

Rosh Hashana 5767

Elul 29, 5766 - Tishrei 1-2, 5767
September 22-24, 2006

Candle Lighting Times:

Friday - 6:35 PM

Shabbat - AFTER 7:33 PM
from pre-existing flame

Yom Tov Ends: Sunday 7:45 PM



Chabad of the West Side & Chabad Early Learning Center

Weekly Bulletin

101 WEST 92ND STREET
NEW YORK, NY 10025
212-864-5010

WWW.CHABADWESTSIDE.ORG

News from our Branches

Reprinted from Lubavitch.com

By Shoshana Olidort

A New Place for Jewish Students at Columbia University



Rabbi Yona Blum, right

"Chabad has given me confidence," Ari Goldman told his colleagues last Thursday evening. Speaking at an intimate reception for the launching of the new Chabad Student Center at Columbia University, the professor of journalism and writer for the New York Times said that Chabad was instrumental in reinforcing his sense of Jewish pride and commitment at Columbia University.

"When I started teaching I thought that family and work don't mix, but now I've learned from the Blums to reach out to students," beyond the walls of the classroom, said Goldman.

Goldman was referring to Rabbi Yonah and Keren Blum, Chabad representatives at Columbia, who worked the room at Casa Italiana, a New York City landmark on campus and venue for an elegant wine and desserts reception. Zvi Galil, Dean of the Fu Foundation School of Engineering and Applied Sciences was there to show support for the launching of the new building campaign. Members of

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Chabad Women's Circle's 3rd Year Gets Off to a Great Start



Many thanks to all who made Tuesday night's Women's Circle event - at the lovely home of Rachel Bregman- such a great success.

Rebbetzin Sarah Ossey welcomed over thirty women to the first event that opens CWC's third year.

Limor Gutkind then introduced Rabbi Fried who gave an inspiring talk on "Prayer: Its Origin, its Power". A vibrant question and answer period followed the talk.

As has become the custom, it was time for everyone to get busy making beautiful Judaic paper-cuts under the guidance of talented artist, Gayle Adler.

Gayle will be giving a papercutting course at Makor. For those interested, please contact her at adlergayle@gmail.com.

More pictures of the event are on page

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Chabad ELC

Pearl's Point

Welcome to a new school year at Chabad Early Learning Center. I am delighted to get to know all of you and your children and look forward to a wonderful year together.

The smell of honey cake and baked apples mingles with the sound of "Dip the apple in the honey...." at Chabad ELC.

As I watch the children taste the sweet apples and hear the sound of the shofar, I whisper to Hashem: "May we all be blessed for a healthy and happy year with peace and Ahavat Yisrael around the world. In the merit of these precious children whom we are nurturing and loving each day, make this year be the one of our final redemption and return to Israel."

Shana Tova to all of you!
Pearl Stroh



Morah Suri and Zachary of Toddler 1 on the Shofar.

Next Week at CELC



Monday, September 25	Fast of Gedalia <i>Fast ends 7:25 pm</i> Music 97
Tuesday, September 26	Music 92
Wednesday, September 27	Kinderdance 92 Bookworms PK Jewish Day School Night
Thursday, September 28	Kinderdance 97
Monday, October 2	NO SCHOOL Yom Kippur



Save these October Dates

Supper in the Sukkah - Tuesday, October 10

5:00 pm - 101 West 92nd Street

Helping Your Child Maximize the Preschool Experience - Tuesday, October 17

Hosted by Sandra and Jeffrey Smith

8:00 pm - 201 West 89th Street

N2 & PK Trip to CarnegieKids Concert - Thursday, October 19

10:45 am departure from 166 West 97th Street

Chabad ELC
101 West 92nd Street
166 West 97th Street

Phone: 212-864-5010
Fax: 212-932-8987

www.chabadwestside.org
celc@chabadwestside.org

From the PA Desk

We enjoyed seeing so many of you at the Meet and Greet on Sunday. We would like to give a special thanks to **Deborah Spector** (mom of Michael, T1) for all of your help setting up for the event - we couldn't have done it without you!

We hope you will join us on Wednesday evening for the Jewish Day School Night. It will be a great opportunity to hear from representatives of

many local Jewish schools, with an opportunity to ask questions about the schools and to take home information and applications.

Shabbat Shalom,
Sarah and Deborah

* * * * *

Thank you to all who have given in their PA dues/morah gifts. If you have not yet paid, please do so. \$55 per family

for PA dues and \$55 per child towards Morah gifts.

Please make checks payable to Chabad ELC PA and leave in the office at 92nd or 97th Street.

Thank you,
Debbie and Alyson

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SAVE THE DATE!
Fall Shabbat Dinner
Friday, November 10, 2006

Thinking about which school is right for your child after Chabad?

The Chabad ELC Parents Association presents

Jewish Day School Night

Wednesday, September 27, 2006

7:30 pm

Graciously hosted by **Rebecca and Bennett Lindenbaum**, parents of Benjamin (Pre-K)
14 West 83rd Street
enter down the stairs

Join us for an evening to learn about the many options
with representatives from the following schools:

**The Abraham Joshua Heschel School · Beit Rabban Day School
Kinneret Day School · Manhattan Day School
Rabbi Arthur Schneier Park East Day School · Ramaz
Solomon Schechter School of Manhattan**

Each school will speak briefly followed by an informal Q&A session at the end of the program.
Applications and other important information will be available.

RSVP to the Chabad office at 212.864-5010 or celc@chabadwestside.org

Ask Leila

As the start of a new school year gets underway, it is timely to discuss the topic of separation and letting go.

A child's first school experience is a big developmental milestone of childhood - and also of parenthood. School is the first test of a child's independence and ability, the first big separation event in a lifetime of separation events - camp, college, apartment and even marriage!

Prior to school, your child has been accustomed to having instantaneous responses to her needs or demands, "I'll be there in a minute," or "I can't do it right now." In school, your child has to learn a whole new set of rules and routines. She needs to learn how to make her needs known, to take turns, and possibly the hardest lesson of all - to share adult attention.

