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THE JEWISH HOLIDAY MAGAZINE

farbrenngen

Volume 16 | Issue 2

Chanukah 5774/2013

a little nosh for the soul



INSIDE:
**Complete
Chanukah Guide**

INSIGHT:
**What a Flame
Says About You**

EXCLUSIVE:
**The Lighter Side
of Chanukah**



Chanukah - Nov. 27 - Dec. 5, 2013

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Chanukah -- the 8 day festival of light that begins on the eve of the 25th of the Jewish month of Kislev. It celebrates the triumph of light over darkness, of purity over adulteration, of spirituality over materiality. More than 2100 years ago, a small band of faithful Jews miraculously defeated the Syrian-Greeks who sought to forcefully Hellenize the people of Israel. When they lit the Holy Temple’s menorah, the one-day supply of oil miraculously burned for eight days. Today, we light the menorah to publicize these miracles.

[Menorah Lighting](#)

Why: The menorah lighting is a publicity strategy: advertising to the entire world that G-d makes miracles for those who stand up for truth and justice.

When: After sunset. The Maccabees chased away the forces of darkness with swords; we do it with candles.

Where: Wherever you happen to be living at the time. Set up the menorah in a central doorway, opposite the mezuzah or on a windowsill facing the street.

Who: Every Jewish person—men, women and children. In many homes, the head of the household lights one menorah for everyone. Or do it family style and everyone lights their own.

The Menorah: The Chanukah miracle involved olive oil, so that’s the fuel of choice. But any old-fashioned candle can be used to fulfill the mitzvah.

How: See page 12

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“Without miracles, we might come to believe that the laws of physics define reality. Once we witness the inexplicable, we see that there is a higher reality. And then we look back at physics and say, ‘This too is a miracle.’”

The miracle of a small flask of oil burning for eight days was this sort of miracle.

Then there are those small miracles that occur every day. Those acts of synchronicity we call “coincidence,” because in them G-d prefers to remain anonymous. But when we open our eyes and hearts, we see there is truly no place void of this wondrous, unlimited G-d. These were the sort of miracles the Maccabees saw in their battles against the mighty Greek army.”

*Based on a letter from The Lubavitcher Rebbe
Rabbi M.M. Schneerson, O.B.M.*

LETTER FROM THE RABBI



My Dear Friends,

They tell us our future is bleak. The Pew Research Center’s recent study claims there to be a rise in those who are not religious, marry outside the faith and are not raising their children Jewish. It’s a numbers game, and the stats are against us. It’s time to panic.

Or is it?

We’ve faced impossible odds before. Look at the Maccabees of old: they faced a Greek army that was bigger, mightier and far more advanced. They fought anyway. They won.

The Maccabees returned to the Temple, only to find a scene of destruction and dereliction. Faced with the defilement of everything they held sacred, they lit the Menorah with a spark of faith and belief.

The light prevailed.

You see, the Greeks were stronger physically, but the Maccabees stronger spiritually. In 1930, the previous Lubavitcher Rebbe visited Detroit and was interviewed by a JTA correspondent. Asked about the threat of assimilation and whether it was on the rise, “Things spiritual cannot be judged by numbers,” he said. “In matters physical, numerical strength is a factor. But not in the spirit.” The spiritual strength in the performance of a single mitzvah is superior to any power that may threaten Jewish continuity.

Darkness has always been prevalent throughout Jewish history. Whether the threat is the ancient Greeks, the Babylonians, the Soviets or American assimilation; the key is to add light. The Rebbe OBM says, “Darkness is not chased away by brooms and sticks, but by illumination.”

The light starts within - in your own life, in your own home, with your own family. But it also spreads outside with displays of Jewish pride.

That’s why on Chanukah we light the Menorah at home, and make sure those on the outside can see it. It’s also why we are calling on volunteers to become “Macca-Ds”: to take our Jewish pride, give it a voice, and share with all in a public square. Help us bring the Menorah’s warmth, light and message of hope to all. Whether you live in the burbs or in the “D” - let us come together, and show our commitment and dedication to our rich and eternal heritage.

Chanukah is a perfect time to infuse our community with the bright spiritual light and warmth of the tiny flames that truly can dispel a lot of darkness.

Wishing you and your family a joyous, meaningful and memorable Chanukah, and we look forward to seeing you “in the D”.

My wife and family join me in wishing you and yours a warm, joyous and meaningful Chanukah.

Warm regards,

Rabbi Kasriel Shemtov

Spiritual Director

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What a Flame Says About You

BASED ON THE WORKS OF THE LUBAVITCHER REBBE

Few sights are as warming to the soul as the sight of a burning flame. Though a physical phenomenon, the flame—luminous, pure, ethereal—is everything the physical is not; hence its appeal to man, a spiritual being entrapped in a material world. But the flame is more than a symbol of spirituality. The flame is our own mirror, in which we see reflected the strivings of our deepest self. In the words of the Proverbist, “The soul of man is a lamp of G-d.”

The flame surges upwards, as if to tear free from the wick and lose itself in the great expanses of energy that gird the heavens. But even as it strains heavenward, the flame is already pulling back, tightening its grip on the wick and drinking thirstily of the oil in the lamp—oil that sustains its continued existence as an individual flame. And it is this tension of conflicting energies, this vacillation from being to dissolution and back again, that produces light.

We, too, yearn for transcendence, yearn to tear free of the entanglements of material life

and achieve a self-nullifying reunion with our Creator and Source. At the same time, however, we are also driven by a will to be, a will to live a physical life and make our mark upon a physical world. In the lamp of G-d that is man, these polar drives converge in a flame that illuminates its surroundings with a G-dly light.

Every mitzvah is oil for the soul. With every act that constitutes a fulfillment of the divine will, our lives are rendered into burning lamps, alight with a flame that vacillate from heaven to earth and back again, illuminating the world in the process.

Every mitzvah generates light—whether it involves giving a coin to charity, binding tefillin on our arms and heads, or eating matzah on Passover. Certain mitzvot, however, not only transform us into metaphorical lamps, but also assume the actual form of a lamp. A real, physical lamp, with physical oil, a physical wick, and a physical flame that produces physical light.

Thus we have the mitzvah to kindle the menorah in the Holy Temple and produce a literal

representation of the divine light that emanated from there to the entire world.

Every Friday evening, the Jewish woman invites the light of Shabbat into her home by kindling the Shabbat candles—another mitzvah whose function is reflected in its form.

And once a year comes Chanukah, the festival of lights. For eight days, a nightly growing number of flames are kindled in the doorways and windows of our homes, so that the light generated by our lives as “lamps of G-d” should spill outdoors and illuminate the street.

LIGHT IN THREE DIMENSIONS

“A mitzvah is a lamp,” says King Solomon in Proverbs, “and Torah, light.” Light is a metaphor for Torah, and light, too, assumes these three forms: light as a tool of life, light as a means of connection to a higher place, and light as light.

