

# SEEING THE HIGH HOLYDAYS IN TWENTY-TWENTY TWO



ב"ה

# DEDICATION

In Loving Memory of

Julie Doweck — גנינה בת יוסף

**Michael & Debbie Flacks**

thank

**Rabbi Manis Friedman**

for all the inspiring  
work he does.

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# A JOURNEY FOR LIFE

## DEAR FRIENDS

When all the Shofar's notes have been sounded; when all the chests have been beaten; when all the Sukkahs have been built and all the Lulavs shaken – will we feel any closer to our Father in Heaven than we did before? After our hands and feet have done all the moves and gone through all the motions, where will we be in our thoughts and emotions?

The High Holydays were given to us by G-d as a means to draw us close. With bad memories erased by Rosh Hashanah, past offenses forgiven by Yom Kippur, a renewed sense of joy and warmth permeates the relationship on Sukkot and Simchat Torah. Every part of the person is invited into the High Holyday experience: spiritual, emotional, intellectual, until the entire person, from top to bottom, is folded into the Sukkah's embrace and there's no holding back the exuberance.

With this holiday guide, we hope to make this season of awe as meaningful and real as possible. It is our prayer that all of your prayers be answered. May the High Holyday period move you, uplift you and inspire you. May you come to know, as never before, how much you are loved and how badly you and your Mitzvahs are needed by your G-d. May you be inscribed and sealed for a good, sweet year.

During the coming Festivals, each Jewish man and woman will embark on a journey, to reconnect with one's inner self and with G-d. Rosh Hashanah, Yom Kippur and then Sukkot and Simchat Torah are all stages in this very special experience, which can help inspire each individual for the coming year. Although this High Holyday period will be very different than other years, we hope that the articles in this booklet will help you experience the Jewish New Year in a meaningful way.

RABBI MANIS FRIEDMAN

# THE MONTH OF AWE

We are now in Elul, the last month of the Jewish year. The High Holydays of Rosh Hashanah, Yom Kippur and Sukkot are upon us.

Almost everybody knows about Yom Kippur. Many people know about Rosh Hashanah. Some people also know about Sukkot. But what do you know about Elul, this awesome and holy month?

When we think of Elul, one word that comes to mind is 'Teshuvah', generally understood to mean 'repentance' or 'atonement'. We are supposed to take this time to seek G-d's forgiveness for any sins we may have committed, and to ask G-d to grant a favorable year for us on Rosh Hashanah and Yom Kippur.

This is the traditional view. But from the Chassidic view, this only scratches the surface.

In the mid-1700s, the first Rebbe of Chabad, known as 'The Alter Rebbe', taught that 'Teshuvah' doesn't necessarily mean to repent for sin. It means far more than begging for forgiveness. In fact, we don't even have to be guilty of sin to 'do Teshuvah'. Teshuvah means to move forward and higher in our relationship with G-d. Guilty or innocent, we all have the capacity to become closer to G-d.

There was once a majestic palace where a great king lived. The common people were in awe of him. Even if the palace gates were opened to them, they would never dare enter. They looked down at their weather-beaten hands, dirty clothes and muddy shoes... how could they ever stand in the presence of the king? How could they go somewhere they clearly did not belong?

One day, something extraordinary happened. The great gates of the palace opened, and the king emerged. He headed for the fields where his people were. The king greeted his people and invited them to join him in his palace. The king came to the people, in their place, as they were. He came to tell them that they did have a place in the palace, that he was their king and they were his people, and neither muddy shoes nor dirty clothes would ever change that. The king came to the people to make sure they never again felt like they did not belong.

This, explained the Alter Rebbe, is Elul. After a long year of working, living, perhaps becoming distracted from our spiritual responsibilities, maybe making some mistakes along the way, we look at ourselves and consider what we have done with the year.

Who are we? Knowing ourselves honestly, the thought of being close to G-d (Teshuvah) might sound absurd! How can we come to Shul, the King's palace, on Yom Kippur and act as if we belong?

So, for the whole month prior, 'the King is in the fields'. G-d reaches out to us, as we are... where we are... to remind us that we belong. G-d comes, not to change us, but to tell us to come as we are. No matter what happened in the past, we do belong, and He needs us with Him. The King of all the Universe goes out to where His people live and work, asking them to come home, muddy shoes and all. In a sense, Elul is even holier than Rosh Hashanah and Yom Kippur. Those holy days are great but are also limited: to experience them fully, we must stop working, dress differently, go to the synagogue and pray. But when the 'king' comes out to the 'fields', people are busy with their regular jobs, wearing regular work clothes. During Elul, we go on with our regular lives because the holiness of Elul has no restrictions: G-d comes to us as we are.

