

EXPERIENCING

high  
HOLIDAYS

Get Higher!

TISHREI 5767

SEPT. 22 - OCT. 15





## Get Higher

Think of your year as a kind of space odyssey: You take off, fly around—and occasionally get lost. There could be lots of excitement, but then there's the collateral damage—at times, even grand mess-ups.

So now it's time to come back home. There you'll get your gear back in tune, reset your sightings, refuel and then take off again—with renewed strength to do things even better this time. Where is home? Home is your inner self, that invincible, pristine core; never scathed, ever intact. Torah is your way to get back in touch with that place—and to keep the connection solid.

## What Are The High Holidays?

The High Holidays are a period of special days at the onset of the new Jewish year, at the cusp between summer and autumn.

What's so high about the High Holidays? You are.

Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah—these are days for you to get more spiritual, more connected, more fulfilled and in tune with your divine inner self.

Some days are set aside for reflection and soul-searching, others for joy and celebration. They are filled with meaningful customs and beautiful rituals—especially meaningful and beautiful when you understand what's going on.

That's why we made this guide.

## TABLE OF CONTENTS

3. **ELUL: RECONNECT**
4. **ROSH HASHANAH: RE-ENTRY**
5. **THE TEN DAYS: RETURN**
6. **YOM KIPPUR: REPAIR**
8. **THE SUKKAH: REHEARSE**
9. **THE ARBAH MINIM: REUNITE**
10. **SHMINI ATZERET: REJOICE & REFUEL**
10. **SIMCHAT TORAH: RECYCLE**
11. **BLASTOFF!**
11. **DATES & TIMES**

# Elul: { RECONNECT }

**Y**ou're coming in for landing. Home base is sending out a clear, powerful signal. It's Elul, the last month of the Jewish year, and to amplify that signal, we blow the shofar every morning. The month reaches a climax with the days of Selichot when Jews gather in the early morning hours for extra, intensified prayers.

You need to establish a connection with that signal. How? Here are some suggestions:

- > **Join a Torah study group.**
- > **Grab some more mitzvahs—like mezuzahs, tefillin, Shabbat candles, charity and volunteering.**
- > **If you already have mezuzahs and tefillin, it's customary to have them checked at this time.**

It's also a good time to take inventory: What went right, what went wrong, what new habits need to be installed, what needs repair—and what needs to be thrown out of your spaceship. In fact, it doesn't hurt to start on some of those alterations right away.



## ***The Details:***

Elul this year is August 25th to September 22nd. The shofar is blown every morning except for Shabbat and the eve of Rosh Hashanah. The Selichot are said on Saturday night, September 16th, after midnight (around 1am), and Monday through Thursday early in the morning.

## Rosh Hashanah: **RE-ENTRY**

**Y**ou're in range. You're tuned in to the signal. At this point, home base asks that you identify yourself.

It's Rosh Hashanah, a day for saying, "I am a Jew, I belong with this people, I connect, I identify." Once that's established, you can go to the next step: taking on more, learning more, getting yourself into better shape. But everything starts with your idea of who you are.

### **Shofar**

Rosh Hashana is called "the birthday of the universe." It's the day that the Grand Programmer of All Things sits back to consider whether this universe is really worth playing and then reboots the system. In fact, "Rosh Hashanah" actually means "Head of the Year": Like a head contains all the switches for every part of the body, Rosh Hashanah is the time when every day of the year is initialized into the system. It's a crucial stage, when every moment must be filled with good thoughts, words and deeds.

Precisely when is reboot? You guessed it: At the first blast of the shofar. Rosh Hashanah has a unique mitzvah: To hear the shofar, a simple ram's horn. After the Torah reading, 30 blasts of the shofar are sounded in a prescribed pattern. Later come another 70 for a total of 100 blasts.

This year, in deference to Shabbat, the shofar is blown only on the second day of Rosh Hashanah. On the first day, Shabbat itself takes the place of the shofar.

### **Shul**

When the Master of the Universe is dealing with global issues, why bother Him with our prayers?

Without our prayers, He directs the universe as a king, with strict, impersonal judgment. Our job is to bring a two-way dimension into that relationship, closer to a warm and healthy parent-child model. In fact, the sounds of the shofar are meant to emulate the pleading cries of a child.

