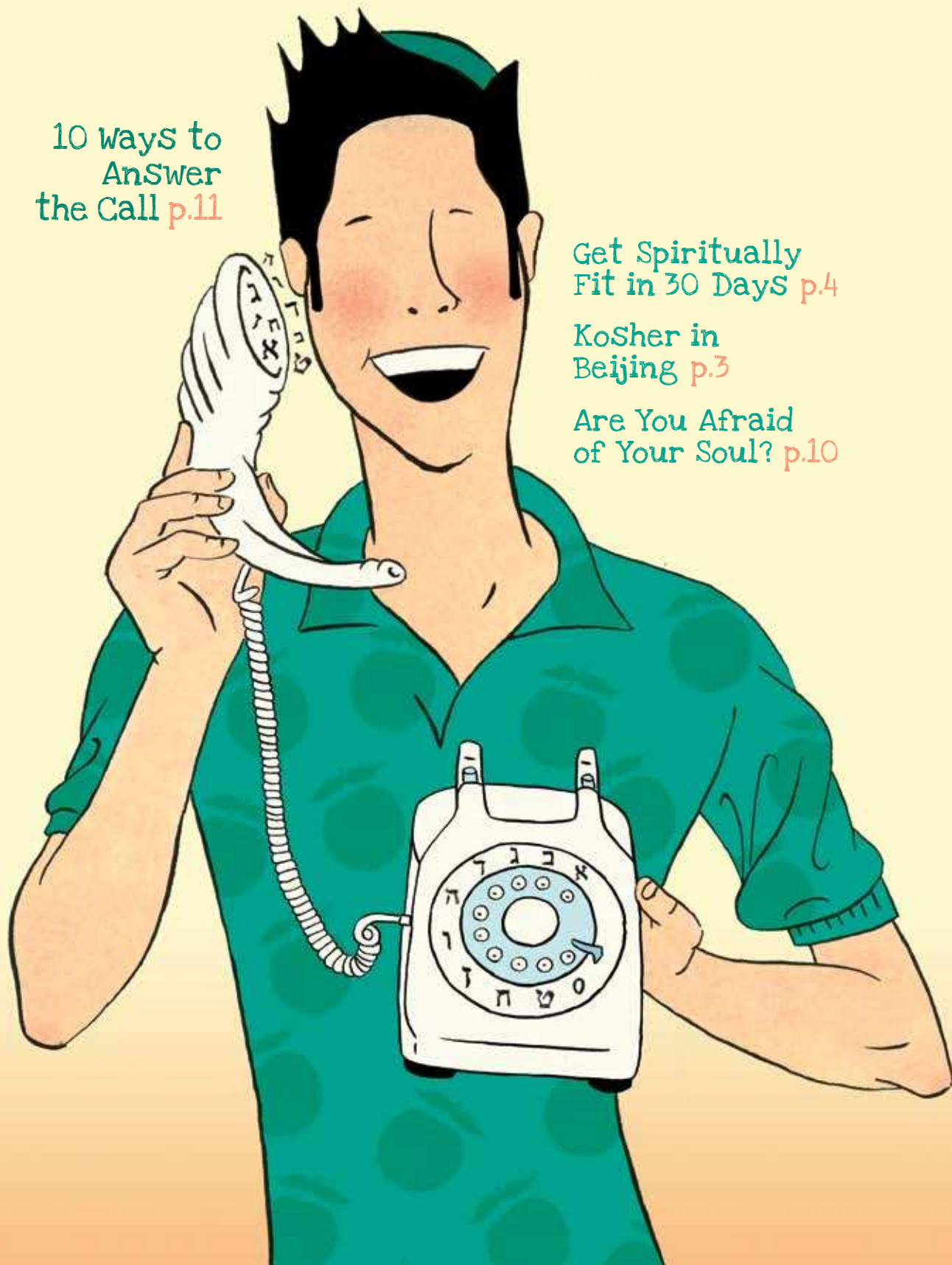


10 ways to
AnSwEr
the Call p.11

Get Spiritually
Fit in 30 Days p.4

Kosher in
Beijing p.3

Are You Afraid
of Your Soul? p.10





DEDICATED TO
THE LOVE AND
INSPIRATION
OF THE
LUBAVITCHER
REBBE

WHAT IS FARBRENGEN?

Farbrengen (fahr-brang-in) is Yiddish for spending quality time with friends. It's a get-together of nosh, song and inspiration. Farbrengen magazine is a collection of sparks you can hold in your hand. So feel its warmth. Go ahead, join the worldwide, timeless Farbrengen.

ON THE COVER



It all started at a Farbrengen on a sunny California morning. The Farbrengen team had gathered in the friendly offices at Farbrengen Headquarters in Los Angeles. The topic was Rosh Hashanah. The Shofar. Action. The Call. The Urgency of it all. Three days later, Aaron Kuban (mitzvah model) was standing in front of the camera lens of Ken Merfeld (mitzvah photographer). Marc Lumer (creative director) stood neatly on the side, sipping a kosher drink with a hint of lemon. The next day, the photo (pictured above) was laying on a cluttered conference table at Marc Lumer Design in West Hollywood. Kurt Hartman (artist) was given the task of transforming the photo into a clean and crisp cover image. And that's our cover story.



ation Deta
lines
A.com

73

TO My People URGENT
 DATE Rosh Hashana TIME _____
 WHILE YOU WERE OUT
 FROM The BOSS!
 OF _____
 PHONE _____
AREA CODE NUMBER EXTENSION

<input type="checkbox"/> TELEPHONED	<input type="checkbox"/> PLEASE CALL
<input type="checkbox"/> CAME TO SEE YOU	<input type="checkbox"/> WILL CALL
<input checked="" type="checkbox"/> WANTS TO SEE YOU	<input type="checkbox"/> RETURNED YOUR CALL

MESSAGE
I'm coming down for the High Holidays - let's get together at my place and catch up.
6-d

SIGNED _____

was easy

any item. Every day.
watch. Guaranteed.
Wilshire Blvd
Los Angeles, CA 90036

613944 5 001 22378
0128 04/25/06 02:51
OUR PRICE

SALE
QTY SKU

1 10PK CDR SLIM JEWELRY

7.98





Hello ladies,

Your soul is calling for the **SHABBAT LIGHTS**. Women and girls (ages 3 and up) can answer this call and bring peace and harmony to any home. So grab a match and light candles every Friday evening, at least 18 minutes before sunset, and let your soul enjoy a Shabbat of total relaxation. Repeat weekly, and of course before Jewish Festivals. Visit www.fridaylight.org.



Paging all guys (ages 13 and up). All you'll need to answer this call is a kosher pair of Tefillin (black leather boxes containing small parchment scrolls). Every morning, unwrap the gift and treat your soul to a moment of **TEFFILLIN**. You may notice that your soul will smile frequently during these sessions. Tefillin are not to be used on Shabbat or Festivals.



Safety Call. Let your soul feel safe and secure with the perfect house-warming gift, the **MEZUZAH**. Answer this call by installing a mezuzah on the doorposts of your home and office. The mezuzah is a sign that the area is Heaven-Conscious and enjoys His protection. Visit www.askmoses.com.

