



THE JEWISH HOLIDAY MAGAZINE

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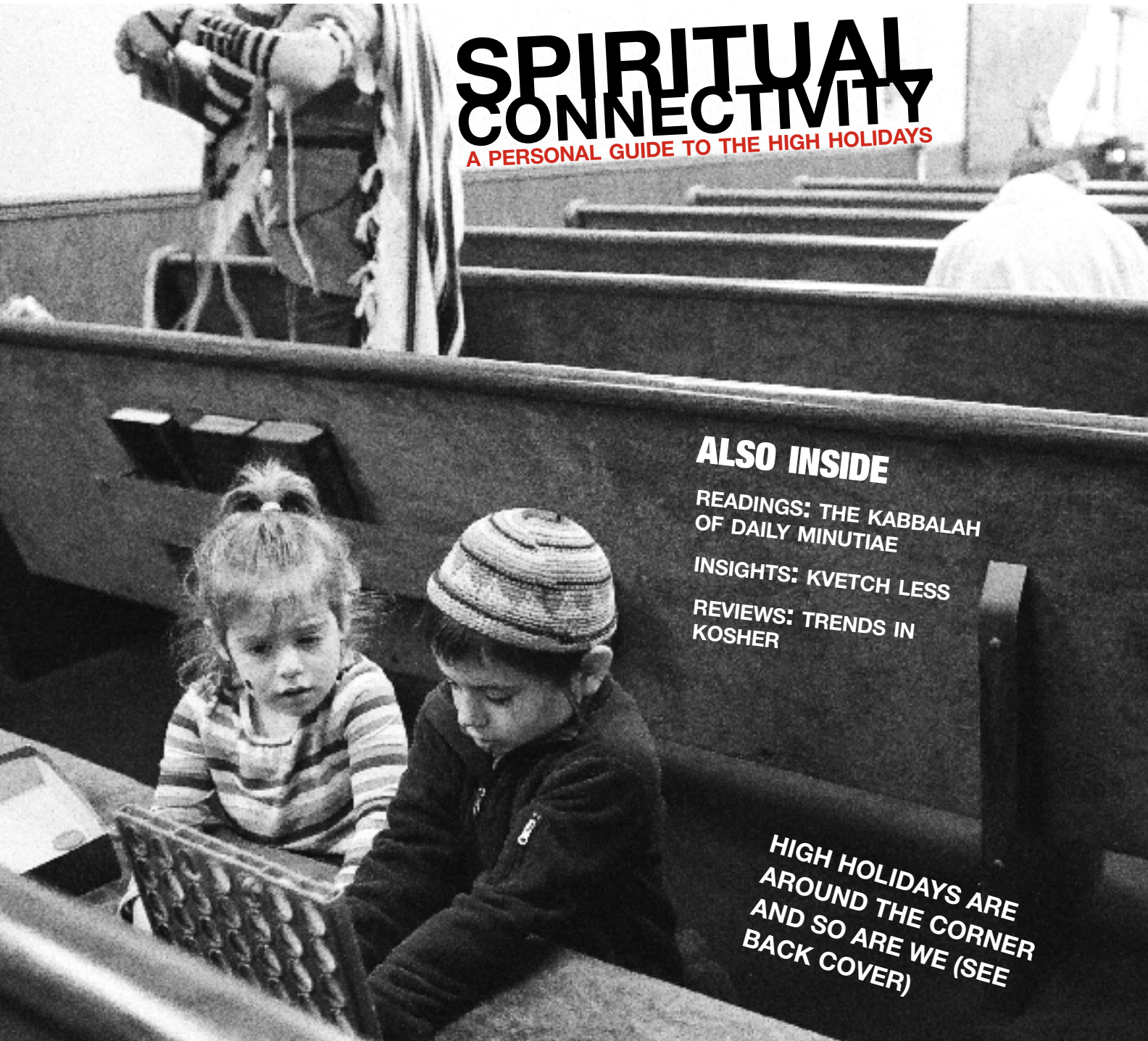
Volume 15 | Issue 1

High Holiday 5773/2012

a little nosh for the soul

SPIRITUAL CONNECTIVITY

A PERSONAL GUIDE TO THE HIGH HOLIDAYS



ALSO INSIDE

READINGS: THE KABBALAH OF DAILY MINUTIAE

INSIGHTS: KVETCH LESS

REVIEWS: TRENDS IN KOSHER

HIGH HOLIDAYS ARE AROUND THE CORNER AND SO ARE WE (SEE BACK COVER)

We're always connected. 1G-d

G-d doesn't have a Blackberry or an iPhone, but He is my favorite contact.



He doesn't have broadband, but our connection is strong.

He doesn't have Facebook, but He is my best friend.

Experience the connection

ROSH HASHANA September 16 - 18

SUNDAY, SEPT. 16

Evening Service 6:15 pm
Light Candles 7:23 pm

MONDAY, SEPT. 17

Morning Service 9:00 am
Shofar Blowing 11:00 am
Evening Services & Tashlich 6:15 pm
(waterfront service)
Light Candles after 8:22 pm

TUESDAY, SEPT. 18

Morning Service 9:00 am
Shofar Blowing 11:00 am
Evening Services 8:35 pm
Holiday Ends: 8:19 pm

YOM KIPPUR September 25 - 26

TUESDAY, SEPT. 25

Light Candles 7:07 pm
Kol Nidrei Service 6:45 pm

WEDNESDAY, SEPT. 26

Morning Service 9:30 am
Yizkor Service 12:00 pm
Micha & Neilah 5:30 pm
Final Shofer Blowing 8:05 pm
Fast ends 8:05 pm

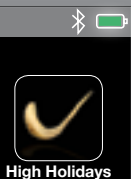
SUKKOT HIGHLIGHTS

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HIGH HOLIDAYS 2012
AT THE SHUL



High Holiday Insights

Take a deeper look at the traditions of the Jewish New Year and glean a whole new perspective on ancient customs.

Based on the teachings of the Lubavitcher Rebbe
Rabbi Menachem Mendel Schneerson, O.B.M.

Read more of the Rebbe's High Holiday
Insights at www.chabad.org

ROSH HASHANAH: CELEBRATING OUR POTENTIAL

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

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

YOM KIPPUR: THE SOUL ESSENCE

Yom Kippur has a special power, for "whether one repents or does not repent, Yom Kippur atones." To quote Maimonides, "The essence of the day atones."

The soul has many levels. Though it is a spiritual entity, there is a level that is affected by our physical transgressions. For this level of the soul, repentance is required to reattach it to G-dliness.

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

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

SUKKOT: AN ENDLESS JOY

The spiritual light we achieve during the High Holidays



through prayer, meditation and fasting is again achieved on Sukkot, but through joy.

What we accomplish through blowing the shofar is now accomplished by placing the schach branches on the roof of our sukkah. (The word schach has the numerical value of 100, equaling the amount of sounds blown from the shofar during Rosh Hashanah.) The seven days between Rosh Hashanah and Yom Kippur can elevate each day of the coming year; the seven days of Sukkot elevate the coming year with joy and spirituality. The cloud of incense offered

in the Holy Temple on Yom Kippur is a manifestation of the "clouds of glory" that protected the Jews leaving Egypt; a physical sukkah is the spiritual manifestation of these clouds.

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

SHEMINI ATZERET/SIMCHAT TORAH: SIMPLY DIVINE

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

A wedding brings two people together in happiness and fulfillment. Simchat Torah means "the joy of the Torah," because we bring joy to the Torah when we bring her into our lives. Our soul comes from the essence of the Divine; the Torah is the manifestation of the Divine Will. It is only when the soul (clothed in a body) adheres to the Torah, that the Divine Will is actualized and fulfilled. When we dance with the Torah on Simchat Torah, G-d's essence and His Torah are reunited, bringing purpose and fulfillment to each other.



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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



My Dear Friends,

The High Holidays are a period of special days at the onset of the new Jewish year.

These are days that remain close to the Jewish heart, no matter what we do the rest of the year. There is something about them that reflects our essential identity, something from which we never wander afar; days when we feel like a spark of eternity.

And if we are going to act out our Jewishness, this is the time. These days are a commentary on what it means to be a Jew, and who we really are. For every Jew participates, in one way or another, in celebrating the High Holidays, Rosh Hashanah and Yom Kippur.

Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah – these are the days for us to get more spiritual, more connected, more fulfilled and in tune with our divine inner self. Every hue of Jewish life is represented: Solemn Days, Fast Days, and Days of Rejoicing. From its awesome beginning with the shofar’s blasts on Rosh Hashanah through the last ecstatic dance on Simchat Torah, it is a month like no other.

Each of these holidays has an historical background, but they are far more than reminders of days gone by. Each special day on the Jewish calendar is a recurrence of the events it commemorates. It is a time of reawakening of that special relationship between G-d and the Jewish people, which brought about the events of the holidays in the first places. They unlock for each of us a personal and intimate connection to the events that changed the history of our people. They beckon us to be not mere spectators, but active participants in the holiness of the day.