***In a sense, Elul is even holier than Rosh Hashanah and Yom Kippur.***

The Jewish experience has not been an easy one. True, G-d spoke to us at Mount Sinai, and then through His prophets, and finally revealed His presence in the temple in Jerusalem. But that was thousands of years ago and we have heard nothing from Him since!

Can G-d really be 'angry' with me because an ancestor, whom I never knew, made a promise to do a Mitzvah three thousand years ago, that I am not keeping? We have no temple today; prophecy has not existed in millennia. Being Jewish has been hard. We have been oppressed by kings and emperors, and we've been forced to wander from country to country. We have been brutally tortured during pogroms, butchered by Crusaders, and slaughtered in the millions. After all that, how can G-d possibly be angry with a Jew? How could He? After He put us through all that, what could a Jew do that would justify anger? Who could blame a Jew today for not following the Torah? The fact that there are still people who call themselves 'Jews', even after thousands of good reasons to quit, is amazing!

***Elul is G-d making sure we're going to 'show up on Yom Kippur... He needs us there***

G-d is not angry with us when we sin: He is hurt. He is hurt because the sin hurts. And He is hurt because He knows that He put us in this position. That is why G-d asks us to come and be forgiven. He wants to forgive us. He needs to forgive us. By going to Shul on Rosh Hashanah and Yom Kippur, we are doing as much for Him as we are doing for ourselves. In short, Elul means G-d is personally inviting every one of us to join Him for the High Holydays, because He is not going to take a chance that you won't show up on Yom Kippur.

# ROSH HASHANAH



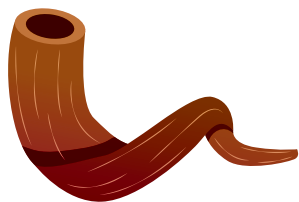
On the first day of Creation, G-d said, "Let there be light" and there was light – creation of the Universe began. This was the 25th day of Elul.

On the 26th, G-d said, "Let there be an expanse in the midst of the water, and let it be a separation between water and water".

On the 27th, G-d said, "Let the water that is beneath the heavens gather into one place, and let the dry land appear" and it was so... G-d saw that it was good.

***...and Man became a living soul". Creation was complete.***

G-d said, "Let the earth sprout vegetation, seed-yielding herbs and fruit trees that produce fruit according to their kind, in which their seed is found, on the earth". And so it was: each day He spoke and created something new. Then, on the 6th day of Creation, "G-d formed Man from the dust of the ground and breathed the breath of life into his nostrils; and Man became a living soul". Creation was complete.



Each year, G-d commemorates the anniversary of the Universe's creation, but not on the 25th Elul when He began this process. Instead, G-d observes the 1st Tishrei, the last day of Creation, when He created humans, as the birthday of the world. Therefore, we observe Rosh Hashanah, the head of the year and anniversary of Creation, on the 1st Tishrei, the birthday of humanity.

The entire world belongs to G-d. Although He is infinitely above it, He concerns Himself with every detail of the management of the Universe. He alone runs everything, and nothing happens without Him wishing it to be just so. That is why we call G-d the 'King'. By creating the world, G-d became 'King of the Universe'.

But, G-d is neither an administrator nor a manager, not a king nor even a creator. While G-d did create everything, that does not define Him – it is a peripheral act that does not impact His identity.

***G-d alone runs everything and nothing happens without Him wishing it.***

Administrator, manager, king, creator, are all qualities and roles that G-d chooses to use. However, G-d is beyond definition: he may be king, but this title does not reflect His being. He is the king, but he is not a king.

By creating the world, G-d, who is not by definition a king, chose to humble Himself and manage the affairs of this physical world. He did it because He needs us, and in the beginning, being King was exciting and pleasurable. Each year, on the anniversary of that momentous day, He asks Himself whether He will enjoy being King. He asks Himself whether He still loves to take care of the world, or if the pleasure and excitement has gone. Will running the world be a pleasure, or a dull, even painful, affair?

Where does pleasure in kingship come from? I don't mean the mundane pleasure in power – but the pleasure of caring for the needs of others – where does that come from?

