My Sweet  
Secret Moment*  
One Woman's Quest  
for Daily Inspiration

**HOLIDAY  
GUIDE  
INSIDE**



**APPLY  
EVERYWHERE**

DEDICATED TO THE LOVE  
AND INSPIRATION OF THE  
**LUBAVITCHER REBBE**



on the cover:  
**DARKNESS' LAST  
STAND AGAINST...YOU.**

**In all my time as editor of  
this magazine, I've never  
seen the world so dark.**

I remember the Rebbe once said that darkness is most intense right before day break. And we're all looking forward to the sunrise of that New Day. That's why this issue is our light issue. It's not so much about light as it is about our light hero. Come on, we all have a hero. Hero worshipers have the gamut covered from Babe Ruth to Bill Gates. But, in our global search of a hero I think our generation now seeks a kind of heroism that has nothing to do with bats and balls or pennies and dimes. It's the heroism of beating the darkness. Keeping that little flame you have inside and letting it shine away the darkness. Our hero on the cover is the guy who knows that any journey may be his last, that danger lurks everywhere, yet he does not break down. Our hero is the one who was told "You'll never make it," yet, with a little candle in his hand he pushes forward. Our hero conquers his will, is slow to anger, and maintains his focus. This issue is all about you. Yes, you the reader, you are our warrior of light. You are our hero and we salute you.

Your biggest fan,  
Rabbi Shmuel Marcus, *Editor*

>>About the photographer **Levi Tenenbaum**:

Levi is an award winning photographer currently based in Los Angeles California. Having completed both Yeshivah and studies in photography, he fuses his Talmudic talents with his savvy photographer's eye. His artistic direction? "Reality is where I live every day. Composing hyper-real imagery allows me to live beyond those restrictions."

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# FARBRENGEN

Dear Friend,

You are the next link in the chain.

Passover is the most ancient of all rituals in the Western world. It has been passed down in an unbroken chain of tradition for over 3300 years, that's over 100 generations! That means that every one of your ancestors, without exception, sat at a Seder and shared the meaning, the mystery and magic of Passover.

Engage all your senses in this dynamic and moving experience. The tastes, the aromas, the textures, the sounds and the sights of Jewish continuity in action all combine to achieve the meaningful events of the Seder.

Take the time this year to fully engage yourself and your family in Jewish life. Feel the passion of the exodus, taste the beauty of freedom, hear the message of personal growth all brought to life at the Seder.

Join us or try it at home, either way, make this the most meaningful Pesach ever.

May G-d bless you and your family with a Passover filled to overflowing good health and happiness!

Sincerely,

*Rabbi.....*

*Director, Chabad of Your Town*



**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.

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# Soul **BLING** Bling

SPOT ANY SOUL BLING RECENTLY?  
Send us your comments to [editor@farbrengen.com](mailto:editor@farbrengen.com)



« Ben Sherman of Farbrengen Magazine dons the gas mask for the grating room with Marc Gold of Gold's.

## WHY YOU DON'T KNOW BORSCHT!

By Dr. Ben Sherman



I asked the girl in the green Starbucks apron for a "Grande Iced Borscht with 3 pumps of Schav." She said "With room for cream?" No she

didn't. You see, the Russian-style beet and cabbage borscht, served hot as soup or cold as beer, is part of the culinary repertoire of Jews hailing from Eastern Europe. But, sadly, this traditional beverage is just a mystery to most Americans. For me, there was always a cold jar of red borscht in my grandmother's Brooklyn fridge. It was something my zaidy drank while he read the Yiddish daily. Yet, as the years went on and Yiddish daily's turned into English Weekly's, red borscht was set to be soon forgotten.

Recently, I convinced my editor to fly me to New York and I went to meet Marc Gold. He is one of the only people that still produces that classic red jar of borscht and that's when I finally got my Grande Iced Borscht.

Marc is a borscht connoisseur who's first job as a five-year-old was to slash boxes of red horseradish with a red ink marker. Marc was too young to to work the family conveyer belt, he was barley able to make an x. There is nothing like a good story over cold borscht. I was about to enjoy the Marc Gold story. It all started in 1932, when Marc's grandparents, Tillie and Hyman Gold, grated horseradish roots, filled jars

### FOOD



#### POWER: KOSHER-STYLE

It sounds like the beginning of a joke; "A rabbi, a doctor and an entrepreneur get together," but the punch line is: seriously great tasting protein bars! The secrets are in the doctor's SmartFoods Technology™, with a little help from the Kabbalah. The all new bars are "Cholov Yisroel", made with whey protein supervised in a centuries old tradition. Order your power bars online at [www.actionnutrition.net](http://www.actionnutrition.net)

Price: Peanut Butter Chocolate \$1.99 ea.  
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### JUDAICA

#### THE LULAV & ETROG SHAKE

For thousands of years, the Jewish People have fulfilled the biblical mitzvah to "Take for yourself a beautiful fruit and the palm branch." Known as the four kinds, your Lulav and Etrog set is used everyday (except Shabbat) during the festival of Sukkot. To get your own Lulav and Etrog set, contact your local Chabad.

