

Chabad Lubavitch of Your Town

soulwise

FALL 2020 / HIGH HOLIDAYS 5781

A LITTLE NOSH FOR THE SOUL

**CHABAD OF
YOUR TOWN'S**
GUIDE TO THE
HIGH HOLIDAYS

THE JEWISH GUIDE TO
HAPPINESS

EXPLORE YOUR SPIRITUAL
JEWNETICS

**FROM HIPPIE
TO CHASID**

COLLIVE



Yehi



DEDICATED TO THE LOVE AND INSPIRATION OF THE LUBAVITCHER REBBE

{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 adipisc-ing eos id, malis diceret albucius pro id. In illud similique vel. At nam audiam vituperatoribus, qui probatus evertitur omittantur ex. Pro tale atqui consulatu id, dolorum constituam id qui.

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

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

Sincerely,

Rabbi Shliach

Director, Chabad Jewish Center

soulwise

is published by
Chabad Lubavitch of Your Town
123 South Street, Brooklyn, NY 11211
718-718-7180
www.ChabadofYourTown.com

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Printed in the USA

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.

Join us Shabbat Morning at 10:30 am

Join us for weekly Torah study and service. Our friendly, Non-Judgmental atmosphere, offers a place to talk to G-d in Hebrew and English. Kids are welcome. **There are never any tickets or membership or affiliation required.**

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MUST-HAVE PRODUCTS

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{educational product}

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The quarantine has many of us adjusting to Zoom meetings and learning new skills like how to make sour dough. Lucky for you and your kids, you can learn how to read Hebrew with Aleph Champ educational products. Aleph Champ is a karate-inspired hebrew reading system based on the age-old tradition that allows students to learn at their pace, be motivated by their success, and brings jewish identity to life. Your child will move up each reading level with practice workbooks, flashcards and games, and even earn a color-coded medal for each achievement!

For more info visit www.AlephChamp.com.

{book}

MACHZOR



We all want to be inscribed in the Book of Life, and the High Holiday prayer book— known as the *Machzor*— has the prayers and blessings you'll need for a sweet new year. The Kehot annotated edition has easy to read instructions that help you follow a service, even at home.

The Machzor is sold at www.kehot.com.

{mitzvah}

THE LULAV SHAKE

Here's a mitzvah you can do at home this Sukkot: shake the four kids, known as the Lulav and Etrog. The already assembled palm branch, citron, myrtle and willow branches are shipped directly to your door. Online instructions walk you through this ancient mitzvah bringing blessings and unity to your home and family.

Visit www.MyBoxMitzvah.com.

{coffee}

THE CHOSEN BEAN



While working from home, many of us are looking for a great coffee for the new year. We discovered "Moshe," a Chasidic Jew who started roasting single sourced small batch beans for coffee lovers worldwide, and we said "Amen!" Now, Roastmaster Moshe Ruza of The Chosen Bean has launched his signature Moses Blend, and we think you'll love it.

Check it out at TheChosenBean.com



THE JEWISH APPROACH TO HAPPINESS

By Rabbi Yaakov Shallman

Art by Yehuda Lang / yehudalang.com

Western culture raised many of us with a notion of happiness that I like to call “Fill in the blank happiness.” We have all heard it before. If only I can “fill in the blank”... then I will be happy. If only I get into Harvard then I will be happy. If only I make millions of dollars then I will be happy.

Modern day happiness has been reduced to a pot of gold at the end of the rainbow. It's seen as a goal or an attractive destination. However, Judaism's approach to happiness is the exact opposite. Jewish happiness is the starting point, not the goal. Happiness is our commitment to an outlook that fuels us no matter what the outcome. As Jews, we choose a happy attitude at the outset, bringing this joyous energy into our daily outlooks, relationships, and pursuits.

The Torah calls on us to be happy first and then we get to work. This is by no means an easy task especially when life throws us obstacles and difficulties both real and imagined. Sometimes we are our own worst mental enemy and we can all use a little help in our efforts to exercise our mandate and call to happiness. Enjoy these usable tips to help you recharge your happiness battery.

BE HAPPY, IT'S A MITZVAH!

If your religious practice is not joyful, you are not doing it right. G-d wants us to bring positive energy into our relationship with Him and into all the relationships and experiences in our lives. It's right there in the Torah: “Serve G-d with joy and wholeheartedness.”¹

SPIRITUAL FUEL

The Jewish approach to joy sees happiness as the starting point not the outcome. Spiritually, joy is the energy and the power that fuels our life. It is not the reward for getting a new car or crossing the marathon finish line. Life itself can weigh us down and challenge us to maintain a relationship with an intangible G-d. Joy helps us break through the gravity of life's obstacles and propel us to have a connection to G-d and achieve personal growth. When we start with joy, we invite the Divine presence and energy into our lives. The Talmud tells us that, “G-d's spiritual presence rests on a person that is joyful.”²

GIVE JOY TO FEEL JOY

We all have down days and in the absence of light, it is easy to cozy into sadness and depression and settle into this terrible dark void. Our sages suggest that when you do someone else a favor you may be helping yourself as well. You'll notice that when you give you create light which helps dispel the dark void of sadness. So, give joy to feel joyous. Be in service of others with a positive

and supportive attitude, the act of giving won't allow you to be sad. “There is no greater joy than gladdening the hearts of the poor, orphaned, widowed or the stranger.”³

TALK ABOUT IT

The Rebbe would often remind his students that our words are powerful, they can enhance our moods and even effect our thinking. To maintain joy, it's helpful to use positive language for your own self talk and reinforce it by saying positive things to other people. Practice makes perfect. The wisest of all men, the great King Solomon, writes that, “If there is anxiety in a man's mind let him quash it and turn it into joy with a good word.”⁴

FORGIVE YOURSELF

We can be joyful in knowing that G-d created the world with the opportunity to improve our lives with a better tomorrow. No one is perfect and that's why it's important to avoid tying joy to your defined outcome. Sometimes we make mistakes. G-d gave us the gift of forgiveness which can allow us to feel happiness in the aftermath of failure. “Yom Kippur is a day of joy because it has elements of pardon and forgiveness.”⁵

WHEN ALL ELSE FAILS—HAVE FAITH!