Get your soul thinking and dial up some **DAILY TORAH STUDY**. Even just a few lines of Torah contain the infinite wisdom of G-d. Make it a habit and see what you'll learn. Visit www.chabad.org.



Want to make your soul feel like a million bucks? Simply answer the call of the needy with a gift of **TZEDAKAH**. This simple yet useful mitzvah brings happiness to your soul and, more importantly, a poor family living nearby. The best way to give this gift is to make it a daily surprise. So keep a "pushkah" (charity box) handy in your home and office.

10

WAYS TO ANSWER THE CALL

BY SHIRA GOLD

Illustrations: Kurt Hartman

What language does your soul speak? English? Hebrew? Spanish? It doesn't matter; **JEWISH BOOKS FOR YOUR HOME** are calling in all languages. Why not be good to your soul and furnish its living space with as many holy books as possible? At the very least, we suggest you get a hold of a Chumash (Bible), Psalms, and a Prayer Book. (Leather-bound set optional.) Visit www.kehot.com.



Ordering in? Keep your soul and body happy and healthy with the **KOSHER DIET**. Once you eat differently, you'll notice that your soul won't seem so distant, and is now part and parcel of your very being. The "Kosher Diet" will give your soul spiritual results within minutes, and there's no surgery necessary.

LOVE YOUR FELLOW AS YOURSELF.

This may require you to make a good call. Reaching out to your fellow man with patience and love is among the greatest gifts you can give any soul.



Every Jewish soul should receive **A JEWISH EDUCATION**. Answer the child within and teach her everything about our heritage. You'll be thrilled to know that you will be ensuring Jewish integrity, Jewish identity and a Jewish future. Find a Jewish school near you.

Make a date with the timeless **FAMILY PURITY FOR THE MARRIED SOUL**. This Divinely inspired mitzvah allows you to make the most of your marriage, bringing you and your spouse to new, undiscovered depths of intimacy. It brings a cherished sacredness into your personal, and soulful, relationship. Visit www.mikvah.org.



(Shira Gold is the managing editor of *Farbrengen Magazine*)

EDITORIAL

HAPPY BIRTHDAY, WORLD

This month, we'll be celebrating the world's 5769th birthday. To be sure, Rosh Hashanah doesn't actually mark the creation of the world -- that had occurred six days prior. The Jewish New Year marks the creation of Adam and Eve.

What is it about the sixth day of Creation that has us singing happy birthday to the world around us?

According to the Midrash, "The world was created

for the purpose of mankind making a dwelling place for Him in the lowest world."

Hence, the first Rosh Hashanah was celebrated as soon as there was Adam and Eve. In simple terms, the Jewish New Year celebrates the birth of potential to accomplish the world's purpose.

I find this fascinating and invigorating at the same time: the world's birthday is based on purpose, not age. Can you imagine a birthday that has nothing to do with age? Can you imagine a birthday that has nothing to do with how old you look or feel?

Personally, I grew up in a Chassidic family and I had two birthdays: my English birthday and my Hebrew birthday. My English birthday meant new booster shots and was used as the expiration date on my driver's

license. A few days later, my Hebrew birthday was my personal Rosh Hashanah, sans the head of a fish. My personal New Year was a day of inner reflection, a day of re-focusing my life, and a day of birthday cake.

To me, ever since the first man licked the icing off a piece of birthday cake, it was clear that birthdays

"The world was created for the purpose of mankind making a dwelling place for Him in the lowest world."

were meant to be about purpose.

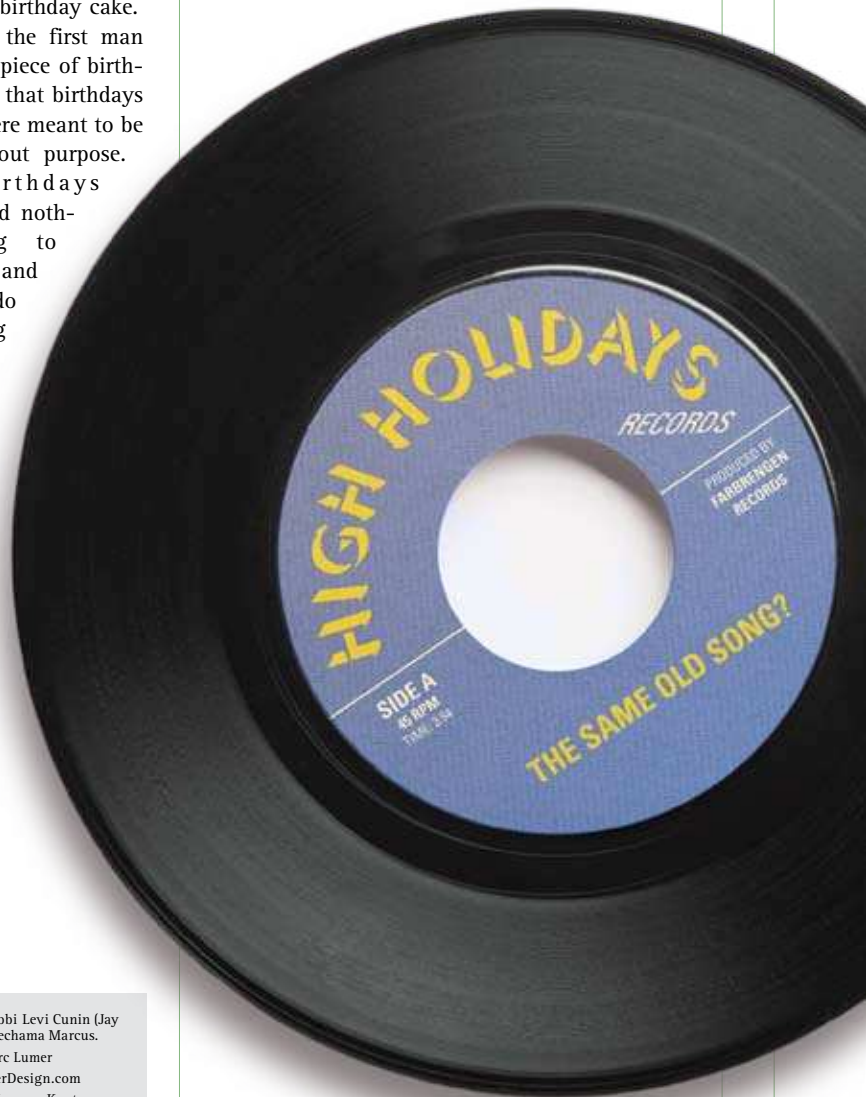
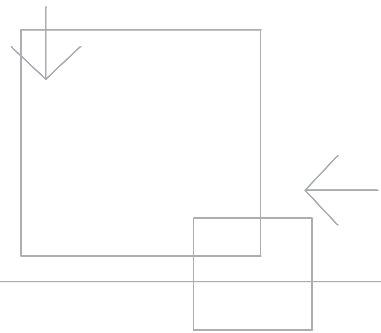
Birthdays had nothing to

do with retirement, and had everything to do with spiritual refueling stations along our spiritual journeys.

So this year, as you hear the shofar's call and celebrate a New Year, think about your own birthday. Think about how old you are spiritually. Think about how you're doing with your own personal potential to actualize the world's purpose.

