

# L'Chaim

The Weekly Publication  
for Every Jewish Person

נוסד תר"ץ ימי השלושים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson  
"My help comes from G-d, the Maker of heaven and earth" (Psalm 121:2) Year of Unity - Hakhel



## LIVING WITH THE REBBE

from the teachings of the Rebbe  
on the Torah portion

On the holiday of *Shemini Atzeret*, outside of the Land of Israel\*, we read the *Haftora* from the first book of Kings. This selection tells us how the First Holy Temple was dedicated by King Solomon. It was a two week festival that included Yom Kippur (That year, they didn't fast on Yom Kippur, King Solomon being a prophet, commanded them not to. A prophet cannot cancel a *mitzva* – commandment, but can suspend a *mitzva* as a one time occasion.)

The *Haftora* tells us the beautiful blessing that King Solomon gave the Jewish people. Thousands of sacrifices were brought, the altar wasn't big enough, so King Solomon consecrated the entire area around the altar to offer the sacrifices.

Why do we read this *Haftora* on *Shemini Atzeret*?

One reason, is that the *Haftora* ends by telling us, "On the eighth day he dismissed the people..." *Shemini Atzeret* is the eighth day of the festival that begins with *Sukkot*.

Another reason, the *Zohar* tells us, that every day of the *Sukkot* holiday, we are visited by the *Ushpizin*, special heavenly spiritual guests. The first day Abraham, then Isaac, Jacob, Moses, Aaron, Josef and David. It would follow that on *Shemini Atzeret*, the *Ushpiz* would be Solomon, therefore we read of his crowning achievement, the completion of the Holy Temple.

The above verse continues, "and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that the L-rd had wrought for David His servant and for Israel His people."

*Shemini Atzeret* is the end of the holidays, it is when we take all the blessings from all the holidays and bring it home. We take the energy and inspiration from the holidays and apply it to the year. This is yet another message in the *Haftora*, and perhaps the most important and practical ideas found there in. After you build the holy Temple, take it home with you, allow the holiness to be part of your daily lives.

May G-d give us the ultimate blessing, the third and final Holy Temple, at which time we will stand together with all the *Ushpizin* to dedicate it. May it happen soon.

\**Sukkot* is followed by the independent holiday of *Shemini Atzeret*. In Israel, this is a one-day holiday; in the Diaspora it is a two-day holiday, and the second day is known as *Simchat Torah*.

Adapted by Rabbi Yitzi Hurwitz from the teachings of the Rebbe, yitzihurwitz.blogspot.com. Rabbi Hurwitz, who is battling ALS, and his wife Dina, are emissaries of the Rebbe in Temecula, Ca.

## Be Happy!

Lists of the happiest cities and the happiest countries are updated annually. 😊 Smiley faces of the 1950s became :- ) emoticons of the 1990s and 😊 emojis of the 2010s.

As we mature (or at least get older) the belief that we can, must, ought to be happy has made the pursuit of happiness a life-long goal for some.

In Judaism, too, we are enjoined to be happy – for a purpose. "Serve G-d with simcha – joy." "Rejoice in your holidays and be completely joyful." "Be joyous before G-d."

Whereas on Jewish holidays in general we have a special *mitzva* to rejoice and be happy, concerning the festival of *Sukkot* the Torah mentions rejoicing three times. (Three, in mystical Jewish teachings, is a very powerful number, connoting permanence and strength.)

Our *Sukkot* rejoicing begins even before the holiday commences. It actually starts the night immediately following Yom Kippur when we are certain that G-d has judged us all favorably. The joy and festive atmosphere continues throughout the eight-day *Sukkot* holiday and especially in the evenings when, in Jewish communities large and small, people gather together to commemorate and celebrate *Simchat Beit HaShoeiva*, the ancient water-drawer ceremony of Temple times.

But our happiness culminates on *Shemini Atzeret* and *Simchat Torah* when the actual "mitzva of the day," the "house special" so to speak, is rejoicing.

How is it possible to command

someone to rejoice? How can you legislate an emotion? A similar question is asked concerning the *mitzva* of loving G-d – "And you shall love the L-rd, your G-d." The explanation that Maimonides gives for this question is that the command is to meditate on things that evoke love.