These three states of light are illustrated by three mitzvot observed by the kindling of lights: the lighting of Shabbat candles, the

“A mitzvah is a lamp,” says King Solomon in Proverbs, “and Torah, light.” Light is a metaphor for Torah, and light, too, assumes these three forms: light as a tool of life, light as a means of connection to a higher place, and light as light.

lighting of the menorah in the Holy Temple, and the kindling of the Chanukah lights.

The purpose of the Shabbat candles is shalom bayit, “peace in the home”—to create a pleasant and tranquil atmosphere in the home in honor of Shabbat. Thus Maimonides rules: “If a person has [only enough money for] either a candle for his home or [wine or bread] for kiddush, a candle for the home comes first, for the sake of peace in the home. For ... the entire Torah was given to make peace in the world.” The Shabbat candles thus represent the Torah’s role as a guide to a life of harmony and perfection.

The lights kindled in the Holy Temple served a higher purpose. The Temple was the “house of G-d” where the harmony and perfection of the Divine were manifest in all their glory. Does such a place—asks the Talmud—require illumination? But the lights of the Temple’s menorah, answers the Talmud, served as “a testimony to the entire world that the divine presence rests in Israel.”

The lights of the Temple represent the Torah as it reaches beyond its role as the perfecter of creation to unite heaven and earth and connect man to G-d.

But then there are the lights of Chanukah. While a certain function is attributed to them—the “publicizing of the miracle” this does not define their essence. This is evidenced by the fact that when circumstances prevent the possibility of exposing the Chanukah menorah to the public eye, “One may place it on his table, and this suffices” for a complete fulfillment of the mitzvah (in contrast to the Shabbat candles, over which no blessing may be recited if they do not serve their function of adding illumination to the home).

Hence the law forbids all use of the Chanukah menorah’s light for any purpose whatsoever—they are there “just to see them.” This is the quintessential light of Torah: light as an end in itself; light as light.

Based on two letters by the Rebbe, dated 25 Adar II, 5711 (April 2, 1951) and Chanukah 5731 (1970), and on his talks on various occasions adapted by Yanki Tauber. Read more at www.MeaningfulLife.com



LET THERE BE LIGHT

And G-d said, Let there be light, and there was light.” This was the first of the utterances by which G-d created the world, and light was the first of all creations. So the sages asked “Who would need light? Why create light when nothing else existed? Yet, light is created first to show us its importance. Light is the reason and purpose for creation. Light is more than a creation, it’s a goal.

A Shout Out to the Shammash



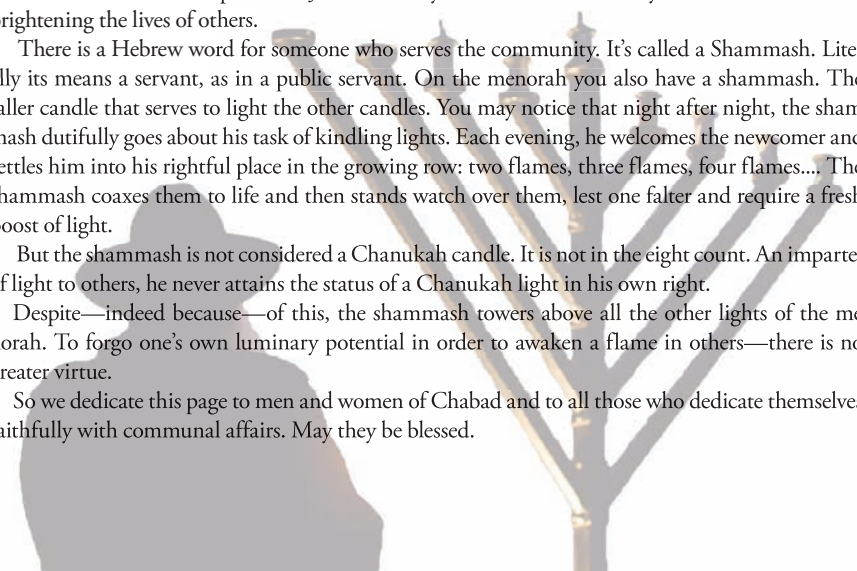
It’s Chanukah and for many it’s a time spent with family and friends. But for some, Chanukah means leaving home and going far away from family and friends to a place where the lights of the menorah have yet to shine. Why? Because they are Chabad, they are lamplighters. These men and women spend the Jewish holidays out and about as they dedicate their lives to brightening the lives of others.

There is a Hebrew word for someone who serves the community. It’s called a Shammash. Literally it means a servant, as in a public servant. On the menorah you also have a shammash. The taller candle that serves to light the other candles. You may notice that night after night, the shammash dutifully goes about his task of kindling lights. Each evening, he welcomes the newcomer and settles him into his rightful place in the growing row: two flames, three flames, four flames.... The shammash coaxes them to life and then stands watch over them, lest one falter and require a fresh boost of light.

But the shammash is not considered a Chanukah candle. It is not in the eight count. An imparter of light to others, he never attains the status of a Chanukah light in his own right.

Despite—indeed because—of this, the shammash towers above all the other lights of the menorah. To forgo one’s own luminary potential in order to awaken a flame in others—there is no greater virtue.

So we dedicate this page to men and women of Chabad and to all those who dedicate themselves faithfully with communal affairs. May they be blessed.



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chanukahguide

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.



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 (photo) 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."

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, 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. 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, 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 they 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 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.



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 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.



THE STORY BEHIND THE STORIES...

HERE'S A NICE CHASIDIC STORY ABOUT CHICKENS AND NAMES

By DovBer Naiditch

In Ukraine there once lived a Jewish man with a gentile servant. We'll call the servant Ivan. That's a good name because it's the de facto name of all Ukrainian servants in these stories. The Jew had a name too, but history has also forgotten it as well. He was probably a successful merchant—he had servants after all—which may have made his last name Kramer, which is a good name because it's the old German word for a merchant. But that's not what we're talking about here. We're talking about our man Ivan, our sturdy Ukrainian peasant. He was a good guy, Ivan. Not like some of those other Ivans—shiftless drunks the lot of them. Sure he drank, but only at night. The rest of the day he was a solid and loyal servant, very respectful of his Jewish employer's wishes, and he paid careful attention to keeping with his customs. So one

day when Ivan was asked to bring a chicken to the new Shochet in town he was happy to do so. The chicken's name is unimportant.

But when Ivan got there, he was unhappy with what he saw, and returned to Reb Kramer with the nameless chicken unslaughtered. You can imagine Reb Kramer's confusion. What's with the chicken? He probably asked.

"The new guy's a sham," Ivan replied.

"A sham?" Reb Kramer said.