Sometimes bad things happen to good people. It makes joy pretty hard. Who can be happy in sickness or death? When all else

fails, know everything happens for a reason. This faith alone can allow us a little joy. The joy of knowing that there is a Master of the World and there is meaning in everything that happens to us, even when we don't understand. G-d is infinite and actively involved in every detail of our lives. This is the ultimate faith and the ultimate freedom. It's liberating if we choose faith and focus on trusting that He is always doing good for us even if we don't understand. As the Mishna states, “One is required to bless G-d for all occurrences, not only the good ones.”⁶

ATTITUDE OF GRATITUDE

When faced with challenges and let downs it is so easy to focus on all the things that are going wrong. Generating an attitude of gratitude stops the negative madness and puts you back on track by focusing and appreciating the good that is always there if we just focus on it. Feel real gratitude for the good in your life. Meditate daily on the good. Dream big and think positive to shower the mental goodness on your life. “When the dream is good, the joy it brings is sufficient.”⁷

BEING PRESENT IS THE GIFT

Happiness sounds great but getting there can be so daunting. We can easily get overwhelmed by our endless activity, commitments, and expectations. Take a breathe. Slow down. Pause. Be Present. Take a few minutes to breath and enjoy the gift of being alive. Being alive is good and a blessing. What we have and what we are missing will never take away the greatest gift of all – life itself. That's why the Jewish prayer of Modeh Ani is said first thing in the morning: “I offer thanks to You, Living and Eternal King, for You have mercifully restored my soul within me, Your faithfulness is great.”

THE POWER OF MOMENTUM

When you are upbeat and motivated you can accomplish a great deal. The Rebbes urged their students to choose happiness insisting that joy isn't a reward, it's our responsibility. Try it and you will see that joy will be the source of your energy, momentum, and power. Your commitment to joy will generate your happy mood and move you to action. Create more momentum by dancing or singing a song. Joy is the springboard mitzvah that enhances all others, that's why Maimonides says, “The commandment of joy is a big mitzvah.”⁸ ●

>>Rabbi Yaakov Shallman works by day as CEO of a medical device company. On weekends he is an assistant rabbi of Chabad of Sola. He currently serves on the board of insidechassidus.org, and was a contributing editor to recent international best selling book, *I Love When That Happens* by Schwartzie. Yaakov is a sought-after speaker on contemporary topics from a Chassidic perspective. He resides in Los Angeles, California with his amazing wife Dina and six awesome kids.

6. Brachot 9:5
7. Talmud Brachot 55a
8. Maimonides Laws of Lulav

1. Deuteronomy 28:47
2. Talmud Shabbos 30b

3. Maimonides Laws of Esther v'Chanukah 2:17
4. Proverbs 12:25
5. – Talmud Taanit 30:b



When Public is Personal

Letters by the Lubavitcher Rebbe on the Jewish Festivals

“

I have corresponded with you many times throughout the year via my letters, which begin with the words “To the Sons and Daughters of Our People Israel, Everywhere.”

