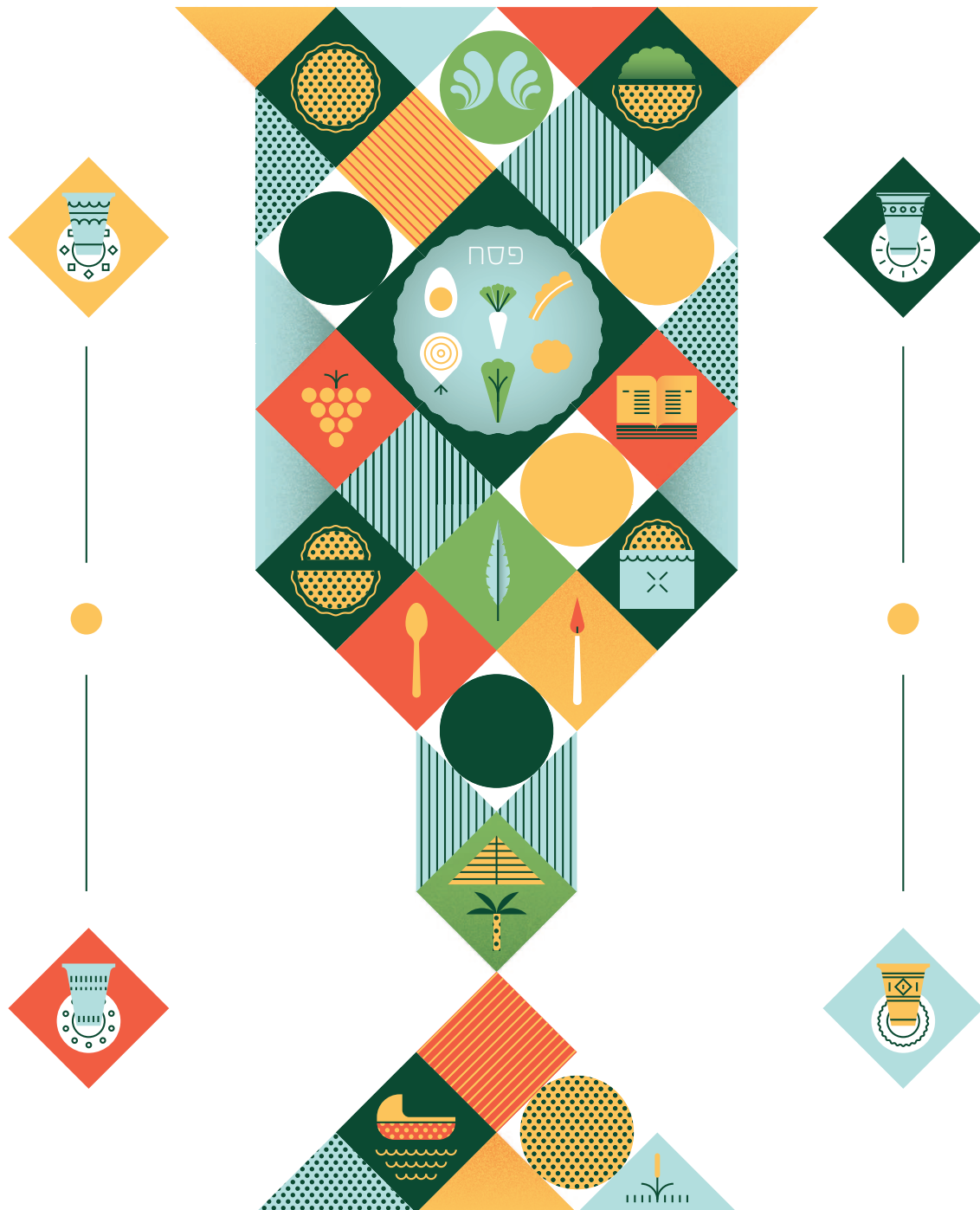


experience Passover

WITH LUBAVITCH OF ARKANSAS
APRIL 8-16, 2020 | 15-22 NISSAN, 5780



Dear Friend,

The Passover Seder is the most ancient ritual in the Western world.

