

YOM KIPPUR

FRIDAY—SATURDAY, SEPTEMBER 17–18, 2010

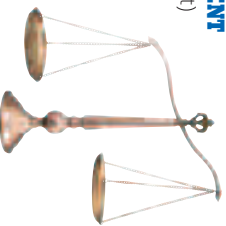
Perhaps some people see “Sorry!” as a sign of weakness, but it’s actually the opposite. An apology is a sign of strength. A sign of love. And an expression of an enduring relationship that was temporarily sidetracked or derailed by superficialities. On Yom Kippur, the Day of Atonement, we rectify the hurt. We address and then pierce through the things that have bumped and bruised our relationship with G-d. We come together as a community to each say “Sorry!” to G-d and to make amends—but happily, wholeheartedly confident in His response.



→ THE EVE OF YOM KIPPUR

KAPAROT - ATONEMENT

The Kaparot (atonement) service is done early in the morning before Yom Kippur with a live chicken (or alternatively with money or fish) which is then donated to charity.



FESTIVE MEAL. It is a mitzvah to eat and drink on the eve of Yom Kippur. Two meals are eaten, one in the morning, and one just prior to the onset of Yom Kippur. One should eat only light foods such as plain cooked chicken and chicken soup at the second meal.



CHARITY It is customary to give charity generously and liberally during all the Days of Repentance, but on the day before Yom Kippur this is even more the case, for tzedakah is a great source of merit and serves as protection against harsh decrees.

YOM KIPPUR is a 25-hour fast from sundown to the following nightfall. We abstain from eating, drinking, washing or anointing the body, wearing leather shoes, and marital relations.

There are many prayer services throughout Yom Kippur. If you can't make them all, at least join us for the special Kol Nidrei prayer that opens the first night service.

YIZKOR MEMORIAL SERVICE

On Yom Kippur during the morning services the Yizkor memorial service for departed family members is recited.



→ THE CONCLUSION

Yom Kippur concludes with the Neilah Closing Service followed by the Shofar blast and Evening services. After services we rectify Havdalah service that marks Yom Kippur's end and we then break our fast.

The Holiday of SUKKOT

THURSDAY - WEDNESDAY, SEPT. 23-29, 2010

Doesn't it feel great? It's right after Yom Kippur, and you're still on a spiritual high. Now bring it down to earth—right to your backyard, as a matter of fact. It's easy to be spiritual in some ivory tower. That's what Yom Kippur is. Drawing that feeling out of the synagogue and into your ordinary life – that's what Sukkot is.

Sukkot is a seven-day holiday, soon after Yom Kippur, that commemorates G-d's protection of our ancestors after our exodus from Egypt. *Sukkot* means huts, the



Torah-mandated outdoor shelters we live in during the holiday. The sukkah surrounds us on all sides, symbolizing faith in G-d's all-around protection and care – not only in the spiritual life of the synagogue, but in our real life in the real world. Eating all our meals in the sukkah is representative of real life – with nothing but G-d Himself covering our every ordinary move.

MORE ABOUT SUKKOT

→ BUILDING THE SUKKAH

- Sukkot is observed by doing in your sukkah pretty much everything you do in your house: eating, learning, and just hanging out.
- A kosher sukkah is simple: some wind-blocking walls and a natural-vegetation roof that leaves more shade than sun, and you're set.
- Not sure how to build one? Just surf the Web. There's no shortage of affordable, easy-to-build sukkahs available in all sizes—even tiny portable ones for travel.
- Each time you enter a sukkah to eat a meal, say this blessing: *Baruch Atah Ado-noi Elo-hei-nu Melech Haolam Asher Ki-de-sha-nu Be-mitz-vo-tav Ve-tzi-vanu Lei-shev Ba-sukkah.*



- Enjoy the traditional festive dinners and lunches on Sukkot's first two nights and days in a Sukkah.
- We do the special mitzvah of lulav and etrog (see next page) each day of Sukkot, except for Shabbat.

ROSH HASHANAH

THURSDAY—FRIDAY, SEPTEMBER 9-10, 2010

You've spent a month morally and spiritually preparing for this day, and now you express the new you in the highest way humanly possible—by recognizing G-d as the ultimate King of the Universe.

Right and wrong or good and evil have no foundation if there is no Founder—which is exactly what Rosh Hashanah is all about: beginning the New Year in the right frame of mind for life in general, and declaring on this day what our attitude and philosophy will be for the coming 364 days.



▶ FESTIVE MEALS

On each night and day of Rosh Hashanah we enjoy a festive meal. On the first night, at the beginning of the meal, we symbolically ask G-d for a "sweet" New Year by eating a slice of apple dipped in honey.

On the second night of Rosh Hashanah, we enjoy a new fruit that we haven't eaten in the past 12 months (i.e. pomegranates or fresh figs)—another new symbol for a New Year.