What evokes joy? Singing and dancing, which is exactly what we do on *Shemini Atzeret* and *Simchat Torah*.

Chasidic philosophy explains that the joy that one infuses into *mitzvot* for the entire year is generated by the joy one creates and experiences on *Simchat Torah*! So powerful is the *mitzva* to rejoice on *Simchat Torah* that the Previous Rebbe said "the intense rejoicing of *Simchat Torah* is a vessel for the provision of one's physical needs for the whole year."

Rejoicing, being really happy on *Simchat Torah*, is not as tough as it might seem. True, we have just come from the High Holidays, where the "job" of Rosh Hashana and Yom Kippur – shaking oneself out of spiritual complacency – is an extremely difficult one. However, Jewish mystical teachings state unequivocally that the rejoicing of *Simchat Torah* is within every Jew's grasp, great and humble alike.

There's a saying that we "halve" our misery when we share it with a friend. Surely if that is true then it is just as correct to say that we double our joy when we share it with a friend. Shlepp along a friend to celebrate the four "S's" – *Sukkot*, *Simchat Beit HaShoeiva*, *Shemini Atzeret* and *Simchat Torah*.

# SLICE OF LIFE

## Sukka Adventures by Mendy Dickstein



Rabbi Dudu and Sara Lider direct the Chabad House for Hebrew-speakers in Melbourne, Australia. One year, as they prepared for the upcoming holy day of Yom Kippur, a group of ten Israelis walked into the Chabad House.

They wanted to stay at Chabad for Yom Kippur. They were living and working in Mildura, seven hours away. Although they weren't religious, they decided they could not allow Yom Kippur to pass like any other day.

The group spent Yom Kippur in heartfelt prayer, and right after breaking their fast they went to the bus station so they could get to work on time the next day.

Rabbi Lider was so moved by how much they went out of their way to celebrate Yom Kippur that he decided to surprise the group by bringing the next mitzva to them!

On the last evening of Sukkot, Rabbi Lider – with a few helpers – loaded a sukka onto a flatbed truck. They would drive through the night from Melbourne to Mildura, and reach their destination early in the morning, before the Israelis went to work. After that, they would turn around and drive back to Melbourne to be in time for Shemini Atzeret and Simchat Torah celebrations

at the Chabad House.

At seven in the morning, as planned, they arrived in Mildura. They parked the mobile sukka opposite the hostel where the Israelis lived and waited.

A few minutes later, the door opened and the Israelis were shocked to see the sukka!

A few dozen Israelis entered the sukka and one by one made the blessing on the lulav and etrog. They had refreshments and said the special blessing when eating in the sukka. And then they thanked the rabbi and volunteers and headed off to work.

When they had all left, the Lubavitchers dismantled the sukka so that they could drive home more quickly. But G-d had other plans for them.

“We have a flat tire!”

Usually a flat tire isn't a big deal but that day was a national holiday in Australia and all the stores, including flat repair shops were closed.

They started knocking on doors of nearby homes but no one had a spare tire. Further down the street, they knocked on a door that was opened by a middle-aged man. Before they could say anything, he looked at them and said, “You're from Israel?”

When they said yes, his face lit up. “Since you are Israelis, I want to help you. My wife is Israeli and in honor of your holiday, she took our two daughters to Israel to visit her parents. Then he asked, “How can I help you?”

The two volunteers told the man about the flat tire and that all the stores were closed. He led them to his garage and gave them a new tire as a gift. Although the tire was for a regular car and did not fit the van which they were using, they didn't have much of a choice. They thanked the man and decided to set out with the new tire, hoping that on the way they would find a tire shop.

Although their hope didn't materialize, they did stop at a gas station along the way whose owner said he thought the tire would get them to Melbourne.

They asked the gas station owner asked, “Are you Jewish?”

The man smiled. “No, I'm not Jewish, but since you're asking, I know a Jew, the only Jew in the

entire area. He lives nearby,” he said pointing toward a house. A few moments later they were knocking on the door.

“Who is it?” a man's voice questioned.

“Emissaries of the Lubavitcher Rebbe,” they said.

“What?! The Lubavitcher Rebbe?” The door was flung open by a man about 60. He invited them in. He quickly produced a document that turned out to be his genealogical tree. The shlichim were astonished to discover that the man was related to the Rebbe's family.

