



HOLIDAY EVENTS

CHANUKAH GUIDE

THE JEWISH HOLIDAY MAGAZINE

# farbrenge

Volume 12 | Issue 6

Winter 5771/2010

a little nosh for the soul

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*Exclusive Preview:*

ONE RABBI'S VIEW OF YOUR ADDICTION

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*Our sages teach us that the reason Man was created single was to demonstrate how one person equals a whole world. This means that each Jew, regardless of time and place and personal status, has the fullest capacity to rise and attend the highest of degree of fulfillment for himself, and to bring the rest of the world to its fulfillment as well; indeed it is his duty to do so."*

*The Lubavitcher Rebbe,  
Rabbi, M.M. Schneersan o.b.m.*

## LETTER FROM THE RABBI «|



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My Dear Friends,

There is a very good reason many Jews only go to temple twice a year. During a holy day, we go to a holy place, to experience holiness.

There's a story about a man desperately searching under a street lamp. A passerby asks, "What are you looking for?"

"I lost my wallet," he answers.

"Where did you last see it?" the passerby questions.  
"Up the block," he says.

"So why aren't you looking up the block?" asks the mystified passerby.

"There you can't see anything, it's too dark. So I came here to search under the streetlight."

A Chassidic Rabbi was once asked, "Where is G-d?" His answer, "Wherever He is let in: If we let G-d into our day-to-day activities, G-d and holiness become a part of our everyday life."

At the onset of the High Holidays, it is important to remember that G-d doesn't just live in a synagogue. He is everywhere and in everything, but we need to be open to perceive Him.

Mitzvot were never meant to be hollow actions. They are meant to be hallowed actions. We hear holiness when we listen to the little voice inside us, we taste holiness when we say a blessing before we eat, we take holiness with us when we kiss the mezuzah on our way out the door. We sanctify time by turning Saturday into Shabbat. We sanctify place and person by mitzvot such as sukkah and mikvah.

G-d knows where we are. We have to let Him in! We can have a spiritual experience at any time because G-d is found everywhere.

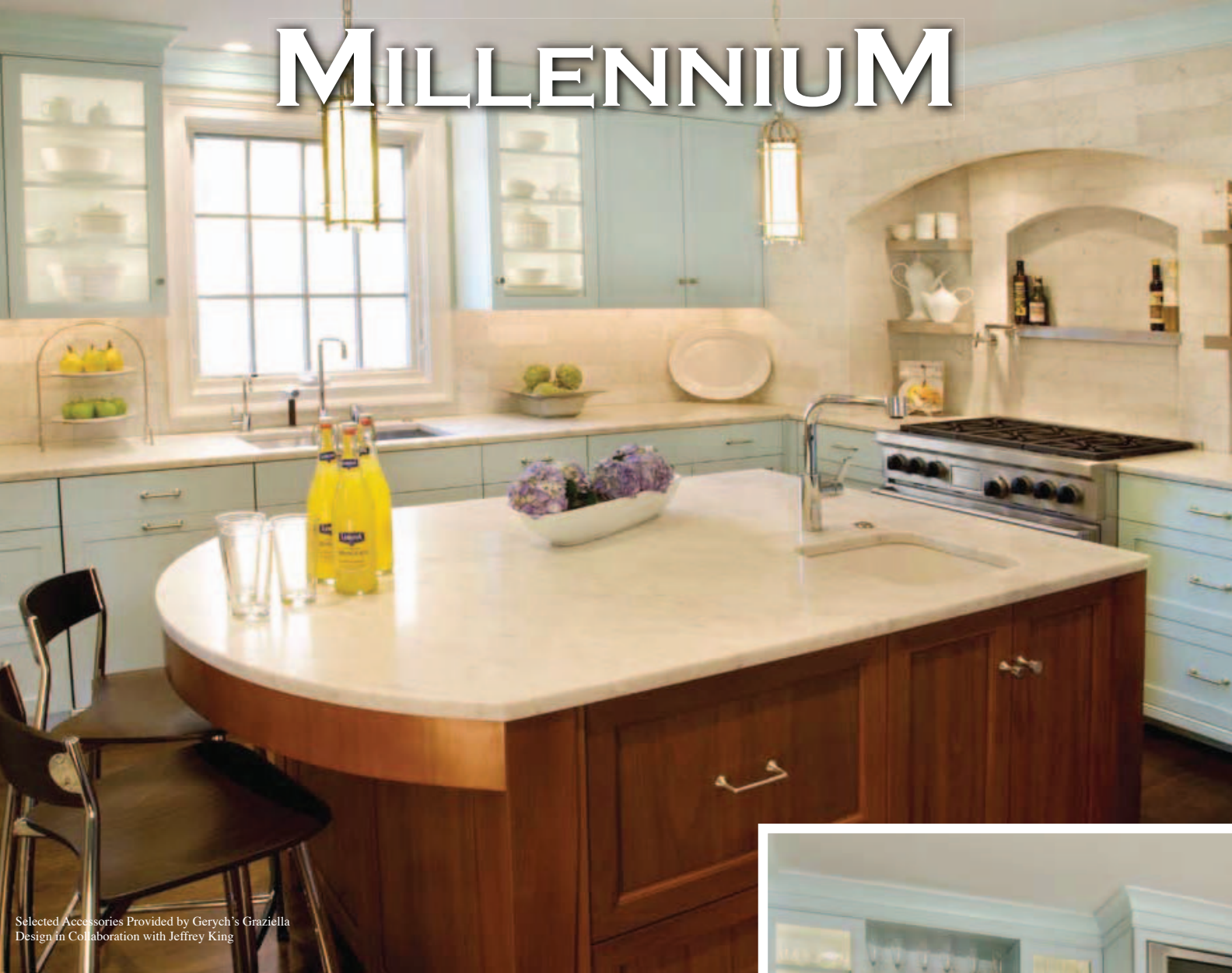
Elul (the month preceding the High Holidays), the High Holidays, followed by the Festival of Sukkos and Simchas Torah is a most fitting time for introspection, making resolutions and beginning the process of letting G-d into our lives.

The following pages offer some tools to assist us in opening our doors to allow G-d into our lives.

Best wishes for a happy, good and sweet year.

**Rabbi Kasriel Shemtov**

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# soul market

WHAT'S NEW IN REVIEW

# Sushi: The Rabbi Roll

by David Flaxman

## What will the future of kosher will look like?

A 52-seat café offering lunch and dinner as well as what the operation describes as a “chic kabalistic lifestyle lounge and tea bar.” How do I know? Well, I’ve seen it. And I’ve met Florida’s Cafe Emunah’s co-creator; Rabbi Moshe Lipszyc.

The \$1.5 million Café Emunah project is no doubt the outcome of Rabbi Lipszyc’s Chabad center next door. So, that got me thinking. Chabad gave us Hebrew day schools and summer camps in the sixties before they



## “chic kabalistic lifestyle lounge and tea bar.”

were so popular (and the unheard of public memorahs in the seventies). I see the Chabad centers world wide offering an array of social and educational programs as being on the cutting edge of Jewish life. Is kosher Chabad’s next big thing?

I thought the food was great. I’m a sushi person and have been kosher for most of my adult life, ever since I attended a Chabad summer camp in New Jersey. But, Emunah is more than just kosher sushi. The menu includes innovative sushi rolls including the Rabbi Roll (yes, really).

