

Celebration!

HIGH HOLIDAY MAGAZINE | 5783/2022

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IT'S IN OUR HANDS

Rosh Hashanah marks the beginning of a new year, a new date in the cycle of time, and everyone hopes and prays that it will also be the beginning of a new era in our personal life, one that is “good and sweet” materially and spiritually.

As we near the end of the passing year and stand upon the threshold of the New Year, all conscientious people evaluate the past year and, accordingly, accept new resolutions for the forthcoming year.

In order for the reckoning and resolutions to be accurate, care must be taken to correctly and judiciously evaluate one’s attributes and actions, yet at the same time, one need not elaborate one’s failings and shortcomings.

For the spirit of depression and, more so, of despondency, G-d forbid, is one of the things that create a stumbling block for future resolutions of improvement.

Unfortunately, it can happen that even when we do not emphasize our failings, as we evaluate accurately, it becomes obvious that the negative side is more pronounced and foreboding than the positive side.

Yet, even in this circumstance, one is forbidden from allowing a moment of despondency, because together with the deep remorse for the past and a strong commitment to change from here on, which the honest reckoning must awaken, we must constantly remember that the good and the holy – as our Torah of life explains good and holy – are eternal and not given to becoming nullified, for they are drawn and come from the soul, from that G-dly spark in man, while the negative actions are bound up with and come from the “animal soul” in man, the evil inclination, and are all essentially limited and can become completely erased and nullified.

These negative actions are thus temporary, and with true repentance can experience repair and be erased.

Without looking at the results of the self evaluation of the year past, knowing that one’s good deeds are eternal, and that they have brought light into his life and into the life of his family and all of Israel – for all Jews are responsible for one another, bound together and exist as one – the aforementioned must awaken within each one a feeling of encouragement and strong hope for the future.

From this we understand as well, that even if we see situations that indicate a decline, that not all have become wiser, or more G-d fearing, in truth, internally the good in the world does grow stronger from year to year every day and every moment.

For every moment good deeds are increased and even when the not good is seen to be decisive, it is only so temporarily. Eventually the good will be enforced and the not good must be completely nullified –

For the creator and master of the world has promised that all will return in Teshuva – repentance,

and the Holy One blessed be He, who is abundantly forgiving even for misdeeds that have been oft repeated, He accepts repentance, “for none are lost from before Him”.

It is within the reach of each one to make the year to come a good year that is, within the whole, better yet through his actions – through establishing and changing himself. And G-d, who desires repentance, assists us with that also.

A strong resolution to do so promises with greater surety that it will be a good and sweet year.

An adaptation of a 5716/1955 letter by the Rebbe, Rabbi Menachem M. Schneerson, OBM.



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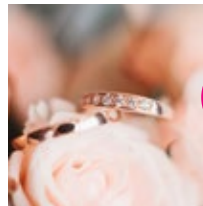
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**My Nephew
Wants to Be a
Banana**



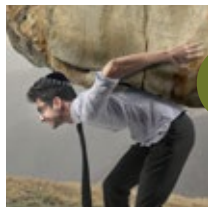
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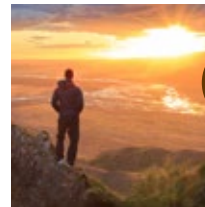
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**Repentance
is a Trap**



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**Does G-d
Ignore my
Prayers?**



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**The High
Heeled Fix**

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Rabbi Sholom Ber Tenenbaum, *Director* • Mrs. Feigel Tenenbaum, *Program Director*

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*Dedicated to the Rebbe,
Rabbi Menachem M. Schneerson, OBM,
whose boundless love and teachings are an
endless source of inspiration and guidance.*



High Holidays *at* CHABAD

Rosh HaShanah/Yom Kippur Services should be memorable, meaningful and deep, as well as uplifting, engaging, and — enjoyable. That’s why we’ll have lively services (together with English explanation and translation), a warm environment with friendly people — and a serious Kiddush/lunch after services. Everyone is welcome! **To reserve your seats please RSVP online at www.chabadofgurnee.com/services or call us at (847) 782-1800.**

ROSH HASHANAH SERVICES

LOCATION: Chabad of Gurnee, 17662 W Gages Lake Rd, Grayslake IL 60030 (except where indicated)

Sunday, September 25	Candle Lighting*	6:15pm
Sunday, September 25	Evening Services.....	6:45pm
Sunday, September 25	Holiday Dinner	7:15pm
Monday, September 26	Morning Service (<i>Location: HeatherRidge</i>)	9:00am
Monday, September 26	Torah Reading (<i>Location: HeatherRidge</i>).....	10:30am
Monday, September 26	Shofar Blowing (<i>Location: HeatherRidge</i>)	11:30am
Monday, September 26	Kiddush (<i>Location: HeatherRidge</i>).....	1:00pm
Tuesday, September 27	Morning Service	9:00am
Tuesday, September 27	Torah Reading	10:30am
Tuesday, September 27	Shofar Blowing	11:30am
Tuesday, September 27	Kiddush.....	1:00pm

YOM KIPPUR SERVICES

LOCATION: HeatherRidge Golf Course, 5900 Heatheridge Dr, Gurnee, IL 60031

Tuesday, October 4.....	Candle Lighting*	5:45pm
Tuesday, October 4.....	Kol Nidrei.....	6:15pm
Wednesday, October 5.....	Morning Service	9:00am
Wednesday, October 5.....	Torah reading.....	10:30am
Wednesday, October 5.....	Yizkor	11:30am
Wednesday, October 5.....	Mincha Service	4:45pm
Wednesday, October 5.....	Neila Service	6:00pm
Wednesday, October 5.....	Fast Ends	7:08pm

* For actual candle lighting times see page 31.

ELUL

HOW DO WE TAP INTO THE SPECIAL ENERGIES OF THIS MONTH?



We give extra charity daily.

(Except on Shabbat)



We check our mezuzahs and tefillin.



We hear the shofar daily.

(Besides Shabbos)



We recite Psalm 27 daily.

The Jewish month prior to the High Holidays is called Elul (Aug 28 - Sept 25), it's a month of introspection and preparation for Rosh Hashana.

The Chassidic masters compare this time to a **“King in the Field”**, the King being G-d and He is in the field during this month, more readily available to each and every one of us.

This month is a time to reflect on our actions and attitudes of the previous year, and resolve to correct our shortcomings. **One good deed is better than a thousand good intentions!**

THE High Heeled FIX

DURING SERVICES TODAY, my almost-three-year-old daughter ran into the shul, parading in my wife's high-heeled shoes. Hrmph, I thought. Here it is, the special month of Elul, and we are all working on preparing our souls for the approaching High Holidays. And my daughter marches in and breaks our devoted concentration with her distracting (albeit adorable) antics.

I quickly realized that my reaction is what needed the work. Everything happens for a reason; G-d doesn't play dice with the universe, and all of that. We call this "divine providence." I think of it as supernal synchronicity.

My reaction to this cute event was, "How can this be happening when I am trying to serve G-d?" **My reaction should have been, "What can I learn from my daughter?" Upon short reflection, the answer was obvious. Here she is, presenting graphically what we are all trying to do emotionally and spiritually. She is working on elevating herself just a few inches.**

We have had a nice warm summer, with leisurely pastimes and a very intense focus on "taking it easy." But then, sometime during September, Rosh Hashanah appears on our calendar. It is serious business, the Day of Judgment. This is followed by several more days with the inviting epithet "Days of Repentance," which conclude with Yom Kippur—the Day of Atonement.

What about transition?

Judaism does provide one. In fact, it provides an entire month before Rosh Hashanah, called Elul. And now back to the high heels. This is a month of self-improvement. It is

a month in which we endeavor to lift ourselves just a few inches higher to prepare for the High Holidays. But our elevation during this month is quite different, and in a sense more profound, than the elevation of Rosh Hashanah et al.

Kabbalah explains that Jewish holidays bring with them an intensive amount of light and inspiration. (Ever felt inspired on Yom Kippur? Now you know why!)

On the one hand, this is awesome. On the other hand, a very important ingredient may be missing—our own personal effort.

On Rosh Hashanah and Yom Kippur we are lifted, but we are lifted from above, so to speak. During the month of Elul, we are not privy to that awesome light. We must lift ourselves up from below. We may not feel the inspiration; we may not feel anything at all. We are simply aware that Rosh Hashanah is coming again, and we must make a move, a change.

This uninspired feeling is referred to in chassidic writings as the "heel." It has the least sensitivity. But it provides the footing for the rest of one's service. And although the inspiration may be of a lower grade, it is infinitely more precious to G-d. **It is for this effort that we make, when we are not in the mood, that G-d created us in the first place.**

Our service during the holidays is infused with G-d's gift to us. But lifting up our heels, and changing just a bit, even when there is little stimulation—this is our gift to G-d.

