

Tubavitch, CENTRAL

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VOLUME 29 • TISHREI 5775



HOLIDAYGUIDE

**HOW WILL HE EARN
A LIVING**

**FIDDLER'S
QUESTION**

A new six-week course from
The Rohr Jewish Learning Institute



HOW
HAPPINESS
THINKS

A new six-week course from
The Rohr Jewish Learning Institute



THE ART
OF PARENTING

A new six-week course from
The Rohr Jewish Learning Institute



DYNAMIC
WISDOM
The Development of Jewish Law
and Tradition Through the Ages



NOVEMBER

JANUARY

MAY

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JUST A PINHOLE

From my earliest days I had a fascination for science and technology. I was only eight years old when I managed to collect enough 'cigarette vouchers' from my father's smoking habit (in those days smoking was an acceptable form of behaviour) to exchange for a Kodak Instamatic Camera (you know, the ones that took the 126 film cartridges). But I soon found out that the expense of photography was in the developing and printing.

I really wanted to take photos but could not afford the processing, and if I thought about printing them myself ... well, I just could not afford the equipment. One day, a shop around the corner had a complete 'contact printing' set for just 17 shillings and 6 pence (today ... 87½p!). Yes! I could afford that. I turned my bedroom into a darkroom, I bought my prized set, and I began to learn about exposures and developing. I was now able to produce my own photos. True, they were stamp-sized, but that did not really matter.

There was only one problem. There were 'strange shadows' on my prints. A photographer who was a family friend showed me the cause of 'the problem'. The black plastic sheet with which I had covered my window had a pin-sized hole. That tiny hole was allowing day-light into my 'darkroom' and it was ruining my prints. I relayed my experiences to my Talmud teacher, and he told me the most wonderful lesson.

You have been looking at the pin-hole with negativity, it was your 'enemy', he said to me. But G-d also has a pin-hole', He wants that pin-hole, and He asks us to make one for Him. G-d knows that we find the 'way back' overwhelming. He

knows that to us the whole concept of Teshuva – Return is daunting and leaves us very scared. Particularly, as we come close to Rosh Hashanah and then even to Yom Kippur, the notion that we can repair our past and come to be close with G-d is so distant from us that we just do not believe it. So, we fight it off with excuses that it will never work. Wrong!

G-d says to each and every one of us:

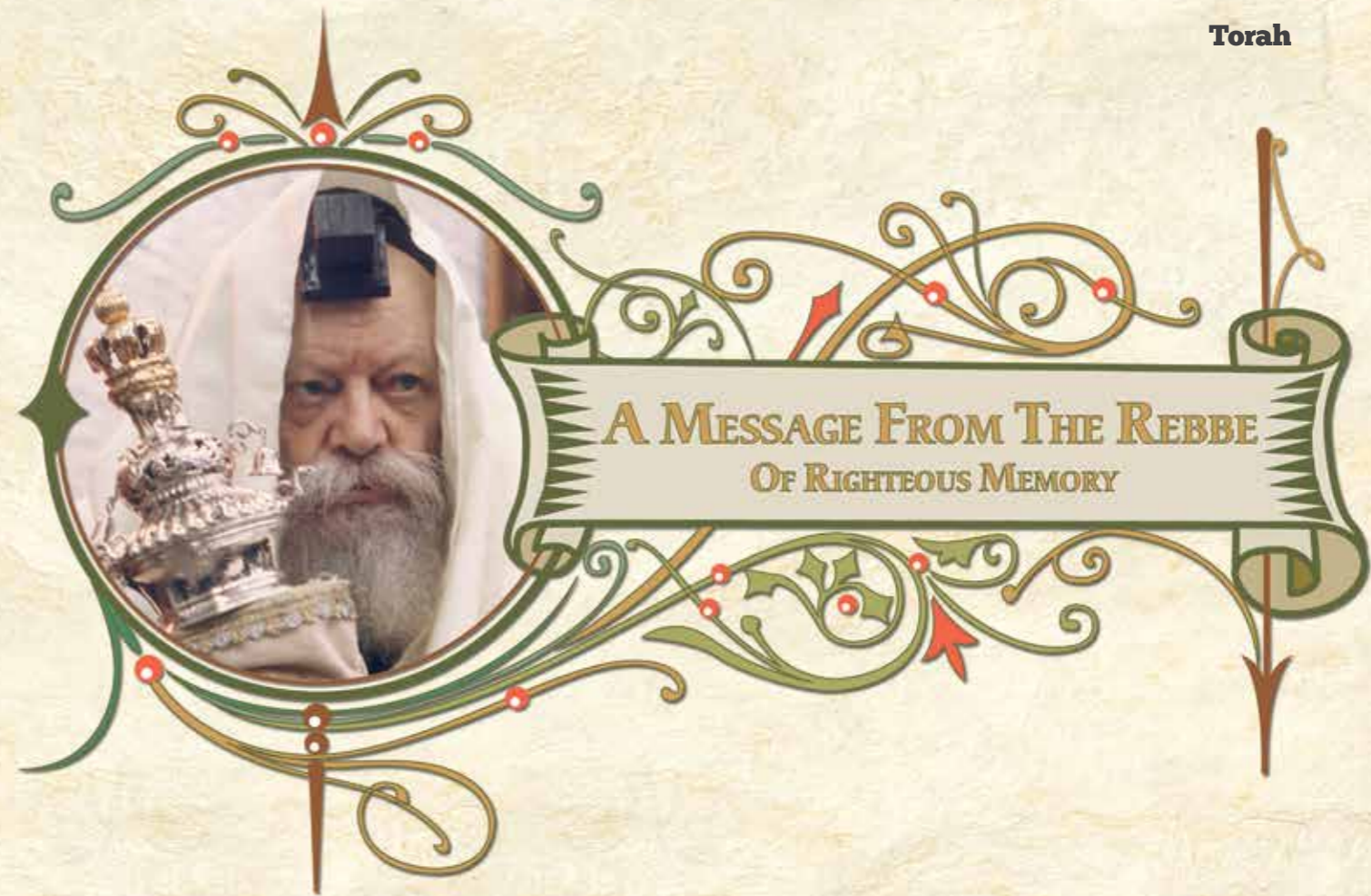
"Make for me an opening in your lives, open up for me an aperture as tiny as a pin-prick, and I will expand that opening to the size of the entrance of the Sanctuary (a very large opening, 20x 40 cubits, or 30 x 60 foot) which once opened was never closed.

The 'pin-hole'.

All that we are being asked to do is to make one tiny but genuine gesture for G-d, one tiny break in our darkness. Just as the light that enters the dark-room through the pin-hole can have such a negative effect for the photographer, so too and much more so, our one tiny opening that we make in our lives for G-d, becomes the giant opening for His love, protection, and blessing.

For that one single tiny good deed, He blesses us with a positively sealed wonderful inscription for a good and sweet year, a year of redemption from all our woes, a year of His commitment towards us for eternity, the year of the Geuloh with our righteous Moshiach.

Levi
Rabbi Levi Sudak



In the Days of Selichos, 5734 [1973]

To the Sons and Daughters of Our People Israel, Everywhere: G-d bless you all,

Greeting and Blessing:

One of the main aspects of Rosh Hashana is its being the anniversary of the creation of man. Hence Rosh Hashana is also the Day of Judgement for mankind, as well as for the world in general - which had been created for man's sake, to be conquered and governed by him.

This is also the reason why Rosh Hashana is Coronation Day, when Jews proclaim G-d's Sovereignty as King of the Jewish people and King of the Universe, and petition Him - in all prayers of Rosh Hashana: "Display Your reign over all the world," with certainty, that He will favor the petition and accept the Coronation.

Needless to say, this Coronation must be wholehearted and complete, meaning that together with the feeling of awesome reverence for the sublime majesty of the King of the Universe, coupled with the profound joy at G-d's acceptance of the Coronation,

There is bound up with it a firm resolution of allegiance and obedience

to His commandments - to carry them out on each and every day of the incoming year and thereafter. The general and essential nature of this resolution is: to order one's life - in every aspect of the daily life - in accord with the purpose of man's creation, which is - to quote our Sages: "I was created to serve my Master (Creator)"; and to serve Him with joy, as it is written, "Serve G-d with joy."

The nature and end-purpose of this service is: "To make an abode for G-d in the lowest world." This means, to conduct oneself in such a way that every detail in the surrounding world, and certainly every detail of the individual's personal life, becomes an "abode" for G-dliness, which is achieved through everyday Torah and mitzvos (commandments) living.