What about kosher sustainably? Can kosher survive? With new upscale kosher restaurants

the world over, we in the kosher corner are putting our faith in kosher. Take me for example, I’m a Jewish summer camp kid turned kosher, perhaps there are more people like me? Perhaps that’s what Chabad has going on? First came summer camps and Hebrew schools. Now one Chabad rabbi has entered the world of high-end Cafe’ life. And its working. I’m not shocked. If these Chabad Rabbi’s can wrap millions in Tefillin, they can surely roll a few pounds of sushi.

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David Flaxman is a staff writer at Kosher Living Magazine in Southern California. His travels have taken him to many kosher places. He writes about his travels in his journal with an ancient writing instrument called a pencil.



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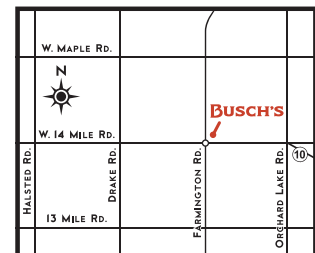
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# What Makes You Jewish?

I grew up as a happy Jewish child. I was faced with a mid-life crisis when I discovered my distaste for Manischewitz wine. I just couldn't get past the thick sweetness. (I literally had to pour it over ice cream to get some of it into my Jewish blood stream.) Am I really soul-less? Would you call me a gentile if I told you I don't like Jewish foods?

I confess that I haven't had gefilte fish since I was old enough to refuse it. And don't get me started on Deli. I'm not much of a (prepare for the blaspheme) deli person. Does that mean I'm not as Jewish as Mrs. manischewitz? I did some soul searching on the internet and found this article from the works of the Rebbe that I share with you. It is my Jewish credentials. I have a small photocopy of these words on my kitchen counter that holds sushi, quinoa, hash browns, and plenty of dry (kosher) wines. Here it is: According to Torah law, a person's Jewishness is not a matter of life-style or self-perception: one may be totally unaware of one's Jewishness and still be a Jew, or one may consider himself Jewish and observe all the precepts of the Torah and still not be a Jew.

In other words, it is the relationship between the Jew and his Creator that defines his Jewishness -- not his acknowledgment of this relationship or his actualization of it in his daily life. It is not the observance of Torah's mitzvot (Divine "commandments") that makes him a Jew, but the commitment that the mitzvot represent.

This is the deeper significance of the axiom, "A Jew, although he has transgressed, is a Jew."

The simple meaning of these words is that a Jew is still a Jew despite his

transgressions. But on a deeper level, it is because he has transgressed that he is a Jew. A non-Jew who eats chametz (leavened bread) on Passover has done nothing wrong; likewise, his eating matzah on the Seder night has no moral or spiritual significance. But for a Jew, the mitzvot of Passover are a component of his relationship with G-d: by observing them he is realizing this relationship and extending it to his daily life; if he violates them, G-d forbid, he is transgressing -- he is acting contrary to the commitment which defines his identity. Thus, in a certain sense, the fact of a Jew's transgression is no less an expression (albeit a negative one) of his relationship with G-d than his observance of a mitzvah.

Indeed, the Hebrew word mitzvah means both "commandment" and "connection." The relationship between the word's two meanings can also be understood on two levels. On the behavioral level, we connect to G-d through our fulfillment of His commandments. On a deeper level, we are inexorably connected to Him by virtue of the fact that He chose us as the object of His commandments. Obviously, these two levels of connection are two sides of the same coin, being the inner and outer faces of the same truth: our observance of the mitzvot is the manifestation, in our daily lives, of the intrinsic bond between G-d and Israel.

## ARE YOU AN UNBELIEVABLE JEW?

By Rabbi Manis Friedman

Rabbi Manis Friedman, a noted Chassidic philosopher, author and lecturer, is dean of Bais Chanah Women's Institute of Jewish Studies

If you ask someone coming out of church on a Sunday, "Do you believe in G-d?" the worshipper is shocked. "What type of question is that? Of course I do!" If you then ask him, "Do you consider yourself religious?" what will the answer be? "Certainly. That's why I'm here!" This is normal. These conversations make sense. // Now go to a synagogue on Yom Kippur. Ask the Jew sitting in the synagogue on Yom Kippur, fasting, "Do you believe in G-d?" // You cannot get a straight answer. So then ask them, "Do you consider yourself religious?" Have you ever asked an American Jew if they're religious? They crack up laughing. And they assure you that they're the furthest things from religious. "Are you kidding? Do you know what I eat for breakfast?" // So you ask what appears to be a logical question. "Then why are you here?" // For some reason, this average Jew, who doesn't believe in G-d and is very not religious, will look at you like you're crazy and say, "What do you mean? It's Yom Kippur!" // Let's analyze this for a moment. What is this Jew actually saying? // He is saying: "Today is Yom Kippur even if I don't have a calendar. This is a synagogue even if I don't like it. I am a Jew even if I'm not religious, and G-d is G-d even when I don't believe in Him. So what's your problem?" // Now that can be dismissed, and unfortunately many of us do dismiss it, as sheer hypocrisy. We say, "You don't believe in G-d and you're not religious--don't come to the synagogue. Don't come here just to show how Jewish you are." // The Lubavitcher Rebbe has a different approach. This insanity is what makes us Jewish. This is what shows how special we are in our relationship with G-d. // That's called truth. It's not about me. I don't want to be religious. I don't want to believe in G-d, I don't want to hear about this. But He wants me here, so here I am. And that's what's so magnificent about being a Jew.



# Did the Greeks Win?

by Simcha Levenberg

In my youth, I longed to convert to Christianity. My mother, despite her marriage to a Catholic and our decorated holiday tree, turned me down outright. She told me that Judaism is our opportunity to have a personal relationship with G-d without intermediaries.

**H**er one sentence response became the foundation of my relationship with G-d and Judaism. The individual connection with G-d is what gives Judaism its validity and resonance. Everything else is just window dressing.

In 165 B.C.E, a small band of Jewish renegades rebelled against the Seleucid King Antiochus who wanted to annihilate them. These warrior Maccabees, led by Matisyahu and his sons, reclaimed the temple mount and re-inaugurated the Holy Temple. The Jewish Holiday of Chanukah commemorates this miraculous victory and the rededication of the Holy Temple.

The Greek people, ruled by King Antiochus, were not brute barbarians. They possessed a highly developed knowledge of mathematics,

science, architecture, the fine arts, and human psychology. Would these intellectually advanced people attempt to destroy an entire nation merely for sport, spite, or monetary gain? I doubt it. What drove this culture of secular academia to finance and participate in a full-scale war against the Jewish people? The concept of a G-d.

The Greeks were not opposed to the learning of Torah or the observance of the Mitzvot, the commandments. They appreciated the intellectual exercise of Torah Study. Their issue was with G-d.

They viewed the human, comprised of body and soul, as the pinnacle of creation. The concept of G-d was antithetical to their view of life. They wanted to erase G-d from the picture. Were the Jews to step away from the G-d factor, life would have been glorious. The Jewish

People could have lived peacefully with their neighbors and avoided near destruction.

The prevailing Greek philosophy allowed space for the observance of the Mitzvot and the study of the Torah, providing that the catalyst behind the observance was thoughtful, ethical, or within the bearings of the current moral compass. Awareness of G-d as the impetus for any thought, speech or action, was taboo and punishable by royal decree. The Jews, led by Matisyahu and his sons stood strong, defended themselves, and kept G-d at the center of Jewish Life.

Today, it seems we have turned the weapons around and taken aim at ourselves. Are we, through our own volition, removing G-d from the equation?