Of course, they had him shake the lulav and before they left they took his information and promised to be in touch.

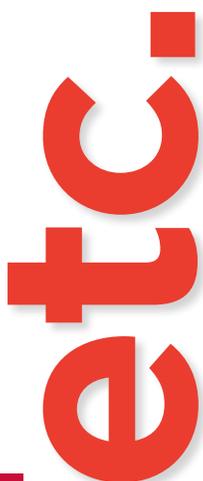
Despite the less than smooth start to their return trip and driving on a tire that didn't fit, thank G-d they made it back to Melbourne in time to celebrate Shemini Atzeret and Simchat Torah at the Chabad House with great joy and enthusiasm.

Half a year later it was the night of the Passover seder. Around the festive tables in the Chabad House sat dozens of guests. During the meal, Rabbi Lider went to each table to greet the guests. A woman with two girls introduced herself. “My husband helped you in Mildura by giving you a spare tire.” When she had returned to Mildura from her visit to her parents in Israel, her husband told her about the visit of the Chassidim to their home. Hearing about this moved something in her until eventually, after much thought, she decided to return to her roots, to Judaism and Israel. She was in Melbourne to catch a flight after Passover back to Israel with her daughters.

“A few years later,” recalls Rabbi Lider, “I was visiting my parents in Lod, Israel. One day, as I was praying at the local Chabad Hoose there, a young man with a beard, hat and jacket came over to me and shook my hand warmly.

“Do you recognize me?” he asked. “Do you remember that Sukkot when you came with your friends to Mildura with the mobile sukka? My name is Sholom. I was one of the guys who was working in Mildura. You should know that from the day that I said the bracha over the lulav and etrog and sat in the sukka, my soul was awakened. A short while later, I returned to Israel and began to seriously look into Jewish observance. And now, here I am,” he said with a big smile.

*Condensed from Beis Moshiaich Magazine*



## Public Sukkas

As in previous years, if you're in Manhattan, visit one of the Lubavitch Youth Organization's public Sukkas during the intermediate days of the holiday. They will be open: Wednesday-Thursday, October 12-13 10:00 am - 6:00 pm, Friday, October 14 & Sunday, October 16, 10:00 am - 4:00. The Sukkas are: **The United Nations Sukka**, located in Ralph Bunch Park, near the Isaiah Wall across from the United Nations on First Avenue and 42nd Street; **Sukka at Foley Square**, near Worth Street; across the Federal Court House. **The Wall Street Sukka** located on the cobblestones in Bowling Green Park, in lower Manhattan. **The Garment Center Sukka** in Herald Square across from Macy's. For more information call (718) 778-6000. To find out about public Sukkot in your area call your local Chabad-Lubavitch Center.

## Two Weeks in One

This current issue of *L'Chaim* is for the entire Sukkot holiday. Issue 1744 is for 26 Tishrei/October 21 for the Torah portion of *Beresheet*.

## TODAY IS...

### 22 Tishrei

Shemini Atzeret and Rosh Hashana are parallel in many of the meditations/intentions and higher unifications. On Rosh Hashana, though, these are in a mode of elevation and on Shemini Atzeret in a mode of elicitation from On High downward. On Rosh Hashana one's service is with supplication, submission and intense bitterness; on Shemini Atzeret it is with joy.



# The Rebbe Writes

from correspondence  
of the Lubavitcher Rebbe

Freely adapted and translated from a letter of the Rebbe

Between Yom Kippur and Succos;  
Torah portion of *Brochah, Hakhel* year 5741  
(1980)

To the Sons and Daughters of our People Israel,  
Everywhere, G-d bless you all!  
Greeting and Blessing:

In these days of preparation for the Festival of Succos, the Season of our Rejoicing, and coming from Yom Kippur, when all Jews were granted a good and sweet year – a revealed and obvious kind of good – it is appropriate to reflect on the following thought:

Although we are still in Exile, a time when “darkness covers the earth,” because the true light that is found only in Torah has not irradiated, fully and pervasively, the world and its everyday affairs, which is reflected also in its attitude, sometimes even actions, towards Jews; and among some Jews – in their attitude towards Jewishness – *Yiddishkeit*.