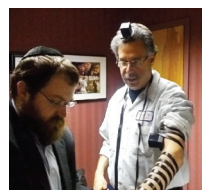
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#### YOU CAN'T BLOW THIS SHOFAR OFF



Always dreamed of owning a 29"-32" Yemenite shofar? This Rosh Hashanah you could be the proud owner of a 100% kosher handcrafted yemenite shofar made from an antelope's horn!  
[www.kehot.com](http://www.kehot.com). **Price:** \$98.99



« Marc Gold of Gold's donning Tefillin with Rabbi Yossi Lieberman.

and pasted labels, all by hand while sitting around the kitchen

table. Hyman quickly out-grew his bicycle route and bought a car. In 1946, Gold Pure Food Inc, got their own apartment in Brooklyn. Today, the Gold's mega plant in Long Island is run by Marc and his cousins. They produce a variety of Yiddish cultural condiments. Borscht, Lo-Calorie Borscht, Unsalted Borscht or Schav, Russian Style Borscht, and now the New York Mets' have made Gold's their official ball-park mustard. Gold's pack and ship some 17 million jars of horseradish a year, but not as much borscht. Borscht sales are in a slow decline.

As we drink and sample new products in Marc's office it is immediately apparent that Marc now has someone else making red lines on the boxes, and it's not a five-year-old. So, what's a Chabad

Magazine staff writer going to do with his interview of a Jewish CEO? That's right, while I hold the camera, my brother-in-law, Rabbi Yossi Lieberman, the local Chabad Rabbi, helps Marc with the mitzvah of Tefillin. It's getting late and I have to catch a plane back to California, so we say L'Chaim, and finish the borscht eager to go read a Yiddish daily.

For the full line of Gold's products, visit [www.goldshorseradish.com](http://www.goldshorseradish.com).



## WHY ARE YOU STARING AT MY T-SHIRT?

Need the perfect t-shirt to give your inner Jew some fresh air? Check out Chabad graphic designer Yossi Belkin's t-shirts online at [www.zazzle.com/yossibelkin](http://www.zazzle.com/yossibelkin). Price: \$18.99

Out of town for the High Holidays? Not a problem! Find a Chabad center you can drop in by at [www.chabad.org/centers](http://www.chabad.org/centers). Whether you are in Korea, Cyprus, or Montana, Chabad is ready to help you with all of your High Holiday needs. You can even ask for a complimentary Yom Kippur sermon...





“...THE CHASID  
MUST FIRST  
SEE OTHERS AS  
SPIRITUAL  
HEROES,  
FORMER ICE  
SKATING  
CHAMPS,  
DIVINE  
GEMS”

# THE GOLD MEDAL CHAMP WITH AMNESIA

by Dr. Ben Sherman

I recently went to visit a war hero who had swam back into the drowning helicopter to save two men. When I met Jesse at an assisted living facility near my home his war worn body had already clammed up years ago. Jesse doesn't talk and he stares blankly at the door. Years of post traumatic stress disorder has left him with droopy eyes and bit of a drool. Whenever I visit, I salute and say "Jesse, You are a soldier. And behind those blank eyes is a hero. And for that I salute you."

I do that because of a Chasidic story I heard as a child:

A long line of Chasidim waited to see the rebbe. The town's fool had also come to see the great Rebbe. Sure enough, the rebbe met with the loony for an extended period of time. Reb Yosef, the next chasid in line, asked the rebbe why he had wasted so much time with the fool. "You're a jeweler Yosef, let me see some of your samples. The man showed the rebbe a few diamonds he had with him and the rebbe said the largest one was the most expensive. Reb Yosef said Rebbe "stick to the talmud, leave diamond dealing to me, for the clarity is what makes these diamonds more or less in value. "Yes, exactly" shouted the rebbe. "You stick to diamonds, and leave the soul dealings to me, for sometimes a great soul can be trapped in the body of a simple fool."

So, do you have a soul worthy of talking to a Rebbe? I think so.

It is written in the Talmud, that each one of us has an old soul, a soul that

was at Mount Sinai, a soul that was taught the entire Torah, a soul that was once part of the Creator. Chabad philosophy teaches that once a part of G-d, the soul is always a part of G-d.

That's why when it comes to learning Torah it's not about teaching your soul new tricks. In truth all you need to do is remember. But, our day to day battles tend to make us forget.

So how do we remember? Perhaps, the same way the ice skating champion with amnesia would remember to skate. Straps on those skates and you give him a little push on the ice. Wow. Somehow, the gold medal ice skater emerges again.

What do you tell a Jew who wants nothing to do with a mitzvah? What do you tell a Jew who can't remember he has a soul? Perhaps, try to strap on the tefillin and give him a little push.

The Rebbe helps people remember, but the chasid's job is to visit, and have an extra pair of skates. To be a chasid of the Rebbe you must be able to remem-

ber yourself. You need the vision to see past your own spiritual amnesia. Sure, you may not be willing to jump back in to a raging sea, or you may not even be willing to join the army. But, don't let that fool you. Trapped in your body is a war hero. At your essence you are a part of G-d, greater than an angel.

But most important, the chasid must first see others as spiritual heroes, former ice skating champs, Divine gems, as the chasid knows that the man with amnesia may have a much greater soul than the chasid himself. And for that I salute you.

*Ben Sherman is a family physician living in Mission Viejo, CA. Sherman is a staff writer for Farbrengen Magazine.*

# HIGH Holidays

YOUR HOLIDAY GUIDE

Similar to a shopping spree at the mall, where we'd pick up all sorts of merchandise, the month of Tishrei enriches us with a whole collection of deep experiences from which we can draw sustenance all year long. We just need to unpack the merchandise and put it to use.

## ROSH HASHANAH

September 18-20

Unlike a typical New Year celebration, the Jewish New Year is a time of awe and solemnity. Rosh Hashanah means, "head of the year." Just as the head controls the body, Rosh Hashanah contains the potential for life, blessing and sustenance for the entire year.