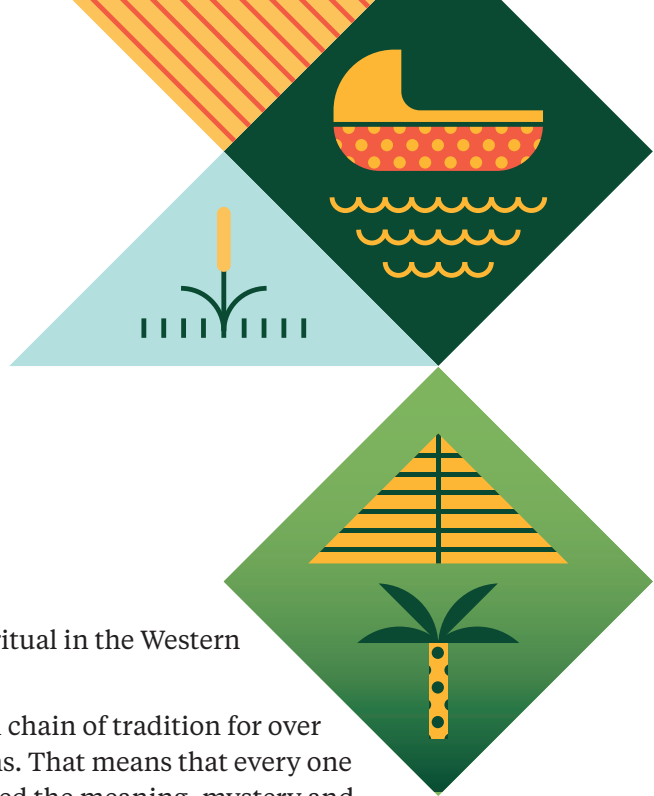
It has been passed down in an unbroken chain of tradition for over 3300 years, or more than 100 generations. That means that every one of your ancestors sat at a Seder and shared the meaning, mystery and magic of Passover—and you are the next link in the chain!

The effort, passion and joy that you bring to the Seder will become the very food that will nurture the next generation. Absence of slavery does not necessarily translate into freedom. Taking the time to fully engage in this dynamic and moving experience, its' tastes and sounds of Jewish continuity, will allow the Seder to foster your Jewish freedom.

So, join us or try it at home, either way, make this the most meaningful Pesach ever. Next year in Jerusalem.

May G-d bless you and your family with a Passover filled to overflowing good health and happiness!

Rabbi Pinchus Ciment
Director, Lubavitch of Arkansas



SAVE THE DATE

Passover Seders at Chabad

WEDNESDAY, APRIL 8 - 8:00 PM
THURSDAY, APRIL 9 - 8:30 PM

Suggested Donation: \$50

For more information,
visit www.ARJewishcenter.com
call Estie at 501-217-0053
or Email: passover@ARJewishcenter.com

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This publication contains sacred writings. Please don't desecrate it. However, it is not considered *shaimos*.
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springtime for the soul

Passover, the Festival of Freedom, is when we commemorate our ancestors' redemption from Egyptian slavery. Also known as Chag HaAviv, the Festival that occurs in spring, the connection between season and festival is not merely an "accident" of the calendar, but must surely contain a vital and relevant message for us, today.

Spring brings to the surface the forces which were hidden during winter. New shoots and crops sprout from seeds that have rotted away. This change is not a gradual transition, but an extraordinary change, bearing no relation to the previous stage. From decay into growth, we observe a change that creates a new entity. This change is inevitable, as the cycle of seasons were set into motion by G-d, and have been so since the time of creation.

At Passover, the season of liberation, we are tasked with this: In every aspect of life, whether physical or spiritual, we aim to transform and take all things out of their limitations and "elevate" them to spirituality, to reveal something alive and growing.

To be sure, there can be a "winter" of apparent unproductivity in a person's life, when a long time of fruitlessness has elapsed. There may be very real obstacles and limitations, whether physical handicap or social circumstance that we cannot change. And yet, we know that the state of spiritual winter can easily and suddenly be changed into a season of growth.