Are we portraying Jewish lifestyle strictly as a worthwhile means toward a better life? Are we marketing Judaism as the cherry on top of the American Dream? Does Shabbat merely bring meaning to our weekend? Is Family Purity only about spicing up our marriage? Is Chanukah simply our winter season holiday?

If Judaism is Moses' answer to Tai Chi, I'll shop elsewhere.

My mother was right. Judaism is about G-d and purposeful existence, not a potpourri scented version of familial bliss. Judaism is our opportunity to have a personal relationship with G-d without intermediaries.



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# Chanukah, the Guide

Looking at the events today, you start to wonder. The story of a little light pushing away an empire of darkness, human sensibility defying terror and brute force, life and growth overcoming destruction—the battle is very much alive within each of us, and in the world outside of us. The victory of light over darkness is the cosmic mega drama—the ongoing story of all that is. This victory occurs at every winter solstice and at the dawn of each day. It is found in every decision to do good in the face of evil, to be kind where there is cruelty and to build where others destroy.

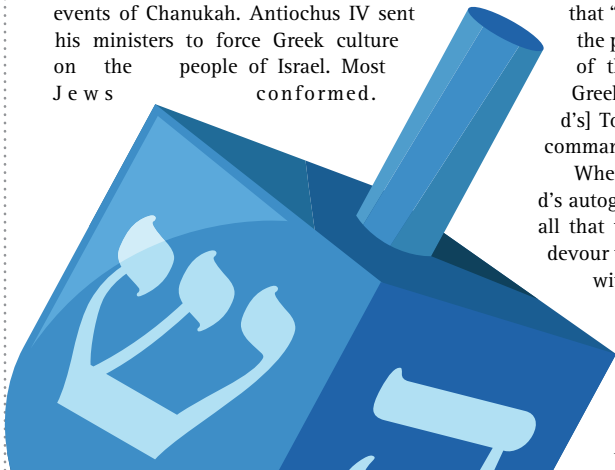
Chanukah is more than a holiday; it is an eight-day spiritual journey. In this tradition, we present Chanukah in a New Light. Many people know the story of Chanukah, the triumph of a small group of Jews who challenged their Greek oppressors and a little oil that miraculously kindled the lights of the menorah for eight days. The spirit of Chanukah is experienced when we apply its joy, warmth and light to our lives—not only in our homes with our loved ones, but with the entire world.

## 175 BCE

Alexander the Great was the leader of the Greek Empire who by the age of 21 had conquered most of the known world. He respected the Jews. He didn't want to wage war against tiny Judea; he only required heavy taxes. The Talmud details many conversations that young Alexander had with the Jewish Sages, many of whom traveled to Greece to tutor royalty.

After Alexander's death, the Greek empire was split into three territories: Greece, Egypt and Syria. In 175 B.C.E., Antiochus IV rose to power over the Syrian territories, which included Israel. The Syrian Greeks, called Seleucids, were not interested in co-existence, but in assimilation.

The Talmud, the Book of the Maccabees, Josephus and other works detail the events of Chanukah. Antiochus IV sent his ministers to force Greek culture on the people of Israel. Most Jews conformed.



What else could they do against the might of the empire? The Zohar says of this period: "The Greeks darkened the eyes of Israel with their decrees."

friends and neighbors are halfway around the world, fighting an enemy that has no borders.

"The soul of man is a lamp of G-d" (Proverbs 23:27). Our challenge, whether we are on the front lines or fighting rush hour at home, is to bring light into the world. The reason the Chanukah candles are lit after nightfall is to remind us that even in our darkest moments, we have the potential to illuminate if we kindle a flame.

## Spiritual Annihilation

Antiochus IV, called Epiphanies (the Illustrious) by his friends and Epimanes (the Madman) by his enemies, did not build ghettos, force conversions or set out to annihilate the Jewish people, as Pharaoh or Nebuchadnezzar had plotted before him. Neither did he intend to destroy their culture. Instead, he outlawed the observance of specific mitzvot (Divine actions), predicting that when the Jews would cease to observe these precepts, it would lead to the end of Judaism as a unique religion and nation. He wanted the Jews to be just another conquered tribe. And so, he declared war against their souls.

The Greeks were great philosophers. They acknowledged the mitzvot as part of a great culture, and the Torah as a great work of Jewish literature. What they would not tolerate was that "G-d, Creator of the Universe, ordained the practice of these mitzvot." In the words of the prayer recited on Chanukah, the Greeks set out to have the Jews forget "[G-d's] Torah," and to cease observing "[G-d's] commandments."

Whenever we do a mitzvah, we become G-d's autograph on His masterpiece, declaring for all that this is not a jungle where the strong devour the weak. It is a beautiful garden, filled with the light of its Creator.

## War and Peace

Hellenism, the Greek culture, meant accepting its pagan gods and Greek philosophy. Jews who were sympathetic to the Hellenistic view quickly gained power and prominence. But many Jews remained loyal to their beliefs. Eliezer, a Kohen (Jewish priest), was executed because he refused to abandon his Jewish faith. Many Jewish women were murdered for having their sons circumcised.

join me!" Thus, the fight for religious freedom began.

King Solomon wrote, "Everything has its season ... A time to be born, a time to die ... A time for war, a time for peace" (Ecclesiastes). In Judaism, peace is the ultimate goal. Yet if one is being attacked, Jewish law forbids a passive stance. Peace and the sanctity of human life require, at times, that one must defend one's self, one's family and one's country.

Despite the fact that the Maccabees were fewer in strength and in numbers, they stood up against the oppressor with complete faith in G-d's mercy. One lesson of Chanukah is that when we resolve to introduce spirituality into our lives, G-d assists us well beyond our limitations. G-d tells His children, "Make for Me a small opening, like the eye of a needle, and I will open for you an opening through which caravans can enter" (Midrash). We simply need to begin the process for G-d to help us attain that which we perceived as unattainable.

## Pure Light

Antiochus IV outlawed three specific mitzvot and rendered their practice punishable by death. These mitzvot were "Shabbat," which is a testimony to the fact that there is a Creator Who rested on the seventh day; "Blessing the New Month," which determines when Jews can sanctify their holidays; and "Circumcision," which imbues holiness into the human body. The spiritual ghetto that Antiochus IV tried to force on the Jewish people was a world without a Creator, time without sanctity and people with no connection to the Divine.

Though a person might have a burning desire to be spiritual, a concrete action is needed to ignite a flame. Lacking the oil of genuine substance, one's passion can quickly fade, failing to introduce any enduring light into the world. A life without mitzvot is like a wick without oil—it yields little or no light.

There are nine branches on the Chanukah menorah, even though Chanukah is celebrated for eight days. The ninth branch is the shamash, the "servant" candle, which stands apart from the other candles. This candle is lit so that when we make use of the Chanukah light, we do so from the shamash, and not from the eight Chanukah flames.

"...These [eight Chanukah] flames are kodesh (holy). We are not permitted to make use of

*“when darkness invades G-d’s world we search for the pure and indestructible spark of goodness and holiness.”*

The festival of Chanukah is about light overcoming darkness. Our world is currently experiencing a particularly dark time. We have become apprehensive, even about opening the letters in our mailbox. Our sons, daughters,

Seven sons of Chana, a simple Jewish woman, were put to death for refusing to bow down to pagan gods.

The big trouble for the Seleucids began in the village of Mod'in, when the aged Kohen Mattisyahu cried out, "Whoever is for G-d,

them, only to gaze at them" (Chanukah liturgy).