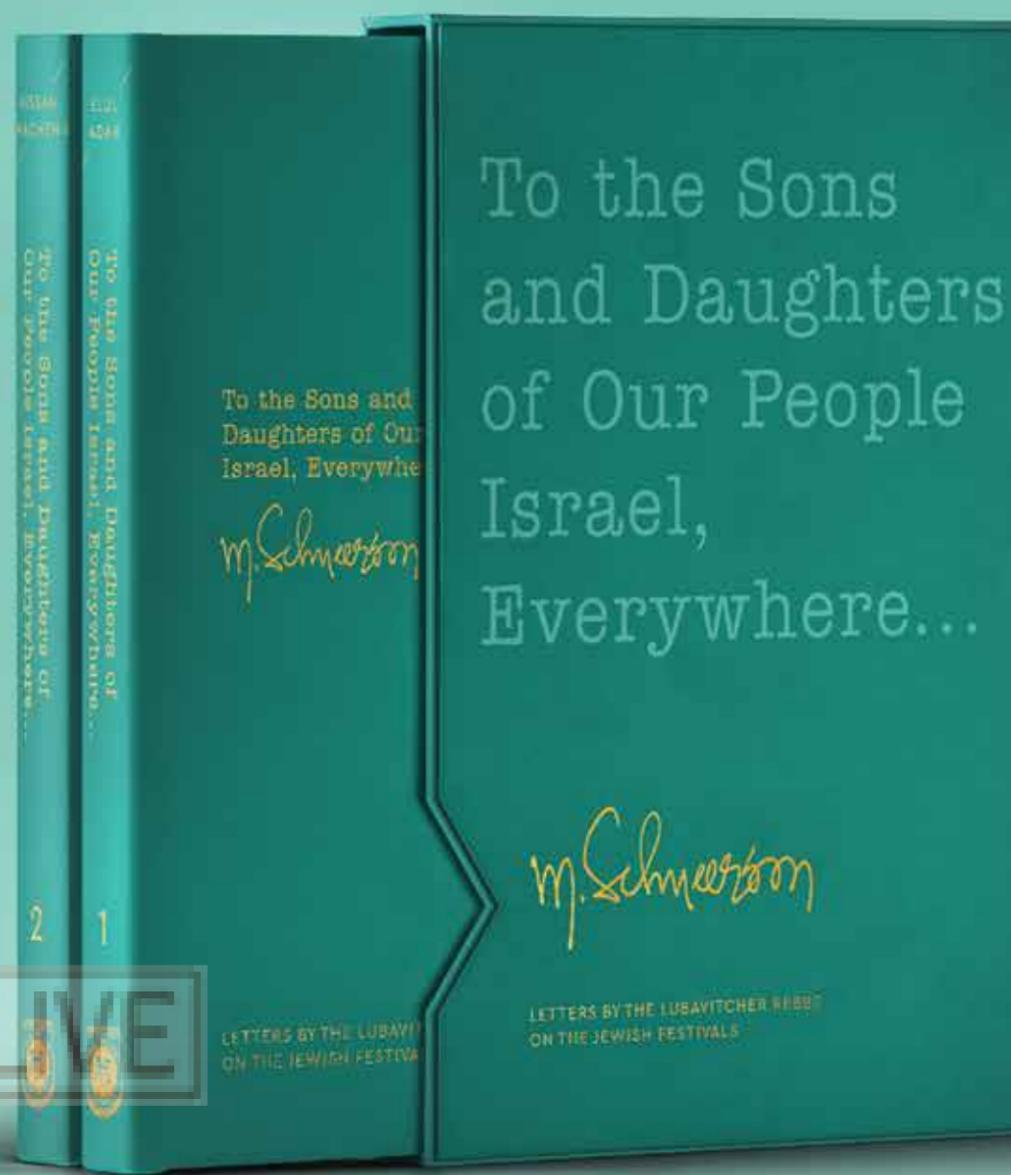
—THE REBBE

”

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COLLIVE



{ 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 to find out where you can hear the shofar.

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.

Rejoice! IT'S TISHREI

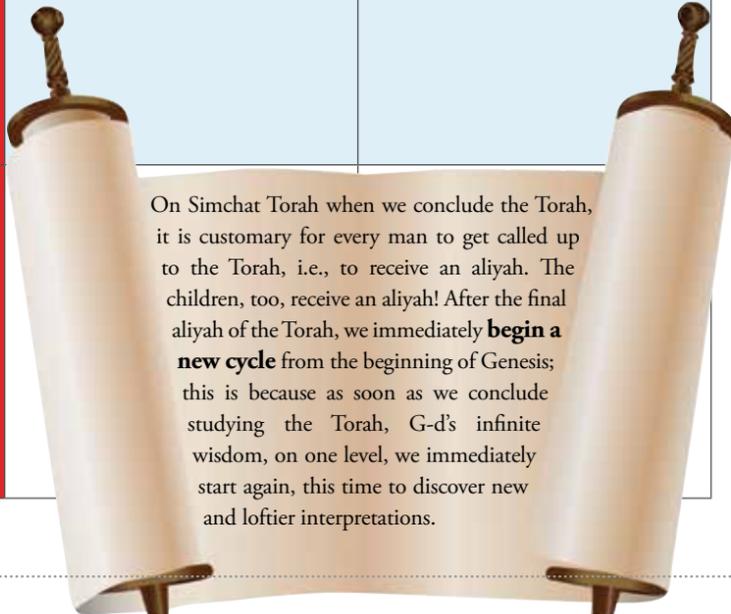


THE MONTH BEFORE:

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 previous & next page.

<p>SEPT 20 TISHREI 2 Rosh Hashanah Day 2</p> <p>Hear the shofar</p> <p>Do Tashlich at a body of water</p> <p>Havdalah after nightfall</p> <p><i>On this day in 1677 BCE our matriarch Sarah passed away after bearing the good news that that her husband Abraham had not sacrificed her only son Isaac.</i></p>	<p>SEPT 21 TISHREI 3 Fast of Gedaliah</p> <p><i>Fast day mourning the assassination of the Jewish royal Gedaliah ben Achikam in 423 BCE</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>SEPT 27 TISHREI 9 Erev Yom Kippur</p> <p>Kaparot</p> <p>Give extra charity.</p> <p>Girls and women light candles 18 minutes before sunset.</p> <p>Fast begins</p> <p>Remove leather shoes</p> <p>Kol Nidrei Prayer</p>	<p>SEPT 28 TISHREI 10 Yom Kippur</p> <p>No eating or drinking</p> <p>Sounding of shofar at conclusion of Neila</p> <p>Havdalah & break-fast after nightfall</p> <p><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>SEPT 29 TISHREI 11</p> <p>Start building sukkah.</p> <p>Don't forget to order your set of the Four Kinds.</p> 
<p>OCT 4 TISHREI 16 Sukkot Day 2</p> <p>Shake the Lulav and Etrog</p> <p>Kiddush and all meals in the sukkah and dip challah in honey!</p> <p>Havdallah in the sukkah after nightfall</p> <p><i>Tonight's Guest: Jacob</i></p>	<p>OCT 5 TISHREI 17 Chol Hamoed</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the sukkah</p> <p><i>Tonight's Guest: Moses</i></p>	<p>OCT 6 TISHREI 18 Chol Hamoed</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the sukkah</p> <p><i>Tonight's Guest: Aaron</i></p>
<p>OCT 11 TISHREI 23 Simchat Torah</p> <p>Perform Hakafot and dance with the Torah</p> <p>Kiddush and all meals in the house and dip challah in honey</p> <p>Havdalah after sundown</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>	

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.