All this is required of every Jew, man or woman, young or old, regardless of position and status, as this is also indicated in the verse alluding to Rosh Hashana: "You are standing firmly this day, all of you, before G-d your G-d: your heads... down to the drawer of your water." Every Jew, without exception, is required and expected to rise to the level of "standing before G-d, your G-d," regardless how it was in the past year.

The question arises: How can one expect every Jew to attain such a level, and to attain it truly and with joy,

“I was created to serve my Master (Creator)”; and to serve Him with joy, as it is written, “Serve G-d with joy.”

considering that it has to do with an “abode in the lowest world,” a world that is predominantly materialistic; a world in which Jews are - quantitatively - “the fewest among all the nations”; and, moreover, to expect it of the Jew when his indispensable physical requirements, such as eating drinking, sleeping, making a living, etc., occupy the major part of his time and energy, leaving little time for matters of spirit and holiness?

The explanation of it - in terms understandable to all - is to be found in the concept of bitochon, trust in G-d, bitochon being one of the foundations of the Torah.

...The idea of bitochon is to feel reassured and convinced that G-d will help overcome all difficulties in life, both material and spiritual, since “G-d is my light and my help.” It is especially certain that everyone, man or woman, is able to carry out their mission in life, and do so with joy - reflecting on the extraordinary privilege of having been chosen by G-d to be His emissary on earth for the purpose of “making for Him an abode in the lowest world” - with the assurance of having G-d’s light, help and fortitude to carry out this mission.

The joy of it is further increased by contemplating the nature of this help from G-d, which comes to him in a manner of “I turn to my Loving G-d and my Loving G-d turns to me” - the G-d Who loves me with infinite Divine love - bestowed particularly from Rosh Chodesh Elul through Yom Kippur, as explained by our Sage.

Hence, during this time, as also throughout the year thereafter, this extraordinary divine love must evoke

in the heart of every Jew a boundless love for G-d, as the Psalmist expresses it: “Whom have I in heaven? And on earth I desire nothing but You: my flesh and my heart languish for You, O G-d.” Here, too, the love and trust in G-d are underscored in all aspects of life: “in heaven” - the spiritual, and “on earth” - the material.

Bitochon is for every Jew an inheritance from our Patriarchs, as is written, “In You our fathers trusted; they trusted - and You delivered them.” It is deeply ingrained in the Jewish heart and soul; all that is necessary is to bring it forth to the surface, so that it permeates the daily life in all its aspects.

In light of the rule, enunciated by our Sages, that “By the measure that a person measures, it is measured to him” it follows that the stronger and more embracing one’s bitochon is, the greater, more evident, and more inclusive is the fulfillment of this trust, through the blessings which G-d bestows, materially and spiritually.

May G-d grant that all the above should be realized in every Jew in the fullest measure.

And this will also hasten the fulfillment of the all-inclusive Divine blessing to our people - the true and complete Redemption through Moshiach.

With the blessing to be written and sealed for a good and sweet year, materially and spiritually.

THAT’S ALRIGHT, YOU CAN DO IT . . .

It’s already Day 50; time has flown by so fast. As I write these words about my father - I pause and reflect on what he would have done if he were allotted these 50 days. He knew the value of time, and always used it wisely.

Fifty days ago, on the 17th of Sivan (15 of June), my father returned his holy and pure soul to its maker. Over the recent months, since he went through a serious cardiac arrest, I observed many moments, and saw how he was neither afraid nor

anxious. He was ready to take whatever G-d had destined for him.

My father was the Rebbe’s Shliach to the UK. He lived each and every day as a dutiful soldier, truly committed to his position, with all his tasks and responsibilities. He did not stand up on a soapbox, but he did reach out to each and every willing person, and encouraged them. He portrayed a sense of urging, insisting that the person takes up their responsibilities.

“That’s alright, you can do it!” was his constant encouragement.

My father always urged on our progress in learning. As a teenager, we enjoyed his daily presence in our Study Hall, but for me, this input began many years earlier. When I was eight years old, he promised me a treat if I studied well. That Shabbos afternoon, after listening to me review the week’s study material, he said to me ‘Leivi, you learned well this week, now I will share with you a treat.’ He took out of the bookcase a volume written by a Rabbi who lived about 300 years ago. We read it together and I understood it - what a great feeling.

Another time, I really wanted to go to camp in the summer. He set a condition for me - I was to study by-heart the entire Mishnah tractate of Brochos. I thought that it was way beyond me, but again, my father was there to urge me on. Those words rang clear: “That’s okay, you can do it!” And yes, I did do it!

My father urged his staff, his Shluchim, and all who were around him: “You can do it!” And they did!

In 1959, when the whole concept of Shlichus was a mysterious concept, the Rebbe asked young couples to move away to a distant community and build a Lubavitch presence. My father had put himself forwards for Shlichus, and the Rebbe sent him to the UK. He built his edifice in a system of rings; an inner quartet, a Directorate; the next rank of inner staff; a group of Shluchim around the country; staff in each institution; those who were Lubavitch adherents; others and beyond. To each he had a message which he relayed in one way or another: “That’s okay, you can do it.”

Now, with his passing, not much has changed, we are still able, just as before. But we will no longer have him urging us on; we will have to push ourselves and one another. That’s alright, you can do it...

May the memory of Rabbi Nachman Sudak OBE be a blessing, and may we each be blessed with a wonderful and sweet year 5775.



HOW WILL HE EARN A LIVING?

A Dilemma

Reb Chaim Meir Minkowitz of Montreal, lived in Paris in the early 1950s. Times were tough for refugees but he managed to support his family by travelling to the city of La Rochelle as a Shochet (Ritual Slaughterer). In the summer of 1950 his father passed away. He wrote a letter to the Rebbe, outlining a problem he faced. He would be unlikely to find a minyan to say kaddish when he travelled for work. Should he keep the job anyway, since it's his only source of income?

The Rebbe responded, first giving him several reasons why it would be acceptable to keep working and not say kaddish. These reasons included the fact that he had brothers who'd be saying kaddish, and he had a family to support, as well as outstanding debts from his father's burial.

But at the very end of the letter the Rebbe wrote: I've written the above because I don't know your state of trust in Hashem. However, if you are firm in your trust and you look for livelihood with sincerity, Hashem will surely provide it for you in a place where you'll be able to daven with a minyan as well as fulfil your other obligations.

He did not return to that job. Several weeks later he was given a shechita job in Ireland in the newly created kosher meat plant and was easily able to daven with a minyan daily.

Take it Easy

The mitzvah of shemita, involves letting the land lie fallow every seventh year. It also requires all land-owners to make their produce available to the general public for that year. Anticipating our natural reluctance, Hashem reassures us, "If you should say, 'What will we eat in the seventh year? We will not sow, and we will not gather in our produce! [Know then, that] I will command My blessing for you in the sixth year, and it will yield produce for three years.'"

The shemita experience is meant, primarily, to strengthen our faith and trust in Hashem, by recognizing that regardless of our efforts to earn a living, He is the ultimate provider, always.

Trust?

What is trust? It is peace of mind. When you trust your babysitter (or husband), you can relax while you're out. You know you trust your dentist when you experience only physical pain, but no anxiety about his competence. Trusting your teenager to drive means being able to sleep in the car while he or she is behind the wheel. And trusting Hashem means not only recognizing that He's the ultimate power, Who knows what's best for us and will make everything good for us, but having peace of mind as a result of that trust.

Trusting your teenager to drive means being able to sleep in the car while he or she is behind the wheel

What are Jewish farmers meant to do during the shemita year? Dedicate themselves to Torah-study and other G-dly pursuits. It's logical to assume that it's not easy for a farmer to rid his mind of his work and study Torah with peace of mind. But that's the kind of trust Hashem asks of us.