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By Yisrael Rice



My Nephew Wants to Be a Banana

My sister just WhatsApp'd us a video of her three-year-old son, totally engrossed in his finger-painting, until interrupted by his phone-toting mother asking him, "Darling, what do you want to be when you grow up?"

In the video you can almost see the wheels turning in his little head, as he tries to come to grips with the myriad of possibilities that are available to him.

Then he looks straight into the lens and answers, "A banana." He giggles a bit at the foolishness of adults who waste their time asking such ridiculous questions, and calmly returns to his artwork.

It's a cute video, but watching it made me kind of wistful for the days when people asked me similar questions.

Nobody asks me what I want to be when I grow up anymore.

They used to ask me. When I was younger. Much younger. But not anymore. Now that I'm old and boring, staid and stuck in the mud, they've stopped asking.

Can't people see that even though I come across as an overweight, middle-aged man, with a career, a growing family and a mortgage, somewhere deep inside is a kid still aspiring to become a fireman when I grow up?

IS IT TOO LATE TO CHANGE CAREER PATHS?

Can we really change? Can we really achieve whatever we want, at any age? A cynic once claimed that you could take the average 20-year-old and already have enough information about his future prospects in life to fill

in the inscription on his gravestone, only leaving space to add the date of his eventual passing. From this skeptical perspective, people can't change much; the best one can hope for is a cosmetic change in career, leaving the essence pretty much untouched.

But Judaism insists that it's never too late to start afresh.

We've begun a month of introspection and inspiration followed by the High Holy days when we're expected to work on ourselves and adapt to a new reality. During this time there is an unparalleled opportunity to change.

It won't be easy. Real change is real hard. We've become hidebound and reactionary; the sands of time have clogged up our joints. **The longer we stay stuck in one place, the harder it is to eventually break the shackles, but it can be done.**

The trick is to embrace gradual, achievable change.

My nephew will never become a banana, but if I really wanted to, I could still apply to the fire academy. I probably won't, because I don't want it enough, but I do want to be a better Jew, a more committed husband and father, a more inspiring rabbi, and someone who spends more time learning and praying than I currently do.

There is no question that it will be very hard to achieve all, or any, of the above, but if I really want to, I will. I've got a month now to set my goals in place, the High Holidays to solidify them, and then the rest of my life to become the person I want to be.

From Chabad.org by Rabbi Elisha Greenbaum



Rosh Hashanah

SEPTEMBER 25-27

ROSH HASHANAH IS THE DAY G-D CREATED ADAM AND EVE, and it's celebrated as the head of the Jewish year. It is a day of judgment and coronation of G-d as king.

The central observance of Rosh Hashanah is blowing the **shofar** (ram's horn) on both mornings of the holiday, which is normally done in synagogue as part of the day's services.

Rosh Hashanah feasts traditionally include **round challah bread** and **apples dipped in honey**, as well as other foods that symbolize our wishes for a sweet year.

Other Rosh Hashanah observances include **candle lighting** in the evenings and desisting from creative work.

Together with Yom Kippur (which follows 10 days later), it is part of the *Yamim Nora'im* (Days of Awe, or High Holidays).



ROSH HASHANAH

Community Dinner

Sunday September 25

at Chabad 17662 W. Gages Lake Rd, Grayslake, IL 60030

6:15 PM Candle Lighting

6:45 PM Evening Service

7:15 PM Holiday Dinner

Capture the spirit and tastes of Rosh Hashanah with family and friends at this memorable Rosh Hashanah community Dinner.

By RSVP only: www.chabadofgurnee.com/RHdinner or call 847.782.1800

JOY IN THE DAYS OF AWE?

QUESTION:

I always associated going to synagogue on Rosh Hashanah and Yom Kippur with heaviness, guilt and a somber atmosphere. I guess that's what I grew up with. But last year I came to your services and found them to be happy, light, musical and joyous. I enjoyed the experience, **but I'm wondering, is it fitting to be so upbeat on days when we are seeking forgiveness for our sins?** Sorry for being so direct, but is what you are doing authentic, or just about feeling good?

ANSWER:

There is a curious discussion in Jewish law about bees' legs:

What happens if a bee's leg falls off and gets stuck in a vat of honey? Bees are not kosher, and detached bees' legs can't always be extracted from honey. Does that mean that the whole vat is non-kosher?

One opinion says no. The honey is kosher and you can eat it, bee legs and all. Because one of the fascinating properties of honey is that foreign bits that fall into it eventually become honey too. The bee legs dissolve and lose their distinct identity, so there is nothing non-kosher left, just honey.

What is unique about honey as it's described in Jewish literature is that it doesn't overpower with brute force, like fire which violently consumes whatever it touches. Honey overpowers with sweetness. **The sweetness of honey is so intense that everything it**

touches is overwhelmed and succumbs to its sweet embrace.

This power of honey represents a deeper approach to the High Holidays. Yes, these are somber times, and there is a real need to return to G-d. But the introspection and good resolutions that these days inspire need not come from a place of guilt. We don't repent out of fear of fire and brimstone. Rather, when we experience the sweetness of Divine love, when we feel how close G-d is to us and what a blessing it is to be a Jew, our joy can melt away whatever is negative and purify us from our less than kosher ways.

This is why we start the High Holidays by dipping challah and apple in honey. Only a Judaism that is infused with sweetness and joy has the power to dissolve negativity, cynicism and indifference, and make us all kosher again. Sadness and heaviness will not cleanse our soul. But the experience of sweetness will.

So don't just dip your apple in honey, immerse yourself in joyful Judaism. It's the bee's knees.

I take this opportunity to wish you a year of overwhelming sweetness; may all bee legs in all their forms melt away.

From Chabad.org by Aron Moss

Note: In an actual case where insect parts are found in food, an authority on Jewish law should be consulted as the law is complex.



DO-IT-YOURSELF

ROSH HASHANAH



THE SHORT LIST

- Hearing the sounding of the ram's horn (shofar) on both days of Rosh Hashanah
- Lighting candles each evening – see times below
- Eating festive meals with sweet delicacies during the night and day, which include:
 - Kiddush over wine or grape juice
 - Round, raisin challah bread dipped in honey
 - Apples dipped in honey (on the first night)
 - The head of a fish, pomegranates, and other foods symbolizing our wishes for the coming year (on the first night)
 - A new fruit (on the second night)
- Performing Tashlich, a brief prayer said at a body of fresh water on the 1st day of Rosh Hashanah
- Attending services in synagogue

Wanna be a do-it-yourself pro? Get your own Rosh Hashanah prayer book (machzor) at <http://store.kehotonline.com>

has kept us alive and sustained us and let us reach this time.

RECITING KIDDUSH

Sept 25 and 26 in the evening

Before starting the Rosh Hashanah meal on both the first and second night, we sanctify the holiday by reciting the Kiddush over a cup of wine or grape juice.

Attention,
Gentlemen!

Blessed are You,
L-rd our G-d,
King of the
universe, who
creates the fruit of
the vine. [Amen]



Blessed are You, L-rd our G-d,
King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, L-rd our G-d, have given us in love this Day of Remembrance, the festival of holy assembly, a day for sounding the shofar, a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your word, our King, is true and enduring forever. Blessed are You L-rd, King over all the earth, who sanctifies Israel and the Day of Remembrance. [Amen]

Balance at the festival lights, then continue:

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. [Amen]

Four some wine from the cup to be distributed to those listening, and drink at least 2 ounces of the remaining wine while seated.

The Detailed List

LIGHTING CANDLES

Sept 25 at 6:24 pm; Sept 26* after 7:23 pm

*From a pre-existing flame

Girls and women light candles and recite the following two blessings:

**Bo-ruch a-toh Ado-noi E-lo-hei-nu
me-lech ho-olom a-she-ki-de-sha-nu**

**be-mitz-vo-sov ve-tzi-vo-nu le-had-lik ner
shel Yom Ha-zi-karon.**

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

**Bo-ruch a-toh Ado-noi E-lo-hei-nu me-
lech ho-olom she-he-che-ya-nu vi-kee-
yi-ma-nu vi-hi-gee-
an-u liz-man
ha-zeh.**



*Translation:
Blessed are
you, L-rd our
G-d, King of the
universe, who*

A NEW FRUIT

On the second night of Rosh Hashanah, a "new fruit," i.e., a seasonal fruit which we have not yet tasted since its season began, should be present on the table when the holiday candles are kindled and during the Kiddush. While reciting the Shehecheyanu blessing after candle-lighting and after the Kiddush, one should have the new fruit in mind.

This fruit is eaten following the Kiddush, before washing for bread. Before partaking of the fruit we say the following blessing:

Ba-ruch a-tah Ado-nai E-lo-hei-nu me-lech ha-olam bo-re pri ha-etz.

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the tree.

