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# A WORD FROM THE DIRECTORS



Dear Friend,

*I need a break. I work hard. My family is demanding. Life is simply too hectic.*

*As summertime approaches, the vacation bug sets in. The sunshine beckons, the warmth calls out. The kids are out of school. There are all types of fun activities available. How better to spend the long days than on vacation.*

So, you might wonder, what is the Jewish attitude to vacation?

*The stereotypical Jewish mother would never let her son go on vacation until he graduated cum laude from Harvard, married, raised a couple children, paid off the house and retired from his multi-decade career as a physician. Jokes aside, besides for relief from the unending pressures of life, what does Judaism have to say about the upcoming summer months?*

\*\*\*

*The value of vacation is obvious. But, what type of vacation is most useful and most productive in a Jewish sense? I'm not referring to mountains versus beaches or warm versus cold climates.*

*You see, when the Jewish people were finally freed from slavery, G-d took them to Sinai and gave them the Torah with its 613 rules and regulations. If anybody was ever deserving of a respite, they certainly qualified. So, why didn't the compassionate G-d – Who finally heard their cries of pain and suffering – let them relax?*

*Sleep is the most common vacation we humans take. Our bodies are weary and we carry a lot of baggage from the day's events. Stress, anger, frivolity and anxiety – just to name a few. Yet, we wake up the next morning with a new lease on life – rejuvenated for a fresh start.*

*Although our bodies rested overnight, we never ceased to breathe. Our breathing may slow down. But, were we to actually stop breathing we would die. A living body cannot engage in a stoppage of life. Rather, the transition is simply from one form of activity to another. We always need air and food, for example, to live.*

*A "Jewish" vacation, therefore, is not a cessation of Jewishness. We don't leave Shabbat behind when we vacation. Rather, a vacation is an opportunity to refresh ourselves by shifting gears into a more reflective holiness for our souls. It's the perfect time to recharge not only our bodies – but, more importantly, our souls.*

*As we prepare to receive the Torah – yet again – on Shavuot, let us recall that G-d gave the Jewish people a great reprieve from the servitude of Egypt. By introducing them to the food for the soul, the Almighty was empowering us to revitalize both body and spirit.*

*Now, that's a real vacation!*

*Best wishes for a Happy Shavuot and a spiritually rejuvenating summer,*

**Rabbi Mendel & Esther Lifshitz**

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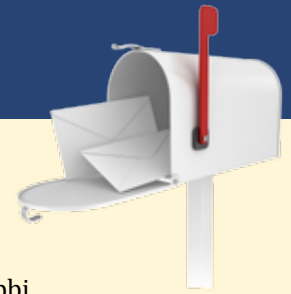
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*Thank you for your support!*



# FROM OUR MAIL BOX & INBOX



Dear Esther and Rabbi Mendel,

Thank you so much for sharing your beautiful Shabbat table with us. We enjoyed your company so much, and loved getting to know all of you a little bit more.

Have a wonderful Bas Mitzvah and Tefillin laying Celebration.

Warmly,

*Janet Kaufman and Jonah*

Hi Esther,

Mushka's bat mitzvah was so lovely! Thank you so much for inviting me! What a wonderful idea to include challah making! It was so much fun! I bet you'll be recovering for several days!

Thank you! And thanks again for a lovely evening!

Love,

*Felissa Miller*

Dear Rabbi Lifshitz,

Please accept this donation in honor of the "traveling" rabbis who visited my son at Boulder Creek Academy in North Idaho. It touches my heart that my son is not forgotten from his people. He really enjoyed connecting to his roots on Passover.

Thank you for all you do!

*Cindy Karol*

Dear Rabbi Mendel and Esther,

Thank you for helping me with my Bar Mitzvah. I couldn't have done it without you.

Thank you for the presents. It was very nice of you.

Thank you for making the amazing lunch.