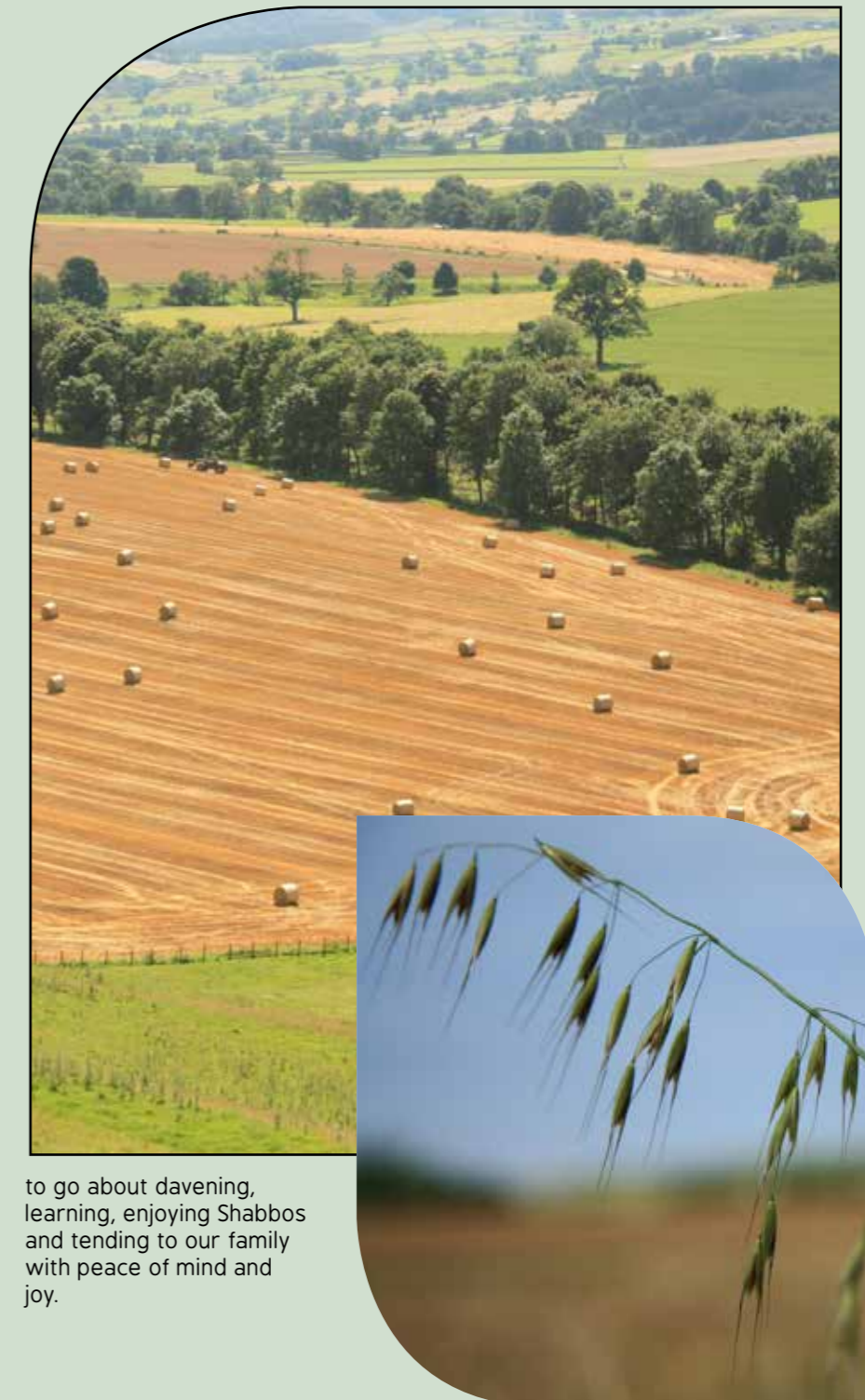
Non-Farmers

Even if we're not farmers living in Eretz Yisroel, we can still apply the shemita message to our lives.

Financial concerns can discourage us from having larger families. It's compelling to answer calls, texts and emails before or during davening, out of fear that waiting will cost us. Shabbos can be a tempting time to catch up on business-talk. And when things seem to be going wrong, it's natural to become anxious.

These concerns are valid. After all, our bills are real and our competition is relentless. In fact, Hashem recognized the challenge of "What will we eat if we don't work the fields?!" and the Rebbe recognized the need for Reb Chaim to support his family and pay up his debts. But the truth is that we're capable of overcoming these hurdles. We need to trust that when we do Hashem's will, He will provide for us in the best possible way, even when it seems difficult or irrational.

How do we know if our trust is real and not just lip-service? If we're able



to go about davening, learning, enjoying Shabbos and tending to our family with peace of mind and joy.

HOLIDAY GUIDE



ROSH HASHANA – THE NEW YEAR

Rosh Hashanah is the day on which G-d completed the creation of this world, by creating Adam, the original man. Adam's very first act was to proclaim the Almighty as King of the Universe. He called upon all creatures: "Come, let us worship, bow down, and kneel before G-d, our maker." Each Rosh Hashanah, we too proclaim the Kingship of G-d, and reaffirm our commitment to serve him well.

Just as on the original Rosh Hashanah, G-d created the world for the first time, so each Rosh Hashanah He reconsiders and re-evaluates the quality of our relationship with Him, and creates our world anew.

THE SHOFAR – YOUR PERSONAL WAKE-UP CALL

Blown both days of Rosh Hashanah Thursday 25th & Friday 26th September, 2014.

"After the blowing of the shofar, a new, more sublime Divine light descends, so sublime a light as

has yet never shone since the Creation of the world." (Tanya)

One hundred sounds are blown 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, as expressed in the verse: "Awake sleepers from your sleep, slumberers, arise from your slumber—examine your deeds, return and remember your Creator."

The shofar proclaims the coronation of G-d as King of the Universe and brings to mind great events that involved a ram's horn. After the binding of Isaac, Abraham sacrificed a ram in place of his son; this ram's horn was blown 363 years later

when the Jewish people gathered at Sinai to receive the Torah; its horn will also herald the coming of Moshiach and the final redemption of the Jewish people.

Performed before sunset on the first day of Rosh Hashanah, Thursday 25th September, 2014.

"The earth will be filled with the knowledge of G-d as the waters cover the ocean floor." (Tashlich liturgy)

Before sunset on the first day of Rosh Hashanah, Tashlich ("cast away") is observed. We visit the bank of a river, lake, or any stretch of water containing live fish, and recite special prayers. The words of the prophet Micah, which are recited at Tashlich, contain the meaning behind this custom: "[G-d] will cast our transgressions into the depth of the sea." The Kabbalah teaches that water symbolizes kindness, and fish remind us of the ever-watchful eye of G-d's providence. Fish have no eyelids, so their eyes are always open.

The creatures of the sea symbolize unity with the Divine. Righteous people are termed "fish of the sea"—just as fish are encompassed by the sea, the righteous are absorbed in the waters of Torah, completely united with G-d.

TASHLICH – FISHING FOR WISDOM



TESHUVAH—"REPENTANCE" RETURN TO SENDER

Ten Days of Repentance between Rosh Hashanah and Yom Kippur.

"Teshuvah redeems the Source of the soul from its exile and returns the flow of the Divine manifestation to its proper place." (The Zohar)

Although often translated as repentance, teshuvah really means "return"—a return to the true inner self that is always connected to its Source. The path of teshuvah begins with sincere regret for our transgressions and the resolve to abandon those ways. It is also the desire to come closer to G-d through prayer and increased performance of mitzvot, particularly the giving of charity to the poor, which "redeem" the soul from spiritual captivity.

In the words of The Zohar, teshuvah returns the Divine

presence, the Source of the soul, from the exile to which it was banished by transgression.

YOM KIPPUR

Though these Days of Awe, as they are called, are solemn, they are not sad. In fact, Yom Kippur is, in a subtle way, one of the happiest days of the year. For on Yom Kippur we receive what is perhaps

G-d's most sublime gift: His forgiveness. When one person forgives another, it is because of a deep sense of friendship and love that overrides the effect of whatever wrong was done. Similarly, G-d's forgiveness is an expression of His eternal, unconditional love. Though we may have transgressed his will,



our essence - our soul - remains G-dly, and pure. Yom Kippur is the one day each year when G-d reveals most clearly that our essence and His essence are one.

KOL NIDREI – LOOK AT OUR HEARTS, NOT OUR CLOTHES

Heard the night of Yom Kippur, Friday evening 3rd October, 2014.

"Let our vows not be considered vows; let our oaths not be considered oaths." (Kol Nidrei)

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

Eruv Tavshillin

Ordinarily, we are permitted on Yom Tov to prepare only the foods necessary for that same day. This year, however, the days of Rosh Hashana, Sukkos and Simchas Torah run into Shabbos, and Shabbos meals must, as always, be prepared before Shabbos. Therefore, special action is required so that we may prepare the Shabbos meals on Friday.