In school, your daughter will develop relationships with new adults and new children. She will learn to navigate around a new environment. This is big stuff for a little kid.

The reality is that each child will separate in her own way. Your job as the parent is to help the child allow that to happen. Good beginnings are different for each child. Some plunge right in while others hold back. Both approaches can be healthy or not, depending on the child.

Children may exhibit feelings of excitement, apprehension, confusion, bewilderment or anxiety in different ways.

Regressing from recently mastered skills is very common, especially in the areas of self-help, toileting, eating, dressing or sleeping.

The first step in dealing with this transition is to acknowledge your own feelings and concerns about letting go. This is the first time you

the classroom and instead throws a crying tantrum and finishes by vomiting in front of all the other parents!

Forget about what everyone else is doing, thinking, or saying. Concentrate on your child. Communicate acceptance. You may want to share memories about your own first day at school. (Make up the stories if you have to.) Sharing your own experiences helps your child recognize that change is a normal part of life.

Once the separation process begins, stay in the classroom as long as necessary, but retreat to the sidelines as much as possible. Make a point of always acknowledging the teacher when she offers directions and use

yourself as a bridge between your child and the teacher, i.e. "Let's go over and help Morah clean up."

If you do stay in the room, bring something with which to occupy yourself such as a book, handiwork, etc. If you are anxious or ambivalent about the situation, your child will sense it. Don't hover or be available for eye contact. Most importantly, **never** leave the room without telling your child.

Remember: The goal isn't to make this separation painless. You are interested in effecting a healthy letting go today that will determine how your child deals with future separations and difficult transitions that entail discomfort, pain, anxiety or other strong feelings.



This is big stuff
for a little kid.

will be entrusting your precious bundle to strangers. It is natural for you to be concerned about whether it is safe to do so.

Can you really trust these people to understand/protect/care for/watch over your child as well as you do? And what about the child? Will your child get along on her own? Will she make friends? In short, will she be happy? Will you?

As concerned as you are about your child, you might also be feeling like you're putting yourself on the line. After all, your child's behavior reflects upon you. You can only imagine what everyone thinks about your parenting skills after your angel refuses to go into

After School Classes BEGIN THIS WEEK!

Monday, September 26



Ballet
Tae Kwon Do
Yoga

Drama
Soccer

Register today! Space is limited.

Questions? Feel free to contact Iris or Debbie.
Iris Bikel (212) 787-6029 / ibikel@nyc.rr.com
Debbie Rudt (212) 501-8834 / debrudt@rcn.com

Mazal Tov!

Joanne and Brad Siegel upon the birth of their daughter.
Best wishes to Noam (PN97) and the entire family!

Parent Ed

Learn about the developmental milestones of each age group and what you can do to maximize your child's preschool experience.

Q&A Session with

Anna Friedman, *Occupational Therapist*
Marlene Noveck, *Speech Therapist*

Tuesday, October 17 at 8:00 pm
Hosted by Sandra and Jeffrey Smith
201 West 89th Street

RSVP to the school office or celc@chabadwestside.org

Soul Call *Rosh Hashana in Brief*

The festival of Rosh Hashana -the name means "Head of the Year" - is observed for two days beginning on Tishrei 1, the first day of the Jewish year. This year, Rosh Hashana begins on Friday evening, September 22 and ends on Sunday evening, September 24. It is the anniversary of the creation of Adam and Eve, the first man and woman, and their first actions toward the realization of mankind's role in G-d's world.

Rosh Hashana thus emphasizes the special relationship between G-d and humanity: our dependence upon G-d as our creator and sustainer, and G-d's dependence upon us as the ones who make His presence known and felt in His world. Each year on Rosh Hashana, "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court, "*who shall live, and who shall die... who shall be impoverished, and who shall be enriched; who shall fall and who shall rise.*" But this is also the day we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe is dependant upon the renewal of the divine desire for a world when we accept G-d's kingship each year on Rosh Hashana.

The central observance of Rosh Hashana is the sounding of the shofar, the ram's horn, which represents the trumpet blast of a people's coronation of their king. The cry of the shofar is also a call to repentance; for Rosh Hashana is also the anniversary

of man's first sin and his repentance thereof, and serves as the first of the "Ten Days of Repentance" which culminate in Yom Kippur, the Day of Atonement. Another significance of the shofar is to recall the Binding of Isaac which also occurred on Rosh Hashana. Since a ram took Isaac's place as an offering to G-d; we evoke Abraham's readiness to sacrifice his son and plead that the merit of his deed should stand by us as we pray for a year of life, health and prosperity.

Altogether, the shofar is sounded 100 times in the course of the Rosh Hashana service.

Additional Rosh Hashana observances include: a) Eating a piece of apple dipped in honey to symbolize our desire for a sweet year. Other special foods symbolic of the new year's blessings are served as well. b) Blessing one another with the words *Leshana tovah tikateiv veteichateim*, "May you be inscribed and sealed for a good year." c) Tashlich, a special prayer said near a body of water (an ocean, river, pond, etc.) in evocation of the verse, "And You shall cast their sins into the depths of the sea."

Best wishes for a happy, sweet New Year!





GOOD NEWS FOR GRADUATES OF CHABAD ELC! WE WANT YOU BACK!

Come back to our most exciting program yet...the CHABAD KIDS CLUB for alumni and friends - the city's newest Jewish kids club.

Remember how your child's eyes sparkled during our Shabbat celebrations? Remember how sad the whole family felt when the school year came to an end? Now you can rekindle that spark all year long by enrolling your child in the Chabad Kids Club.

Every month during the coming school year, your children and their friends can join us for a Jewish enrichment program supervised by our renowned teachers and staff.

"We can make the world a better place" is the theme for all Kids Club activities and is geared for ages 3 through 8. Check out our calendar of programs, field trips and pint-sized community service activities and enroll your child today.

Register online at www.Chabadwestside.org/ckc

For more information, please contact Rachel Bregman, our parent coordinator at 212-864-5010

Become a Member!