<p>SEPT 23 TISHREI 5</p>	<p>SEPT 24 TISHREI 6</p> <p><i>Passing of Rebbetzin Chana Schneerson (1879-1964), mother of the Lubavitcher Rebbe.</i></p>	<p>SEPT 25 TISHREI 7</p> <p>Girls and women light candles 18 minutes before sunset.</p> <p>Kiddush & dip Challah in honey!</p>	<p>SEPT 19 TISHREI 1 Rosh Hashanah Day 1</p> <p>Shofar is not blown on Shabbat.</p> <p>Light candles after nightfall</p> <p><i>Happy Birthday Adam & Eve. On this day 5779 year ago G-d said: "Let us make man in Our image."</i></p>
<p>SEPT 30 TISHREI 12</p>	<p>OCT 1 TISHREI 13</p> <p><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 2 TISHREI 14 Erev Sukkot</p> <p>Girls and women light candles 18 minutes before sunset.</p> <p>Kiddush and all meals in the sukkah and dip challah in honey!</p> <p><i>On Sukkot supernal "guests" grace our sukkah. These guests are known as Ushpizin. Tonight's Guest: Abraham</i></p>	<p>OCT 3 TISHREI 15 Sukkot Day 1</p> <p>Kiddush and all meals in the sukkah and dip challah in honey!</p> <p>Light candles after nightfall</p> <p><i>Tonight's Guest: Isaac</i></p>
<p>OCT 7 TISHREI 19 Chol Hamoed</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the sukkah</p> <p><i>Tonight's Guest: Joseph</i></p> 	<p>OCT 8 TISHREI 20 Chol Hamoed</p> <p>Shake the Lulav and Etrog</p> <p>All meals in the sukkah</p> <p><i>Tonight's Guest: David</i></p>	<p>OCT 9 TISHREI 21 Hoshana Rabba</p> <p>Shake the Lulav and Etrog</p> <p>Perform Hoshanot</p> <p>All meals in the sukkah</p> <p>Light candles 18 minutes before sunset</p> <p>Outside of Israel: Perform Hakafot</p>	<p>OCT 10 TISHREI 22 Shemini Atzeret</p> <p>Perform Hakafot</p> <p>Recite Yizkor Memorial Prayer</p> <p>Begin Prayer for Rain</p> <p>Light candles after nightfall</p> <p>Perform Hakafot and dance with the Torah</p>

CANDLE LIGHTING BLESSINGS

1. Blessed are you, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and has commanded us to kindle the light of...

Bo-ruch a-toh Ado-noi E-lo-hei-nu me-lech ho-olom a-she-ki-de-sha-nu be-mitz-vo-sov ve-tzi-vo-nu le-had-lik ner shel...

SHABBAT:	ROSH HASHANAH ON SHABBAT:	ROSH HASHANAH:	YOM KIPPUR:	FESTIVALS:	FESTIVAL ON SHABBAT:
Sha-bos ko-desh	Sha-bos v'shel Yom Ha-zi-karon	Yom Ha-zi-karon	Yom Ha-ki-purim	Yom Tov	Sha-bos v'shel Yom Tov

2. Blessed are you, L-rd our G-d, King of the universe, who has kept us alive and sustained us and let us reach this time.

Bo-ruch a-toh Ado-noi E-lo-hei-nu me-lech ho-olom she-he-che-ya-nu vi-kee-yi-ma-nu vi-hi-gee-an-u liz-man ha-zeh.

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. 🍷

MAKE EVERY OCCASION MOMENTOUS



EXPLORE YOUR

Spiritual Jewnetics

Are you a tall and handsome Jew? Are you a short Jew with an afro?

It doesn't matter, we still need you. In fact, the secret to our Jewish survival and success comes from our ability to unite in our differences.

Sukkot is the festival of unity, and we will be bringing all types of Jews together in the biblical ritual called the "Four Kinds" also known as shaking the Lulav and Etrog.

The Torah commands: "Take for yourselves on the first day [of Sukkot] the etrog (citron), lulav (date frond), hadas (myrtle twig) and arava (willow twig)"

First, you need to analyze these four kinds and decide where you fall on the Lulav spectrum.



LULAV *The Date Frond*

The date palm tree has a nice date taste but no fragrant smell.

Jewishly: This means you are known for your dedication to Torah study, and we understand that your late nights studying keep you away from communal affairs.

Your Character: You are definitely the tallest of the four kinds. Your focus and discipline in study make you stick out in a crowd. Although you may not have time to volunteer for the PTA, you are still respected for your Torah knowledge.

Your Shape: The lulav is shaped like the spine, and you are

known for having a backbone. People know they can rely on you for the unapologetic truth. You may not be the friendliest or the most helpful, but your discipline and backbone really hold the group together. You stand up for what's right and we all like that. As the tallest of the group, people see you first from far away. In Temple times you were a sign of victory. Your Jewish confidence makes you a real winner. Because of your unique character, many times by stating only your name "Lulav" we actually mean all four of the kinds.

Instant Self-Test: *Do you speak up for what's right? Are people always asking you for the Jewish view on major topics? Do you have a clear height advantage on the basketball court? No one has ever called you a people pleaser? Are you confident?*



ETROG *The Citron*

Just like the beautiful yellow citron, you have both a wonderful taste and you smell great.

Jewishly: This means you are both a Torah scholar and your many good deeds have an impact on the world around you.

Your Character: Good for you, you really sound like a righteous Jew, and I'm sure many people look up to you, but you lack real friends. Your perfect blend of superior scholarship and unparalleled activism makes you anything but average, and may leave you lonely at the top. Perfection seems to be your valued advantage and disadvantage, as the smallest blemish brings your value way down. In life, while the other three kinds can handle a scratch here and there, or even a missing leaf, you seem to completely shut down if you discover an imperfection.