This was true for the Jews in Egypt. For hundreds of years they suffered through the harshest of slaveries, and then in almost an instant, they were freed. Within 49 days they were at the foot of Mt. Sinai, receiving the Torah.

**We can bring to
light our inner
strengths and
talents, and liberate
ourselves from our
personal slaveries.**

It is precisely in the season that nature asserts itself as an unchangeable force, that we celebrate Passover, when we were liberated in a most supernatural way. Even something as immutable as the calendar's march of time can be elevated to a higher purpose: we use it to observe Passover in the spring months.

It can come in a moment. We can reveal the blossoms of spring, which lay dormant through the tough winter months. We can bring to light our inner strengths and talents, and liberate ourselves from our personal slaveries.

May G-d help every Jew to make full use of the powers which He has given them to overcome all difficulties and hindrances—to achieve a personal exodus and attain true freedom, by attaching to G-d through Torah and mitzvot.

Next Year in Jerusalem!



Passover is a holiday that mandates our complete involvement, not just during its eight days but for weeks before.

Aside from the regular holiday obligations, we are also commanded: No leaven shall be eaten... *For seven days you shall eat unleavened bread...and no leaven shall be seen of yours [in your possession]* —Exodus 13:3-7. We accomplish this by cleaning our homes well and inspecting them before Passover, and gradually eliminating Chametz from every room and crevice. This intensive cleaning takes place in Jewish homes throughout the world. The following will help you tackle the process in your own home.

What is Chametz?

Any leavened product containing wheat, barley, oats, rye or spelt is considered Chametz and is forbidden on Passover. Clear your home of all Chametz. Empty pockets and vacuum cleaner bags, and even replace pet food if necessary. You'll use separate sets of dishes for Passover, so gather all your dishes and

store them in a closet which will be sealed off for Passover.

Passover Shopping

Any processed food you eat on Passover (and year-round) needs kosher supervision. Today, that's no big deal—the supermarkets are filled with “Kosher for Passover” products. Fruits, vegetables and most things raw and unprocessed are kosher for Passover. (Ask your Rabbi about beans and legumes).

One way to do this is to go healthy for eight days and cook everything from scratch. For a complete guide to making your house kosher for Passover, along with a storehouse of knock-

out recipes, get your hands on *The Spice and Spirit of Kosher for Passover Cooking* (LWO, 2003), available at most Jewish bookstores. For good links to Passover foods, check out passover.net. You can also contact us with any questions you may have.

Any leavened product containing wheat, barley, oats, rye or spelt is considered Chametz and is forbidden on Passover...



Selling your Chametz

Since it is prohibited to eat or even own Chametz during the eight days of Passover, we sell our Chametz to a non-Jew. This is a legally binding sale in both Jewish and civil law, and we let the experts handle it. Fill out the enclosed form called *Mechirat Chametz* (Sale of Chametz), a legal document that authorizes your rabbi to transfer the ownership of your Chametz for the duration of Passover. He will buy it back for you after the holiday is over. The form can also be completed online.

The Search for Chametz

We tightly roll ten pieces of Chametz into paper wrappings and hide them around the house (make sure you keep a list). Traditionally, a candle is used to light the way, and a spoon (as a shovel), a feather (as a broom) and a paper bag (as a paper bag) are used to collect any Chametz found. Recite the blessing and appropriate prayer (see side-bar).

Fast of the Firstborn

When G-d slew the firstborn sons of Egypt, he spared the Jewish firstborns. In commemoration and thanks, firstborn sons fast on the day before Passover begins (this year 4/8/2020). It is said that “joy breaks all boundaries.” Since the joy of a mitzvah—such as the completion of studying a Talmudic tractate—transcends the obligation to fast, many firstborn sons break their fast early with a seudat mitzvah (mitzvah meal of joy), by completing the study of a tractate on this day.

The Burning of Chametz

All Chametz found during the formal search is burned the following morning. Chametz consumption should be concluded as well, bringing your interaction with Chametz down to nil. The sale of Chametz also goes into effect at this time. (Check page 11 for correct times.) Once the Chametz has burned, we recite the appropriate prayer to disown any Chametz that has been overlooked (see side-bar).