Enter into the mystery and wonder of the Jewish year. Let’s experience the Rosh Hashanah excitement, learn the meaning of Yom Kippur, and together we will celebrate Sukkot and Simchat Torah.

Best wishes for a very good and sweet new year,

Sincerely,
Rabbi Kasriel Shemtov
Spiritual Director

farbrengen

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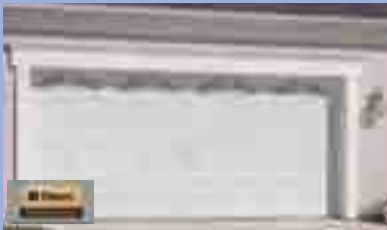
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WHAT TYPE OF JEW ARE YOU?

Want the High Holidays to be out of this

world this year but don't know where to start? Chabad has you covered! With close to 4,000 centers in most major cities across the globe, the possibilities are endless. Take this quiz to find your perfect fit. Plane tickets not included.



1. The ideal vacation is one in which?

- You feel pampered
- You are in the heart of a modern metropolis
- Soak in the sun on the beach
- You do extreme sports
- Visit historic landmarks



4. When you're not hanging out in the sukkah, you would rather be at?

- A resort with waterfront views
- A kid-friendly, apartment for rent
- A hostel, you'd rather spend money on activities
- A comfortable, yet affordable
- A high-rise hotel in city center



2. The perfect vacation souvenir is?

- A bottle of Cabernet Sauvignon to grace your yom tov table
- Handmade crafts from a street market
- White sand from a world-famous beach
- Photos of you bungee jumping for the first time
- A hand-picked esrog just in time for Sukkos



5. Preferred kosher dining arrangements would be?

- Fine dining is all about the ambiance
- Casual is fine as long as it tastes great
- Hotel delivery is a must
- Buying fresh and cooking yourself
- Delicious and vegetarian



3. How are you celebrating the High Holidays?

- Quiet relaxation for just the two of you
- Family vacation with the kids
- Trip with a group of friends
- Family with older kids looking for adventure
- Traveling solo



6. The perfect place to hear the shofar blasts is?

- Warm, both the climate and the people
- A perfect combination of the exotic and the traditional
- With other travelers from around the world
- A small but inviting shul
- A majestic synagogue built 200 years ago

Mostly A's:

You've worked hard this year and are ready for some real relaxation in sunny Southern California! Pamper yourself (and stock up on wine for the holidays!) at the Herzog Wine Cellars and world-famous Tierra Sur Restaurant in Oxnard, California. For your spiritual needs, Chabad of Oxnard has you covered. ChabadofOxnard.com

Mostly B's:

Traveling with children can be difficult. Luckily, Chabad of Kowloon in Hong Kong keeps the kiddies happy with exciting programs such as JUDA (Judaism Through the Arts), Friendship Circle, and Bar and Mitzva Club. With a combination of exotic environment and traditional comfort,

Chabad of Kowloon brings you the best of both worlds. ChabadHongKong.org

Mostly C's:

You're traveling with friends at your own pace, and there's no better place than Rio de Janeiro, Brazil. Nestled amongst some of the world's most beautiful beaches and stunning cityscapes, Chabad of Rio de Janeiro is the perfect place to meet other travelers or order a "Shabbat To-Go" package to dine in the comfort of your own hotel. LubavitchCopacabana.org

Mostly D's:

Your family is a bunch of thrill seekers always searching for new ways to have fun. Luckily, Queenstown, New Zealand is the place to be for activities such as skiing,

hiking, surfing, and more! As always, the warm and inviting atmosphere of Chabad of Queenstown has you covered with all your spiritual needs. JewishSouthIsland.com

Mostly E's:

You enjoy the finer things in life, and being in Florence, Italy is like stepping back in time, with important historic landmarks such as the Great Synagogue of Florence, built in 1882. Other attractions include Ruth's, a vegetarian kosher restaurant, and Florence is the home of some of the world's most beautiful esrogim, just in time for Sukkos! Of course, Chabad of Tuscany has you covered. 39-389-595-2034

YOUR PERSONAL PHILANTHROPY

BY DOV GREENBERG



ONE OF THE MOST STRIKING CHARACTERISTICS OF THE JEWISH PEOPLE WAS THAT, WHENEVER THEY WERE ASKED, THEY GAVE.

In the wilderness, when asked to contribute to the Golden Calf, they gave without delay. When asked to make a donation to the building of the Sanctuary they did likewise. The Golden Calf was a pagan idol. The Sanctuary was a home for the Divine presence. There was nothing in common between them except that they both came into being through voluntary donations.

The Jerusalem Talmud expresses

amazement: "One cannot understand the nature of this people: if appealed to for the Calf they give; if appealed to for the Sanctuary they give." Go, figure! It seems Jews are obsessed with giving. Now it is incumbent upon us to make sure our giving is directed to a good cause.

The late Rabbi Joseph Soloveitchik, an outstanding rabbinic thinker of the twentieth century, recounts an occasion when his grandfather, the great Jewish scholar Rabbi Chaim of Brisk, was asked what the function of a rabbi is. He replied, "To redress the

Rabbi Dov Greenberg is the executive director of Chabad at Stanford University and a sought after speaker on Jewish philosophy and spirituality.

grievances of those who are abandoned and alone, to protect the dignity of the poor, and to save the oppressed from the hands of his oppressor."

Rabbi Chaim's father, Rabbi Joseph Dovber Soloveichik, known as the "Beis Halevi" was once sitting with his students when a man approached him with a strange question: "Is it permitted for me to drink milk instead of wine at the Passover Seder?"

Instead of answering the man's question, the Rabbi gave him twenty-five rubles. "Now you can have wine at your Seder," he said. After the man left, a student asked the Rabbi, "Why did you have to give him twenty-five rubles? Five would be more than enough to purchase the required amount of wine."

Rabbi Soloveichik answered, "If he intended to use milk at the Seder, that means he also doesn't have money for meat [Jewish law forbids having milk and meat at the same meal], and he probably also doesn't have money for the other items served at the Seder. I wanted to give him enough so that he could have a complete Seder."

Tzedaka, the Hebrew term meaning both charity and justice, is one of Judaism's most majestic and powerful pillars. The Talmud states: "Tzedaka is equal to all the other commandments combined." Rabbi Judah bar Ilai in the Talmud put it dramatically:

Iron is strong, but fire melts it. Fire is strong, but water extinguishes it. Water is strong, but the clouds carry it. The clouds are strong, but the wind drives them. The wind is strong, but man withstands it. Man is strong, but fear weakens him. Fear is strong, but wine removes it. Wine is strong, but sleep overcomes it. Sleep is strong, but death stands over it. What is stronger than death? Acts of generosity, for it is written, "Tzedaka delivers from death."

The word tzedaka derives from the Hebrew word tzedek, "justice." From a Jewish perspective, to give to the needy is not only an act of kindness; it is an act of justice. Jewish tradition teaches that part of the wealth we own

does not really belong to us; it is money that G-d entrusted to us that we are required to pass on to those in need. Thus, to withhold charity is considered a subtle form of theft.

TWO FORMS OF CHARITY

There are two components of tzedaka. The first is offering financial assistance to someone in need. The second is ensuring that each person is granted the ability to enjoy a dignified existence.

This explains a rather strange law in Judaism. A community must provide a poor person not only with the means to live, but also with enough money to be able to give to others. Rationally this is difficult to comprehend. The money will be given to the poor anyway. Why give it to one poor man to give to another? Psychologically, however, it makes very good sense. Giving is an essential part of dignity. Judaism sees it as no less than a human need. That is why even those who have to receive also have to be able to give. The rabbinic insistence that the community provide the poor with enough money so that

they themselves can give is a profound insight into the human condition: we each need to feel that we are needed. It is a desire to satisfy a transcendent yearning, to be like G-d who is not only a "receiver," but also a "giver." It is a craving that emanates from the depths of our souls.

Giving is an essential part of dignity... That is why even those who have to receive also have to be able to give...is a profound insight into the human condition: we each need to feel that we are needed... to be like G-d who is not only a "receiver," but also a "giver".

A sage once observed the two seas in Israel, the Sea of Galilee and the Dead Sea. The Sea of Galilee is full of life, the Dead Sea has none. How could two seas, fed by a single source - the River Jordan - be so different? His answer: the Sea of Galilee receives water at one end and gives out water at the other. The Dead Sea receives water but does not give, and if you only receive but do not give, you do not live. In Judaism, giving is part of life itself.

LET'S GET PRACTICAL

The Lubavitcher Rebbe suggested

that people place charity boxes in their homes, offices and childrens' bedrooms. Into that box, people could drop coins or dollars on a daily basis. The Rebbe felt this would create a perpetual awareness of the need to give. A Charity box in a home or office redefines the space. It is no longer a home or an office. It is a sanctuary, a hub of kindness, a space in the world that reflects G-d and His will to give and grant life to all of us.