Your Shape: The Etrog is in the shape of the heart. Your scholarship and actions are all motivated by a yearning heart to be close to G-d. The Kabbalists see the Etrog as the all-consuming flaming love of Divinity that must be restrained and held separately with the left hand, as a reminder that the perfect Jew's true value is only when he is together with the group.

Instant Self-Test: *Did you write book on philosophy while you started a social mission to end poverty? Does everyone around you seem to know, and do, a whole lot less than you? Are you driven totally by your emotions? Are you lonely?*



HADAS *The Myrtle Twig*

Although you have no taste, you're actually famous for your unique and pleasant aroma.

Jewishly: This means you excel in good deeds. Your giving personality seems to overcompensate for your lack of studiousness. It must be great to have you as a friend.

Your Character: You're a good person and you really enjoy doing a mitzvah. People love having you around, and you're constantly getting invited to parties. You get things done, and you do it all with a smile. Your kind actions can make us feel festive, and that's why at weddings the brides all want you

to sit near them. Your good deeds prove a wonderful fragrance for those around you.

Your Shape: The hadas is in the shape of the human eye. You have the ability to see what needs to be done, and you get it done. You're aware of the needs of others, and you're willing to help.

Instant Self-Test: *Are you busy helping others with little time to read books? Do you find yourself doing favors at 2 AM? Have you already received more than one award for community service? Do you always say that actions speak louder than words?*



ARAVA *The Willow Twig*

Without taste and without aroma, the willow grows quietly without any accolades.

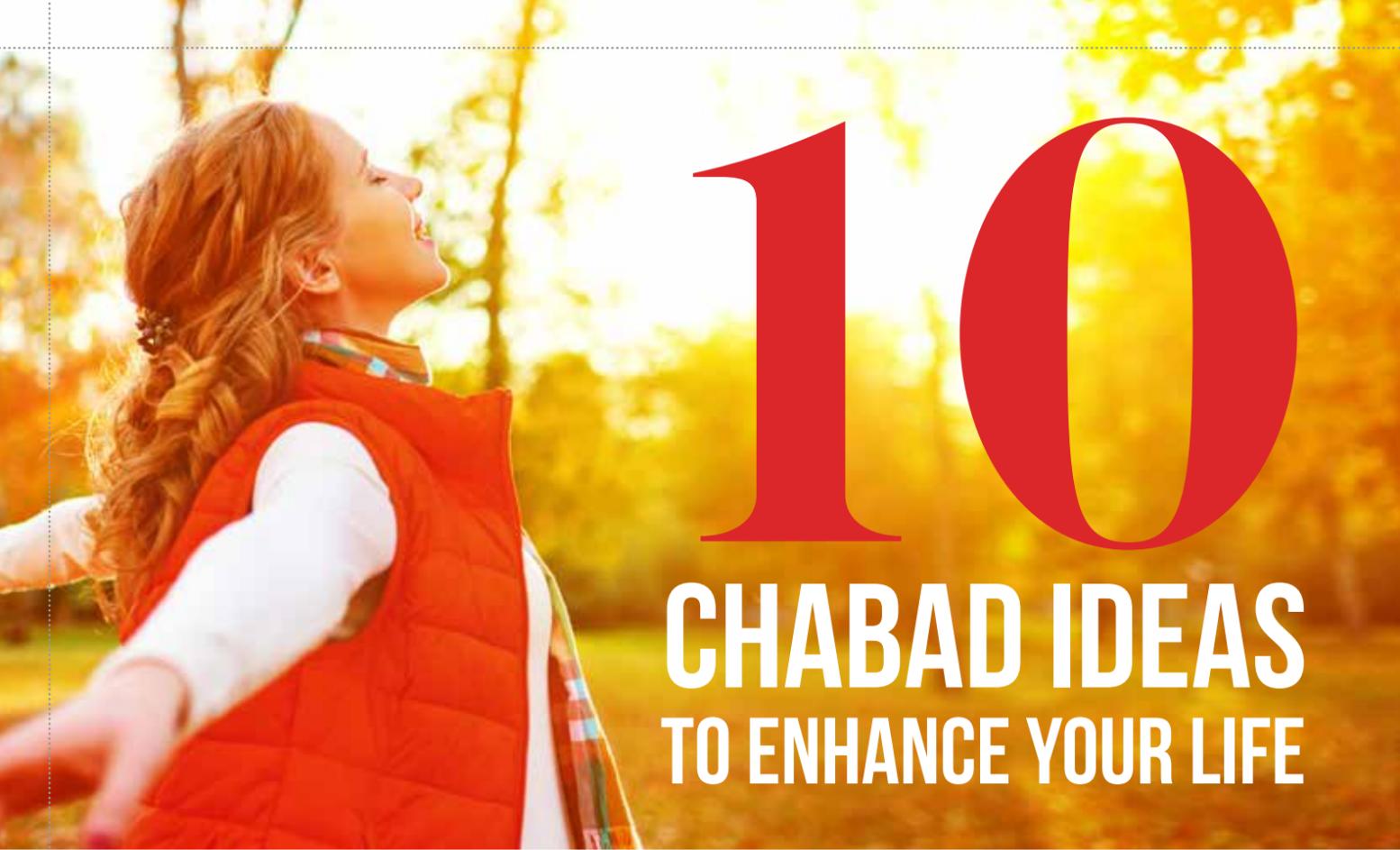
Jewishly: The willow is the hard-working, sincere Jew who ironically is the unsung hero of the four kinds. Why? Because we all admire the willow's honest service and sincere dedication. The sophisticated righteous Jew wishes he could pray with the childlike sincerity of the willow.