Thanks again,

*Ben Levitt*

Rabbi Lifshitz,

My wife Gina and I have been on your mailing list since we donated to the fund for Ilai's library. I am not Jewish but we both consider those in the Jewish faith to be our elders in the faith. The effort for Ilai's library hit close to home because my wife Gina's cousin was once married to Ilai's relative. So Ilai is family, even if not close.

I greatly appreciate the rabbi's thoughts. This week's comments on freedom underscore a commonality we have in faith: true freedom comes

not from simply doing what we want but from doing what G-d created us to be. This is the core of our moral theology. Our freedom comes by being who we were made to be. I am always heartened when I see that our faiths align, even though we have areas where we are divided.

I continue to pray that our communities will draw closer and come to greater friendship.

Shabbat Shalom and Chag Sameach,

With blessings,

*Bill Burns*

Rabbi Lifshitz,

I read about your work that you are doing with the teens. I just want to tell you that it's fantastic what you are doing. G-d should bless you forever and ever for the spectacular work you are doing. It's really unbelievable what you have accomplished.

May you and your family only be blessed with good things!

Keep up the fabulous work.

*M. Lipman*

Rabbi,

I read the article about your work with the boys at Cherry Gulch.

We are so grateful for EVERYTHING you did for Matt!

He really wouldn't be where he is today without your help.

My very best to you, Esther and your family.

Shabbat shalom,

*Miriam Loren*

Esther,

Please convey my thanks to Rabbi Mendel for the tremendous support he has been during this difficult time. I know he is very busy and appreciate him taking the time out to deal with my personal issues. It really means a lot to me.

And, thank you for making sure I had matzah for Passover. I am proud to say that I ate it - as you instructed me - on Passover night.

With deep appreciation.

*N. W.*



## Letters to the Editor

We'd love to hear from you. Please submit your comments, articles, suggestions and letters to [chabad@jewishidaho.com](mailto:chabad@jewishidaho.com) or send them via postal mail. *All submissions are subject to editorial review.*

# SHAVUOT GUIDE



## The Giving of the Torah

The holiday of Shavuot celebrates G-d's rendezvous with the Jewish people over 3,300 years ago at a humble mountain called Sinai. It was the first and only time the Creator communicated with an entire nation. G-d gave the Jews the Torah a mere fifty days after leaving Egypt, entrusting a nation of former slaves with the cosmic mission of bringing Divine light to the universe.

This moment and mission are celebrated on Shavuot, as we rededicate ourselves to our spiritual task. We stay awake all night studying Torah on the eve of Shavuot (Tuesday Night, May 30, 2017), and everyone, even the youngest kids, listens to the reading of the Ten Commandments on Shavuot day (Wednesday, May 31, 2017).

## Shavuot

Shavuot means "weeks," referring to the seven weeks our ancestors counted between the Exodus from Egypt and the giving of the Torah. Today we count as well, reciting a special blessing and prayer on each of the 49 consecutive nights between Passover and Shavuot. This counting is in preparation for receiving the Torah on the Torah-giving commemorative holiday, Shavuot itself.

## The Torah

Torah is G-d's wisdom, an expression of His essence. G-d created the universe so that

the Torah's ideals could be actualized. The Torah, as we experience it, is Divine wisdom distilled for consumption by the human mind.

By studying Torah's laws, logic and stories, it becomes possible to wrap our rational human mind around Divine concepts.

Torah is the soul's best nourishment. So study

whenever you have time, ideally twice a day: morning and evening. The internet is a great place to begin. For starters, check out [www.jewishidaho.com](http://www.jewishidaho.com).

## LAWS & CUSTOMS

*In addition to the observances common to all Jewish holidays, Shavuot is marked with a number of unique customs.*

## Take in the Ten Commandments

Relive the original Sinai experience by hearing the Ten Commandments read in the synagogue directly from the Torah scroll. Make sure to bring the kids!

## Shavuot and Kids

Before giving the Torah, G-d asked the Jews for a guarantor to ensure its perpetuation, and they responded: "Our children." That's why, throughout history, the Torah has been transmitted through our kids—because they are our very future. Children naturally absorb the Torah's moral concepts, which is why children of all ages, even infants, should go to synagogue to hear the reading of the Ten Commandments on Shavuot, reliving the event as we experienced it the first time.