ROUND CHALLAH

Following the Kiddush (and on the second night, the eating of the new fruit), we perform the ritual washing for bread, after which we say the following blessing:

Ba-ruch a-tah Ad-onai, E-lo-hei-nu me-lech ha-olam, a-sher ki-desh-an-u be-mitz-vo-tav ve-tziv-anu al ne-til-at ya-da-yim.

Blessed are you, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the washing of the hands.

When everyone has returned to the table, we raise the two loaves (traditionally, round challas are used for Rosh Hashanah) and recite the Hamotzie blessing:

Ba-ruch atah A-do-nai, E-lo-hei-nu Melech Ha-Olam, hamotzie le-chem min ha-ar-etz.



Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.

Cut the challah, dip it in honey and have a bite.

APPLES & HONEY

On the first night of Rosh Hashanah, after eating the challah with honey, it is customary to eat several foods which symbolize the type of year we wish to have:

We dip a piece of sweet apple into honey. Before eating it we say:

Ba-ruch a-tah Ado-nai E-lo-hei-nu me-lech ha-olam bo-re pri ha-etz.

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the tree.

We then say:

Ye-hi ratzon she-ti-cha-desh alei-nu shanah tovah u-m'tu-kah.

May it be Your will to renew for us a good and sweet year.

SHOFAR

The central observance of Rosh Hashanah is hearing the sounding of the shofar, the ram's horn. It is a Mitzvah to hear the Shofar on both days of the holiday.

THE SYNAGOGUE

We spend more time than usual in the synagogue. The holiday prayerbook—called a machzor—contains all the prayers and Torah readings for the entire day.

Torah readings: On the first day, we read about Isaac's birth (Genesis 21:1–34). The reading is followed by



a haftarah reading about the birth of Samuel the Prophet (1 Samuel 1:1–2:10). The common theme in these readings: prayers for children were answered, and both births took place on Rosh Hashanah.

On the second morning, we read about Abraham's near-sacrifice of his son Isaac, a powerful display of Abraham's devotion to G-d, which has characterized His descendants ever since (Genesis 22:1–24). and the shofar-blowing recalls the ram, which figures prominently in this story. The haftarah tells of G-d's eternal love for His people (Jeremiah 31:1–19).



TASHLICH

On the afternoon of the first day of Rosh Hashanah, it is customary to go to a body of water (ocean, river, pond, etc.) and perform the Tashlich ceremony, in which we ceremonially cast our sins into the water. With this tradition we are symbolically evoking the verse "And You shall cast their sins into the depths of the sea." The short prayer for this service can be found in your machzor prayer book.

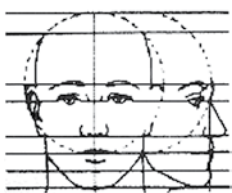




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ADELAIDE

IN GRATITUDE TO THE REBBE'S, RABBI MENACHEM M. SCHNEERSON, OBM, GIFT OF LOVE
— WE PRESENT THE FOLLOWING STORY.

It was during my first years in Sydney when I taught a half-day and worked in my father-in-law's business the other half.

A few weeks before Rosh Hashanah I received a call from the president of the Jewish community in Adelaide. He was hoping I could come there for the High Holy Days, since their community did not have a rabbi. We had four small children, and leaving home to spend the Days of Awe in a distant city would have been difficult. I turned down the offer.

Several days later I received an urgent letter from the Lubavitcher Rebbe: "How can you turn them down?! This is very important; it is your duty to go!" Apparently, they had written to the Rebbe and told him of their predicament and my refusal to go.

At the end of the letter, the Rebbe added a handwritten note: "During your stay, look after the Egyptian Jews in Adelaide." I didn't know what to make of this vague instruction but I would soon find out.

I arrived in Adelaide on the day before Rosh Hashanah and went at once to the synagogue. As I walked around, a woman suddenly approached and asked, "Where is the holiest place here?" I pointed to the Ark in which are housed the Torah scrolls.

The woman went out and returned with a teenaged blind girl. She brought her to the Ark and left her there. The girl kissed the curtain of the Ark and fell to the floor sobbing. Minutes later the woman reappeared, took the girl, and left.

It was all so strange. I found the attendant and asked for an explanation. "It's ridiculous," he snorted. "She's one of those Egyptian Jews who came here but avoid any connection with us. Her parents don't come on Rosh Hashanah, so she must have decided to come the day before."

The Rebbe's note flashed in my mind: "Look after the

Egyptian Jews." I raced outside to find her, but she and her escort had disappeared.

On Rosh Hashanah I noticed a small group praying on the shul's perimeter; these were the Egyptian Jews. When the prayers ended I stood at the entrance, at the president's request, wishing everyone a happy and prosperous New Year. I noticed that the small group of Jews who didn't budge, and when I asked an assistant, I was told, "These are Egyptian Jews who are at odds with the community; there was a dispute, and now they have nothing to do with us."

The following day, after the prayers, instead of going to the entrance, I headed straight toward the Egyptian Jews to wish them a good New Year. I could sense everyone else's eyes were fixed on my back.

"Is there a blind girl among you?" I asked.

"Yes."

"Where are her parents?"

"They don't come to the synagogue."

"Please give her my best wishes for a good year."

Monday morning the telephone in my room rang: "I'm the blind girl." Before I could reply, someone grabbed the phone from her hands and hung up.

It was very disturbing. When Thursday night, the eve of Yom Kippur, came, I was quite upset and told the cantor what had happened. "Don't be foolish," he answered. "Do me a favor and stay away from the Egyptian Jews; don't make trouble."

Of course, I ignored his advice. I asked him to find the girl's address and phone number, and called her immediately.

"Is this the girl who visited the synagogue before Rosh Hashanah?" I asked.

"Yes. Who is speaking?"

"Rabbi Gutnick."



The line went dead.

Again and again I tried. They would answer and hang up.

Refusing to give up, I jumped into a taxi and gave the girl's address. More than half an hour later, at 11 pm, I reached the house. I knocked on the door. When it opened, I stuck my foot in.

"Please. Help me," I said. "It's a long trip and I came especially to talk with you."

They let me in. We sat together in the living room, where the girl joined us. I spoke with them from my heart. My familiarity with Jewish life in Egypt helped break the ice and, to some degree, I won their trust.

When the mother went to prepare some tea, I turned to her daughter. She faced me and broke down sobbing; tears sprang to my eyes, as well.

"What is it?" I asked her.

Somewhat calmer, she began her story:

"We arrived here about a year ago after fleeing with other Jews from Nasser. I have been blind from birth. When my parents were looking for a school for the blind, the only facility around was Catholic. They registered me and, for my part, I was very happy. Then, five months later, a priest who came there every week started talking to me about their religion. I didn't take anything he said seriously. A few months later, though, they told my parents that if I was to continue there at no expense, I would have to convert.

"One day I overheard my father telling my mother: 'We have no choice; we have to agree to the conversion.' I was broken.

"I may not know a lot about Judaism, but I know there is a G-d of the Jews, and I made up my mind to pray to Him. I asked a neighbor to bring me to the synagogue. She brought me there and, at my request, asked where the holiest place was. I fell to the floor and asked G-d to show me what to do. Then I went back home to wait.

"On Rosh Hashanah, some guests came to visit. Seeing me, they joked: 'Betty! Some rabbi came from Sydney and all he talks about is you! How does he know you?' When I heard this I ran to my room and cried and cried. I knew that you were the one that G-d had sent to help me. I tried to call you after Rosh Hashanah, but my mother hung up the telephone. But I knew you would come, no matter what."

"Betty," I asked, "will you do whatever I tell you?"

"Yes, even if you tell me to run away from home!"

"I MAY NOT KNOW A LOT ABOUT JUDAISM, BUT I KNOW THERE IS A G-D OF THE JEWS, AND I MADE UP MY MIND TO PRAY TO HIM. ... I FELL TO THE FLOOR AND ASKED G-D TO SHOW ME WHAT TO DO."

"No, that won't be necessary."

Her parents came into the room and, seeing the tears, knew she had confided in me. They wept too: "We didn't want her to convert; we're Jews. But what choice did we have? We had to do this for her own benefit."

I calmed them, "With G-d's help everything will be okay."

Then I called the synagogue administrator. Telling him briefly what was happening, I asked him

to come over right away.

"Have you lost your mind?!" he screamed, "12:30 at night?! I'm in pajamas, sleeping!"

"Pajamas or not, get in your car and come over. Unless you would rather look for a new rabbi for Yom Kippur."

In a few hours we had worked out a solution for the family. I promised to keep in touch and help in any way I could. Thank G-d things worked out well for the girl and her family.

• • •

A few years later I met privately with the Rebbe in New York. Looking at me intently, with a faint trace of a smile, his words were:

"That 'sign' was not only for the girl. It was for you, too. You should know that your life's work is opening the eyes of those who lack vision—in spiritual matters.... It is time for you to drop everything else and devote yourself fulltime to the spiritual service of the Jewish people."