Our children will build a kinder world if they learn the importance of giving. Values are caught, not taught. They are communicated by what we do more than by what we say. Living charitably ourselves is the best way to ensure our children will be givers.

There is a beautiful Jewish custom that before Jewish mothers and girls kindle the Shabbat candles they place a few coins in the charity box. Giving habitually, rather than sporadically and impulsively, accustoms one to become more generous.

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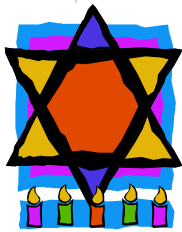


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I live and work in the heart of New York City, but -- believe it or not -- I occasionally catch a glimpse of an endangered species. I'm referring, of course, to young married couples. Even if they come to the synagogue only on the High Holidays, I'm still thrilled to meet these rare birds.

And then I say something that pretty much guarantees I won't see these couples again for another year: "So . . . isn't it time?" The wife blushes. The husband cringes. One of them blurts out a well-rehearsed response: "Rabbi, we'd love to

his gifts as a public speaker. Rather, G-d declares, "I have chosen him so that he will teach his children and his household after him to keep the way of the L-rd, doing what is right and just."

Abraham and Sarah were special in G-d's eyes because they embraced the responsibilities of parenthood. Sarah and Abraham had children very late in life. In fact, Sarah laughed off the idea that she could conceive at her advanced age. Yet faced with G-d's plan for her, she welcomed the awesome and unexpected opportunity to do G-d's will without

Lego demands creativity and artistry. Lego is like life.

So I went into Mendel's room and told him that, yes, I'd start buying him Lego instead.

To me, this is the perfect metaphor to describe where we are as a society. It's time to stop playing and start building. It's time to welcome new life.

Among the many benefits of being a parent, I love the fact that I now see the world anew, something I never experienced before fatherhood. Today I view al-



have kids -- someday. But right now we're not ready."

That scenario plays itself out all over the world every day. An entire generation of Jewish grandmothers-in-waiting is praying impatiently for a little bundle of joy (or two or three) to spoil and fuss over.

But their daughters and sons aren't cooperating. Today's leading demographers note that in Western world, young men and women are doing everything in their prime reproductive years except reproduce.

The "not ready" alibi does indeed have its merits, given the cost and responsibility that comes with parenthood. However, I've noticed that, the longer couples wait, the more reasons they can come up with for waiting.

In my forthcoming book *The Case for Children: Why Parenthood Makes Your World Better* I set out to explore the overwhelming benefits that parenthood brings to individuals and society.

Having personally suffered countless sleepless nights and 3:00 a.m. feedings (not to mention trying to coordinate car pooling and daily commutes) I could just as easily have written a different book altogether, making the case against having kids. I get that. The facts are: children are expensive, time consuming and physically, emotionally and psychologically draining,

However, they are also so much more.

For me, one of the most beautiful concepts the Hebrew Bible gave the world was the notion of G-d as a parent, not just a power. G-d chose Abraham to be the founder of a new faith not because of his great military prowess or his wealth or

knowing how this miraculous unexpected situation would work out.

Remember: Abraham and Sarah had no retirement plan or day-care arrangements or line of credit. Yet they stepped out in faith and were rewarded beyond measure.

Our relationships with our pets or even our friends or colleagues simply do not have the incomparable status that parenthood bestows. Ultimately, only the parent-child relationship approximates the sacred.

To illustrate, let me tell you a story about my firstborn.

At 5:30 one morning, my son Mendel woke me up with some earth-shattering news. "Daddy," Mendel loudly declared, "I have been thinking about something, and I have come to a decision! I would no longer like you to buy me Playmobil! From now on I would only like you to buy me Lego!"

"Mendel! It's 5:30 in the morning," I responded. "Guess what? I'm buying you nothing."

Then after a few minutes of (guilty) pondering, I found myself moved by my son's accidental profundity. Having spent hours on my hands and knees playing with my children, I knew the difference between the two popular toys.

Playmobil toys are beautiful and intricate but also lifeless and static. The most work you have to do with Playmobil is open the box.

But when you open a Lego box, that's when the work -- which is really more like play -- really begins. You draw a plan, put the bricks on top of each other, tear them down, redo your plan, and then rebuild.

most everything through the eyes of a dad.

Take the New York Marathon. Each year my children and I watch the runners come down Bedford Avenue in Brooklyn. (And every year, I announce that next year I will run the marathon. And every year, I don't.)

When you're sitting in a more-or-less comfortable chair on the sidelines, running looks easy. Yet we all know it isn't.

To run the marathon, you'd need to train and prepare. In fact, to finish fairly respectably, you have to alter your whole way of daily living and endure a lot of pain and inconvenience. Yet imagine the rush when you cross that finish line!

Parenthood is the greatest experience the world has to offer. Please don't turn it down just because it seems too difficult. When you finally hold your newborn baby in your arms, as I have, you may wonder why you ever waited so long.



Simcha Weinstein is an internationally known, best-selling author who recently was voted "New York's Hippest Rabbi" by PBS Channel 13. He chairs the Religious Affairs Committee at Pratt Institute. His forthcoming book, is entitled, *The Case for Children: Why Parenthood*



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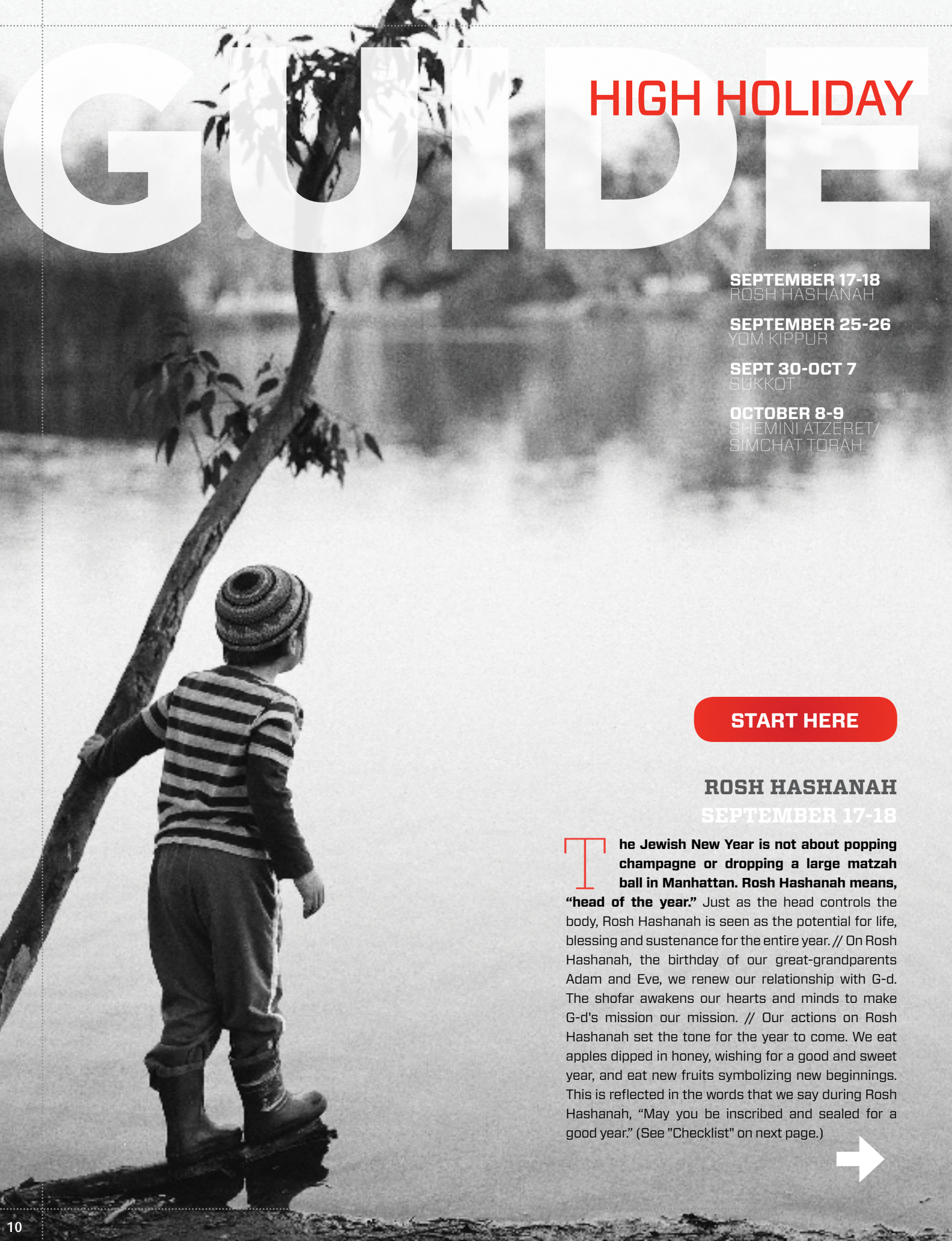
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GUIDE

HIGH HOLIDAY

SEPTEMBER 17-18
ROSH HASHANAH

SEPTEMBER 25-26
YOM KIPPUR

SEPT 30-OCT 7
SUKKOT

OCTOBER 8-9
SHEMINI ATZERET/
SIMCHAT TORAH

START HERE

ROSH HASHANAH SEPTEMBER 17-18

The Jewish New Year is not about popping champagne or dropping a large matzah ball in Manhattan. Rosh Hashanah means, “head of the year.” Just as the head controls the body, Rosh Hashanah is seen as the potential for life, blessing and sustenance for the entire year. // On Rosh Hashanah, the birthday of our great-grandparents Adam and Eve, we renew our relationship with G-d. The shofar awakens our hearts and minds to make G-d’s mission our mission. // Our actions on Rosh Hashanah set the tone for the year to come. We eat apples dipped in honey, wishing for a good and sweet year, and eat new fruits symbolizing new beginnings. This is reflected in the words that we say during Rosh Hashanah, “May you be inscribed and sealed for a good year.” (See “Checklist” on next page.)