Happy Birthday!

Rabbi Shmuel Marcus



EDITOR IN CHIEF: Rabbi Chaim N. Cunin

EDITOR: Rabbi Shmuel Marcus

MANAGING EDITOR: Shira Gold

COPY EDITORS: Bradford Wiss, Rabbi Yeruchem Eilfort

CONTRIBUTING EDITORS: Rachel Moss, Shira Gold, Meaningfullife.com, Lubavitch.com, AskMoses.com, Miriam Lieberman, Rabbis Yosef Kranz, Shmuel Marcus, Yosef Marcus, Shlomo Chain, Simon Jacobson, Mendel Jacobson, Dov Greenberg, Levi Selwyn, Shalom Edelson, and David Sacks

EDITORIAL CONSULTANTS: Rabbi Levi Cunin (Jay Leno's Rabbi), Yosef Marcus and Nechama Marcus.



DESIGN

ART DIRECTOR: Marc Lumer

DESIGN: MarcLumerDesign.com

ARTWORK: Marc Lumer, Kurt Hartman

PHOTOGRAPHY: Ken Merfeld

SPECIAL THANKS TO: Uri, Dina, Natan, Yitzchak, Moshe and Gilana Sara Pikover for continuing the Rebbe's Farbrengen.

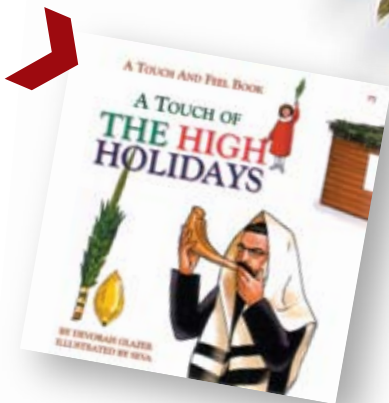
©2008 by Chabad of California, www.farbrenge.com

All rights reserved, including the right to reproduce any portion of Farbrengen in any form, without prior written permission from the publisher, except by a reviewer who wishes to quote brief passages. Printed in the USA

Far=BLING=bling

A Touching Story

Now here's a book that lets your child touch the bumps of an etrog, or the soft velvet Torah cover, or the stickiness of sweet honey dripping from an apple. *A Touch of the High Holidays* introduces the three-and-under crowd to the meaning of these special days through a series of textured holiday symbols. If there is a two year-old pulling this magazine from your hands right now, we highly recommend this book. Written by Devorah Glazer, and illustrated by Seva. Price: \$8.00 at www.kehot.com.



Brooklyn Blues



8th Day, perhaps the only rock band ever to be named after the 8th Day of Sukkot, has just released their latest album "Brooklyn." The sound is fresh with a mix of Yiddish, rock and blues. In one song, the band dreams of the old shtetl and

pay tribute the ever-present Jewish Bubbie. The original sound of 8th Day's "Brooklyn" album is available at www.my8thday.com.



The Lulav Shake

For thousands of years, the Jewish People have fulfilled the Biblical mandate to "Take for yourself the four kinds." This year, bring the tradition home with a Lulav and Etrog Deluxe Set (includes: 1 palm branch, 1 Etrog [citron], 2 willow stalks, and 3 myrtle branches). Price: \$72 (plus shipping), available at your local Chabad center.



So, where can you get a good pastrami sandwich in Beijing? We recommend Dini's Kosher Restaurant just off Nu Ren Jie. Perhaps the only kosher restaurant in China, Dini's is certified kosher by Chabad of Beijing. The menu offers everything from corned beef on rye to a spectacular salmon avocado roll. Dini's Kosher restaurant is located at Nuren Jie, Xingba Lu, Jiuba Jie, Beijing, 100016, China. You can call in your order at +86 (0) 10 6461 6220 or visit www.kosherbeijing.com.

Kosher Beijing



28 Elul 28

The Month of Elul

CHECKLIST

- Shofar is practiced
- Wish people "May you be inscribed and sealed for a good year"
- Psalm 27
- Check Mezuzot and Tefillin
- Selichot prayers

29 Elul 29

Eve of New Year
Erev Rosh Hashanah
 Birthday of the 3rd Rebbe, the Tzemach Tzedek in 1789

CHECKLIST

- Selichot prayers
- No Shofar today
- Prepare for Rosh Hashana
- Light Candles
- Rosh Hashanah
- Evening Prayers
- Kiddush and Festive Meal
- Apples dipped in honey
- Head of Fish or Ram



30 Tishrei 1

First Day of Rosh Hashanah
 Day 1 of "Ten Days of Teshuvah"
 Adam and Eve were created in 3760 BCE

CHECKLIST

- Rosh Hashanah Prayers
- Hear the shofar
- Kiddush and Festive Meal
- Tashlich at body of water
- Light Candles
- Kiddush and Festive Meal



1 Tishrei 2

Second Day of Rosh Hashanah
 Day 2 of "Ten Days of Teshuvah"

CHECKLIST

- Rosh Hashanah Prayers
- Hear the shofar
- Kiddush and Festive Meal
- Havdalah

5 Tishrei 6

Day 6 of "Ten Days of Teshuvah"
 Yahrzeit of Rebbetzin Chana Schneerson in 1964.

CHECKLIST

- Tefillin
- Charity
- Prepare Sukkah
- Prepare the Lulav and Etrog

6 Tishrei 7

Day 7 of "Ten Days of Teshuvah"

CHECKLIST

- Tefillin
- Charity
- Prepare Sukkah
- Prepare the Lulav and Etrog

7 Tishrei 8

Day 8 of "Ten Days of Teshuvah"

CHECKLIST

- Tefillin
- Charity
- Prepare Sukkah
- Prepare the Lulav and Etrog

8 Tishrei 9

Erev Yom Kippur
 Day 9 of "Ten Days of Teshuvah"

CHECKLIST

- Kapparot and charity
- 2 Festive Meals, before fast
- Light Yahrzeit candle
- Light Candles, before sunset
- Say Kol Nidre



12 Tishrei 13

Passing of Rabbi Shmuel of Lubavitch (1834-1882)

CHECKLIST

- Tefillin
- Prepare Sukkah
- Prepare the Lulav and Etrog

13 Tishrei 14

Erev Sukkot

CHECKLIST

- Tefillin
- Prepare Sukkah
- Prepare Lulav and Etrog
- Light Candles
- Kiddush and Festive Meal



14 Tishrei 15

First Day of Sukkot

CHECKLIST

- Shake Lulav
- Sukkot Prayers
- Kiddush and Festive Meal
- Eat all meals in Sukkah
- Light Candles (After Nightfall)



15 Tishrei 16

Second Day of Sukkot

CHECKLIST

- Shake Lulav
- Sukkot Prayers
- Eat all meals in Sukkah
- Simchat Beit HaShoeivah

19 Tishrei 20

Day 4 of Chol HaMoed Sukkot

CHECKLIST

- Eat all meals in the Sukkah
- Shake Lulav
- Simchat Beit HaShoeivah
- All Night Torah Study