Rabbi Chaim Gutnick eventually became the Jewish Chaplain of the Australian Army and a prominent Rabbinical figure in the Australian Jewish community and abroad.



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Yom Kippur

OCTOBER 4 & 5

YOM KIPPUR IS THE HOLIEST DAY OF THE YEAR—the day on which we are closest to G-d and to the essence of our own souls. It is the Day of Atonement. For nearly twenty-six hours—from several minutes before sunset on the eve of yom kippur to after nightfall the next day, we **abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from marital relations.** Instead our time is spent in **prayer to G-d.**

בית

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Repentance is a Trap

The Real Way to do Yom Kippur

There was a time when people would spend every evening of the days before Yom Kippur (and especially just before Yom Kippur) pondering their sins, their faults, and just everything wrong, bad and crummy about themselves. They would cry and sob from their hearts, fall asleep weeping, and then they would get up the next morning with a pure soul to serve their Maker. They often did this on other days of the year, and it worked pretty good then too.

Nowadays, when someone ponders his failures, it almost inevitably leads to depression. When pondering a past sin, a person starts asking himself why he did such a stupid thing, remembers what a geshmak! it was, and ends up doing more.

So what happened? Quite simply, the darkness got thicker. When you're surrounded by light, it's okay to stick your nose into a few dark corners—maybe you'll find something valuable you lost in there. But when you live in a world with the lights dimmed and all the blinds pulled down, dark corners become black holes with relentless gravitational pull.

Pondering your sins, you may just come to the conclusion that you actually enjoyed them.

That's why repentance is so darn dangerous nowadays. When someone calls me up and says, "Rabbi, I messed up! How do I repent?" I tell them, "Repentance? Stay away from that stuff! It's hazardous!"

So they say, "But rabbi, what am I gonna do about this sin messup deal in my life?"

And I tell 'em, "Just start running towards the light."

"But then I'll never do the repentance thing, like it says in all those books, about deep remorse and weeping over your sins."

"Right now, forget the remorse and the weeping. Just get past it! It's a trap. It's your nasty, self-destructive snake inside trying to take you for lunch. And you're the lunch."

"No, rabbi, no! I gotta repent!"

"You don't want to repent. You want a replay!"

"A what?"

"A replay. Okay, I'll explain: When your mind experiences something pleasurable, it's programmed to go replay it again and again, until it rewires all its neurons, readies the limbic system and has the entire endocrine system on board. That way, when the associated stimuli turn up again, by sight, smell, sound or whatever, your entire visceral person is primed to lunge for it like a hawk.

"But you won't let your mind replay this particular messup, because you know it was real immoral, bad and crummy. So your mind, being just as smart as you are—since it is your mind after all—comes up with a solution: It says, 'I don't want a replay. I want to repent.' Well, you don't. You want a replay. Nothing to do with repenting."

And you say: "But when will I rip away all the ugly stuff clinging to me because of this lousy thing I did?"

The brain will do anything to get its replay. Even convince you to repent.

And I answer: "So don't repent. Do teshuvah instead."

"That's what I said I want to do!"

"No, you said you wanted to do repentance. I'm telling you to do teshuvah. That means "return." Return towards the light from which your soul originally came. When you are running towards the light, filling your life with more wisdom, more understanding, more mitzvahs; more joy, love and beauty; and the light is getting brighter and brighter, and you want to reach out and talk directly, sincerely with your G-d . . .

". . . that's when it hits you that the crummy messup from the past is holding you back, like a useless backpack weighing you down, like a lump of clay in your heart, like a wall between you and the true place of your soul. That's when a genuine, aching remorse overcomes you, just swelling up all on its own from the bottom of your heart. That's when you scream, 'Get off my back!'

"You look behind for a sec, throw that junk away, and fly ahead. That's when you repent. But not until then."

During the ten days from Rosh Hashanah until Yom Kippur, there's a lot of light. Yom Kippur is the holiest day of the year. Don't go wasting that away. Especially, don't go spending the holiest time of the year dwelling on stupid things you did.

Why waste the holiest day of the year dwelling on everything you messed up?

Instead, reach towards the light. Feel the presence of an Infinite G-d, Creator of all things, who awaits your return to Him, with love.

And as you return, let that messy, gunky stuff just fall away, never to come back again. 'Cause you'll never want it back again, once you've felt the embrace of His light.

Today, only the children of light can rise.

From Chabad.org by Tzvi Freeman



Does G-d Ignore My Prayers?

QUESTION:

I am on a high from Yom Kippur. I was truly moved by the prayers and the songs. But the little skeptic within me has one niggling question. There is something very important to me that for many years I have been praying for, and it has still not materialized. **Are my tears wasted? Can I believe in the power of prayer when, in my experience, it hasn't worked?**

ANSWER:

No prayer is ignored and no tear goes unnoticed. But the response is not always in the form we expect it to be.

At the high point of Yom Kippur, toward the end of the day in the Neilah prayer, we address G-d with the following plea: "You who hears the sound of weeping, store our tears in Your flask, and save us from all cruel decrees."

This seems to be a strange expression. Why would G-d store our tears? It doesn't seem to be of any use to keep our tears in a flask.

The meaning behind this is profound. Not always are our prayers answered in the way we want them to be. Sometimes, in His wisdom, G-d does not grant us our wishes at the time we demand them. Instead, He stores away our tears and files away our prayers, to be taken out and answered at another time.

We are not privy to G-d's timetable, and we don't

get His system. But every word and every tear is accounted for, and makes an impact. When and how that impact is felt by us is up to G-d. A prayer said today for someone's health may take effect only many years later. We are depositing our request, but we don't know when it will be withdrawn.

In physics, the law of conservation of energy states that energy can never be destroyed, it just changes from one form to another. There is a similar law in metaphysics. **No prayer is ever lost; no tear is ever wasted.**

Your request will be granted; it just may be in an unexpected form. So keep

praying, because every word is stored away. It will rebound back to you when you need it most.

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By Aron Moss*



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YOM KIPPUR

GETTING READY

OCTOBER 4

FORGIVENESS, CHARITY & HONEY CAKE

Yom Kippur atones for sins which are committed against G-d, but not for wrongdoings between man and man. It is therefore important on the day before Yom Kippur to apologize and seek forgiveness from friends, relatives, and acquaintances to heal any ill feelings that may have arisen during the past year. At the same time, forgive the misdemeanors of others against you. According to how you forgive others, that's how G-d forgives you.



On the day before Yom Kippur charity is given in abundance. As we ask G-d for charity and kindness in judging us and granting us a good and sweet year, we too, should act kindly toward others.

At the morning service on the day preceding Yom Kippur there is a charming age-old Jewish custom to “bet'n lekach” or “ask for honey cake.” In addition to the blessing for a sweet year represented by the honey's sweetness, it is also in the hope that if it was decreed that we would be on the receiving end at any time during the coming year, this should be the sum total of our asking.



INCREASING THE FEASTING

On the day before Yom Kippur we eat two festive meals. One in the morning and one before the fast begins. On this day it is customary to eat challah dipped in honey and kreplach (small dumplings generally filled with ground meat, and then boiled and served in chicken soup).

At the second meal one should not drink intoxicating beverages. It is also customary not to eat fish at this meal. When reciting the Grace After Meals, one should have in mind that he may drink until the onset of the fast. (For time, p. 31.)



BLESSING THE CHILDREN

Before going to shul it is customary for parents to bless their children with the Priestly Benediction:

“May G-d bless you and guard you...May G-d shine His countenance upon you and be gracious to you...May G-d turn his face toward you, and grant you peace.”

Many have the custom of also saying: “May G-d make you like Efrayim and Menashe” (for a son); or, May G-d make you like Sarah, Rivkah, Rachel, and Leah” (for a daughter).

WEARING WHITES

Many communities have the custom of wearing white clothes on Yom Kippur, as on this day we are compared to angels. It is also customary not to wear gold jewelry, as gold is reminiscent of the sin of the Golden Calf, and on the Day of Judgment, we do not want to “remind” the “Prosecutor” in the heavenly court of our past sins.

CANDLE LIGHTING

Like every Shabbat and Jewish holiday, Yom Kippur is ushered in before sunset with candle lighting. It is also customary to light memorial candles for the deceased before the Yom Kippur candle lighting. (For the candle lighting blessings see page 31.)



YOM KIPPUR DON'TS

On Yom Kippur it is prohibited to eat or drink. Women over 12 years old and men over 13 must fast. If one is physically unable to fast for health reasons, he/she should consult a Rabbi. In addition, there are four other activities specifically prohibited on Yom Kippur. They are: 1) washing, 2) wearing leather shoes, 3) engaging in marital relations, and 4) the use of body lotion, creams, etc. The fast begins a bit before sunset on the evening preceding Yom Kippur and ends the next day at about 50 minutes after sunset. (For correct times see page 31.)

