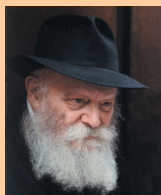


L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

Of all the holidays throughout the year, our joy is greatest on Sukkot, the "festival of our rejoicing."

The commandment to rejoice on Sukkot appears three times in the Torah. By contrast, there is no specific command to rejoice on Passover, and the command to rejoice on Shavuot appears only once.

Why is our joy greater on Sukkot? And why are we commanded to be happy three separate times?

The Midrash explains that the joy of a festival is directly related to the particular stage of the harvest when it occurs.

On Passover, which occurs in the spring, the grain in the fields has just begun to grow. Because one is not yet sure of the eventual yield, our joy is limited. Accordingly, there is no commandment to rejoice in the Torah. By Shavuot, the grain has ripened and is ready to be harvested. Our joy is not complete, however, for although it is gathered together, it must remain in the field and cannot yet be eaten. Thus, the commandment to rejoice appears only once.

On Sukkot, the grain is brought from the fields into our homes. Because the grain can now be utilized and fully enjoyed, our joy is greatest. The commandment to rejoice on Sukkot appears three times.

A deeper contemplation of this concept reveals that the events we celebrate on each holiday are also related to the particular time of year in which it falls.

On Passover, the Jews left Egypt. Yet they were still at the beginning, like grain that has just begun to germinate. On Shavuot, the Jews received the Torah, but they had not yet begun to observe it. This is like a harvest which has ripened but has not yet been brought indoors. On Sukkot, the Jewish people observed the Torah's commandments of their own volition. The "harvest," as it were, was finally being utilized.

These three periods are also reflected in the spiritual service of every Jew: The first stage, "spring," is symbolic of a Jew's pure faith in G-d, the foundation of Torah and mitzvot. But faith does not necessarily lead to practical observance, just like on Passover one is still unsure whether the wheat will flourish. This is the "spiritual Passover" of the Jew.

Reaping the grain is next, but it is not the culmination of the process. In the spiritual sense, this is equal to a Jew's resolve to keep the Torah before he has begun acting. The "harvest" is still in the field; hence a Jew's "spiritual Shavuot."

It is only when the grain is eaten, when the Jew's resolutions for good find expression in actual deed, that perfection is achieved. This is the "spiritual Sukkot" of the Jew. Thus the highest level of joy is felt on Sukkot, and it is truly "the time of our rejoicing."

Adapted from Likutei Sichot of the Rebbe, Vol. 29

The Sukkah: A Reset for Real Life

Every year, Sukkos invites us to do something that feels both ancient and surprisingly modern: step outside our usual routines and rethink what "home" really means.

For seven days, the Torah tells us to live in a sukkah. Not simply to visit it for a meal, but to make it our primary space—to eat there, relax there, learn there, and spend time there as we would at home. Our permanent home becomes temporary, while this simple, open structure becomes our center.

The sukkah offers a spiritual reset. We spend much of the year trying to create stability through walls, possessions, schedules, and carefully managed environments. The sukkah gently reminds us that security does not ultimately come from the structures we build. It comes from Hashem.

The sukkah is not a house, yet it is strong enough to shelter us. Its roof allows us to see the sky. Its walls create a space, but do not shut out the world. Sitting beneath the sechach, we are invited to loosen our grip on control and remember the Divine protection surrounding us every day.

The mitzvah is also radically inclusive. It does not ask us to become spiritual people only during prayer or Torah study. It embraces the whole person: body, conversation, food, rest, laughter, and relationships. In the sukkah, an ordinary meal

takes on a particular holiness—not because the food is different, but because we are experiencing it through a special mitzvah.

This is one of the great messages of Chassidus: Judaism is not about escaping the physical world. It is about revealing the G-dliness within it. The goal is to bring holiness into our homes, workplaces, friendships, and daily decisions—to "know Him in all your ways."

The sukkah is called a "sukkah of peace," and our sages teach that all of Israel could sit together in one sukkah. That may sound idealistic in a world filled with division, but it points to a deeper reality. Beneath our differences, every Jew possesses a neshamah, a Divine soul. The sukkah creates a space where labels become less important and our essential unity becomes more visible.

For one week, we live with fewer barriers—between ourselves and the sky, between the spiritual and the physical, and between one Jew and another.

And then we leave the sukkah. But we do not leave its message behind. We carry it into the year: less anxiety, more trust; less separation, more connection; less distraction, more awareness of Hashem in everyday life.