On Rosh Hashanah, the birthday of Adam and Eve, we renew our relationship with G-d and are evaluated, together with all of humanity. The words we read in the *machzor*, the holiday prayer book, help us channel our feelings. The *shofar* awakens our hearts to the awesome power of the day and trumpets our acceptance of G-d as our Master.

Our actions on Rosh Hashanah set the tone for the year to come. During the *Tashlich* service, we symbolically "cast" our sins into the water. We eat apples dipped in honey, wishing for a good and sweet year, and eat new fruits symbolizing new beginnings. This is reflected in the words that we say during Rosh Hashanah, "May you be inscribed and sealed for a good year."

**Checklist for Rosh Hashanah:**  
(See inside for more information)

- Candlelighting, both nights
- Kiddush and festive meals, both nights and both days
- Apple dipped in honey, first night
- New fruit is enjoyed, second night
- Hear the shofar
- Visit a body of water for Tashlich

## YOM KIPPUR

September 27-28

After the sin of the Golden Calf, Moses fasted and prayed for 40 days on behalf of the Jewish people. On Yom Kippur, G-d proclaimed, "I have forgiven." Yom Kippur means "day of atonement" and is the holiest day of the year.

Before Yom Kippur, we observe the *Kapparot* service by rotating a fowl or money over our heads, which we then give to the poor. On Yom Kippur, we do not eat, drink, wash, use perfume, have marital relations or wear leather shoes. It is a custom to wear white, symbolic of purity.

Yom Kippur begins with *Kol Nidrei*, expressing our timeless commitment to G-d. We ask for G-d's forgiveness, enumerating our shortcomings with the resolve to strengthen our connection with Him. The prayers are phrased in the plural, for all Jews are considered one soul, responsible for each other.

Yom Kippur reveals the essence of the Jewish soul, a spark of G-d united with its Source. The final prayer of Yom Kippur, when our judgment for the coming year is sealed, is called *Ne'ilah*, "closing the gate," which culminates with the final sounding of the *shofar*.

**Checklist for Yom Kippur:**  
(See inside for more information)

- Kapparot and charity, before Yom Kippur
- Two festive meals, before the fast
- Yahrzeit memorial candle is lit before Yom Kippur (if applicable)
- Candlelighting, before sunset
- Fast, from before sundown until after nightfall
- Yizkor memorial prayers, during daytime services
- Break the fast after the Havdalah service, marking the end of the holiday

## SUKKOT

October 2-9

Sukkot, the season of rejoicing, means "huts," reminiscent of the temporary shelters in which the Jewish people dwelled in the desert. Also called the Festival of Ingathering, Sukkot is the time that the produce from the field, orchard and vineyard is collected. It is one of three Pilgrimage Festivals when Jews would travel to the Holy Temple in Jerusalem, demonstrating their unity. We express this unity by blessing the Four Kinds: The *lulav* (palm branch), *etrog* (citron), *haddasim* (myrtle) and *aravot* (willow).

During the seven days of Sukkot, we eat our meals outdoors in the *sukkah*. The *sukkah* is the only mitzvah that encompasses us, symbolizing the "clouds of glory," which surrounded and protected the Jewish people upon leaving Egypt.



Hoshanah Rabbah, the last day of Sukkot, means "great salvation," and marks the end of our judgment period, which began on Rosh Hashanah. We traditionally tap the floor with a bundle of willow branches, and ask G-d to seal our inscription for a sweet year.

**Checklist for Sukkot**  
(See inside for more information)

- Candlelighting, first two nights
- Kiddush and festive meals, first two nights and first two days
- Eat all meals in the sukkah
- Bless the Four Kinds each day, except Shabbat
- On Hoshanah Rabbah, eat festive meal and tap the aravot (willow branches)

## SHEMINI ATZERET/ SIMCHAT TORAH

October 9-11



Shemini Atzeret and Simchat Torah are the culmination of the holidays of Tishrei. On Shemini Atzeret, which means "the eighth day that concludes the festival," some customarily eat their meals in the *sukkah*. In the synagogue, we dance *Hakafot* with the Torah—processions amid singing and dancing—and pray for rains of blessing.

Simchat Torah, which means "rejoicing with the Torah," is celebrated with exuberant dancing. Completing the annual cycle of reading the Torah, we read the final section of the Torah, after which we immediately start to read it again. The rest of the year, we approach the Torah with serious study. On Simchat Torah, we approach the Torah with joyful dance.

This holiday emphasizes that the Torah is the inheritance of every single Jew. By starting to read the Torah anew, we demonstrate that learning never ends, especially when it comes to the Torah and its infinite wisdom.

**Checklist for Shemini Atzeret/ Simchat Torah**

- (See inside for more information)
- Candlelighting, both nights
  - Kiddush and festive meals, both nights and both days
  - Dance Hakafot, both nights and second day
  - Yizkor memorial prayers, first day

# THE Basics



## THE SHOFAR Your Personal Wake-Up Call

Blown both days of Rosh Hashanah, except Shabbat, and at the end of Yom Kippur.

"After the blowing of the shofar, a new, more sublime Divine light descends, so sublime a light as has yet never shone since the Creation of the world." (Tanya)

One hundred sounds are blown from the shofar each day of Rosh Hashanah. The shofar is a ram's horn, the oldest and most primitive of wind instruments, yet its call touches the innermost chords of the soul. Its sound is simple and plaintive—a cry from the heart, like that of a lost child for its parent. It is a call to evaluate our actions and improve our ways, as expressed in the verse: "Awake sleepers from your sleep; slumberers. Arise from your slumber—examine your deeds, return and remember your Creator."