## The All-Nighter

Our ancestors slept late the morning they received the Torah. They sincerely (but

mistakenly) thought that they would be best able to receive the Torah if their souls were not constrained by the physical body, and able to tap into subconscious realms beyond the mind. In truth, G-d wants us to be present, and "awake", using the physical to transform this world into a holy place.

We compensate for their misjudgment by staying up the entire first night of Shavuot studying Torah. Chabad Lubavitch of Idaho is hosting an all-night Torah-fest, with interesting discussions on Torah topics.

## Enjoy a Dairy Meal

When the Torah was given, the Jews immediately became obligated to observe its food laws, but their existing utensils did not meet the newly-taught kosher standards, so they quickly threw together a dairy meal. To remember this dedication to Torah law, we traditionally enjoy a dairy meal on Shavuot.

## Go Green

Another tried-and-true custom is to decorate Jewish homes and synagogues with floral arrangements, symbolizing the flowers that miraculously popped up all over Mt. Sinai (in the desert!) at the Torah's giving.

## Yizkor

As on other holidays, after the Torah reading on the second day of Shavuot, we recite the Yizkor—Memorial Prayer for loved ones who have passed on (see page 15 for more about Yizkor).

## Read the Book of Ruth

On that first historical Shavuot, all Jews "converted" to Judaism by accepting the Torah and its laws. That's why many synagogues customarily read the Book of Ruth on the second day of Shavuot, revisiting the saga of a sincere convert who embraced Judaism with all her heart.

*To learn more about Shavuot - including videos, recipes, classes, crafts and more - visit [www.jewishidaho.com/shavuot](http://www.jewishidaho.com/shavuot).*

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# PHOTOS

## Purim in the Stadium









# PHOTOS

## Women & Youth Programs



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# MESSAGE FROM THE REBBE

## A MORTAL VIEW

**A 1956 REBBE, RABBI  
MENACHEM M.  
SCHNEERSOHN OF  
RIGHTEOUS MEMORY**

Greetings and Blessings!

I received the letter in which you briefly describe what you have been through in the course of your life — the wanderings, the experiences and the anxieties — until recently. In addition, your letter points out things that are incomprehensible.

According to what you write, you find it strange that you can see no explanation for the incidents that have taken place in your family and in your home.

Now, if you ponder on this a little, you won't have to find it strange, because a mortal sees only a limited part of what goes on in his life and in his surroundings, and that is why he cannot correctly assess the meaning of what he sees.

To make this concept transparently clear, let me offer an analogy. Imagine someone walking into an operating theater. He sees a man on the operating table surrounded by people with a variety of scalpels, who ignore his groans and continue cutting away. Not knowing the patient's full medical history, this chance observer will no doubt run out and raise an alarm: "They've taken hold of someone! They're cutting him up! He's groaning in pain, but he can't free himself from these kidnapers and murderers!"

Suppose, however, that someone explains to the chance observer that this very operation is necessary in order to enable the patient to survive for decades ahead, and that is why the surgeons are disregarding his several hours of pain. In such a case the bypasser will heartily agree not only that these scalpel-wielders are neither kidnapers nor murderers, but that they are in fact the patient's greatest benefactors. This is true even when one does not consider that these surgeons cannot give a hundred percent guarantee that the operation will be successful, nor can they guarantee how long the patient is going to live after the operation, even if it is successful.

From this we can understand that in the course of a man's life in this world something may happen that for a period may entail pain — real pain, not imagined. And nevertheless he knows, and also perceives, Divine Providence.<sup>162</sup> This means that he knows that the world is not random. It is conducted with a certain order, which encompasses not only himself but also his family. And far beyond this, one's plain healthy sense

dictates that these incidents are certainly in no contradiction to the order that reigns in the world all around. It is only that we don't hear an explanation from the Surgical Specialist of the great benefit that



one receives though the temporary pain.