Both aspects are interrelated. For, when Jews, as individuals or as a group, proudly adhere to their Jewishness and show it – that is also the way that earns them the respect of the Gentile world and a friendly and helpful attitude.

In addition to the essential thing, that by adhering to Judaism in actual practice of learning Torah and doing *Mitzvos* (commandments), the Exile is shortened and eventually brought to an end by the true and complete Redemption through Moshiach –

Nevertheless, the fact of still being in Exile must not, and does not, dampen the joyful preparations for Succos, much less the actual joy of the festival, particularly the Festival of Succos (including the intermediate days, *Shemini Atzeres*, and *Simchas Torah*) which has been singled out and designated as “The Season of Our Rejoicing”;

For as in the case of the exile in Egypt, when at the height of the surrounding darkness “there was light for all the children of Israel in their dwellings,” a Jew’s life, wherever he may dwell, is illuminated in all its aspects by the light of the Torah and *Mitzvos*. And by intensifying this light in his daily life, the Jew is also hastening the Redemption;

And here is the additional factor, which is also one of our fundamental beliefs and basic principles of our Torah – *Bitochon* (trust) in G-d, the true and absolute *Bitochon* in the Master of all the universe, whose Divine Providence extends to each and everyone individually, and specifically, and in detail –

The *Bitochon*, first of all, that He surely granted the “*Chasimo uGmar Chasimo Toivo*” (sealed and confirmed for good) in everything and in every detail, including also, indeed especially the fulfillment in our own very days of the hope, heartfelt yearning, and most fervent daily expectation, namely, the “coming of Moshiach, for whose coming I wait every day.”

The *Bitochon*, the basis of which is the simple belief of every Jew – since all Jews are “believers the children of believers” inherited this belief from our Father Abraham, the Father of Believers – unites and unifies all Jews. Moreover, this belief is the very same in all Jews, though they differ and to the extreme.

It is this *Bitochon* that makes a spiritual *Hakhel* (gathering) of the people a reality, unifying all Jews into one *kohol*, one entity – since their common simple belief also pervades and moves everything in which they differ (as indicated in the verse): listening to, learning, keeping and doing all the words of the Torah...

The same unifying principle is reflected also in the Festival of Succos, in combining together the “Four Kinds” (*Esrog, Lulav, Myrtle, and Willow*), symbolizing all different types of Jews, into one *Mitzvah*, which is created by virtue of a Jew unifying them,

And also in the *Succah* itself, concerning which the Torah says: “It is possible for all Jews to sit in one *Succah*.”

May G-d grant that just as on Yom Kippur, after the many prayers and the culminating resume, one *Tekiah* is sounded – a *Tekiah Gedolah*, according to custom, followed by the loud proclamation: *L’shanah haba’ah biYerushalaim!* (Next year in Jerusalem) –

So may every Jew amongst all Jews, after the many prayers throughout the long Exile, including (five times during the day of Yom Kippur) the daily prayer, “May our eyes behold Your return to Zion in mercy,” and, while still in Exile, Jews demonstrating that “We Your people and sheep of Your pasture, we will constantly pray thanking you,”

May every Jew very soon indeed hear the sound of G-d’s Great *Shofar* announcing our liberation, followed immediately by – “Bring us... to Jerusalem Your Holy House with everlasting joy.”

With esteem and blessing for *Chag Same’ach* (happy holiday) in the Season of our Rejoicing.

# MOSHIACH MATTERS

The *etrog* (citron) is a unique fruit in that it remains on the tree for an entire year, thriving precisely on the changes in climate of the

different seasons. For this reason the *etrog* is symbolic of the Jew, the eternal wanderer who must endure all kinds of trials and tribulations as he suffers in exile. Yet like the *etrog*, the Jew will thrive even in the most adverse conditions and emerge triumphant with the coming of Moshiach. (*Bait Yaakov*)

## A WORD FROM THE DIRECTOR

*During the holiday of Sukot we fulfill the mitzva of lulav and etrog by blessing and holding together the lulav [date palm], the hadas [myrtle], aravot [willow], and the etrog [citron]. The mitzva is only considered fulfilled if all of the objects have been held together. From this mitzva we can learn about the importance of the unity of the Jewish people.*