That's what's behind the prayer, "Our Father, Our King!"



If you're not familiar with the services, there are always prayer books with translation. G-d is fluent in all languages, as long as it comes from the heart.

## Festive Meal

We're so solid about our relationship with The Boss that we start celebrating a good year even before it's begun. Each day of Rosh Hashanah, we make both dinner and lunch a festive meal.

The strategy is simple: When a father sees his children have confidence in him, he usually follows suit. The same applies to our Father Who Runs the Universe.

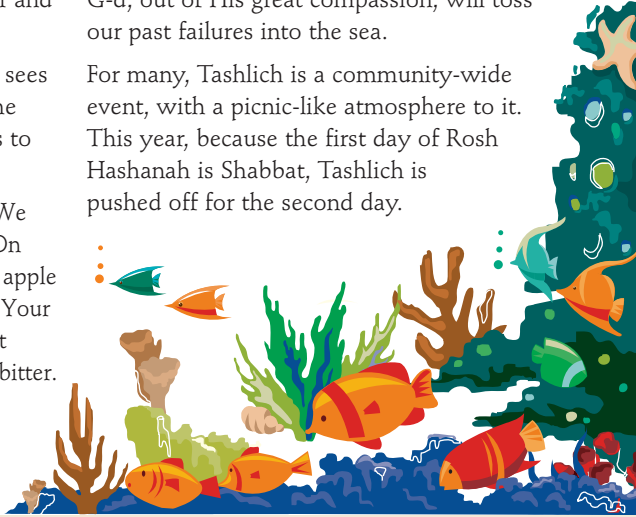
These feasts are rich with symbolism. We start with kiddush and sweet challah. On the first night, the meal begins with an apple dipped in honey, as we say, "May it be Your Will to Renew for us a Good and Sweet Year." All the foods are sweet: nothing bitter.

On the second night, we eat a new seasonal fruit right after kiddush.

## Tashlich

On the first day of Rosh Hashanah, late in the afternoon, we walk to a body of water containing live fish and recite a prayer that G-d, out of His great compassion, will toss our past failures into the sea.

For many, Tashlich is a community-wide event, with a picnic-like atmosphere to it. This year, because the first day of Rosh Hashanah is Shabbat, Tashlich is pushed off for the second day.



## The Ten Days: RETURN

Now that you know who you are, it's time to come in for landing. That's why the days from Rosh Hashanah to Yom Kippur are known as the *Ten Days of Teshuvah*.

Teshuvah is too often mistranslated as *repentance*. Repentance implies that you were bad and now have to become good. Teshuvah means simply to return. Meaning that you were always essentially good, it's just that certain behaviors may

have been somewhat off base. Now all you have to do is rediscover your true place and your true self and return to there.

This is the most spiritual season of the year, a time when our souls are closer to heaven than to earth, whether we notice it or not. On any day of the year, the soul can reach high. On these days, it can touch its essence. Spend these days in meditation, prayer and study of Torah.

# Yom Kippur: **REPAIR**

**Y**our spaceship has been landed and towed into the hangar for repair. But how do you fix a soul?

Screwdrivers won't help. What you need is glue.

You see, fixing a soul is much like fixing a relationship: You need a bond so powerful that all flaws are overlooked and no one has any desire but the good of the other. That's why Yom Kippur is called *The Day of At-One-ment*: The day that we are at one with our Source Above.

## Feasting

Eat two good meals the day before Yom Kippur—it's a mitzvah. In fact, feast today

If you have children, place your hands on each child's head, one at a time, and give each one a blessing.

## Forgiving

If someone feels you've wronged him or her, try to make up before the fast. At the same time, forgive the misdemeanors of others against you. According to how you forgive others, that's how G-d forgives you.

## Kol Nidre

As the sun kisses the horizon, the *chazan's* voice pierces our souls with the *Kol Nidre*. But the most vital prayer—repeated ten times over the next 26 hours—is the *Vidui*.

That is when we accept responsibility for every possible human mess-up we may have made, ripping out their residue from within us. It's not easy to

remember all of them, so the prayer book provides a list in alphabetical order.