20 Tishrei 21

Hoshanah Rabbah

CHECKLIST

- Eat all meals in Sukkah
- Shake Lulav
- Eat Festive Meal
- Tap aravot-willow branches
- Light Candles
- Dance Hakaftot with Torah



21 Tishrei 22

Shemini Atzeret

CHECKLIST

- Yizkor memorial prayer
- Kiddush and Festive Meal
- Light Candles



22 Tishrei 23

Simchat Torah

CHECKLIST

- Dance Hakaftot
- Kiddush and Festive Meals
- Havdalah

2

Tishrei 3

Fast of Gedaliah

Day 3 of "Ten Days of Teshuvah"

CHECKLIST

- Tefillin
- Charity

3

Tishrei 4

Erev Shabbat Shuvah (Vayelech)

Day 4 of "Ten Days of Teshuvah"

CHECKLIST

- Tefillin
- Light Shabbat Candles
- Kiddush and Shabbat Meal



4

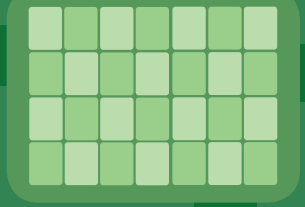
Tishrei 5

Shabbat Shuvah

Day 5 of "Ten Days of Teshuvah"
Rabbi Akiva martyred in 134 CE

CHECKLIST

- Shabbat Prayers
- Kiddush and Shabbat Meal
- Havdalah



9

Tishrei 10

Yom Kippur

Day 10 of "Ten Days of Teshuvah"

CHECKLIST

- Fast (sundown to nightfall)
- Yizkor memorial prayers
- Havdalah service
- Break Fast

10

Tishrei 11

The Day after Yom Kippur

CHECKLIST

- Start planning the Sukkah
- Purchase Lulav and Etrog
- Tefillin
- Charity
- Light Shabbat Candles
- Kiddush and Shabbat Meal



11

Tishrei 12

Shabbat Parshat Ha'Azinu

CHECKLIST

- Shabbat Prayers
- Kiddush and Shabbat Meal
- Havdalah

16

Tishrei 17

Day 1 of Chol HaMoed Sukkot

CHECKLIST

- Eat all meals in Sukkah
- Shake Lulav
- Simchat Beit HaShoeivah

17

Tishrei 18

Day 2 of Chol HaMoed Sukkot

CHECKLIST

- Eat all meals in the Sukkah
- Shake Lulav
- Simchat Beit HaShoeivah
- Light Shabbat Candles
- Kiddush and Shabbat Meal



18

Tishrei 19

Day 3 of Chol HaMoed Sukkot

CHECKLIST

- Eat all meals in the Sukkah
- Do Not Shake Lulav
- Simchat Beit HaShoeivah

23

Tishrei 24

CHECKLIST

- Tefillin
- Charity

24

Tishrei 25

Eve of Shabbat Breishit

CHECKLIST

- Tefillin
- Charity
- Light Shabbat Candles
- Kiddush and Shabbat Meal



25

Tishrei 26

Shabbat Parshat Breishit

CHECKLIST

- Shabbat Prayers
- Kiddush and Shabbat Meal
- Havdalah

TISHREI Get Spiritually Fit in 30 Days

From the Rebbe's teachings,
edited by Miriam Lieberman

OCTOBER

For your local candle lighting times and blessings, enter your zip code at:
www.fridaylight.org

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.

The Midrash describes the four days between Yom Kippur and Sukkot as a time when the Jewish people are "preoccupied with mitzvot... this one is occupied with his sukkah, this one is occupied with his lulav..." It is customary to begin working on (or at least planning) the construction of the sukkah immediately after Yom Kippur.

The Hebrew letters shin, bet, and tof spell Shabbat. The Kabbalah points out that these same three letters spell the Hebrew word for return: tashuv. The soul energy of Shabbat is the power of return. When you experience a Shabbat, you experience a returning of the soul.

"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 spirituality achieved during the High Holidays with prayer and fasting is again achieved on Sukkot, but through joy. 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.

The sukkah commemorates the Clouds of Glory which surrounded and protected our ancestors during the forty-year desert sojourn which followed the Egyptian Exodus. Our willingness to leave the security of our homes and spend eight days in a flimsy outdoor hut demonstrates our faith in G-d and His benevolence.

The Zohar teaches that on each of the seven days of Sukkot, we are joined in our sukkah by seven spiritual Ushpizin, honored guests. Today Abraham—representing the divine sefira (attribute) of chesed or kindness—is our Ushpizin.

The Talmud says: "One who has not seen the joy of the water-drawing celebrations has not seen joy in his life." When the Holy Temple stood in Jerusalem, one of the special Sukkot observances was to pour water on the altar. This drawing of water was preceded by all-night celebrations in the Temple courtyard. Today, we commemorate these joyous celebrations by holding Simchat Beit HaShoeivah events in the streets.

Our world is characterized by differentiation. The mitzvah of sukkah is intended to suffuse the world with a G-dly state of oneness that is uncharacteristic of this diverse world.

On Shabbat we do not shake the Lulav and Etrog. Shabbat itself is able to draw down the same spiritual effects that are accomplished through shaking the Lulav and Etrog. Therefore, it is not necessary to do this on Shabbat since its effect would be redundant.

According to our sages, the four species represent different parts of the human body. The citron (etrog) resembles a heart, the palm branch (lulov) represents the spine, the myrtle (hadas) has small eye-like leaves, and the willow (aravah) leaves look like human lips.

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.

On Simchat Torah we approach the Torah with song and dance in a manner that bears no apparent relationship to study. Today we 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.

All reserve disappears in the exuberant dancing of Simchat Torah. Every Jew, learned or less-learned, 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 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

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.



ask MOSES

Human Questions Heavenly Answers!
- .com

Dear Moses,

Isn't there already a Jewish holiday called Shavuot that celebrates the Torah? What then is Simchat Torah?

Stacy Woolf, via e-mail

Dear Stacy,

There's this ancient parable about a king and queen living happily together, but without having had any children. So together they pray for their happiness to be complete. Sure enough, a mystic promises them a daughter, but under one condition -- she may never be seen by any man until the day of her wedding.

The royal couple agrees, and a year later a sweet little girl is born to them. In the meantime, the king had prepared some distant palace and staffed it with the best of humankind, all women.

The princess grows to be lovely and sweet-natured and cultured and educated in the arts, the sciences, the ways of the world. (All taught to her by the best money could buy in female tutors.)

Now the day comes when it's time to find for her a husband, and the king lets it be known throughout his lands that he will receive prospective husbands.

All the noblemen and princes of the land, of course, come to ask her hand in marriage. But as soon as the king explains that no man may see his prospective bride until the wedding day, each one of them sadly declines.

One day a young peasant comes to the king and asks for his daughter's hand in marriage. The king is surprised and asks the lad, "You know, of course, you may not set eyes upon her until the day of the wedding?"

The lad answers: "If you tell me your daughter is gracious and lovely, I believe you.....and I wish to marry her."

So, they were married with great fanfare and celebration.

Now here's the answer to your question. Six months pass and the new husband comes to his father-in-law, the king and says:

"My dear, royal Dad: I married your daughter based on your word alone, and we celebrated our marriage in great joy. But now, having come to know her, I come and ask that you make for us another celebration to celebrate our marriage."

