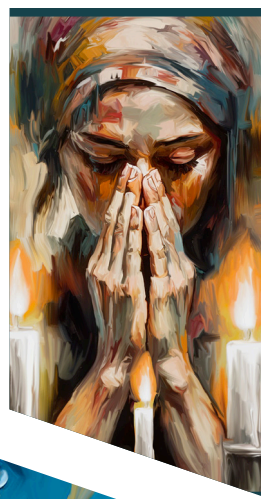




**ALEPH
INSTITUTE**

No One Alone,
No One Forgotten.

Jewish **5785**
CALENDAR
2024/2025



ALEPH INSTITUTE

Hyman and Martha Rogal Center

5804 Beacon Street, Pittsburgh, PA 15217-2004
412-421-0111 | FAX: 412-774-2617 | info@alephne.org
www.AlephNE.org



SEPTEMBER 2024

MENACHEM AV - ELUL

THE SHOFAR

Elul is the month preceding Rosh Hashanah and serves as a bridge from one year to the next. It is a time to reflect on the past and prepare for the upcoming year on the Jewish calendar. We blow the shofar daily during the month of Elul, a powerful call to open our hearts. The shofar is the cry of our soul, yearning to reconnect with our Creator. The sound of the shofar reminds us to increase our Teshuva (repentance), Tefilah (prayer), and Tzedaka (charity). It urges us to mend past mistakes and dedicate ourselves to a better future. The soul-stirring sounds of the shofar inspire us to come closer to G-d and remind us of the transformative potential within each of us.

The Torah calls Rosh Hashanah the “day of the shofar blast.” The central mitzvah of Rosh Hashanah (the Jewish New Year) is to hear the shofar being blown—ideally as part of the prayer service in the synagogue.

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 Fragment from a painting by Aliza Marton, www.AlizaFineArt.com

THIS MONTH AT A GLANCE

| | | |
|-----------|-----------|--------------|
| Sept. 2 | Monday | Labor Day |
| Sept. 3-4 | Tue.-Wed. | Rosh Chodesh |
| Sept. 21 | Saturday | Chai Elul |
| Sept. 28 | Saturday | Selichot |

** Religious Work Proscription/Non-Working Day

DOROTHY'S PROGRAM

Aleph volunteers visit patients in state hospitals, long-term medical facilities, nursing homes, and private homes. Patients receive visits as well as the necessary provisions for the holidays.

**IF YOU WOULD LIKE TO VOLUNTEER
 PLEASE EMAIL INFO@ALEPHNE.ORG**



CHAPLAINS - PLEASE MAKE SURE WE HAVE YOUR EMAIL ADDRESS!

Information about our programs and free offerings are sent via email. If you don't have email in the prison, please provide Aleph with a personal email address or the email address of another prison employee who can print out and give you the emails.

To update us with your email address, please email info@alephne.org

SEPTEMBER 2024

AV - ELUL 5784

SUNDAY MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY SATURDAY

| | | | | | | |
|-------------------|--------------------------------|-----------------------------------|------------------------------------|--------------------|--------------------|---|
| 1 28 Av | 2 29 Av Labor Day | 3 30 Av Rosh Chodesh | 4 1 Elul Rosh Chodesh | 5 2 Elul | 6 3 Elul | 7 4 Elul Avot 1 Shoftim Candle Lighting: 7:25 PM  Shabbat Ends: 8:22 PM |
|-------------------|--------------------------------|-----------------------------------|------------------------------------|--------------------|--------------------|---|

| | | | | | | |
|--------------------|--------------------|---------------------|---------------------|---------------------|----------------------|--|
| 8 5 Elul | 9 6 Elul | 10 7 Elul | 11 8 Elul | 12 9 Elul | 13 10 Elul | 14 11 Elul Avot 2 Ki Teitzei Candle Lighting: 7:13 PM  Shabbat Ends: 8:10 PM |
|--------------------|--------------------|---------------------|---------------------|---------------------|----------------------|--|

| | | | | | | |
|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|---|
| 15 12 Elul | 16 13 Elul | 17 14 Elul | 18 15 Elul | 19 16 Elul | 20 17 Elul | 21 18 Elul Chai Elul Avot 3 & 4 Ki Tavo Candle Lighting: 7:01 PM  Shabbat Ends: 7:58 PM |
|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|---|