*Why is it so important for these four species to be united? They represent different “categories” of Jews, one who learns Torah and does mitzvot, one who only learns Torah, one who only does mitzvot, and one who does neither.*

*And yet, all of these different “kinds” of Jews must be united.*

*All Jews are united. We are all members of the Jewish people, bound together by our Torah. Just as when the four species are separate they are incapable of being used to perform a mitzva, so too are we dependent on each other, on our unity, to fulfill our mission in this world.*

*Being united does not mean eradicating all differences so that we all think and act in the exact same way. Rather, G-d created each individual with his or her own specific character traits, strengths and weaknesses. True unity is revealed people not only accept and tolerate each other’s differences, but learn to find the goodness that is a part of every Jew, and uncover the lesson that can be learned from that person. This is the message of the lulav, etrog, hadasim and aravot, of all four species that we hold together and bless together.*

*And just as we bless the species when they are held together, so too are we blessed by G-d when we, too, hold ourselves together and stand before Him as one.*

*As we celebrate the holiday of Sukot, a holiday that is known as “the festival of our rejoicing,” we ask G-d to grant us the greatest joy of all, with the arrival of Moshiach and the rebuilding of our Holy Temple, where we shall surely be able to fulfill the mitzva of “serving G-d with joy.”*

*Shmuel Beiman*

## L’ZICHRON CHAYA I MUSHKA לזכרון חיה י מושקא

The name of our publication has special meaning. It stands for the name of Rebbetzin Chaya Mushka Schneerson (obm), wife of the Rebbe.



Published by  
Lubavitch Youth Organization  
1408 President St, Brooklyn, NY, 11213  
phone 718 778 6000

Chairman  
Director  
Program director  
Secretary  
Administrator  
Editor  
Associate Editor  
Chairman Editorial Comm.  
Rebbe photo

Rabbi Dovid Raskin  
Rabbi Shmuel Butman  
Rabbi Kasriel Kastel  
Rabbi Moshe P. Goldman  
Rabbi Shlomo Friedman  
Yehudis Cohen  
David Y. B. Kaufmann  
Rabbi Nissen Mangel  
S. Roumani

L’Chaim contains words from sacred literature. Please do not deface or discard.  
All contents © 2022 by L.Y.O. ISSN 1050 0480

**L’Chaim Subscriptions**  
For a one year subscription send \$47,  
payable to LYO (\$60 outside of U.S.A.) to:  
L’Chaim, 1408 President St., Bklyn., NY, 11213  
**L’Chaim on the Internet**  
Current issues and archives: lchaimweekly.org  
**Learn about Moshiach**  
Visit www.moshiach.com or call (718) 953 6100



by Rabbi Eli Hecht

It is almost 80 years since a most unforgettable episode in the annals of Jewish history.

It happened during W.W.II. The German army captured the areas of Kovna, over-running Lithuania. Hundreds and thousands of Jewish families were locked in the Kovna ghetto. Jews everywhere became victims of unbridled hatred.

With all the bombing and mass destruction taking place, the Kovna ghetto refugees had ample wood to build the Suka. Trees had been uprooted by the bombing and continued carnage. Lumber was everywhere. However, the most pressing problem of the day was to find the beloved four species. The search for the species tortured the souls of the people.

Then the following unexplainable event took place:

The merciless Germans knew that the cities of Vilna and Kovna had industrial machinery that could produce material for the war effort. So they installed a slave work policy.

The Germans would send soldiers and business people to observe the manufacturing companies found in the cities. There they would work the poor Jews to death, forcing them to produce weapons of warfare.

When the machinery broke down the Jewish mechanics were to fix it. As the imprisoned Jews ran these factories they were escorted to the cities in order to repair the machinery.

So our story begins during the days preceding the holiday of Sukot in 1943. The Jews of Kovna were very worried; not about the immediate annihilation nor the brutality practiced by the Germans; they were worried about the four species. This practice, so great and time-honored. Nothing mattered to the Jews of Kovna except the need for the four species. For them the reciting of the blessing, Shehecheyanu, the prayer of life, was of paramount importance.

Jewish law states that on any Sabbath that falls during the festival, one does not recite the blessing on the four species (commonly referred to by the largest of the four, the *lulav*). The commandment is performed the following day after the Sabbath.