It's time for the Seder of a lifetime.

It is customary not to eat any Seder Plate foods today, especially matzah. If you're a lover of bitter herbs or salt water, this may be a tough day.

BLESSINGS

TUESDAY NIGHT, 4/7/2020:

Before searching for the Chametz,
recite the following blessing:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַיְצַונוּ עַל בְּעוֹר חָמֶץ.

*Baruch Atah Ado-noi Elo-hei-nu Melech
Ha-Olam, Asher Kid'shanu B'mitzvotav
V'tzivanu Al Biur Chametz.*

Blessed are You, Lord our G-d,
King of the Universe, Who has
sanctified us with His mitzvahs
and commanded us concerning the
elimination of Chametz.

After the search, place all found
Chametz in a conspicuous spot
until morning and say:

*All leaven or anything leavened
which is in my possession, which I
have neither seen nor removed, and
about which I am unaware, shall be
considered naught and ownerless as
the dust of the earth.*



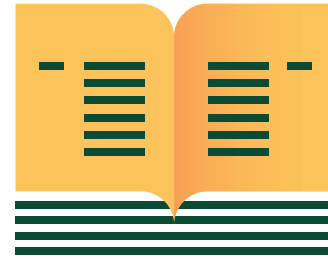
WEDNESDAY MORNING, 4/8/2020:

After burning the Chametz,
disown any overlooked chametz
by saying:

*All leaven or anything leavened
which is in my possession, whether
I have seen it or not, whether I
have observed it or not, whether
I have removed it or not, shall be
considered naught and ownerless
as the dust of the earth.*

the passover seder

Join our Seder or lead one at home.
Either way, let it be the most memorable
and meaningful Passover ever.



Millennia before the Wii, an ancient desert tribe of mystics enacted the first multimedia educational experience. Beyond anything we have today, it reached deep into the human psyche in every way possible and all at once: Rich audio, dynamic visuals, spoken language and written text, even the visceral senses of taste, smell and touch.

It was intergenerational — involving all the family with something special for each one. It was customizable, adjustable to a spectrum of personalities. It was interactive, with role-playing and creative manipulation of materials. It was a whole-person experience, developing a sense of inner freedom within all who participated.

But its most fascinating aspect was that every detail was firmly grounded in the mystical teachings of an esoteric tradition. Each step had not just a body, but a soul as well — a simple meaning as well as a deep lesson towards higher consciousness.

Its success has been awe-inspiring. No ritual has survived so long and so true to its original form. No lesson has affected humankind with such impact, propagating the values of human dignity, liberty and the search for higher meaning to every society it has reached. To this day, in every corner of the world, Jewish families come together to reconstruct that original Passover Seder, again and again, year after year. And every year, there is more to learn. Join us or try it at home, either way, make this the most memorable and meaningful Passover ever.

The Haggadah: *Your Friendly Guide*

The Seder is a time to retell the story of the Exodus and the history of our nation's birth, but also much more. The observances at the Seder table allow one to actually re-experience a modern day Exodus; facilitating one's own spiritual rebirth and empowering each man, woman and child with a renewed sense of inner freedom and spiritual resolve.

The Passover Haggadah, which records the Seder's narrative, says that in each generation man must see himself as if he had personally gone out of Egypt. Judaism teaches that Egypt and the nefarious Pharaoh symbolize the negative forces that constrict man. The slavery in Egypt represents the emotional and psychological shackles that confine and enslave the human spirit, constraining one's ability to live up to his or her fullest spiritual potential. If there was ever a paradox it is this: that on Passover eve, the night that freedom was born, we experience freedom by following a sequence of fifteen defined and ordered steps. We call it the Seder or "Order." As you relive slavery and liberation, the Haggadah will tell you exactly where you are, when, and why. Whether you're a true believer, a diehard skeptic, an innocent bystander or the guy who doesn't even notice anything out of the ordinary, the Haggadah speaks to you. It even speaks to kids (especially your inner child), filled with customs that make the Seder stimulating.