The shofar proclaims the coronation of G-d as King of the Universe and brings to mind great events that involved a ram's horn. After the binding of Isaac, Abraham sacrificed a ram in place of his son; this ram's horn was blown 363 years later when the Jewish people gathered at Sinai to receive the Torah; its horn will also herald the coming of Moshiach and the final redemption of the Jewish people.

## TASHLICH Fishing for Wisdom

Performed before sunset on the first day of Rosh Hashanah (or second day, if first occurs on Shabbat).

"The earth will be filled with the knowledge of G-d as the waters cover the ocean floor." (Tashlich liturgy)

Before sunset on the first day of Rosh Hashanah, Tashlich ("cast away") is observed. We visit the bank of a river, lake, or any stretch of water containing live fish, and recite special prayers. The words of the prophet Micah, which are recited at Tashlich, contain the meaning behind this custom: "[G-d] will cast our transgressions into the depth of the sea." The Kabbalah teaches that water symbolizes kindness, and fish remind us of the ever-watchful eye of G-d's providence. Fish have no eyelids, so their eyes are always open.

The creatures of the sea symbolize unity with the Divine. Righteous people are termed "fish of the sea"—just as fish are encompassed by the sea, the righteous are absorbed in the waters of Torah, completely united with G-d.

## TESHUVAH—"REPENTANCE" Return to Sender

Ten Days of Repentance between Rosh Hashanah and Yom Kippur.

"Teshuvah redeems the Source of the soul from its exile and returns the flow of the Divine manifestation to its proper place." (The Zohar)

Although often translated as repentance, teshuvah really means "return"—a return to the true inner self that is always connected to its Source. The path of teshuvah begins with sincere regret for our transgressions and the resolve to abandon those ways. It is also the desire to come closer to G-d through prayer and increased performance of mitzvot, particularly the giving of charity to the poor, which "redeem" the soul from spiritual captivity.

In the words of The Zohar, teshuvah returns the Divine presence, the Source of the soul, from the exile to which it was banished by transgression.



## KOL NIDREI Look at our Hearts, Not our Clothes

Heard the night of Yom Kippur.

"Let our vows not be considered vows; let our oaths not be considered oaths." (Kol Nidrei)

The first prayer of Yom Kippur, as the sun is setting, is Kol Nidrei, the cancellation of vows. The significance of this prayer dates back to the persecution of Jews during the Spanish Inquisition of the 15th Century, when Jews were forced to convert to Catholicism under the threat of death.

Outwardly, the Jews behaved like their Spanish neighbors, but in private they remained devout. Once a year they would gather in secret, declaring Kol Nidrei to vow their commitment to Judaism, despite their seemingly Catholic lives. Kol Nidrei was their proclamation that their external behavior was not who they were.

Our souls are cloaked in external garments, which are simply not us. Though we may think, talk and act in ways incongruous to our Jewishness, that is not who we truly are. On Yom Kippur, we hope to transcend our outer garments and reach our inner souls.

## your personal map to a meaningful holiday



### THE SUKKAH Seven Days Under His Roof

Sukkot is a seven-day festival.

"It is fitting that all of Israel should dwell in a single sukkah." (Talmud)

A sukkah is an outdoor structure, where we dwell during the Festival of Sukkot in symbolic demonstration of our faith in G-d's providence. Its roof is composed of vegetation such as evergreen branches, cornhusks or bamboo stalks.

"Sukkah is the only mitzvah into which a person enters with his muddy boots," goes the Chassidic saying. The sukkah, its walls and roofing, encompass us entirely. Our whole being—from our intellect and emotion down to the tips of our toes—is involved with this mitzvah.

The Zohar teaches that on each of the seven days of Sukkot, we are joined in our sukkah by seven spiritual Ushpizin, honored guests: Abraham, representing the divine sefira (attribute) of chesed, kindness; Isaac, representing gevurah, restraint; Jacob, representing tifferet, beauty and balance; Moses representing netzach, eternity and perseverance; Aaron, representing hod, splendor; Joseph, representing yesod, spiritual foundation, and King David, representing malchut, sovereignty.

The sukkah encompasses its visitors in unison. In this way, the sukkah reveals the simple and beautiful oneness of a people rooted in the oneness of their Creator. When all of Israel dwells in a single sukkah, our unity transcends our differences.



### THE FOUR KINDS All Four One and One for All

Performed each day of Sukkot, except for Shabbat.

"G-d says, 'Let them be bound together in one bond, and these will atone for those.'" (Midrash)

The unity of the Jewish people is expressed by blessing the Four Kinds:

The etrog (citron) has both a pleasant taste and smell, representing one who is both knowledgeable in Torah and proficient in the observance of mitzvot.



The lulav is the branch of the date palm, whose fruit is tasty but has no scent, representing one who is accomplished in Torah, though less so in mitzvot.



The hadas (myrtle branch) is tasteless but aromatic, representing one who, though lacking in Torah knowledge, is observant in mitzvot.

The tasteless and scentless aravah (willow branch) represents the individual who lacks in both Torah and mitzvot. When we are bound together, each individual makes up for that which is lacking in the others.

The Four Kinds also represent four personas within each individual: Lulav is the intellectual within, who does not allow feeling to cloud the purity of knowledge; hadas is the emotional self, where feelings comprise the highest ideal, even at the expense of intellect; etrog is the force that strives for balance of mind and heart, while aravah is the capacity for setting aside both intellect and feeling in commitment to a Higher ideal.