YEARLY MEMBERSHIP
\$150 per child / \$300 for 2 +

HALF YEAR MEMBERSHIP
Session 1: Oct-Jan Session 2: Feb-May
\$90 per child / \$180 for 2 +

MEMBERSHIP INCLUDES:
Kids Club T-Shirt, membership kit, admission to all club events.

INDIVIDUAL EVENTS:
\$25 per child / \$50 for 2 +

Sign Up Today!

Calendar of Events

MONDAY, OCTOBER 9
SUKKAH FESTIVAL -
Sing, Dance and Decorate the Sukkah
4:30-6:30 pm

WEDNESDAY, NOVEMBER 8
PREPARE SHABBAT PACKAGES - and Bake a Jumbo Challah
5:00-6:30 pm

TUESDAY, DECEMBER 19
GIANT MENORAH LIGHTING - and Chanukah Give-and-Get
5:00-6:30 pm

SUNDAY, JANUARY 28
MITZVAH DAY - learn to be a Torah Scribe!
11:00 am - 1:00 pm

SUNDAY, FEBRUARY 11
SPECIAL KIDS CLUB TRIP TO THE JEWISH CHILDREN'S MUSEUM!
(parent participation required)

WEDNESDAY, FEBRUARY 28
PURIMPALOOZA - at the Hebrew Home for the Aged
5:00-6:30 pm

SUNDAY, MARCH 25
The Great Chometz Hunt, Pack Seder Kits for Jewish Soldiers
10:00 am - 12:00 pm

WEDNESDAY, APRIL 18
Celebrate Israel through food, music and crafts
5:00-6:30 pm

SUNDAY, MAY 6
GRAND FINALE
End-of-year celebration and Family Picnic in the Park
12:00 pm

Lunch or Dinner will be served at each event.

For boys and girls ages 3-5, 6-8

All events to be held at:
Chabad of the West Side, 101 West 92nd st. unless otherwise noted.

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Chaya Haupt
putting
knife to
paper



Gayle Adler -
Master
Papercut
Artist

Rachel Bregman
(left) - our
hostess,
and
Beverly
Wolfer



Sharry Pollock
(left) and
Caren
Freilich
on task

Future Events:

Wednesday, November 1

Hostess: Beverly Nerenberg

Achieving Personal Growth:

Bringing out the Best in Ourselves

Nechama Heber, Lecturer, Teacher, MS in Special Education

Craft a Charming Furnishing for your Home

Lara Prince, Lara Prince Interior Design

Tuesday, December 5

Hostess: Rebecca Lindenbaum

Touching the Divine:

Connecting Spirit, Matter and Me

Shimonah Tzukernik, Writer, Artist and Acclaimed Lecturer

Incredible, Edible Fruit Art

Faya Lipskier, Co-Director, Chabad of the West Sixties

Tuesday, January 16

Hostess: Lara Sager

Achieving Balance in our Lives:

Maimonides' Viewpoint

Rabbi Meir Ossey, Associate Director, Chabad of the West Side

Fashion an Attractive, Trendy Handbag

Aviva Sitruk, West Side Artisan

Tuesday, February 20

Hostess: Chana Chanowitz

The Jewish View on Birthdays

Chana Sharfstein, Lecturer, Author, Teacher

Decorate your own Mni Cake

Chana Lowenthal, Professional Cake Designer

Tuesday, March 20

Hostess: Chava Aharon

Pesach: Faith vs. Reason

Rabbi Shlomo Kugel, Director, Chabad of the West Side

Enjoy and Learn a Lively New Smcha Dance

Iris Bikel, Local Expert Dancer

Tuesday, April 24

Hostess: Beth Kern

Shabbat: Sanctifying Time, Space and Self

Bronya Shaffer, Lecturer, AskMoses.com Scholar

Quilt a Richly Patterned Throw Pillow

Sharry Pollock

Wednesday, May 30

Hostess: Sharon Silberfarb

A Fascinating Journey through the Song, Aishet Chayil - A Woman of Valor

Goldie Gansburg, Teacher, Co-Director, Chabad of Harlem

Arrange a Floral Bouquet in a Citrus-Filled Vase

Debbie Rudt, Floral Designer

All events will be held from 8:15-9:45 pm, with a covert of \$5.00 per event.

RSVP: 212-864-5010 x 10, or cwc@chabadwestside.org.

Check us out at www.chabadwestside.org Click on Women's Circle.

Rosh Hashana

Peaceful Awakening

This year, the first day of Rosh Hashanah coincides with Shabbat. One of the consequences of this combination is that we do not sound the Shofar on the first day of Rosh Hashanah. The reason given by the Talmud is puzzling. The Talmud explains that there is a concern that one might inadvertently violate the Shabbat restrictions in the interest of learning how to blow the Shofar.

Commentators find this explanation difficult to comprehend. Why would the rabbis deprive all of the Jewish people of the opportunity to fulfill this profoundly inspirational and cosmically influential mitzvah of sounding the shofar because of a remote possibility that someone might inadvertently violate the Shabbat rules?

Chassidic thought answers that in reality, when Rosh Hashanah coincides with Shabbat, the need to sound the Shofar is not as great because the spiritual effect of Shofar sounding is replicated by the Shabbat. In the layman's language, the Shofar is intended to arouse G-d to take pleasure in the world. Similarly, Shabbat is the day of delight, when G-d expresses His satisfaction with the creation

Another solution to this problem could be offered that is based on the singular significance of Rosh Hashanah.

On Rosh Hashanah, more than any other time of the year, every detail counts. Rosh Hashanah is not just the beginning of the year, it is the "head" of the year; its brain and nerve center. A scratch on the hand may be irritating; a scratch on the brain can affect the entire body's well-being; it can even be fatal, G-d forbid.

Similarly, the Talmudic Sages' concern that Shofar sounding might lead to an infraction of the Shabbat laws, was taken more seriously on Rosh Hashanah than any other time, because of the far-reaching effects of any imbalance in our lives at that auspicious time.