You can download a copy at passover.net/haggadah or buy one at kehonline.com

THE SEDER PLATE

2. BEITZAH

EGG The egg represents the Festival Offering made on a holiday in the ancient Holy Temple.

5. KARPAS

VEGETABLE Egypt crushed our ancestors' spirits with senseless, back-breaking drudgery. A vegetable, usually an onion, potato or parsley is dipped in saltwater and eaten so we may taste their tears of anguish.

6. CHAZERET

ROMAINE LETTUCE The initial stages of exile were pleasant, yet soon the injustices of slavery became overwhelming. So too, the first taste of chazeret is mild, but soon the taste of its bitter root becomes dominant.

1. ZEROAH

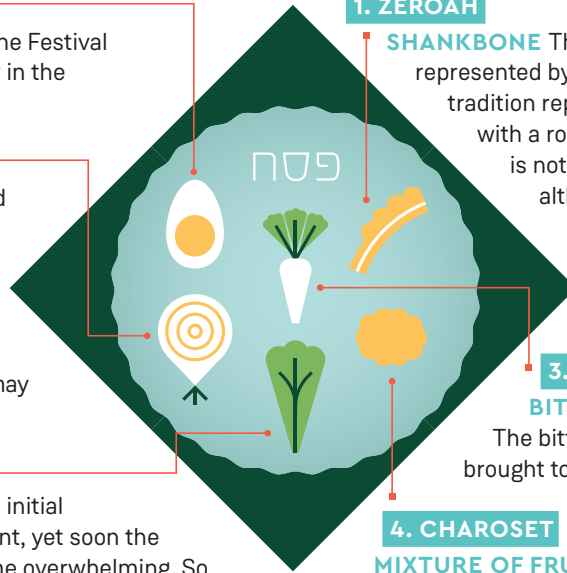
SHANKBONE The Paschal Lamb is represented by the Zeroah. Mystical tradition replaces the shank bone with a roasted chicken neck that is not eaten, as a reminder that although we approach freedom during the Seder, our ultimate freedom is soon to come with the Final Redemption.

3. MAROR

BITTER HERBS/HORSERADISH The bitterness of suffering in Egypt is brought to the table with Maror.

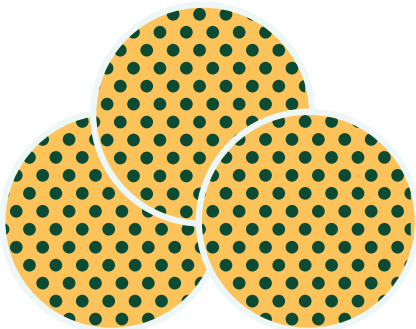
4. CHAROSET

MIXTURE OF FRUITS & NUTS As slaves we used mortar - symbolized by Charoset - to make bricks that formed structures which we erected.



ELEMENTS OF THE SEDER

THE THREE MATZOT



THE BREAD OF FAITH

Our ancestors displayed the deepest levels of faith when they followed G-d into the desert with such haste that there wasn't even time for the dough to rise. The three matzot represent the entire Jewish people — the priests, the tribe of Levi, and the rest of Israel. In keeping with the mystical tradition, "Shmurah Matzah" is used. Shmurah Matzah is made of flour that has been carefully isolated from any contact with water, from harvest through grinding and kneading, at controlled facilities, making it very kosher for Passover.

THE FOUR CUPS OF WINE

The cups represent the four expressions of redemption (*Exodus 6:6-7*):

FIRST CUP—physical removal from the land of Egypt (*"I will release you"*);

SECOND CUP—liberation from intellectual and spiritual slavery (*"I will save you"*);

THIRD CUP—creation of a people forever immune to permanent slavery (*"I will liberate you"*);

FOURTH CUP—G-d's acceptance of Israel as His chosen people and the granting of the Torah at Sinai (*"I will take you unto me as a nation"*).

ALSO, the Children of Israel had four great merits even while in exile: (1) They did not change their Hebrew names; (2) they continued to speak their own language, Hebrew; (3) they remained highly moral; (4) they remained loyal to one another.