### DANCES WITH THE TORAH Feel the Beat

Shemini Atzeret and Simchat Torah.

"The Torah wants to circle the bimah and dance; since it cannot, we become its 'feet,' transporting the Torah around the reading table, just as feet transport the head." (Rabbi Yosef Yitzchak of Lubavitch)

All reserve disappears in the exuberant dancing of Simchat Torah. Every Jew, learned and unsophisticated, feels a natural desire to take a Torah in his arms and dance. Simchat Torah taps a point in the soul that defies the differences that exist between one Jew and another.

The source for this happiness is of course the Torah. Yet throughout the entire Hakafot dances, the Torah is never opened; we dance holding it wrapped in its mantle. Though the Torah is usually associated with disciplined study, on Simchat Torah we approach it differently, singing and dancing in a manner that bears no apparent relationship to understanding.

We are lifted beyond the realm of our individual identities and become the "feet of the Torah." These celebrations reveal that our bond with G-d and the Torah is unconfined by the limits of intellect.

Moreover, this celebration anticipates the ultimate celebrations that will accompany the coming of Moshiach and the advent of the Era of the Redemption. May we merit it now.

# Insights

BASED ON THE TEACHINGS OF THE LUBAVITCHER REBBE, RABBI MENACHEM MENDEL SCHNEERSON



## ROSH HASHANAH

CELEBRATING OUR POTENTIAL

Rosh Hashanah celebrates the creation of Adam and Eve. When Adam was created, his soul so irradiated his being, that all the creatures wanted to crown him as their creator. Adam corrected them, saying, “Come, let us worship, let us bow down and kneel before G-d our Maker” (The Zohar). At that moment, he actualized the universe’s potential—to become one with the Divine.

It is only through the creation of Adam (humanity) that the separate elements of the universe can unite with one purpose. Only we have the power to elevate physicality into something spiritual. When a ram’s horn is blown on Rosh Hashanah, the animal kingdom is elevated. When we make a blessing before eating an apple dipped in honey, we elevate the organic kingdom. On this day, we realize the potential and responsibility we have as human beings.

## YOM KIPPUR

THE SOUL ESSENCE

Yom Kippur has a special power, for “whether one repents or does not repent, Yom Kippur atones.” To quote Maimonides, “The essence of the day atones.” The soul has many levels. Though it is a spiritual entity, there is a level that is affected by our physical transgressions. For this level of the soul, repentance is required to reattach it to G-dliness.

However, the essence of the soul is literally one with G-d and cannot be affected by our physicality. On Yom Kippur, G-d reveals this essence that is hidden throughout the year.

The Hebrew word kapparah has a connotation of “scrubbing”—meaning that on Yom Kippur, we can scrub off our transgressions and connect with our essence.

## SUKKOT

AN ENDLESS JOY

The spiritual light we achieve during the High Holidays through prayer, meditation and fasting is again achieved on Sukkot, but through joy.

What we accomplish through blowing the shofar is now accomplished by placing the s’chach branches on the roof of our sukkah. (The word s’chach has the numerical value of 100, equaling the amount of sounds blown from the shofar during Rosh Hashanah.) The seven days between Rosh Hashanah and Yom Kippur can elevate each day of the coming year; the seven days of Sukkot elevate the coming year with joy and spirituality. The cloud of incense offered in the Holy Temple on Yom Kippur is a manifestation of the “clouds of glory” that protected the Jews leaving Egypt; a physical sukkah is the spiritual manifestation of these clouds.

Joy is not logical; it is above our comprehension. Our Sages teach, “joy breaks all boundaries.” Through joy, Sukkot gives us the power to reach our spiritual potential, by breaking our intellectual boundaries.

## SHEMINI ATZERET/ SIMCHAT TORAH

SIMPLY DIVINE

Rosh Hashanah, Yom Kippur and Sukkot are considered our engagement with G-d’s Will. Shemini Atzeret and Simchat Torah constitute our wedding, the time of “Intimacy with the Divine.”

A wedding brings two people together in happiness and fulfillment. Simchat Torah means “the joy of the Torah,” because we bring joy to the Torah when we bring her into our lives. Our soul comes from the essence of the Divine; the Torah is the manifestation of the Divine Will. It is only when the soul (clothed in a body) adheres to the Torah, that the Divine Will is actualized and fulfilled.

When we dance with the Torah on Simchat Torah, G-d’s essence and His Torah are reunited, bringing purpose and fulfillment to each other.