YOM KIPPUR

A Time to Bond

OCTOBER 4 & 5

WHAT'S IT ALL ABOUT?

Yom Kippur is the holiest day of the year. On this day, all of the Jewish people are united in their hearts and thoughts with our heavenly Master, Al-mighty G-d. The significance of this day is that G-d chose it to be His day of forgiveness. Forgiveness in the case of one person to another comes from a sense of consideration, closeness, friendship and love beyond that person's behavior. In the case of a child, it comes from an inner, deep sense of unbounded love and being intrinsically united with one's child. Similarly, even when we transgress G-d's will and subsequently blemish our relationship, G-d is willing to forgive us. For He is our Father. Our essence, our Neshama (soul), is G-dly and descends from Him. Thus, G-d's setting aside a special day for forgiveness is a manifestation of G-d's love for us. This is what makes it the "Holiest Day," for on this day, G-d reveals the depth of His relationship with us. What is required of us is to return to Him, to relate to Him, and to fulfill His wishes, which He related to us in the Torah. It is required that we recognize and admit our wrongdoings, ask for forgiveness, and resolve firmly to become more loyal to G-d: to heed His will, study His Torah and accept upon ourselves one more mitzvah, through which we relate to Him and fulfill His wish every day.

PRAYER BASICS

Jews recite prayers 3 times each day. On Shabbat and holidays an extra prayer is added, totaling four prayers on these special days. Yom Kippur tops them all with 5.

1. **Maariv** – The first prayer of Yom Kippur, it is recited at night – just after the holiday begins. We begin with the famous Kol Nidrei prayer.
2. **Shacharit** – The morning prayers.
3. **Musaf** – The additional prayer for Shabbat and holidays.
4. **Mincha** – The afternoon prayers.
5. **Neila** – This special prayer is recited only once a year, on Yom kippur. It is the final prayer of the day.

VIDUI

Everyone rushes to be in shul as the sun sets, and Yom Kippur is ushered in with the heartrending Kol Nidre. But the most vital prayer—repeated ten times over the next 26 hours—is the Vidui. In this prayer we accept responsibility for every possible human

error we may have made. Since it is difficult to recall all of them, they are listed in the prayer book in alphabetical order. With each Vidui, the soul is freed and climbs higher and higher, until the ultimate high at the N'eela service, as the Heavenly Gates begin to close and the soul rises to the loftiest heights of the year.

KOL NIDREI

The sun is setting and Yom Kippur begins. Starting very softly, the solemn Kol Nidrei ushers in the holy day. It is sung three times, each time louder than the last, as if entering a spiritual palace and coming closer to the Eternal King. Kol Nidrei, which means "all vows," nullifies the binding nature of promises in advance. One declares all future vows and promises invalid, by declaring that all vows are "absolved, remitted, cancelled, declared null and void, not in force or in effect." (It must be emphasized that there are conditions and restrictions as to the nature of the vows affected by this nullification. They do not nullify vows made between one person and another).

The origin of this prayer is in medieval Spain. Jews were forced at swordpoint to swear that they will abandon Judaism. It is said that on Yom Kippur they would gather together secretly, and formally cancel any such vows, past or future. They could then

pray on the Sacred Day with a clear conscience. Today no one forces us to deny Judaism. But our spiritual weaknesses often lead us to feel that we are restricted, tied down, or trapped in various ways and therefore prevented from full self-expression as Jews. Excuses such as, "I would like to eat

kosher, but I must eat with my clients."— or "I simply do not have the time to put on Tefillin—" are common. These limitations are a form of a "vow," a pledge to the mundane, to the corporal. On Yom Kippur we express our sincerity by freeing ourselves from our habits and resolving to do things differently. G-d, in turn, assists us in dissolving our self-imposed restrictions. Whatever our apparent normal commitments and "pledges" to material and secular values, on Yom Kippur we are given freedom to openly express total love and dedication to G-d.



A Sense OF THE **NEW YEAR**

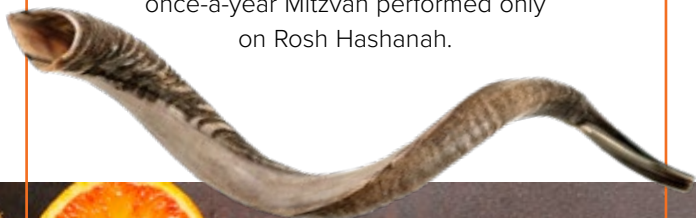
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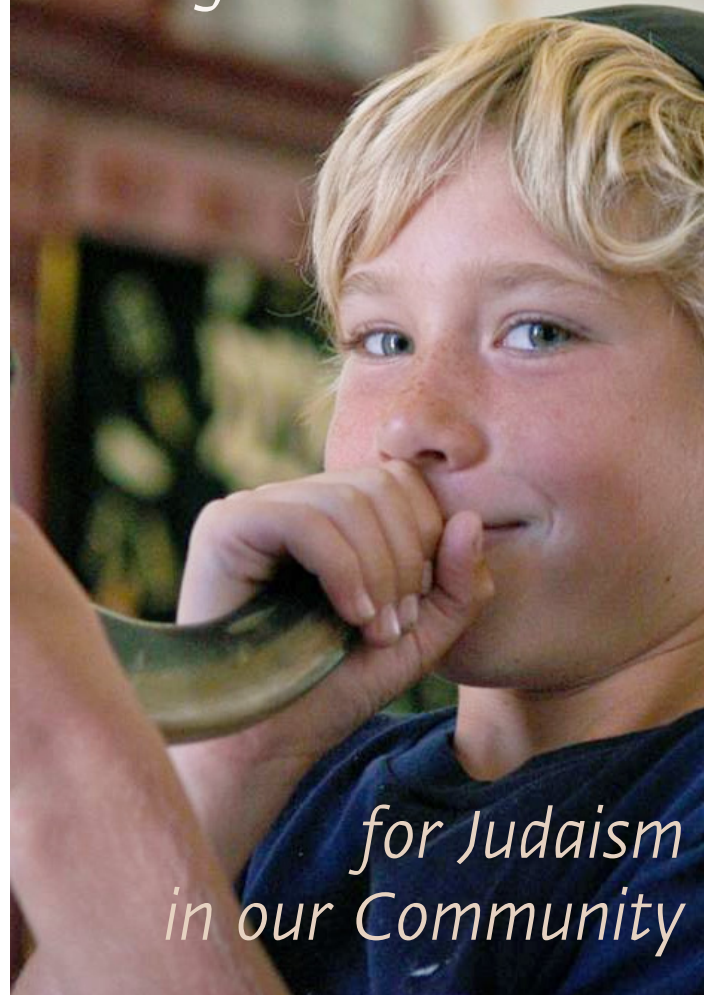
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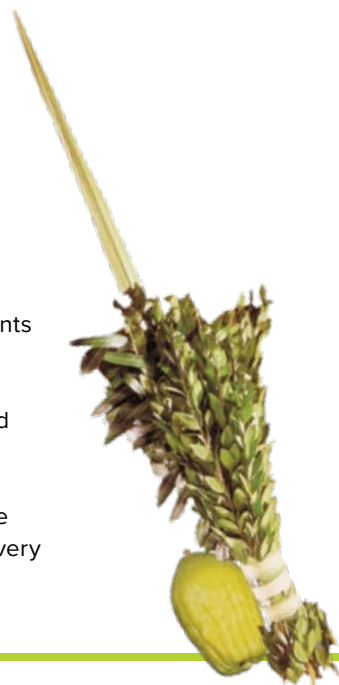
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Sukkot

OCTOBER 9-16

FOLLOWING THE HIGH HOLIDAYS OF ROSH HASHANAH AND YOM KIPPUR, COME THE SEVEN DAYS OF SUKKOT. Sukkot is celebrated by dwelling in the sukkah, taking the Four Kinds, and rejoicing. The Sukkah is when we expose ourselves to the elements in greenery-covered huts, commemorating G-d sheltering our ancestors as they traveled from Egypt to the Promised Land. The Four Kinds express our unity and our belief in G-d's omnipresence. And lastly, coming after the solemn High Holidays, Sukkot is a time of joy and happiness

The first two days are yom tov, **candles are lit in the evening**, and **festive meals** are preceded with Kiddush and contain **challah dipped in honey**. The remainder of the days are quasi holidays, known as chol hamoad. We **dwelt in the sukkah** and take the **Four Kinds** every day (except for Shabbat, when we do not take the Four Kinds).



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Got the Post-Yom Kippur Blues?

QUESTION:

I think I have the post-Yom Kippur blues. Every year I get all inspired by the fast, and am sure that I will be more committed to Judaism in the year ahead. But somehow it dissipates pretty quickly (like around the third mouthful after breaking the fast). I don't want to lose it again this year. Any suggestions?

ANSWER:

I know just what you need. You need to be swaddled.