CHAI ELUL
Chai Elul is celebrated by the Chassidic community as the birthday of the "two great luminaries": Rabbi Israel Baal Shem Tov, the founder of Chasidism, and Rabbi Schneur Zalman of Liadi, the founder of Chabad.

| | | | | | | |
|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|--|
| 22 19 Elul | 23 20 Elul | 24 21 Elul | 25 22 Elul | 26 23 Elul | 27 24 Elul | 28 25 Elul Selichot Tonight Avot 5 & 6 Nitzavim - Vayeilech Candle Lighting: 6:50 PM  Shabbat Ends: 7:46 PM |
|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|--|

SELICHOT
The series of Selichot prayers recited in preparation for Rosh Hashanah & Yom Kippur begin this Saturday night, after midnight.

| | |
|----------------------|----------------------|
| 29 26 Elul | 30 27 Elul |
|----------------------|----------------------|

Candle Lighting Times

| | Montpelier | Boston | NYC | New Haven | Augusta | Manchester/NH |
|------|------------|--------|------|-----------|---------|---------------|
| 9/6 | 6:58 | 6:51 | 7:01 | 6:57 | 6:47 | 6:53 |
| 9/13 | 6:46 | 6:39 | 6:49 | 6:45 | 6:34 | 6:40 |
| 9/20 | 6:32 | 6:26 | 6:37 | 6:33 | 6:21 | 6:28 |
| 9/27 | 6:19 | 6:14 | 6:26 | 6:21 | 6:08 | 6:15 |

Shabbat ends on Saturday approximately 65 minutes after listed times.


Candle Lighting Times

| | Cincinnati | Columbus | Pittsburgh | Harrisburg | Philadelphia | Trenton |
|------|------------|----------|------------|------------|--------------|---------|
| 9/6 | 7:40 | 7:36 | 7:25 | 7:12 | 7:05 | 7:04 |
| 9/13 | 7:29 | 7:25 | 7:13 | 7:01 | 6:54 | 6:52 |
| 9/20 | 7:17 | 7:13 | 7:01 | 6:49 | 6:42 | 6:41 |
| 9/27 | 7:06 | 7:02 | 6:50 | 6:37 | 6:31 | 6:29 |

Shabbat ends on Saturday approximately 65 minutes after listed times.

Shabbat & Jewish holidays start at Sundown.
The times listed might not be accurate for your location. Please check the Candle Lighting times for your area at www.AlephNE.org/CandleLighting

DISCOUNT PRICING ON BOOKS & MATERIALS FOR INMATES AND CHAPLAINS



AVAILABLE AT HAMAFITZ.COM

Molad: Tishrei - Thursday, 10/3 at 3:21 (13 chalakim) AM

A Very Abridged Guide to Kosher Dietary Laws (an introductory overview only!)

"Kosher" means far more than just "non-pork." Throughout history, observant Jews have practically starved themselves rather than consume any food or drink that was not "kosher" (the word means "proper" or "fit"). A Jew's obligation to consume only kosher food is a Biblically-mandated precept as elaborated by principles set forth by Rabbis and Sages thousands of years ago, and applied today. Observant Jews believe that the slightest morsel of forbidden food taints not only the body, but the soul itself. Accordingly, the availability of nutritionally-sufficient kosher food for a Jew is not a luxury accommodation; it is an essential provision to allow that person to live.

All food and their components are divided into four categories:

(1) MEAT; (2) DAIRY; (3) PARVE (NEUTRAL); AND (4) NON-KOSHER (INCLUDING MIXTURES OF MEAT & DAIRY, AND MIXTURES OF MEAT & FISH).

MEAT

Only certain Biblically-defined animals are kosher: ruminants with split hooves (generally cows and sheep), and poultry; only certain portions of those animals may be consumed. Animals must be slaughtered in a religiously-mandated humane way by skilled and learned Jews. Meats must be washed and salted in a religiously-mandated way observed by a rabbi or other skilled and learned people under his direction.

DAIRY

Dairy products must be derived from kosher animals. Accordingly, milk products from a pig, camel, or other non-kosher animal is not kosher. May observant Jews will not consume milk and dairy products unless they have a high level of rabbinical supervision during processing ("Cholov Yisroel").