A Chassidic Tale  
Illustration by Sarah Lebat

### SLEEPING THROUGH YOM KIPPUR

**Sometimes G-d does the strangest things.** So you ask, Why? Why would You make this happen? We ask this question even more intensely when G-d messes up our plans to do something good. // A disciple of Reb David of Mikilev, we’ll call him Reb Yaakov, once made the journey to Koretz to spend Yom Kippur with the great tzadik Reb Pinchos of Koretz. Every Yom Kippur he reached higher and higher levels of concentration and awareness, and he now planned to take it to the next level, by experiencing the holiest day of the year in the presence of one of the holiest mystics of the generation. Throughout the journey he sang Chassidic melodies, studied, prayed meditated. He was ecstatic with anticipation. // He arrived in Koretz on Erev Yom Kippur and ate the traditionally large meal of the day. Afterward he felt sleepy and lied down for a short nap of sweet slumber. The effects of the journey and something he drank put him fast asleep. When he finally awoke, and went to the shul he could hear the congregation singing the tunes of the final prayer of the day, Neilah. Yom Kippur was over and he had slept through it. Good job. // He had traveled all this way, and now, not only did he not pray in the presence of the holy master, not only had he not prayed with the kabbalistic meditations of the Arizal—he had not even said the prayers in the simplest manner as performed by any simple Jew! He felt like a total and complete fool. // Well, there was still some of Yom of Kippur left, so he joined the congregation in their prayers. He prayed with heartfelt devotion, filled with remorse and contrition. His plaintive voice could be heard throughout the shul. And so he prayed till Yom Kippur was out. // After havdala, during the break-fast, Reb Pinchos asked about the man who been praying so loud and mournfully during Neilah. He explained: “Throughout Yom Kippur, a battle had been raging in heaven. The prosecuting angels insisted on a terrible decree against our people. As we prayed, the defense was bolstered, but all the way to the final moments, the prosecution was ahead. I tried everything—to no avail. And then I heard a plaintive voice in the back of the shul and when I looked to heaven I could see that the decree had been annulled, the prosecuting angel had finally been silenced. I would like to meet the master of that voice....” // So when G-d messes up your plans to do something good, perhaps He’s setting you up to do something better?







# the way I see it

ONE MAN TRAVELS THROUGH  
THE JEWISH TOPOGRAPHY

by *Sam Glaser*

I have the opportunity on my annual fifty city tours to divide my time between Reform, Conservative and Orthodox synagogues. A highlight of these global romps is the heart to heart chats I enjoy with the local clergy. As a rule these rabbis and cantors are entirely dedicated to their holy work and wear their love for Judaism on their sleeve. Nevertheless, when I mention how influential Chabad has been in my life, comments often slip out like, “Oh, Chabad - the closest religion to Judaism!” Or, “they just opened down the street so they could siphon off our membership!” First the dig and then, “but they do great work.”

After enough of these ripostes I was concerned that this diatribe was a universal mantra. That was until a recent Chanukah Shabbaton in Orlando, FL where I met Rabbi Gary Perras. He is a veteran Conservative rabbi and hanging proudly in his office is a 3x4' portrait of the Lubavitcher Rebbe. As we lit candles together in his home on one of those ubiquitous Chabad supplied menorahs he explained his perspective. He was one of the only rabbis to welcome Chabad to Orlando when the other rabbis were protesting. He argues that one can't “steal” members...they vote with their feet and many crave the spiritual nourishment that Chabad provides. When Rabbi Gary's congregants opt for Chabad he considers it a success story: they will be more likely to keep kosher and marry Jewish. He stated “my job isn't to retain members, it's to get people into Judaism.”

I was recently nominated as a Jewish Community Hero in the national Jewish Federation-sponsored online campaign. When I checked the website to see who else was nominated I observed that the majority chosen were Chabadniks. When a rabbi friend called to encourage me to get out the vote (a \$25,000 prize was in the offing,) I mentioned the skewed presence of Lubavitchers in the running. He responded, “well, that's because they have the time to be out in the streets with the people: they run to visit the sick, they counsel addicts, they kosher kitchens, while I'm stuck behind a desk with budgets, board meetings and membership drives.”

How many times has Chabad come to my rescue? With a kosher meal, a place to stay for Shabbat, a minyan. Thanks to Chabad I have otherwise secular friends who can quote chassidut. Just after my parents started to keep kosher, a miracle I thought might never transpire, they moved to Pacific Palisades, a decidedly kosher-free zone. I feared they'd never make it without a community to support their new lifestyle. Lo and behold, that very year a new Chabad rabbi set up shop in their neighborhood. They were welcomed as founding members of the fledgling chapter that is now a full-blown shul filled with Jewish life.

My positive experiences are too numerous to mention but I'll offer one anecdote. Every year I ski, sing and study at a rabbinic convention, which is cleverly sched-

uled each January rotating between world-class ski resorts. I have grown to love this bunch of learned ski addicts. We study Torah for an hour in the morning, ski all day and then meet for more learning when the lifts close. What better way to celebrate my love of Judaism with my favorite sport! During a recent conference I was lucky enough to stay at a relative's beautiful condominium. I figured I'd share the good fortune with some of my rabbi friends so I invited a group to gather for songs and snacks one of the nights. I scrambled back to the condo after a very intense day of back bowl powder skiing to find that the local market had just closed. Now I had a serious problem. I had no car, no knowledge of another market in the area to buy munchies and libations and my friends were on their way within the hour.

I suddenly remembered where to go for help: the previous year I had performed a concert in Aspen sponsored by the local Reform community in conjunction with Chabad. And that Chabad rabbi had a brother who had just set up shop in the town where I was. I looked up this rabbi whom I had never met in my life. When I called to beg for the immediate delivery of wine, sodas and snacks his response was simple: “I'll be right over!” A smorgasbord of munchies appeared within twenty minutes just before the group of rabbis arrived. This well-meaning Chabadnik wouldn't accept any money from me - he didn't want to diminish his mitzvah of kindness to strangers.

When my guests arrived we sang and made toasts and I could tell that my new rabbi friend wasn't quite ready to leave. He felt compelled to give offer a word of Torah. I realized it might be a bit awkward but I figured “what could be the harm?” He spoke about the portion of the week for about ten minutes and then said goodbye. A furious convention leader then escorted me into a bedroom. “How dare you invite a Chabad rabbi to speak to us! This whole kumzitz was a setup so that you could get that man here!” I tried to explain myself but I'm not sure if she believes me to this day.