A moralistic approach can also be advanced to answer the question as to why a remote fear that the Shabbat will be violated is able to cancel the shofar on Rosh Hashanah.

There are Biblical commandments that tell us how to act in relation to animals, plants and even inanimate objects. For example, we are not to walk with wide strides up to the altar in the Holy Temple because it is immodest and disrespectful to the stones! Rashi explains that this is to teach us sensitivity to other people. If we condition ourselves to be modest in relation to an inanimate object, we will certainly become sensitive in the presence of other people.

Similarly, the ban against Shofar sounding when it coincides with Shabbat can be understood as a way to sensitize us to the concerns of others when they conflict with our own. When we try to do a Mitzvah, which is our way of growing spiritually, we must always be mindful of how it may impact other Mitzvot. An illustration of this conflict is the scenario of one who pushes through a crowd of people

Moshiach Matters...

The Shulchan Aruch rules that on Rosh HaShannah we wear white, fine holiday clothing, symbolizing our confidence that we will be victorious in our judgement on Rosh HaShannah. In the merit this sign of confidence that we show even *before* the onset of the holiday (since we get dressed on the *eve* of the holiday) every Jew should be blessed with everything he needs, materially and spiritually - including the main blessing that Moshiach should come today, on the eve of

Rosh HaShannah, in a real and revealed way. (The Rebbe, Rosh HaShannah Eve, 1991)

Moshiach - It's a Jewish issue. For more info, visit www.moshiach.com

to get closer to a Torah scroll so it can be kissed. This individual, in the pursuit of a Mitzvah, shows total disregard for the people he is pushing and perhaps harming. It is an example of how the urge to do one Mitzvah that expresses love and affection can be at the expense of another Mitzvah to show love and affection to other people.

In this vein, the message of not sounding the shofar might be: While we are trying to inspire ourselves to Teshuvah (repentance and returning to G-d), and while we are asking G-d to be our King, we should not forget to respect the demands of the weekly Shabbat. Don't let (what appears to be) the small details of Judaism get swept under the rug because we are doing something that we think is far more important and majestic.

The simple message in this is when you do one good thing don't let it be at the expense of another good deed.

Another approach to this issue as to why we do not blow shofar when Rosh Hashanah falls on Shabbat is based on the difference between Shofar and Shabbat. Maimonides explains that the Shofar helps to jolt us out of our reverie. The Shofar, in most years, and on the second day of Rosh Hashanah this year, is needed to shake us up.

There are certain times, however, when we need to be awakened not by the jolting sound of a Shofar, but by the loving caress of a day that is permeated with delight, joy, peace, rest and tranquility, the qualities of Shabbat. On the first day of Rosh Hashana, our awakening to Teshuvah can be in this peaceful, Shabbat manner.

In the prophecies discussing Moshiach's arrival, which will be heralded by the sound of a Great Shofar, we find two different scenarios. Sometimes Moshiach's coming is described as the culmination of numerous cataclysmic events that jolt us into realizing that a New Age is upon us. This can be compared to the wake up call the Shofar gives us when Rosh Hashana occurs on a weekday. Elsewhere, the prophets describe Moshiach's arrival into a world permeated with an atmosphere of peace, serenity and love. This can be compared to the spirit of serenity that encompasses us on Shabbat and the peaceful awakening we receive when Rosh Hashana falls on Shabbat.

All Rabbinic authorities are in agreement that through the terrible upheavals and catastrophes our people have suffered throughout the ages - and especially in our generation - all of the negative Messianic prophecies relating to suffering have already come to pass in the fullest measure.

We can now usher in the age of eternal peace just as we usher in this year's Rosh Hashana - in a spirit of tranquility and serenity.

May we all be inscribed and sealed for a good and sweet year, a Shabbat year of peace and complete Redemption.

We also do not hold our fingernails near the candles when the "Meorei HaEsh" blessing is recited. Instead, we only look at the candles. The full text of this Kiddush is printed in the Machzor.

New Fruit At the evening meal for the second day of Rosh Hashana (Saturday 9/23), a fruit that has not been eaten in the past year should be placed on the table during Kiddush. Since there is a concern as to whether the Shehecheyanu blessing should be recited at the Kiddush of the second day of Rosh Hashana, the presence of the new fruit will require the Shehecheyanu to be recited without any question. Immediately after Kiddush, before the blessing on bread is recited, an ounce or more of the new fruit should be eaten. The after blessing on the fruit (but not for the wine of Kiddush) is then recited.

Shofar Everyone must hear the shofar blown on the second day of Rosh Hashana (Sunday - 9/24). In Shul, the shofar is blown a total of 100 times (according to Chabad custom, 130 times). Those who cannot make it to Shul should arrange to hear the shofar blown for the minimum requirement of 30 sounds.

Tashlich Since the first day of Rosh Hashana is Shabbat, we go to a body of water and recite the Tashlich prayers on the afternoon of the second day of Rosh Hashana (9/24).

Halachic Times
(week of September 24 - 30)

Earliest Tefillin (latest of the week)6:01 AM
 Latest Shma (earliest of the week)9:46 AM

Rosh Hashana Schedule
September 22 - 24

FRIDAY EVENING, SEPTEMBER 22

Candle Lighting**6:35 PM**
 Minchah6:45 PM
 Dvar TorahRabbi Fried
 Kabbalat Shabbat7:15 PM

SHABBAT DAY, SEPTEMBER 23, 1ST DAY OF ROSH HASHANA

Shacharit9:45 AM
 Dvar TorahRabbi Ossey

The Shofar is not blown on Shabbat

Kids Shul & Junior Minyan11:00 AM - 12:30 PM
 Supervised Play12:30 - 2:00 PM
 Rambam Shabbat afternoon5:30 PM
 Minchah Shabbat afternoon6:30 PM
Candle Lighting (from a pre-existing flame)**after 7:33 PM**
 Begin preparing for the 2nd day of Yom Tovafter 7:33 PM
 Ma'ariv7:33 PM