The Hebrew word "kodesh" literally means separate and beyond. In Judaism, although we can appreciate holy objects and observances on many levels, they are essentially higher than our finite understanding and perception, since



they are rooted in the Infinite. It was this “holiness” that the Greeks failed to destroy. And it is this holiness that is manifested in the lights of Chanukah.

## The War

Mattisyahu the Kohen, and his five sons, began to challenge the Greek strongholds with a group of followers called the Maccabees. Historical sources estimate their numbers at 6,000, while Antiochus IV sent 40,000 troops to overwhelm them. Yehudis, a young widow, used cunning tactics to assassinate Holofernes, a vicious Seleucid general. After significant losses in the cities of Shechem and Beit Choron, Antiochus IV sent an additional 65,000 troops. The Maccabees fought bitter, yet intelligent, battles that are studied by military tacticians to this very day. After three years and thousands of lives, Israel was finally free.

On Chanukah, we celebrate two miracles: the victory of the Maccabees over the forces of Antiochus IV in the battlefield, and the miracle of the oil which burned for eight days. The victory in the battlefield was miraculous, but it was physical, limited by time and space. The miracle of the oil, which enabled the Jewish people to resume the service in the holy Temple, was spiritual. Jews around the world emulate this miracle and spirituality today by observing Chanukah.

The Chanukah struggle is found within each of us. Chasidic teachings explain that we have two souls. One soul is drawn to the spiritual, the other to the physical. We may reconcile this duality by being involved with the material world, but toward a spiritual end. This is one reason why there are so many mitzvot in the Torah, all of them involving physical action. When the physical is engaged for spiritual purposes, the conflict is transformed into peace and harmony. A world of peace begins with inner peace. When one makes peace within, it has an effect on his or her home, environment and eventually the entire world.

## The Soul of a Flame

The name “Chanukah” is rooted in several different, yet related, sources. It comes from “kah,” the Hebrew equivalent of 25, and “chanu,” meaning rest. It is also connected with the words “inauguration” (chanukat) and “educa-

tion” (chinuch).

On the 25th day of the Hebrew month of Kislev, the Maccabees rested from their battle. They marched victoriously into the holy Temple in Jerusalem, ready to reinaugurate the holy service. They would forever serve as role models, or educators, to future generations.

What does a soul look like? Look at the flame of a candle. A flame is bright, jumping, never resting; the natural desire of a soul is to “jump up” to G-d, to break free of physical limitations. The wick and candle anchor a flame; a physical body grounds the soul, forcing the soul to do its job, to give light and warmth. The human body, precious and holy, is likened to the holy Temple. The Baal Shem Tov, founder of Chasidism, always advised against asceticism, fasts and hurting the body. Better, he would say, to use your body to perform a deed of kindness.

Kindness is contagious. When our soul tells our body to do a kind deed, both the soul and body are affected. Eventually, other souls around us awaken and influence their bodies to do the same. Before long, we create an international epidemic of kindness. This is one reason why the Chanukah menorah is placed where it can be seen from the street, either in the doorway across from the mezuzah or near a window, reminding us of our duty to share the spiritual light of warmth and wisdom with our surroundings.

## Untouchable

Victory turned bittersweet when the Maccabees found that the Temple was desecrated and the pure oil needed to light the menorah was defiled. Miraculously, the Maccabees discovered a single jar of pure oil, with the seal of the Kohen Gadol (Jewish high priest) intact. With this oil, the Holy Temple was reinaugurated.

Why didn't the Seleucids just destroy the oil, as opposed to defiling it? Oil is a symbol for holiness. It can permeate anything. Yet when placed in water, it rises to the top. Defiled, not destroyed, oil is exactly what Antiochus IV wanted. He allowed the Jews to adhere to their culture and keep their laws, as long as it was “touched” by the Greek ideals and philosophy.

Chasidic teachings explain that despite any entity that tries to sever our connection to G-dliness, the essence of a soul can never be defiled. This spark of holiness continuously burns and longs to be fanned into a great flame. The

universe was created to perpetuate light, and it is inherently good (Genesis). But there are times when darkness invades G-d's world. At such times, we search for the hidden “single jar of pure oil” (Chanukah liturgy), the pure and indestructible spark of Creation, which radiates goodness and holiness.

## The Eighth Night

The Maccabees had done all that was physically possible, but the small jar of oil was only enough to light the candles of the menorah for one day. To prepare more oil would require a process of at least seven days. After defeating the world's most powerful army and gaining religious freedom for generations to come, the Maccabees were not about to give up. They lit the menorah with the little oil they found, and miraculously, the menorah shone for eight days, plus 2000 years, as Chanukah continues to illuminate our home and world today.

However miraculous their victory, some would attribute the Maccabean military success to their superior strategy. The last night of the holiday is called Zot Chanukah, “This is Chanukah.” Our Sages explain that “zot” refers to something when it is revealed and tangible, “when it can be pointed to with a finger.” When the Jewish people witnessed a scientific impossibility, the miracle of the oil, there was no denying G-d's presence.

Why does G-d perform miracles? Without miracles, such as the oil found in the holy Temple, one might believe that the laws of physics define reality. However, once we see the inexplicable, we witness a transcendent reality and attain a higher consciousness. We can then look back at physics, point with our finger and realize, “This too is a miracle.”

The Baal Shem Tov said, “The difference between nature and a miracle is the frequency.”

The Kabbalah, Jewish mysticism, teaches that the ultimate miracle is not the splitting of the sea, manna from heaven, or the sun standing still. It is described as the subtle and, at the same time, dramatic transformation of the universe that will occur with the arrival of Moshiach. At that time, nature itself will uncover its miraculous essence. What is now perceived as a wall between the physical and spiritual will be revealed as a bridge. How can we bring about this miracle? With the light of our collective mitzvot.



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# Lighting the Menorah: How & When

**A** Chanukah menorah has eight candle holders in one straight row of equal height. The shamash (servant candle)—an additional candle which is used to light the menorah—is placed higher or set aside from the others. A menorah which uses electric candles can be used as a Chanukah decoration, but does not achieve the mitzvah of lighting the menorah.

Part of the Chanukah mitzvah is publicizing the miracle of Chanukah, so we place the menorah in the doorway, opposite the mezuzah, or by a window, clearly visible to the outside.

Candles may be used, but because of its role in the Chanukah miracle, a menorah of oil is especially significant.

On Friday afternoon, we light the Chanukah candles just before the Shabbat candles. (On Shab-

bat, the holy day of rest, it is prohibited to ignite a flame.) On Saturday, the Chanukah menorah is not lit until the end of Shabbat, after the Havdalah prayer is recited.

On the first night of Chanukah, before lighting the Shabbat candles, gather the family for the lighting of the menorah. Before lighting, say the appropriate blessings (see below). Use the shamash to light the first candle on your far right of the menorah.

On the second night, light an additional candle to the left of the candle lit the night before. Light the “new” candle first, followed by the one directly to its right. Repeat this pattern each night of Chanukah (see diagram below). The candles must burn for at least half an hour. After lighting the candles, recite the “Hanairos Hallolu” (side).



# Games & Gelt

## Kabbalah of Oil

To celebrate the miracle of the oil, it is traditional to eat fried foods, such as potato latkes (pancakes) and sufganiot (Israeli-style doughnuts). To produce oil, intense pressure is put on the olive. Chasidus explains that many times people experience pressures in life. Yet, “G-d does not overburden His creations.” The purpose of this pressure is to unleash one’s potential and hidden strength.

