

# CELEBRATION!

25 KISLEV- 3 TEVET 5784 / DECEMBER 7-15 2023



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THE REBBE'S MESSAGE

# THE OBLIGATION TO ILLUMINATE THE WORLD

**C**hanukah, the Festival of Lights, recalls the victory—more than 2100 years ago—of a militarily weak but spiritually strong Jewish people over the mighty forces of a ruthless enemy that had overrun the Holy Land and threatened to engulf the land and its people in darkness.

The miraculous victory—culminating with the rededication of the Sanctuary in Jerusalem and the rekindling of the Menorah which had been desecrated and extinguished by the enemy—has been celebrated annually ever since during these eight days of Chanukah, especially by lighting the Chanukah Menorah, also as a symbol and message of the triumph of freedom over oppression, of spirit over matter, of light over darkness.

**It is a timely and reassuring message, for the forces of darkness are ever present.** Moreover, the danger does not come exclusively from outside; it often lurks close to home, in the form of insidious erosion of time-honored values and principles that are at the foundation of any decent human society. **Needless to say, darkness is not chased away by brooms and sticks, but by illumination. Our Sages said, “A little light expels a lot of darkness.”**

The Chanukah Lights remind us in a most obvious way that illumination begins at home, within oneself and one's family, by increasing and intensifying the light of the Torah and

Mitzvos in the everyday experience, even as the Chanukah Lights are kindled in growing numbers from day to day. But though it begins at home, it does not stop there. Such is the nature of light that when one kindles a light for one's own benefit, it benefits also all who are in the vicinity. Indeed, the Chanukah Lights are expressly meant to illuminate the “outside,” symbolically alluding to the duty to bring light also to those who, for one reason or another, still walk in darkness.

**What is true of the individual is true of a nation, especially this great United States, united under G-d, and generously blessed by G-d with material as well as spiritual riches. It is surely the duty and privilege of this Nation to promote all the forces of light both at home and abroad, and in a steadily growing measure.**

Let us pray that the message of the Chanukah Lights will illuminate the everyday life of everyone personally, and of the society at large, for a brighter life in every respect, both materially and spiritually.

With esteem and blessing in the spirit of Chanukah.

*From a letter of the Rebbe, Rabbi Menachem M. Schneerson, of Blessed Memory*



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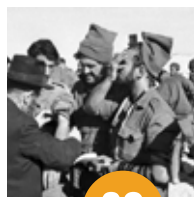


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*Dedicated to the Rebbe,  
Rabbi Menachem M. Schneerson, OBM,  
whose boundless love and teachings are an  
endless source of inspiration and guidance.*

*As this publication contains holy content, please do not discard inappropriately*



# A BRIEF HISTORY

## of the Happenings of Chanukah



### The Jewish Rebellion Under Greek Rule

The events that led to the miraculous victory of Chanukah span a period of a hundred and seventy years, beginning at about 300 BCE. The Greeks, under Alexander the Great, conquered much of the known world, including the Middle East.

You would have thought that the Jewish people and the ancient Greeks would get along. After all, they had so much in common. Both valued wisdom and beauty. The Greek philosophers acknowledged a single, great Mind behind all the cosmos, similar to Jewish monotheism.

Well, they did manage somewhat – at first. The Jews tolerated Greek rule from the time of Alexander of Macedonia. Many Jews studied Aristotle and Plato and King Ptolemy had the Jewish Torah translated into Greek. But, when King Antiochus attempted to force Hellenism down their throats, the Jews rebelled.

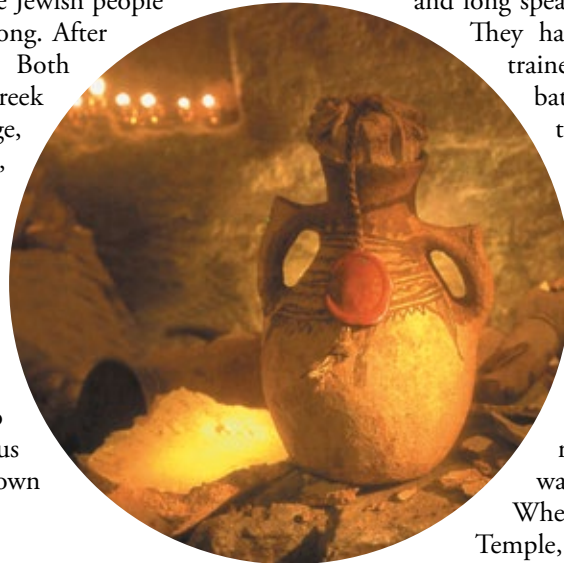
### Laws Against Judaism

Antiochus forbade ritual circumcision. Mothers openly circumcised their infant boys in defiance. Antiochus forbade keeping Shabbat. Jews were forced to leave Jerusalem because that day was so precious to them. Antiochus forbade the study of Torah. Jews found ways to teach classes to children and adults in secret. When the Greeks raised up idols in the cities and towns and demanded the Jews worship them, all-out war ensued.