The Eruv Tavshillin ceremony, performed on each Wednesday before sundown, renders this permissible.

One should take bread (or Matzoh) prepared for Shabbos, as well as a highly regarded cooked food, such as meat or fish, and hand it over to another person through whom he grants a share of this Eruv to the entire community.

The one who makes the Eruv says: "I hereby grant a share in this Eruv to anyone who wishes to participate in it and to depend upon it."

The one who received the foods raises them a tefach (handbreadth) and returns them to the onemaking the Eruv, who recites the following: "Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the Mitzvah of Eruv. Through this it shall be permissible for us to bake, to cook, to put away (a dish to preserve its heat), to kindle a light, and to prepare and do on the Festival all that is necessary for the Shabbos - for us and for all Israelites who dwell in this city."

behavior was not who they were. Our souls are cloaked in external garments, which are simply not us. Though we may think, talk and act in ways incongruous to our Jewishness, that is not who we truly are. On Yom Kippur, we hope to transcend our outer garments and reach our inner souls.

THE SUKKAH – SEVEN DAYS UNDER HIS ROOF

Sukkot is a seven-day festival, Wednesday evening 8th October – Wednesday 15 October, 2014.

“It is fitting that all of Israel should dwell in a single sukkah.” (Talmud)

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 vegetation such as evergreen branches, cornhusks or bamboo stalks.

“Sukkah is the only mitzvah into which a person enters with his muddy boots,” goes the Chassidic saying. The sukkah, its walls and roofing, encompass us entirely. Our whole being—from our intellect and emotion down to the tips of our toes—is involved with this mitzvah.

The 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, Thursday 9th October – Wednesday 15th October, 2014 except for Shabbat.

“G-d says, ‘Let them be bound together in one bond, and these will atone for those.’” (Midrash)

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, Wednesday Evening 15th October – Friday 17th October, 2014

“The Torah wants to circle the bimah and dance; since it cannot, we become its ‘feet,’ transporting the Torah around the reading table, just as feet transport the head.” (Rabbi Yosef Yitzchak of Lubavitch)

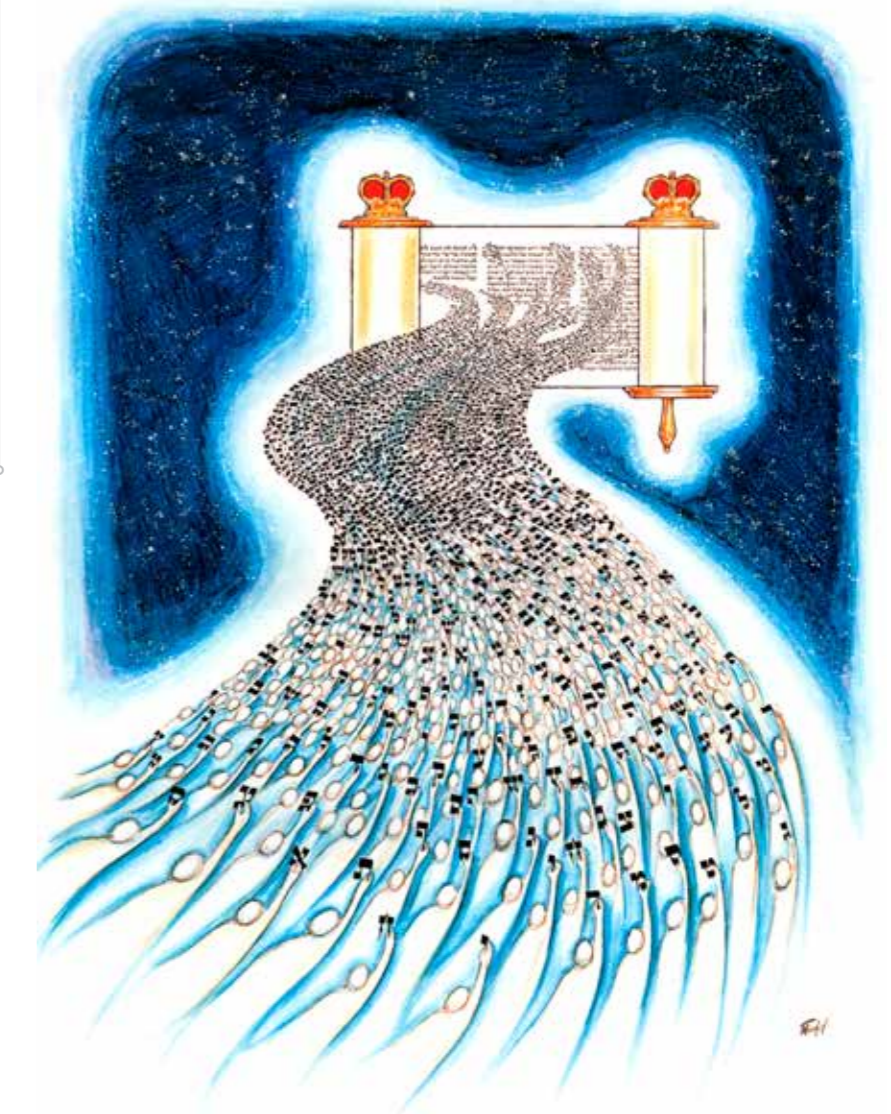
All reserve disappears in the exuberant dancing of Simchat Torah. Every Jew, learned and unsophisticated, feels a natural desire to take a Torah in his arms and dance. Simchat Torah taps a point in the soul that defies the differences that exist between

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.