THE SHOFAR

YOUR PERSONAL WAKE-UP CALL

Each day of Rosh Hashanah, one hundred sounds are blown from the shofar (ram's horn), the oldest and most primitive of wind instruments. Its call strikes the innermost chords of the soul, and its sound is simple and plaintive—a cry from the heart, like a lost child wailing for its parent.

The shofar also coronates G-d as King of the Universe—and evokes key Jewish historical events that involve a ram's horn.

After the Binding of Isaac, Abraham sacrificed a ram in place of his son. According to ancient Midrashic writings, one of its horns was blown 363 years later when the Jewish People gathered at Sinai to receive the Torah. The same Midrash states that the second horn will herald the coming of Moshiah, the true Messiah, and the final redemption of the Jewish People.

TEN DAYS of Return

▶ **TASHLICH — CAST AWAY** On the first day of Rosh Hashanah before sunset, we do the Tashlich (cast away) prayer ceremony. We visit a riverbank, lake, pond, or any body of water containing live fish to symbolically cast away our sins. The words recited at Tashlich include these:

"... [G-d] will cast our transgressions into the depths of the sea (Micha)."
Kabbalah teaches that water symbolizes kindness, and fish, which have no eyelids, remind us of G-d's ever-watchful providence. We pray that He judges us mercifully and lovingly at this time.

If one is unable to perform this ceremony on Rosh Hashanah, one may do so until the last day of Sukkot (Sept. 29, 2010).



SATURDAY—FRIDAY, SEPTEMBER 11—17, 2010

TEN DAYS OF TESHUVAH — RETURN

Rosh Hashanah arrives, and the future is now. Along with your New Year and new attitude, G-d gives you the chance to rectify the past year too. During the Ten Days of Teshuvah—the two days of Rosh Hashanah, the one-day Yom Kippur and the seven days between—you can spiritually correct every bad Monday, Tuesday or whatever day by living in a spiritually sensitive way on its corresponding day of the Ten Days of Return. It's spiritual physics made simple—and it's your annual chance to wipe the slate clean and start anew.

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Bournemouth Chabad's 22nd Annual
GIANT MENORAH LIGHTING
Guest of Honour:
The Worshipful The Mayor of
Bournemouth Councillor Barry Goldbart
Wednesday 1st December @ 6:00pm
The Bournemouth Pleasure Gardens
(opposite the pier)

**Rosh Hashana Tashlich
at Bournemouth Pier
9th September 6.45pm**

Sukkot Dinner

*Under the stars - song, laughter and
delicious Yom Tov food!
7pm 22nd September
RSVP 268 953*

18th September - Kid's

YOM KIPPUR

Programme 11.30am - 12.30pm

**Teenage Girls and Ladies
Programme 1.15pm - 2.15pm**

End of Yom Kippur Break-fast

**Chabadeli Opening Hours:
THURSDAY 11am - 3pm
FRIDAY 10am - 12pm
COFFEE SHOP 12pm - 1pm**

Before the Yomim Tovim
September 8th, 22nd & 29th
9:00am - 12:00pm

***Kid's Sukkot Party and
Camp Gan Israel Reunion!
Sunday 26th September
FOR MORE INFORMATION
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Thursday night 30th September**

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For more info see www.bournemouthchabad.org

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FLAME FOCUS

Gill & Martin Boxer

Gill was born in Cardiff and moved to London in 1967 to complete her training as a dental nurse. Martin was born in North West London and trained as a solicitor. They met through a mutual friend and married in Cardiff in 1972. They lived in Highgate, Kingsbury and Wembley for 26 years before settling in Bournemouth in 1997.

They have a daughter, Sian who was born in 1978. She trained as an occupational therapist (OT), working in UK before making Aliyah in 2004 where she now works as an OT for Maccabi Health in Israel.

Martin trained as solicitor working in private practice for three firms. He had a wry smile on his face when he commented that, "None of them are still in business!"

He moved to Ladbroke as legal director in 1984. In 1987 they commenced negotiations to buy The Hilton Group. Martin was to oversee this which resulted in frequent trips to the States. This left Gill and Sian complaining he was becoming a stranger and to recompense he arranged a family trip to Disney World. On their return he was ordered to report to New York immediately which meant Gill and Sian flew home whilst Martin flew to New York, where he arrived in Florida attire to New York's coldest snap in 50 years. He went to The Waldorf Astoria (then owned by Hilton) where they refused him entry and only after numerous calls, they finally granted entry to this rather inappropriately dressed gentleman. Within two hours he had a suit and overcoat specially made and brought to his room.

Martin discovered the reason for the New York summons. His opposite number in Hilton would only speak to him, because he had been described as Jewish as well as English. He turned out to be a leading member of the provisional I.R.A. who was left in a state of shock having to deal with the 'enemy'. According to his opposite number, a Jew could carry out his traditional role of a 'go between' in these circumstances. He left Hilton in 1994 to set up his own business, prior to retiring in 2004.

Gill worked as a dental nurse in London, also working for Wembley Care delivering meals on wheels and running the Day Centre. She was employed by a Chabad dentist for 10 years. Gill has always been involved with many various charities but her modesty prevented us from listing them.