Dear Moses,

Why do some Jews have the custom of eating carrots on Rosh Hashanah?

Lauren, Palm Springs

Dear Lauren,

Carrots in Yiddish is *meren*. *Meren* connotes "to multiply" or to "have many" of G-d's infinite, boundless blessings. Why not try this recipe at home...

BABY CARROTS IN HAWAIIAN CHERRY SAUCE

3 16 oz cans small, whole baby carrots, with liquid // 1 10 oz can maraschino cherries, well drained // 1 16 oz can unsweetened pineapple chunks or tidbits, with juice // 3 cinnamon sticks // 1/2 tsp. lemon juice // 1/4 cup sugar // 2-3 Tbsp. cornstarch // 3/4 cup cold water // Combine all ingredients except cornstarch and water in a 4-quart pot. Bring to a boil. // In a separate bowl, gradually combine cornstarch with cold water. Mix well to make sure there are no lumps; it should be very smooth. Pour into boiling carrots, stirring gently. Cook about 3 minutes or until just slightly thickened. // USE: 4-quart pot // YIELDS: 8 to 10 servings

ABOUT ASKMOSES.COM

AskMoses.com is a vibrant, innovative online resource offering instant advice from the qualified men, women and rabbis on our team of expert scholars. These scholars are available 24 hours a day, 6 days a week, and stand ready to address topics ranging from simple questions about Jewish holidays to complex inquiries on personal issues. Visit AskMoses.com for more information.



DO YOU I-MOSE?

come log on at
askmoses.com



ARE YOU AFRAID OF YOUR SOUL?

by Simon Jacobson

Organized religion is often denounced by skeptics as intent on suppressing logic and singular expression. The Biblical commandment to “fear G-d” is particularly condemned and trivialized as overemphasizing rule used to keep the faithful in order.

There is a well-known story about the famous 18th Century Chassidic master, Rabbi Levi Yitzchak of Berditchev, who was known for his empathy and non-judgmental character. One Rosh Hashanah, he invited his neighbor to come with him to synagogue. The neighbor declined, saying, “Rebbe, I’m an atheist, I don’t believe in G-d. It would be hypocritical of me to step foot in a synagogue.” Rabbi Levi Yitzchak smiled and replied, “The G-d that you don’t believe in, I don’t believe in either.”

The Hebrew words commonly mistranslated as “fear of G-d” are *Yirat Shamayim*, which really mean “awe of heaven.” Fear has many negative, far-reaching implications. As a constant companion, fear can be extremely unhealthy, like the utter terror of a child cringing before an alcoholic parent. Awe,



“Awe implies mystery and an awareness of something greater.”

however, implies mystery and an awareness of something greater. When we stand before nature, or when we bask in the beauty of an artistic masterpiece, we stand in awe—indeed, we’re uplifted by the knowledge that life is a gift.

Awe of G-d is the acknowledgment of the distance between man and his Creator, which only lifts man to greater heights. In no way does it minimize the human desire to achieve truth. On the contrary, “awe of heaven” evokes the feeling of dignity in man as he sees himself part of the greater scheme of creation.

As the favorite cynic’s story goes, the skeptical niece asks her religious,

G-d fearing uncle, “Tell me, if you had to choose between truth and G-d, which would you choose?” Without missing a beat, he replied, “G-d of course.” This feeds into the stereotype that G-d, religion and truth are not necessarily synonymous.

Man’s objective is to discover the majesty within his own heart and soul. He merely has to cut away the weeds, the resistance and distortions that hold him back from reaching above his inherent limitations. The key is not to be distracted by life or to become victim to the scars of subjective attitudes. Flowers will emerge when weeds do not impede.

One of the great Rabbis once said, “Jewish tradition teaches man how small he is and how great he can become.” Do not be frightened of G-d. Stand in awe of Him. Fear weakens the spirit. Awe strengthens it. Fear is demoralizing. Awe is uplifting.

Coupled with love, awe is the basis of Judaism with which one can begin to communicate with and pray to G-d, forming a relationship with the soul.

Are you afraid of your soul?

(Simon Jacobson is the author of Toward a Meaningful Life and founder of the Meaningful Life Center in New York City)



SINCE 1985

*S'Better*TM FARMS

100% NATURAL
No Artificial Ingredients
Minimally Processed

WHEAT-FREE
GLUTEN-FREE

 KOSHER

 HALAL

Available at Health Food Stores,
Kosher Stores and Select Supermarkets
info@sbetterfarms.com (888) 330-7709

How To Be a Perfect Etrog

By Rabbi Dov Greenberg

There is a moving story about the holiday of Sukkot, the festival of the Tabernacles, authored by Israeli Nobel Prize laureate and novelist, S. Y. Agnon.

Agnon relates that shortly before Sukkot in his Jerusalem neighborhood of Talpote, he ran into one of his neighbors, an elderly rabbi from Russia, at a store selling etrogim. The rabbi told Agnon that since Jewish law regards it as uniquely special to acquire a very beautiful, aesthetically perfect etrog, he was willing to spend a large sum to acquire this ritual object, notwithstanding his limited means.

Agnon was surprised, a day later, when the holiday began and the rabbi did not take out his etrog during the synagogue service. Perplexed, he asked the man where the beautiful etrog was. The rabbi told him the following story:

I awoke early, as is my habit, and prepared to recite the blessing over the etrog in my Sukkah [the special outdoor hut Jews build during this holiday] on my balcony. As you know, we have a neighbor with a large family, and our balconies adjoin. As you also know very well, our neighbor, the father of all these children next door, is unfortunately a man of short temper. Many times he shouts at them. I have spoken to him many times about his harshness, but to little avail.

As I stood in the Sukkah on my balcony, about to recite the blessing for the etrog, I heard a child weeping. It was a little girl crying, one of the children of our neighbor. I walked over to find out what was wrong. She told me that she, too, had awakened early and had gone out on her balcony to examine her father's etrog, whose esthetical appearance and delightful fragrance fascinated her. Against her father's instructions, she removed the etrog from its protective box to look at it. She unfortunately dropped the etrog on the stone floor, irreparably damaging it and rendering it unacceptable for ritual use. She knew that her father would be enraged and would punish her severely. Hence the frightened tears and wails of apprehension.

I comforted her, and I then took my etrog and placed it in her father's box, taking the damaged etrog to my premises. I told her to tell her father that his neighbor insisted that he accept the gift of the beautiful etrog, and that he would be honoring me and the holiday by so doing.

Agnon concludes: "My rabbinic neighbor's damaged, bruised, ritually unusable etrog was the most beautiful etrog I have ever seen in my lifetime."

I love this story because, in its gentle way, it reminds us of how a Jew should behave. We are summoned to build a society out of holy lives and generous deeds. Sensitivity, along with kindness, stands at the very core of Jewish values. Judaism is not just a faith of sacred moments set apart from daily living. It is a religion that should infuse the texture of everyday life, of daily deeds, words and relationships.