May our sukkah of peace bring us to the ultimate revelation of G-dliness, with the coming of Moshiach and the rebuilding of the Beis HaMikdash, speedily in our days.

SLICE OF LIFE

The Race to Reclaim Hungary's Lost Torah Scrolls

This Simchat Torah will bring special joy to Rabbi Shlomo Koves, who will dance with his Budapest community just weeks after completing a milestone cataloging project – one expected to finally return



Rabbi Shlomo Koves

more than a hundred Torah scrolls and other Judaica to Hungarian Jewry after seventy years in Russian hands.

As a Chabad emissary and one of Hungary's most prominent Jewish leaders, Rabbi Koves has spent the past three years pushing this case toward resolution, and his newly finished research marks the clearest path yet to closing it.

The story behind the treasure begins in tragedy. More than half a million Hungarian Jews were murdered in the Holocaust, and alongside the machinery of destruction, the Nazis plundered synagogues and private homes of their sacred objects. The Soviets, who later drove the Germans out of Hungary, took their own share as well, carting a portion of that plunder back to the Soviet Union and burying it in storage. Rabbi Koves traced this hidden trove to the archive of Nizhny Novgorod, launching the

campaign that has now reached its turning point.

"A decade ago, I began searching for the Jewish treasure, after receiving precise information," he recounts. "After many efforts, I was permitted to enter the archive. For a long hour I examined the items, and I reached an unambiguous conclusion that they originated from Hungarian Jewry. There was a great number of Torah scrolls and other ancient scrolls, like the Scroll of Esther and the Scroll of Ecclesiastes, that were used by the country's Jews."

His account lines up with the public record: back in February 2014, Rabbi Koves announced he'd located over 100 pre-war Torah scrolls in Nizhny Novgorod's Lenin Scientific Library, about 400 kilometers east of Moscow, one of the largest caches of pre-war Judaica found in recent history. At a Budapest press conference, he said he had no doubt the scrolls belonged to Hungarian Jews, even though they'd been stripped of any markings that would confirm it outright. The find itself grew out of patient, years-long detective work: after Hungary recovered a cache of antique books from the same library in 2006, Koves suspected more community property might be sitting there too, and once he secured access to the archive, he was proven right.

The campaign has earned strong backing from Hungarian officials. "Senior ministers have committed to us that they will make every effort to return the treasure to the Jewish community," Rabbi Koves says. His argument rests on a legal principle: the items were seized as war loot during World War II and were never Russia's to keep. "According to Russian law regarding the seizure of war spoils, property of this kind is meant to be returned to the Jewish community in Hungary," he explains, noting that Russian restitution law tends to favor property that once belonged to religious or anti-Nazi groups. For him, ownership was always the secondary issue. As he put it when the scrolls first surfaced: "For seven decades they have

been lying in those archives, while their only value is for a Jewish community to see them and use them every day."

The scale of the discovery only sharpens its weight. Around 550,000 Hungarian Jews perished in the Holocaust, and roughly 100,000 remain in the country today, numbers that make recovering even a fragment of that community's ritual heritage feel especially significant. Rabbi Koves has called it likely the first time in history that such a large collection of Judaica – some 100 Torah scrolls in a single place – had ever been found together, and he's pointed out that the original discovery landed in a year that marked seventy years since the 1944 deportations to Auschwitz – a detail he found especially poignant.

Now, a fresh development has pushed the case toward resolution. "The Hungarian Minister of Culture made a special visit to Russia, during which he met with senior government officials in Moscow," Rabbi Koves says. "Upon his return here, he informed me that he had reached an understanding with the Russians regarding the return of the Torah scrolls and the other Judaica items belonging to Hungarian Jewry." It's a familiar rhythm for these two countries – echoing the same slow, negotiation-driven path that brought over 100 antique books, some from the fifteenth century, back to Hungary from that very library in 2006.

At the minister's request, Rabbi Koves prepared the research study now cataloging the full scope of the community's lost property. "I thanked him, of course, for his great contribution to the struggle of the Jewish community," he says. "Thank G-d, the work has reached its conclusion, and we hope that in the near future we will receive the stolen Jewish property into our hands, and we will be able to once again use the Torah scrolls that were seized from the Jews seventy years ago."

Adapted from Sichat Shavua 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: Monday, Sep. 28 through Thursday, October 1, 10:00 am - 6:00 pm, Friday, October 2, 10:00 am - 1:00 pm. 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 Garment Center Sukka in Herald Square across from Macy's and the Wall Street Sukkah at Bowling Green. 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 1943 will be for 28 Tishrei/October 9, covering the Torah portion of Bereshit.