A FIFTH CUP, the Cup of Elijah, is filled after the Grace After Meal. It corresponds to a fifth expression of redemption, *"I will bring you to the Land..."* an allusion to the future messianic redemption, which will be announced by Elijah, whose soul visits every Jewish home on the Seder night.



"I will **release** you..."



"I will **save** you..."



"I will **liberate** you..."



"I will **take** you unto me as a nation"

15 seder steps

A quick overview of the Passover Seder order:

1 **KADESH** *The Benediction*

The Seder service begins with the recitation of Kiddush, proclaiming the holiness of the holiday. This is done over a cup of wine, the first of the four cups we will drink at the Seder.



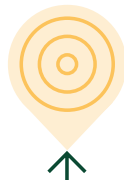
2 **URCHATZ** *Purification*

We wash our hands in the usual, ritually prescribed manner as is done before a meal, but without the customary blessing. The next step in the Seder, Karpas, requires dipping food into water, which in turn mandates, according to Jewish law, that either the food be eaten with a utensil or that one's hands be purified by washing. On the Seder eve we choose the less common observance to arouse the child's curiosity.



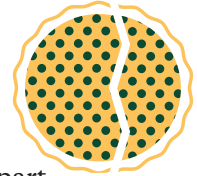
3 **KARPAS** *The "Appetizer"*

A small piece of onion, potato or parsley is dipped into saltwater and eaten (after reciting the blessing over vegetables). By dipping the Karpas in saltwater, symbolizing the tears the Jews shed during their servitude, we further arouse the child's curiosity.



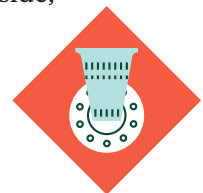
4 **YACHATZ** *The "Break"*

The middle matzah on the Seder plate is broken in two. The larger part is put aside for later use as the afikoman. This unusual action not only attracts the child's attention once again, but also recalls G-d's splitting of the Sea of Reeds to allow the Children of Israel to cross on dry land. The smaller part of the middle matzah is returned to the Seder plate. This broken middle matzah symbolizes humility, and will be eaten later as the "bread of poverty."



5 **MAGGID** *The Haggadah*

At this point, the poor are invited to join the Seder. The Seder tray is moved aside, a second cup of wine is poured, and the child, who by now is bursting with curiosity, asks the time-honored question: "*Mah nishtanah ha-lailah hazeh mikol ha-leilot?*" Why is this night different from all other nights? Why the dipping? Why only matzah? Why the bitter herbs? Why are we relaxing and leaning on cushions as if we were kings? The child's questioning triggers one of the most significant Mitzvot of Passover, which is the highlight of the Seder ceremony: the haggadah, telling the story of the Exodus from Egypt. The answer includes a brief review of history, a description of the suffering imposed upon the Israelites, a listing of the plagues visited on the Egyptians, and an enumeration of the miracles performed by the Almighty for the redemption of His people.



GENERAL NOTE: When drinking the four cups and eating the matzah, we lean on our left side to accentuate the fact that we are free people. In ancient times only free people had the luxury of reclining while eating.

Content from the Judaism website - Chabad.org. For engaging Passover videos and activities, or to find a Seder near you visit Passover.net

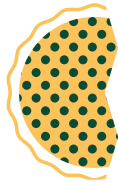
ROCHTZAH
6 *Washing Before the Meal*

After concluding the first part of the haggadah with a blessing and drinking the second cup of wine, the hands are washed again, this time with the customary blessings, as is usually done before eating bread.



MOTZI-MATZAH
7-8 *We Eat the Matzah*

Taking hold of the three matzot (with the broken one between the two whole ones), recite the customary blessing before bread. Then, letting the bottom matzah drop back onto the plate, and holding the top whole matzah with the broken middle one, recite the special blessing “*al achilat matzah*”. Then break at least one ounce from each matzah and eat the two pieces together, while reclining.



MAROR
9 *The Bitter Herbs*



Take at least one ounce of the bitter herbs. Dip it in the Charoset, then shake the latter off and make the blessing “*al achilat maror*.” Eat without reclining.