Lubavitch of Edgware

TISHREI CALENDAR



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbos
<p>21 Sept. Elul 26</p> <p>1:00 a.m. Selichos 9:00 a.m. Shacharis 10:00 am Breakfast & Ein Yaakov Shiur 6:00 pm Mincha 10:00 pm Maariv</p>	<p>22 Sept. Elul 27</p> <p>6:30 a.m. Selichos 7:00 a.m. Shacharis 3:15 pm Mincha 10:00 pm Maariv</p>	<p>23 Sept. Elul 28</p> <p>6:30 a.m. Selichos 7:00 a.m. Shacharis 3:15 pm Mincha 10:00 pm Maariv</p>	<p>24 Sept. Elul 29 Erev Rosh Hashana</p> <p>6:00 a.m. Selichos followed by Shacharis and Hatoras Nedorim REMINDER: Eruv Tavshilin 6:37 p.m. Candle Lighting 6:45 p.m. Mincha followed by Maariv</p>	<p>25 Sept. Tishrei 1 Rosh Hashana</p> <p>8:30 a.m. Shacharis Shofar, approx 11:15 a.m. 5:30 p.m. Tehillim 6:20 p.m. Mincha Tashlich (in the front) Followed by Maariv CANDLE LIGHTING NOT BEFORE 7:42 p.m. followed by Maariv</p>	<p>26 Sept. Tishrei 2 Rosh Hashana</p> <p>8:30 a.m. Shacharis Shofar, approx 11:15 a.m. CANDLE LIGHTING BEFORE 6:33 p.m. 6:45 p.m. Mincha followed by Shiur & Kabolos Shabbos</p>	<p>27 Sept. Tishrei 3 Shabbos Shuvah</p> <p>9:30 a.m. Shacharis Followed by Farbrenge 6:20 p.m. Mincha Followed by Seudah 7:38 p.m. Shabbos Ends and Maariv</p>
<p>28 Sept. Tishrei 4 Tzom Gedalia Nidcha</p> <p>5:11 a.m. Fast Begins 9:00 a.m. Shacharis 6:25 p.m. Mincha 7:20 p.m. Maariv 7:20 p.m. Fast Ends</p>	<p>29 Sept. Tishrei 5</p> <p>6:50 a.m. Shacharis 3:15 pm Mincha Winter time for Maariv 9:00 p.m. Maariv</p>	<p>30 Sept. Tishrei 6</p> <p>7:00 a.m. Shacharis 3:15 pm Mincha 9:00 p.m. Maariv</p>	<p>1 Oct. Tishrei 7</p> <p>7:00 a.m. Shacharis 3:15 pm Mincha 9:00 p.m. Maariv</p>	<p>2 Oct. Tishrei 8</p> <p>6:50 a.m. Shacharis 3:15 pm Mincha 9:00 p.m. Maariv</p>	<p>3 Oct. Tishrei 9 Erev Yom Kippur</p> <p>7:00 a.m. Shacharis 2:15 p.m. Mincha 6:17 p.m. Candle Lighting 6:35 p.m. Fast starts 6:35 p.m. Kol Nidrei</p>	<p>4 Oct. Tishrei 10 Yom Kippur</p> <p>9:00 a.m. Shacharis Yizkor, approx 12:30 p.m. 3:00 p.m. Break 4:30 p.m. Mincha 7:22 p.m. Fast ends</p>
<p>5 Oct. Tishrei 11</p> <p>9:00 a.m. Shacharis 10:00 a.m. Breakfast & Ein Yaakov Shiur 3:15 pm Mincha 8:00 – 10:00 p.m. Lulav & Esrog Shop 9:00 p.m. Maariv</p>	<p>6 Oct. Tishrei 12</p> <p>6:50 am. Shacharis 3:15 pm Mincha 8:00 – 10:00 p.m. Lulav & Esrog Shop 9:00 p.m. Maariv</p>	<p>7 Oct. Tishrei 13</p> <p>7:00 am. Shacharis 3:15 pm Mincha 8:00 – 10:00 p.m. Lulav & Esrog Shop 9:00 p.m. Maariv</p>	<p>8 Oct. Tishrei 14 Erev Sukkos</p> <p>7:00 a.m. Shacharis REMINDER: Eruv Tavshilin 6:05 p.m. Candle Lighting 6:15 p.m. Mincha Followed by Shiur and Maariv Simchas Beis Hashoeva after evening meal @ Rabbi L. Sudak's</p>	<p>9 Oct. Tishrei 15 Sukkos</p> <p>9:30 a.m. Shacharis 6:10 p.m. Mincha Followed by Shiur and Maariv CANDLE LIGHTING NOT BEFORE 7:11 p.m. Simchas Beis Hashoeva after the meal @ Rabbi Y. Jacobs' Sukkah / 9 Glengall Rd.</p>	<p>10 Oct. Tishrei 16 Sukkos</p> <p>9:30 a.m. Shacharis CANDLE LIGHTING BEFORE 6:01 p.m. 6:10 p.m. Mincha Followed by Shiur and Kabolos Shabbos Simchas Beis Hashoeva after the meal @ Rabbi Z. Sudak's Sukkah / 191 Hale Lane</p>	<p>11 Oct. Tishrei 17 Shabbos Chol Hamoed</p> <p>9:30 a.m. Shacharis 5:50 p.m. Mincha Shiur 7:06 pm Shabbos Ends & Maariv</p>
<p>12 Oct. Tishrei 18 Chol Hamoed</p> <p>9:00 a.m. Shacharis 5:50 p.m. Mincha 8:30 pm Ladies Simchas Beis Hashoeva At the home of Soorale Rabin 35 Mowbray Rd. 9:00 p.m. Maariv</p>	<p>13 Oct. Tishrei 19 Chol Hamoed</p> <p>9:00 a.m. Shacharis 5:50 p.m. Mincha 9:00 p.m. Maariv</p>	<p>14 Oct. Tishrei 20 Chol Hamoed</p> <p>9:00 a.m. Shacharis 5:50 p.m. Mincha 9:00 p.m. Maariv 12:00 a.m. Tikkun 1:00 a.m. Tehillim</p>	<p>15 Oct. Tishrei 21 Hoshana Raba</p> <p>9:00 a.m. Shacharis REMINDER: Eruv Tavshilin 5:50 p.m. CANDLE LIGHTING 5:50 p.m. Mincha 6:40 p.m. Maariv 7:00 p.m. Kiddush 8:00 p.m. Atoh Horaisoh 9:00 p.m. Hakofos</p>	<p>16 Oct. Tishrei 22 Shemini Atzeres</p> <p>9:30 a.m. Shacharis Yizkor, approx 11:30 5:30 p.m. Mincha / Farbrenge 6:50 p.m. Maariv CANDLE LIGHTING NOT BEFORE 6:56 p.m. 7:15 p.m. Kiddush 8:30 p.m. Atoh Horaisoh 9:30 p.m. Hakofos</p>	<p>17 Oct. Tishrei 23 Simchas Torah</p> <p>8:00 a.m. Additional Aliyos 9:00 a.m. Shacharis 10:30 a.m. Kiddush 11:00 a.m. Atoh Horaisoh / Hakofos 2:30 p.m. approx. Communal Lunch (RSVP) 3:30 p.m. Benching & Mincha CANDLE LIGHTING BEFORE 5:46 6:35 pm Kabolos Shabbos</p>	<p>18 Oct. Tishrei 24 Shabbos Bereishis</p> <p>7:30 a.m. Tehillim 9:30 a.m. Shacharis Kiddush for Chassanim 5:15 p.m. Mincha followed by Seudah 6:52 p.m. Shabbos Ends</p>

CANDLE LIGHTING TIMES ARE FOR LONDON AREA

news@ lubavitch of Edgware

Shabbos Group

As the Shabbos days became longer, we had Shabbos group for girls and boys of Junior school age. Aply run by Rabbi Mendy Brackman for the boys with the help of Pinchos Sudak and Yaakov Brooks and for the Girls by Rosa Sandman and Zeldy Rubin, the children enjoyed an afternoon of stories, games, quizzes, outdoor play and of course delicious nash.

Thank you to all the leaders for giving up their Shabbos afternoon for the children's enjoyment.

Gimmel Tammuz

The 20th anniversary of the Rebbe's yohrtzeit saw a multitude of events commemorating this auspicious day.

On Shabbos there was a communal lunch sponsored by Kosher Deli. Rabbi Yitzchok Schochet inspired the community with his talk. In the afternoon there was a Seudah Shlishis for the ladies at the home of Nechamie Sudak where Rabbi Schochet spoke for the ladies as they enjoyed a delicious spread. There was a video showing of a



Farbrengen of the Rebbe on Sunday evening and on Monday evening, the actual start of the Yohrtzeit, Rabbi Leivi Sudak led a well attended farbrengen. Lastly, on Tuesday evening, in the last hours of the Yohrtzeit, Rabbi Mendel Gorman gave a class on Chassidus for men.

May all these events inspire each of us to do that little bit more to help spread Yiddishkeit which is what the Rebbe asked of all of us.

Shavuos

The anticipation of delicious ice cream brought lots of children to Shul to hear the Aseres Hadibros (Ten Commandments) which were given to the Jewish Nation only in the merit of the children. The adults weren't left out and enjoyed a 'Cheesecake Kiddush' with iced coffee for the adults and slushies for the children.

In the evening the boys of Lubavitch Yeshiva in Golders Green and Finchley walked to Edgware to spread the cheer of Shavuos in various shuls. Before going back they enjoyed a Yom Tov meal to energise them for their long walk back.

Before Shavuos, 150 cheesecakes were distributed to those that needed a little 'pick me up' to help bring the joyful spirit of Yom Tov.

Kindergarten

B"H our Kindergarten is going from



strength to strength both in quality and in quantity.

An exciting new initiative called Moving Matters was introduced this year - very ably led by Aunty Goldie. It is an innovative program for developing the children's fine and gross motor skills.

Makaton combines speech with signs and/or symbols. All our staff were trained to use Makaton to promote the communication skills of those children who are not yet talking effectively. All the children enjoyed using the signs.

As part of continuously improving our training in addition to Paediatric First Aid, Child Protection and IT training almost all of our staff are qualifying in childcare.

We were full to capacity with over 50 children enrolled in the kindergarten this year and we are looking forward to having

lots more children for this coming school year. We are only sorry that we cannot accommodate all the children who want to come. We need to extend our building!

Lubavitch Women's Organisations

Whether daytime, weekend or weekday evening, there has been something to suit everyone.

Throughout the year, three 3 part series, Feminine Faith, Simply Shabbos and Powerhouse entertained, educated and inspired with an array of excellent speakers and hands on demonstrations. A popular addition to our programme is the Sunday morning Parsha & Tanya shiur, given by Rabbi Gordon of the Lubavitch Yeshiva in London. Attended by about 20 women from across the community, this shiur is a real hit.

This summer we learned Pirkei Avos on Shabbos afternoon, and women found that they can still fit in a shluf and come along to gain inspiration.

We fully intend to keep up the impetus and variety of our programmes in the forthcoming year. Any suggestions, or for more information please phone Sora on 07930 431127 or email soraline@gmail.com.