"I pay attention," Ivan said, "unlike those other Ivans. I try to make sure I'm doing things right, and this new Shochet, he's not slaughtering the chickens the correct way."

"How do you mean?" Reb Kramer asked.

"The Shochet before? The quiet young guy?" Ivan said. "I forget his name, but when I brought him a chicken, he'd get real serious, even more quiet than usual, and he'd close his eyes tight, and when he opened them, he'd just

be crying. Not big heaving cries, but tears, Ivan said. Tears and tears that just streamed down his cheeks. And before he took the chicken, he'd wipe some tears off, rub them on the whetstone, and sharpen his knife. This new guy just pours water over the whetstone with a pitcher. He's cheating."

As far as Reb Kramer knew, water was how the sharpening was always done, and he told Ivan so. And Ivan shook his head, but if his employer said so, he'd do what he was told. So he went back and got the chicken slaughtered by the new Shochet, whose name was probably Shechter.

The Shochet before that did have a name. It was Yisroel, the son of Eliezer. He knew the name of the merchant, the name of the servant, the name of the chicken even, and when he looked at any of them he could see the divine combinations of names and surnames that brought them there, to that village, to his counter. And the power in those names would blow like a wind at his physical eyes and they would shed protective tears. This is what made him the Master of a Good Name, the Baal Shem Tov.

DovBer Naiditch is a creative writer at the Hasidic Creative Collection. Naiditch is an ordained rabbi and he is also certified by the BJA (the Board of Jewish Awesomeness). You should definitely view his many works at www.shmideo.com.

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The Kabbalah of Light

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 “education” (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.





The Laws of Light

WHO LIGHTS THE MENORAH?

All members of the family should be present at the kindling of the Chanukah Menorah. Children should be encouraged to light their own Menorahs. Students and singles who live in dormitories or their own apartments should kindle menorahs in their own rooms.

WHERE TO PLACE THE MENORAH?

Many have the custom to place the menorah in a doorway opposite the mezuzah (such is the custom of Chabad-Lubavitch) so that the two mitzvot of mezuzah and Chanukah surround the person. Others place it on a window sill facing a public through-fare.

HOW TO SET UP YOUR MENORAH?

It is preferable to use cotton wicks in olive oil, or paraffin candles, in amounts large enough

to burn until half an hour after nightfall. If not, regular candles can be used as well. The candles of a menorah must be of equal height in a straight row.

The shamash, the servant candle that kindles the other lights, should stand out from the rest (i.e. higher or lower).

The Chanukah Lights must burn for at least half an hour each night. Before kindling the lights, make sure that there is enough oil (or if candles are used, that they are big enough) to last half an hour.

HOW TO LIGHT THE MENORAH?

On the first night of Chanukah one light is kindled on the right side of the Menorah, on the following night add a second light to the left of the first and kindle the new light first proceeding from left to right, and so on each night.

BLESSINGS BEFORE LIGHTING

THE MENORAH:

1. Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.
2. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ha-olom A-sher Ki-de-sho-nu Be-mitz-vo-sov Ve-tzi-vo-nu Le-had-lik Ner Cha-nu-kah. On the first night of Chanukah only.
3. Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion. After kindling the lights, the Hanerot Halalu prayer is recited.

SPECIAL SHABBAT REQUIREMENTS

On Friday eve the Chanukah Lights are kindled before the Shabbat Lights (which are lit 18 minutes before sundown). Additional oil or larger candles should be provided for the Chanukah Lights insuring that they will last half an hour after nightfall.



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Monday, January 6, 2014 | 7:30-8:30 p.m.

ADAR I  **The Woman in the Moon**
Kabalistic Insights into Femininity
Monday, February 3, 2014 | 7:30-8:30 p.m.

ADAR II  **Uncovering Your Personal Mission**
A Lesson from Queen Esther
Monday, March 3, 2014 | 7:30-8:30 p.m.

NISAN  **Free At Last**
Redefining Freedom in the 21st Century
Monday, April 7, 2014 | 7:30-8:30 p.m.

IYAR  **Engraved in Your Heart**
Finding Personal Meaning in the Ten Commandments
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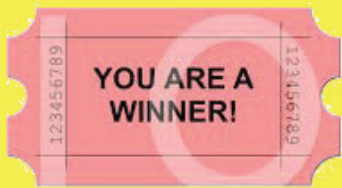
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The History of Chocolate Gelt and Plastic Dreidels

By Shira Gold

Chanukah gelt and spinning dreidels are a part of the Chanukah story that happened more than twenty-one centuries ago. At that time the Holy Land was ruled by the Seleucids (Syrian-Greeks), who sought to forcefully Hellenize the people of Israel. One of the laws imposed on the Jews was the anti “Jewish Education” bill that made Torah study illegal and punishable by law.

So the teachers would play dreidel and hide the books when enemy soldiers would be near. The dreidel quickly became the symbol of taking risks for Jewish education. The dreidel tells the story of how Jews put themselves in danger for Jewish education. They felt like a fish without water, the Jews saw the Torah as their vital life source and necessary spiritual nourishment.

The occupying Greek forces were determined to force Hellenism upon the Jewish population, at the expense of the ideals and commandments of the holy Torah. Unfortu-

nately, they were quite successful and the Jewish educational system was in decline and the people worried about a crisis of ignorance.

After the Greeks were defeated, it was necessary to re-educate the Jews—to reintroduce a large part of the population to Torah values. The Hebrew word “Chanukah” shares the same root as chinuch, education. Appropriately, during Chanukah it is customary to give gelt to children as a reward for Torah study.

The Term Chanukah Gelt, or Chanukah Money, is mentioned in the Talmud: When discussing what a poor man is to do if he does not have enough money to purchase both Chanukah candles and wine for Shabbat, the Talmud states that Chanukah lights take precedence because they serve to publicize the miracle. The widespread custom of giving Chanukah gelt enabled the poor to get the money they needed for candles without feeling any shame.

There is also a deeper reason for this age-old custom. In his record of the Chanukah



events, Maimonides writes: “The Greeks laid their hands upon the possessions of Israel.” The Greeks invaded the possessions of Israel in the same spirit in which they defiled the oil in the Holy Temple. They did not destroy the oil; they defiled it. They did not rob the Jewish people; they attempted to infuse their possessions with Greek ideals, so that they be used for egotistical and ungodly purposes, rather than for holy pursuits. Chanukah gelt celebrates the freedom and mandate to channel material wealth toward spiritual ends.

So for centuries Chanukah gelt was actual cash you could pay a teacher with or purchase an item on your wish list. But in the 1920’s Loft’s, an American chocolate company, decided to create a bag of chocolate Chanukah coins. The chocolate gelt has since become quite popular, but with the right education our children will soon be demanding the real thing.