Your Character: You work in the back and hardly receive any compliments. At times, you don't even believe in yourself, yet you show up because you believe in G-d. It's never about you, and it's always about the cause. It's actually your hard work that allows others to receive awards. You are simple, honest, and sincere.

Your Shape: The Arava is in the shape of the human mouth. Your power is in your words as you pray with a sincere heart. The other three kinds all look to you for that purity in your devotion to the Jewish people. You may not be the smartest or the most helpful, but you are by far the most sincere.

Instant Self-Test: *Are you shy? Do you cry often? Do you enjoy long prayers? Do you struggle with observance yet you are firm in your faith? Do you speak from your heart?*

Now that you've taken the self-test remember that the idea is to unite all four kinds into a harmonies blend. We need everyone in unity to allow for G-d's blessings into our lives. As the verse states: "Says the L-rd: Let them all bond together in one bundle and atone for each other." 🍀



10

CHABAD IDEAS TO ENHANCE YOUR LIFE

Enjoy practical teachings gleaned from centuries of Chassidic wisdom to instantly enhance your life. Our editors spent years canvassing pages of Chabad philosophy to find unique gems to help you shine.

1 YOU'RE KIND-OF-A-BIG-DEAL

Most of us grow up in a world where if you don't have a Superbowl ring or if you didn't win a Noble Peace Prize your individual contributions may go unrecognized. So, the first thing you should know is that we think you're a big deal. In the words of the Rebbe: "Birth is G-d saying that you matter."

The Chassidic masters view you as more than just irreplaceable, the Chabad "bible" known as the *Tanya*, gives you the ultimate compliment saying that "The Jewish soul is quite literally a part of G d above." Does it get any better than that?

The Rebbe once wrote [in reference to the atom bomb] "If such power is concealed in a small quantity of matter—for destructiveness—how much greater is the creative power entrusted to every individual to work in harmony with the Divine purpose."

2 COL LIVE

DIVINE PROVIDENCE

Does the Creator of Heaven and Earth really know or care that I just binge watched my favorite TV show or that I'm struggling in my relationships? Absolutely. In fact, the Baal Shem Tov said: "The Master of the World knows exactly how

many times a leaf will turn over in the wind before it falls to the ground."

This idea of Divine Providence is both comforting and empowering. If G-d placed you in a specific set of circumstances it is because there is something special that only you can accomplish where you are right now.

3 GET IN THE DRIVER'S SEAT

While other spiritual philosophies were teaching ascetic lifestyles, the Rebbe's of Chabad saw the body's passion and energy to be extremely valuable to the soul's mission, as long as the soul was in the driver's seat. The Chassidic masters use an analogy of a horse and rider to explain the relationship between your body and soul. They each need each other to reach the goal.

If you find yourself way off course due to your powerful "horse," keep in mind that it's that same powerful (refocused) "horse" that will get you back on track and help you win the race.

Like our Sages say: "Who is mighty? He who subdues his inclination, as it is stated: 'A patient person is better than a strong man, and he who masters his spirit is better than one who conquers a city.'"

4 THINK GOOD

The power of faith and positive thinking is one of the popular Chabad teachings, as many worried Chassidim were advised to: "Think good and it will be good."

The 1700's were very stressful for Eastern European Jews. The grave economic and political situation gave the Chabad Rebbe's a whole lot to worry about. Yet, they and their followers were somehow very upbeat, managing to sing and dance with hope and faith. How did they deal with the anxiety?

The Chassidic masters knew that joy breaks all boundaries and by thinking positively, by having faith and joy, your mind becomes more creative in finding a solution, more receptive to Divine miracles and intervention.

There's a famous Chassidic saying that "You should never worry about two things: fixable things, why worry? Fix it, and if it's impossible to fix—how will worrying help?"

5 BE SINCERE

You won't impress G-d with a flashy car or a Harvard degree. Like the Psalmist writes, "G-d loves the broken hearted." When you are dealing with an Infinite Creator (or your spouse or co-workers) being real and sincere goes a long way. Spiritually, our simplicity is the ultimate sophistication as it allows the soul's true voice to emerge.

A classic Chassidic story tells of a young poor farmer who attended a High Holiday service, but not knowing how to pray, he closed his eyes and crowed like a rooster. His sincerity was so great, that his prayers brought a year of blessings to his town.

"The wholesome simplicity of the simple Jew touches on the utterly simple essence of G-d."—The Baal Shem Tov

6 MAINTAIN BALANCE

When the world was flooded with hot water and crashing waves, G-d commanded Noah to "Enter into the *teivah*" (literally "ark," but *teivah* also means "word"). The Baal Shem Tov told his students that they should come aboard the protective safety of the "*teivah*" by reading and immersing their minds in the holy words of Torah and prayer.

If you feel the world around you has gone crazy, take a few moments each day to say a prayer and study Torah it will provide that much needed spiritual break.

7 REFRAMING PHILANTHROPY

Knowing your spiritual worth and learning to love radically will definitely get you in a generous mood. So, as you write that big check to your favorite charity, let us re-examine the Hebrew word *tzedakah*. Commonly *tzedakah* is translated as "charity" inferring that you're the one doing the poor guy a favor. But

tzedakah literally means "justice" or "righteousness" which implies that the poor guy's situation is allowing you to do the right thing and fulfill your obligation.

"You give not of your own, but of that which G-d has entrusted you for the purpose of giving to others."—The Rebbe

8 RADICAL LOVE

Love is like oxygen for the soul. We truly feel alive when we love. The Torah tells us to "Love thy neighbor as yourself" and the great Talmudic sage Rabbi Akiva liked this mitzvah so much that he told his students to consider it the fundamental principle of the Torah.