SUNDAY, SEPTEMBER 24, 2ND DAY OF ROSH HASHANA

Shacharit9:45 AM
 Dvar TorahRabbi Kugel
 Shofarapprox. 12:15 PM
 Kids Shul & Junior Minyan11:00 AM - 12:30 PM
 Supervised Play12:30 - 2:00 PM
 Rambam Shabbat afternoon4:25 PM
 Minchah Shabbat afternoon5:35 PM
 Tashlich6:00 PM
 Ma'ariv & Havdallah7:31 PM

MONDAY, SEPTEMBER 25, THE FAST OF GEDALYAH

Fast begins5:34 AM
 Fast ends7:25 PM

SCHEDULE FOR OUR DAILY MINYAN
FOR SEPTEMBER 25 - 29

Monday (Tzom Gedalyah):7:00 AM
 Thursday:7:15 AM
 Tuesday, Wednesday & Friday:7:30 AM

It Happened On Rosh Hashana

It was on Rosh Hashanah that our mother Sarah was remembered in her barrenness and when G-d made it possible for her to conceive. For this reason, we read the story of her giving birth to Isaac on the first day of Rosh Hashana. It was also on Rosh Hashanah that the prophet Elisha came to Shunam and blessed the woman with a child (see II Kings 4:8, and Shulchan Aruch, Orach Chaim 597:1, Taz). It was also on Rosh Hashanah that the people gathered around Ezra to hear the Torah being read and resolved to follow its teachings. When the listeners wept because they realized that they had been neglecting the teachings of the Torah, Ezra and Nechemia told them not to be sad since it was Rosh Hashanah. "Go eat rich foods," they said, "and drink sweet beverages... for today is sacred to Hashem" (see Nehemia, chap. 8)

It was also on Rosh Hashana that Chanah was remembered by Hashem and when He made it possible for her to conceive (see Rosh Hashanah 11a). She later gave birth to a son who would become the great prophet Shmuel. According to the famous Kabbalist Rabbi Yeshaya Horowitz, known as the Shaloh, and the 19th century halachic authority, the Chatam Sofer, Chanah's tearful prayer to be blessed with a child after years of barrenness was actually recited on Rosh Hashanah. Her prayer, the birth of Shmuel and the story surrounding these events make up the Haftorah for the first day of Rosh Hashana - see I Samuel 1:1 - 2:10.

Calendar Highlights

Treasure Every Moment

Every minute of Rosh HaShana is precious; we try and fill the entire 48 hours with words of Torah and prayer. Sleep is kept to a minimum (many have the custom of not napping during the day on Rosh Hashana) and during every spare minute we say Tehillim. In addition to the halachic problems of smoking on Yom Tov (which are in addition to the halachic problems of smoking in general...), smoking should definitely be avoided on Rosh HaShannah because it is conducive to small talk and idle chatter.

Kaballistic Apples

We eat apples dipped in honey to symbolize a sweet year but why do we choose apples above other sweet fruits?

When Jacob entered Isaac's presence to receive his blessing, Isaac noticed that the smell surrounding his son was like "the fragrance of a field which Hashem has blessed..." (Bereishit 27:27). Simply put, he meant that his son was surrounded by the spirit and aura of heaven. The Talmud identifies this "field" as an apple orchard. (Ta'anit 29b). Kabbalistically, the Holy Apple Orchard is connected various spiritual realms and is discussed in Kiddush on Friday night and Shabbat day.

The apples also remind us of the dedication the Jews had in Egypt to continue to have children notwithstanding the terrible decrees of Pharaoh. When he decreed that all male children should be killed, the Midrash tells us that the Jewish women went out to the fields and gave birth under the apple trees (see Song of Songs 8:5). Miraculously, the children were raised by angels, who fed them milk and honey.

Though Jews are compared to both pomegranates and apples, and we eat both of these on Rosh Hashana, Chassidic thought teaches that the apple represents the Jewish people as they are on the highest level of righteousness - tzadikim.

Some Rosh HaShanah Times, Laws and Customs

Shana Tova On the first night of Rosh Hashana (9/22), we bless one another to be inscribed and sealed for a good year. Click here for the text. The text of this blessing is printed in the Machzor.

Friday Night On the first night of Rosh Hashana (9/22), we sing Shalom Aleichem and Eishet Chayil as is done on every Friday night. Unlike other Fridays nights, however, the songs are sung quietly or said in an undertone.

First Meal At the Yom Tov meal on the first night of Rosh Hashana (9/22), we begin the meal by dipping the challah in honey. Immediately thereafter we dip an apple in honey, say the appropriate blessing of Borei Pri HaEtz and recite a short prayer. Then we eat a number of symbolic foods, which according to various customs, can include any or all of the following: a fish or ram's head, pomegranates, figs, dates, carrots and leeks. All of these foods are eaten exclusively on the first night of Rosh Hashana, with the exception of dipping the challah in honey, which is done at all holiday and Shabbat meals until after Hoshana Raba.

Shofar Since the first day of Rosh Hashana is Shabbat (9/23), the shofar is not blown.

Second Day Preparations Preparations for the second day of Rosh Hashana should not be done until after nightfall at 7:33 pm, on Saturday evening, September 23. Preparations include: lighting Yom Tov candles from a pre-existing flame, cooking and setting the table.

Kiddush Second Night Since the second night of Rosh Hashana (9/23) leads from Shabbat into Yom Tov, Havdala is recited together with Kiddush. This special Kiddush is referred to by the acronym of YaKNeHaZ. We begin by saying the blessing on wine and Kiddush, then say the blessing of "Meorei HaEsh" on the Yom Tov candles, continue with the recital of a special Havdala and conclude with the Shehecheyanu blessing.