We also eat dairy products on Chanukah to commemorate the Jewish heroine, Yehudis. In 164 B.C.E., the Greek general Holofernes besieged the village of Bethulia. After intense fighting, Yehudis rebuked the town elders who were about to surrender. She then approached Holofernes to offer her services as a spy. She met Holofernes in his tent and offered him salty cheese, followed by wine to quench his thirst, causing him to fall asleep. Yehudis beheaded him and escaped. When the Greek soldiers found his corpse, they retreated in fear. Yehudis saved her village and countless lives with the help of a little cheese.

## Dreidel, a Short History

The game of dreidel is one of the oldest recorded games in history. Around 170 B.C.E., the Greeks who occupied Israel

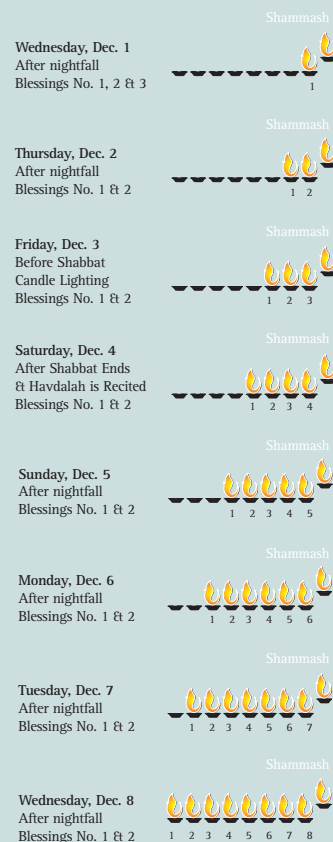
deemed Jewish rituals punishable by death. Teachers and their students defiantly studied in secret and, when patrols came by, would pretend to be playing an innocent game. The dreidel (or sevivon in Hebrew) is a four-sided spinning top. A Hebrew letter is written on each side: Nun, Gimel, Hay and Shin, representing the phrase Nes Gadol Hayah Sham—A Great Miracle Happened There. In Israel, the Shin is replaced with a Peh, for the word “Po,” Here.

Each player begins with a certain amount of coins, candy or any kind of token. Each player puts a token into the pot. The youngest player often spins the dreidel first. The letter facing upward determines the payoff. Nun = nothing, Gimel = everything, Hay = half, Shin/Peh = add two tokens to the pot.

## Splurge on Charity

On Chanukah, it is traditional to give gelt (money) to children. Maimonides explains that the Greeks attempted to defile not only Jewish rituals, but also their property. The triumph of Chanukah is celebrated by giving gelt, often designated for charity.

Charity is one of the greatest mitzvot because a person puts time, energy, body and mind to work. When he or she gives to the needy, all his or her work is elevated beyond the physical.



## The Blessings

- Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de sha-nu Be-mitzvo-sov Vi-tzi-vo-no Le-hadlik Ner Cha-nu-kah.
- Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-o-so Nisim La-avo-sei-nu Bayo-mim Ho-heim Bi-z'man Ha-zeh.
- Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heche-yo-nu Ve-ki-yi-mo-nu Ve-higi-o-nu Liz-man Ha-zeh.

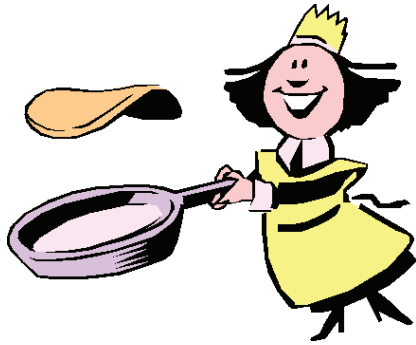
*Blessing #3 is only recited on the first evening (or the first time one kindles the lights this Chanukah).*

## Hanairos Hallolu

**W**e kindle these lights (to commemorate) the saving acts, miracles and wonders which You have performed for our forefathers, in those days at this time, through Your holy Kohanim. Throughout the eight days of Chanukah, these light are sacred, and we are not permitted to make use of them, but only to look at them, in order to offer thanks and praise to Your great Name for Your miracles, for Your wonders and for Your salvations.

# THE MIRACLE OF CHANUKAH LATKES

By R. L. Brodman



When I think of Chanukah, I think of Latkes, Applesauce and Derides!

I remember those big, greasy, yummy latkes that my baba made. The miracle of Chanukah was the oil lasting for eight days. Try these different latkes, with some Mighty tasty applesauce and make your own miracles!

## POTATO LAKES

4 large potatoes  
1 medium onion grated  
2 eggs  
2 TBS matzoh meal  
¼ tsp baking powder

1 tsp salt  
½ tsp pepper  
1 clove garlic minced  
1 tsp sugar  
oil to fry the latkes

Grate the potatoes into a large bowl. Drain off the liquid. Add all the remaining ingredients to the bowl of potatoes, mix well. Add the oil to a large frying pan. Drop about 2 TBS of the potato mixture to the hot oil. Brown very well on both sides. Drain well on paper towels.

## VEGGIE LATKES

3 large Yukon gold potatoes  
2 carrots  
1 zucchini (do not peel)  
1 large sweet potato  
3 large eggs  
¼ cup matzoh meal  
1 TBS sugar  
salt and pepper to taste



Grate all the veggies, drain any liquid. Add the rest of the ingredients and mix well. If a little to loose you can add in more matzoh meal, 1 TBS at a time. Heat a large frying pan add oil, when nice and hot add 2 TBS of the veggie mixture and brown on both sides. Drain on paper towels.

## APPLE LATKES

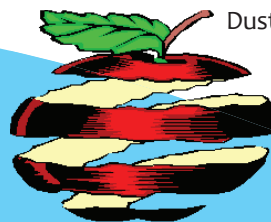
3 cups of flour  
1 cup soy milk  
½ cup orange juice  
1 tsp baking powder  
¼ cup sugar

4 medium granny smith apples, peeled and grated  
canola oil for frying  
confectioner's sugar  
2 large eggs

Mix eggs with soy milk and orange juice. In a separate bowl combine the flour, salt, baking powder and sugar. Add to the egg mixture and mix well. Add the grated apples. Heat a large skillet, add a thin layer of oil, drop carefully, about 1 TBS of batter into hot oil. Cook till nice and brown on each side. Drain on paper towels. Dust with confectioners sugar.

## CINNAMON APPLESAUCE

4 pounds of mixed apples (granny smith, Fuji, Rome or golden delicious)  
juice of 1 lemon (about 3-4 TBS)  
1-2 cinnamon sticks  
½ cup apple juice or apple cider  
¼ cup brown sugar  
pinch of salt



Put all the ingredients into a large stock pot, cover and bring to a boil. Lower heat and simmer for about 20-30 minutes. Remove from heat, remove the cinnamon sticks. Mash apples with a potato masher. Serve hot or cold.



# A Venti Americano Chanukah Miracle

By Rabbi Ilan Weinberg



A young couple was sitting in their small apartment one evening. The husband was perched on his seat at the table reading the evening paper while his devoted wife prepared him a steaming homemade soup for dinner. Abruptly the husband announces that he must run to the corner store to procure a needed item and would return promptly. The wife nods, absorbed in her cooking.

Hours pass and the husband's expedition to the corner store has still not ended. Days turn into weeks, weeks to months, and months to years with still no word from the beloved husband.

Finally, after fifty years, the faithful wife hears the sound of a key being inserted into

trek from the bus stop passing homes lit with lights and whose lawns have become pasture to plastic illuminated reindeer. Upon reaching home our child finds the family's Stars of the NBA menorah already set with the requisite amount of candles (tonight we add the fifth candle into Larry Bird; Kareem is the Shamash).