PARVE

Everything kosher that does not fall under the categories of meat or dairy are called "parve" (neutral). Included are eggs, kosher fish and plants (fruits and vegetables). Only fish with scales and fins are kosher. Accordingly, no shellfish are kosher. Parve products may be eaten with either meat or dairy products (although fish may not be mixed with meat in a single dish).

"NON-KOSHER" FOODS

INTRINSICALLY NON-KOSHER: all non-ruminant animals and those that do not have split hooves; most birds except poultry; all animals that have not been slaughtered, soaked, salted and inspected according to Jewish law; all shellfish; all insects and rodents; all grape juice products not supervised by a Rabbi; all hard cheese products not supervised by a Rabbi; all mixtures of meat and dairy; all mixtures of meat and fish.

NON-KOSHER AS A RESULT OF PROCESSING: spray-dried products; reacted flavors; production of fatty acids; some canned foods; food prepared with equipment previously used for non-kosher products. Meat and dairy products may not be cooked or eaten together, nor may a Jew derive any benefit from such mixed loads.

Accordingly, two separate sets of cooking utensils, dishes and cutlery are required: one for meat and one for dairy foods. It is customary to mark all utensils used for dairy foods so that they will not be interchanged with those used for meat. Observant Jews do not eat from the same loaf of bread if it has been used with both meat and dairy products.

Even a very small amount of meat or dairy (or their derivatives) in a product renders that product "meat" or "dairy." Care must always be taken that kosher foods are prepared and served with appropriate utensils (e.g., utensils that have not (a) been used or washed together with non-kosher foods; and (2) are not used both for meat and dairy products).

INGREDIENTS

The overwhelming majority of basic ingredients may or may not be kosher depending on their origin or processing history. Accordingly, they require Rabbinical supervision to insure that their origin is from a kosher product, that they were processed with proper equipment and whether they are meat, dairy or parve.

INGREDIENTS THAT CAN NEVER BE KOSHER: civet; castoreum; carmine; ambergris.

INGREDIENTS PRESENTLY NOT AVAILABLE IN KOSHER FORM: musk; animal gelatin; natural cognac oil; encianina (grape skin extract).

INGREDIENTS REQUIRING RABBINICAL SUPERVISION: Products that may be derived from an animal source: all oil and fats; natural fatty acids, their esters and especially palmitic, stearic, oleic and

pelargonic acids; fatty alcohols, aldehydes and ketones; lactones; polysorbates, sorbitans and all emulsifiers; amino acids and hydrolyzed proteins; glycerol and esters; enzymes; enzyme-modified products; whey (arising from enzyme action); vitamins.

Products that have or may have a grape juice origin: juices; wine; encianina; natural cognac oil; fusel oil; amyl alcohol and esters; natural valeric acid; ethyl

alcohol; natural ethyl esters; natural acetaldehyde; vinegar. Products that are dairy or may have a dairy origin and will cause a product to be "dairy": milk solids; lactose, casein and derivatives; cream and derivatives; starter distillates; whey and chemicals produced from it; fatty acids from butter or cheese: butyric, caproic, propionic and myristic acids.

Many common products and national brands are labeled with symbols signifying that they have been prepared under rabbinical supervision and comply with kosher dietary laws.

THE SABBATH, HOLIDAYS AND FAST DAYS

Sabbath and holiday meals should include wine (or grape juice), two loaves of bread (or rolls or whole matzos), fish and meat. Observant Jews may not eat foods that are cooked on the Sabbath, or even reheated by Jews on the Sabbath. Accordingly, work schedules may need to be rearranged to insure that no Jewish inmates (or staff) actually reheat any of the pre-cooked foods (e.g., instant grits, hot cereal, beef or chicken entrees) on the Sabbath. Work proscriptions for Biblically-mandated festivals are generally the same as for the Sabbath, except for more lenient rules governing the use of fire and the preparation of food. The specific prohibitions of festivals and their differences from the Sabbath are beyond the scope of this memorandum. Competent rabbinic authorities should be consulted with individual questions. Institutional staff should be aware that Jewish inmates may not be able to eat dinner at its regularly-scheduled time on the eve of certain fast days, and should be permitted to eat well before sundown. With respect to all fast days, staff should be made aware that Jewish inmates may need to wait to consume any food or drink until one hour after sundown on the fast day itself, and, if dinner is scheduled before then, those inmates should be given the opportunity to eat at a later, more religiously appropriate, time.