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Jewish Education's Report Card

The Hebrew word for education is “Chinuch” and it looks a lot like “Chanukah.” That’s because they share the same root letters and the festival of lights was very much a victory for Jewish education. The occupying Greek forces were determined to force Hellenism upon the Jewish population, at the expense of the ideals and commandments of the holy Torah. In a way, it was a war against Jewish education. And we won. So, we decided to create a little report card and see how we are doing.

The following are numbers from Chabad’s international network of over 4000 centers in 65 countries.

Over 71,000 students were enrolled this past year in Chabad schools throughout the world; more than half the pupils were recipients of scholarships.

Chabad sees education as its primary mission. The first Chabad school was founded in 1775 in Eastern Europe, followed in 1776 by the establishment of an institute for advanced Judaic studies in Israel.

Today there are more than **630 Chabad schools worldwide**, including more than **200 pre-schools and day-schools** in North America



President Ronald Reagan signs the Education Day U.S.A. proclamation

In 1986, both Houses of the U.S. Congress unanimously passed a bill declaring the birthday of the Lubavitcher Rebbe “Education Day USA” acknowledging the work of Chabad-Lubavitch in improving education in the United States

Chabad Schools were awarded the prestigious Blue Ribbon Award, honoring academic superiority and dramatic gains in student achievement

Chabad’s philosophy is that education should not be limited to the hours a child sits in a classroom, but should be a way of life. Through an exciting mix of hands-on programming, children participating in Chabad’s programs learn about their Jewish heritage through holiday celebrations and rituals—all in an experiential and fun manner.

This year, 74,000 children participated in Rosh Hashanah programs which not only showed students how to blow a shofar, but actually helped them make one from a real ram’s horn, and take it home for use.

At Passover **125,000 children recreated** the matzah making process of our ancestors during the Exodus by actually producing their own flour, grinding the grain by hand and baking the matzah in the time proscribed by Jewish law.

64,000 children just became involved with the history of Chanukah when they made olive oil just like the Maccabees.



Hands-on programs take place at centers across the globe, however, in Brooklyn New York, Chabad’s Children’s Museum provides exhibitions and programs

for all children in an educational and entertaining format. Through contemporary technology and a hands-on approach to learning, visitors experience Jewish history, values and traditions

in a manner that inspires an increased interest in Jewish culture.

This past summer, more than **350 children a day** were inspired by the exhibits and trained educational docents. Since opening during the Passover holiday in 2005, more than **260,000 visitors utilized the interactive exhibits**, and left with an enlightened and energized view of Jewish heritage, history and tradition.

This year, Chabad on Campus served over **120,000 meals to Jewish students at over 200 campuses worldwide**.

In the early 1950’s Chabad sought to bring Jewish education to Jewish students at college campuses. Today, with the assistance of visionary philanthropists George and Pamela Rohr full-service Chabad Jewish student centers are found on over 140 campuses worldwide, and Chabad serves hundreds of other campuses with Jewish resources. A unique quality of Chabad’s campus centers is the leadership provided by a dynamic couple who create an atmosphere where students can feel safe and seek guidance on variety of social, education and spiritual issues.



Over 4307 college students attend Chabad on campus classes and over **9200 students** attend weekly Shabbat meals and discussions.

And it’s not just for kids. Jewish education is a lifelong mission and goal. This year, more than **300,000 adults** from Sweden to South Africa enrolled in classes, studying everything from Kabbalah to the laws of a menorah.

In thousands of communities worldwide, and in more than 10 languages, Chabad-Lubavitch has engaged millions of adults seeking intellectual stimulation, answers to life’s many questions, and timely thought-provoking subjects. Through courses, study groups, lectures, seminars and special programming, Chabad has made pursuing knowledge for adults possible through outstanding teachers, quality study materials and engaging audio-visual resources.

The specially designed Jewish Learning Institute is operating in over **200 communities throughout the globe**, and focuses on the essentials of Jewish literacy in a series of six or eight week courses.

And for those that can’t make it out to a class, Jewish education has never been easier. Today, with the help of smartphone and an internet connection, you can watch **over**



14,000 hours of online classes posted on www.TorahCafe.com and www.Jewish.tv.

The internet has changed the way we learn about the world and it also changed the course of Jewish education for the better. **Over 1 million visitors** each year review Chabad's holiday sites, receive daily and weekly emails and participate in daily learning programs. Chabad's flagship educational website Chabad.org currently offers over **11,000 pages of information**.

Chabad.org is a virtual classroom for Hebrew school children and university scholars alike, it is a central address for all things Jewish. The online program is also useful as a guide for parents seeking assistance for their children's bar or bat mitzvah, for the college student who wants to learn the prayer to light Chanukah candles, or for the high school student doing research on Maimonides.

The new JewishOnlineSchool.com provides a full online school for Jewish children. Complete with online classes, online courses and online lessons that you expect from any other Jewish school.



Jewish education in the age of social media has, perhaps, brought the Torah to more people than ever before. A highlight of Chabad's internet resources is AskMoses.com, the only Jewish website offering confidential, free and live chat for spiritual guidance **24 hours a day, 6 days a week**. AskMoses.com provides instant advice from qualified scholars and Rabbis for Jews and gentiles seeking information on any subject in English, Hebrew, Russian, Spanish and French.

The Jewish education's report card can really only be graded by you. Only you know the state of affairs of Jewish education in your home. As the Maccabees of old fought for a bright Jewish tomorrow they understood that a solid Jewish education is paramount to a Jewish future. Like our sages say "Light refers to Torah," and on Chanukah we kindle those lights in our homes and in our hearts.

In Light of Transparency

... I'll highlight my struggles with writer's block

By Rochel Holzkenner

At 6:04 a.m. I admitted defeat. I could squeeze juice out of a rock sooner than I could cough out a string of words. For two black hours I'd shifted my gaze from book to computer screen before emailing my editor: "Sorry, no Parshah article this week." Why did I ever think I could write?!

The words in the book were informative but not inviting. I circled around them but couldn't find an entrance passage, and my fingers ran dry. In the Torah I saw a story of an ancient hero, but I couldn't see the story of me.

His response came at 9. My resignation was not accepted as easily as I'd hoped.

"How about something on Chanukah?"

I prepared to reopen the book, to once again face alienation. This time I read the Rebbe talking about the menorah. And about writer's block.

Every Jewish action, he explains, has a shell and a soul. The shell is the instruction to fulfill: what to do, where and when to do it. Slice two challahs on Shabbat, in your home, and say a blessing. Flip the prayerbook to page 119 and recite these words in the afternoon. But if you could crack open the shell of the rituals, you'd see an unadulterated soul. The Shabbat meal would look like spiritually charged light rays bouncing into the home. Turn any mitzvah inside out and you'll see a light—an active and energetic light that gravitates towards darkness and looks to shine in every black corner.