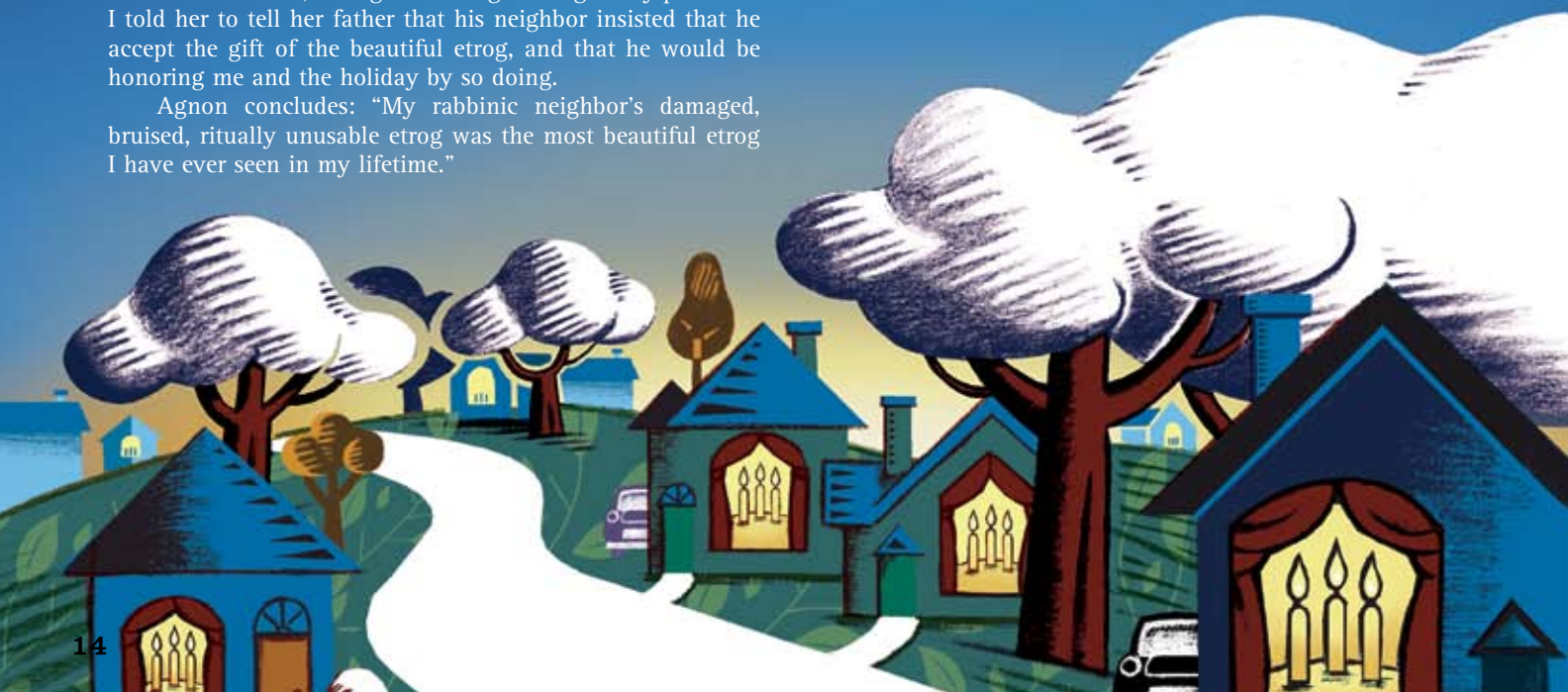
In the blazing first chapter of Isaiah, the prophet denounces those who are scrupulous in offering sacrifices, yet who neglect the poor or abuse the weak. Judaism is not Judaism if we disconnect our duties to G-d from our duties to our fellow human beings. To be a Jew is to be alert to the suffering of others.

"It should infuse the texture of everyday life and relationships."

Indeed, Maimonides explains that gracious and holy living is a general theme in Judaism. Thus in his commentary to the verse "walk in G-d's ways" (Deut. 28:9), Maimonides states: we are commanded to develop certain traits of character - to be gracious, merciful, and holy, as G-d is gracious, merciful and holy. Meaning that, in addition to prescribing or forbidding specific actions, Judaism requires us to develop certain virtues of the heart. Judaism is more than choreography of behavior. The Torah is concerned not only with conduct but also with character; not just with Mitzvoth we do but also the kind of person we become. (Hilkhos Deot, ch.1)

There are people who are successful, intelligent or influential, but there are also people who Torah has transformed, and you can tell it by their demeanor, their way of relating to people. They bring pride and honor to Judaism. Like the rabbi who gave his etrog away to a vulnerable child. For the goal of Judaism is for man to be an embodiment of the Torah, for Torah to be in man, in his soul and in his deeds.

(Rabbi Greenberg is the director of Chabad at Stanford University)



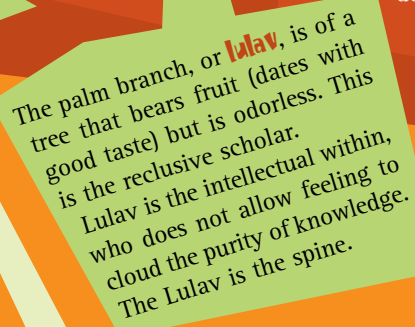
“You shall take for yourselves on the first day the fruit of a citron tree, the branches of date palms, twigs of myrtles and brook willows.” —Leviticus 23:40.

TIED AND TRUE

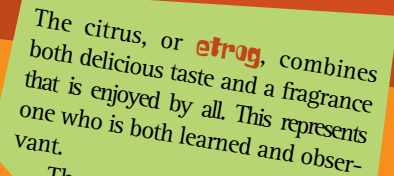
the four kinds

By Rachel Moss

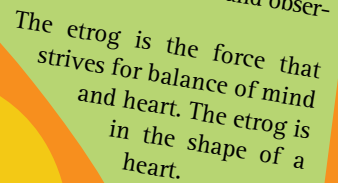
During Sukkot we hold the Four Kinds, known as the Lulav and Etrog, and recite a blessing. The four kinds are waived in all six directions: right, left, forward, upward, downward and backward. Performed each day of Sukkot, except on Shabbat.



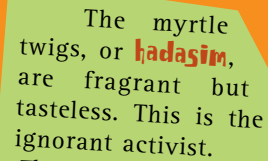
The palm branch, or **lulav**, is of a tree that bears fruit (dates with good taste) but is odorless. This is the reclusive scholar. Lulav is the intellectual within, who does not allow feeling to cloud the purity of knowledge. The Lulav is the spine.



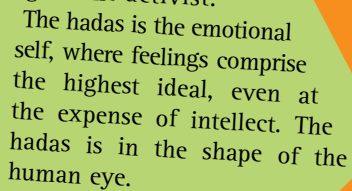
The citrus, or **etrog**, combines both delicious taste and a fragrance that is enjoyed by all. This represents one who is both learned and observant.



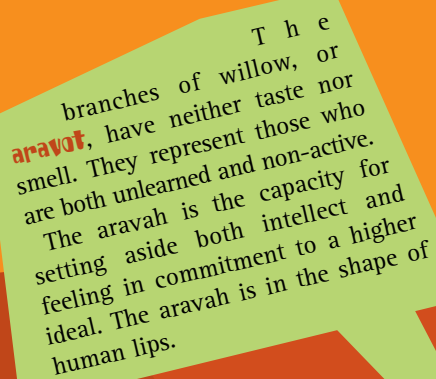
The etrog is the force that strives for balance of mind and heart. The etrog is in the shape of a heart.