A newborn baby, moments after birth, is taken by a midwife and wrapped in a swaddling cloth. This serves to keep the newborn protected and warm. Having just emerged from the security and nurture of the womb, the baby is particularly vulnerable and sensitive. A good swaddling cloth gives the infant a sense of protection from the cold and harsh world into which it has emerged.

But swaddling doesn't last long. You rarely see teenagers wrapped up in a cloth with their arms behind their ears. (Though perhaps some should be.) Swaddling is a brief bridging stage between the safety of the womb and the hazards of real life. A well wrapped baby will eventually grow to face life unwrapped. The swaddle cloth just helps get them there.



Your soul needs that bridge too. You have emerged from the womb of Yom Kippur, your soul pure and renewed. The negative residue from your past has been cleansed. Your soul is now tender and sensitive, and easily susceptible to the coldness of spiritual apathy and other moral germs floating in the air. You need some protection. You need to be swaddled. You need a sukkah.

The sukkah is among the only mitzvahs that you do with your whole being. The holy air of the sukkah completely envelops and surrounds you. It turns everything you do into a holy act. Simply eating, drinking and chatting is a mitzvah when it is done in the Divine shade of the sukkah. When you sit in a sukkah, you are swaddled by sanctity.

Going from the highs of Yom Kippur straight back into the routine of the mundane world is like taking a newborn from her mother's womb straight out into the cold night. You just can't do that. Sit in the sukkah. Bask in its sacred shade. Feel wrapped in its warm embrace.

You aren't suffering from post-Yom Kippur blues, you are just an unswaddled soul. The sukkah can fix that.

(Source: Likkutei Dibburim IV, p. 1534)

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By Aron Moss*

A **SIXTH** DIMENSION

I was at the corner of Grove and Baldwin, just minutes away from my mid-afternoon coffee, when they stopped me. Two boys, in conservative but rumpled suits, big black hats shielding their faces from the sun.

They wanted me to light a candle.

But not just any candle; they wanted me to light a candle for G-d. To change the world. To bring perfection. I wondered if soon they'd tell me it was the key to wealth.

I said no.

I was searching for meaning all my life.

I knew money was not the key. Even the Citi ads agreed.

I needed more. Fulfillment. Career. A sense of self-worth. A group of friends. A part in changing someone's life. And I got it all, but it wasn't enough.

On that day, I knew I needed more. But I was prepared to give more community service, a more challenging job. Not G-d.

I don't need G-d in my life. I live in this world, not in nirvana. I don't need ritual, repetitive behavior to give color to my world. I certainly didn't need a plain white tea light to replace my lavender-scented pillar.

I needed meaning.

So I said no.

Weeks later, they stopped me again.

This time, they were carrying branches and fruit. They wanted me to wave them in the air, to shake them in all directions. For G-d. For world peace. For unity.

What a ridiculous way of avoiding reality.

I said no.

But the next day, I said yes.

I figured, what harm can come from a little foreign culture? So I shook the fruit. And there were no fireworks, no visions of G-d, no glow of accomplishment. Just like I expected.

But later that night, there was something different. Nothing big, nothing I could quite put my finger on. Just a very slight feeling of good.

So the next day, I waved the branch again. I repeated the strange syllables, and waved the fruit around. But not for world peace. Just to catch that elusive feeling.

Now, I light candles every Friday night. I stopped putting milk in my chicken à la King. I read words of praise daily from a little book. To G-d.

What changed?

Oddly enough, it hasn't changed the things I do. I still have my career. I still have my friends. I still volunteer at the women's shelter. But it's more.

Nothing has changed. Nothing has changed in my 5-dimensional world.

But I've discovered a sixth dimension I never knew existed.

I would never have believed it if I heard it. Reading about it would make no difference. Sound can be understood only in the context of other sounds.

Not until I shook a branch could I have reference for that dimension. And not until I began doing more could I really feel its presence.

Those boys could have talked me blue in the face, but it would be meaningless on its own. I had to actually do it myself.

And now I know why they stopped me.

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As told to Nechama Dina Hecht*



The Sukkah

OCTOBER 9-16

WHAT?

Following Yom Kippur we celebrate Sukkot, the festival of huts, and the season of our rejoicing. It is the third of the Jewish festivals (the first two are Passover and Shavuot). During the entire seven days of the festival, all meals are eaten in the Sukkah, and it is otherwise regarded as home. When partaking of a meal containing at least two ounces of bread or cake, we say the blessing “Layshev BaSukkah,” (See blessing on page 26) thanking G-d for granting us this mitzvah.

WHY?

The Sukkah is reminiscent of the booths in which the Jewish people dwelt after leaving Egypt. It also reminds us of the miraculous “clouds of glory” that surrounded and shielded our ancestors during their forty years of wandering on the way to the Promised Land. The Sukkah inspires us to trust that today, too, G-d will protect us in His special way, and that is the reason we have outlived our greatest adversaries in all generations. On the festival of Sukkot, we remember G-d’s kindness and reaffirm our trust in His providence by dwelling in a “Sukkah” — a hut of temporary construction with a roof covering of branches — for the duration of the festival.

A UNIQUE MITZVAH

The commandment of dwelling, eating, and spending time in the Sukkah is unique in that one’s entire person, while in the Sukkah, is involved in the mitzvah. The mitzvah of Sukkah encompasses every part of the body. It is like receiving a divine embrace. As mentioned, the festival is celebrated for seven days. The first two days are holy days (similar to Shabbat). The following five days are intermediate days, known as Chol Hamoed, when travel and limited work is permitted.

HOSHANA RABBAH

The seventh day of Sukkot is called Hoshana Rabba. It is customary to stay awake the preceding night and recite the book of Deuteronomy and the Book of Psalms. In the morning, we circle the Bimah (the Torah reading platform) in the synagogue seven times while holding the Lulav and Esrog, reciting special prayers, called “Hoshanot.” In an ancient rite of profound mystical significance, we beat five willow branches which are bound together on the floor, symbolically “sweetening” G-d’s judgment. During the day on Hoshana Rabba, we eat a festive meal in the Sukkah. Kiddush is not recited, but we begin the meal with challah dipped in honey and delicious Kreplach, (boiled meat dumplings) which symbolize the covering of severity with loving-kindness.

HOLIDAY TO DO LIST

- Candlelighting, both nights, Oct. 9 & 10 (see schedule on p. 31)
- Kiddush and festive meals, both nights & both days, Oct. 9-11
- Eat all meals in the Sukkah. Make a special blessing for eating in the Sukkah (see page 26)
- Make a blessing on the Four Kinds each day besides Shabbos, (see page 26)
- On Hoshana Rabba, eat festive meals and tap the aravot (willow branches)



Esrog

A rare citrus fruit, combines both a taste and a fragrance that are enjoyed by all – represents the individual who excels in Torah* study, as well as observance of mitzvahs.*

THE FOUR KINDS

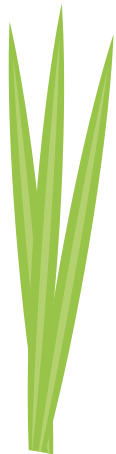


What Kind of Jew are you?



Hadasim

The myrtle twigs, are fragrant but tasteless – represent individuals excell at good deeds but not in Torah study.



Lulav

A palm branch, is from a tree that bears dates which is a pleasant tasting fruit, but it is odorless – represents those individuals who are Torah scholars, but who do not particularly emphasize good deeds.



What's so powerful about this Mitzvah is; that you need *all four kinds together* to perform the mitzvah which illustrates to us how indispensable every Jew is.



Aravos

The willow branches, have neither taste nor smell – represent those individuals who do not excell in either Torah study or good deeds.

**Fragrance = Good deeds (A pleasant aroma spreads & those nearby are touched; likewise good deeds & Mitzvot positively affect those around us)*

Good Taste = The Torah Scholar (As one internalizes what they eat; likewise one internalizes that which they have learned)

BLESSING ON THE SUKKAH

October 9-16

During the seven days of Sukkot when eating bread or cake in the Sukkah, recite blessing #1. Many maintain the custom of eating or drinking nothing outside the Sukkah. When observing this mitzvah for the first time this season, recite blessing #3.

1. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sha-nu Be-mitz-vo-sov Ve-tzi-vanu Le-shev Ba-su-kkah.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to sit in the Sukkah.

BLESSING ON THE FOUR KINDS

October 10-16

Every day of Sukkot, **except Shabbat**, we make a blessing over the "Four Kinds." Preferably this mitzvah is performed in the morning, however, if missed, one may do it all day until sunset.

Here is how to do it: Take the lulav/palm branch bound with the myrtle and willow in the right hand and say blessing #2. Then pick up the esrog/citron with the left hand and hold it together with the lulav/palm branch.

When observing this mitzvah for the first time this season, recite blessing #3.

3. Boruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heh-chi-ya-nu Veh-ki-ye-ma-nu Veh-hi-geh-ya-nu Liz-man Ha-zeh.

Blessed are you, L-rd our God, King of the Universe, who has granted us life, sustained us, and enabled us to reach this occasion.

It is customary to wave the Four Kinds to all four points of the compass as well upward and downward.

2. Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olam A-sher Ki-de-sha-nu Be-mitvo-sov Ve-tzi-vanu Al Ne-ti-las Lu-lov.

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to hold the lulav.

Got your sukkah ready?

Before Sukkot, construct a temporary, 3-4 walled structure directly under the sky – no trees or overhang above. For roofing, toss on any cut, inedible vegetation that will last for seven days. Favorites are western cedar, bamboo and corn husks (without the corn). Use enough to provide more shade than sunlight.

Time-hungry? There are pre-fab sukkah kits that go up in a matter of minutes – just make sure your walls are secure and firm.

For seven days, make the sukkah your official home. Don't panic: As long as you eat your meals there, you're okay. We also try to include anything else we would normally do in the house – like reading a book or talking with a friend.

The main thing is fill your Sukkah with family and friends, enjoy great meals, sing songs, tell stories and speak words of Torah wisdom.

Need help building your sukkah? Call Chabad at 847.782.1800 before October 2nd.



Simchat Torah

OCTOBER 16-18

FOLLOWING THE SEVEN JOYOUS DAYS OF SUKKOT, WE COME TO THE HAPPY HOLIDAY OF SHEMINI ATZERET/ SIMCHAT TORAH.

In the diaspora, the first day is known by its biblical name, **SHEMINI ATZERET**. We still **dwell in the sukkah**, but without a blessing. **Yizkor**, the memorial for the departed, is also said on this day.

The second day is known as **SIMCHAT TORAH**, during which we complete and immediately begin the annual Torah reading cycle. This joyous milestone is marked with **dancing**, traditionally following seven circuits known as hakafot, as the **Torah scrolls are held aloft**.

Both days are celebrated by **nightly candle lighting**, **festive meals** at both night and day, and **desisting from work**. In Israel, the entire holiday is compacted into one heady 24-hour period.



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LOVE, MARRIAGE and Hakafot

Men usually don't sit over coffee talking about their marriages. That's why a particular conversation between three males stuck in my mind — we were discussing the joys of wedded life.

"I love my wife," said Berl. "That's why I do everything she asks me to do. She says, 'Berl, please take out the garbage,' and right away, I take out the garbage."

We all agreed that Berl loves his wife.

Not to be outdone, I said: "I also do everything my wife asks me to do. In fact, she doesn't even have to spell out what she wants. It's enough that she says, 'Whew! That garbage bag is sure smelling up the kitchen!' for me to understand that she wants me to take out the garbage. Which I do, of course."

We all agreed that I love my wife even more than Berl loves his.

But in the end it turned out that Shmerl's marriage was the most loving of all. Shmerl's wife doesn't have to ask her husband to do things for her. She doesn't even have to drop hints. "I wake up in the morning" Shmerl explained, "and I just know that she wants me to take out the garbage. Or buy her a diamond ring. She doesn't have to crinkle her nose or mention the ring her cousin Sarah got for her birthday. I just know what she wants me to do for her, and I do it."

The month of Tishrei is replete with mitzvot—full of opportunities for carrying out G-d's will. For more than three weeks, our days are filled with praying, repenting, fasting, feasting, dancing, building a sukkah, acquiring a set of Four Kinds or a bundle of hoshanot, and dozens of other mitzvot, customs and observances.

The observances of Tishrei fall under three general categories. There are biblical precepts that are explicitly commanded in the Torah, such as sounding the shofar on Rosh HaShanah, fasting on Yom Kippur or eating in the sukkah on Sukkot. There are also a number of rabbinical

mitzvot—observances instituted by the prophets and the sages by the authority vested in them by the Torah. For example, the five prayer services held on Yom Kippur and the taking of the Four Kinds on all but the first day of Sukkot are rabbinical institutions.

Finally, the month of Tishrei has many minhagim or customs—such as eating an apple dipped in honey on the first night of Rosh HaShanah or conducting the kaparat in the wee hours of the morning on the day before Yom Kippur. **The minhagim are not mandated by biblical or rabbinical law, but by force of custom: these are things that we Jews have initiated ourselves as ways to enhance our service of our Creator.**

Most amazingly, the climax of the month of Tishrei—the point at which our celebration of our bond with G-d attains the very pinnacle of joy—is during the hakafot of Simchat Torah, when we take the Torah scrolls in our arms and dance with them around the reading table in the synagogue—a practice that is neither a biblical nor a rabbinical precept, but merely a custom.

For it is with our observance of the minhagim that we express the depth of our love for G-d.

The biblical commandments might be compared to the explicitly expressed desires between two people bound in marriage. The rabbinical mitzvot, on which G-d did not directly instruct us but which nevertheless constitute expressions of the divine will, resemble the implied requests between spouses. But the minhagim represent those areas in which we intuitively sense how we might cause G-d pleasure. And in these lie our greatest joy.

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By Yanki Tauber*



SHEMINI ATZERET AND SIMCHAT TORAH

OCTOBER 16-18

THE EXCLUSIVE AFTER-PARTY

Following the seven days of Sukkot are Shemini Atzeret and Simchas Torah, which culminate all the holidays of the month of Tishrei. The Midrash compares this holiday to an “intimate family party,” before the long journey into the world for the rest of the winter. For us, as well as for G-d Himself, it is difficult to separate from the holiness of these festive days, when we feel so close to G-d, and we are now about to engage in the mundane life of the rest of the year. So G-d asks us to “Tarry yet another day.”

OUR LAST STOP

The High Holiday celebrations in all their exciting shades and forms are out of the norm. We are overwhelmed by their powerful spirits. The Yom Tov of Shmini Atzeret and Simchas Torah following Sukkot represent the “Quite Private Party,” right before the time we move forward into the rest of the year. It is the time when we internalize the past month’s inspiration; the “last stop” when we embrace and re-harness ourselves to incorporate the holiday inspiration into the new year’s everyday life. Shemini Atzeret and Simchas Torah, like all Jewish festivals and holidays are observed with kiddush, festive meals, and restriction of work.

Shmini Atzeret

OCTOBER 16-18

On Shemini Atzeret, many have a custom to continue to eat meals in the Sukkah, but do so without reciting the blessing of “Layshev Ba’Sukkah.” On Simchas Torah, the ninth day, we resume eating meals indoors.

Simchat Torah

OCTOBER 17-18

DANCING AND “HAKAFOT” (*circling*)

On the evening and in the morning of Simchas Torah (some also do so on the preceding evening of Shemini Atzeret), all the Torah scrolls are taken from the ark and carried in a parade of seven Hakafos, encircling the Bimah (the platform of the synagogue) singing and dancing with the Torah scrolls. Simchas Torah, which means “rejoicing with the Torah,” is celebrated with exuberant dancing. The rest of the year, we approach the Torah with serious study. On Simchas Torah, we approach the Torah with joyful dance. This holiday emphasizes that the Torah is the inheritance of every single Jew – scholar and simple person alike.



A NEVER-ENDING CYCLE

In completing the annual cycle of reading the Torah, we read the final section of the Torah, after which we immediately start to read the Torah again from the beginning. By starting to read the Torah anew, we demonstrate that learning never ends, especially when it comes to the Torah and its infinite wisdom. Children are given gifts of candy and fruit, because it is stated, "The commandments of the Lord are sweeter than honey."

A TIME FOR THE FEET

Every part of the body has its mitzvah. We pray with our lips, read Torah with our eyes, light Shabbat candles and give charity with our hands. We study with our brain, love G-d with our heart,



and hear the shofar with our ears. Similarly, every mitzvah has its day. On Simchas Torah, the feet have their day, as we march and dance with our feet, elevating and uplifting our whole body in honoring the Torah. They say on this day, the Torah itself wants to rejoice – and we provide the legs.

ALL TOGETHER

The celebration of Simchat Torah again emphasizes Jewish unity. While there may be great differences between one person and another, all are equal when it comes to carrying the Torah and dancing with it on Simchas Torah. The scholar and the simple person, the committed and the estranged, dance together their arms intertwined with any differences between them forgotten amidst this joyous celebration.

simchat torah

AT CHABAD

MONDAY

October 17

Evening Service

6:45 PM

Family Dinner

Dance with the Torah

7:15 PM



High Holiday Schedules & Blessings 5783 / 2022

Date	Holiday/Event	Blessing #	Gurnee
Sun Sept 25	1st Eve of Rosh Hashanah	1 & 4 *	6:24
Mon Sept 26	2nd Eve of Rosh Hashanah	1 & 4 **	7:23
Fri Sept 30	Shabbat Candle Lighting	5 ***	6:15
Tues Oct 4	Eve Yom Kippur - Fast Begins	2 & 4***	6:08
Wed Oct 5	Fast Ends		7:08
Fri Oct 7	Shabbat Candle Lighting	5 ***	6:03
Sun Oct 9	1st Eve of Sukkot	3 & 4 *	5:59
Mon Oct 10	2nd Eve of Sukkot	3 & 4 **	6:59
Fri Oct 14	Shabbat Candle Lighting	5 ***	5:51
Sun Oct 16	Eve of Shemini Atzeret	3 & 4 *	5:48
Mon Oct 17	Eve of Simchat Torah	3 & 4 **	6:48

1. Bo-ruach A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sho-nu Be-mitz-vo-sov Vi-tzi-vo-nu Le-had-lik Ner Shel Yom Ha-zi-ko-ron.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of the Day of Remembrance.