YOM KIPPUR SEPTEMBER 25-26

Over 3,500 years ago, our people sinned with the Golden Calf. Moses pleaded with G-d and on the 10th day of Tishrei, G-d proclaimed, "I have forgiven." That day has since been named "Yom Kippur" or "Day of Atonement." // Before Yom Kippur, we observe the Kapparot service by rotating a fowl or money over our heads, which we then give to the poor. On Yom Kippur, we do not eat, drink, wash, use perfume, have marital relations or wear leather shoes. It is a custom to wear white, symbolic of purity. // Yom Kippur begins with Kol Nidrei, expressing our timeless commitment to G-d. // 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.

SUKKOT SEPT 30-OCT 7

Sukkot, the season of rejoicing, means "huts," reminiscent of the temporary shelters in which the Jewish people dwelled in the desert. Also called the Festival of Ingathering, Sukkot is the time that the produce from the field, orchard and vineyard is collected. It is one of three Pilgrimage Festivals when Jews would travel to the Holy Temple in Jerusalem, demonstrating their unity. We express this unity by blessing the Four Kinds: The lulav (palm branch), etrog (citron), haddasim (myrtle) and aravot (willow). // During the seven days of Sukkot, we eat our meals outdoors in the sukkah. The sukkah is the only mitzvah that encompasses us, symbolizing the "clouds of glory," which surrounded and protected the Jewish people upon leaving Egypt. // Hoshanah Rabbah, the last day of Sukkot, means "great salvation," and marks the end of our judgment period, which began on Rosh Hashanah. We traditionally tap the floor with a bundle of willow branches, and ask G-d to seal our inscription for a good year.

SHEMINI ATZERET/SIMCHAT TORAH OCTOBER 8-9

Shemini Atzeret and Simchat Torah are the culmination of the holidays of Tishrei. On Shemini Atzeret, which means "the eighth day that concludes the festival," some customarily eat their meals in the sukkah. In the synagogue, we dance Hakafot with the Torah—processions amid singing and dancing—and pray for rains of blessing. // Simchat Torah, which means "rejoicing with the Torah," is celebrated with exuberant dancing. Completing the annual cycle of reading the Torah, we read the final section of the Torah, after which we immediately start to read it again. The rest of the year, we approach the Torah with serious study. On Simchat Torah, we approach the Torah with joyful dance. // This holiday emphasizes that the Torah is the inheritance of every single Jew. By starting to read the Torah anew, we



HOLIDAY CHECKLISTS



ROSH HASHANAH:

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



YOM KIPPUR:

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



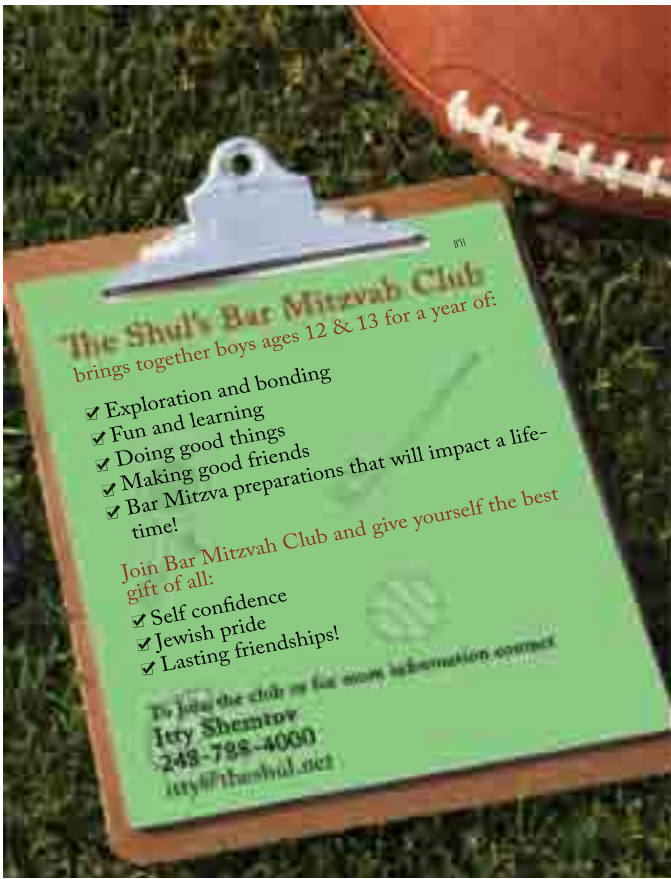
SUKKOT:

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



SHEMINI ATZERET/SIMCHAT TORAH:

- Candle lighting, both nights
- Kiddush and festive meals, both nights and both days
- Dance Hakafot, both nights and second day
- Yizkor memorial prayers, first day



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EMOTIONS



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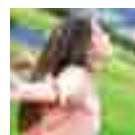
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BY ITTY SHEMTOV

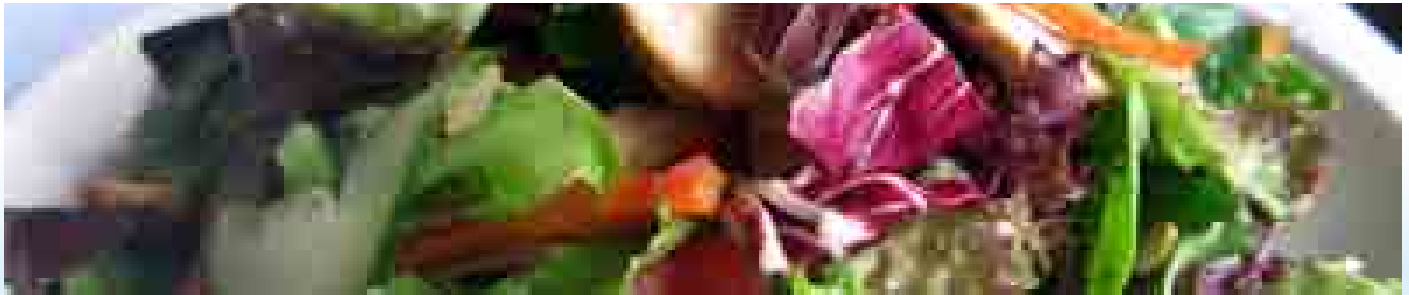
SHUL FAMILY FAVORITES

SOME NEW WAYS TO ENJOY AN OLD FAVORITE



HOLIDAY SALADS

With the Holidays here and the many opportunities for celebrating with family and friends, try some of our favorite homemade salads to go along with any traditional family meal!



ROASTED EGGPLANT GREAT PLATTER PRESENTATION

- 1 eggplant
- ½ red yellow and orange pepper
- 2 scallions
- 3 table spoons oil
- 3 table spoons lemon juice
- Salt and pepper to taste

Slice eggplant thin round
 Spray with oil on both sides
 High heat roast until tender and golden
 Display nicely on large platter
 Finely Chop scallions, red, yellow and orange peppers
 Sprinkle over the eggplant

Wisk oil, lemon juice salt and pepper in a cup
 and pour over the display

Enjoy!



SPINACH STRAWBERRY SALAD

This tasty salad makes a wonderful accompaniment
 to gefilte fish or any
 entrée on your holiday table:

- 1 1/2 bags spinach or lettuce
- 1 pound fresh strawberries, sliced in half
- 1 avocado, cut into small pieces
- 1 red onion, chopped or sliced

Dressing:

- 1 small white onion, diced
- 1 clove of garlic, crushed
- 1/2 cup balsamic vinegar
- 1/4 cup water
- 3/4 cup Kosher for Passover oil (if used during the holiday)
- 1/2 cup sugar

1 1/2 teaspoons salt

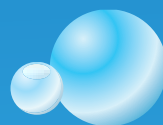
Place spinach (or torn lettuce) in a large bowl.
 Add strawberries, avocado, and red onion slices.
 Mix dressing ingredients together using a
 wisk or shaker. Pour dressing over the
 salad and toss gently.