The pleasure in kingship comes from the people themselves. If the people love the king and choose to crown Him, that makes caring for their affairs a pleasure. But, if the people do not freely choose their G-d as their ruler, then He would be a dictator, not a king, and G-d takes no pleasure in forcing Himself on others.



Just as G-d plans our year on Rosh Hashanah, we have the power to influence G-d's year. Will it be pleasant and sweet, or painful and grinding? It depends on how we feel about Him.

This is Rosh Hashanah. On this day, we recognize that G-d wants to be our king, and we tell Him that we want Him to be our King and to run the world. We say "Our Father, our King, we have no King except You!" We do not want any other king; only you!

When we blow the Shofar, that is the coronation. We sound the horn and proclaim that we choose G-d freely and with joy.

On Rosh Hashanah, we wish one another a good and sweet year: 'good' because we want a good year, and 'sweet' because 'good' is not good enough. We know that everything G-d does is good and for the good, but we pray for goodness that feels good. We want sweet goodness. We want it for ourselves and for G-d, and by blowing the Shofar we ensure that G-d's year will be a pleasure.

# TEN TESHUVA DAYS

The first step of Teshuvah is regret: remorse for doing wrong. But regret is a tricky thing: to regret something I stole means wishing I had never stolen it, but is that realistic? How am I able to just “wish I hadn’t done that”? What has changed? When we sin, we do it because we enjoy it. Even now, we would still enjoy it, so how can we claim we wish we had never done it? It’s fun! There’s no denying it.

When Torah talks about regret and remorse, it is not about what I did, but to whom I did it. At the time, I liked what I was doing – I still do – but when I realize whom I hurt, I regret it.

## ***It’s not about what I did, but to whom I did it.***

What would happen if a thief met one of his victims and discovered she is a single mom working three jobs just to support her children... until he stole her savings. The thief feels awful. That is regret. He has not lost his taste for stealing, but he regrets his crime because he realizes whom he hurt.



We may have sinned in the past year, and we did enjoy it, but after Rosh Hashanah, we feel awful. We have just spent Rosh Hashanah thinking about G-d. We realize that G-d is the truth and we chose him as our King. Now, we find ourselves regretting our sins, not because we no longer want to sin, but because after Rosh Hashanah, we know whom we hurt. We hurt G-d with our infidelity, and now we want to make that right. But how? How do we do Teshuvah?

Rabbi Zusha of Anipoli suggests five practical steps we can take, and he gleans them from the word ‘Teshuvah’, with each of its five letters (תשובה) as the initial of a verse:

ת T *Tamim*

“Be sincere with the Eternal,  
your G-d.”

ש Sh *Shiviti*

“I set G-d before me always.”

ו U *V’ahavta*

“Love your fellow as yourself.”

ב V *B’chol*

“In all your ways, know Him.”

ה H *Hatznei’a*

“Walk discreetly with your L-rd.”



Let's look a little deeper at the meaning of Teshuvah:

### ת ת *Tamim*

"Be sincere with the Eternal, your G-d."

Our ability to truly change comes from the part of us that is sincere. The word 'sincere' comes from the Latin 'sine cera', meaning 'without wax'. Back in ancient Greece, dishonest sculptors would save money on materials by using wax to fill in the imperfections in the marble. Thus, the work of an honest man is known as 'sine cera'.

We all have sincerity, but we get distracted and confused. Becoming sincere simply means clearing away the noise and unimportant chatter. Sincerity is not something we can manufacture: it is a process of elimination.

We simplify life; we remember what is truly important and we clean out the wax.

### ש *Shiviti*

"I set G-d before me always."

One obstacle to change is attachment to the past. We define ourselves based on who we were in the past. But is that accurate?

"I set G-d before me always" means to always be aware that G-d constantly recreates the world from scratch.



It can't be that G-d created the world once and then let it be, because something that was made from nothing lasts only as long as the force that creates it. At every moment, the world of a moment ago ends, and G-d creates it anew. This means that every moment we have a whole new world. The past is gone. As the world of a moment ago expires, G-d creates a new 'now'. Whatever our actions were last year, or even a moment ago, that was another universe. Now there is a new reality. All that matters now is what we do in this new universe.

We are like Adam in the Garden of Eden: we have a new world; and endless possibilities await us. This Teshuvah means simply letting go of the past.

### ו *Vahavta*

"Love your fellow as yourself."

What does it mean to love others? It means caring about others more than ourselves. A good person feels the needs of others and seeks to do what is best for them.