Dear fellow Jews, we're all in this together. When we stand united, our collective light shines and the glory of G-d is apparent to all. “How lovely are your tents, Jacob!” All of our denominations make crucial contributions to the whole. We are all on the same team, fighting ignorance, assimilation and intermarriage. There is far more that we have

in common than that which divides us. I beg my readers to please think twice before offhandedly disparaging anyone or any other movement.

The world judges G-d by watching the Jews. "Jews are news." We are held to a higher standard, whether we like it or not. Even if the term makes us uneasy, we are widely regarded as G-d's Chosen People. Chosen to take a stand, to act as G-d's witnesses throughout human history. Tevya would argue, "once in a while, can't You choose someone else?" I'd like to believe we are chosen for greatness. That we have the power to bless each other and all of humanity. We glorify G-d's name by loving each other and judging "to the side of merit." Let us focus on each other's attributes and not the faults. G-d knows we have plenty of faults. By working together we can make this the generation where the unity of the Jewish people creates a world where G-d's name is truly one.

*About Sam Glaser:  
Totaquidis di dempo-  
ressum fuga. Nam, et  
ercidunt lacesci iscidese  
rerum est evendam  
simosam faccupaerum  
eossi di doluptatur  
soluptasimi, solliam  
sitibus aepam, occum  
quaeceperis recupta  
ssimpor eptiis aut min-  
tia cuptat quidellaut in-  
vella aut volo experum,  
qui repera quam volorru  
ptatatem expliqu atenda  
sin ni cum lande re non*



**“We are all  
on the same  
team, fighting  
ignorance,  
assimilation &  
intermarriage.  
There is far  
more that we  
have in common  
than that which  
divides us.”**



#### GOOGLE RESULTS

Soul: About 279,000,000 results (0.24 seconds)  
Body: About 888,000,000 results (0.24 seconds)  
Kosher: About 10,600,000 results (0.25 seconds)  
Yiddish: About 36,500,000 results (0.55 seconds)  
Greek: About 229,000,000 results (0.18 seconds)  
Joy: About 184,000,000 results (0.27 seconds)  
Sad: About 234,000,000 results (0.22 seconds)  
Love: About 1,650,000,000 results (0.28 seconds)  
Hate: About 204,000,000 results (0.26 seconds)  
Klezmer: About 1,780,000 results (0.37 seconds)  
Jazz: About 199,000,000 results (0.26 seconds)  
Yom Kippur: About 1,750,000 results (0.23 seconds)  
Chabad: About 1,390,000 results (0.22 seconds)  
Jewish: About 75,400,000 results (0.35 seconds)  
Israel: About 258,000,000 results (0.26 seconds)

A HEAVY STORY  
A Chassidic Tale

Illustration by Marc Lumer



My late father was the founder and main supporter of the Lubavitch Boys' Grammar School in London. Year after year, more and more of the students needed full scholarships. Once, while my father was in New York he met with the Rebbe and told the Rebbe that it was becoming very difficult for him to continue the support. // The Rebbe, with his unforgettable smile, said to my father: *"Ir zeit doch a soicher, you are a businessman, (my father*

STORIES BROUGHT TO YOU DIRECT FROM THE JEWISH SOUL

# romance, romance, romance.

A True Story by Chana Sharfstein

"...I felt somewhat awkward waiting alone. I didn't know many people in the area, and no one in the lobby area that night. And then my turn came, and I was very excited to have the opportunity to meet with the Rebbe again. Now that I knew what to expect, my enthusiasm was quite boundless.

At first we discussed my studies. The Rebbe asked at length about my courses, my professors, and my interests and plans for the future. Then to my great surprise, he asked me about my very personal plans, about my dating to get married. I told him that I had met several young men, but I had not met someone I wanted to marry.

The Rebbe smiled broadly and asked my opinion about a specific student.

I swallowed hard, I could not believe it, but the question concerned a young man I had recently met.

The Rebbe then asked about another student, and a third and I was totally overwhelmed.

He apparently knew everything about my life, certainly in this aspect. I just shook my head and blushing explained why each one was not the right one for me.

Then the Rebbe chuckled lightly and told me that I read too many books. How did he know? But know he did. Love, he explained to me is not that which is portrayed in romantic novels. It isn't that overwhelming, blinding emotion that is portrayed in a romance. These books do not portray real life, he said. It is a fantasy world, a make-believe world with made-up emotions. Fiction is just that - fiction - but real life is different.

And then, as a father to a daughter he began to explain to me the meaning of real love.

Love, he told me, is an emotion that increases in strength throughout life. It is sharing and caring and respecting one another. It is building a life

together, a unit of family and home. The love that you feel as a young bride, he continued, is only the beginning of real love. It is through the small, everyday acts of living together that love flourishes and grows.

And so, he continued, the love you feel after five years or ten years is a gradual strengthening of bonds. As two lives unite to form one, with time, one reaches a point where each partner feels a part of the other, where each partner no longer can visualize life without his mate by his side.

Smilingly he told me to put aside the romantic notions developed by my literary involvement, and view love and marriage in a meaningful way.

I walked out of the Rebbe's office with a huge smile on my face. The Rebbe knew how to communicate with a dreamy young girl. He knew what to say and how to say it. His words, spoken from the heart, reverberated within my heart. That is my Rebbe.