REFRESHING COLD QUINOA SALAD

1 cup quinoa prepared according to package

Add

- 1/3 can garbanzo beans, drained
- 3 Scallions sliced thin
- 2 table spoons sliced almonds
- 1 teaspoons ground cumin
- 2 table spoons extra-virgin olive oil
- salt and pepper to taste





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» **The Shofar, Answer The Call:** One hundred blasts are sounded from the shofar each day of Rosh Hashanah. The shofar is a ram's horn, the oldest and most primitive of wind instruments, yet its call touches the innermost chords of the soul. Its sound is simple and plaintive—a cry from the heart, like that of a lost child for its parent. It is a call to evaluate our actions and improve our ways. The shofar historically was used to coronate kings. At Sinai, the Torah tells us, a shofar was sounded. The Prophets talk about the great shofar that will soon herald the coming of the final redemption.

» **Tashlich: Can You Hear Me Now?** Performed before sunset on the first day of Rosh Hashanah (or second day, if first occurs on Shabbat). Tashlich (“cast away”) is observed. We visit any stretch of water containing live fish, and recite special prayers. The Kabbalah teaches that water is a sign of blessing, and the “reception” of our prayers is enhanced by our proximity to the water.

» **Teshuvah-Repentance: Return to Sender: Ten Days of Repentance between Rosh Hashanah and Yom Kippur.** Teshuvah means “return”—a return to real you. To your inner self that was always connected to its Source. Start with sincere regret for transgressions and the resolve to abandon those ways. You'll develop a desire to come closer to G-d. The sages suggest prayer and increased performance of mitzvot, particularly the giving of charity to the poor, which “redeem” the soul from spiritual captivity.

» **Kol Nidrei: Look at our Hearts, Not our Clothes** The first prayer of Yom Kippur, as the sun is setting, is Kol Nidrei, the cancellation of vows. The significance of this prayer dates back to the persecution of Jews during the Spanish Inquisition of the 15th Century, when Jews were forced to convert to Catholicism under the threat of death. Outwardly, the Jews behaved like their Spanish neighbors, but

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

» **The Sukkah: Seven Days Under His Roof:** Sukkot is a seven-day festival. A sukkah is an outdoor structure, where we dwell during the Festival of Sukkot in symbolic demonstration of our faith in G-d's providence. Its roof is composed of branches. “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. The Zohar teaches that on each of the seven days of Sukkot, we are joined in our sukkah by seven spiritual Ushpizin, honored guests: Abraham, representing the divine sefira (attribute) of chesed, kindness; Isaac, representing gevurah, restraint; Jacob, representing tiferet, beauty and balance; Moses representing netzach, eternity and perseverance; Aaron, representing hod, splendor; Joseph, representing yesod, spiritual foundation, and King David, representing malchut, sovereignty. The sukkah encompasses its visitors in unison. In this way, the sukkah reveals the simple and beautiful oneness of a people rooted in the oneness of their Creator. When all of Israel dwells in a single sukkah, our unity transcends our differences.

» **The Four Kinds: All Four One and One for All:** Performed each day of Sukkot, except for Shabbat. The unity of the Jewish people is expressed by blessing the Four Kinds: The etrog (citron) has both a pleasant taste and smell, representing one who is both knowledgeable in Torah and proficient in the observance of mitzvot. The lulav is the branch of the date palm, whose fruit is tasty but has no scent, representing one who is accomplished in Torah, though less so in mitzvot. The hadas (myrtle branch) is tasteless but aromatic, representing one who, though

lacking in Torah knowledge, is observant in mitzvot. The tasteless and scentless aravah (willow branch) represents the individual who lacks in both Torah and mitzvot. When we are bound together, each individual makes up for that which is lacking in the others. The Four Kinds also represent four personas within each individual: Lulav is the intellectual within, who does not allow feeling to cloud the purity of knowledge; hadas is the emotional self, where feelings comprise the highest ideal, even at the expense of intellect; etrog is the force that strives for balance of mind and heart, while aravah is the capacity for setting aside both intellect and feeling in commitment to a Higher ideal.

» **Dances with the Torah Feel the Beat; Shemini Atzeret and Simchat Torah:** All reserve disappears in the exuberant dancing of Simchat Torah. Every Jew, learned and unsophisticated, feels a natural desire to take a Torah in his arms and dance. Simchat Torah taps a point in the soul that defies the differences that exist between one Jew and another. The source for this happiness is of course the Torah. Yet throughout the entire Hakafot dances, the Torah is never opened; we dance holding it wrapped in its mantle. Though the Torah is usually associated with disciplined study, on Simchat Torah we approach it differently, singing and dancing in a manner that bears no apparent relationship to understanding. We are lifted beyond the realm of our individual identities and become the “feet of the Torah.” These celebrations reveal that our bond with G-d and the Torah is unconfined by the limits of intellect. Moreover, this celebration anticipates the ultimate celebrations that will accompany the coming of Moshiach and the advent of the Era of the Redemption. May we merit it now.

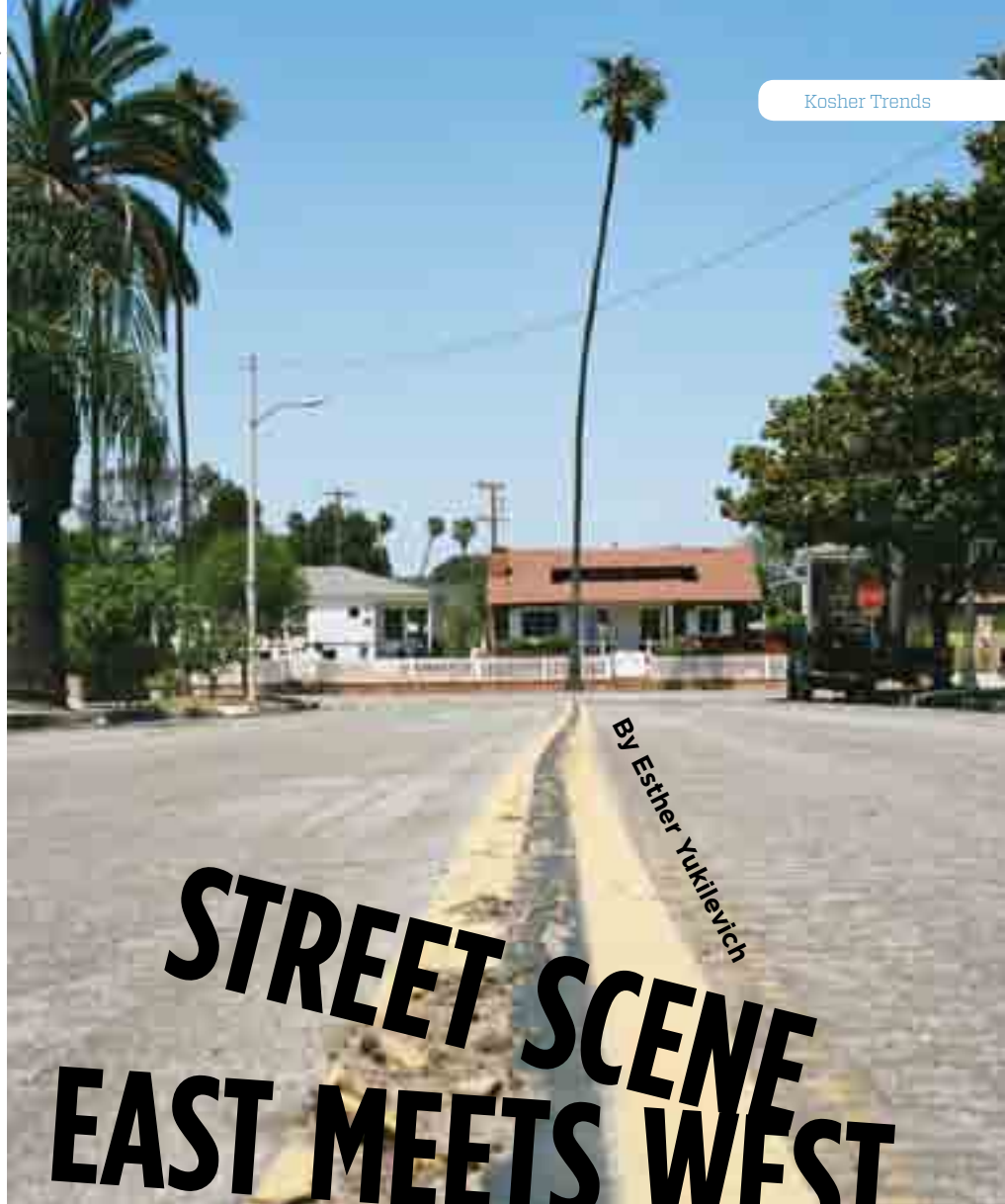
We discovered a hidden jewel among the glitzy streets of Beverly Hills and experienced the exotic flavors of Thai cuisine at Beverly Hills Kosher Thai. Along the way, we learn more than a few facts about the tiny Southeast Asian country that's making a big splash in international cuisine and whose ripple effects have already reached the kosher scene.