There are people who raise questions or who say that they are in doubt as to whether there is order and purpose in the world. However, everyone knows — from physics, chemistry, astronomy, and so on (and this is recognized not only by Jews, and not only by believers in G-d, but even by nonbelievers) — that every tiniest atom in the universe has its precise laws, and everything transpires according to those laws that have been discovered to date. So, too, the earth and its stones and the vegetative and animal kingdoms, and likewise whatever surrounds us, all have fixed laws and established characteristics — even though all of this is of immensely wider scope than one man and his family.

Now, picture someone walking through an immense building with thousands of rooms. He observes that every item in every room is arranged in an orderly manner; in fact, even he can tell that there is order everywhere. There is only one little room about which he has his doubts as to whether here, too, all the furnishings and other objects are correctly placed. At this point every straightforward person would no doubt consider: Since the thousands of rooms in this huge edifice are all in the best of order, then also this solitary room — whose orderliness he has not yet grasped, but it is, after all, part of the edifice at large — surely has a planned order to it, even though he does not understand it.

It would be superfluous, I believe, to further analyze and explain the analog, but I would like to add one more detail.

If every one of us, and that includes you yourself, would ponder upon the way in which his years have passed, the places he has been, and the things that have happened, and if one would think about

this objectively, he would see tens and thousands of instances in which he has been led in a certain direction — starting from ten years ago, and since then everything is moving in one direction, from left to right.

However, since G-d wants a man to do things by his own free will, every individual — and that includes yourself — is permitted and enabled to choose his path for himself. It is therefore not surprising that since a human being is no more than a human being, one sometimes makes mistakes and strays off the path, and instead of following a uniformly straight path, one sometimes zigzags. But if one then thinks deeply into all the above, and if one does not want to delude oneself, one sets one's heart on making the zigzags smaller and less frequent. By doing this one arrives at the goal that G-d has set for every human being, and especially for every Jew — that he should be truly happy with his family, in this world, too. One can arrive at this when one conducts himself in the way that we are taught by the Torah, which is called *Toras chayim* — a living Torah.

One only has to preempt the argument often used by the Evil Inclination. He points to a person who is held to be devout and to conduct himself according to the Torah, and he also points out this person's faults. Proceeding from this, the Evil Inclination seeks to convince his debating partner that since the said individual conducts himself according to the Torah and nevertheless has these faults, this proves that the Torah (G-d forbid) is at fault — for look, he has done this wrong and that wrong and yet another wrong.

The falsehood here lies in the fact that the Evil Inclination shows only part of this person, and not the whole picture. Let me throw light on this by using an analogy.

Walking down the street one sees a man on crutches coming out of the office of a medical specialist. The bypasser may think, or even say, "That specialist isn't worth much! This man just visited him and paid him well, and he follows his orders exactly. Yet he's using crutches and can't take a step without them!"

Suppose, however, that someone explained the bypasser that before this patient ever visited the specialist, he was completely paralyzed and couldn't even move his feet. The specialist not only mitigated the paralysis, but also strengthened the patient. Now, not only can he move his feet: he can even walk, and is gradually walking better and more easily, though he still needs his crutches. It is thus possible that as he continues to follow the specialist's orders, he will eventually be able to dispense with the

crutches and will be completely healed.

In the same way, people have various qualities from birth. Some have more good ones, some have more negative ones. However, as a result of education at the hands of good teachers, and above all as a result of self-education — if it is done correctly — then even the innate negative attributes become ever weaker and less influential. Now, since a man has to teach himself and train himself throughout his entire lifetime, it is no wonder that one may encounter a particular person in the midst of his labors of self-education. It is no wonder if one finds in him part of his ungood, too (and the reason is not that in his self-education he does not obey the directives of the Specialist) — but on the other hand, the extent of his faults is now much weaker than it was earlier.