The suffering people in the Kovna ghetto were exposed to a question of monumental proportions. Some Vilna Jews sent a message to the Kovna Rabbi, Avraham Dov Ber Kahane Shapiro, stating that there was a *lulav* and *etrog* available in Vilna. On Friday the Jewish Vilna engineers would be traveling to Kovna to repair the machinery that had broken down and they would be able to bring the four species but only for one day.

“Is it permitted to make a blessing on a *lulav* and *etrog* on the Sabbath since the *lulav* and *etrog* would be returned to Vilna that very same Saturday afternoon?” Such an extraordinary question could only be asked during the nightmarish days of the Holocaust. Rabbi Shapiro did not reply due to his illness.

Rabbi Ephraim Oshry was one of the few rabbinical authorities to survive the ghetto of Kovna. Finding no precedent to answer the question, he came up with the following compromise, “Yes, there may be some way in blessing the four species on the first day of Sukot even though it was Shabbat.” But, as the acting Rabbi, he could not and would not give an explicit answer. The people needed to keep their spirits alive. But can a rabbi rule against the Torah. Come to think of it, are there different laws for such times, thought the rabbi? The decision was solely theirs.

Thousands of Jewish people rushed to the building where the four species were hidden. With tears running down in their eyes they called out the blessings of the mitzva of the *lulav* and *etrog*. They recited the “Shehecheyanu” blessing, the prayer

of life. With bursting hearts they fulfilled this mitzva.

The bittersweet tears tasted better than the sweet apple dipped in honey during the holiday from past happier times. They knew full well this was the last *lulav* and *etrog* that they would ever see. They were grateful for being given this opportunity.

When Sukot comes around I still wonder what the law is. No one seems to know the answer. Maybe there is no answer. One thing I do know is that I am in awe of the faith of those who would not surrender their spirits.

So this Sukot find the four species, hold them to your heart and say the blessing of the prayer of life and thank the Alm-ghty for these better times when Jews are free to practice their religion wherever they are found.

## THOUGHTS THAT COUNT

on the weekly Torah portion

---

**My doctrine shall drop as the rain, my speech shall distil as the dew (Deut. 32:2)**  
 Just as rain and dew can drench a person “to the bone,” so should the holy words of Torah saturate a Jew’s entire physical being and not just his mind. (Rabbi Menachem Mendel of Kotzk)

**Not his is the corruption, but his children are blemished; they are a perverse and crooked generation (Deut. 32:5)**  
 “What difference does it make if I’m not so careful in keeping the commandments?” a Jew might ask. “After all, I’m only hurting myself.” Not so, the Torah responds. A Jew’s behavior affects not only himself, but directly influences his children. When a child sees his father conceding the “small” mitzvot, he grows up to concede the “big” mitzvot – with the end result of “a perverse and crooked generation.” (Chofetz Chaim)

**Consider the years of each generation (Deut. 32:7)**  
 In every generation a new understanding of Torah descends from heaven, corresponding to the individual generation’s particular needs and its historical dictates. The tzadikim (righteous) of a given generation perceive what is necessary, and tailor their teachings accordingly. (Chidushei HaRim)

**He set the boundaries of the nations according to the number of the Children of Israel (Deut. 32:8)**  
 All world events contains an element that will eventually relate to Jews, even conflicts between non-Jewish countries that change borders and alter the map. For G-d turns the wheel of history according to His overall plan for the Jewish people. (Der Torah Kvall)

Dedicated In memory of  
**Mrs. Anna Lipschitz OBM**  
**Chana bas HaRav Yoel Summer – The Linever Rebbe**  
 By Hedy & Ben Lipschitz

**6:10 Candle Lighting Time**  
 NY Metro Area  
**12 Tishrei/Oct 7**  
 Torah Portion *Ha'azinu*  
 Shabbat ends 7:07pm  
**19 Tishrei/Oct 14**  
 Shabbat *Chol HaMoed Sukkot* light candles 5:59pm  
 Shabbat ends 6:56pm  
 For holiday candle lighting visit [chabad.org/calendar](http://chabad.org/calendar)

to dedicate an issue call (718) 776 6000