PASSOVER FOODS

In addition to all of the above, the following products and their derivatives may not be used during the Jewish eight-day holiday of Passover: wheat; rye; barley; oats; spelt; corn; legumes (soy, peanut, etc); rice; mustard; alcohol; beer; dextrose (from wheat or corn); sorbitol (Sephardic Jews do eat some of these items). As a general rule, Passover products may not be manufactured with, cooked or served in utensils that were previously used with non-Passover foods. All products that require Passover certification must be manufactured under Rabbinical supervision. Matzo available year-round is generally leavened and is not kosher for Passover.

KOSHER FOOD IN INSTITUTIONAL ENVIRONMENTS

Kosher food can be made available to Jewish inmates by: (1) preparing it on site with proper kitchen facilities under the direction of a qualified kosher food supervisor; or (2) obtaining pre-packaged meals from Kosher food vendors around the country (e.g., airline dinners or shelf stable packaging) and products with appropriate kosher certification symbols; and/or (3) obtaining fresh products through retail outlets and kosher food purveyors. The use of disposable plastic or paper goods is an easy, cost-effective and religiously-acceptable alternative when providing Kosher food in an institutional environment.

Adapted from "A Guide To Kosher Dietary Laws," by Dr. J. Leff, Ph.D.

Kosher Certification of Commercially-Available Products

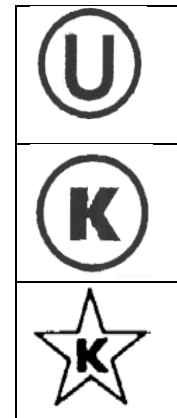
All food and their components are divided into four categories:

- (1) **Meat** (which may not be prepared with the same utensils, or consumed with, dairy products);
- (2) **Dairy** (which may not be prepared with the same utensils, or consumed with, meat products);
- (3) **Parve** (neutral products, which may be prepared or consumed with either meat or dairy products); and
- (4) **Non-Kosher** (which includes non-kosher foods, mixtures of meat and dairy, and mixtures of meat and fish).

Observant Jews will eat most food products only when they know that highly-competent skilled and learned Jews have supervised the entire process: the source, preparation and service of the product. Ingredients listed on food packaging is **not** a reliable indicator as to whether the product is kosher. Many ingredients do not list their components (e.g., "Gelatin" does not indicate whether it was derived from animal products or vegetable matter; "Flavorings" does not indicate source) and ingredients used in minute amounts are not necessarily listed. Many thousands of common commercially-available products and national brands are labeled with trademarked symbols signifying that they have been prepared under rabbinical supervision and comply with kosher dietary requirements.

The letter "K" alone printed on a food package provides no meaningful assurance. It is a generic letter that may be placed on most anything, and does not indicate that any reputable kosher certifying organization has provided any oversight at all.

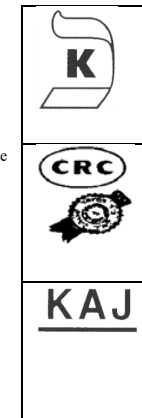
Six of the most-commonly accepted national kosher certification agencies and their trademarked symbols are:



The Union of Orthodox Jewish Congregations (The "O-U")
333 Seventh Avenue
New York, NY 10001
Tel.: (212) 563-4000 Fax: (212) 564-9058
Publication: *The "OU" Kashrus Directory*

The Organized Kashrus Laboratories (The "O-K")
1372 Carroll Street
Brooklyn, NY 11213
Tel.: (718) 756-7500 Fax: (718) 756-7503
Publication: *The Jewish Homemaker*

"Star-K" Kosher Certification
11 Warren Road
Baltimore, MD 21208-5234
Tel.: (410) 484-4110 Fax: (410) 653-9294
Publication: *Kashrus Kurrents*



"KOF-K" Kosher Supervision
1444 Queen Anne Road
Teaneck, NJ 07666
Tel.: (201) 837-0500 Fax: (201) 837-0126
Publication: *The Kosher Outlook*

Central Rabbinical Congress (The "CRC")
85 Division Avenue
Brooklyn, NY 11211
Tel.: (718) 384-6765 Fax: (718) 486-5574
Publication: *CRC Kashrus Directory*

K'hal Adath Jeshurun ("Breuer's" or the "KAJ")
85-93 Bennett Avenue
New York, NY 10033
Tel.: (212) 923-3582 Fax: (212) 781-4275
Publication: *KAJ Newsletter*

The letter "D" following some of these symbols signifies that the product contains dairy products (and may not be used with meat products). Always check with the certifying agency itself if you have any questions.