Turn any mitzvah inside out and you'd see . . . a menorah. Streams of light. The menorah has the gift of transparency, her shell is her soul—her physical qualities merely project her metaphysical existence.

We connect to G-d by kindling a flame. While we increase the menorah's flames each night, the metaphysical light that is created also gains energy and potency. The menorah wants to be lit at night, just like her inner light that has an affinity towards darkness and always seeks to illuminate where there is no other light available. The menorah has no façade—its essence is exposed through its ritual.

Kindling the Chanukah menorah is a magnificent gift that we received from G-d after fighting for our freedom from Greek dominion. The Greek imperialists were vicious in their attempts to wipe out the Jewish spirit and silence us into submission. While they forbade the study of Torah under the threat of death,

many Jews ignored this threat and risked their lives in order to hold onto the Torah and G-d's commandments.

This type of sacrifice and commitment is kind of like hanging onto a rope that is shaking violently. It takes enormous focus and a very tight grip to keep hanging. With no external support, all of the strength needs to be internally generated. The Jews who stood up for their beliefs in spite of the Greek dominion had to wring out every last ounce of strength and commitment to fight for their freedom. They pressed themselves to pull out any small drops of internal oil to fuel their battle.

Well, those drops were quite precious to G-d. They fueled a miraculous victory against the overwhelming Greek army. So proud was G-d that He too provided a few drops of oil that fueled light for many more days than was expected.

The menorah was born from struggle and commitment. A challenge is like a thick and opaque shell that seems devoid of hope and of light. But ironically, it is the commitment in the face of challenge that generates a very tender, powerful light that will paint the shell transparent, and the shell will mirror the light within it.

On the Shabbat of Chanukah we read from the Torah the story of Joseph's rise to power—this because the story of Chanukah is also the story of Joseph.

"It came to pass at the end of two full years . . ." when Pharaoh had his fateful dreams.

Joseph was languishing in prison. The fittest were surviving and abusing the righteous, and the light was no where to be seen.

But Joseph remained committed to light. And then one day the light jumped alive.

In one day Joseph went from being a prisoner to being second to the King of Egypt. Like a coil that's pulled tightly and then released, the power that Joseph exerted in his dark prison cell projected him all the way to the king's inner chambers.

In my own small way I know that dark cell too well. When all I see are the letters and words, but I can't hear the music behind them. And the light that pulls the lone details into a luminous tapestry is obscured.

But here is the Rebbe's take: if you keep knocking at the door of the shell, you may extract light that is so deep that it will turn the shell itself transparent.

You may extract a menorah.



From The Lighter Side of Chanukah

HOW TO INVEST YOUR CHANUKAH GELT? WHAT YOUR STOCKBROKER WON'T TELL YOU

By Rabbi Yisroel Rubin

Long before shopping glitz wrapped Chanukah gifting with fancy ribbons, Chanukah presents used to be real old fashioned 'Gelt' coins. Even today, the traditional Chanukah coin bag adds a nice touch to the biggest box.

Chanukah Gelt used to be nickels and dimes, maybe even a quarter; half dollar was very generous. A shiny silver dollar was so novel, kids thought they minted it especially for Chanukah.

Over the years, inflation pushed Chanukah Gelt up from coins into dollar bills of various denominations. Chanukah Gelt won't pay your mortgage, but it has good meaning and feeling, and won't give you a Gelt complex.

Unlike sweater, pajama or game presents where the choice is already made for you, Chanukah Gelt offers you options. Choose the strategy that suits you best; or diversify your Chanukah portfolio by combining several plans.

1. Liquidity: Spend your Chanukah Gelt on Nosh and candy. Chocolate coins in your pocket can give you liquidity, plus the trickle-down effect.
2. If you prefer something more enduring to preserve your holiday memories, encase your Chanukah Gelt coins in plastic as a desktop paperweight, or have it laminated for your wallet. Locked in, this is an investment to watch.
3. If you like to see some growth, put it into a Savings account. (This plan can also relate to the Chanukah liturgy: "Thou performed great savings for thy people.") Expect nothing exciting, but your account will grow 1% by next Chanukah.
4. Some invest their Chanukah Gelt in CD's- better known as Chanukah Draydels. Whether you win or lose, a draydel game

generates lots of interest. The draydel is so versatile, that it can almost stand on its head and spit nickels. A CD can double your investment, or win the whole pot. Of course, there's also a risk of losing everything. Whatever happens, a spinning Draydel guarantees returns.

5. Recycle -Take the Gelt you received, turn around and give it to someone else as Chanukah Gelt. Continue the beautiful custom by sharing the Chanukah spirit with more people. Gelt isn't everything, and it's better to give than to receive.
6. If you're looking for an investment with a future, put your money into a Pushka charity box. (Better there than a selfish Piggy Bank; besides, the offering of a pig triggered the Maccabean revolution.) A charitable contribution is of Mutual benefit to both receiver and giver. It also carries



with it a Life insurance benefit, for “Charity saves from death.”

7. Invest in a Spiritual Growth Fund by promoting Torah study or Jewish Outreach.

Options 6 & 7 also offer unlimited long term benefits, as the Talmud states: “For these Mitzvos, a person enjoys the dividends in this world, while the principal remains intact for the world-to-come: Honoring father and mother, Granting free loans, Rising early to pray, Welcoming the stranger, Visiting the sick, Assisting a bride or attending a Funeral, Thoughtful prayer, Promoting peace among people, and between husband and wife, and Torah study surpasses them all.”(Quoted in the prayerbook)

8. Bonds: US Bonds: In contrast to the Syrian oppressors who forbade Judaism, the good ol’ USA promotes Freedom of Religion, and its dollar bill proudly states: “In G-d We Trust.” Or invest in Israel Bonds that supports development in Israel, including the town of Modiin where the Maccabees lived and Chanukah happened.
9. Stocks: The market has its ups and downs, but let’s not forget that “A great Miracle happened there.” It should only happen to us, too.
10. Lottery Ticket: It’s a long shot, but, Hey, you never know!

Rabbi Yisroel Rubin is the author of the Torah Times and has published hundreds of articles on Jewish thought. Read more from Rabbi Rubin at www.CapitalChabad.com



NO GELT, NO GLORY: The Upside Down Dreidel Spin

By Simcha Weinstein

Welcome to “Extreme Sports: Jewish Style.” I’ll leave the suicidal skateboarding to the kids. Being a rabbi, I’m more of a dreidel blackbelt! While they aren’t as transformative as the Kabbalah or as lucrative as a lottery win, I’m uniquely qualified to reveal to you another very powerful secret of the universe: the Upside Down Dreidel Spin. This is the bubble of all spins, but in the spirit of Chanukah, remember: just as the oil in the temple burned for eight days, a great dreidel player must cultivate patience and perseverance in order to master this move.