KORECH
10 *The Sandwich*

In keeping with the custom instituted by Hillel, the great Talmudic sage, a sandwich of matzah and maror is eaten. Break off two pieces of the bottom matzah, which together should be at least one ounce. Again, take at least one ounce of bitter herbs and dip them in the Charoset. Place this between the two pieces of matzah, say “*kein asah Hillel...*” and eat the sandwich while reclining.



SHULCHAN ORECH
11 *The Feast*

The holiday meal is now served. We begin the meal with a hard-boiled egg dipped into saltwater.



TZAFUN
12 *Out of Hiding*

After the meal, the half-matzah which had been “hidden,” set aside for the afikoman (“dessert”), is taken out and eaten. It symbolizes the Paschal lamb, which was eaten at the end of the meal.

Everyone should eat at least 1½ ounces of matzah, reclining, before midnight. After eating the afikoman, we do not eat or drink anything except for the two remaining cups of wine.



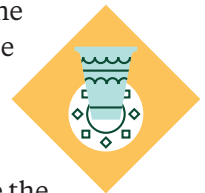
BERACH
13 *Blessings After the Meal*

A third cup of wine is filled and Grace is recited. After the Grace we recite the blessing over wine and drink the third cup. We now fill the cup of Elijah and our own cups with wine. We open the door and recite the passage which is an invitation to the Prophet Elijah, the harbinger of the coming of Moshiach, our righteous Messiah.



HALLEL
14 *Songs of Praise*

At this point, having recognized the Almighty and His unique guidance of the Jewish people, we go still further and sing His praises as L-rd of the entire universe. After reciting the Hallel, we again recite the blessing over wine and drink the fourth cup, reclining.



NIRTZAH
15 *Acceptance*

Having carried out the Seder service properly, we are sure that it has been well received by the Almighty. We then say “*Leshanah haba’ah be-rushalayim*—Next year in Jerusalem.”





passover beyond

THE COUNTING OF THE OMER

On the second night of Passover we begin the counting of the Omer, named for the Omer offering of new crops, brought in the Temple on the second day of Passover. We count 49 days in anticipation from Passover until Shavuot, when we received the Torah at Mount Sinai. During the Omer count, we work to grow ourselves and prepare for this monumental event. A person has 49 combined emotional and spiritual traits, and each day of the Omer is a propitious time to work on a particular aspect, until our soul is fully primed to receive G-dliness on the 50th day, Shavuot.

THE INTERMEDIATE DAYS

In between the first two and last two holy days of Passover, except for Shabbat, go ahead and function relatively normally. The only exception is, like your mother keeps telling you, you shouldn't work so hard. Keep your spirits up: it's a custom to drink a glass of wine every day of Passover.

THE FINAL DAYS OF PASSOVER

The seventh day of Passover is the day when over 3,300 years ago, the sea split, and the Jewish people were officially free. Experience your own spiritual wakeup call tonight, by staying up until dawn, studying works of Divine wisdom—the Torah. Without our forebears, we not only wouldn't have Passover, we wouldn't

be here. That's why we remember our departed parents on the eighth and final day of Passover, with the special Yizkor memorial service during morning services.

The eighth day of Passover emphasizes an even higher freedom, and is dedicated to our imminent and final Redemption. As the day draws to a close, the world experiences an outpouring of Divine consciousness.

Following the custom of the Baal Shem Tov, founder of Chassidism, Passover concludes with a "Feast of Moshiach." This festive meal, complete with matzah and, yes, four cups of wine, begins before sunset. It is the perfect way to spiritually take leave of Passover and open our consciousness to the coming redemption.

Nightfall marks the end of Passover. Wait about an hour to give the rabbi time to buy back your Chametz, and then you can eat Chametz to your heart's content.