In Kingsbury, Martin was Vice-Chairman of the shul Building Fund. In Wembley he was principal bass in the shul choir and a regular minyan man as he has been at BHC & Chabad. Gill has served on the Ladies Guild in Kingsbury, Wembley & BHC. She was also one of our fantastic Chabadeli volunteers.

A younger Martin was involved with FZY & Shanat Sherut. Gill was involved with Hanor Hatzioni, and was a madricha in the Cardiff group. She also had involvement with Emmunah. In Bournemouth she drove for Meal-on-Wheels as well as leading a cookery team for the Day Centre for 10 years.

They both enjoy theatre and travelling and have been to the States on several occasions, the Far East, South Africa, Australia, New Zealand as well as Europe and of course Israel.

After their daughter made Aliyah, they decided to buy a flat there. Gill and Martin have now also made Aliyah and are keeping as busy as before but now in Netanya.

Gill and Martin wanted me to share their thoughts on Bournemouth Chabad, which are as follows:

Rabbi Yossie and Chanie are two of the most thoughtful and caring people you could ever wish to meet. We sincerely hope, together with all at Bournemouth Chabad they will go from strength to strength. Although we now live in Israel, we will keep in close contact and look forward to hearing reports of their continued growth and success.

Halacha Corner - Tishrei Edition

In Flame 12 Our Halacha Corner section was based on **The Origin of the Public Torah Reading**. For Flame 13 we have continued the theme with **The Aliyah - (Being Called to the Torah and Maftir**. Once again this has been extracted from the Gutnick Chumash with kind permission from the publishers who can be contacted at: info@kolmenachem.com
Web site: www.kolmenachem.com.

The Aliyah - Being called to the Torah

Originally, one person such as a king or prophet would read the entire Torah portion for the day. As time passed, this honour was divided among a number of dignitaries of the community who would each ascend the platform on which the Torah was placed – hence the term **aliyah** or ascent to the Torah – and read a portion for the public. In later generations, as the general standard of education declined, sometimes a person who was not capable of reading the Torah would be honoured with an **aliyah** and thus embarrassed in public. To avert such a situation arising, it was instituted that one individual should read the entire portion, and that each person called to the Torah would just make the blessings and read along in an undertone – a practice which is followed to this day.

The number of **aliyot** given corresponds to the sanctity of the day. Seven people are called to the Torah on Shabbat morning, six on Yom Kippur, five on a festival, four on Chol Ha'moed and Rosh Chodesh, and three on a weekday or fast-day. In some communities additional **aliyot** are given on Shabbat, but in Chabad this is not practised at all.

While being called to the Torah is in many cases a privilege, rather than an obligation, a person is required to have an **aliyah** on a number of special occasions such as the day when a boy becomes **Bar Mitzvah**, **yartzeit for a parent etc.** There is also a custom for a person to have an **aliyah** if his birthday falls during the following week, on the Shabbat preceding it.

Among the seven **aliyot** themselves, some are considered to be greater honours than others. The first **aliyah** is always given to a **Kohen**, the second to a **Levite**. According to the Talmud, the third **aliyah** is the greatest honour for an Israelite, then the fourth, and the fifth, etc. The Kabalists pointed to the sixth **aliyah** as being the greatest. Some latter authorities considered the seventh **aliyah** to be the most important, being that it is the conclusion of the Torah reading, while others taught that **maftir** is the highest honour, for even though it is a repetition of what has already been read, it nevertheless brings with it the honour of reciting the **Haftarah** and its many blessings.