### The Maccabees

It was the first time in history that a people fought not for their country or their lives, but for their integrity and the rights of their spirit. The problem was, the Syrian-Greek army was the most powerful in the world. Their soldiers marched in a compact formation of overlapping shields and long spears, almost invincible in those times.

They had advanced weapons, were highly trained, and even brought elephants to the battlefield. The Jewish resistance, on the other hand, began with a handful of brothers of the priestly class, calling themselves the Maccabees.



### The Miracle

There were many acts of courage, but the Maccabees' handful of warriors could never have beaten such a mighty army. In addition to the miraculous victory, they received a clear sign that their victory was all along a miracle from Above.

When they took back Jerusalem and the Temple, they searched and found a single flask of undefiled olive oil – just what they needed to light the Temple Menorah. Although the flask held only enough oil for a single day, it miraculously burned for eight full days, providing just enough time to prepare new oil. To the Jewish People, this was a nod from Above that, yes, the One G-d of Israel was with us all along.

# All The Way

## The miracle of Chanukah was completely unnecessary.

Every Jewish schoolchild knows the story: the Greeks had defiled the Holy Temple's store of olive oil. So when the Maccabees liberated the Temple, they could not find ritually pure oil with which to kindle the menorah. Then, a single cruse of uncontaminated oil was found, enough to keep the menorah lit for a single day. Miraculously, the oil burned for eight days, until new oil could be prepared.

Strictly speaking, none of this was necessary. The law which forbids the use of ritually impure oil in the Temple would not have applied under the circumstances which then prevailed. According to Torah law, The prohibition of impurity, if affecting the entire community, is waived—if the entire community, or all the kohanim (priests), or all the Temple's vessels, are ritually impure, it is permissible to enter the Temple and conduct the Temple services under conditions of impurity.

**Nevertheless, G-d wished to show His love for His people: He suspended the laws of nature in order to enable them to rededicate the Temple without any**

**compromise on its standards of purity—even if it be a perfectly legal and permissible compromise.**

Every Chanukah, we reciprocate in kind. How many lights must be kindled on the Chanukah menorah? Most would reply: one on the first night, two on the second, and so on. The law, however, is otherwise. According to the Talmud, the mitzvah of Chanukah is [fulfilled with] a single light for each household.



Those who do more than is obligatory, kindle a single light for each individual. Those who do more than those who do more than is obligatory... kindle one light on the first day and add an additional light on each succeeding day.

There are those who buy the least costly tefillin on the market, who give the absolute minimum that the laws of charity mandate, who employ every halachic exemption and loophole they can lay their hands on. But when was the last time you saw a single light in the window of a Jewish home on the sixth night of Chanukah? **On Chanukah, we all do more than those who do more than is obligatory—after all, G-d did the same for us.**



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# Chanukah at CHABAD

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Circle

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Menorah  
Tray

**SUNDAY, DECEMBER 3** • 7:00pm

Create your own alcohol ink menorah tray.

**LOCATION:** Chabad of Gurnee



**MENORAH**  
at the Mall

**THURSDAY, DECEMBER 7** • 5:30pm

Latkes, Doughnuts, Music & Entertainment

**LOCATION:** Gurnee Mills - 6170 W Grand Ave, Gurnee, IL 60031







**PUBLIC MENORAH LIGHTING**  
at the **Gurnee Fire  
Department**

**SUNDAY, DECEMBER 10** - 5:00pm

**Grand tour of fire station & equipment.**

**LOCATION:** GFD Station 2 - 6581 Dada Drive, Gurnee, IL 60031



**GIANT**  
**Menorah**  
**LIGHTING**

**TUESDAY, DECEMBER 12** - 5:30pm

**LOCATION:** Warren Township Center; 17801 W Washington St, Gurnee, IL 60031




**Chanukah  
Parade**

**THURSDAY, DECEMBER 14** - 7:00pm

**LOCATION:** Parade leaves from Chabad of Gurnee

**30 minute Menorah car parade, followed by Menorah lighting and Latkes at Chabad.**





# HOW TO CHANUKAH

## THE MENORAH

### Setting Up

All the lampholders of the menorah should be of even height and in an even line, except for the shamash (service candle), which should be at a distinctly different height than the rest.

Candles may be used. Because of its role in the Chanukah miracle, a menorah of oil is of special significance. The candles used must burn for at least half an hour.

A menorah which uses electric candles can be used as a Chanukah decoration, but does not achieve the mitzvah of lighting the menorah.

### Where?

The optimum place for a menorah is in a doorway, opposite the mezuzah. You can also use a window that is visible from the street.

### Who?

The Chanukah miracle is for everyone to share and all members of the family should be present at the kindling of the Chanukah

Menorah. It is best that each one has its own menorah. A married couple is considered one unit. Children, too, should be encouraged to light their own candles. Students and singles living in dormitories or their own apartments should kindle Menorahs in their own rooms.

### How?

On the first night, light the candle furthest to the right. Each day, add another to the left of the original. Always light the newly added candle first (from left to right).

Before lighting, say the appropriate blessing. After lighting the candles recite Hanairos Hallolu (see page 10).