I would like to conclude by spelling out the intent underlying this letter of mine. It was written not for the sake of philosophizing, but in order to present you with the thought — that if you want to make use of objective and healthy reason, it should bring you to strengthen your trust in G-d. It should bring you to look with a kindly eye upon the people around you in general, and upon the townspeople of [...] in particular. It should bring you to see their positive qualities, which were mostly attained by toil, and to consider their faults, if they exist, in the spirit of the above analogy of the temporary crutches. Above all, what should be known is that you ought to do your part to light up your environment, and not only your family's environment, but also a wider circle of people. This can be achieved by being steeped in *ahavas Yisrael*, a love of fellow Jews, and by a desire to benefit them. And this is certainly good and does good for yourself, too, and for your family.

I hope that you will read this letter with all due attentiveness. It goes without saying that if you have any questions or if something is not clear enough, I would be happy if you would write me about this. I will make a point of replying, to whatever extent is possible, even if numerous preoccupations should delay the reply somewhat.

It appears to me that such delays are also an indication that you are being given more time, so that of your own free will you will change the way you perceive the people around you, and so that one's conduct will grow ever better. And may G-d bless you with success.

With blessings,

*Menachem M. Schneersohn*

[More about the Rebbe at  
www.jewishidaho.com/rebbe](http://www.jewishidaho.com/rebbe)

# WHEAT & BARLEY Shavuot Thought

Adapted from the Rebbe's Talks

The Jewish calendar is closely attuned to the agricultural seasons. Passover must coincide with the season of aviv, which is broadly defined as “spring” but specifically means the season of the ripening of barley. Shavuot is called “the reaping festival” and coincides with the reaping of the staple crop, wheat. Sukkot is the “harvest festival,” celebrated as the grain, which has been drying in the field all summer, is brought into storage. And then there is Tu B'Shvat, the “New Year for Trees,” observed as the first tree-blossoms emerge from the winter slumber. Indeed, our calendar goes to great lengths to reconcile its lunar-based months with the solar-based seasons.

Our forefathers, celebrating these festivals in the Holy Land thirty centuries ago, were primarily an agrarian people. Still, even then there was Levy, the tribe of priests, Shimon, a tribe of schoolteachers, the scholars of Issachar, and the seafaring merchants of Zebulun. Today, a very small percentage of us work the land. But Torah, G-d's blueprint for creation, obviously transcends differences of time and cultural circumstance and is deeply relevant to all generations and all societies of history. So what does all this mean to those of us who never planted a seed or gathered a harvest?

But the very experience of life is agrarian. The soul's descent into physical life, like the planting of a seed, is an investment—a precarious investment at that, given the fact that one's capital erodes significantly before turning a profit. The farmer who sows his field knows that he is taking perfectly

good grain—grain with which he could feed his family—and casting it into the soil, where it will soon disintegrate. But he also knows that the rotting seed will stimulate the earth to yield many times the grain he “squandered.”

The soul, too, is buried in earth—cast into a body of clay with material drives and desires. It is worse for the wear: its spiritual senses are dulled, its moral compass compromised. But the soul's interment in earth and earthiness stimulates it, and the body and the physical environment in which it was invested, to yield their tremendous potential—a potential far greater than the soul itself could achieve.

The human “farm” includes many and varied crops. On Passover we celebrate the ripening of barley, a grain that serves primarily as animal feed. In human terms, this represents the development of the animalistic nature with which the soul has been saddled upon its descent into the physical state, but whose passion and intensity surpass anything the spiritual soul can muster for its own spiritual ideals. Properly cultivated and directed, the beast in man thus proves a priceless resource in the soul's quest to deepen and intensify its bond with its Creator.

On Shavout, wheat, the staple of the human diet, is harvested. This represents the fruition of another dimension to the sowing of the soul: the development of the “human” element in man, the soul's own spiritual potential. The challenge of converting the earth's resources into nourishing grain provokes deep-seated powers of the soul which it would otherwise never have realized, just as a kernel of grain would never have been revealed to be more than a single kernel of grain had it not been sown in the earth.