Torah & Tea

Rashi, a Lubavitch emissary in her community established the ever popular Torah & Tea, where she invited women into her home to enjoy some tea and freshly baked home goods and a Torah class taught by her. On the night that Rashi, age 37, returned her soul to her Maker, she hosted a Torah and Tea in honour of Purim.

In her memory we have started a monthly morning Torah & Tea. Organised by Nechamie Sudak the women meet to discuss some Torah thoughts whilst enjoying a hot drink and delicious baked goods.

Lag B'omer

On a gorgeous summer day



how could anyone not enjoy the sausages, burgers, chips and salad that was served to all those who celebrated Lag B'Omer with Lubavitch of Edgware. Everyone entertained themselves with air hockey, table tennis, wii, face paint, soft play and more whilst the fun loving challenged themselves to be the one to get the farthest on the bungee run. The evening ended with a fantastic firework show!

Thanks to all those that BBQ'd, fried, served and volunteered to make such an enjoyable evening.

1 Million Pennies

Do you know what 500,000 pennies looks like? Well that's what Pinchos Sudak has under his bed!

1 MILLION PENNIES



For more info or to donate log on to:
www.lubavitchofedgware.com/1millionpennies

Started in honour of his Bar Mitzvah to raise 'A Million Pennies for Lubavitch' he has reached the half way point thanks to all the generous donors who have collected pennies (and other coins) to help him towards his goal. If you would like a penny box or to make

a donation please go to www.Lubavitchofedgware.com/1millionpennies

Adult Education

As we approached the Lubavitcher Rebbe's 20th Yahrzeit JLI embarked on a new journey. "Paridigm Shift", a course that would encapsulate the essence of the Rebbe's teachings to discover what made the Rebbe tick. Over the six weekly lessons that were offered four times a week more than 40 men & women were exposed to the core elements of the Rebbe's worldview. The

students found a new perspective on the world in general, dug to the depths of human failure and soared to the heights of human potential. They uncovered the real objective of the Rebbe's campaign to arouse awareness of Moshiach's imminent arrival and realised that the baton is now in our hands.

The next all new JLI course begins in October and will be entitled "The Psychology of Joy".

Before Shavuos the community was treated to the oratory expertise and lucid intellect of Rabbi Shlomo Yaffe, dean of the Institute of American and Talmudic Law in NY, and Director of the Institute for Judaic Knowledge. His talk "The Cosmic Partnership" discussed the nature of Torah, its study and the validity of Torah to the world at all times and in all circumstances.

Businessmen's Lunchtime Shiur

Now in its 19th year, our fortnightly Lunchtime Shiur at the offices of Solomon, Taylor & Shaw in Hampstead is the place for stimulating and heated discussions. A Kosher lunch of assorted fresh sandwiches is also included. Do you work in the neighbourhood? Then why not join us?

If you would like to start a class at your office contact Rabbi Leivi Sudak at Rabbi@Loe.org.uk

Mommy & Me

Come sing, dance, play and have lots of fun! On Monday mornings from 10:00-11:30 AM at Lubavitch. A wonderful, welcoming, Jewish environment; great place to meet other moms :)

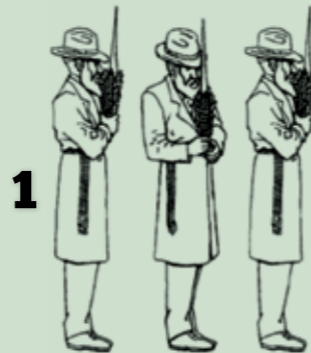
For more information please contact Sarah on 07930 559 230 Looking forward to meeting you!



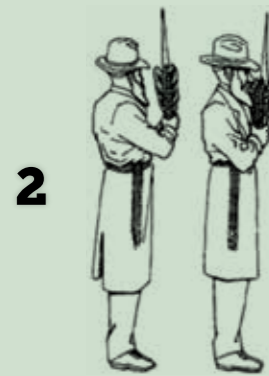
WAVING THE LULAV



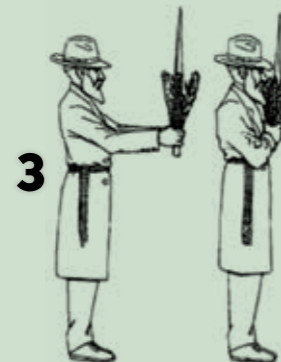
Stand facing east. Take the lulav in your right hand and recite blessing 6“al netilas lulav”(see Candle lighting page). Take the etrog in your left hand. If it is the first day of Sukkot (or the first time you are observing the mitzvah this year), recite blessing 4 Shehecheyanu Bring the etrog and lulav together. Wave them three times to and fro in each direction. Each time the four species are brought back, their lower tips should touch the chest (over the heart)



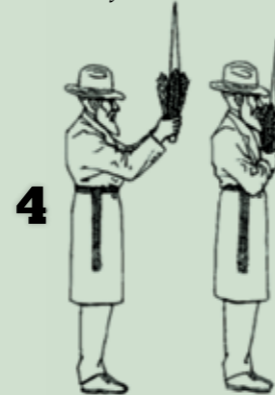
The first to the south



The second to the north



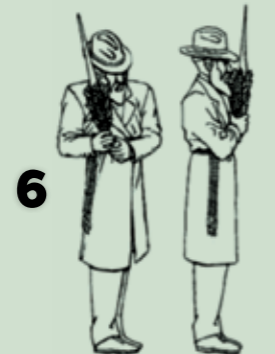
The third to the east



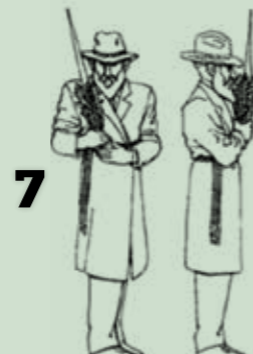
The fourth upward



The fifth downward



The sixth to the west; twice southwest



And once due west.



How to Hold: The top of the esrog should be held next to the bottom of the lulav. When holding the esrog while making the movements and during Hosha'anot, its top should be covered with the fingers. When moving the lulav and esrog due west, the esrog should be uncovered.

Times & Blessings

ROSH HASHANA WEDNESDAY 24 SEPT 2014

Make Eruv Tavshilin**
Light Candles at: 6:37 pm
Say Blessings 1 & 4

THURSDAY 25 SEPT 2014

Hear the Sounding of the Shofar
Tashlich Service
Light Candles* after: 7:42 pm
Say Blessings 1 & 4

FRIDAY 26 SEPT 2014

Hear the Sounding of the Shofar
Light Candles* before: 6:33 pm
Say Blessing 5

SHABBOS SHUVAH 27 SEPT 2014

Shabbos ends: 7:38 pm

YOM KIPPUR

FRIDAY 3 OCT 2014

Light Candles at: 6:17 pm
Say Blessings 2 & 4
Fast Begins at: 6:35 pm

SHABBOS 4 OCT 2014

Yizkor Memorial Service
Fast Ends at: 7:22 pm

SUKKOS

WEDNESDAY 8 OCT 2014

Make Eruv Tavshilin**
Light Candles at: 6:05 pm
Say Blessings 3 & 4

THURSDAY 9 OCT 2014

Light Candles* after: 7:11 pm
Say Blessings 3 & 4

FRIDAY 10 OCT 2014

Light Candles* before: 6:01 pm
Say Blessing 5

SHABBOS 11 OCT 2014

Shabbos ends: 7:06 pm

SHEMINI ATZERES & SIMCHAS TORAH

WEDNESDAY 15 OCT 2014

Make Eruv Tavshilin**
Light Candles at: 5:50 pm
Say Blessings 3 & 4

THURSDAY 16 OCT 2014

Yizkor Memorial Service
Light Candles* after: 6:56 pm
Say Blessings 3 & 4

FRIDAY 17 OCT 2014

Light Candles* before: 5:46 pm
Say Blessing 5

SHABBOS 18 OCT 2014

Shabbos ends: 6:52 pm

Note: Candle lighting times are for Greater London

Blessing 1

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום הזכרון

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Yom Ha-zi-ka-ron.

Blessing 2

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת ושל יום הכפורים

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Shabbat v'Shel Yom Ha-ki-pu-rim.

Blessing 3

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Yom Tov.

Blessing 4

ברוך אתה ה' אלה-נו מלך העולם שהחיינו וקימנו והגיענו לזמן הזה

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam She-heh-chi-yah-nu Ve-ki-ye-mahnu Ve-hi-gi-ahnu Liz-man Ha-zeh.