The founder of Chassidism, Israel Baal Shem Tov, was just a child when his father, on his death bed, urged him to take this idea a step further by telling his young son to "Fear nothing but G d alone and radically love every Jew with all your heart."

In other words, the gateway to a Divine relationship with G-d is through loving His children.

"A soul may descend to this world and live for seventy or eighty years, just in order to do a favor for another."—The Baal Shem Tov

9 IT'S WITHIN REACH

You don't need to climb a Himalayan mountain to find the true Oneness. At the office, at the gym, or even your local coffee shop, there's Divinity to be found and a blessing to be made.

If you don't see G-d in the office, you won't see G-d in the synagogue either. When searching for G-d, you can put away your hiking boots, the good news is, He will appear wherever you let Him in.

"Every single thing we see or hear is a Divine instruction in our service of G d."—The Baal Shem Tov

10 START SMALL

The Chassid knows not to listen to the voices that only praise heroic accomplishments and downplay our small personal efforts as irrelevant to the world's destiny. How can my small *mezuzah* scroll on my doorpost influence society? Does it really matter if I hear the *shofar* this year? But when you view the world as being equally balanced between good and evil, you realize that the smallest positive action can have a tremendous impact.

So, start small.

"If something is worth doing, it's worth doing it now."—The Rebbe

{recipe}

Short Ribs Kreplach

By Fleishigs Magazine

Pick up a copy at your local Kosher supermarket, Whole Foods, Barnes & Noble. Give the gift that keeps on coming or subscribe for yourself at www.fleishigs.com.

This is a great way to serve traditional kreplach. Pan frying them also adds a twist to this classic Jewish deli food. You can also steam or add to chicken soup for a classic preparation. You can pre-cook short ribs and have them available as you need, they freeze well.

Serves: 12

INGREDIENTS

2 pounds boneless short ribs (aka flanken)
1 tablespoon oil
1 teaspoon salt
½ teaspoon black pepper
½ cup caramelized onions (recipe follows)
1 cup french fried onions
¼ cup roasted garlic
1 tablespoon dijon mustard
Kreplach dough or wonton wrappers
¼ cup oil, for searing kreplach

DIRECTIONS

Preheat oven to 300 degrees F.
Place short ribs in 9x13 baking tray. Coat with oil, salt and pepper.
Bake for three hours.
Shred meat and combine with french fried onions, caramelized onions, roasted garlic and dijon mustard.
Squeeze to form it into a stiff filling, The french fried onions act like the binder.
Place a spoonful on your kreplach dough, fold and seal edges.
Steam kreplach.

To pan sear:

Heat a frying pan on medium high heat.

Add oil and place kreplach into frying pan

Serve with remaining balsamic onions and chopped chives. 🍷

HOLY KREPLACH by Shira Gold

Discover the deep kabbalah and spiritual inspiration hidden inside this delicious tradition.

I grew up in a traditional home with a mother who was a foodie before it was a hashtag on social media. *Babka*, *latkes*, *hamantaschen*, potato *kugel*, brisket, I could set my Jewish calendar based on the flavors and smells emanating from her small Brooklyn kitchen. My mother was born in Kharkov, Ukraine and came to America, like she says, with a suitcase full of memories and recipes.

Today, some of our nation's most popular comfort foods come from Eastern Europe. The Polish born *knaidel* for example, now fondly known as the matzah ball, has become a Jewish symbol of warmth and motherly love. The *krepil* (singular for *kreplach*), basically the Yiddish version of dumplings, actually pre-dates the matzah ball by more than a century. Classic *kreplach* consist of meat (ground beef or chicken) wrapped in dough folded neatly into a triangle. This very Ashkenazi dish is served in chicken soup or fried and served alone.

While the matzah ball was created to solve the 1930's matzah manufactures problem of how to monetize broken matzah pieces, the *kreplach* have their own rich spiritual history that is sure to satisfy your body and soul.

The tradition is to eat *kreplach* on the day before Yom Kippur, the last day of Sukkot (*Hoshana Rabbah*), and on Purim. The Chasidic master and Galician Rabbi Naftali of Ropshitz (1760-1827) explained the custom in his book *Zera Kodesh*. In short, according to the kabbalah meat represents judgment and bread symbolizes kindness. Our physical act of covering, wrapping and enjoying the meat in dough, kabbalistically, helps us sweeten the Divine judgment and soften some of life's harshness.

My mother claims that *kreplach* are the meat version of her cheese blintzes, a unique way to sneak last night's beef into tonight's dinner. I tell her that I'm pretty sure the great Galician Rebbe would agree with her, like he said, the *kreplach* are all about hiding something in order to soften the harshness.



FROM HIPPIE TO CHASID

My Journey from Woodstock to Jerusalem

By Yaakov Ort

The first crystal-clear memory I have of the trip up to Woodstock is when we hit 85 miles per hour on the open road in my friend Stevie's 1968 Buick Wildcat. We were just past the New York State Thruway tollbooth in Newburgh when we raced up alongside a wildly Day-Glowed VW Bug convertible with a big white peace sign painted on its back. We flashed the V ("peace") sign to five or six young people who couldn't possibly fit in a car that small, but somehow did. The feeling was a pleasantly paradoxical mix of freedom and connectedness—the certainty that we were all heading towards something unknown, exciting and new; perfect strangers eloping together, escaping the known, depressing and old, the world of Richard Nixon and Richard Daley, Brezhnev and Mao, Elvis and the Rat Pack, war abroad and race riots at home.