A SECOND PASSOVER

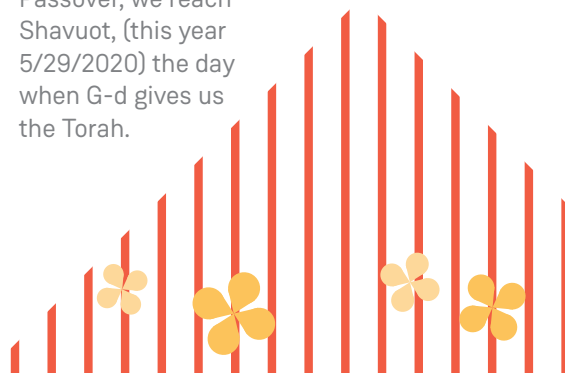
On the 14th day of the Jewish month of Iyar (this year 5/8/2020) a "Second Passover" is observed simply by eating a piece of matzah. The following year after the Jews fled Egypt, some of them were unable to participate in the Paschal offering because they were ritually impure. So they prayed to G-d for a second chance to bring the offering. G-d agreed, allowing them to enjoy a "Second Passover" on this date, one month later.

LAG B'OMER

Lag B'Omer (day 33 of the Omer count, this year 5/12/2020), is known for barbecues, bonfires and public gatherings of unity. We celebrate the passing of Rabbi Shimon bar Yochai, the author of the Zohar, one of the fundamental books of Jewish mysticism. He requested that his death be a celebration of life and we comply with zest. This is also the day when Rabbi Akiva's students pledged to banish pride and value each other. 24,000 of his students had died in a plague before they understood that they could only survive by respecting each other.

SHAVUOT

Forty-nine days after Passover, we reach Shavuot, (this year 5/29/2020) the day when G-d gives us the Torah.



Passover calendar

Tuesday, April 7, 2020

Formal search for Chametz
8:02 pm

Wednesday, April 8, 2020

Fast of the First Born

Finish Eating Chametz
before 11:01 am
Burn Chametz before 12:06 pm
Make Eruv Tavshillin**

1st Seder Night

Light Candles at 7:19 pm
Say Blessings 1 & 3
Evening Services: 7:15 pm
Community Seder: 8:00 pm

Thursday, April 9, 2020

1st Day of Passover

Morning Services: 10:00 am
Evening Services: 7:30 pm

2nd Seder Night

Light Candles* after 8:16 pm
Say Blessings 1 & 3
Community Seder: 8:30 pm

Friday, April 10, 2020

2nd Day of Passover

Morning Services: 10:00 am
Light Candles* before 7:20 pm
Say Blessing 2
Evening Services: 7:15 pm

* Light only from a pre-existing flame.

** To learn more about Eruv Tavshilin visit www.ARJewishcenter.com/Eruv

Note: Candle lighting times are for Little Rock, AR only.
For other areas, visit www.ARJewishcenter.com/times.

◇◇◇◇◇◇◇◇ SAVE THE DATE! ◇◇◇◇◇◇◇◇

Pesach Sheini

Friday, May 8, 2020

Second chances are always
needed, take another bite of
Matzah.

Lag B'omer

Tuesday, May 12, 2020

Celebrate Jewish Pride & Unity!
BBQ, amusement rides & bonfire

Saturday, April 11, 2020

Shabbat Chol Hamoed

Morning Services at 10:00 am
Evening Services: 8:20 pm
Shabbat Ends at 8:18 pm

Tuesday, April 14, 2020

Light Candles at 7:24 pm
Say Blessing 1
Evening Services: 7:30 pm

Wednesday April 15, 2020

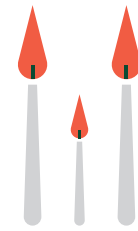
Seventh Day of Passover

Morning Services: 10:00 am
Evening Services: 7:30 pm
Light Candles* after 8:21 pm
Say Blessing 1

Thursday, April 16, 2020

Final Day of Passover

Morning Services: 10:00 am
Yizkor Memorial Service: 11:45 am
Evening Services: 6:45 pm
Meal of Moshiach: 7:00 pm
Passover Ends at 8:22 pm



BLESSINGS

BLESSING #1

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל יוֹם טוֹב.

*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.*

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

BLESSING #2

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

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

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

BLESSING #3

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהִחַיֵּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

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

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.

CHABAD IN ACTION



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