A Call To Action

CELEBRATE FOR 9 DAYS!

During the seven days of Sukkot, and Shemini Atzeret and Simchat Torah which follow, we are enjoined by the Torah to rejoice in the holiday. In the times of the Holy Temple in Jerusalem, special ceremonies called Simchat Beit HaShoeiva took place; celebrations which were permeated with rejoicing. Your local Chabad-Lubavitch Center will most certainly have a celebration of singing and dancing on at least one of the days of the holiday. Join in!

"Everyone should resolve to celebrate at Simchat Beit HaShoeiva and to spread this rejoicing with others."





The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

Translated and excerpted from a letter dated
"Between Yom Kippur and Succos, 5741 [1980]"

These are the days when, having been blessed on Yom Kippur with a good and sweet year, we are preparing for the Festival of Succos—"the Season of Our Rejoicing." At this time some reflection is in order:

True, we are living in exile, a time when G-dly revelation is not as prevalent. This diminished light of Torah has its effect in the world in its relations with the Jewish people and, in some Jews, in their relationship to Judaism.

(It should be stated that these two are interconnected. It is only when Jews, individually or collectively, proudly and openly adhere to their Jewishness that they earn the respect of the world around them.

Furthermore, by adhering to a Torah life-style, which means actually learning Torah and doing Mitzvos, we not only diminish but eventually completely eliminate the only cause of the Exile (as we clearly say in our prayer—"Because of our sins we were exiled from our land") and the Exile is shortened and eventually ended by the true and complete Redemption through Moshiach.)

Nevertheless, the fact that we are still in Exile must not, and does not, dampen the joyful preparations for Succos, much less the actual joy of Yom Tov, particularly the Festival of Succos (including Chol HaMo'ed, Shemini Atzeres, and Simchas Torah) which has been singled out and designated as "The Season of Our Rejoicing."

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

This trust includes, first of all, that He surely granted that everyone be favorably sealed in everything and in every detail, including and especially the fulfillment in our own

very days of the hope, heartfelt yearning, and most fervent daily expectation of Moshiach "for whose coming I wait every day."

The basis of this trust is the simple belief of every single Jew. For Jews are "believers the sons of believers," this intrinsic belief having been inherited from our Father Abraham. This belief unites and unifies all Jews and, furthermore, it is perfectly equal in all Jews though they be unlike each other in many other aspects.

It is this trust that makes a spiritual uniting of the Jewish people a reality, unifying all Jews into one entity. For their common simple belief also pervades and encompasses everything in which they differ, including their understanding, and level of study and observance of the Torah.

This unity is also reflected in Yom Kippur, the unique and only day in the year, which of all the festivals ordained in the Torah, is celebrated for one day only, both in and outside of the Holy Land.

Yom Kippur is the day on which all Jews conclude on the same culminating "resume" and proclaim with profound inspiration and in a loud voice: Shema Yisroel-Hear, O Israel, Hashem is our G-d, Hashem is One; Blessed be the name of His glorious Kingdom forever and ever; Hashem He is G-d!"

This 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 long shofar blast is sounded—a Tekiah Gedolah, according to custom, followed by the loud proclamation: Next year in Jerusalem!

So may every Jew in the midst of the entire Jewish people, may every Jewish man and woman, 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."

can a land be born in one day?...When the resplendent G-d redeems His people, then the evening shall be light... Turn to Me and be saved even this very day, if you heed My voice...Arise those who are buried in the earth; awake and jubilate, those who dwell in the dust..."

(From the prayers on Hoshana Rabba)

A WORD FROM THE DIRECTOR

In Memory of Rabbi Shmuel M. Butman, Director of the Lubavitch Youth Organization and Founder of the L'Chaim Publication.

From the Archives

On the holiday of Sukkot we perform two special mitzvot, the mitzva of "dwelling in a sukkah" and the mitzva of blessing the "four kinds" (lulav, etrog, hadas and arava). We call the holiday by the name "Chag HaSukkot" -- the holiday of Sukkot, and not "the holiday of the four kinds" because the mitzva of sukkah has advantages over the mitzva of the four kinds (commonly called "lulav").

As soon as the holiday begins, we are obligated to dwell in the sukkah, whereas we begin to perform the mitzva of lulav only the following morning. As is the case this year, when the holiday begins on Shabbat, we will actually begin the mitzva of lulav on Sunday, whereas we will "dwell" in the sukkah beginning on Friday evening.