Note:
Due to various Halachic issues, we do not bring the flames of the candles together as would normally be done for Havdala.
Continued on Page 8

Next week at a glance

Shabbat Shuvah Yom Kippur , September 29-October 2

Friday, September 29	
Candle Lighting	6:23 PM
Saturday, September 30	
Shabbat ends	7:21 PM
Sunday, October 1	
Candle Lighting	6:20 PM
Fast begins: a few minutes before 6:38 PM	
Monday, October 2	
Fast ends	7:17 PM

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Kiddush sponsorship opportunities:

Sponsoring a Kiddush is a great way to share you Simchah or special family event with the community!

Kiddushim can be sponsored to celebrate a birthday, graduation or to commemorate the Yahrzeit of a loved one. Kiddush sponsors are encouraged to share some words of Torah at their Kiddush. Kiddushim cost \$300, \$400 or \$500.

To sponsor a kiddush, please email Rabbi Fried at ryf@chabadwestside.org, or call at 212-864-5010 x 14.

Kiddush Schedule:

- Shabbat Rosh Hashana, 1st day, September 23available
- Rosh Hashana, 2nd day, September 24available
- Shabbat Shuvah, Parshat Haazinu, Sept 30

*Kiddush is sponsored by Edward and Sharon Silberfarb in honor of the 50th yahrzeit of his mother,
Leah Bat Eliezer HaKohen*

- Shabbat Sukkot, 1st day, October 7,available
- Sukkot, 2nd day, October 8,available
- Shemini Atzeret, October 14,available
- Shabbat Breishit, October 21,available
- Shabbat Noach, October 28,Kiddush is sponsored by Judy and Rodney Greenwald with gratitude to Hashem

Upcoming Events

Thursday, September 28

4:30 - 9:30 pm

KAPPAROT AT CHABAD

Connect with tradition.

Do Kapparot with a live chicken!

\$18 per chicken

Chabad - 101 West 92nd St.

Chabad is the only West Side location where you can do this holy custom.

The chickens are later given to charity

Friday night, September 29, 2006

-Shabbat Shuvah-

A Chabad Shabbaton at Darna

CAN WE CHANGE G-D'S MIND?

Human Involvement in the Divine Plan

Kabbalat Shabbat (at Chabad): 7:00 PM.

Shabbat dinner (at Darna): 7:30 PM.

Cost: \$36 per person. Reserve online at www.chabadwestside.org

Greg & Channie Bell and Andrew Bloom, Dinner Hosts

First Days of Sukkot:

Friday - Sunday, October 6 - 8

&

Shemini Atzeret,

Friday - Shabbat, October 13 - 14

SUKKOT MEALS @ CHABAD

Sukkot is always a most exciting time at Chabad.

From our joyous holiday services to the giant Sukkah filled with non-stop festivities, the Simcha of Sukkot is one you don't want to miss!

To ensure seating please be sure to place your reservations early.

Dinner, Friday, October 6,begins at 7:15 PM
 Lunch, Shabbat, October 7,begins at 1:00 PM
 Dinner, Saturday night, October 7,begins at 7:30 PM
 Lunch, Sunday, October 8,begins at 1:00 PM
 Dinner, Friday night, October 13,begins at 9:00 PM
 Lunch, Shabbat, October 14,begins at 1:00 PM

*To reserve, go to www.chabadwestside.org/sukkot
 or call 212-864-5010
 \$36 adults / \$15 children*



The third Rebbe of the Chabad dynasty, Rabbi Menachem Mendel, the "Tzemach Tzedek."

Chabad Library

Rabbi Menachem Mendel, known as the Tzemach Tzedek, the third Rebbe of Lubavitch, was born on erev Rosh Hashanah 5549 (1789).

Rabbi Menachem Mendel was, throughout his life, an activist for his people. He intervened politically, economically and spiritually to help

his brethren. This biography describes his life and times as a Rebbe and advocate of his people.

Third in the line of leaders of the Chabad movement was Rabbi Menachem Mendel Schneersohn, popularly known as the "Tzemach Tzedek," after the title of his voluminous responsa.

Rabbi Menachem Mendel was born on erev Rosh Hashanah 5549 (1789). His mother was Devorah Leah, daughter of the founder of Chabad Chassidism, Rabbi Shneur Zalman of Liadi (1745-1812). Rebbetzin Devorah Leah passed away three days after the Menachem Mendel's third birthday, and from that day the young orphan was reared and educated by his illustrious grandfather.

The young lad's prodigious abilities soon became evident. By the time he was twelve he had written many treatises on matters of Halachic importance and had begun recording the Talmudic and Chassidic teachings of his grandfather, supplementing them with his own comments and explanations.

Rabbi Menachem Mendel's Response, published in Vilna 1872.

While still in his teens, he was appointed by Rabbi Shneur Zalman to engage in the necessary research and reply to the numerous Halachic inquiries pouring in from scholars in Russia and Europe.

When Rabbi Menachem Mendel was only eighteen years old, the manuscript of his famous Chassidic discourse, "Roots of the Precept of Prayer" (Shoresh Mitzvat HaTefillah), which he had tried to conceal, was discovered by his grandfather. Rabbi Shneur Zalman was so delighted with his find that he thereafter allotted more time for their study together.

Rabbi Menachem Mendel was only twenty years old when he was appointed to take charge of most of Rabbi Shneur Zalman's communal activities.

The Tzemach Tzedek, continued

Becomes Rebbe

After the passing of Rabbi Shneur Zalman in 1813, his son Rabbi DovBer (Rabbi Menachem Mendel's uncle and father-in-law) was appointed his successor. At this time Rabbi Menachem Mendel commenced a period of fourteen years seclusion, during which he devoted himself to study and prayer. He emerged to play his part in public life in 1826, at the time when Rabbi DovBer was accused of subversive activities. His first undertaking was the organization of a committee to defend Rabbi DovBer.

When Rabbi DovBer passed away in 1827, the Chassidim called upon Rabbi Menachem Mendel to accept the leadership of the Chabad-Lubavitch movement. For many months he rejected the tremendous responsibility of this position, but finally, he reluctantly answered the call.