The myrtle twigs, or **hadasim**, are fragrant but tasteless. This is the ignorant activist.



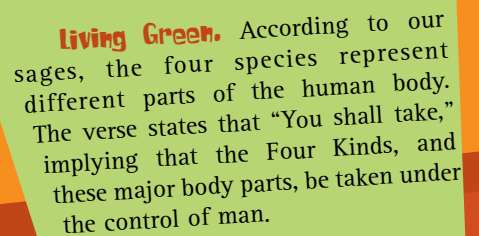
The hadas is the emotional self, where feelings comprise the highest ideal, even at the expense of intellect. The hadas is in the shape of the human eye.



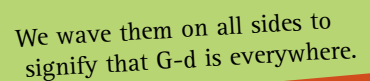
The branches of willow, or **aravot**, have neither taste nor smell. They represent those who are both unlearned and non-active. The aravah is the capacity for setting aside both intellect and feeling in commitment to a higher ideal. The aravah is in the shape of human lips.



The Four Kinds teach us that we need the entire community. A citrus alone is no mitzvah.



Living Green. According to our sages, the four species represent different parts of the human body. The verse states that “You shall take,” implying that the Four Kinds, and these major body parts, be taken under the control of man.



We wave them on all sides to signify that G-d is everywhere.

(Rachel Moss is a staff writer for Farbrenge Magazine)

The Billionaire

Who Thinks You Are a Diamond

The man who broke the De Beers cartel, Mr. Lev Leviev, is the richest man in Israel. In 2001, Prime Minister Ariel Sharon asked some of Israel's leading businessmen for ideas on how to help the country's wounded economy. Suggestions surely varied from technology to produce, but Leviev, the Israeli diamond mogul, suggested that Israel invest in Jewish education worldwide.

Here's the story: Leviev recently told Lubavitch.com's Senior Editor, Baila Olidort, that "Israel takes the long vision and stakes its claim on the next generation of Forbes millionaires if it ensures that the Jewish child in Rio or in Rome has a healthy Jewish identity -- since when this child later succeeds in business, chances are he'll invest in Israel before he does so anywhere else."

So here's what the billionaire thinks of you: "Let's just say that people who don't know diamonds will not appreciate the potential of the uncut diamond. The Rebbe saw diamonds as a metaphor for the Jewish soul. When you know its value, you can see beneath the surface. I try to look at every Jew the way I look at a rough diamond."

Today, Mr. Leviev lives in Israel with his wife, Olga, and their nine children. In his spare time, he enjoys the position of President of the Federation of Jewish Communities in the Former Soviet Union. (Duties include signing huge checks and cutting red ribbons in front of new Jewish schools in places we could not spell or pronounce.)

Leviev himself grew up in that part of the world, in a small city called Tashkent in Uzbekistan. His parents, Avner and Chana Leviev, were prominent members of

the Bukharan Jewish community and their name now graces the walls of many Chabad Jewish centers in that region.

“The Rebbe saw diamonds as a metaphor for the Jewish soul. When you know its value, you can see beneath the surface.”


In 1971 his family emigrated from Uzbekistan to Israel, where Lev attended the Chabad yeshiva, and soon turned to polishing diamonds. We are not impressed that he made it onto the Forbes's richest in the world list, but we do want to give him a standing ovation for being one of the leading philanthropists of Jewish education through the worldwide Chabad network.

So where's this diamond mogul's favorite vacation spot? Rodeo Drive? Paris? Nope. Try Nishny Novogrod or Kalinkovichi or Mogilev. This is what Leviev told Olidort: "Occasionally, I like to take my family to travel and visit Chabad emissaries -- specifically those in some small, faraway cities in the former Soviet Union. We see how sometimes in as little as three years they turned a community that had nothing in terms of Jewish activity into a place that's alive with Yiddishkeit."

MAKING LIGHT (OF ANY SITUATION)

FOR CENTURIES, LIGHTING THE SHABBAT CANDLES HAS BEEN ONE OF THE MOST SIGNIFICANT MITZVOT BESTOWED UPON JEWISH WOMEN.

Tradition recounts the miracle of our matriarch, Sarah, whose Shabbat candles burned from Friday eve through the following Friday eve. Our sages tell of our matriarch, Rivkah, who lit the Shabbat candles at the

tender age of three. The Shabbat lights are an eternal bond with our ancestors, our heritage and one another. Through these holy flames, we are forever united with generations to come. The Holy Zohar teaches, "A woman kindling the Shabbat candles, with joy in her heart, brings peace on earth, health and happiness to her family, and is blessed with children who brighten the world with the light of tradition." Because we live in a tumultuous world that can often challenge the Jewish spirit, lighting the Shabbat candles every Friday is now more important than ever. 

(From a *Brief Treatise on the Significance and Some Basic Laws of the Lighting of Shabbat Candles*, available at www.kehot.com)

SHABBAT CANDLES ARE LIT 18 MINUTES BEFORE SUNDOWN IN YOUR SPECIFIC TIME ZONE, SO, LOG ONTO FRIDAYLIGHT.ORG AND ENTER YOUR ZIP CODE TO GET THE CANDLE LIGHTING TIME FOR YOUR HOME.

A FLAME IN WAITING

A little girl should light a Shabbat candle once she reaches the age of three. She'll add one more candle once she's married, and many women have a custom of adding an additional candle for each child.

LITTLE GIRLS FIRST

Notice that the child lights her candle first, so that Mom can assist her with the lighting procedures.

THE WOMEN'S PRAYER

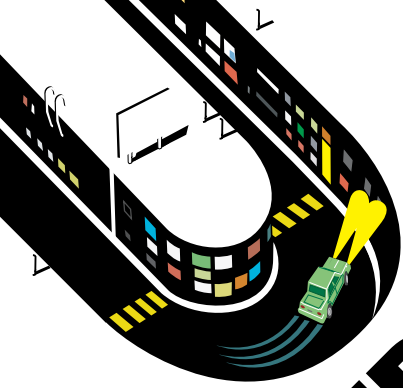
Once the candle(s) are lit, the eyes are closed as she gently moves her hands above the flames, motioning the warmth towards her eyes three times. Then, with her hands over her eyes, she recites the blessing: *Baruch ata ado-nai e-lo-hainu melech ha-olam, asher kid-shanu b'mitzvo-tav v'tze-vanu L'had-lik ner shel Shabbat kodoesh.*

GOOD CHANGE

It is customary for women and girls to drop a few coins into a charity box before lighting the Shabbat candles.



For more information log onto www.FridayLight.org.



Dear Rebbe: I HAVE A STORY TO TELL YOU

It's a week after Rosh Hashanah, and David Goldman, director of a Chabad center on the East Coast, is preparing his Yom Kippur address. He takes a call from one Harvey Lapin. The name is vaguely familiar but otherwise meaningless to the rabbi.

"Rabbi Goldman speaking," he says leaning back with a smile, one hand cradling a black receiver, the other fixing a blue velvet yarmulke perched on his black hair.