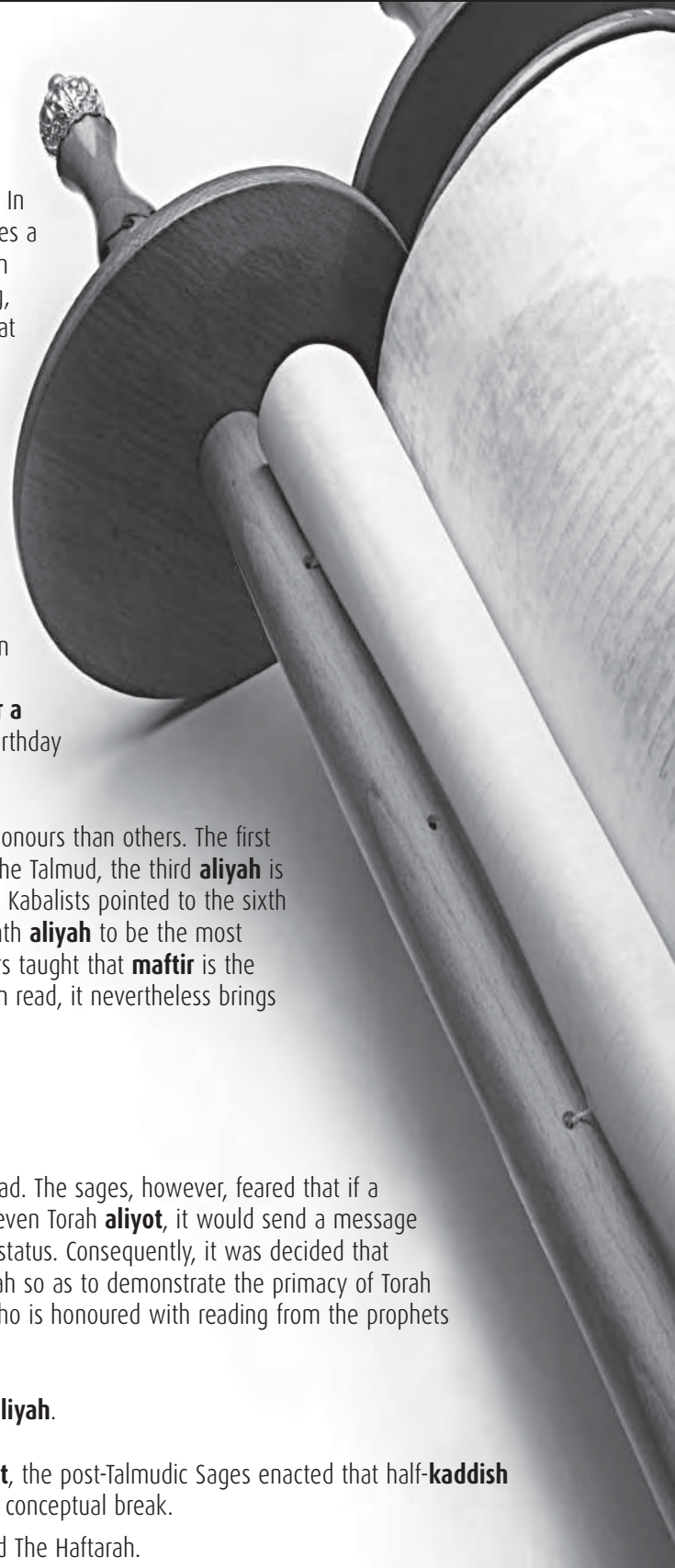
Maftir - Spiritual Illumination

After the Torah reading, the **Haftarah**, a selection from the prophets, is read. The sages, however, feared that if a person would be called to read the **Haftarah** in direct succession to the seven Torah **aliyot**, it would send a message that the Five Books of Moses and the Books of the Prophets are of equal status. Consequently, it was decided that the person who would read the **Haftarah** should first be called to the Torah so as to demonstrate the primacy of Torah over the prophets. Furthermore, the **aliyah** of **maftir** grants the person who is honoured with reading from the prophets some of the greater spiritual illumination which is found in the Torah.

In practice, the last few verses of the Torah portion are repeated for this **aliyah**.

To indicate that the **maftir** is not included as one of the seven basic **aliyot**, the post-Talmudic Sages enacted that half-**kaddish** be recited between the seven **aliyot** and the **maftir**, thus making a clear, conceptual break.

For Flame 14 we will please G-d conclude these subjects with Hagbah and The Haftarah.





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Sharing Responsibility

Above all, the purpose of CST, the Community Security Trust, is to ensure that any member of our community is able to lead the Jewish life that they choose. CST is part of our community, so it can only succeed if our community takes its share of responsibility.

Sharing responsibility means a whole range of things. It means contacting your local CST and asking what role you can play with our local security teams. It means understanding why we do security and co-operating with our local teams.

Sharing responsibility also means keeping a sense of perspective about where things stand. Antisemitism should not define our lives as British Jews, not now and not ever.

Today, our community is largely able to express its Jewishness in whatever way it wishes.

That can be religious, cultural, political, charitable, sporting or whatever sort of Jewish life you do, or do not, wish to have. Our community is, on the whole, successful and well integrated into the rest of society. We have come a very long way indeed since the newly arrived immigrant generations of the late 19th and early 20th centuries. However, we often see rises in antisemitic incident levels when Jews or Israel are in the news. These are mainly directed against the most vulnerable and visible parts of our community, whether it is people, property or community groups.

In recent years, the threat of terrorism is something that all of our society has come to understand and find a way of living with. The fact that these terrorists have also targeted Jews is what underpins all of CST's work.

We sincerely hope that CST's efforts help our community to feel confident that someone is standing up in defence of its rights.

We take responsibility for the physical security of the community; and provide a professional and confidential reporting service for the minority of people who are unfortunate to suffer antisemitic hatred.

It is not CST's wish to tell individuals how they should feel about the situation. How you react to all of this is up to you. Some people regard it as unimportant, but others feel real fear and are deeply concerned for their own, or for their children's, wellbeing.

Because of our work with the victims of antisemitic crime, CST regards its work as being about people's physical and emotional well-being, not about statistics. It is the human aspect that makes us all the more determined to work against antisemitism, and against the fear that antisemitism causes.

We want to deter those who wish to harm our community, and we work with politicians, police and others in ensuring that our community's concerns are understood, heard and acted upon.