### When?

The right time to light is at nightfall (about 30 minutes after sunset). Your menorah should remain lit for at least a half hour past nightfall. You may light earlier, but make sure the candles are long enough to stay lit for the requisite half hour past nightfall.

***Got home late? As long as someone's around to see the menorah, you can still light it with a blessing. After that, light the menorah without a blessing.***





## Shabbat

On Friday, we light the Chanukah candles before the Shabbat candles. (See schedule on following page.) The Chanukah flame should burn the required half an hour after nightfall. To achieve this, make sure to use extra long candles or more oil in the Menorah.

On Saturday, the Chanukah candles are not lit until the end of Shabbat (see schedule on following page), after the Havdalah prayer is recited.

**Note: From the time the Shabbat candles are lit on Friday, until Shabbat ends (an hour after Friday's candle-lighting time) the Chanukah Menorah should not be re-lit, moved or prepared.**

## Sitting by the Lights

"Chanukah" means "dedication," and as we sing "Haneiros Hallolu," the Chanukah Lights are devoted to our spiritual celebration; thus, we are not to derive physical benefit from them, besides from the Shamash.

"Chanukah" also means "education" and it is customary to sit by the Menorah as the candles burn, telling stories and lessons related to the holiday.

Work should not be done in the proximity of the burning candles. Women, in particular, refrain from household work during the half hour that the Chanukah lights are burning, to honor the brave Jewish women who played a significant role in the Chanukah story.

## CHANUKAH MONEY

### Chanukah Gelt

Parents give their children Chanukah Gelt (money) on Chanukah. The fifth night is a special time for giving Chanukah gelt. The fifth night is significant, since on that night the majority of candles on the Menorah are lit. However, parents are encouraged to give gelt every night.



## Additional Charity

The triumph of Chanukah is also celebrated by giving additional charity during each day of the festival. This shows that we are truly grateful to Hashem for all that He has done for us. Chanukah Gelt comes in handy when you want to give a little extra charity.

**Note: On Friday be sure to give the Chanukah gelt and**

**charity before Shabbat candle lighting. Double the amount to account for Shabbos, when money is not handled.**

"Chanukah" means "dedication," and as we sing "Haneiros Hallolu," the Chanukah Lights are devoted to our spiritual celebration; thus, we are not to derive physical benefit from them, only from the shamash.

**"Chanukah" also means "education" and it is customary to sit by the Menorah as the candles burn, telling stories and lessons related to the holiday.**

## CHANUKAH PRAYERS AND SONGS

### Haneiros Hallalu

After the Chanukah lights are kindled, it is customary to recite or sing the Haneiros Hallalu hymn:

*We kindle these lights (to commemorate) the saving acts, miracles and wonders which You have performed for our forefathers, in those days at this time, through Your holy Kohanim. Throughout the eight days of Chanukah, these lights are sacred and we are not permitted to make use of them in order to offer thanks and praise to Your great Name for Your miracles, for Your wonders and for Your salvations.*

### Chanukah Prayers

During the eight days of the Chanukah prayer we recite Al HaNissim in the Amidah (daily silent prayer) and in the grace after meals.

The complete Hallel prayer (see your prayerbook) is also said in the morning services.

A portion of the Torah is read daily in the Synagogue during morning services.











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# THE BLESSINGS

## 5784/2023 Menorah Kindling Schedule

 <p><b>THURSDAY, DEC. 7</b> After Nightfall Blessings 1, 2 &amp; 3</p>	 <p><b>FRIDAY, DEC. 8</b> Before Shabbos Candle Lighting (See Times Below) Blessings 1 &amp; 2</p>	 <p><b>SATURDAY, DEC. 9</b> After Shabbos Ends (See Times Below) Blessings 1 &amp; 2</p>	 <p><b>SUNDAY, DEC. 10</b> After Nightfall Blessings 1 &amp; 2</p>
 <p><b>MONDAY, DEC. 11</b> After Nightfall Blessings 1 &amp; 2</p>	 <p><b>TUESDAY, DEC. 12</b> After Nightfall Blessings 1 &amp; 2</p>	 <p><b>WEDNESDAY, DEC. 13</b> After Nightfall Blessings 1 &amp; 2</p>	 <p><b>THURSDAY, DEC. 14</b> After Nightfall Blessings 1 &amp; 2</p>

## Shabbat Candle Lighting Schedule

For the Gurnee area

<b>FRIDAY, DECEMBER 8</b>	Shabbat Candle Lighting Time	3:59
<b>SATURDAY, DECEMBER 9</b>	Shabbat Ends	5:06



## THE BLESSINGS

1

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר תנובת

Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sheer Ki-de-sho-nu Be-mitz-vo-  
sov Ve-tzi-vo-nu Le-had-lik Ner Cha-nu-kah.

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

2

ברוך אתה ה' אלקינו מלך העולם שעשה נסים לאבותינו בימים ההם בזמן הזה

Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-o-so Ni-sim La-avo-sei-nu  
Ba-yo-mim Ho-heim Bi-z'man Ha-zeh.