There are over two hundred kosher symbols and corresponding agencies that certify ingredients and packaged foods throughout the United States. *Kashrus Magazine*, a magazine for kosher consumers, publishes lists five times per year of products and manufacturers preparing kosher food, and other news and updates. One issue per year contains an extensive listing of the names, addresses and symbols used by all kosher certifying agencies. Subscriptions may be obtained from *Kashrus Magazine*, POB 204, Brooklyn, NY 11204. Tel: (718) 336-8544.

If you have any questions regarding the laws of Kashrus, are in need of assistance, or would like more information on the laws of Kashrus, please feel free to call Aleph Institute, 5804 Beacon Street, Pittsburgh, PA 15217, 412-421-0111 or info@alephinc.org. We can also try to direct you to Kosher vendors and provide information on available Kosher products.

Jewish Holy Days

According to the Gregorian Calendar

YEAR 2025-2028

| Holy Day | Hebrew Date | Work Permitted | 2025 | 2026 | 2027 | 2028 |
|------------------------------|----------------------|----------------|-------------|----------------|----------------|----------------|
| Fast of 10th of Tevet | Tevet 10 | | Jan. 10 | 30-Dec-25 | 20-Dec-26 | Jan. 9 |
| 15th of Shevat | Shevat 15 | | Feb. 13 | Feb. 2 | Jan. 23 | Feb. 12 |
| Fast of Esther | Adar 13 | | Mar. 13 | Mar. 2 | Mar. 22 | Mar. 9 |
| Purim | Adar 14 | | Mar. 14 | Mar. 3 | Mar. 23 | Mar. 12 |
| Fast of Firstborn | Nissan 14 | | Apr. 12 | Apr. 1 | Apr. 21 | Apr. 10 |
| Passover {First 2 Days} | Nissan 15-16 | No | Apr. 13-14 | Apr. 2-3 | Apr. 22-23 | Apr. 11-12 |
| Passover {Intermediate Days} | Nissan 17-20 | | Apr. 15-18 | Apr. 4-7 | Apr. 24-27 | Apr. 13-16 |
| Passover {Last 2 Days} | Nissan 20-21 | No | Apr. 19-20 | Apr. 8-9 | Apr. 28-29 | Apr. 17-18 |
| Lag B'Omer | Iyar 18 | | 16-May | 5-May | 25-May | 14-May |
| Shavuot | Sivan 6-7 | No | June 2-3 | May 22-23 | June 11-12 | May 31 - Jun 1 |
| Fast of 17th of Tamuz | Tammuz 17 | | 13-Jul | 2-Jul | 22-Jul | 11-Jul |
| Fast of 9th of Av | Av 9 | | 3-Aug | 23-Jul | Aug. 12 | 1-Aug |
| Rosh Hashana | Tishrei 1-2 | No | Sept. 23-24 | Sept. 12-13 | Oct. 2-3 | Sept. 21-22 |
| Fast of Gedaliah | Tishrei 3 | | Sept. 25 | Sept. 14 | Oct. 4 | Sept. 24 |
| Yom Kippur | Tishrei 9-10 | No | Oct. 2 | Sept. 21 | Oct. 11 | Sept. 30 |
| Sukkot {First 2 Days} | Tishrei 15-16 | No | Oct. 7-8 | Sept. 26-27 | Oct. 16-17 | Oct. 5-6 |
| Sukkot {Intermediate Days} | Tishrei 17-21 | | Oct. 9-13 | Sept 28-Oct. 2 | Oct. 18-22 | Oct. 7-11 |
| Shemini Atzeret | Tishrei 22 | No | Oct. 14 | Oct. 3 | Oct.23 | Oct. 12 |
| Simchat Torah | Tishrei 23 | No | Oct. 15 | Oct. 4 | Oct. 24 | Oct. 13 |
| Chanukah | Kislev 25, Tevet 2/3 | | Dec. 15-22 | Dec. 5-12 | Dec 25 - Jan 1 | Dec. 13-20 |

Candle Lighting Guide



Photo © Project 470, ShabbatCandles.com

HOW TO LIGHT SHABBAT CANDLES

1. HOW TO: It starts with one light. Add a candle for your spouse, and if you're a mother, one for each child. A girl over the age of three may (with help from Mom) light her own candle.