CST, however, can only be as strong as the community that we serve. We rely upon the community for our volunteer personnel and for co-operation with our work: whether that is in schools, synagogues, community events and rallies, or wherever.

In total, we secure over 1,000 events each and every year, across the community. In the last two years we have installed security upgrades at hundreds of communal buildings, including shatter-proofing for windows. We do not charge the community for our services and rely upon charitable donations for our running costs.

All of this relies upon partnership between CST and our Jewish community. We want you to join us in that partnership.



IN AN EMERGENCY ALWAYS DIAL 999
Then call CST in Bournemouth on 07976 272 190

Emergency 24 hour pager: 07659 175 669

www.thecst.org.uk

An IRISH kid with a JEWISH name

By Tuvia Bolton

A woman from the Chabad-Lubavitch Community in Brooklyn was pulled over by a N.Y.C. traffic cop for some traffic violation. Standing outside her open car window and watching her search for her license and registration papers, the police officer caught sight of a picture of the Lubavitcher Rebbe in her open purse. "Excuse me, ma'am," he asked, "are you one of the followers of this Rabbi?" "Yes", she replied. "Well, in that case I'm not giving you a ticket." He closed his ticket book and continued, "Do you know why? Because this Rabbi", he pointed to the picture she was now holding in her hand, "Did a very big miracle for me".

The cars were whizzing by behind him and he had to raise his voice slightly. "I used to be in the police escort that once a week escorted the Rabbi to the Montefiore Cemetery (where the Rebbe's father-in-law and predecessor, Rabbi Yosef Yitzchak Schneersohn, is interred). I got to know some of the young men who accompanied the Rebbe, and I learned a lot of things. They are very friendly people, which you probably already know, and we talked a lot while the Rabbi was inside praying.

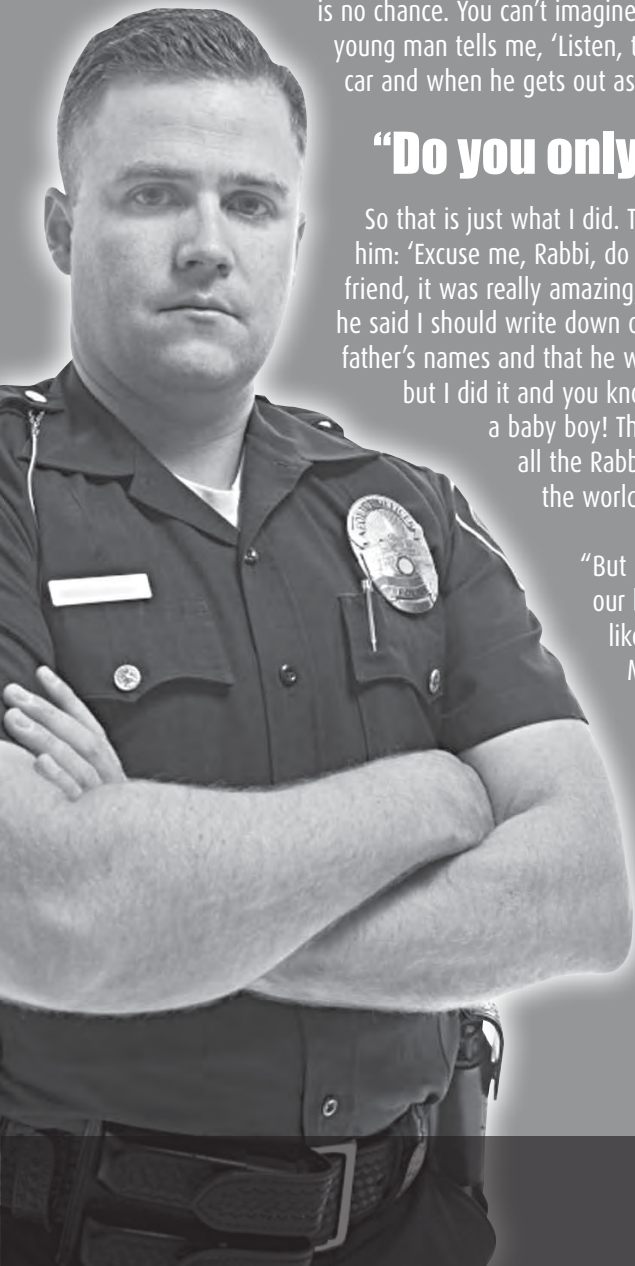
"Well, one day I saw that all the fellows there were really talking excitedly to each other so I asked them what happened. So they told me that the Rabbi does a lot of miracles for people, but today he did a miracle that was really something. I didn't even ask what was the miracle that they were talking about, I just asked them if the Rabbi helps non-Jews also. "'Sure,' they said, 'The Rebbe helps anyone who asks. Why? Do you need something?' So I told him, this young fellow, that my wife and I had been married nine years with no children, and a week ago the doctors told us that we had no chance. We had spent a lot of money on treatments, seen all sorts of big professors, we were running around like crazy for the last six or seven years, and now they told us that they tried everything and there is no chance. You can't imagine how broken we were. My wife cried all the time and I started crying myself. "So this young man tells me, 'Listen, the next time that you escort the Rebbe to the cemetery stand near the door of his car and when he gets out ask him for a blessing.'