And so it is with the other agricultural events on the Jewish calendar, such as the “internalization” of the harvest on Sukkot, or the element of “delight” in life represented by Tu B'Shvat's fruit blossoms: each embodies another aspect of the soul's journey as seed, tender shoot and glorious harvest.

# Ask the Rabbi

## IS THE TORAH REALLY 3300+ YEARS OLD?

### Do you still hold on to the belief that the Torah is Divine?

Literary experts and historians have compared the Bible to other writings of 3,000 years ago (when the Torah was supposedly given by G-d) and say that its style doesn't fit into the literature of that time frame, and must have been written much later.

### How can you ignore a fact that has been scientifically proven?

by Aron Moss

Did you hear the joke about the recent study on frogs? Scientists took a sample of over 100 frogs of various species and did the following test:

They placed each frog on a table, crept up behind it and shouted, "Jump!" The frog jumped.

Then they cut off one leg, and again shouted jump. It jumped, although not as far.

They then cut off a second leg and told it to jump, and then a third, each time observing that the frog responded, but jumped smaller distances.

Finally they cut off the fourth leg and again shouted "Jump!" They were amazed to find that in every case the result was the same. The frog did not move at all.

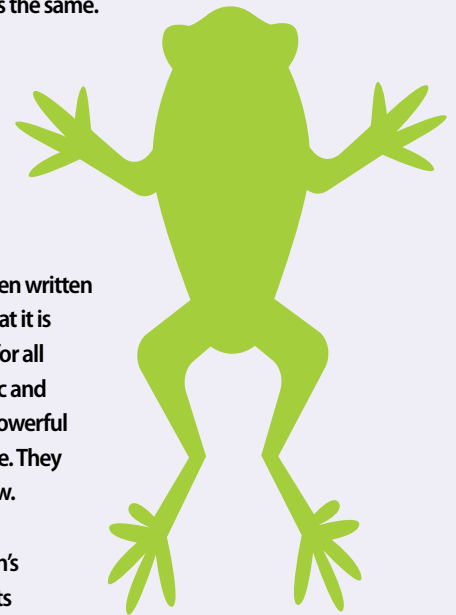
The conclusion: When you cut off a frog's legs, it goes deaf. It is scientifically proven.

We all come to the conclusions that we want to believe. When the experts find that the Torah is too advanced for its time, they conclude it must have been written later than claimed. When I study Torah, I conclude that it is still ahead of its time, because it was written by G-d for all times and all places. Even the parts that seem archaic and outdated, when explained on a deeper level, have powerful messages that I often feel are speaking directly to me. They are relevant and inspiring to me, right here, right now.

Many have tried to either prove or disprove the Torah's divinity. Neither attempt will be successful. G-d wants us to have free choice. If we listen to His word, it is not by force. To maintain balance, there will always be valid arguments to discredit Him and His Torah. We can choose to buy those arguments, or see beyond them. Then, when we open ourselves to the Torah's message, the choice to do so is coming from within.

G-d has given you a mission. How you respond is totally up to you. You can be as deaf as a legless frog, or you can take a leap in response to your higher calling.

More Ask the Rabbi at [www.jewishidaho.com/asktherabbi](http://www.jewishidaho.com/asktherabbi)



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# SHAVUOT SCHEDULE

## Tuesday, May 30

LIGHT CANDLES: 9:00 PM  
SAY BLESSINGS 1 & 2

ALL NIGHT LEARNING: 11:59 PM

## Wednesday, May 31

SHAVUOT MORNING SERVICES: 10:00 AM

SECOND READING OF TEN COMMANDMENTS  
ZALI LIFSHITZ BAR MITZVAH  
DAIRY BUFFET DINNER  
AT 6:00 PM

LIGHT CANDLES\* AFTER 10:12 PM  
SAY BLESSINGS 1 & 2

## Thursday, June 1

SHAVUOT MORNING SERVICES: 10:00 AM

YIZKOR MEMORIAL SERVICE: 11:30 AM

HOLIDAY ENDS: 10:13 PM

\*Light only from a pre-existing flame.