If we sin, it is because we lose touch with our own goodness. We get so caught up in our needs that we forget about the needs of others. We forget about what G-d needs.

***Teshuvah is about getting in touch with our own goodness, putting the 'you' before 'me'.***

Teshuvah is about getting in touch with our own goodness, putting the 'you' before 'me'.

### ב ו B'chol

"In all your ways, know Him."

How does one 'know' G-d? We look at our lives and see the hand of G-d. Events that seemed random turn out to have been part of a greater plan. The older we get and the more attention we pay, the more apparent this becomes. We see things happen that we cannot simply write off as 'coincidence'. G-d is clearly in charge and paying attention. He pays attention to things we don't even notice. G-d cares about His world, and that changes everything.

It means that nothing we do is insignificant, that every little thing, at every moment, means a great deal to G-d. Each act, every word, that a human being engages in, is infinitely significant to Him.

### ה ח Hatznei'a

"Walk discreetly with your L-rd."

Intimacy thrives within privacy. When things become a performance for others, intimacy and purity erode. Sometimes, we get so caught up in the expectations of others that we become actors, living our lives externally. We forget who we are; we become empty inside, living only for the validation provided by others, including G-d. The best way to keep our relationship with G-d real is to protect it from exposure.

"Walking discreetly with your L-rd" means that the choices we make are personal; they are genuine. When our personal choices are discreet and without fanfare, we create a more authentic relationship with G-d.





# YOM KIPPUR

After ten days doing Teshuvah, our relationship with G-d is back on track: our sins are no longer a problem. But that is not good enough. Neither we nor G-d want to just 'be okay' with each other; we want to go back to how it was before we sinned. Well, Yom Kippur is the day that G-d cleanses us from any residue of sin.

A few years ago, I took part in a Yom Kippur program for Jews who were unfamiliar with the Yom Kippur prayers. The synagogue had two floors: traditional Services were upstairs, while our program was on the ground floor. Some of our participants were curious to see what a 'traditional' Yom Kippur Service was like and went upstairs to have a look. When they came back, it was my turn to be curious: I wanted to hear what a traditional Yom Kippur Service looks like to someone who had never seen one before, so I asked them for their thoughts. What did they make of it all?

***Yom Kippur is the day that G-d cleanses each of us from any residue of sin.***

I could tell they were not impressed. "I just saw a room full of people begging and pleading with G-d to 'inscribe them in the Book of Life'", said one.

"Why do young, healthy people think they're going to die? It's a mass paranoia!" Another said, "Why do these people think that G-d is going to kill them if they don't beg for His forgiveness? Most of my friends don't even come to the synagogue on Yom Kippur and they're doing fine!"

This was interesting. I had to admit that it made sense, and it reminded me of another Yom Kippur conversation I had many years earlier when I was a Yeshiva student.

I was sitting in the Yeshiva with my study partner, when the elder Chassid, Reb Mendel Futerfas, walked over to our table. "What is this 'Cheshbon Ha'Nefesh' that we are supposed to do on Yom Kippur?" he asked.

We knew the answer: tradition teaches that we repent and cleanse ourselves of sin on Yom Kippur by reviewing the past year, revisiting the year's sins and asking for forgiveness. This is the process we know as 'Cheshbon Ha'Nefesh'. But Reb Mendel was a legend: a brilliant scholar and a man of immense character. He was a hero of the struggle to protect Jews and Judaism in the former Soviet Union.

Jews of all ages turned to Reb Mendel for advice, and drank in his words of guidance, so this rhetorical question was our chance to learn from his wisdom. We sat in respectful silence and waited for him to continue.

“On Yom Kippur we sit in the synagogue and review the last year. We think of all the sins we committed in the first month, then all the sins we committed in the second month and so on. We get through all our sins of the past year and then ask G-d to forgive us for them all, yes?”

We nodded: that is how we saw it.

In his eloquent Yiddish, he exclaimed “Feh! Can you imagine a room full of Jews spending their entire day thinking about sin? On Yom Kippur yet? The holiest day of the year? That’s disgraceful!”

***We aren’t afraid of death: death is simple – it’s life that’s hard.***

Reb Mendel was right, as were the folks who stepped into the synagogue for the first time to see what Yom Kippur looks like. We should not spend our day thinking about sin and trembling in fear that G-d will cut us down! Spending Yom Kippur with such negative thoughts cannot be what G-d wants.