"Do you only bless Jewish people or non Jews too?"

So that is just what I did. The next time I was in the escort I stood by his door and when he got out I said to him: 'Excuse me, Rabbi, do you only bless Jewish people or non-Jews too?' "The Rabbi looked at me like a good friend, it was really amazing, and said that he tries to help anyone he can. I told him what the doctors said, and he said I should write down on a piece of paper my name and my father's name together with my wife's and her father's names and that he would pray for us. So I did it, my hands were shaking so much I almost couldn't write, but I did it and you know what? My wife became pregnant and nine months later she gave birth to a baby boy! The doctors went crazy, they couldn't figure it out, and when I told them that it was all the Rabbi's blessing they just scratched their heads and -- Wow! I felt like the champion of the world!

"But here comes the good part. Do you know what we called him? What name we gave our baby boy? Just guess! We called him Mendel after the Rabbi. At first my wife didn't like the name because it's not an American name, but I said, No! We're calling him Mendel! Each time we say his name we'll remember that if it weren't for the Rabbi this boy would not be here.

"But when our parents heard the name they really objected. They said, 'With a name like that, all the kids will think he's a Jew or something and they will call him names and be cruel to him. Why make the kid suffer for no reason?' 'That's just what I want,' I said to them. 'When he comes home and says that the other kids called him names and beat him up because he has a Jewish name, I'll tell him that I want him to learn from those other kids how not to behave. They hate the Jews for no reason, but you should love the Jews, you should help the Jews. You just tell them that without that Jewish Rabbi called Mendel you wouldn't be here at all, and then maybe they'll start thinking differently too!'





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Flame of the Future

Joshua Newman

Some people were perplexed recently when it looked as though we had acquired a new Assistant Minister. A young visitor came into shul, took up a position adjacent to Rabbi Yossie, and proceeded to follow his every move.

Every nod of the head, every bang of the fist, every adjustment of the tallis – all were religiously followed! This young man was, however, somewhat small in stature. (Small enough to make Rabbi Yossie seem positively tall in comparison!).

But what he lacked in height, he more than made up for in personality. Plus he was very cute!

Joshua lives in London and although he has only met Rabbi Yossie on a couple of occasions, he has forged a remarkable bond with him.

He has even mentioned to his parents, “Don’t call me Joshua. Call me Rabbi Yossie.”

Interview with Joshua:

Q. How old are you?

A. Three.

Q. Do you like going to shul?

A. Yes.

Q. What is your favourite shul?

A. Rabbi Yossie’s shul. He puts a long tallis on me.

Q. Where do you like to stand?

A. On a chair beside him.

Q. What does Rabbi Yossie do?

A. Davening.

Q. When you are a big boy, what do you want to be?

A. Rabbi Yossie.

Q. What is your favourite food at the kiddush?

A. Crisps.

Interview temporarily suspended at 10.15am when interviewee rides off on his scooter. Those present: Lucy Jane and Edward Newman, (parents); Laura and Roger Swabe, (grandparents); Daniel Newman, (little brother).

Interviewee returns at 10.20am on scooter.

Interview resumes:

Q. What is your favourite day?

A. Shabbat.

Interview closed at 10.22am when interviewee ran off to play.



Returning HOME

By Mikal Wade

Culture, family, people and weather... these are the four main reasons for choosing to move my life over to the wonder that is Israel. The country has a completely different feel and I love the true patriotism felt by a lot of Israelis for their country.

Having been born in Israel, my biggest aim in life has always been to return at some stage and settle there. So, last year when I finally finished studying, that was the first thing that sprung to mind.

The journey began...

The first step was opening an 'Aliyah File' with the Jewish Agency. In order to do so, I had to contact the Global Aliyah Service Centre. Expecting to reach a global destination I was quite surprised, upon ringing their hotline, that I got through to... Manchester. Nevertheless, my 'global' experience was soon over after giving the nice lady some of my details.

The rather long process continued with me heading up to London to meet with the Aliyah Shaliach. I was a little confused when I took the lift up to the correct floor in Central House, Finchley, to find a window, from behind which somebody appeared asking for my passport. By the time he had walked out with my passport and allowed me to enter a secure room for searching, I had realised why. I clearly wasn't expecting the level of security to be what it was. I found the Shaliach very welcoming and friendly. She needed just a few questions thrown at her in order for me to extrapolate the information I had gone there to obtain. About an hour and 10 forms later, the meeting was over and majority of remaining arrangements would be made via phone and email.

Being born in Israel, I am classed as a returning minor. You might think that this is advantageous, but unfortunately no such luck. This meant me having to send lots of documentation to my Shaliach including all of my and my parents' passports for the last 10 years accompanied by a form detailing when we've entered and exited the country during this time.