Blessing 5

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת קודש

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Le-had-lik Ner Shel Shabbat Kodesh

Blessing 6

ברוך אתה ה' אלה-נו מלך העולם אשר קדשנו במצותיו וצונו על נטילת לולב

Baruch Atah Ado-noi Elo-hay-nu Melech Ha-olam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Al Netilas Lulav

* Light only from a pre-existing flame.

FIDDLER'S QUESTION

Dr. Yaakov Brawer

*Lord who made the lion and the lamb
You decreed I should be what I am
Would it spoil some vast eternal plan
If I were a Wealthy Man?*



Deep concepts crop up in funny places.

A sentimental dollop of schmaltz garnished with "yubba buhs," Fiddler on the Roof has warmed Jewish hearts. Tevye the milkman sings an antic little jig: "Would it spoil some vast eternal plan, if I were a wealthy man?"

Not a theologian trying to discern G-d's ways, Tevye's question is rhetorical, a little dig at G-d's apparent indifference to Tevye's poverty; will the cosmos be shaken if I came into a few rubles?

Actually, Tevye raises an enigmatic issue: What is the meaning of our finite existence? I inhabit a minuscule particle in an endless universe teeming with countless stars, galaxies, and planets of mind-boggling proportions. I share this tiny speck with six billion humans. I will live for a mere 80 or 90 years, less than a blink of an eye in cosmic terms. I am dwarfed by the endlessness of time and the boundlessness of space. How can what I do be of any consequence?

To address this question, we must first deal with a misconception: the size fallacy. A child stubs his toe and cries in pain; the same day a bomb scare at Kennedy International Airport delays flights and inconveniences thousands of travellers. Which of these stories will make the New York Times front page? Since, in either case, there was no lasting consequence, why is the airport closure news and the toe stubbing beneath notice? Why does the conquest of Mount Everest excite the imagination, whereas scaling half a dozen more challenging peaks attracts no attention? Why are the Eiffel Tower, the Rock of Gibraltar, and the Empire State Building major tourist attractions? Why spend time and money to see a stack of girders, a stone, or an office building? The answer is that all of the above are big, and we instinctively equate size with significance.

Tevye assumes that the "vast eternal plan" is modular, consisting of interchangeable, disposable parts. This misconception follows

from the observation that when a prime minister dies or a multinational corporation collapses, celestial orbits continue unperturbed, the laws of nature remain in force and the world goes on as before. The world appears to comprise a multiplicity of autonomous, self-sustaining components engaged in an endless variety of unrelated events. Thus, replacing Tevye the pauper with Tevye the magnate would have no impact outside Anatevka and should easily be accommodated by the eternal plan.

Tevye doesn't understand that creation is a form of language. The symbols of language are carefully chosen and arranged to reveal a thought or feeling. Every word, and its relative position in a sentence, contributes to the intent.

Consider the verse "Hear O Israel, G-d is our L-rd, G-d is One." This statement of faith expresses the unity of G-d that He is the only true existence. Suppose a scribe made a small error and substituted the letter alef for the letter ayin at the end of the word for "Hear," "Shma." Since the other 24 letters are correct, 96% of the verse is fine and the inadvertent substitution should have no effect.

In fact, this little alteration not only changes the meaning of the verse, it perverts it. The word "Shma" with an alef means "perhaps," so instead of "Hear O Israel, G-d is our L-rd, G-d is One" the verse now translates into "Perhaps O Israel G-d is our L-rd, G-d is One." This little change transforms the great statement of faith into a great statement of doubt. The substitution of other letters of the Shma may not result in such a dramatic distortion in meaning, yet the transposition, substitution, elimination, or deformation of any individual letter will render Tefillin, a mezzuzah, or an entire Torah scroll invalid.

Just as every letter of Torah captures an essential aspect of divine wisdom, each detail of Creation is a vehicle or "letter" through which G-d's wisdom is introduced into our world. In the words of the holy Zohar, "He looked into the Torah and created

the world." This is why Torah Law governs every minute detail of life, and why no object, act, or event is beneath consideration by the vast corpus of the Talmus. Inasmuch as each particular of Creation is mandatory for the realization of G-d's "vast eternal plan," Tevye has no case. He and the details of his life are critical to the purpose of creation.

Where does all of this leave Tevye, and the rest of us? Must we live under rigid predestination, locked into roles demanded of us by the eternal plan? We can not, after all, expect G-d to restructure creation to adjust to our individual desires, or can we?

Yes, we can change things through prayer. Prayer is not only an option, it is a Mitzvah. The Torah assures us that prayer does not go unanswered, although the results may not be readily apparent. We are thus not only characters in the Divine Drama, we are co-authors.

Although, as presupposed by Tevye's query, we are puny, feeble, vulnerable, fallible mortals, there are universal consequences to everything we do. Every mitzvah, every act of kindness redefines our role in life, and necessitates a corresponding refinement in the cosmos consistent with his or her new status. The divine plan is constantly being amended to adjust to our improvements, and we are, therefore, partners with G-d in the ongoing process of creating a perfect world. With each positive act and subsequent revision of the "divine script," we advance closer to the final draft.

Every time we place a coin in a charity box, don tefillin, or lift someone's spirits with a kind word or a smile, angelic vehicles of divine grace are created and channels are opened. Not only do our actions effect changes in the vast eternal plan, we were placed here specifically for that purpose.

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Purim

In the beautiful Radlett Cricket Club, Rabbi Sendy did his usual speedy reading of the megilla, accompanied by a cartoon movie of the story of Purim. The delicious meat sandwich bar and mojitos and daiquiris got the crowd into a relaxed mood, and they were then entertained by Dr David Nessenoff, telling his incredible story of Divine Providence in exposing Helen Thomas and anti-semitism,



Plenty of delicious food, great weather, entertainment for the kids (and adults)...everyone felt welcome, relaxed and didn't want to leave. Thank you to Warren and Hannah Persky for their tremendous hospitality, and to everyone who helped us all afternoon.

Shavuos

With the weather just about in our favour, once again the house was packed. Everyone came for a late afternoon reading of the Ten Commandments, followed by a delicious dairy buffet and ice cream party, enjoying the Yom Tov afternoon. Cheesecakes galore, in 10 different flavours – which did you like best? Start dreaming up of a new flavour for next year.

Bookclub

Three years since the impromptu start of our Bookclub, and we've had both hilarious and thought-provoking

discussions, both on and off topic. Recent books we have read and discussed included Hush and The Rosie Project. Next meeting on 2 September, with discussion based on The Little Coffee Shop of Kabul. We're always looking for new ideas of books, why don't you join us and give us some suggestions?

Torah Tots

Focusing on the Yomim Tovim, Torah Tots have made their own usable Seder Plate and experienced the crunch of Pesach, and a smiling Sefer Torah and acting out the story of the giving of the Torah for Shavuot. Let your tots enjoy the Jewish Holidays through drama, sound and crafts.

JLI Teens

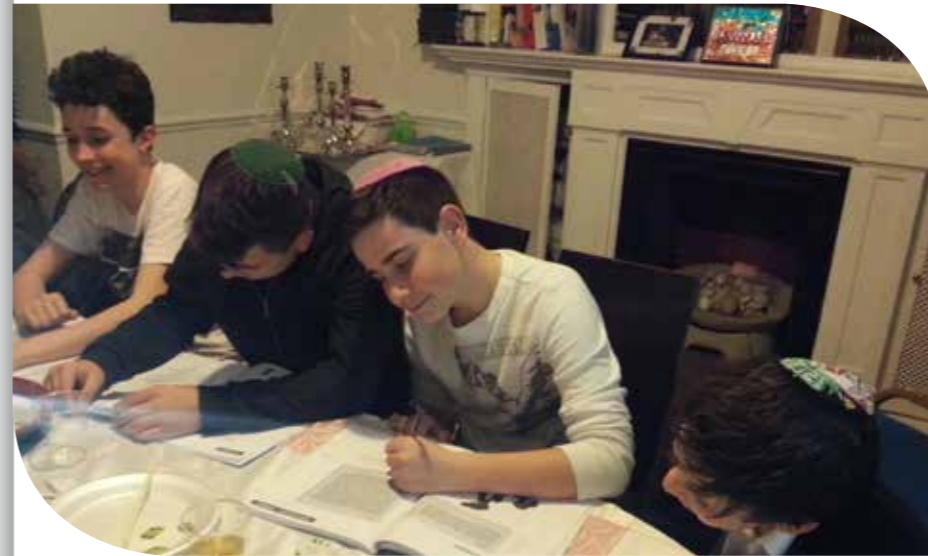
50 teenagers from Years 8-10 have enjoyed our famous JLI teens courses. Led by Rabbi Sendy, the courses are lively, with good food, exciting videos, powerpoints, and lots of discussion. Year 8 have just been introduced to the JLI Teens experience with "Welcome to Hollywood" discussing fame, fortune, friendship and self esteem. Year 9 discovered "Life on the Line" and the value of life, with a spell-binding talk from Nick Conn on the reality of Life on Drugs, and Year 10 debated



together with his message of the People of Israel and the Land of Israel are one, and Do Jewish!