We had purchased tickets in advance at a local head shop in Brooklyn, and we were among the first few hundred thousand young souls who were there on day one. It had rained the day before so that by the time we got to Yasgur's farm, it was a mix of mud, manure and what would swell to about 400,000 people, all attractive not because of what they looked like, but because of what I hoped they hoped for—people who I imagined were just like me, yearning for the Age of Aquarius of which this was the dawning; people longing for a life based on peace, love, freedom, deep spirituality and respect for all humankind. This would come about only through a quantum global leap in human consciousness that would be launched by love, mind-altering chemicals and us.

After sleeping in the mud, taking some bad drugs, being too far away from the stage to enjoy the music, and witnessing some very frightening human breakdowns, I found a ride back to the



city after a day-and-a-half, feeling down, dirty and depressed. For decades, I would proudly tell people that I was there, but not be very honest about what it was like.

SELLING OUT, MOVING UP

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

My shoulder-length hair was now trimmed by Jerry at Bergdorf-Goodman, my tie-dyed tank tops, Levi 501s and Frye boots supplanted by Sea Island cotton shirts, suits from Paul Stuart and shoes from Church's. Opiated hashish and LSD, having permanently burned out the bodies and brains of some very close friends, were recognized as the very, very dangerous drugs that they were (and still are), and were replaced by far less

crazy-making intoxicants like Johnny Walker Black on the rocks and Stolichnaya gimlets. Make love, not war was replaced by a new mantra: Life is a game in which he who dies with the most toys wins.

That didn't work out so well either.

BIG-CITY BURNOUT

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

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

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

FROM 'TOHU' TO 'TIKKUN'

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

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

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

My own journey took me from Crown Heights to Israel.

Fifty years after Woodstock, sitting here in Jerusalem reflecting on the past and the future, the world's and my own, with years of Chasidic study and practice behind me, I can see more clearly than ever how the Rebbe sought to harness my generation's raw, youthful energy and hope for a better future and channel it into a global revolution of goodness, kindness and G-dliness. He knew it was possible, and he showed us how to do it.

The Rebbe taught me to slowly but surely discover a little bit more every day about myself, about the world I live in, and about G-d. To nurture whatever I am most passionate about, and figure out how to use it for the benefit of others. To be curious about how G-d wants me to live in the world. To find out how to engage in a well-lived life by studying the written and oral Torah—life's blueprint and instruction manual. To set up a fixed time for study, however modest, every morning and every night. To focus on giving to others, not on getting for myself. To find mentors who I admire and trust. To share what I've learned and experienced. To discover the sublime, incomparable joy of learning Torah in depth as an end in itself. To pray sincerely and give of myself generously. To find a congregation, a community of people who I like and identify with, and join humankind everywhere in a revolution in behavior and consciousness that, with G-d's help, will achieve a critical mass of goodness and transform this fractured world of ours into one that is forever filled with love, respect, compassion and harmony in what we call the Messianic Era.

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

>>After a 35-year career at The New York Times, retiring as group director for creative services, Yaakov Ort is now living in Israel enjoying his second career as senior editor at Chabad.org.

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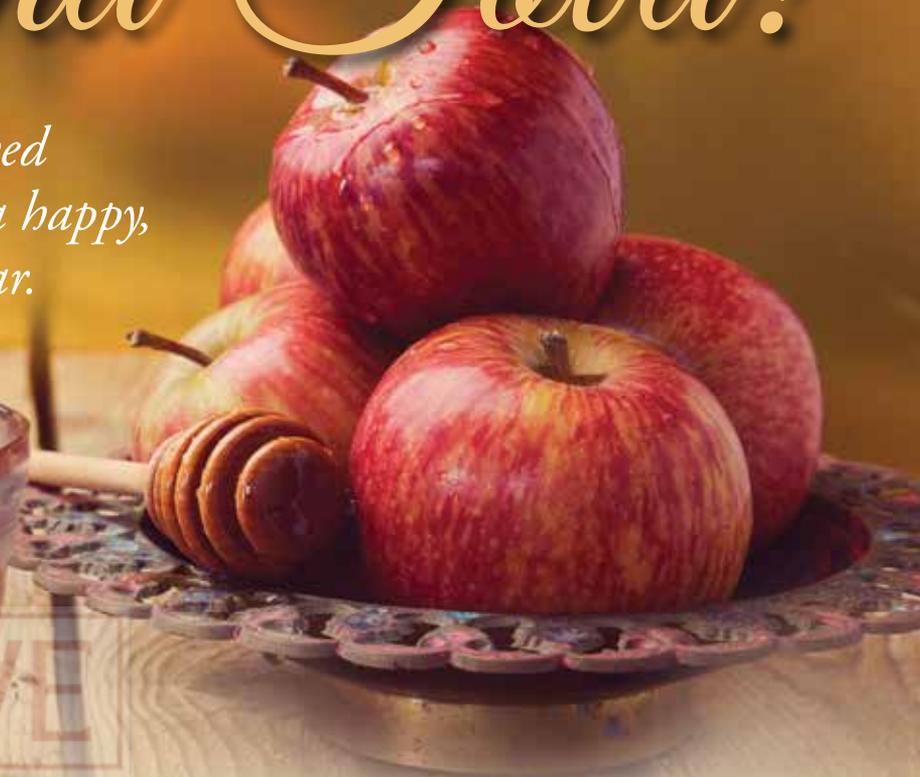
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CHABAD OF YOURTOWN WISHES YOU A

Shana Tova!

*May you and your loved
ones be inscribed for a happy,
healthy, sweet new year.*



**For High Holiday info and schedules, please visit
www.chabad.com or call 123.456.7890**