Alongside the Jewish Agency, I have also been in contact with Nefesh B'Nefesh (NBN) - a charity which helps people make Aliyah from the US and the UK. This year they're unfortunately not organising any Aliyah flights between the UK and Israel so I have applied solely to receive their post Aliyah services.

While I was in visiting Israel in February, I met with one of NBN's recruitment advisors in Jerusalem to ascertain what my options will be career wise. I left the meeting just wishing NBN were organising flights to Israel as I found their service very smooth running and logical. On the bright side, at least it was a good indication that their services that I am yet to receive and partake in will be both fun and beneficial.



Patriotic graffiti. The people of Israel live!

Over the last month or so, emails and phone calls have been exchanged and I now know that I am making Aliyah on 5th October, 2010. I will hopefully live in my birthplace of Rehovot and attend ulpan for a 5 month period in Tel Aviv....I can't wait.



Tanya and Leoni's

Top Ten *things about* ISRAEL

My sister Tanya and I recently went on a tour of Israel with the Jewish Learning Exchange. A group of mainly university aged students from across the country travelled together, some who knew Israel well and others who had never experienced the Holy Land before. The culture was so rich and vibrant and Tanya and I have thought about our top ten experiences of Israel:

1 "The Tunnel Tour under the Western Wall." The atmosphere underground was almost ghostly, knowing that people had been in this area thousands of years ago. As we walked through the dark, ancient tunnels, we sang Hebrew songs such as David Melech Yisrael and Hinei Matov, which echoed along the curving walls.

2 "Haggling in the shouk." Tanya managed to buy a great pair of shouk trousers for just 20 shekels - a great bargain. The brilliant colours brighten up any outfit.

3 "Our experience of the Hebrew University." One day Tanya and I decided to go and visit a science museum. We decided to walk from our hotel, but on the way, we started to feel quite hungry, so asked a passer-by for a good place to eat. She suggested a cafe at the university up on the right hand side of the road. We thanked the passer-by and went on our way looking for the cafe. Shortly, we found an official looking building, with a sign for a cafe and went in to have lunch. After we finished, we thought it would be interesting to look around this famous university (being students ourselves, we were particularly interested). We wandered around the building in our tourist-style outfits, looking in the rooms and reading the posters on the walls. After we'd looked around for quite a while, Tanya said that she thought it was strange that everyone was wearing suits and that there were so many computers around. Maybe this wasn't the university after all? But it had to be! The passer-by had pointed in this direction. Eventually Tanya asked one of the people in suits if this was the Hebrew University. It turned out that it wasn't and it was just someone's workplace! Not the usual tourist haunt!

4 In Netanya, we found an unusual restaurant that happened to serve pizza by the foot! I bought half a foot of vegetable pizza which was mouth-wateringly good.

5 The Dead Sea was a beautiful location and the floating on the sea was quite an experience!

6 In Israel there was an endless amount of kosher meat available. Delicious!

7 Our favourite restaurant was Papagaio in Jerusalem - an 'all you can eat' meat restaurant. We'd never felt so full in our lives. The other interesting restaurant was the Kosher McDonalds in the airport. Tanya enjoyed a tasty meal.

8 The holy city of Safed was one of the most spiritual places I have ever visited. The Carlbach service was so inspiring. There was such a mixture of people there and a strong spiritual feel to the place.

9 On Shabbat, Tanya and I went to lunch at the home of a Chassidic rabbi and his wife. They were so friendly! While at the Rabbi's house we tried a traditional Ashkenazi dish, but we have forgotten the name. It was a long sausage cooked with cholent and the meaning of the name, translated from Yiddish, is 'intestine' although only because it looks like one. Do any of your readers know the name of this delicious delicacy?

10 On one of our last evenings, we attended a concert by Chaim David (look for him on Youtube to hear his music) which was held on a balcony overlooking the old city. We had a stunning view of the Western Wall and all the surrounding buildings. The whole atmosphere brought out the spiritual essence of Jerusalem.

We hope you enjoyed reading about our experiences of Israel.

Leoni and Tanya Kurt

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From Malkie Janowski

I have been told that that there are 600,000 letters in the Torah scroll, and I always understood this to be the case.

However, I was recently made aware that if one actually counts the letters, one would find that there are just over half that amount of letters in a standard Torah scroll.

How do we reconcile the number 600,000 with the more accurate count?

RESPONSE:

There are 304,805 plus letters in the Torah, but as you noted, we often hear of the 600,000 letters in the Torah. Several non-standard methods of counting are offered to arrive at the number 600,000.