G-d is not going to kill us for ‘not begging enough’ on Yom Kippur. G-d created Yom Kippur because He wants to cleanse us from sin. All we must do is let Him.

But there is something we do ask. We aren’t afraid of death: death is not awesome, it is life that is awesome and so there is nothing worse than living without meaning, yet it is so hard to stay focused on what is important.

On Yom Kippur, we ask G-d, we beg Him, to give us the wisdom to live meaningfully, to stay focused on what is real and ignore the noise. We ask Him to inscribe us in the ‘Book of Life’. We don’t want to just ‘not die’, rather, we also want to live – we want to live as G-d created us to, fulfilling His purpose.

We should spend Yom Kippur thinking about what G-d needs from us. G-d needs us to reach out to Him in prayer on this day and to ask His forgiveness, so that He can cleanse us of anything that could get between us. And so, we do. G-d needs us to fast, so we do. Most of all, G-d needs us to show up. He needs us there.

In 1970, the Rebbe announced that he would complete the writing of “Moshiach’s Torah”. This was a project to write a Torah scroll that would be used to greet Moshiach. The Previous Rebbe had started the project when he arrived in the United States, but the scroll was left incomplete when he passed away. Now, the Rebbe announced that it would be finished. To celebrate its completion, people flew to New York from all over the world. I was there as well.

I watched the ceremony with awe, but I could not help feeling that this was such a holy event that I really had no business being there. I couldn't help thinking that I didn't belong.

However, as soon as these thoughts crossed my mind, the Rebbe raised his eyes from his prayer book and looked right at me. He gave me what I can only describe as 'a sharp look', as if he knew what I was thinking and wanted me to stop it. There must have been five hundred people standing in front of me, but the Rebbe just looked at me for a moment and then went back to his Siddur.

The way I understood it, the thought "maybe I don't belong here" produced a disruptive energy and the Rebbe felt it. Thoughts are things; they matter a great deal. The Rebbe sensed the negativity and needed me to stop.

Yom Kippur can be intimidating. It is very holy. As mortals, we do not really understand what is happening and we may well feel like we do not belong. But we really shouldn't. On Yom Kippur, make yourself at home. You are exactly where you belong, and nothing can change that. When you are doing a Mitzvah, whether at home or in the synagogue, that's you having a relationship with G-d. Settle in, you're in your element; it is who you are.

***Thoughts are things; they matter a great deal.***

I watched the ceremony with awe, but I could not help feeling that this was such a holy event that I really had no business being there. I couldn't help thinking that I didn't belong.

It does not matter whether you know what the Hebrew words mean or what page you're supposed to be on. It matters only that you have come home: you are exactly where you belong.

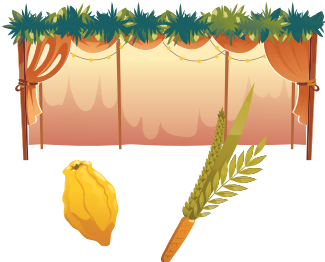
# SUKKOT

The G-dliness we connect to on Rosh Hashanah is G-d's royalty. The G-dliness of Yom Kippur is cleansing and brings innocence. The G-dliness of Sukkot is unity: the unity of the people.

There are two main Mitzvot on Sukkot: eating in the Sukkah and shaking the Lulav. Each day of the festival, we take the palm branch, citron, myrtle and willow bundle in our hands and shake it about. Every day of the holiday, we sit in the Sukkah. These are incredibly powerful Mitzvot.

***The G-dliness of Yom Kippur is cleansing: it brings innocence – the G-dliness of Sukkot is unity.***

The Lulav is a branch from a date-palm. The date has a sweet taste but no fragrance. Taste represents Torah study and fragrance represents the act of performing Mitzvot, so the Lulav symbolizes those Jews who excel at Torah study.



The willow branches have neither taste nor fragrance. They symbolize those who excel neither at performing Mitzvot, nor at studying Torah.

The citron has both taste and fragrance. It symbolizes the person who excels at both Torah study and doing Mitzvot.

We hold these diverse types together symbolizing the unity of the Jewish people.

The Mitzvah of sitting in the Sukkah also brings unity. It is the only Mitzvah that many people can perform with the same object at the same time. Only one person at a time can shake a Lulav, but the entire Jewish People could theoretically fulfill the Mitzvah of Sukkah in a single gigantic Sukkah.

We can bring our family together in the Sukkah, we can bring our community together in the Sukkah. Also, Sukkah is a Mitzvah that requires the entire individual; all of 'you' needs to be in the Sukkah, head to toe.