*“We are the miracle of Chanukah.”*

the front lock and sure enough it is her husband returning. After several moments of staring silently at each other, the husband's gaze turns to the table and the seat he vacated some fifty years prior. To his astonishment he sees a single bowl of soup set neatly on the table in front of his chair.

Disbelieving, he inspects what would be the most rancid, foul smelling, green, moldy and stale bowl of soup he has ever seen. Surely if his wife had served him this very same bowl of soup in such a state fifty years ago he would have reacted with outrage and shock at her lack of concern. However, on this day his reaction is quite different indeed and this single bowl of rotten soup is for him a miracle. It is the most touching expression of love and devotion he will ever experience in his entire life.



Chanukah 2010 in the U.S. of A. After a long day of public school and hours of extracurricular choir practice preparing for the Holiday Recital (this year's ensemble features a medley of Silent Night, Little Drummer Boy & I Have A Little Dreidel), the child makes the tired

Mom has decorated the table with Ore-Ida Potato Latkes which are really just hash browns that have been reformed and repackaged as latkes. After lighting the menorah and singing the required songs the entire family ventures out for an Adam Sandler holiday movie.

You know something; Chanukah in America 2010 is a miracle. It is the most touching expression of love and devotion and more beloved by G-d than the holiest prayers of the most righteous.

Our Chanukah is about the fact that the oil never stopped burning. The Greeks couldn't put it out, the Romans couldn't put it out, 2000 years of exile couldn't put it out, and Starbucks Culture can't put it out. The flame of Jewishness burns inside each of us and when we light the menorah we shine the light of our eternal identity through 2000 years of darkness. We are the miracle of Chanukah.

*Rabbi Ilan Weinberg teaches adults, teens and children, and coordinates youth programs and community events for Chabad of Port Washington, New York. He also serves as the principal of a Hebrew School and director of a day camp in Port Washington where he resides with his wife, Devorah, and children Yudel, Mashi and Estee.*



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# CENTER SPREAD 1

## **CENTER SPREAD 2**

**2nd Century B.C.E.** The Jews lit the menorah in the Second Temple in Jerusalem at the time of the Maccabean Revolt. Chanukah is established.

**1975** A Public Menorah lighting in S. Francisco hopes to promote Jewish awareness in the Bay area. 22 feet tall and made of mahogany wood, this would be the catalyst for all future public menorahs.

**1977** Largest 'Kosher' public menorah (32 feet high) is erected in Central Park. Designed by artist Yaakov Agam and made out of 4,000 pounds of gold colored steel.

**1979** President Jimmy Carter walked to Lafayette Park and lit the shamash (the candle used to light other candles) in the 30-foot electric silver menorah. 5 US Presidents have participated since.



# The History of the Public Menorah

By Natasha Rosenstock, for Lubavitch.com

It is estimated that Chabad Lubavitch will light 7,122 public menorahs in 50 countries this year. 35 years ago, there was only 1. You could say this idea of lighting a public menorah spread like fire. Here's a brief overview of how that large menorah ended up at your local mall.

The idea of a national menorah, a project of American Friends of Lubavitch now in its 31st year, was inconceivable before the late 1970s. Back then, most American Jews shied away from public displays of Jewish pride or observance.

Ellen Goldstein, president of Gazelle Marketing LLC grew up in Baltimore in the 1960s, when Chanukah was largely eclipsed by another holiday. "I don't remember a single public celebration," says Goldstein, who grew up in a "predominantly secular, Jewish community."

Goldstein recalls having to "lobby our choir director to add at least one Chanukah song to sing during all of the holiday concerts we gave, and one of these concerts was even performed in a Jewish Nursing Home!"

Today, her own children growing up in Po-

tomac, MD, are experiencing the holiday very differently, and are able to "understand and appreciate more of the joyous Chanukah story."

Things were even more grim for Jews in the country's South. Larry Brook, editor and publisher of the Southern Jewish Voice says that while growing up in late 1970s Birmingham, Alabama, he did not see any public celebrations of Chanukah.


"We still had some of the generational 'fit in' attitude where we didn't draw much attention to our differences." According to Brook, Chanukah generated precious little notice and celebrations "until Chabad arrived here in the mid-80s and lit a huge menorah on an overpass above the Red Mountain Expressway."

These days, Brook is proud to display his celebration of Chanukah publicly. A twenty

foot menorah of mini-lights sits on his front lawn in Birmingham.

Indeed, outdoor menorahs have become a familiar sight everywhere, as Chabad representatives around the world put them up not only outside their centers, but in town squares and major city centers. Chabad of New York City's Upper East Side positions its menorah over the FDR Drive, where some one million people will see it over the eight days of Chanukah.

Another marker of Chanukah's rising currency is the fact that major mainstream media have switched from the Anglicized Hanukkah to the Hebrew spelling and pronunciation of Chanukah. More importantly, Chabad's interactive educational programming allows Jewish children to engage meaningfully with their Jewish heritage and traditions.



**1987** Paris lights its first public menorah, thousands come to dance in the snow and rain in support of religious freedom.

**1990** The Rebbe participates in first Chanukah Live' simulcast featuring public menorah lightings from around the world, including New York, Moscow, Melbourne, Israel, and Hong Kong.

**2009** A menorah was lit at the site of the Chabad center in Mumbai as a symbol of Faith in the face of terror.

**2010** VirtualChanukah.com lists over seven thousand public menorahs.

Like thousands of his colleagues from Anchorage to Arad, Rabbi Mendel Silberstein draws large crowds, schools and families, to Chabad's Dreidel House in Larchmont, New York, where he uses fun, hands-on activities to explore Jewish history and values with the children.

A favorite is the olive press, where children get to crush olives and watch the oil separate from the juice in the centrifuge. As the group observes the oil rising to the top, Silberstein shares a lesson about individual courage, a recurrent theme in the story of Chanukah. He points out that sometimes it is necessary to stand apart for one's convictions. "Be the best that you can, just like the olive oil that rises to the top," he says.

And, in many major cities, Chabad organizes an annual parade of menorah-topped vehicles that cruise the thoroughfares with lively Chanukah melodies blaring from the cars, bringing the holiday's joy to the public.

It's a far cry from the world that Minka Goldstein grew up in, as a Jewish girl in Danbury, CT, in the 1950s. Goldstein remembers feeling ashamed of her Jewishness, and recalls that "My friends gave me gifts for holidays we didn't celebrate. There was no pride in Chanu-

kah at all. It was too difficult to be different."

That precisely is what the Lubavitcher Rebbe sought to reverse by raising awareness of the holiday throughout the country and around the world. As the only Jewish holiday that specifically calls for public celebrations, the idea of public menorah lightings has proven a perfect strategy.

The first public menorah went up in San Francisco's Union Square, in 1975. Erected by the late Rolling Stones promoter and Holocaust survivor Bill Graham, it was known as the "mama" menorah because of the thousands of others it inspired globally.

Rabbi Chaim Drizin, Chabad representative to San Francisco at the time, and Zev Putterman, former program director at KQED public radio, approached Graham, and asked for his help in constructing the menorah and staging the event.

At the time it was a dramatic first step. But then, as now, the San Francisco Jewish community was open to new possibilities. Rabbi Drizin rallied representatives of all the city's Jewish organizations in support of the idea, and met with "practically no objections." The supersize menorah--25 feet tall by 15 feet wide--went up

in Union Square, where it was surrounded by evergreens; the first lighting drew 1,000 people.