Tucked in between upscale cafes and posh salons stands Beverly Hills Kosher Thai, a hip new eatery that just hit the LA scene. Already, the delicious food, trendy vibe, and friendly service has created a loyal following, with more and more kosher consumers joining the Thai bandwagon. In a blend of Messianic dimensions, Beverly Hills Kosher Thai reconciles such disparities as east and west, and modernity and tradition, in every delicious bite.

The first thing I notice upon entering the cozy brick-lined bistro framed by tiny bright lights, is a sign written in distinctive Thai script which I later find out declares the establishment's commitment to tradition. Comfortable in the restaurant's dimly-lit ambiance and not knowing quite what I was getting into, I decide to let the knowledgeable and hospitable hostess choose the dishes I'd be sampling at her own discretion. While I wait, I'm offered a glass of Thai ice tea, a delicious concoction blending the sharpness of tea with a creamy sweetness that is irresistible. Next, she brings two types of soup. I plunge my spoon into the first bowl, a Tom Yum soup, whose translation as "hot boiling soup" doesn't begin to describe the sensation my taste buds experience. A perfect balance of the four flavors characteristic of Thai cuisine: spicy, sweet, salty, and sour, the Tom Yum also contains melt-in-your-mouth pieces of chicken, fragrant mushrooms, and aromatic lemongrass. Next I try the second soup, a Tom Ka, which the restaurant's owner, Melvin, reveals to me is named after the particular ingredient that creates the unique flavor of the coconut milk based soup. A root that is commonly confused with its more familiar cousin, the ginger root, the ka is native to Thailand.

After the amazing soup course, I'm not sure anything could top it, but I'm quickly proven wrong with the tantalizing flavors of Thai beef salad. The crispness of the fresh lettuce pairs wonderfully with the mouth-watering slices of tender beef, and the spicy-sweet sauce completes the dish. Following the salad comes the chicken satay, a delicious Thai version of kabobs, sans the often dry pieces of meat. Instead, the chicken breast pieces are moist and flavorful, and are complimented perfectly by Thai peanut dip and a fresh vegetable side salad.

If what I had tasted so far is the side show, the main attraction now takes the stage: a noodle fantasy whose sole presentation is impressive in itself. The Pad Thai, a landmark of Thai cuisine, is a must-have for both the Thai beginner and the most seasoned connoisseur alike. Meaning simply "stir-fry," the dish combines flat noodles and tender chicken breast morsels with a distinctive pungent sauce that leaves my palette begging for more in spite of the impossibility of fitting another bite into my already stuffed stomach. Instead of indulging in dessert, I choose



By Esther Yukilevich

STREET SCENE EAST MEETS WEST

to finish my cross-cultural dining experience with a chat with Melvin:

SW: What made you decide to enter the kosher market?

BHKT: I've had over ten years' experience managing and owning non-kosher Thai restaurants, and was looking for a new concept when some friends suggested that I open a kosher Thai restaurant. Beverly Hills has a large amount of kosher consumers, so we tried a six-month trial period, which was very successful, and the rest is history!

SW: That's great! Tell me about some of the challenges in converting traditional Thai recipes to conform to kosher restrictions?

BHKT: Well, the biggest challenge was the canned and pre-packaged sauces and ingredients we used, which didn't have kosher certification. We had to develop our own substitutes, which we create in our kitchens now.

SW: Does your own background play a role in the restaurant's unique flavor?

BHKT: Absolutely. All the recipes are ones that have been passed down in my own family, and I train the chefs in these techniques to ensure authenticity. There are many re-

gional differences in Thai cuisine, but the flavor of Beverly Hills Kosher Thai stems from Bangkok, renowned for its unique authenticity.

SW: How does the Bangkok style differ from other regional flavors?

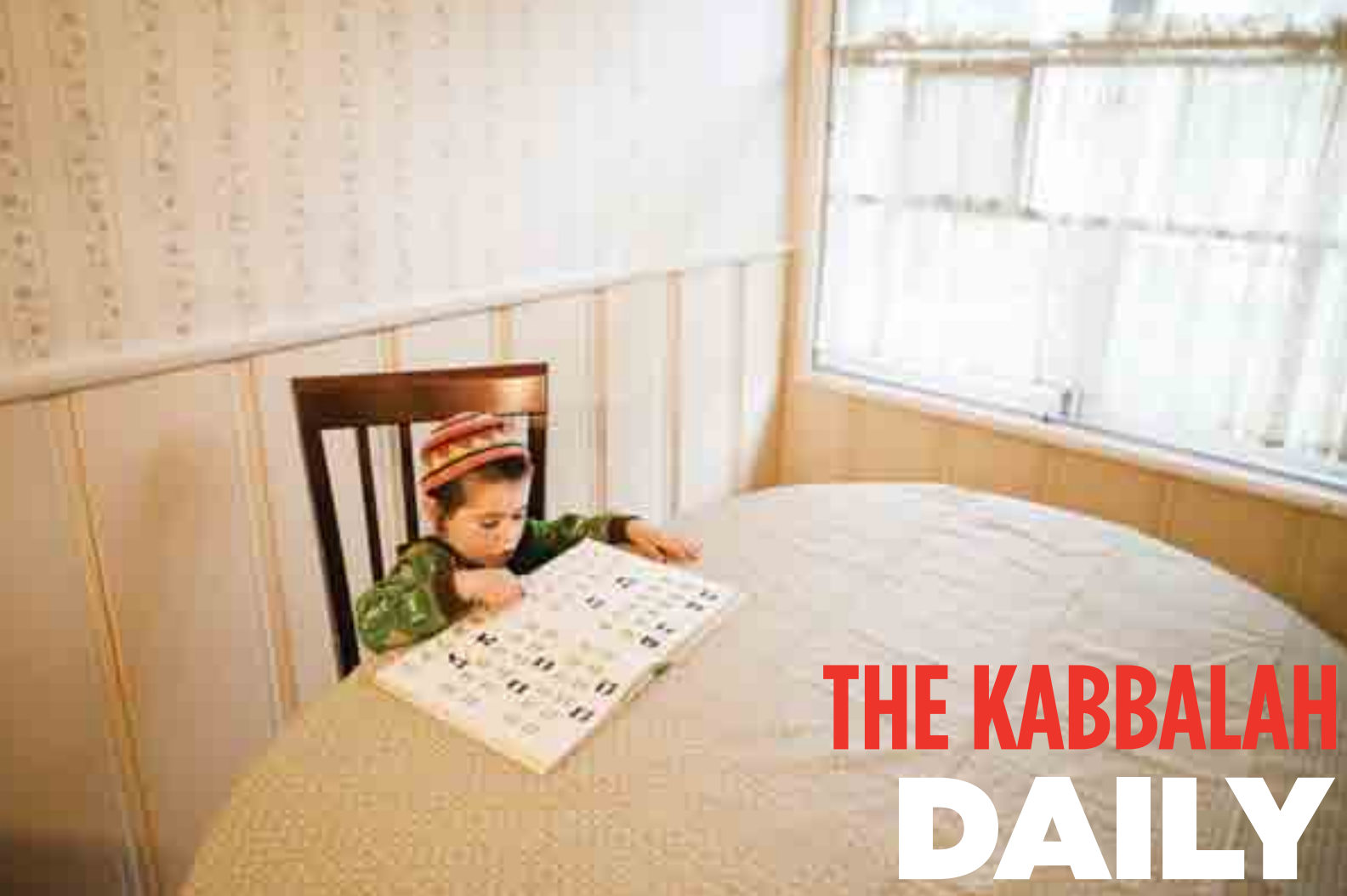
BHKT: Due to its strategic location the heart of Thailand, Bangkok flavor blends the best from all over Thailand and abroad. For example, Indian curry is a strong influence, as well as Chinese stir-fries. Needless to say, it's the best-tasting region; the north is bland, the south is super spicy, and the east has no variety! [laughs]

SW: Is there a single specialty dish that stands apart from the rest?

BHKT: Every dish tells a story. For example, the Babe Curry is infamous as the favorite dish of a certain king of Thailand. A favorite one of his many wives would prepare it for him.

SW: Interesting. One last question: do you have plans for branching out in the future?

BHKT: Well it's too early to tell at this point, we're still very young. But this is definitely only the beginning!



THE KABBALAH DAILY

The Lubavitcher Rebbe's monumental network of over 4000 Chabad centers in 48 countries is well known, but less familiar is his formidable theological prowess and his unique theological world outlook that has in fact served as the inspiration for his social and educational programs. The following is a guided glimpse into Rebbe's philosophy by noted scholar and author, Rabbi Faitel Levin of Melbourne, Australia.