STEP 1

Despite what the song says, most dreidels aren’t “made out of clay.” That’s the good news, because when it comes to dreidels, materials matter. Start with a good quality dreidel, not one of the cheap plastic ones. The ideal dreidel is made of wood and measure about 1-inch square. Here’s the key: make sure the very top of the handle is smooth, without any nicks or cracks.

STEP 2

You also need a hard, smooth surface to spin on. Based on my extensive experience, I highly recommend the underside of a challah board. Now, grip the dreidel’s handle between your index finger and thumb, with your palm facing upwards. The back of your hand should be no more than 6-inches above the spinning surface.

STEP 3

Spin the dreidel with a snap of your thumb and index finger as you normally would -- but release the dreidel with a gentle upward toss.

STEP 4

Watch the amazed and impressed expressions on the faces of your family and friends. Because at the end of the day, that’s what it’s all about. The very shape of the dreidel is a metaphor: when its all-square, chunky contours spin, the dreidel looks round and smooth. And just as the circle has no top and bottom and all its points are equivalent, so too is the family. When we come together in a circle of embrace, each member is equally important. However, that doesn’t stop me from wanting to outdo them all with my Upside Down Dreidel Spin. I’d better start practicing now if I want to be ready for Chanukah.

*Rabbi Simcha Weinstein is an internationally known best-selling author. His first book, *Up, Up and Oy Vey!* received the Benjamin Franklin Award for the best book of 2007. He has appeared on CNN “Showbiz Tonight,” and NPR, and has been profiled in leading publications including *The New York Times*, *The Miami Herald* and *the London Guardian*. He is a regular contributor to *the Jerusalem Post* and *Jewish Telegraphic Agency (JTA)*. He chairs the Religious Affairs Committee at the renowned New York art school, *Pratt Institute*. His latest book *The Case for Children: Why Parenthood Makes Your World Better* (Barricade Books: 2012) is on sale now.*



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The Science of Certainty

By Dr. Arnie Gotfryd

We live in an age of uncertainty. Geopolitics, the economy, the environment. However much we know, things are still increasingly unpredictable. And then there is science.

At the heart of atomic theory, for example, is the “uncertainty principle,” that pillar of quantum wisdom that informs us that the most fundamental building blocks of matter and energy are ultimately unknowable.

Can we ever really achieve certainty?

A practical deed, a mitzvah, such as lighting a Shabbos candle, giving tzedakah (charity), or making a blessing over food can awaken the soul and evaporate doubts in a way that logical arguments never can. As King Solomon put it, “For the mitzvah is a candle and Torah, light.”

But how does this work? Can deeds dispel doubts? According to recent experiments by psychologists, it seems the answer is yes.

In a study published in the prestigious journal, *Science*, subjects were asked to rate 10 CD's and were then informed they could choose their fourth or fifth favorite as a gift for participating in the experiment. Then they were given hand soaps to rate. Half based these ratings based on the packaging alone and half actually washed their hands with the products before rating them. After all this, they went back to the 10 CD's and rated them all over again.

The latter CD ratings varied in one significant way. Those who actually washed their hands ranked the chosen CD the same as they had earlier, but those who did not wash in between upped their rating of the chosen CD the second time.

Apparently, hand washing helped subjects

put the decision process behind them and accept the gift for what it was, a mediocre gift. Surprisingly, however, those that did not actually wash rated the gift CD significantly higher the second time, indicating a need to rationalize and lingering doubts about their original decision.

Hand washing plays an important role in Jewish life, and there many occasions where the washing of hands is mandated by the sages. Of course one reason is sanitation, but there are spiritual and kabbalistic reasons as well. In light of this research perhaps we can add another dimension – the psychological.

For example, one occasion for washing is the eating of bread. At one level it's a hygiene issue. Who needs dirty germs on food? But that can't be the whole story because the ritual washing for bread needs to be done after the hands are hygienically clean. Add to this a cultural dimension – whenever we eat bread we use hand washing to commemorate the divine service of the priests in the Temple in Jerusalem.

Another layer of meaning is the kabbalistic. Water symbolizes Torah, divine intellect which flows from above onto the hands which symbolize the emotional level within man. The hands are raised after washing and before drying to symbolize the elevation of the emotions that results from being awash with divine intellect.

But what does washing for bread do for you psychologically? For one, it separates you from whatever it is you were doing before and focuses your consciousness on what lies ahead. A moment before you may have been cutting a deal, arranging a car pool, fighting with a phone company or shopping online. But

once you've washed for bread, it's history. In fact between the washing and the eating you are not even allowed to talk, except for the blessing on eating bread.

Without the washing, we would be tumbling headlong from battles to bagels to making deals to breaking bread. Besides getting indigestion from worry, it's not a way to live. Conscious living means celebrating the moment, every moment, for the value it has. Eating is holy. It's life itself. The washing ritual gives you a chance to focus on the immense significance of what might otherwise feel like nothing more than stuffing your face because you are hungry.

But there is another psychological value as well. The same behavioral boundary that frames feeding time also serves as punctuation for your previous concern. And setting a limit to your past activity behaviorally also limits its impact on your psyche, preventing it from encroaching on other activities and values that also deserve undivided attention.

Rabbi Chaim Brovender, a popular and innovative educator and head of Yeshivat HaMivtar near Efrat Israel, was once interviewed about his experiences with the Lubavitcher Rebbe. Besides being astounded by the Rebbe's prodigious knowledge, boundless energy and prophetic insight, the thing that impressed him most was his desk. He walked in to a late night appointment after the Rebbe had already seen dozens of people and responded to hundreds of issues in addition to his own myriad projects and concerns.

When you walk into the office of someone whose day is that complex and demanding, you would expect to see signs of it on the desk and around – piles of papers, open books, coffee cups, a phone or two, files, stationery, and electronics. We all know what a busy person's desk looks like when he's involved in so many projects. But not the Rebbe. His desk was perfectly clean, as if to say to the person who walks in, “I have nothing else in the world on my mind right now but you.”

Washing your hands, clearing your desk, making a blessing, taking a deep breath, all these are ways to draw a line in the present to settle the past and focus on the immediate future, which is a healthy way to live.

Otherwise our minds can get murky and muddled, clouded by doubts, and invested in histories we should have left long behind.

And lest our doubts plague us still and we agonize over exactly which of those hundreds of possible mitzvos we should actually do, the answer is simple and clear: The next one.

Dr. Arnie Gotfryd reports on matters of science, faith, and education. His articles have appeared in the Toronto Star, Toronto Sun, Toronto Life, Vaughan Liberal, Canadian Research, Biotechnology Canada, and on hundreds of websites.