*Blessed are You, Lord our G-d, King of the universe, who performed miracles for our  
forefathers in those days, at this time.*

3

*The following is said only on the first evening (or the first time one kindles the lights this Chanukah).*

ברוך אתה ה' אלקינו מלך העולם שהעידנו וקבענו והתענו לזמן הזה

Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heche-yo-nu Ve-ki-yi-mo-nu  
Ve-higi-o-nu Liz-man Ha-zeh.

*Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained  
us, and enabled us to reach this occasion.*

# Why Oil?

## OIL IS IN.

Oil shuns superficiality—you won't find it riding a fad or angling for a photo opportunity. When oil comes in contact with something, it saturates it to the core, permeating it in its entirety.

And yet, when set aglow, oil is the master of understatement. Soundlessly it burns—not for the oil lamp the vulgar cackling of firewood or even the faint sizzle of candlewax. Its light does not burst through the door and bulldoze the darkness away; instead, it gently coaxes the gloom to shimmer with a spiritual luminescence.

## CHANUKAH IS OIL.

It is a holiday of the triumph of the Jewish soul. The Greeks had no designs on the Jew's body; it was the soul of Israel they coveted, seeking to indoctrinate her mind with their philosophy and tint her spirit with their culture. The Jew fought not for the freedom of his material self but to liberate his spiritual identity from Hellenist domination.

Chanukah celebrates the innerness of the Jewish soul, the essence which permeates and sanctifies every nook and cranny of the Jew's life. And it celebrates the secret glow of the spirit, which, rather than confronting the darkness, infiltrates it and transforms it from within.





# The Dreidel

The Dreidel is a four-sided spinning top. A Hebrew letter is written on each side: Nun, Gimmel, Hay and Shin, representing the phrase **Nes Gadol Haya Sham** – A Great Miracle Happened There.

The Dreidel dates back to the time of the Chanukah story. Since learning Torah was punishable by death, Jewish children would hide in caves in the hills to study with their teachers.

If found by Greek soldiers, they would pull out their Dreidels and pretend they were just playing an innocent game! Today, we remind ourselves of their courage by playing the game of Dreidel during the holiday of Chanukah.

## How To Play:

1. Each player places some coins, candies or nuts into the pot.
2. Players take turns spinning the Dreidel.
3. If the Dreidel lands on:
  - נ "Nun," **Nothing** is won and nothing is lost. *Bang fist on table...*
  - ג "Gimmel" – the player **Gets all**. *Everybody cheers...*
  - ה "Hay" – the player wins **Half** the amount in the pot. *Everybody says, "Oooohhhh"...*
  - ש "Shin" – the player must **pitCH** in a penny, a candy or a nut from their individual pile into the pot. *Everybody says, "Aaaawwww"...*
4. If the pot empties out, everyone contributes equally once again.
5. You can always raise the ante, asking everyone to match the amount agreed upon.

## What does the Dreidel have to say?

**Wouldn't it be more fun** if the Dreidel would have gimmel on all four sides? Couldn't the Dreidel do without a shin? Then whichever way you would spin, you would win....

The answer is obvious. If you can't lose, you can't win.

We often ask, why is there so much darkness, so many challenges? Wouldn't it be great if all of life was bliss? Why are we always faced with difficulties in the workplace, in business, in relationships, in achievements, etc? Why do we find so many difficulties and obstacles when it comes to anything Jewish?

**Herein is the answer.** The fun lies in the opportunity to overcome adversity. If evil did not exist, if our world did not contain darkness, we would be like trees bearing terrific fruit, but there would be no appreciation for all the good. It is the challenge that creates the fun and makes the good stand out. Overcoming adversity is what makes our life so meaningful.



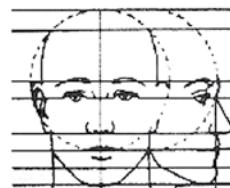
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# Stop The Dreidel!

**What color is the bar of soap sitting on your bathroom counter? What is the pattern on your socks? Floral? Plaid? Solid?**

To many people, these questions are irrelevant. They purchase their preferred brand of soap (or the cheapest one on the store's shelf) regardless of its color. And in the morning they don the first pair of socks they fish out of the drawer.

But to others, those with an eye for design, the choice isn't so simple. Their lavatory has a motif, and every item displayed there has to match the unique décor. And socks aren't just to keep feet warm or shoes sweat-free; they complete the thematic ensemble, complementing the wardrobe du jour. No part stands on its own; every component is just one piece of a large picture.

Every Jewish holiday is comprised of many components: its history, laws, customs, traditional foods, etc. Each component was put in place by the Master Designer, or individuals whom He inspired, in accordance with the particular holiday's singular message. Some of the components are obvious expressions of the holiday's motif, while others require thought to uncover their profound relation to the holiday's unique message.

So, where does that leave the traditional dreidel game? How does the dreidel embody the Chanukah message?

What's striking about the dreidel is that its "religious" aspect isn't always apparent. In other words, the four Hebrew letters that form the acronym for the phrase "A great miracle happened there" are not discernible while it's spinning. At that point it looks entirely letter-less, no different than any other spinning top available at your local dollar store.