With each *Vidui*, the soul is freed and climbs higher and higher, until the ultimate high with *Neila*, as the Heavenly

Yom Kippur is the highest day of the Jewish year. *We don't:*

- > Do any form of work (just like on Shabbat)
- > Eat or drink (except where there is mortal danger)
- > Shower or bathe
- > Wash more than necessary
- > Have marital relations
- > Wear leather shoes



and fast tomorrow and it's counted as though you fasted for two days.

Take lots of fluids and avoid heavy foods. Avoid nuts and other edibles that stick in your teeth.

Gates begin to close. At the conclusion of Neila, the entire congregation cries out the Shema Yisrael and the shofar is sounded to usher the holiness of the day back to its place, and to announce the incoming Yom Tov (more on that soon).

## Fasting

Some think Yom Kippur is a sad day. But how could the highest day of the year possibly be sad?

It's just that dealing with physical needs on this day would be the biggest downer, unplugging that connection and hurling us back into the mundane world.

That's also why we dress in white on this day, to remind us that today we are as high as the angels, who need neither food nor drink. And yet higher.

## Finishing

As soon as Yom Kippur is over, we make havdalah in shul and return home for a joyous feast. We wish each other "Good Yom Tov!"

According to the

On Yom Kippur, after the Torah reading, **YIZKOR** is recited to remember the souls of the departed. We pledge charity on behalf of parents and beloved ones now in the "world of truth." However, the charity cannot be given on Yom Kippur itself, since we do not handle money or write checks on this day.

Baal Shem Tov, we are now in the purest day of the year, since all the souls are clean and shiny like new.





## The Sukkah: **REHEARSE**

**N**ow your spaceship's bright and spiffy and ready to fly. But in order to stay connected during this year's odyssey, best you first rehearse the steps in a controlled environment.

That's the Sukkah; an all-encompassing, embryonic, virtual world where whatever you do is a mitzvah. Eat, you're doing a mitzvah. Talk, you're doing a mitzvah. Just sit there—you're powerfully connected from head to toe.

Upon release from this immersive environment, you'll treat the big world the same way: Discovering how everything you do is another way to connect to the Infinite. Which is the whole idea of Torah.

"Every citizen in Israel shall dwell in **SUKKOT**, so that your descendants shall know that in Sukkot I caused the Children of Israel to dwell when I brought them out of the land of Egypt" —LEVITICUS 23:42,43

"What were the sukkot? These were the **CLOUDS OF GLORY** that surrounded and protected us. —THE TALMUD

### How to do the Sukkah thing:

Before Sukkot, construct a temporary, 3–4 walled structure directly under the sky—no trees or overhang above. For roofing, toss on any cut, inedible vegetation that will last for seven days. Favorites are west-

ern cedar, bamboo and corn husks (without the corn). Use enough to provide more shade than sunlight. Time-hungry? There are pre-fab sukkah kits that go up in a matter of minutes—just make sure your walls are secure and firm. Check with a salted sukkah-dweller for more details.

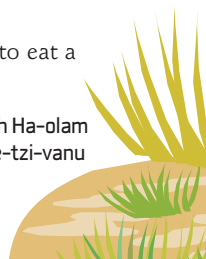
For seven days, make the sukkah your official home. Don't panic: As long as you eat your meals there, you're okay. But try to include anything else that you would normally do in the house—like reading a book or talking with a friend.

Fill your Sukkah with guests, enjoy great meals, sing songs, tell stories and speak words of Torah wisdom. Every night of Sukkot invite one of the Seven Shepherds of Israel, in this order: Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David.

On the first night of Sukkot, regardless of weather conditions, make kiddush and eat at least part of the meal in the Sukkah before midnight. The rest of Sukkot, if the weather gets awful, you can leave the Sukkah. After all, you would leave your own house if the roof were leaking buckets, wouldn't you?

Each time you enter the Sukkah to eat a meal, say this blessing:

**Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Lei-shev Ba-sukkah.**





# The Arbah Minim: REUNITE

“On the first day, take the fruit of the etrog tree, unopened fronds of the date palm, myrtle branches and willows of the brook and rejoice before G-d, your G-d for seven days.”

—THE FIVE BOOKS OF MOSES, BOOK III

Each one of us discovers a small corner of some galaxy, but together we perceive the wonders of an entire universe. So now, get networked—with your *Arbah Minim device*.

Here, four very diverse florals create one integral whole. If one is missing—even a humble willow branch—the circuit is broken. Just like us, the Jewish People: Regardless of knowledge or observance, each individual is unique and essential.