Rabbi Menachem Mendel was a prolific writer. His works contain a unique synthesis of the "esoteric" and "exoteric" aspects of Torah -- Talmudic, Midrashic, Kabbalistic and Chassidic thought are harmoniously and lucidly blended. He would certainly have liked nothing better than to continue his writings, edit the works of his grandfather and father-in-law, and lead the tens of thousands of Chassidim who had swelled the ranks of Lubavitch. But this era had its own share of problems with which Jews were confronted.

Jews in Russia were barred from most occupations and business opportunities, and poverty was rampant among them. Deeply interested in the economic position of the Jewish people, Rabbi Menachem Mendel advised the Chassidim to engage in agriculture wherever possible, and he gave financial aid to those who followed his advice.

At that time it was the policy of the Russian government to make it difficult for Jews to settle in the villages, so Rabbi Menachem Mendel bought a large tract of land near the city of Minsk on which to settle many Jewish families. In 1844 he purchased another large area of land with some adjoining forests in Minsk Province from Prince Shzedrinov, and established the settlement of Shzedrin. A council was organized to direct its affairs.

The founding of Shzedrin made a deep impression on Jews and non-Jews alike. In a government report from the official of the Province of Minsk to the Minister of Interior, they spoke of Rabbi Schneersohn of the city of Lubavitch with respect and praise. The report mentioned that he had acquired a large tract of land and established there a settlement for Jews, thereby raising their living conditions and improving their position. It also spoke of the great influence of the

Rabbi of Lubavitch on all the Jews living within "the pale of [Jewish] settlement" of the Russian Empire and of the manner in which he constantly tried to improve their material living conditions.

In 1827, the infamous Czar Nicholas I instituted the "Cantonist" edict, which introduced the conscription of children for military training and service. Originally it applied to children of the age of twelve years old and older. The Jewish communities had to supply a quota of ten children per thousand (non-Jews had a smaller quota and more liberal exemptions).

The children were sent away by government officials and distributed among the peasantry, or sent to special schools until the age of eighteen. They were then removed to barracks for military service for twenty-five years. This meant that the children were torn from home and from cheder for the greater part of their lives, and were subjected to treatment calculated to estrange them from their own people.

No parent would willingly yield a child for such a callous scheme, but the community was obliged to provide its quota. This led to the appearance of a despicable character, the "catcher," whose job was to catch or kidnap the children and hand them over to the government officials. Heart-breaking scenes, with children being torn from their mother's arms, became commonplace. The brunt of the tragedy fell upon the poorer Jews, who were unable to buy their children's freedom from the "catchers."

Rabbi Menachem Mendel attacked the problem without regard to the dangers involved. It was necessary to save as many as possible of the children who were actually conscripted. With this in view the Rebbe organized a special council for the following three purposes:

First, to study the position of the individual Jewish communities, with a view to helping them decrease the number of children they would have to supply.

Second, to engage in freeing those who had been captured. It was arranged to achieve this through the organization of a special clandestine society known as *Techiat Hameitim* ("revivers of the dead"). The method employed was to pay a ransom for each child to the officials concerned. They would return the child, at the same time reporting to the authorities that the child in question had died during the journey. They would also officially inform the community concerned of the death of the child. These "death certificates" brought great happiness to the parents. Obviously, the "dead" children had to be hidden for a long time (hence the name, *Techiat Hameitim Society*). They were

then sent to cheders or Talmud Torahs far from their home towns.

Third, to send special trustworthy people to the places where the cantonist children were stationed to encourage and urge them to remain faithful to their religion and to their people.

Apart from the huge expense it involved, this responsible work was highly dangerous, for it amounted to an act of treason. Yet this underground program was successfully carried out and was never betrayed.

At the same time, Rabbi Menachem Mendel concentrated his efforts on supporting the agricultural centers in the districts of Vitebsk and Minsk. He dispatched Rabbi Hillel of Paritch, one of the leading Chassidim, to the settlements in the district of Kherson, where he spent several months each summer.

Besides instructing the Jews there in the study of the Torah and the fear of G-d in accordance with Chassidic teachings, he inspired them to rise to a high level of brotherly love, mutual help and generally high moral conduct.

During the twelve years from 1827-1839, Rabbi Menachem Mendel concentrated his efforts on communal activities in the field of material aid; the protection of Jewish children from kidnapers and their maintenance in safety, and spiritual help for the cantonists.

Rabbi Menachem Mendel devoted particular attention to the requirements of the Jewish conscripts in the Russian army. He ensured that there should be special representatives at every place where Jewish troops were stationed, with the specific aim of concerning themselves with the troops' moral conduct. These representatives were to encourage the soldiers and strengthen them from falling into the traps of conversion to Christianity laid for them by eager missionaries.

Rabbi Menachem Mendel also worked for the support of needy Torah scholars studying at the Yeshivahs and advanced institutes of learning.

During all these years he carried on his work without any interference from the opponents of Chassidism, in either the religious ("Mitnagdim") or the so-called "enlightened" groups in Russia ("Maskilim"). During this time also, there was no conflict between Chassidim and Mitnagdim. On Rabbi Menachem Mendel's frequent visits to Chassidic communities in Minsk and Vilna, the Mitnagdim always accorded him great honor and attended his chassidic and talmudic discourses.

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	\$325	(min 4 weeks @ \$81.25 per week)
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New Ads to be submitted Monday 12:30 two weeks before publication for approval and typesetting



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\$45 regular set \$80 Mehudar set

Blessings for Holiday Candle Lighting

Girls and all women that are in the house (or if there isn't a woman in the house, the head of the household), should light candles 18 minutes before sunset, and recite the following blessings:

Blessings for September 22, 2006

1) Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to light the candle of the Shabbat and of the Day of Remembrance.

Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam
Asher Ki-deshanu Be-mitzvo-tav Ve-tzvi-vanu Le-hadlik
Ner Shel Shabbat veShel Yom Hazikaron.

2) Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam She-heche-ya-nu Ve-ki-yi-ma-nu Ve-higi-a-nu Liz-man Ha-zeh

Blessings for September 23, 2006

Note: Candles must be kindled only after the end of the first day of Yom Tov, the candles should be lit from a pre-existing flame, (such as from a pilot flame or a flame prepared on September 22 before the onset of the holiday), as on the holiday one is not allowed to create a new flame.

1) Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to light the candle of the Day of Remembrance.

Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam
Asher Ki-deshanu Be-mitzvo-tav Ve-tzvi-vanu Le-hadlik
Ner Shel Yom Hazikaron.

2) Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam She-heche-ya-nu Ve-ki-yi-ma-nu Ve-higi-a-nu Liz-man Ha-zeh.

Happy Birthday!

To	Hebrew Birthday	Occurs this year on
Alexander Christian	4 Tishrei	26-Sep-06
Michael Christian	4 Tishrei	26-Sep-06
Mir Cohen	29 Elul	22-Sep-06
Eli Gordon	26 Elul	19-Sep-06
Maya Isabel Harpaz	1 Tishrei	23-Sep-06
Ella Joy Hiltzik	4 Tishrei	26-Sep-06
Moshe Kugel	27 Elul	20-Sep-06
Rena Mashinsky	2 Tishrei	24-Sep-06
Ethan Minikes	2 Tishrei	24-Sep-06
Jeremy Minikes	2 Tishrei	24-Sep-06
Nate Schachter	3 Tishrei	25-Sep-06
Tiferet Teitelman	1 Tishrei	23-Sep-06
Ely Yaacov	2 Tishrei	24-Sep-06
Yahali Yaacov	2 Tishrei	24-Sep-06
Carley Yarmus	1 Tishrei	23-Sep-06

Mazal Tov!

**To Joanne and Brad Siegel,
parents of Noam (PN 97)
on the birth of a baby girl.**

Thank You!

**To Mark Mandelbaum
for donating
a beautiful white Parochet
and Bima Cover
for the High Holidays**

Chabad's faculty advisory board included Professor Goldman, Doctors Moshe Tenner and Judith Jacobson of the Medical School, and Professor Ester Fuchs of the School of International Affairs.

When renovations are complete, the five story building will feature student lounges, classrooms, a library, computer lab, and dining hall—an exciting development for the Jewish population on campus that makes up 25% of Columbia's undergraduate student body of about 8,000.

Located just one block off campus and surrounded by student housing, the new center will open next fall, just in time for the new academic year. The new center, says Rabbi Blum, will facilitate greater opportunities for students to "explore Judaism, develop their commitment and define their identity."

In the safe, nonjudgmental environment created by the Blums, students who've never experienced a Shabbat dinner . . . are encouraged to engage in a "deep, meaningful and joyful" experience of being Jewish, said philanthropist George Rohr . . .

One of its key selling points, and perhaps its single most cited advantage over its sister Ivies, is Columbia's location on Manhattan's Upper West Side. For Jewish students, many of whom flock here from across the country, this means a plethora of kosher eateries, synagogues, and Jewish cultural events to choose from. But the assumption that Jewish students at Columbia lack for

nothing leaves those with little prior exposure to Judaism at a disadvantage: many of them do not take the initiative to explore the opportunities that abound.

This is where Chabad steps in, reaching out to students who may feel overwhelmed and intimidated. In the safe, nonjudgmental environment created by the Blums, students who've never experienced a Shabbat dinner, listened to a megillah reading or sat in a Sukkah, are encouraged to engage in a "deep, meaningful and joyful" experience of being Jewish, said philanthropist George Rohr, of the Rohr Family Foundation, who provided major funding for the purchase of the new building.

Chabad at Columbia University is a story of humble beginnings that started before the Blums arrived here in 1998. Speaking at the reception, Rabbi Shlomo Kugel, director of Chabad of the West Side, recalled the days, more than 20 years ago, when he and his wife Rivky manned a hot dog stand on college walk, in an effort to raise Jewish awareness on campus. Though their attentions were diverted by the growing demands of the Upper West Side community, Kugel said he always felt that "Chabad of the West Side wouldn't be complete until there was a permanent Chabad presence at Columbia University." The Blums, he said, seemed a good fit. "I knew they had an understanding of Jewish students and the issues they deal with," said Kugel.

With the full offering of Chabad student programs, including the weekly Shabbat dinners in the small

space of the Blum's apartment whose "walls expand," to include everyone, observed Goldman, Chabad soon became a familiar address to Jewish students looking for warmth and guidance. Early last fall, Chabad reached a critical milestone when it became an official, university-recognized student organization. A group of students soon formed the Chabad Student Board with initiatives like a weekly Shabbat table on college walk, where students can come by to bake their own challah.

With closing on the new building a mere three weeks away, and preparations for the upcoming Passover Seders at fever pitch, the Blums are racing against the clock to raise the funds that will make this new chapter in Jewish life at Columbia a reality.

Alex Horn, CC '09, addressed the crowd at Thursday's event. Columbia University, he said, provides many opportunities for student enrichment, but "a big part of my college experience thus far though has actually taken place away from the main hub of the university, specifically, a short, five-block stroll on Amsterdam at Rabbi Blum's quaint and warm home." The Blums, said Horn, have helped him "settle into the rhythm of university living without being removed in the least from the pulse of campus life."

"The thing I most like about the Chabad at Columbia," said Horn, "is the sense of home it instills in everything and everyone."

The Rabbis,
Morahs and
staff of
Chabad of
the West
Side &
Chabad
Early
Learning
Center
would like to
thank all
those who
have given
so
generously
over the
past year.
You are truly
partners in
our work.
May you be
inscribed
and sealed
for a good
and sweet
New Year,
both
materially
and
spiritually!

Jed & Donna Aber
Michael & Adina Abrahams
Larry Abramsky
Steven & Renee Adelsberg
Advanced Healthcare Solutions
Corinne Afriat
Michael & Yifat Ahren
Joel & Daphna Alperson
Abraham Altman
Yoni & Deborah Apap
Jenny Apfel
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