**Life is eerily reminiscent of a dreidel game. In the course of our dizzyingly hectic day-to-day existence we are often too preoccupied to notice the "letters," the small and big miracles that accompany us every day.**

**Every once in a while we have to give the spinning dreidel a break and reflect on its message: "A big miracle transpired there."**

And that's precisely what Chanukah is all about. Some 2,100 years ago our nation's collective dreidel came to an abrupt halt, and the divine letters that animate and direct all of creation came into plain view. For eight days, the glow of the Temple's menorah illuminated a reality that the Greeks had attempted to obscure: there is a hand that controls every event and occurrence.

**Two millennia later, the message of Chanukah remains the same. As we sit by the menorah, or even while we indulge in the game that is our national Chanukah pastime, it is time for us to find the miracle letters in our own lives.**

One more point:

When the dreidel comes to a rest, When the letters come into focus, it is time to react: there's little time to sit with your mouth open there isn't too much time to ponder; the game has got to continue. You have to give or take, depending on the letter the dreidel is now displaying. Only if you are (un)lucky enough to have landed a nun do you get to meditate a bit longer. . . . When the letters come into focus, it is time to react: there's little time to sit with your mouth open.

**Give:** G-d gave you miracles; it's time now to contribute back to the cause. Now it's your turn to make a miracle in someone else's life

**Take:** Take upon yourself to introduce an added dose of spirituality in your life—a Torah class or an additional mitzvah.

Or, you can think a bit longer. But not too long. The Maccabees didn't accomplish their feat through prolonged meditation sessions . . .

*By Naftali Silberberg. Copyright and reprinted with permission of Chabad.org*



# WHAT YOU CAN DO FOR ISRAEL *Now*

*By Rabbi Eli Friedman - Chabad of Calabasas, CA*

**WHEN G-D CHOSE US AT MOUNT SINAI**, we received the greatest treasure known to history - the Torah. Along with it, we got the greatest challenge known to history - antisemitism. The evil people of the world have always resented the very presence of the Jew in the world. We are reminders of G-d, morality, conscience, right and wrong - everything they despise.



**But G-d equipped us with the Torah. Because of the Torah, all of history's anti-Jewish hate and abuse has not ruined us. After everything we have been put through, we have not grown bitter. Somehow, Jews still love life, service, wisdom, joy and finding a higher, G-dly purpose in everything.**

Evil people have oppressed Jews throughout time, but we have not lost our faith - neither our faith in G-d, nor our hope for humankind - and the moment they have let up, we have recovered with miraculous, supernatural speed and agility.

Because of our faith and our Torah, we have conquered the difficult art of channeling grief and pain into positive energy.

Every highlight of Jewish history has risen from the ashes of its worst nightmares. Most of the greatest sages and leaders

in Jewish history lived through impossibly difficult chapters of Jew-hatred.





No greater example is needed than Israel - an oasis of humanity and sanctity in a savage part of the world - which was defended, nurtured, built and raised by a generation of concentration camp survivors, people who were tormented simply for being Jewish.

However, it is not enough to marvel and admire this.

**We need to uplift and encourage our fellow Jews to square their shoulders and react Jewishly to what is happening. Let's just look to the Torah. Let's look to our glorious history. Look into our own Jewish Soul.**

Whenever being Jewish becomes a source of aggravation and fear, that is our cue to go on high alert in making Judaism a source of meaning, pride, joy, courage, and deep, deep, powerful purposefulness.

**Here are some things we can do to lower our blood-pressure and raise our spirits and the spirits of those around us:**

- Make your **Jewish identity** a source of invigoration and happiness by immersing in its traditions, rituals and messages. 
- Wherever you're holding in your Jewish observance, **take a bold step (or multiple steps) forward**; without a doubt, you will not regret it. 
- Forget about what people hate about us and **focus on what G-d loves about us**. In fact, forget about the people who hate us and give us grief, and concentrate on G-d who loves us and gave us the Torah. 
- **Choose a Mitzvah, any Mitzvah, and make it your own.** Open your mind to new frontiers of Jewish living and embrace them. 

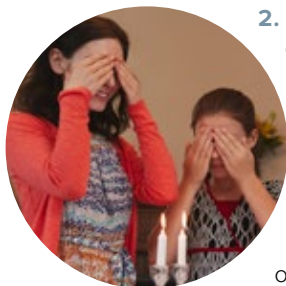


It is unacceptable that there should be a Jew anywhere who only feels the hate from the haters but has never learned of the love and G-dly vibrancy that is found in the Mitzvot. That kind of imbalance is hazardous to good health.

The joy of being a Jew is how we counter the fear of being hated. And the joy comes from the Torah.

### So while any Mitzvah will do, here are practical suggestions:

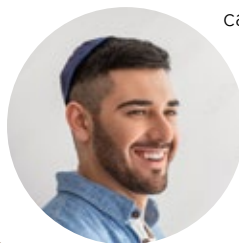
1. Guys, commit to **putting on Tefillin** every weekday. These few minutes will uplift your life. Put them on and PRAY with all your heart.