One of the aspects of Judaism that has most puzzled thinkers through the ages is the importance it attaches to specific modes of behavior. The Torah prescribes six hundred and thirteen obligations, many of them concerned with the minutiae of everyday life, requiring specific physical acts. Many have wondered: Should not religion be preoccupied with matters of the soul?

Now, classical Jewish thinkers have, of course, defined a variety of roles for physical mitzvot. For example, they are needed in order to regulate our

physical side, enabling our spirit to engage in true worship; or alternatively, that the objects and acts involved in mitzvot are symbolic of spiritual realities or devotional states. But such approaches do not seem to justify the central place accorded physical obligations by Judaism.

Activities such as prayer, meditation, even fasting, appear to be appropriate modes of worship. These, it seems, are ideally suited for achieving the worshiper's goal: they enable him to set his body aside, to rise above his natural surroundings and become more spiritual, to move closer to G-d. But when laying tefillin, wearing tzitzit or eating a Shabbat meal, though the worshiper's acts are directed towards G-d, he evidently retains his involvement with his carnal, mundane self, much as he is still concerned with ordinary, tangible objects such as leather, wool or food—hardly appropriate, it appears, for ideal, central worship.

Yet, in the Rebbe's view it is

specifically the “lower” forms of worship that manifest the infinity of man's spiritual capabilities as well as G-d's true infinity; and most important, it is specifically these forms of worship that relate to the Divine essence, in a manner involving the essence of man and reality.

It is true that when performing a physical mitzvah, the physical act in and of itself is not concerned with the intellectual or emotional experience of G-d as would be the case during meditation and prayer. Here, neither the knowledge of G-d nor G-d's love nor His awe possesses the mind and heart of the worshiper as they do during higher forms of worship. But on the other hand we might note, man's heart and mind are his naturally more sublime faculties. They are intrinsically more G-dly. Thus, when man utilizes the inner recesses of his heart and mind to establish a relationship with G-d through prayer or meditation, he is establishing a relationship only with that part of



OF MINUTIAE

BY RABBI FAITEL LEVIN

himself initially closer to G-d. Whereas through physical mitzvot, not only those parts of man naturally suited to worship—naturally more spiritual, naturally closer to G-d—but also his mundane material body or even external physical objects, inherently distant

that the lamp provides ample light even in the middle of a dark night to illuminate a playing field or to even allow reading a book. It is also specifically closer to the source that the purity and color of the light can be better perceived. But on the other hand, the range

matters. Leaving his mundane body behind, he illuminates his soul with the transcendence of G-d. But here his spiritual range is not evident. The potential scope of his spiritual capabilities, that is, of his capacity for compatibility with G-d, is realized specifically beyond the inspiration of heart and mind, as the furthest reaches of his personality and environment are illuminated by his relationship with G-d.

Put in other words: Man is capable of entering into a total relationship with G-d. He is capable of being spiritual throughout. His soul is capable of reaching every part: it is potentially infinite. And this infinity of the soul finds expression specifically through physical mitzvot.

Excerpted from Rabbi Faitel Levin's book titled *Heaven On Earth* published by Kehot Publication Society, Brooklyn New York. Available at www.Kehot.com. Also available on the Kindle.

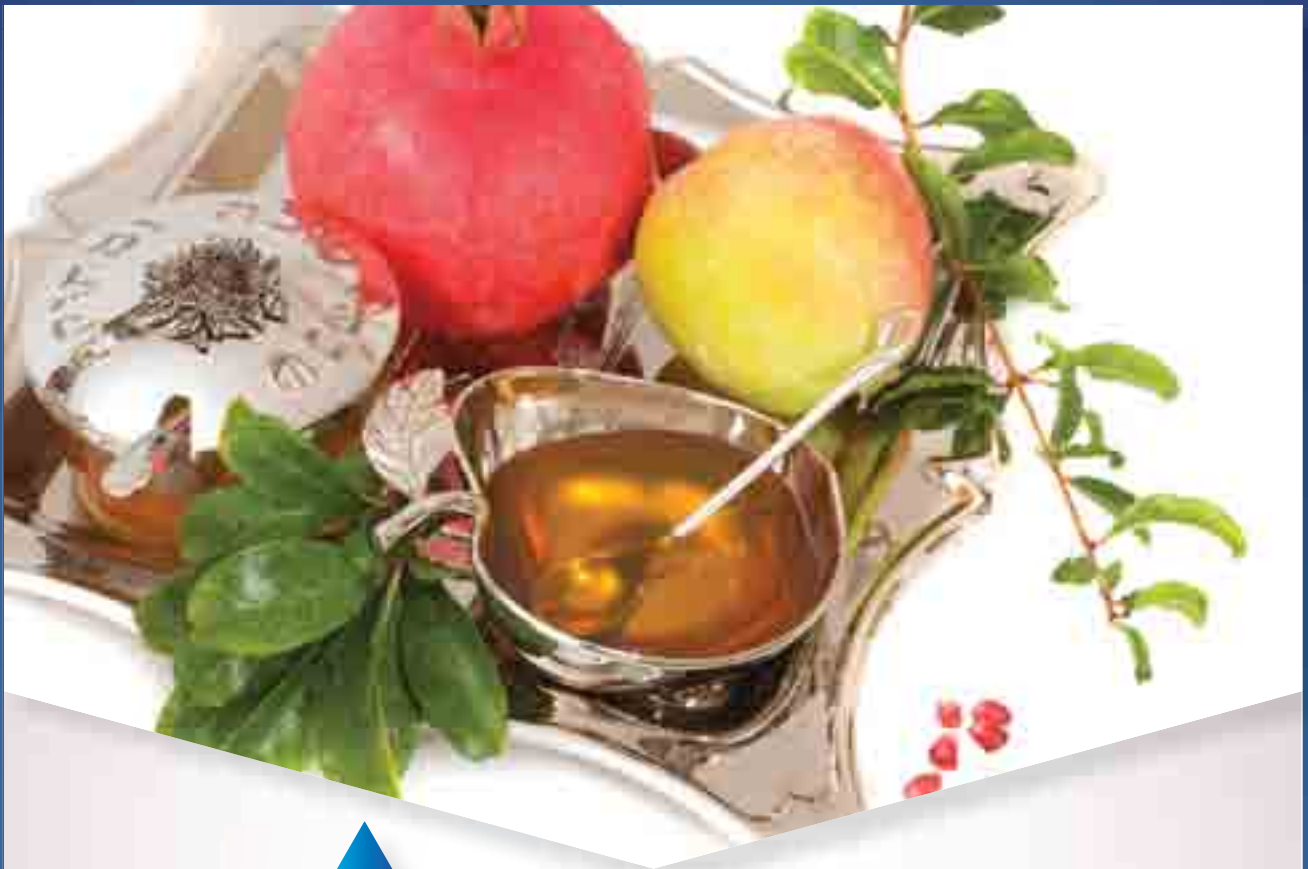
Yet, in the Rebbe's view it is specifically the "lower" forms of worship that manifest the infinity of man's spiritual capabilities as well as G-d's true infinity

from all matters spiritual, are involved in his relationship with G-d.

An analogy: The best spot to evaluate the range of a powerful spotlight with the unaided eye is not directly beneath the lamp, but at the furthest point where its light reaches. True, directly beneath the lamp, the light is at its most brilliant. It is specifically here

of the spotlight can best be evaluated specifically at the furthest point where its light reaches—as its rays penetrate a distant alley hundreds of yards away.

Similarly, with regard to spiritual matters, like praying or meditating, the brilliance, character, purity and color of worship, as it were, are at their peak. Here man is occupied with noble



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My Atypical Bar Mitzvah

BY EDMUND BURCHMAN



Why am I, a man of eighty four years having a bar mitzvah?

Thirteen is the traditional age for this celebration, when you enter manhood and when you are accountable for your sins. I'm seventy-three years late. I've always tried to be atypical-but seventy-three years is obviously too atypical.

As long as you're asking why, I'll tell you. My thirteenth birthday was on February 1st, 1941. My parents had been separated since 1939. In 1940 the cost of Hebrew school was fifty cents a week-that could buy more than three quarts of milk and two loaves of bread. After a few missed payments the Concourse Center of Israel wished me good luck.

For a while I believed I was not a full Jew. But in 1942 while running on a Bronx Street (Walton Ave.) two bearded men in dark clothing stopped me with the phrase, "Bistu a yid?" ("Are you a Jew?")

"Vo den?" ("What else?") I replied.

"Vee alt bistu?" (How old are you?) They asked.

"Ferzten" ("Fourteen") I said. With

that answer I was ushered into a store that had been converted into a temple and became the minyan man.

Times were chaotic. Hitler had all of Europe. America was preparing for the inevitable war. And my Bar Mitzvah was drowned out by the demands of the times and our poverty. From then on I became obsessed with scholastic pursuits.

So now I don't have to predict what I will do as a man. I'm the patriarch of my family, which consists of four children, seven grandchildren, and three great grandchildren. Our four children are blessings in that

they are physically attractive but more important they have an inner beauty that radiates with their personalities and actions. Much of my life and activities has been to provide for their comfort and joy.