# SIMCHAT TORAH



Now we rejoice with G-d. Just Him and us. The outside world is not invited. It is like the honeymoon, when the wedding guests leave, and the bride and groom share time together, alone.

## ***...the Simchat Torah, we are celebrating the gift itself***

On Simchat Torah, we rejoice with the Wisdom of G-d, also known as the Torah. We hold the Torah, wrapped in its coverings, and dance all night and then all day. The question is, if we are celebrating G-d's wisdom, shouldn't we study the Torah instead of dancing with it? Shouldn't we read it instead of keeping it rolled up and covered?

However, on Simchat Torah, we are not just celebrating the wisdom of G-d: we are celebrating the gift.

G-d gave us the Torah. It's not about how wise G-d is; it's about how close He feels to us, that He gave His wisdom to us. It's about G-d giving us the Torah. During the rest of the year we will study it and keep its laws, but now we just dance with joy at the thought of G-d giving over to us what is most precious to Him.



If He gave it to us, then we must be even more precious to Him. Before unwrapping the present, we take the time to appreciate the fact that G-d gave it to us.

And we don't just dance for ourselves, we dance for the Torah. After all, what would the Torah be without the Jewish People? It would be just another book. That's why we hold the Torah when we dance: the Torah wants to dance but obviously it can't, so we offer ourselves as its legs so that the Torah can dance through us. We don't just celebrate the Torah. We dedicate ourselves to it. By dancing with the Torah, we are offering to perform for the Torah what it cannot perform itself – we give it its fulfilment. After all, what would we be without the Torah? We'd be living a meaningless life. The Torah gives us true life.

## ***We don't just celebrate the Torah. We dedicate ourselves to it.***

When G-d has become our only king and He is one, the Jewish People have been united and they are one, then G-d and His people are united and become one. Then we add the Torah into the mix and all three – G-d, the Jewish People, the Torah – are joined, and the joy is greater than heaven. Literally.

Once, on the day after Simchat Torah, the angels saw a great light coming from a heavenly chamber.

When they investigated, they found the light was emanating from a pile of strange physical objects unknown to them. They looked for someone who was familiar with physical things and asked the Baal Shem Tov to help them understand what was going on.

The Baal Shem Tov told them that what was causing the light was the worn-out shoes of those who danced on Simchat Torah. The danced-in shoes themselves gave off a brighter light than anything else in heaven.

What if, on Simchat Torah, we realize that we didn't observe Rosh Hashanah or Yom Kippur correctly? What if we weren't paying attention during Rosh Hashanah, Yom Kippur and Sukkot? We should nevertheless dance away! That's the power of Simchat Torah! What we can accomplish through dancing on Simchat Torah is as powerful as the blowing of the shofar on Rosh Hashanah.

*Dip the apple in the honey,  
make a Brachah loud and  
clear, L'Shanah Tovah  
Umetukah, have a happy,  
sweet New Year*





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In loving memory of Arastou ben Nissan and Tavoos

**Guillermo Pulgarin**

For Sarah and Channah Pulgarin from their parents with love

**Alfred Buettner**

In honoring my parents as commanded by Hashem, this pledge is in the names of Robert L and Rose M Buettner, both of whom are on the other side of the veil in Hashem's care.

**Anna Peckerman**

**Lana Yankovich**

For Necha bat Moshe

**Jodi Leanse**

In honor of Joyce Trattner Leanse, dear Grandmother who adored her family and her favorite holiday of Rosh Hashana, may she have the greatest Aliyah.

**Remy Bond**

In the honor of Yamine ben David Pinto

**Siune Gigmai**

In the merit to have a Torah Center in New Guinea

**Hana Rosenthal**

L"N Rivka Chaya Mussia bas Mordechai Eliezer A"H

**Blanche Anderson**

To LaVera, Nathan, Camdyn, Nova, and Madeline Parker

**Seth Feinstein**

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**Marie Pittler**

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**James Armentros**

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In loving memory of Ephrayim ben Chaim

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"In loving memory of our precious son, Moshe Yitzchok ben Dovid Leib and Rivka Gittel"

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In memory of my father, Shokrollah Youssian, and my mother, Dowlat Malka, who instilled in us the love of HaShem, and ingrained in us a deep faith and love of Judaism. And in honor of my amazing son Allon Yomtov who carries on their legacy in the most beautiful and powerful way possible.