2. Bo-ruach A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sho-nu Be-mitz-vo-sov Ve-tzi-vo-nu Le-had-lik Ner Shel Yom Ha-kipurim.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of Yom Kippur.

3. Bo-ruach A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sho-nu Be-mitz-vo-sov Vi-tzi-vo-nu Le-had-lik Ner Shel Yom Tov.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of the Festival Day.

4. Boruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heh-chi-ya-nu Veh-ki-ye-ma-nu Veh-hi-geh-ya-nu Liz-man Ha-zeh.

Blessed are you, L-rd our God, King of the Universe, who has granted us life, sustained us, and enabled us to reach this occasion.

5. Bo-ruach A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sho-nu Be-mitz-vo-sov Ve-tzi-vo-nu Le-had-lik Ner Shel Shabbos Ko-desh.

Blessed are you, L-rd our God, King of the Universe, who has sanctified us by His commandments, and has commanded us to kindle the light of the Holy Sabbath.



* If lighting after the time indicated, light only from a pre-existing flame.

** Do not light before the time indicated. Light only from a pre-existing flame. A pre-existing flame is a flame burning continuously from the onset of the festival, such as a pilot light, gas or candle flame. *** Do not light after sunset.

CANDLE LIGHTING GUIDELINES

1. Married women light two candles. Some women follow the custom of adding one candle for each additional member of the family.
2. Single women and girls - even the very young, as soon as they can say the blessing - should light one candle.

For more details and instructions visit www.chabad.org/calendar/candlelighting.

HERE'S my STORY

IT'S NOT A SECULAR JOB

MARCIA GREENSITE

Marcia Greensite is the executive director of a behavior therapy agency that serves over 100 children with special needs and is a family therapist specializing in treating teenagers. She was interviewed in Los Angeles in 2011.

The first time I went to Crown Heights, in 1973, it was a disaster. I had grown up in San Diego, connecting with Chabad as a student at the University of California San Diego (UCSD), but going from the beaches of La Jolla to Brooklyn, New York, was just too much for me at the time.

So, I went back to UCSD, unsure about my Judaism and unsure about my own life. After about a year, I had a better sense of who I was and what I was looking for, so I decided to go back to New York. I'm going to go again, and give it another try, I thought to myself.

My parents were not supportive of the idea, to say the least. We belonged to a Conservative synagogue, but our interest and involvement fell away after the Bar and Bat Mitzvah years.

"You know what, Mom," I suggested, "come along with me and see what it's all about."

My mother was from New York and always missed the city, but she was horrified at the idea. Still, I managed to convince her to come with me for the weekend of the "Encounter with Chabad," when we would have an opportunity to meet the Rebbe.

My mother was very impressed with our hosts and felt very warm towards the other people we met over that Shabbat. But she wasn't comfortable with the whole religious scene. When we had to wait for hours to meet the Rebbe, she was not happy. But she was a real trooper and she joined me.

We were told to prepare a little note with our names so we could hand it to the Rebbe. My mother's name is Carol, but her Hebrew name is Chaya. She was always very proud of it – it means "life."

Eventually, we were allowed into the Rebbe's office and my mother handed her note to him. He read through it, and then

looked up at her. "You have another name, don't you?"

My mother started to stammer, "Uhh... yeah."

What? Now I was looking at her.

"My full name is Chaya Yenta," she explained, "but I hate the name Yenta, so I never tell anybody about it." We were astounded. She had never written to the Rebbe before, and didn't know anyone in the community, so it was quite mind boggling.

I had brought my mother along as my sidekick, but she ended up getting most of the attention. The Rebbe spoke to her, and she talked about my father and my brothers. Eventually the conversation came around to me.

In my note, I asked for a blessing that my stay in Crown Heights be successful this time. The Rebbe asked what I had been

doing until now.

"I was in UCSD," I replied.

"What were you majoring in?" he inquired.

"Philosophy, but I think my real interest would be psychology."

The Rebbe looked at me and said, "You should think about going back to college."

For an entire year, people had been telling me that I should quit college, since it wasn't the right place for a religious Jewish girl: You don't need to be in college, it is nothing like the real world anyway, they would say. And here was the Rebbe, telling me to think about going back to college. All I could do was look back at him with complete disbelief.

My mother, a typical Jewish mother, interjected, "Well, what about getting married?"

Embarrassed, I gave her a look: Maaa!



“Don’t worry,” the Rebbe assured her. “That will come too.”

Coming out of the meeting, while I was still stunned by what the Rebbe had said, my mother chirped, “You know, the Rebbe really liked me.” She talked about that visit to the Rebbe until her last days.

The next day at my desk, where I was supposed to be working as a secretary, was a catalogue for classes at University of California Los Angeles (UCLA). It belonged to one of the other girls in the office, but it had always been my dream to study in UCLA’s psychology department, so I started leafing through and saw some interesting courses.

Then, I sent a note to the Rebbe asking whether I should leave Crown Heights, transfer to LA, and major in psychology,

The Rebbe gave his blessing, which is how I ended up studying psychology at UCLA, and eventually earning my master’s as well.

The marriage part came years later, but thank G-d it did come.

After finishing my undergraduate degree, I had a great job as a research assistant studying autism at the UCLA neuropsychiatric institute, and I was very involved in the local Chabad House run by Rabbi Shlomo Cunin. That was really my main passion in life. I had an apartment where I hosted any girl on campus interested in coming to Chabad for Shabbat. I felt that was what I was meant to do.

I was also dating, and making frequent trips to New York to do so, but by this time I was in my late twenties, and nothing was working out. I started to get depressed: Girls I had brought close to Judaism were already married with children. What exactly was happening with me?

It was time to really get it all out in a letter to the Rebbe. I needed his advice.

I began by writing who I was, how old I was and what I was doing. “My secular job,” I wrote the Rebbe, was at UCLA, and then I went on to say that I considered my activities at the Chabad House to be my “real work.” Since I was a Lubavitcher by then myself, I requested a blessing to find a nice Lubavitcher boy to marry, and asked whether I should move to New York or

stay in Los Angeles.

Where I had written “my secular job,” the Rebbe crossed out “secular,” and added in the margin, “– the purpose of which is the emotional wellbeing and healing of children.” Clearly, he saw it as more than a mundane occupation, but as a divine mission. In time, working with children became my life’s work, so this message from the Rebbe means a lot to me.

Responding to my statement that I was looking for a nice Lubavitcher boy, he wrote: “No one can foretell a person’s destiny. Perhaps it will be your privilege to marry a G-d-fearing person of fine character [who is not a Lubavitcher, but] who – specifically through your influence – will learn of [the beauty of the chasidic way of life] and become a Chabad chasid.”

Finally, the Rebbe told me to stay in Los Angeles. There was no need for me to move in order to get married.

A few months later, a matchmaker put me and my husband together. His

father was a Bobover chasid, his mother from Satmar, and he was living in Los Angeles. On our second date, we could see that we liked one another, but he was curious about something. “How can you be dating me seriously if I’m not a Lubavitcher?”

“Funny you should mention that,” I replied, and I told him what the Rebbe had said about looking outside of Lubavitch for someone who is “G-d-fearing and of fine character.”

He turned white. “I have to tell you something, too...”

“When Reb Moshe Feinstein signed my certificate of rabbinic ordination, he added a few extra words at the end: ‘I would like to mention, for this person in particular, that he is of fine character and is G-d-fearing.’” So we knew it was destined to be. It was bashert.

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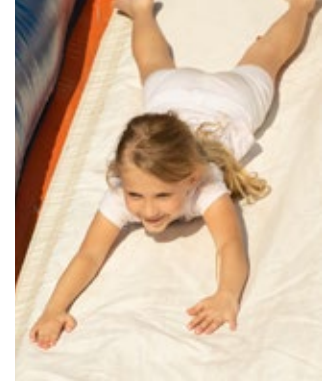


An oral history project dedicated to documenting the life of the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory. The story is one of thousands recorded in the 900 videotaped interviews conducted to date. Please share your comments and suggestions. mystory@jemedias.org



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