My life has been the result of Divine or miraculous guidance. First raised in the great depression, it taught me conservation. We didn't use the ice box or refrigerator in winter. We turned off the light when we left the room. Not one scrap of food was wasted. I went to school with my mother's directive that only three things were important: education, education, and education. We were denied that in Eastern Europe. My family was proud when I graduated two high schools simultaneously with medals in academic and technical subjects. That earned me a scholarship to NYU.

During the time of WWII, I joined the army, but fortunately the fighting was over. Then back to college. The greatest redirection of my life occurred one Saturday night in December 1950 when I met Henriette Steinberg at a French dance. Within 90 seconds I knew I just met my

wife through a miraculous set of circumstances.

I was an engineer and we were married. And for five years I attempted to give Henriette the pleasures she missed as a child.

Then another miracle: I responded to a small ad that just barely caught my eye. Engineer needed for the space race. A new job, a new car, and a new house. (And a new garage from where I could pursue my hobby of restoring old cars.) Henriette, seeing how impacted I was in our garage went out one day and rented a facility and changed my destiny. For thirty years I supported the classic car world.

I was at that facility when a young Chabad Rabbi walked in and asked bistu a yid? I answered yes and we have remained friends till this day. Recently, after Henriette's passing, I felt I could add to the honor of her memory with the Bar mitzvah ceremony.



Note: Edmund Burchman owns the incredible 1937 Lincoln Model K Sport Sedan with a custom body by Derham. Burchman has owned this beauty since 1977, and you wouldn't believe where he found it: The proverbial barn. "It was found in a Minnesota barn and the owner was under pressure from his wife to get rid of that piece of junk!" Burchman exclaims. "I restored it except for paint and upholstery. The car is exactly like new — perhaps better — because I eliminated most pot metal (zinc) parts by machining and casting them in stainless steel and brass." In all, Burchman estimates that he spent 14,000 hours restoring the car. Under the hood is a 414-cubic-inch V12 making 150 horsepower and "lots of torque," Burchman says. The car has won two first-place awards at Pebble Beach, has been a 100-point winner with the Classic Car Club.

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Meet the Steins!

Eileen works in the coffee business and travels quite a bit, but her favorite role is that of wife and mother. She loves tennis and considers her fascination with it her mid-life crisis. She can't seem to live without having some little or big projects in the works, luckily Max's BarMitzvah is coming up so any and all ideas would be welcomed right now. "The Shul means family to me and I always feel at home when I pull up the drive."

Juan is a Senior Engineer in water and waste water management for a company that does consulting work for municipalities. He loves soccer and spending time with the kids. Juan loves a Saturday morning at the Shul where he can catch up with friends and have a little nosh at kiddush over a lively discussion of the latest news from Israel.

Hannah's grown through every stage of The Shul's Sunday Funday program and became a bat mitzvah in 2010 with a fantastic celebration at The Shul on a Friday night candle lighting. She loves to swim, Tamarack Camp is her favorite subject to talk about and she's been lucky to go for 4 years. She's about to enter the 9th grade and is excited about everything that High School promises to offer. Her favorite part of the SHul is that she knows it inside and out, the kitchen especially. She also loves the friends that she's made which she considers her besties.

Max is filled with theories about everything and can hardly contain himself when we have Shabbos dinner at the Shemtovs where he promptly sits as close as possible to the Rabbi so he can question him about every little detail. His BarMitzvah is coming up in February 2013 and he's diligently learning all his parasha. He loves to play tennis and be with friends, in fact, he collects friends

everywhere he goes to our delight. He has many reasons he loves the Shul, mostly it's the friends that he's made and the great lessons he learns each and every time he's there.

Ariella was the first baby naming at the Shul and we are very proud of that little fact. She has truly grown through every program even before she came to life as we know it. She loves to dance and is about to enter the 4th grade. You can usually find her by following the chitter chatter that never stops coming from her sweet mouth. She loves the Shul because, "we get candy and learning Hebrew is so much fun!!!"

How long have you been involved with the shul? We've been involved with the Shul since we landed in Michigan in 2000. When we couldn't find any other synagogue to take us in for the High Holidays without paying a ton of money, the Shemtov's open the doors wide open and we haven't left since. Although our life schedules with travel and children activities have increased exponentially and we can't attend to as many programs as we used to, it always feels like home when we step into the Shul and see a friendly Shemtov smile followed by a "we missed you"



Favorite event for program: The Children love Sunday Funday and the teachers, we love all programs and wish life would slow down a bit so we could catch more of them.

Simply put, the Shul makes us feel like family in the best sense of that experience. It's like going to your favorite aunt or uncle's house and when you leave you feel like a better person and good about anything that might have troubled you before you arrived. As an added bonus, my children always leave thinking they are superheroes with extra kindness powers!



KVETCH LESS

Lessons from an Old Jewish Joke

BY MIRIAM B. LIEBERMAN

While traveling one afternoon on the crowded rush-hour 3 train in Manhattan, an old, disheveled Jewish man began to complain loudly, in a thick Brooklyn accent: “Boy am I thirsty. Boy am I thirsty.” The announcement got no attention at first, but then it repeated itself, and continued to trumpet away, every minute on the minute. When the train came to an unscheduled stop somewhere between 34th and 42nd street, people stared in desperation out into the dark, unlit tunnel. “Boy am I toisty.” The chant continued with increasing vehemence. Passengers heaved a sigh of relief as the train suddenly jerked forward into the next station and a kiosk came into view. A guy ran out, grabbed a water bottle, slapped a five dollar bill down on the counter—“Keep the change,” he yelled—and hurled himself back onto the train, just clearing the closing doors. Passengers looked on in gratitude and relief as the old man gulped down the cool drink, but just as they began to relax, the nightmare returned, with re-

newed vigor: “Boy was I thirsty. Boy was I thirsty.”

I’ve heard this old Jewish joke many times. Yet, it wasn’t until recently that I discovered its practical relevance. You see, I was at a dinner party in the city with a few friends. The discussion turned to money, employment, and employers. One guy, in his mid-forties, was complaining about his employer’s bad habits, harping on about this and that and talking to whoever would listen. At some point in the evening my patience cracked. I looked at him and said: “I don’t know about your employer, but it sounds like you are some flawed individual yourself. Stop being a kvetch.”

In defining a kvetch (or a kvetcher) the dictionary describes it something like this: “A person who whines or complains needlessly and endlessly; a person who finds fault with anything.” Or, in its verb form: “To constantly gripe, grumble or grouse.”

The thirsty guy on the subway

was a kvetch par excellence. Having grown up in a Rabbi’s home, I have met many people who would prefer to bellyache about their thirst even when they already have a cold glass of water in front of them. And when they are done drinking, they make sure you don’t forget that they were thirsty not so long ago. I’m sure you have such people in your life. But how do you know if you are one of them?

If your complaint is legitimate you are not a kvetch. If you bought a ticket for a late-night flight and you are bumped off the flight because the airline overbooked, then go right ahead and complain—you deserve at least one free night in a hotel, a \$150 voucher for your next flight, and a confirmed seat on the next morning’s first flight out, preferably in business class.

If you order a meal and it’s slow in coming, by all means call over the waiter and find out what’s doing. That’s not being a kvetch. That’s being proactive.

Even if you've had a hard day at work and you need to vent to your spouse when you get home you are not (yet) a kvetch.

Kvetching is useless complaining. Carping. Expressing negativity simply to be negative.

We all need to vent sometimes—it helps us feel better. The complaining serves a purpose. Pain needs expression, just like love needs to find expression.

You know you've become a kvetch when your kvetching becomes a goal in itself. When your griping brings you a sense of accomplishment and satisfaction, even though nothing at all has changed. When you find yourself grumbling about everything, and taking action about nothing.

You know you've become a kvetch when your kvetching becomes a goal in itself. When your griping brings you a sense of accomplishment and satisfaction, even though nothing at all has changed.

We live in a time of innovation and luxury. Modern conveniences that we take for granted are often products of a frustrated inventor who had enough of encountering the same problems and inefficiencies, and decided to do something about it. These inventors were prime candidates for becoming kvetches, but instead they went into a laboratory and created a better way—and

look what benefit they have brought humanity.

It's the same in our personal or family lives. We can see frustrations, emotional let-downs, or life challenges as motivators to personal growth, to taking responsibility, or to increasing our contribution to society. "A single deed is better than a thousand sighs," says the chasidic adage.

So this year, do yourself a favor and kvetch less. Channel the hurt or frustration into an action that will benefit yourself or others. Kvetch away your weight problems at the gym and kvetch away your sins at a shul. You'll get much more done and you may even pick up a few friends along the way.



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SEE INSIDE FRONT COVER
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Sukkot Celebration - SEE INSIDE FRONT COVER

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October 8, 2012

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SEE PAGE 13

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