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(It's just not the same without **u**)



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Shabbaton Weekend

with Rabbi Shais Taub

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A recent Shabbaton weekend provided learning and fun for the entire family, as children enjoyed their own activities while their parents were treated to the wisdom of renowned author, teacher, and spiritual scholar Rabbi Shais Taub.

During three separate presentations held on October 11-12, more than 300 people gathered to hear Rabbi Taub conveyed practical methods for applying Jewish teachings and spirituality to challenging situations and relationships.

The program was sponsored by The Shul in West Bloomfield and Walking Home, a local non-profit organization that provides Torah-based educational programming for members of the Jewish and secular communities.

Following a delicious Shabbat dinner at The Shul, the children enjoyed their own meal and fun activities, while the adults listened to Rabbi Taub give a talk entitled "Change your Mind with Meditations for Busy People: How to change your life by changing the way you think." Interspersing his wisdom with humorous stories and parables, he explained how to dismiss negative thoughts by meditating or focusing on different, more positive subjects. Just as certain thoughts can be brought to mind, they can also be discarded by switching mental gears.



Following services and a Kiddush lunch at The Shul the following day, Rabbi Taub spoke about "The Purpose of Existence: Technical Observance vs. Personal Feeling," where he again demonstrated his gift for communicating religious teachings in an easily understandable way.

On Saturday night, he addressed a smaller group at the residence of Walking Home founder and CEO, Chana Lowenstein. His presentation, "Out of the Ego," focused on giving up control and relying on a higher power to guide one's life.

"The ego's job is to perpetuate survival, it tells us to be cautious, but it's not supposed to run our lives," said Rabbi Taub. "Sometimes we have to push the self out of the way so something bigger can come through."

He believes people frequently pass up opportunities for growth because they are afraid of what will happen if they surrender the

reins. He used the example of rock-climbing, where climbers have to deny the basic survival instinct by literally letting go and trusting their gear to sustain them in order to move from one point to another.

"We need to have the courage to let go and let things happen," he said. "The biggest secret is to know when to get out of our own way."

He said it is important to distinguish a leap of faith from an act of recklessness. "Fantasy avoids reality, while faith gives us the courage to face reality," said Rabbi Taub, "If you're connected above (to G-d), you don't fall down below."

He believes the answers to all of life's questions, both the esoteric and the mundane, can be found in the Torah, and it is important to study Torah and other works of Chassidut, such as the Book of Tanya, in order to understand those answers.

"Torah is not just about keeping kosher, tefillin, and Shabbat", he said. "Torah is about everything in life. There is no aspect of our life which is not addressed by the Torah."

For those who were skeptical, he suggested asking their rabbi for advice about their finances, marriages, or other personal issues. He also urged those interested in furthering their Jewish learning to choose a mentor or teacher to guide them through the process.

Audience members at all three presentations left feeling inspired and motivated to learn more.

"I feel almost overwhelmed," said Ron Gothelf, who summed up the reactions of several of the attendees. "I'm grateful to discover that Judaism can give me the relationship with G-d I've always wanted."

Chana Lowenstein was thrilled with the presentations and the enthusiastic response.

"Walking home was excited to sponsor Rabbi Shais Taub," she said. "His lecture concepts come directly from the Tanya, and I believe it's time this particular wisdom be disseminated to our community. Rabbi Taub has a knack for taking profound, lofty, spiritual ideas, and making them accessible to the masses. We are grateful to The Shul for working with Walking Home to bring such awesome programming to our community."

B"H

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BY ITTY SHEMTOV

SHUL FAMILY FAVORITES

SOME NEW WAYS TO ENJOY AN OLD FAVORITE

HOLIDAY RECIPES

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

TRIFLE

Fun and elegant dessert that is easier than pie!

INGREDIENTS:

1 Cake – any flavor

1 large can of whipping cream

1 packet pudding mix

Variety of toppings such as sliced strawberries, caramelized nuts, shredded coconut, chocolate shavings, raspberry syrup, chocolate syrup, or your favorite adult liquor - feel free to get creative!

(For a Pareve version - use the Pareve Rich's whip, a Pareve cake and pudding mix)

DIRECTIONS:

Slice the cake in bite size pieces

Whip up whipping cream and add pudding mix powder for extra flavor and texture in the last 30 seconds of whipping.



ASSEMBLING YOUR TRIFLE:

Use a trifle bowl.

Begin with a layer of cake pieces.

Pour some raspberry syrup over the cake.

Top that with one or two of your favorite toppings (e.g. - a layer of sliced strawberries, caramelized nuts, shredded coconut, etc.)

Spread a layer of whip over your toppings.

Repeat these layers until you have filled your bowl.

Tip for a more elegant presentation: Make sure you layer carefully from the wall of the bowl and go all the way across evenly.

This can be prepared in a large bowl for a crowd or in mini individual dishes for a more personal touch.

Prepare this recipe 2-3 days in advance, store it in the freezer and take it out 1-2 hours before serving...

Enjoy the company and compliments!



FRUIT PUNCH

The punch with a kick – to please any crowd!

INGREDIENTS:

2 frozen orange juice cans, thawed

Water

Ice

Strawberry Daiquiri Mix

Ginger Ale

Raspberry Sherbet - optional

Adult drink - optional

DIRECTIONS:

Mix all ingredients in a large punch bowl or drink dispenser.

(If using the sherbet, add it to the mixture at the last minute.)

Be sure to have extra ingredients to refill as needed – it will go fast – guaranteed!!!

Tip for more elegant presentation: Float some sliced lime or frozen strawberries for added class and flavor