In addition, the sukkah itself must be prepared before the holiday begins, whereas (except on Shabbat) one may put together the four kinds even after the holiday has commenced.

An additional point is found in the mitzva of sukkah which is not found in the mitzva of lulav: Whenever one enters the sukkah and eats, the blessing, "to dwell in the sukkah" is recited. And if one were to recite the blessing, eat, recite the after-blessing, leave the sukkah, and then return even just a short while later to eat again, the blessing "to dwell in the sukkah" must be recited once more. However, concerning lulav, we recite the blessing only once each day.

One of the final differences between the two mitzvot is that the mitzva of sukkah is performed with the entire body; our entire body actually enters the sukkah and is encompassed by it. Lulav, however, is performed only with our hands -- which hold the plants, and our mouth -- which utters the blessing.

Our total involvement in the mitzva of sukkah teaches us how we should perceive and be involved in Judaism -- totally, with every fiber of our being, every part of our body.

May we celebrate Sukkot this year in the most perfect fashion, with all Jews sitting together in the great sukkah of Moshiach.

Shmuel Butman

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

Rabbi David Raskin ז"ל
Rabbi Shmuel Butman ז"ל
Rabbi Yosef Y. Butman
Rabbi Kasriel Kastel
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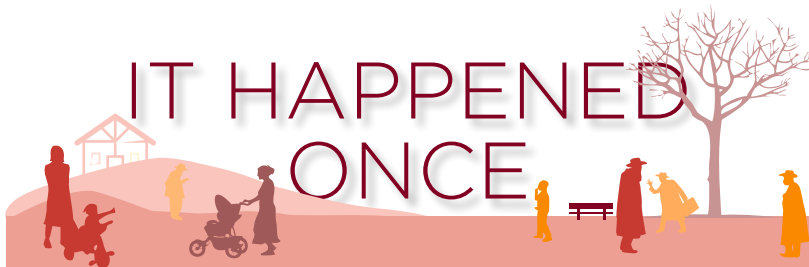
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MOSHIACH MATTERS

"The voice of the herald brings good tidings and proclaims...The means and time of Redemption have been appointed;

IT HAPPENED ONCE



The hakafot (ciruits of dancing on Simchat Torah) were in full swing. Round and round went the circle of dancing worshippers in the little shul. I had come to watch, that's all. Somebody from the circle pulled me into the whirling mass of dancers. I turned my head to glance at the man who had "roped me in." He seemed elderly and I wondered where he got so much strength to dance and dance without end. I was astounded to see that tears were streaming down his cheeks. An inner happiness and ecstasy were written over his noble face.

"It's a long time since I had such inspiring hakafot," said my dancing partner. "It was exactly thirty years ago today, during the terrible days after the First World War. I lived in Riga then, the capital of the newly born independent Republic of Latvia.

"That night we were sheltering in a cellar. Things were not going well for the nationalists. They were losing ground and they suspected treachery. Anybody suspicious was shot, without even any investigation. Suddenly sentries saw a light in a top floor apartment. 'The spy nest has been discovered!' the sentries decided, and they rushed to the house to lay their hands on the spy.

"Whom did they rush to seize? Zalman. And who was he? I will tell you. He didn't know what it meant to be sad. Heaven knows, he had plenty of worries. But G-d had blessed him with a cheerful disposition, and seemingly nothing, absolutely nothing could break his spirit. Zalman was with us in the cellar that night. That night of all nights, when Jews rejoice and dance with the Torah we sat downcast, shivering with every explosion.

"Zalman couldn't stand it any longer. 'Brothers!' he exclaimed. 'It's Simchat Torah tonight! We must rejoice!' But his words fell flat. He looked hurt, then he suddenly remembered something. 'I see, my friends, that without a little schnapps there will be nothing doing. I have a pint of schnapps at home, which I've been saving for tonight. I'll be right back.'

"Before we could stop him Zalman climbed to the sixth floor where he lived. He picked up a candle and found the bottle. He was so happy that he danced about with the candle burning in one hand, and the bottle in the other, forgetting all about the war, the bombardment, and the regulations.

"Now, my young friend, you understand what the sentries saw in the darkness of the night. It was just as we were preparing to celebrate hakafot that the sentries burst in, crying, 'Where is the dirty spy? Turn the spy over to us, or we will have you all shot!'

"At this moment Zalman stepped forward, bottle in hand, and calmly said: 'Officers, it was I that you saw with the light upstairs, but I was not signaling to the enemy. I...'