<b>Etrog</b> (Citron) 	<input checked="" type="radio"/> Taste	<input checked="" type="radio"/> Fragrance
	<i>Represents someone with lots of Mitzvot &amp; lots of Torah learning</i>	

<b>Lulav</b> (Date Palm) 	<input checked="" type="radio"/> Taste	<input type="radio"/> Fragrance
	<i>Represents someone with lots of Torah learning &amp; less Mitzvot</i>	

<b>Hadas</b> (Myrtle) 	<input type="radio"/> Taste	<input checked="" type="radio"/> Fragrance
	<i>Represents someone with lots of Mitzvot &amp; less Torah learning</i>	

<b>Arava</b> (Willow) 	<input type="radio"/> Taste	<input type="radio"/> Fragrance
	<i>Represents someone with breathing &amp; heart beat</i>	

Taste represents Torah learning, because it's personal. Fragrance represents Mitzvahs, because everyone benefits.

## How to do the Arbah Minim thing:

Easier than eating cake: The lulav comes wrapped with three myrtle branches and two willow bush branches. Hold those in your right hand and say this blessing:

Baruch Atah Ado-noi Elo-hei-nu  
Melech Ha-olam Asher Ki-de-sha-nu  
Be-mitz-vo-sav Ve-tzi-vanu  
Al Ne-ti-lat Lulav.

Pick up the etrog (stem down) in your left hand.

*First time this Sukkot? Then say the blessing for new things:*

Baruch Atah Ado-noi Elo-hei-nu Melech  
Ha-olam She-heh-che-yah-nu Ve-hi-ye-ma-nu  
Ve-hi-gi-ah-nu Liz-man Ha-zeh.

Now hold the etrog together with the other three species. You did it. Repeat each day of Sukkot excluding Shabbat.

*The custom, however, is to wave the arbah minim three times in all six directions: Three times to the south, three to the north, three east, three up, three down and finally, three west (over your shoulder).*

## Hoshana Rabba

The seventh day of Sukkot is when the global rain factor is set. We circle the bima seven times with the arbah minim and then beat a bundle of five willow branches on the floor.



## Shmini Atzeret: { REJOICE & REFUEL }

**W**hat fuels a Jew to take on the entire world and be different, no matter what? No, guilt is not going to do the trick. The Baal Shem Tov revealed a far better fuel: The power of joy.

That's why, for Chassidim, the greatest celebration of the year are the last two days of Sukkot, Shmini Atzeret & Simchat Torah, days dedicated to the joy of being a Jew.

The seven days of eating in a sukkah are up, but many have the custom to continue eating in the Sukkah on Shmini Atzeret (without a blessing). We make a Yom Tov Kiddush and enjoy a festive meal at night and by day. On Shmini Atzeret we begin saying the prayer for rain. Yizkor is also said.

On the first night of Shmini Atzeret, we do *hakafot* (explanation coming up).

## Simchat Torah: { RECYCLE }

**N**ow to the control room for a debriefing. That's when you get called up to the Torah where the final verses are read. Then, for instructions on your upcoming mission, we begin reading the Torah again from "In the beginning"-to remind you that whatever you see out there, all of it extends from a single oneness called G-d.

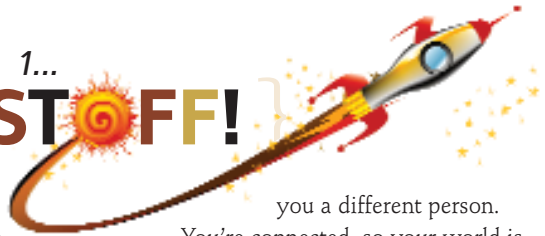
### Hakafot

The Five Books of Moses are divided into 53 portions, called *parshas*. Each week, we read one parsha, completing the entire scroll every year. The cycle begins on the last Shabbat of Tishrei and ends on Simchat Torah.

To celebrate, on the night of Simchat Torah, we take out all the Torah scrolls from their ark, parade with them around the *bima* seven times—and dance and sing with them. The next morning, we call everyone (including children) to the Torah as we conclude the Torah reading. Then we sing and dance with the Torah again.