From all over the world rabbis, businessmen, community leaders and politicians sought the advice of the Rebbe, frequently on issues of far-reaching significance, affecting large numbers of people. Yet, in the case of a young girl standing at the threshold to life, preparing to make the most crucial decision of her life, to this young maiden he gave his undivided attention. With fatherly love and compassion, with patience and concern, he presented her with a life-long understanding of the meaning of love, marriage, home and family."

*Chana Sharfstein, an expert on Scandinavian Jewish history, is a noted author, educator and tour guide. Raised and educated in Stockholm, Sweden, Chana is a retired member of the New York City school system, and a docent at the Museum of Jewish Heritage and the Center of Jewish History. This article is an excerpt from a soon-to-be-published book containing chapters from Chana's rich life experiences for over fifty years in the Crown Heights neighborhood in Brooklyn, NY.*

was in the diamond business) “*Vel ich eich reiden af a sochrishen shprach*” so I’ll speak to you in business terms. // “Imagine you are carrying a heavy sack, but it’s not a sack of rocks, it’s a sack filled with “*bloih veisse shteyner*” blue-white diamonds and then someone comes and says to you “could I please add another blue-white diamond to your sack?” What would you say? You’d say ‘Of course, I’d be delighted!’ Sure the sack is heavy, but it’s diamonds. My father got the message and the grammar school continued. It was later transformed into the Yeshiva Gedola and as they say, the rest is history.



## JEWISH ART SELECTION

**about the artist** Rores aut auta culparum fugitatem et fugia dusaecae officium quae num rendem. Alibus quo temqui dolessus et, omnisinus iliquaspel magnis dolorerum faccab int apident et apernat iatemolorum quat. Enimus, untiur, com-nimus, saest eum utempor emporendae. Et pellis si ut et plant, cus ni omnimin venduntum facessi tatibus a ium quis sitem doluptatate quiatur? Olorae magnit ent hitios dolleca borrorro incimus ciduntur? Os qui ut aceperia sequae pe et ad quis aut ma quam ipis dolesed icianto tatetecte con es repe et parum sint.

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# Ad



## DATES TIMES & ACTIVITIES

### ROSH HASHANAH

**Friday, Sept. 18**

Light Candles at: 0:00 pm

Say Blessings 1 & 7

Evening Services: 0:00 pm

**Saturday, Sept. 19**

Morning Services: 0:00 am

Evening Services: 0:00 pm

Light Candles\* after: 0:00 pm

Say Blessings 2 & 7

**Sunday, Sept. 20**

Morning Services: 0:00 am

Shofar Sounding: 00:00 am

Tashlich Service: 0:00 pm

Evening Services: 0:00 pm

Rosh Hashanah Ends at: 0:00 pm

### SHABBAT SHUVAH

**Friday, Sept. 25**

Light Candles at: 0:00 pm

Say Blessing 3

Evening Services: 0:00 pm

**Saturday, Sept. 26**

Morning Services: 0:00 am

Evening Services: 0:00 pm

Rosh Hashanah Ends at: 0:00 pm

### YOM KIPPUR

**Sunday, Sept. 27**

Kaparot: 0:00 am

Morning Services: 0:00 am

Afternoon Service: 0:00 pm

Light Candles at: 0:00 pm

Say Blessings 4 & 7

Fast Begins at: 0:00 pm

Kol Nidrei Services: 0:00 pm

**Monday, Sept. 28**

Morning Services: 0:00 am

Yizkor Memorial Service: 00:00 am

Afternoon Service: 0:00 pm

Neilah Closing Service: 0:00 pm

Fast Ends at: 0:00 pm

Followed by light refreshments

### SUKKOT

**Friday, Oct. 2**

Light Candles at: 0:00 pm

Say Blessings 5 & 7

Evening Services: 0:00 pm

**Saturday, Oct. 3**

Morning Services: 0:00 am

Evening Services: 0:00 pm

Light Candles\* after: 0:00 pm

Say Blessings 6 & 7

**Sunday, Oct. 4**

Morning Services: 0:00 am

Evening Services: 0:00 pm

Holiday Ends at: 0:00 pm

### SHMINI ATZERET & SIMCHAT TORAH

**Friday, Oct. 9**

Morning Services: 0:00 am

Light Candles at: 0:00 pm

Say Blessings 5 & 7

Evening Services: 0:00 pm

Followed by Kiddush & Hakafot

**Saturday, Oct. 10**

Morning Services: 0:00 am

Yizkor Memorial Service: 00:00 am

Evening Services: 0:00 pm

Followed by Kiddush & Hakafot

Light Candles\* after: 0:00 pm

Say Blessings 6 & 7

**Sunday, Oct. 11**

Morning Services: 0:00 am

Followed by Kiddush & Hakafot

Evening Services: 0:00 pm

Holiday Ends at: 0:00 pm

## BLESSINGS

1 ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם הַזְכָּרוֹן

*Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Kid-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Shabbat V'Shel Yom Ha-zi-ka-ron.*

2 ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַזְכָּרוֹן

*Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Kid-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Yom Ha-zi-ka-ron.*

3 ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת כָּדָשׁ.

*Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Shabbat Kodesh.*

4 ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּפָּרִים.

*Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Kid-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Shel Yom Ha-ki-pu-rim.*

5 ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

*Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Shabbat V'Shel Yom Tov.*

6 ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Yom Tov.*

7 ברוך אתה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַתּוֹרָה.

*Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
She-heh-che-yah-nu Ve-ki-ye-ma-nu Ve-hi-gi-ah-nu  
Liz-man Ha-zeh.*

\* Light only from a pre-existing flame.

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