2. Women and Girls, commit to **lighting the Shabbat candles**, every Friday, on time before sunset, wherever you are, (for exact time visit Chabad.org/candlelighting)

and whatever is happening. If you do already, take a leadership role and make sure everyone you know knows how to do it and does it.

3. **Celebrate Shabbat** beginning with Friday night. That includes lighting Shabbat

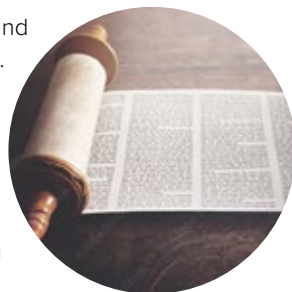


candles on time and gathering for a traditional Shabbat dinner with Kiddush and Challah.

4. Guys, **wear a Kippah** in public, even if you never have. Let's flood the streets with KIPPAH CARRIERS. You will fill the hearts of Jews who see you with pride and joy.

5. Crack open the Torah and start **LEARNING TORAH**.

Not sure how? It is painfully simple. However, you listen to audio - internet, podcasts, phone app - search for Rabbi Gordon Live at Chabad.org and start learning and enjoying.



**WARNING:** you will be surprised how quickly you forget about all the haters. But do not worry: G-d is watching over you, the IDF has your back, your Mezuzah is your conduit for G-d's protection.

**Spread the word!**

**It's time to get Chai!**

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# HOW TO COPE WITH THE NEWS from Israel

Shortly after the Simchat Torah massacre, I knew I had to read less news. The stories, pictures, and videos of the atrocities in Israel were just too much for me to handle. I'd read something in the morning and couldn't function all day; I just had to read less.

At the same time, I couldn't avoid the news altogether (I also have a good excuse: one morning, please G-d, there will be a breaking news alert that all hostages are free!), so while I read less news, I needed to develop a coping mechanism to help me deal with some of the horror stories.

What worked for me was an idea based on a quote by Rabbi Dr. Jonathan Sacks OBM. Here is what he said:

***"The Lubavitcher Rebbe undertook the most daring spiritual initiative ever, to search out every Jew in love as they were once hunted down in hate!"***

I always loved this quote. It explains so eloquently the Rebbe's passion, the reason why he sent so many Shluchim (emissaries) worldwide to open Chabad Houses.

But now, this quote has a whole new meaning. Now, it's my coping mechanism.

Whenever I come across one of these stories that leaves me sad, angry and distressed at the same time, I am trying to think: what is our answer to this? How can we match this pure hatred with pure love?

So many times over the past few weeks, I wanted to hide my head under the pillow and cry. And then, a thought came to my mind. How about us educating our children to be as excited about helping fellow Jews? Imagine if our children would call home and say, "dad, I just helped a few Jews wrap Tefillin! I just helped a few Jews light the Shabbat candles! I just gave charity to a few needy Jews!"

Wouldn't that be the best revenge? I think so.

Today, I read a news report about how many civilians participated in the horrific attack on October 7th. It was not only the trained and armed terrorists who murdered, tortured and kidnapped. Hamas planned and encouraged "ordinary people" (read: inhuman monsters) to go into Israel and be part of this.

Here, again, I applied my coping mechanism.

A few weeks ago, thousands of Chabad Rabbis from all across the world gathered for the annual convention. (The Rabbis from Israel attended virtually, as many of them got drafted to the IDF, and many others did not want to abandon their communities during this time).

So many people appreciate what Chabad does. They enjoy having a place where all Jews feel welcome and comfortable, where they can get more connected to the Jewish tradition non-judgmentally.

Yet, just like the evil Hamas terrorists knew, we can't rely only on the ones that "trained". We need everyone, every single Jew, to join us on this holy mission of "searching out every Jew in love as they were once hunted down in hate!"

The good news is that you don't have to become a Chabad Rabbi or Rebbetzin—you don't need to be a Chabadnik at all. The Rebbe would often say, if you know the letter Alef, go out and teach someone who doesn't know it yet. Don't worry that you might not know any other letter. You already have what it takes to help, teach, and inspire others.

As we continue to recover as a nation from this great tragedy, and as our dear IDF soldiers risk their lives to bring peace to Israel, let us make this our rallying cry. Wherever we are, whoever we are, we can be the ones who bring good to the world around us.

***Let's open our homes and invite fellow Jews for a Shabbat meal; teach Torah, help fellow Jews wrap Tefillin and light the Shabbat candles; there are so many opportunities to help our fellow Jews, both spiritually and materially.***

And now that I think of it, I realize it's much more than a coping mechanism. It's the secret of how the Jewish people are still here despite everything we endured.

May we soon merit the days of the coming of Moshiach, when all sorrow will be erased forever, amen.

*Adapted from an article by Rabbi Mendy Kaminker*



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# WHAT'S WITH THE CANDLES?