"Hi Rabbi, this is Harvey Lapin. You don't know me, but I have to say thank you."

"Well, you're very welcome," Goldman chuckles, "sounds like you have a story..."

"Indeed, I do. It regards my daughter, Debra."

Debra's in her early thirties, Lapin says, living in Los Angeles. She has a great job, loves the weather, even the people. The problem is that each year before Rosh Hashanah she puts up a fight about going to a synagogue for the High Holidays. This year, just before Rosh Hashanah, Lapin calls his daughter to wish her a good year and to offer his annual nudging. Debra is a good daughter but also honest:

"Dad, I'm not going to any synagogue this year. I'm sick of it. It's meaningless to me. I don't understand it, I don't get it—none of it resonates with me anymore. This Rosh Hashanah I'm going to work. To put it bluntly, for me Judaism is dead."

Debra's words are like a dagger in her father's heart. Lapin hangs up the phone with a heavy heart. He doesn't consider himself to be the most religious Jew in the world, but once a year, on Rosh Hashanah, a Jew belongs in a synagogue. Where had he gone wrong in educating his daughter? Why had he failed to pass on to her the same feeling he had for the Jewish faith?

"Dad, I'm not going to any synagogue this year. I'm sick of it. It's meaningless to me. I don't understand it, I don't get it—none of it resonates with me anymore."

As he sits in his synagogue that Rosh Hashanah, Harvey says an extra prayer for his daughter—and for all the sons and daughters of Israel out there, in Los Angeles, Chicago, Tel Aviv, walking about oblivious to the holiness of the day, lost to the tradition of their people.

Across the coast, Debra Lapin is walking down Wilshire Boulevard, oblivious to the holiness of the day. She's three blocks from her office and she's reaching for her cell phone to dial her voice mail. She decides against it when she sees a

Chasid walking briskly in her direction. She stops at a red light and sees the Chasid walking over to a homeless man sitting beneath the awning of a Jamba Juice. The Chasid wishes the man a good morning and asks him if he is Jewish. The homeless man's face lights up. He says yes, and that his name is David.

Have you heard the shofar yet today, David? the Chasid asks. Don't think so, David replies. Not to worry, says the Chasid, as he removes a ram's horn from inside his caftan. He removes the kipah from under his hat and places it on David's dry and matted hair.

The Chasid brings the shofar to his lips—and Debra to tears.

The light has turned green but she's not going anywhere. The cry of the shofar now reverberating on Wilshire Boulevard is all she can hear. She hears in its primal sound something she'd never heard in it before: the sound of a soul crying, the voice of a princess yearning to return to the Palace.

The office down the block is now the farthest thing from her mind. As she makes her way back home, considering her synagogue options, she ponders what she's just seen.

Here's a homeless man who most people try to steer clear of lest they catch some disease by proximity. Yet the Chasid walks over to the man and treats him like a human being. He says to him you're a Jew like any other. Rosh

Hashanah and the mitzvah of shofar belong to you as much as they belong to the greatest rabbi.

She saw Jewish unity in action, she saw a man who valued a stranger and believed in the power of a mitzvah.

She suddenly felt that Judaism was very much alive...

"So rabbi," Lapin concludes, "I just have to say thank you." Goldman fingers his tie. It's red like his ear has turned from holding the phone against it for so long. Finally he speaks: "Well, I'm not sure what I did, but thank you for the story. I hope we run into each other one of these days."

"Absolutely, rabbi, absolutely..."

**Based on a true story. The names and details have been changed. Rachel Moss is a freelance writer. She lives with her husband Ben in Los Angeles.*

TURN DOWN WILSHIRE BLVD
by Rachel Moss

Dates & Times 5769

ROSH HASHANAH

Monday, Sept. 29

Light Candles at: 0:00 pm

Say Blessings 1 & 4

Evening Services: 0:00 pm

Tuesday, Sept. 30

Morning Services: 0:00 am

Shofar Sounding: 00:00 am

Tashlich Service: 0:00 pm

Evening Services: 0:00 pm

Light Candles* after: 0:00 pm

Say Blessings 1 & 4

Wednesday, Oct. 1

Morning Services: 0:00 am

Shofar Sounding: 00:00 am

Evening Services: 0:00 pm

Rosh Hashanah Ends at: 0:00 pm

SUKKOT

To purchase your own Lulav and Etrog call 718-111-2222.

Monday, Oct. 13

Light Candles at: 0:00 pm

Say Blessings 3 & 4

Evening Services: 0:00 pm

Tuesday, Oct. 14

Morning Services: 0:00 am

Evening Services: 0:00 pm

Light Candles* after: 0:00 pm

Say Blessings 3 & 4

Wednesday, Oct. 15

Morning Services: 0:00 am

Evening Services: 0:00 pm

Holiday Ends at: 0:00 pm

YOM KIPPUR

Wednesday, Oct. 8

Light Candles at: 0:00 pm

Say Blessings 2 & 4

Fast Begins at: 0:00 pm

Kol Nidrei Services: 0:00 pm

Thursday, Oct. 9

Morning Services: 0:00 am

Yizkor Memorial Service: 00:00 am

Mincha & Neilah Services: 0:00 pm

Fast Ends at: 0:00 pm

Followed by light refreshments

SHMINI ATZERET & SIMCHAT TORAH

Monday, Oct. 20

Light Candles at: 0:00 pm

Say Blessings 3 & 4

Evening Services: 0:00 pm

Followed by Kiddush & Hakafot

Tuesday, Oct. 21

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 3 & 4

Wednesday, Oct. 22

Morning Services: 0:00 am

Followed by Kiddush & Hakafot

Evening Services: 0:00 pm

Holiday Ends at: 0:00 pm

BLESSINGS

1 ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַזְּכוּרִים.
*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 Ha-zi-ka-ron.*

2 ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַבְּפֹרִים.
*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 Shel Yom
Ha-ki-pu-rim.*

3 ברוך אתה ה' 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.*

4 ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֲחַיְנוּ וְקִיַּמְנוּ וְהִנֵּימְנוּ לְזִמְנֵי הַזֶּה.
*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.*

5 ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבַּת קֹדֶשׁ.
*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
Shabbos Kodesh.*

* Light only from a pre-existing flame.

Join Chabad as we start the New Year off
with a most *inspiring, delightful* and *relaxing*

High Holiday Services



Lively, engaging and inclusive services

- ✦ Traditional services blended with contemporary messages
- ✦ Hebrew-English prayer books provided
- ✦ Insight into many holiday prayers
- ✦ Tashlich community walk
- ✦ Warm and welcoming environment

Free Admission!

*Also featuring the very
popular meaningful &
enjoyable YOUTH SHUL
for ages 3-13*

For more information and
for assigned seating please call:

703-356-3451

or email: rabbi@chabadva.org

Or visit our website: www.chabadtysons.com

Location:
Chabad of Your Town
239 South Street
Brooklyn, NY 11211

No Membership or Affiliation Necessary!

Your Chabad house

123 Main Street
Your City, State 12345

NON PROFIT ORG.
U.S. POSTAGE

PAID

Your City, State
Permit No. 123