As with so many of Chabad's innovative outreach activities, public menorah lightings quickly caught on and have increased dramatically over the years, drawing ever-larger crowds. Rabbi Mendel Azimov, Chabad representative to Paris recalls that in 1994 there were 7 public Menorah lightings in the city. A combined total of 2,700 attended the lightings. In addition, Chabad of Paris distributed some 1,000 menorahs, 4,000 Chanukah brochures, and 2,000 doughnuts to Jewish residents and tourists across Paris.

Compare those figures to 2008, when 60 public lightings in Paris drew some 16,000 individuals. Distributions also increased exponentially with total figures at 20,000 Menorahs, 45,000 Chanukah brochures and 15,000 doughnuts.

Rabbi Moshe Feller, director of the Upper Midwest-Merkos Chabad House in St. Paul, Minnesota, likes to quote the famous Conservative Rabbi Arthur Hertzberg: "We said, 'Be a Jew in your home and be a regular citizen in the street.' The Rebbe said, 'Be a Jew in the street and you'll be a Jew in your home.'"

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# From Darkness to Light

by Chava Tombosky

*Chava Tombosky is a screen-writer, independent film producer, and the author of a Blog for the Jewish Journal entitled "My Big Fat Jewish Life". Chava is also a noted lecturer on Jewish women's issues, and offers her listeners a refreshingly honest and down to earth perspective on Judaism and Torah values. She is currently working on her first music single entitled "Eternally Hopeful" which she is dedicating to her father's memory.*

When we were kids, my father had a ritual that will stay with me forever.

In the early days during his physician's residency, he would get home from moonlighting at the hospital in the middle of the night. (My brother recounts his memory of thinking that "moonlighting" meant my dad was an actual astronaut who healed sick people on the actual moon.) Ta would wake my little brother and I up before the sun came up and he would whisper into our ears, "Come on we're gonna go see Dawning."

He would then drive us in his Datsun at four o'clock in the morning right down to the pier and buy us spicy chilly for breakfast to keep the morning chill from freezing our small delicate bones. And together, we would watch the purple colored crest rise in the east. The sun would come up over the coastline and that was Dawning. Throughout the years, as my other siblings were born, he too would venture them on this Dawning outing. While on our summer breaks, it was my father who was the first one up during our family beach vacations to escort us little ones to "Dawning".

This has by far been my sweetest childhood memory. But it has only been recent that I have discovered a greater and deeper significance and wisdom to the beauty of Ta's Dawning.

My father lost his dad when he was nine years old. He always said that the hardest thing about losing a father at such a young age was the constant feeling that he was not like the other kids. He always said he hated being different, and he wished he could remember his father better. Mostly, he hated the look that people gave him upon realizing they were speaking to a child without a father. The look of pity was a familiar gaze most uncomfortable to him. When he was in his thirties and began searching for purpose and spiritual meaning, he was very much attracted to Chabad philosophy and was most impressed with the Rebbe's resolve and ability to overcome adversity and pain and transform it into purpose and action.

My father had told me on more than one occasion, that the Rebbe's ability to connect with him filled the void he had had for so many years as a result of not having a dad. My father struggled to be an observant man, but he remained to his dying day a very religious person. He used to say, "The difference between an observant man and a religious man, is an observant man is afraid of going to hell, while a religious man has been to hell and back already."

In the sixties, the Rebbe sent Gershon Jacobson, a Journalist and a personal liaison to the Lubavitcher Rebbe, to Russia for the sake of reporting on the Jewish community's condition.

Gershon spent weeks collecting stories and

writing down each person's Jewish name. Once back in New York, Gershon read each Jew's name along with their mother's name for the Rebbe to pray for on their behalf. Rabbi Jacobson spent all night sharing stories of the Russian Jewry but it was one story that brought

transform our pain from victimized moons that reflect the wounds of time in our darkest hour into suns that can shine on our own, stand on our own two feet and contribute to the world using the lessons and challenges we have endured. Dawning is that bittersweet G-dly whis-



tears to the Rebbe's eyes causing him much anguish and sadness, a character trait the Rebbe rarely allowed himself to indulge in.

A small child had gone to public school one day and instead of being given the typical ration for lunch that consisted of potatoes, that day the child was offered ice cream. The child's mother had warned him not to partake in the ice cream as a result of it not being kosher. The child with a tear in his eye, wept and innocently asked, "But mama, I get nothing to eat all day, why can't I eat the ice cream like the other children?"

It was this story out of all the rest that got the Rebbe sobbing. His sensitivity to a child's innocent request for a childhood treat that he was unable to revel in due to his lot in life of ending up in a country that forbade him to celebrate his Judaism freely is the very story that crushed the Rebbe's spirit. However, as the sun came up and the Rebbe looked outside towards the creeping sunrise, he slammed his hand on the desk, dried his tears and pronounced, "It is morning, no more tears."

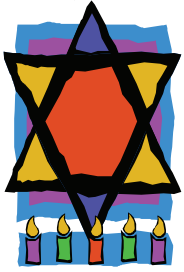
Kabbalists have said that sunrise is the ultimate transition of time. And it is this transition that gives us the ability to leap into a new day and into a new existence. We have the power to

per telling us something very precious must leave us and seize in order to make room for something new. Dawning is the perfect expression of recovery and revival. It is the remedy to all pain. It is G-d's answer to growth. It is G-d's ultimate comfort.

Yesterday morning I got up from Shiva. As I woke up to the sun hitting my face, a terrible fear swelled inside me. How would I go on? How would I transition to a new day without my father physically with me? How would I live normally? I closed my eyes and remembered driving through the night with my family just 11 days earlier from Chico, California, where our father died on the 13th of Av, on Shabbat nachamu, the Shabbat of Comfort. I recalled the silence of the night and the monotonous 10 hour drive. But at four a.m., I looked out the car window and watched the birth of the early morning and I called my dear brother who was driving in the car ahead of me and said, "Yaakov, look outside, it is dawning."

"I know," he said, "I see it too, I see it too."

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# The Kabbalah of Chocolate Soufflé

I don't need a Harvard research team to tell me that there is always room for dessert. Why is that? Okay, for that I'll rely on my trusted friends and researchers that have concluded that our brains are wired with a built in kill switch that prevents us from eating anymore once we are full. But, there seems to be two basic taste satisfaction departments. The first part of the brain processes the spicy and salty foods, the second part of the brain processes the sweets. So, that's why you will turn away another helping of potato salad saying you are full, yet, a minute later you are ready for some chocolate soufflé. Although you've eaten more than enough brisket, when it comes to sweets the brain senses as being on empty. Hence, the dessert menu.

The sages teach us that we are created in His image for a reason. When we understand our "image" we can understand G-d. Researchers today not only help us understand our own minds, but in fact, help us unravel the mystery of the Creators plan for creation. In this case, it would seem that there are two types of "pleasures" that the Creator derives from created beings here on earth.

The first of G-d's pleasures is the sweet:



Photo by Arnold Zigman

The service of the pure souls that have no inner battle and always get it right. These people are born sweet and pious and can do no wrong. They study and serve G-d happily. I call them the "Sweetest of the sweet."

The other Divine pleasure is the spicy and salty: The hard work of people toiling in daily life missions to refine themselves, and the constant battle with basic impulses. You know, the way we put up a good fight in this life. According to the Kabbalah, that's pretty much the bulk of the Divine menu.

We each have "Corned Beef" moments of the battle, and we each have "Chocolate Soufflé" moments of sweetness. The good news is that the scientist has finally discovered that G-d does not favor one over the other. We, like the One in Whos image we are created, enjoy both. And we both can't seem to get enough of either.