## QUESTION:

I notice that lighting candles is a big part of Judaism. We light candles every Friday for Shabbat, we light candles on every festival, and Chanukah is all about candles. What is the connection between candles and spirituality?

## ANSWER:

There is something about a candle that makes it more spiritual than physical. A physical substance, when spread, becomes thin. Spirituality, when spread, expands and grows.

**When you use something physical, it is diminished. The more money you spend, the less you have;** the more gasoline you use, the more empty your tank becomes; the more food you eat, the more you need to restock your pantry. But spiritual things increase with use. If I use my wisdom to teach, the student learns, and I come out wiser for it; if I share my love with another, I become more loving, not less.

**When you give a spiritual gift, the recipient gains, and you lose nothing.**

This is the spiritual property that candles share. When you use one candle to light another, the original candle remains bright. Its light is not diminished by being shared; on the contrary, the two candles together enhance each other's brightness and increase light.

We sometimes worry that we may stretch ourselves too thin. In matters of spirit, this is never the case. **The more goodness we spread, the more goodness we have. By making a new friend, you become a better friend to your old friends.** By having another child, you open a new corridor of love in your heart that your other children benefit from, too. By teaching more students, you become wiser.

Keep lighting your candles. There is an endless supply of light in your soul. You will never run out of goodness.

*From Chabad.org by Aron Moss. Aron Moss is rabbi of the Nefesh Community in Sydney, Australia.*

# TRADITIONAL SUGFANIYOT DAIRY

## Jelly Doughnuts



### INGREDIENTS

- 3 cups white bread flour + more for dusting
- 1 tsp salt
- 1 envelope dry active yeast (2½ tsp)
- ¾ cup lukewarm milk
- 2 tbsp sugar + 2-3 more cups for coating the donuts
- 2 large eggs, lightly beaten
- 2 tbsp unsalted butter, melted and cooled
- 1 jar preserves/jelly of choice
- vegetable oil for frying
- cinnamon (optional for coating doughnuts)
- **Equipment:** candy thermometer that you can clamp to the inside of your pot

### INSTRUCTIONS

1. In a small bowl, combine 2 tbsp of warm milk and 2 tbsp of sugar. Add the dry active yeast and let sit until foamy, about 5 minutes.
2. In the bowl of a mixer, combine 3 cups flour and 1 tsp salt. Add yeast mix to the flour. Add the eggs and butter to the flour mixture. Mix the ingredients until they come together into a crumbly mix.
3. Mix in the rest of the milk, 1 tbsp at a time until the dough sticks together in a ball.
4. Turn the dough out onto a lightly floured surface and knead until the dough is smooth. (You can do this in a mixer fitted with a dough hook as well.) Form the dough into a ball and transfer it to a lightly oiled bowl, cover with a kitchen towel, and let rise until doubled in size, about 2 hours.
5. Punch down the risen dough. Turn out onto a lightly floured surface. With a lightly floured rolling pin, gradually roll out the dough to about ½" thick. When rolling dough, let it rest periodically to relax the dough and make it easier to roll out.
6. Cut out 3-4" rounds with a lightly floured biscuit cutter or drinking glass. Re-roll the scraps to make more rounds.
7. Place the doughnuts on lightly floured baking sheets that are lined with parchment paper, spacing them apart, and cover lightly with a dry towel. Let rise in a warm spot until doubled in size, about 30 minutes.
8. Heat a deep, heavy pot filled 3" high with vegetable oil to 350°.
9. Transfer the risen doughnuts to the pot and fry the doughnuts, a few at a time, until golden and puffed. About 1-2 minutes each side.
10. Prepare a plate with 2-3 cups of mixed sugar and cinnamon.
11. Lift the doughnuts from the oil using a slotted spoon and blot briefly on a paper towel-lined plate. While donuts are still hot, sprinkle with cinnamon-sugar (tongs are a good tool for holding the donuts). Set donuts aside.
12. Fill a pastry bag (¼" round tip), squeeze bottle or zip-top bag with the corner cut off with jelly preserves. Insert the tip into the end of each doughnut and pipe approximately 1-2 tbsp of preserves into them and serve.

*Yields: 12-14*

## HERE'S my STORY

# UNPACKING ON THE BATTLEFIELD

RABBI SHIMON BEKERMAN

Rabbi Shimon Bekerman is a veteran activist and served as a member of Tzeirei Agudas Chabad in Israel. He was interviewed in his home in Kfar Chabad in June of 2014.

**In light of the shocking events that have taken place in the Holy Land, we are reprinting an account from a previous issue of Here's My Story about a soldier in the Yom Kippur War. It is our prayer that G-d's blessing in the Torah, "I will grant peace in the Land, and you will lie down with no one to frighten you" – which the Rebbe quoted in his letter in the following account – will be realized openly and quickly.**

**H**aving come from a family with chasidic roots, I gravitated to Lubavitch at a young age and studied in a Chabad yeshivah. But it was not until I was an adult and already married that I met the Rebbe. This was in 1965 when I traveled to New York to spend the Hebrew month of Tishrei – the month of the High Holidays and Sukkot – in his presence. At the end of my visit, I had a private audience and I confided in the Rebbe that, although I've been near him for several weeks already, I still didn't feel that a change has occurred in me, as I expected would happen.