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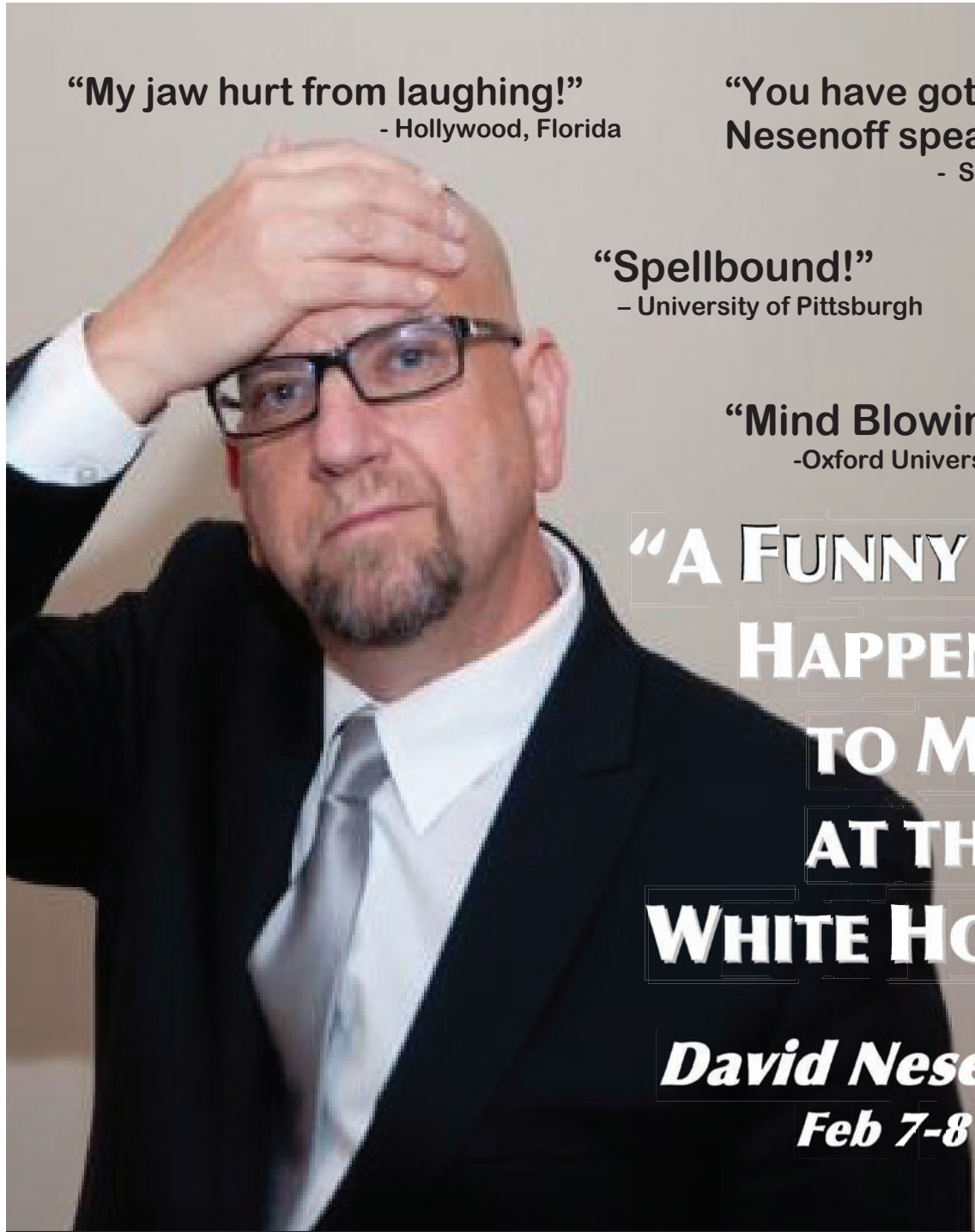
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Feb 7-8



***He interviewed Helen Thomas, and both their
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Friday, Feb 7

5:30 Services
6:15 Shabbat Dinner

Reservations required by
Feb 4 to avoid a late fee

Shabbat, Feb 8

"Try to mail a letter in Israel!"
12:15 Kiddush Lunch & Lecture

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THE SHUL PRESENTS

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B"H



FAMILY SHABBAT DINNER

Come to The Shul and experience Shabbat in a relaxed, youth-centered atmosphere that's fun (and educational) for the whole family. Your children will take center stage as they join services, eat Shabbat foods, light candles and make Kiddush. Enjoy a delicious, kid-friendly meal sure to please all palates.

\$36/family

Dec. 13, 2013
4:45 Service,
5:30 Dinner

Feb. 21, 2014
5:45 Service,
6:30 Dinner



Programs & Events

Ongoing Classes

got video?

LIVING TORAH VIDEO MAGAZINE

Sun at 9:30 AM

got parsha?

PARSHA AND BAGELS

M, W, F at 8:00-8:15 am | Rabbi Yishai

got messiah?

THE MESSIAH MYSTERY

Thurs at 8:00-8:30 am | Rabbi Yishai

got torah?

TORAH STUDIES

Wed at 7:30 PM | Rabbi Dov

SEE PAGE 38

got women?

WOMEN'S ROUND TABLE

Mon at 11 AM | Itty Shemtov

got mysticism?

JEWISH MYSTICISM

Sat at 8:45 AM | Rabbi Dov

got letters?

LIVING LETTERS

Saturdays

12:45pm Itty Shemtov

Ongoing Programs

got hebrew?

HEBREW SCHOOL

K-7th grades

Madrichim Program

SEE PAGE 35

got asap?

ASAP-AFTER SCHOOL ALL-IN-ONE PROGRAM

Wed, Jan 8 - Feb 12

SEE PAGE 25

got discover?

BAR/BAT MITZVAH DISCOVERY

Wed | 6:30 pm

SEE PAGE 39

got ckids?

CKIDS CLUB

Every Shabbat 10:30 am - 12:00 pm

got shabbat?

MONTHLY FAMILY PROGRAM

Dec 7 | Jan 4 | Feb 1 | Mar 1 |

Apr 5 | May 3 | June 7 | July 12

Upcoming Events

got menorah?

MENORAH IN THE D

December 4, 2013 | 5:30 pm

SEE BACK COVER

got family?

FAMILY SHABBAT DINNER

December 13, 2013 |

Services 4:30 pm, Dinner 5:15 pm

SEE PAGE 39

got chinese?

CHINESE DINNER & GAME NIGHT

December 24, 2013 | 7:00 pm

got pj party?

KIDS PAJAMA PARTY

January 18, 2014 | 7:30 pm

got shabbat?

SHABBAT WITH DAVID NESSENOF

February 7-8, 2014

SEE PAGE 37

Services 5:30 pm, Dinner 6:15 pm

got winter camp?

CGI MID-WINTER CAMP

February 17-20

SEE PAGE 34

10:00 am - 4:00 pm

got summer camp?

CGI SUMMER CAMP

Aug 4-29

SEE PAGE 17

got family?

FAMILY SHABBAT DINNER

February 21

SEE PAGE 39

Services 5:45 pm, Dinner 6:30 pm

got megillah?

MEGILLAH READING & PAJAMA PARTY

March 15 | 8:45 pm

got purim?

PURIM FEAST & MEGILLAH READING

March 16 | 4:00 pm

SEE PAGE 17

got seder?

COMMUNITY SEDER

April 15 - Plan to celebrate the

second seder at The Shul!

UPCOMING JEWISH HOLIDAYS

CHANUKAH - NOV 27-DEC 5

TU B'SHVAT - JANUARY 16TH

PURIM - MARCH 15-16

PASSOVER - APRIL 14-22

LAG B'OMER - MAY 18

SHAVUOT - JUNE 3-5

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3RD ANNUAL
**LIGHTING OF THE
MENORAH**
in the **D**



December 4, 2013 • 5:30 p.m. • Free

- Lighting of the 24-foot Detroit Menorah
- Live performance by the 8th Day Band
- Complimentary hot soup bar and other snacks

Campus Martius Detroit
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event details, visit
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