Lag B'Omer

What a truly glorious afternoon! Close to 150 men, women and children came together for an afternoon of community comradery.



"OMG! The Battle between Faith and Logic" figuring out logical reasons for belief in G-d, and why we know Judaism is the true religion for us.

Radlett Festival

Brand new at the Radlett Festival this year – Kosher Hot Dogs! Aibly assisted by our very own Chef Menachem Rabin, hot dogs were flying off the rollers, and we completely sold out – twice! Looking forward to next year, hopefully the weather will be as beautiful, and we'll be sure to have plenty.

Bat Mitzva Club

Another group of Bat Mitzva girls have completed their year-long course with Rochel. Getting together weekly for a discussion about Jewish women in history, some of the mitzvos that the girls may not have known the details of, and discovering what Judaism has to say about Heaven and Hell, free choice, coincidence, priorities, and so much more. The girls have been making a scrapbook documenting the ideas, and finished off with a Mother and Daughter evening with heartfelt messages being written by mums and daughters. For your daughter going into Year 7 to join

next year, or to discuss private Bat Mitzva Lessons, please contact Rochel.

Sunday Morning Classes

After 5 years of classes on a Sunday morning, it's all changing. Those who went through the course have



learned to read Hebrew and write script, have learned about Jewish Heroes, Jewish Ethics from the weekly Torah Portion, basic modern Hebrew, and how to follow in a Siddur and what the prayers mean. The last term has been focused on an in-depth study of the Amida, so that any one of the boys and girls can walk into a Shul and make their way through it. It has been an honour to teach these boys and girls, give them the skills, and see them enjoy Judaism. Some have graduated already, some will be moving into the Bat Mitzva Group, and some will continue with private lessons. If you'd like your child to learn to read and love Judaism, please contact us for one-to-one lessons.

Paradigm Shift

Commemorating 20 years since the passing of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, OBM, we joined JLI's Paradigm Shift course. In this world of evil, temptation, challenges and tragedy, the Rebbe taught us how to have a different perspective on life, for the good.

Raising the Bar (Mitzvah)

Coming in September, a pre-Bar Mitzvah course for boys. "Raising the Bar" will give the boys a deeper understanding of the Basics of Bar Mitzvah, and will debate some of the ideas that Judaism may or may not be famous for. Also taking a look at the prayer service, what the prayers mean, and making the boys familiar with the services.

Shabbat Discussions

Make your Shabbat more meaningful, with a dose of relaxed learning, L'chaim and inspiration. Cholent Club for the men meets after Shul once a month, for a delicious meaty cholent, beer and whisky, with food for thought. Women's discussion focuses on making prayer more meaningful and applicable for women, and thinking about issues in Judaism and their relevance to women, followed by a Ladies' Kiddush (with the Dubrawsky boys for company). Contact us to find out the next dates for each, and uplift your Shabbat.

YUSTA

The Midrash relates the following episode:

In the days of the Roman Empire, in the city of Tzipori, a town just west of Tiberias, lived a simple man named Yusta. He served as the local tailor, sitting and sewing all day at his spot along the main street.

During a visit to Rome, this simple man managed to encounter the emperor and found favor in his eyes. As a gesture, the emperor offered to grant Yusta any wish. The tailor asked to be appointed governor over his native city.

When Yusta, now the newly appointed governor of the city, returned to Tzipori, the townspeople began to argue: Was the new governor actually their old tailor? Some said it was Yusta, while others maintained such a thing was impossible.

One wise man suggested a simple test: While parading through the city marketplace, the new governor would pass the place where Yusta once sat and tailored clothing. "If the governor turns his head to gaze at that spot, we will know that he is Yusta," said the wise man. "If he passes by without looking, we will know that he is not."

The next time the governor passed down the main street, those watching saw him turn and look at his old workplace, and everyone knew that he was, indeed, Yusta the tailor.

In reading the narrative, a simple question comes to mind: Having lived with Yusta for many years, why were the townspeople suddenly unable to recognize the face of their old neighbor? If they were unsure of his identity, why didn't they just ask him, or one of his entourage, who he was?

The Midrash, being a part of Torah, is not merely a book of tales; by its name, the Torah—which means "teaching"—defines itself. It tells us what happened in the past only if the story contains a lesson for us now. So what is the episode about Yusta the tailor meant to teach us?

Corruption

I think that the debate among the townspeople concerning the identity of the new governor was not whether he was, in fact, Yusta. Most likely, that was obvious to all who beheld him.

The argument involves the far

deeper question of whether the new governor still possessed the fine qualities he'd once had as a simple tailor. Had the humble Yusta retained his integrity upon rising to power, or had he been replaced by a pompous, self-centered politician?

This explains the test suggested by the wise man. We must determine, said he, if while parading through the city as its new boss, Yusta looks back to where he came from, recalling his former life as a tailor. For this is the true test of a leader: Can he recall what was precious to him before he attained a position of authority? Can he still see himself as a simple and vulnerable human being?

Yusta passed the test. Even as governor, he never forgot where he came from. Looking back upon that place where he once sat and sewed, he remembered his humble origins.

Introspection

This is the primary theme of the High Holidays. We reflect on whether success and pressure have robbed us of our humanity. Have we become "self-made" men and women who worship ourselves, or do we still look to the real Creator of man?

This question is asked of us both as individuals and as a people whose history spans 3,700 years. Many of us have risen to positions of power and prestige our grandparents never dreamed of attaining. Like Yusta, we have replaced our humble shops with lucrative and prestigious careers in business, politics, academia, and the arts.

Can we still turn around to see the spot where our grandparents labored, recalling the moral and spiritual power that for thousands of years has sustained and guided the Jewish people? Or perhaps, in our drive to succeed and integrate, we've forgotten what it means to be a Jew: to be obsessed with good and horrified by evil.



dearlubavitch

Letters to the editor



Dear Rabbi Sudak

Thank you very much for the Mishloach Manot you kindly sent to me via my uncle – it was very kind of you to think of me.

Wishing you and all your family a Purim Sameach

Kind regards

I am overwhelmed by the most unexpected lovely gift of beautiful shemura Matzo which has just arrived.

Very much appreciated –thank you so much.

Wishing you, your wife and whole family a Gut Shabbos and Freilechen Kosherin Pesach
Y"YH We should continue to work together for the benefit of the Kehilla.

Kol Tuv
Kindest Regards

Dear Leivi,

I always knew of the amazing things you do, but I have never seen it so close up. Hashem should give you koach and gezunt and get the break you deserve.

Thank you Rabbi for all your help and hard work.

My co-trustee and I have pleasure in enclosing a cheque, being our contribution to your most excellent institute.
We wish you continued success.

Dear Rabbi Sudak,
Thank you so much for all your help, support and guidance in the build up to our wedding.
Thank you for taking the time to teach us to ensure we have a loving, lasting marriage. The wedding was gorgeous.
Best Wishes,

Hi Zalman

Just to say well done for the Lag B'omer BBQ. Yet again you and your team created a wonderful atmosphere and place for everyone to enjoy another Edgware Lubavitch event .

May you all continue to have the strength to make the Chabad house a place where people want to be.

Please accept this cheque for the great work your charity does.
With very best wishes for the New Year.
Kind regards,



campganisrael

edgware - summer 2014



SIMCHAS TORAH

Celebration



DANCING, SINGING, DANCING, FRIENDS, DANCING,
FOOD, DANCING, INSPIRATION, DANCING....
AND MORE DANCING!

THURSDAY
16TH OCTOBER

9:00 PM

@ LUBAVITCH

230 HALE LANE
EDGWARE, MIDDX HA8 9PZ

FOR MORE INFO CALL: 020 8905 4141