# YIZKOR

## Remembering the Departed

*Yizkor in Hebrew means "to remember." Memory is transcendence.*

*We are creatures blessed with memory. We can transcend not only time, but space, and even the boundaries of the physical world.*

*With the memory of your parents, you break through the barrier between the physical world in which you dwell and the spiritual one to which they have ascended. As you connect to them through your memory of them here in this world, so do they connect to you by remembering you from their world.*

*In the prayer, we pledge to give charity in their memory. When we give charity on their behalf, their souls ascend yet higher with that merit. And they then provide to you guidance and blessing, much more than they were able to from within this world.*

More about Yizkor at [www.jewishidaho.com/371509](http://www.jewishidaho.com/371509)

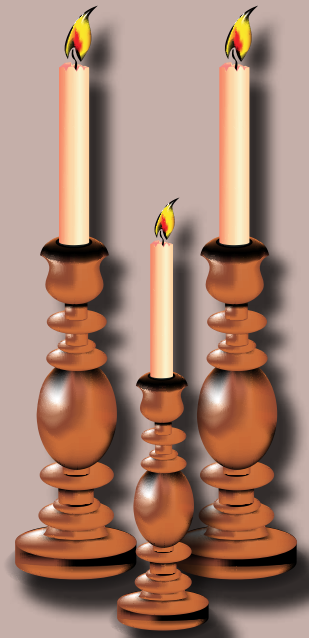


# CANDLE LIGHTING

## instructions & blessings

### The Basics of Candle Lighting

- Prepare the candles and matches, and a fireproof surface upon which to place the match after lighting the candles, such as a metal or ceramic plate.
- The candles should be set in close proximity to where you will eat the Shabbat/holiday meal.
- The candles should be sufficiently large so that the flame will burn for the duration of the meal.
- Many have the custom, when applicable, that the man of the household sets up and prepares the candles for lighting.
- Until marriage, women and girls light one candle. Post-marriage, women light (at least) two candles. Some add an additional candle for each child; e.g., a woman with three children lights five candles.
- While dressed in your Shabbat or holiday finery, place several coins in a charity box.
- Light the candles. Place the lit match on the designated surface.
- Extend your hands over the candles, draw them inwards three times in a circular motion, and then cover your eyes.
- Say the blessing(s):



### BLESSING 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 Yom Tov.

ברוך אתה ה' אלקינו מלך העולם,  
אשר קדשנו במצותיו וצונו  
להדליק נר של יום טוב.

*Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the festival.*

### BLESSING 2

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

ברוך אתה ה' אלקינו מלך העולם,  
שהחיינו וקיימנו והגיענו לזמן הזה.

*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.*

All times shown are for Boise, Idaho.

For more information on Shabbat and festival candle-lighting  
and for candle-lighting times for cities around the world,  
visit [www.jewishidaho.com/shabbatcandles](http://www.jewishidaho.com/shabbatcandles).



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# SHAVUOT

BAR MITZVAH  
 CELEBRATION

WEDNESDAY, MAY 31

& DAIRY PARTY!



FOR  
 CHILDREN,  
 WOMEN &  
 MEN!



6:00 PM SERVICES BEGIN  
 AT CHABAD JEWISH CENTER

ZALI LIFSHITZ WILL READ THE **TEN**  
**COMMANDMENTS** FROM THE TORAH

AFTER SERVICES:  
 DELICIOUS DAIRY BUFFET DINNER

QUICHE, CHEESECAKE,  
 SALAD, LASAGNA,  
 DESSERTS, ICE CREAM & MORE!!

FOR MORE INFORMATION ABOUT SHAVUOT  
 LOOK INSIDE THIS ISSUE OR VISIT

[WWW.JEWISHIDAHO.COM/SHAVUOT](http://WWW.JEWISHIDAHO.COM/SHAVUOT)

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