Go find another people that dance with a book. But for Jewish people, Torah is not just a book to study, it is life. For over 3300 years, we have held tight to it, despite all odds, and it has kept us in existence. On Simchat Torah, they say, the Torah itself wants to rejoice—and we provide the legs.

# 3... 2... 1... BLAST OFF!



**T**ishrei is one long, grand high, but it's just a preparation. Your mission begins now, as you blast off into the everyday, workday world. It's going to be a different world now, because Tishrei has left

you a different person. You're connected, so your world is going to be connected. And that's the point of our entire mission: All together, we're going to make a whole new, plugged-in world.

## { DATES & TIMES }

### ROSH HASHANAH

#### Friday, Sept. 22

Light Candles at: 0:00 pm  
*Say Blessings 1 & 6*

Evening Services: 0:00 pm

#### Saturday, Sept. 23

Morning Services: 0:00 am

Evening Services: 0:00 pm

Light Candles\* after: 0:00 pm  
*Say Blessings 2 & 6*

#### Sunday, Sept. 24

Morning Services: 0:00 am

Shofar Sounding: 00:00 am

Tashlich Service: 0:00 pm

Evening Services: 0:00 pm

Yom Tov ends at: 0:00 pm

### YOM KIPPUR

#### Sunday, Oct. 1

Light Candles at: 0:00 pm  
*Say Blessings 3 & 6*

Fast Begins at: 0:00 pm

Kol Nidrei Services: 0:00 pm

#### Monday, Oct. 2

Morning Services: 0:00 am

Yizkor Services: 00:00 am

Mincha, Neilah Services: 0:00 pm

Fast Ends at: 0:00 pm

*Followed by light refreshments*

### Prepare for Sukkot

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

### SUKKOT

#### Friday, Oct. 6

Light Candles at: 0:00 pm  
*Say Blessings 4 & 6*

Evening Services: 0:00 pm

#### Saturday, Oct. 7

Morning Services: 0:00 am

Evening Services: 0:00 pm

Light Candles\* after: 0:00 pm  
*Say Blessings 5 & 6*

#### Sunday, Oct. 8

Morning Services at 0:00 am

Evening Services at 0:00 pm

Yomtov ends at: 0:00 pm

### SIMCHAT TORAH

#### Friday, Oct. 13

Light Candles at: 0:00 pm  
*Say Blessings 4 & 6*

Evening Services at 0:00 pm

*Followed by Kiddush & Hakafot*

#### Saturday, Oct. 14

Morning Services: 0:00 am

Evening Services: 0:00 pm

*Followed by Kiddush & Hakafot*

Light Candles\* after 0:00 pm  
*Say Blessings 5 & 6*

#### Sunday, Oct. 15

Morning Services at 0:00 am

Kiddush & Hakafot: 0:00 am

Evening Services at 0:00 pm

Yomtov ends at: 0:00 pm



## Candle Lighting BLESSINGS

**1** Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Shabbos V'Shel Yom Ha-zi-ka-ron.

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

**3** Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Yom Ha-ki-pu-rim.

**4** Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam  
Asher Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-vanu  
Le-had-lik Ner Shel Shabbos V'Shel Yom Tov.

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

**6** Baruch Atah Ado-noi Elo-hei-nu  
Melech Ha-olam She-heh-che-yah-nu  
Ve-ki-ye-ma-nu Ve-hi-gi-ah-nu Liz-man Ha-zeh.

\* Light only from a pre-existing flame.

JOIN CHABAD OF  
YOURTOWN FOR THE

# High Holidays

- > *No Membership Fees or Tickets*
- > *Hebrew/English Prayer-Books*
- > *Warm and Friendly Atmosphere*
- > *No Background or Affiliation Necessary*
- > *Traditional and Contemporary Services*
- > *Special Children's Program*

at Chabad of Your City  
1234 Whatever Street  
Wherever, USA 12345

*There is NO CHARGE for seats,  
your donation is greatly appreciated.  
Advance reservations are suggested.*

To RSVP or for more information please  
contact Chabad of anytown **123-456-7890**  
email: [rabbi@chabad.org](mailto:rabbi@chabad.org) Website:  
[www.chabad.org](http://www.chabad.org)

Chabad of Yourtown  
123 Chabad Street  
Your City, State 01234

NON PROFIT ORG.  
U.S. POSTAGE  
**PAID**  
Your City, State  
Permit No. 123