" 'Never mind, come along!' the soldiers said briskly, and marched poor Zalman off under heavy guard.

"If we had been depressed before, now we were truly grief-stricken. He would be put to the wall and shot immediately. Time dragged slowly. Suddenly we heard steps, and presently in walked - who do you think? - Zalman! We couldn't believe our eyes, but the bottle in his hand looked real enough. There were tears in all eyes.

" 'Stop it! Stop!' cried Zalman. 'Let's just celebrate!' But we would not start until he told us what had happened.

" 'Didn't I tell you, we have a great and mighty G-d?' Zalman began. 'When I was brought to headquarters the duty officer hardly looked at me. "To be shot!" he called out. I looked at the officer for a moment, and I called out: "Styopka! What on earth are you saying!"

" 'The officer gazed at me for a moment, then burst out laughing. "What a joke! You, Zalman, a spy! Well, well, sit down and let's talk about old times. Do you remember when I used to come to your house to remove the candlesticks on Saturday mornings, and light a fire in the winter? I was a kid then, but you treated me as though I was a grown-up. I loved you, Zalman. Those were happy days in our little town, but these are grim days. You are lucky that I was on duty tonight. It was not even my turn, but I was

substituting for a friend. You would have been a dead duck by now. But, what's the idea of the bottle? Is it Purim tonight?

" 'You ought to know better, Stepan Ivanovitsch,' says I to him. 'No, it's Simchat Torah.'

" 'Sure, I remember. You go round and round in a circle dancing. Well, go back to your dancing, and say a prayer for us, Zalman. You Jews are marvellous, risking your neck for your religion, dancing in the shadow of death...'

"That was Zalman's simple story. He got a pass to come back to us. And then we began hakafot. Oh, those hakafot! I'll never forget them. Every Simchat Torah, I remember them; for the last 30 years!"

From The Complete Story of Tishrei



Exalted Guests--the Ushpizin

When the people of Israel leave their homes and enter the Sukka for the sake of G-d's Name, they achieve the merit there of welcoming the Divine Presence and all the seven faithful shepherds descend from the Garden of Eden, and come to the Sukka as their guests. (Zohar)

Waving the Four Kinds

One waves the Four Kinds [palm, citron, willow and myrtle] to and fro to Him who owns the four directions; up and down to Him who owns heaven and earth. That is to say: the four kinds are an allusion to G-d's having created all of existence, and that there is naught besides Him. (Tractate Suka 37)

Simchat Beit HaShoeiva-Rejoicing at the Water Drawing

Rabbi Yehoshua ben Chanania stated: "When we used to rejoice at the place of the Water-Drawing, our eyes saw no sleep. How was this? The first hour was occupied with the daily morning sacrifice; from there we proceeded to prayers; from the prayers to the additional sacrifice; then to the House of Study; then eating and drinking the festive meal; then the afternoon prayer; then the daily evening sacrifice; and after that the rejoicing at the place of the Water-Drawing all night!" (Tractate Sukka 53)

Genuine Desire on Simchat Torah

There is a unique dimension to Simchat Torah in that every Jew is given an aliya to the Torah. Generally, on a festival, five aliyas are called to the Torah; on Yom Kippur, six; and on Shabbat, seven. Simchat Torah is the one and only time in which every person in attendance is given an aliya. Although it involves time and one might think that it would be improper to delay the entire communal prayers for this reason, this practice is followed. Why? Because it is the genuine desire of each member of the community that every person present receive an aliya. (The Rebbe, Simchat Torah, 5752-1992)

Candle Lighting Time

NY Metro Area

14 Tishrei/Sep. 25/ Eve of Sukkot

Light candles at 6:30 pm

15 Tishrei/Sep. 26/ Sukkot

Light candles after 7:26 pm from pre-existing flame

Sunday, 16 Tishrei/Sep. 27

First days Sukkot end at 7:25 pm

21 Tishrei/Oct. 2/ Eve of Shemini Atzeret

Light candles at 6:18 pm

22 Tishrei/Oct. 3/ Eve of Simchat Torah

Light candles after 7:15 pm from a pre-existing flame

Sunday, 23 Tishrei, Oct. 4

Sukkot holiday ends 7:13 pm



In Loving Memory of
Mrs. Anna Lipschitz, OBM
Marking Her 31st Yahrtzeit
Chana bas HaRav Yoel Summer
The Linever Rav
Dedicated by
Hedy & Ben Lipschitz