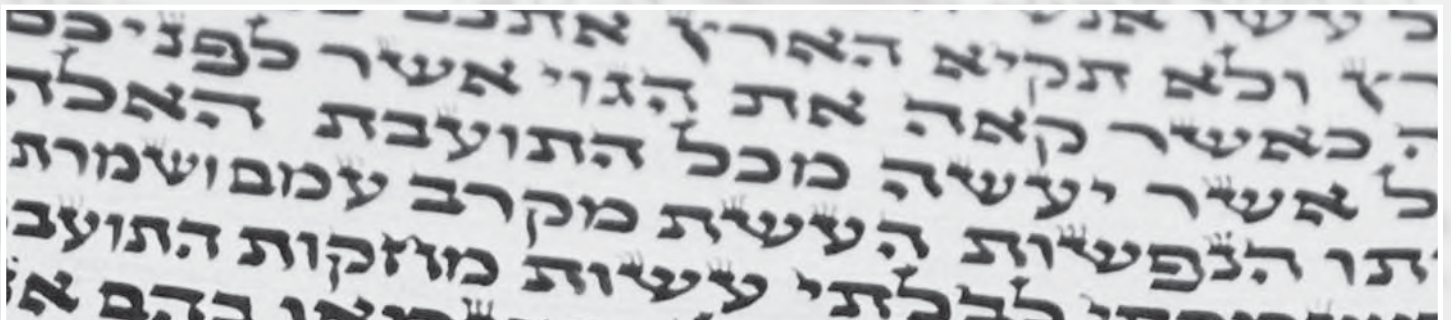
One is given by Rabbi Shneur Zalman of Liadi, the founder of Chabad. The letters of the Torah are accompanied by cantillation marks that tell us how to sing the words. These markings are included in the count of 600,000. As well, the count includes vowel letters that are not included in the text, but are implied in the pronunciation of the word. If they were all to be written out, there would be many more letters in a Torah scroll.

Another view explains that the count of 304,805 letters includes only those that we see, black ink against white parchment. But there are also the letters in white against black. The heavenly, non-physical version of the Torah is described as black fire on white fire, and both the black and white are equally meaningful. The black are the letters we see, while the white, the inverse space between the black, are the letters we don't see. The count of 600,000 includes both the black and the white letters.

Knowing this, there's an interesting law about the writing in a Torah scroll that now makes a lot of sense: If any letter has no space around it, the entire Torah is invalid, even though all the letters are complete. According to what we've just said, this is easy to understand: Although the revealed black letters would be complete, a hidden white letter would be missing.

There's yet more significance to the idea of inverse letters. The 600,000 letters correspond to the 600,000 souls of Israel. Although there are many more than 600,000 Jews, there are 600,000 general souls which divide into the individual sparks that become each of our souls. Some are of the black letters; their place in Torah is clear. It holds their life and purpose. The black stands out in strong contrast to the surrounding space.

Those of the inverse, white letters may not see where they fit into Torah. The space around the letter isn't seen in its own right, it simply enables the black letter to be seen. Perhaps a soul is here to allow another to shine, but that soul is integral. If a black letter lacks the surrounding white letters, the entire scroll is invalid.



We're in Flame



Meet our **Chattanim**

Maurice Kaye, Chattan Torah

Maurice Kaye's life to date spans almost an entire century. Born in 1912 in Bethnal Green, London, he attended school at Hoxton House and the South London Jewish School. At age 14, he joined his father's clothing factory; in fact he first met his wife, Helen, at her mother's retail shop in South London while he was on a business trip for his father, and in 1934 they were married.

When WWII broke out, he was enlisted in the Army and had various assignments in the RAF and the RFME. In 1944 just before D-day, he was due to be sent to France, but just then a bomb dropped on their home and business – destroying everything they possessed. Maurice was thus given 12 days compassionate leave to help sort things out. As a result, he missed being sent over to France with his unit, which almost certainly saved his life!

After the war, they settled in Bournemouth. Maurice has been involved in numerous communal affairs, from the Chairmanship of the JPA, (latter renamed the JIA), Head of B'nei B'rith, to serving on the board of the BHC. Blessed with children, grandchildren and great grandchildren, they are devout Chabad supporters and have been featured in more detail in our "Flame focus" column two years ago. It is a pleasure to give Maurice this honour.



Keith Davis, Chattan Bereishit

Keith Davis was born in Manchester, in 1950. His family moved to Bournemouth in 1954 where he was raised and educated. He studied at Nottingham University, where he received his law degree and was called to the Bar. Keith has specialized in Employment Law ever since.

In 1986 he married Melanie, after which they settled in Brighton, and have been blessed with children and grandchildren. Over the years, Keith has taken an active role in communal matters in the Brighton and Hove Hebrew Congregation.

Last year, Keith and Melanie moved to Bournemouth and ever since have thrown themselves directly into the heart of all of Chabad's activities, from the services and the Shiurim to offering voluntary assistance in organizing Chabadeli and the Kiddush week after week. And everything is always carried out with cheerfulness and with a smile!

They consider their move the best thing they have ever done. "Coming to Chabad in Bournemouth has enriched our lives," said Melanie. We are delighted that Keith has accepted this honour and we look forward to celebrating a great Simchat Torah together.





**Wishing everyone a
happy, healthy and peaceful
New Year**



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