Before kindling the candles (exact time is mentioned in the bottom of each calendar box), we think of those less fortunate and put a coin in a charity box.

2. LIGHT A CANDLE. After the candles are lit, the woman stretches her hands out towards the candles, and moves them inwards in a circular motion – ushering in a special guest, the Shabbat Queen – three times. After the third time, the woman covers her eyes with her hands and recites the following blessing:

3. THE BLESSING: Baruch a-ta A-do-nay Elo-hei-nu me-lech ha-o-lam a-she-ri ki-dee-sha-nu bi-mitz-vo-tav vi-tzi-va-noo li-had-leek ner shel Sha-bat Ko-desh.

TRANSLATION: Blessed are you, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Holy Shabbat.

4. SAY A PRAYER. The moments immediately after reciting the blessing, while the woman's eyes are still covered, are an extremely auspicious time for her to offer a private prayer for anything her heart desires. It is customary to use this special time to appeal to G-d for children who will glow with the radiance of the Torah, and that He light up the world with the light of the Redemption.

JEWISH HOLIDAY SCHEDULE

Candles are lit to honor the Jewish Festivals, on which different blessings are recited. For the appropriate blessing use the third column of the chart. On the onset of the Holiday light a 48 hour candle to assist in lighting the holiday candles the next night.

| DATE | HOLIDAY | CANDLE LIGHTING BLESSING |
|----------|-------------------------------------|--------------------------|
| Sep. 15 | Rosh Hashana Begins (Sunset) | *1 & 4 |
| Sep. 16 | Rosh Hashana Day 1 | **1 & 4 |
| Sep. 17 | Rosh Hashana Day 2 | |
| Sep. 24 | Yom Kippur Begins (Sunset) | *2 & 4 |
| Sep. 25 | Yom Kippur | |
| Sep. 29 | Sukkot Begins (Sunset) | *3 & 4 |
| Sep. 30 | Sukkot Day 1 | **3 & 4 |
| Oct. 1 | Sukkot Day 2 | |
| Oct. 6 | Shemini Atzeret Begins (Sunset) | *3 & 4 |
| Oct. 7 | Shemini Atzeret | **3 & 4 |
| Oct. 8 | Simchat Torah | |
| Dec. 7 | Chanukah Begins (Sunset) | |
| Dec. 15 | Chanukah Ends (Nightfall) | |
| March 23 | Purim Begins (Sunset) | |
| March 24 | Purim Day | |
| April 22 | Pesach Begins (Sunset) | ***3 & 4 |
| April 23 | Pesach Day 1 | **3 & 4 |
| April 24 | Pesach Day 2 | |
| April 28 | Final Days of Pesach Begin (Sunset) | ***3 |
| April 29 | Pesach Day 7 | **3 |
| April 30 | Pesach Day 8 | |
| June 11 | Shavuot Begins (Sunset) | ***3 & 4 |
| June 12 | Shavuot Day 1 | **3 & 4 |
| June 13 | Shavuot Day 2 | |

* Do not light after sunset

** Light after the time indicated from a pre-lit flame

*** If lighting after sunset, light from a pre-lit flame

**** Light before the time indicated from a pre-lit flame

- 1 Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-olom A-she-ri Ki-deshanu Be-mitz-vo-tav Vi-tzvi-vo-nu Le-had-lik Ner Shel [Fridays add: Sha-bat vi-she-l] Yom Ha-zi-karon
- 2 Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-olom A-she-ri Ki-deshanu Be-mitz-vo-tav Vi-tzvi-vo-nu Le-had-lik Ner Shel [Fridays add: Sha-bat vi-she-l] Yom Ha-Ki-pu-rim
- 3 Bo-ruch A-toh A-do-noi E-lo-hei-nu Me-lech Ho-olom A-she-ri Ki-deshanu Be-mitz-vo-tav Vi-tzvi-vo-nu Le-had-lik Ner Shel [Fridays add: Sha-bat vi-she-l] Yom Yom Tov
- 4 Ba-ruch A-tah A-do-noi E-loi-hei-nu Me-lech ha-o-lam she-he-chee-ya-nu v'ki-yi-ma-nu vi-hi-gi-ya-nu liz-man ha-zeh.