In response, the Rebbe quoted a saying of his father-in-law, the Previous Rebbe, that "when you travel to the fair, you buy a lot of merchandise, pack it up and take it home, and you unpack the parcels all year." I understood what he meant – the one who travels to a fair is like the chasid who travels to his Rebbe for the month of Tishrei, "buying a lot of merchandise" – that is, acquiring spiritual inspiration. But he doesn't see what he has truly received until he gets home, processes it, and puts it into practice. And then he begins to feel that the Rebbe is with him all year long.

This proved very true for me, especially in later years, when the Yom Kippur War broke out.

**The Yom Kippur War caught me, like all Israelis, in the midst of prayers on the holiest day of the year. I was praying at the yeshivah in Kfar Chabad, when I suddenly heard planes and saw cars out on the main street. I understood something**

**terrible was happening, although I did not know exactly what until I returned home when Yom Kippur was over, and my wife told me that I had been ordered to report for duty. I immediately put on my uniform and wrote to the Rebbe that I was going off to war, asking for his blessing to return safely.**

As I later learned, he immediately gave his blessing. And, in fact, my life was saved many times during the war. For example, as part of the IDF advance, I found myself on the Bir Gifgafa Airfield in the Sinai Desert. No sooner had my unit vacated the place than the Egyptians bombed it. But we managed to leave in time and were spared.

I tried my best to act as the Rebbe's emissary and, although it was virtually impossible, I tried to observe Sukkot in the Sinai and help others to do so as well. Together with a friend, I constructed a sukkah out of ammunition boxes, but we had to advance and we never managed to sit in it. I did not give up. Using some rope which I connected to a half-track jeep, I created a make-shift shelter and placed a few thorn-bush branches on top. In this sukkah, I made Kiddush, the blessing over wine, and there were about a hundred soldiers who heard that Kiddush.

On the night of Hoshana Rabbah we received an order to advance towards the Suez Canal. We participated in building a raft bridge that was used to cross the Canal and to conquer areas on the other side. A few hours after building the bridge and many Israeli vehicles passed to the Egyptian side, the Egyptians caught on to what was happening and started bombing us heavily, with missiles and rockets falling like rain. I jumped out of the car and took shelter under it, all the while reciting psalms that I remembered by heart.

Only in the morning, when I went to get my prayer shawl, did I see that a piece of shrapnel had penetrated my tallit and tefillin bag, but it had been stopped by a prayer book.

On the night of Simchat Torah, the bombings continued incessantly. My anti-craft unit had to go out the minute enemy planes were identified, and of course, this was very scary. Thank G-d we succeeded in bringing down quite a few planes, and we got a commendation medal for our efforts.

As soon as the bombings calmed down a bit, I went out to help soldiers put on tefillin. I did so for the entire time I was stationed in the Sinai – that is for about six months – until the Hebrew month





*A Chabad chasid helps IDF soldiers don tefillin in the Sinai Desert during the Yom Kippur War.*

of Adar. The soldiers had constructed an improvised synagogue out of sand sacks and tenting material, and when I would pass by on my way there, they would announce “Bekerman, tefillin!” and everyone would come out to put on tefillin.

One day during this time, Rabbi Israel Meir Lau, then the rabbi of North Tel Aviv, came to visit us, together with my brother-in-law, Rabbi Berke Wolf, who was the Chabad spokesman in Israel. It was a very emotional encounter – we hugged and kissed, and then he suddenly pulled out a letter from the Rebbe that was a response to the letter that I had written on the way to the war.

The Rebbe quoted the Torah: “Do not be faint-hearted, do not be afraid. Do not panic and do not be terrified of them.” He went

on to emphasize the importance of every soldier putting tefillin on his arm and head, binding his emotions and intellect to G-d. “This brings the blessing of G-d into the actions of his hands and his mind,” he wrote.

He also expressed the hope that I should be able to report good news very soon, and that “the great merit of anyone who protects our Holy Land and our Holy Nation will hasten the fulfillment of the blessing that ‘the Lord, your God is accompanying your camp to deliver you and to grant you victory over your enemy.’”



*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@jemediia.org](mailto:mystory@jemediia.org)*



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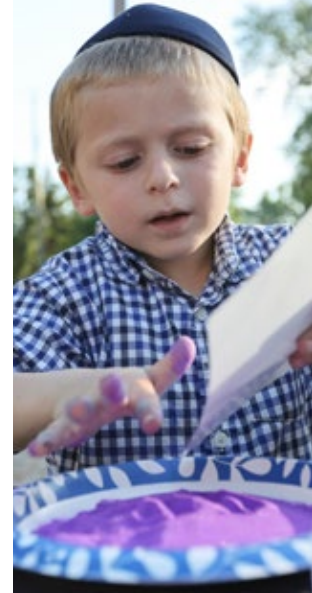
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This publication is in loving memory of Mrs. Henya Federman and her daughter Shterna Sara Federman.