So, next time you ask someone to pass the salt, think about the menu in Heaven, and how your daily Divine battles are creating quite an aroma in Heaven. Perhaps it smells like freshly brewed coffee or sweet chocolate soufflé.

By Rabbi Shmuel Marcus,  
Editor of Soulwise Magazine

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*Rabbi Shais Taub and his wife, Brocha, were the founding co-directors of the Jewish recovery community in Milwaukee, Wisconsin. In his soon to be released book *G-d of Our Understanding: Jewish Spirituality and Recovery from Addiction*, Rabbi Taub discusses the insights gained from that experience. His two works on Tanya -- *The Map of Tanya* (Kehot Publication Society) and *Soul Maps* (Jewish Learning Institute) -- are considered revolutionary in their approach. He currently resides with his wife and children in Pittsburgh, Pennsylvania.*

# One Rabbi's View of Your Addiction

By Rabbi Shais Taub

## Meet Rabbi Shais Taub. NPR called him “An expert in Jewish mysticism and the Twelve Steps.” His new book is entitled G-d of Our Understanding: Jewish Spirituality and Recovery from Addiction.

**B**ack in yeshiva, a teacher of mine once told us a parable about the Angel of Death complaining to G-d that his name was bad for business.

The Angel of Death stands before the Heavenly Throne and says: “Master, You have appointed me with the task of making it necessary for the humans to actually exercise their free choice if they wish to be close to You. I am trying to do my job but they do not listen, and I think it is the name You have given me. Whenever I introduce myself, people hear the word ‘death’ in my name and run in terror. If I am to continue doing my job, I must be called something else.”

the ego is inherently evil; it’s just the source of evil. The ego says, “I exist. G-d is bigger, stronger, and older than I am, but I also exist.” Of course, that doesn’t sound so terribly sinister, but that’s precisely what makes it such an insidious trap.

G-d is True and Independent Existence. He is the Real Everything. Indeed, that is the very best definition for G-d that human words can express. Now, if G-d is Everything, how can there be anything else? If I have my own existence, then G-d is not really Everything. There’s G-d and there’s me – no matter how little space I think I take up.

“Okay, so I’m a heretic,” says the ego. “Excommunicate me.” But that is

“This is book which should be read by all clergy, therapists, people in recovery -- people who should be in recovery -- and their family members.”

— Rabbi Abraham J. Twerski

M.D., Founder, Medical Director Emeritus,  
Gateway Rehabilitation Center

“Very well,” said G-d. “You may call yourself Satan, the Adversary. Go to the humans and do as you have been ordered.”

The Angel of Death/Adversary did so, but was back a little while later.

“This name is no good either,” he said. “Once people know that I am the Adversary, they know that I don’t have their best interests at heart. They don’t trust me.”

“So call yourself the Evil Inclination,” G-d said. “That sounds a little more innocuous.”

So the Angel of Death/Adversary/Evil Inclination went to try out his new name, but it wasn’t long before he was back protesting that this name, too, was no good.

“It has the word ‘evil’ right there in the name. That’s showing all of my cards! I need a name that won’t scare people off.”

“Try Animal Soul,” suggested G-d.

And so he did. But he found that it didn’t completely work either.

“People don’t like to listen to animals. I get no respect with this name.”

“All right,” said G-d, “I didn’t want to have to do this, but I have a name for you that will allow you to do all of your business without any problem at all. You’ll be able to confuse and mislead them as much as you need to and they will insist to themselves that what you are saying makes sense. They will not want to make a decision without first consulting you. They will believe that you are helping them, and they will actually feel silly when they doubt your advice. It’s really such a perfect name for what you do. Go and tell them that your name is Self.”

And so he did. And since then, there’s been so much business that Self has had to hire a different assistant to deal with each one of us.

The recovery culture is full of hundreds of pithy and original sayings. Especially popular are “backronyms,” made-up acronyms retrofitted for real words. Addicts say they can be thickheaded so they like aphorisms that are easy to remember. One such reverse acronym is E.G.O., which stands for “Edging G-d Out.”

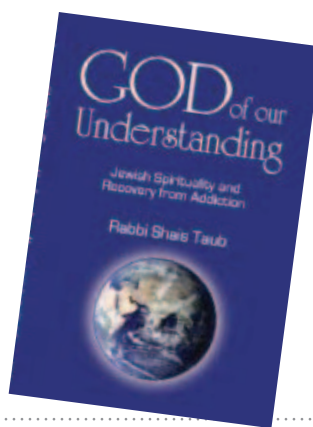
One cannot be at once G-d-conscious and self-conscious. It’s not that

not the point. This isn’t a theological debate. Theology does not even begin to come into it. We are talking about the ability to live a useful and happy life. We cannot be at peace while clinging to a self-image that is in full denial of our need to be at One with Everything at all times.

If you can live that way, more power to you. But the addict – for whatever reason – cannot live that way. The addict is either blessed or cursed – depending on how you look at it – with an all-consuming need to find a solution to the human problems of self-consciousness and isolation, even when they may not really be aware of what the problem is.

Addicts are desperately trying to destroy the E.G.O. that is making their lives miserable, and they are willing to lose everything – even die – in the process. That’s why you can’t get an addict to give up on their quest for self-obliteration by pointing out the consequences. You can’t tell an addict, “You’re killing yourself” because the addict’s answer – subconscious or otherwise – is, “I hope so. My whole problem is self.”

The solution then is to find a more comfortable way to live and that means to unlock the secret of Oneness – not as a theory but a way of daily life. For some, this may seem like the pinnacle of spiritual enlightenment, but for the addict, it is – quite literally – the only way to live.



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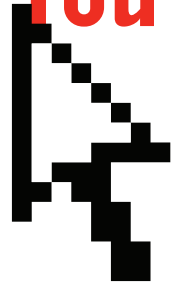
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## PICK #1

### MEN AND WOMEN IN RELATIONSHIPS

With Dr. Barbara Grossman and Dr. Michael Grossman

This 60-minute free video is must see for anyone still wondering how to make a relationship work well. The Grossman duo endeavor to help bridge some of the commonplace, and often unnecessary, gaps in how we understand each other. The video filmed in front of a live audience at the recent JLI retreat gives viewers practical exercises on how to get beyond the anger and hurt so as to emerge with an even stronger and closer relationship than before, and how to say “ouch” gently, opening the doors to reconciliation and renewal. Watch the video at [www.TorahCafe.com](http://www.TorahCafe.com)

## PICK #2

### THE COURAGE TO TRUST: CAN I BELIEVE IN MYSELF?

By Rabbi Aryeh Weinstein

Our family life and social life are built on “Trust.” But, how can we begin to trust in others if we do not trust ourselves? You’ll just have to trust us that this video is worth your time. In fact, we think that the next 60-minutes can give you the secrets of living a life of serenity and peace by accepting those things out of our control in our challenging and less than ideal lives. Watch the video at [www.TorahCafe.com](http://www.TorahCafe.com)

## PICK #3

### I AM WOMAN

By Mrs. Sara Esther Crispe

We all know that men and women are quite different, but do we know how and why? Watch this video to learn how Jewish mysticism celebrates gender differences, and how these very differences serve to unite and complement. Find out how both women and men have masculine and feminine characteristics, and how, through understanding our strengths and weaknesses, we become much more aware of the ways we must work together toward a common goal. And find out what it means to be a Jewish woman, spiritually, emotionally, physically and practically. The video is sure to empower women and men alike. Watch the video at [www.TorahCafe.com](http://www.TorahCafe.com)



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