

# BEIS MOSHIACH

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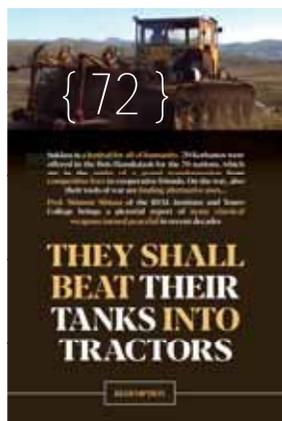
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REMEMBER: conversation with someone about trends into Plowshares back in the mid-1990s. It was not long after the Rabbi MECH had said the former tank explaining that the Messianic prophecy of Isaiah had begun to be fulfilled, and I had been speaking and writing about it. In this instance I was explaining to my friend that we are not in the world system now in which trends into Plowshares is being implemented, the war is not easily contained, it can be reluctantly agreed but added, "I will not be concerned that trends into Plowshares is actually happening until I see someone take a sword and actually reshape it into a plowshare." Encouraging myself, I responded, "You're missing the point. Anyone could have done that ten thousand years ago. The point of the prophecy is that there will be a fundamental change in the way nations relate to each other. In a world, military resources and technologies etc. will be reduced and transformed for peaceful purposes."

Nevertheless, to make my friend happy (I hope he reads this Shabbat), I want to mention some developments where military equipment (tractors) have been used to plow and plant to the ground—sounds like plowshares, doesn't it?

**DANCING FOR THE PEACE!**

Many tanks and other heavy armored vehicles, which have been used in Eastern Europe and the former Soviet Union after the trends into Plowshares declaration, have been transformed for civilian use. A considerable number of vehicles have been converted to a variety of such uses in countries such as the former German Democratic Republic (the former East Germany) and Russia.

These uses include:

- bulldozers
- firefighting vehicles
- cranes
- power-plant vehicles
- mineral fine-crushing vehicles
- quarry vehicles
- rescue vehicles
- casualty evacuation vehicles
- transportation vehicles
- all-terrain vehicles
- transport vehicles for oil and chemical products
- spill-cleaning vehicles
- medical and health-care centers
- environmental vehicles.
- And—but not least—plow! (See the accompanying photos.)

In May 2015, The Siberian Times reports on the former brothers from the rear with most of Kazakhstan in Kazakhstan. It is who brought old T-62 Russian tanks from the military in the 1990s for the price of one metal—and converted them into gear from by replacing the gun turret with the driver cab of a Kubota tractor.

That farm covers about 400 hectares (about 990 acres) of land, half of which is sown with grain and the tank is used to plough the soil and sow the oats and wheat.

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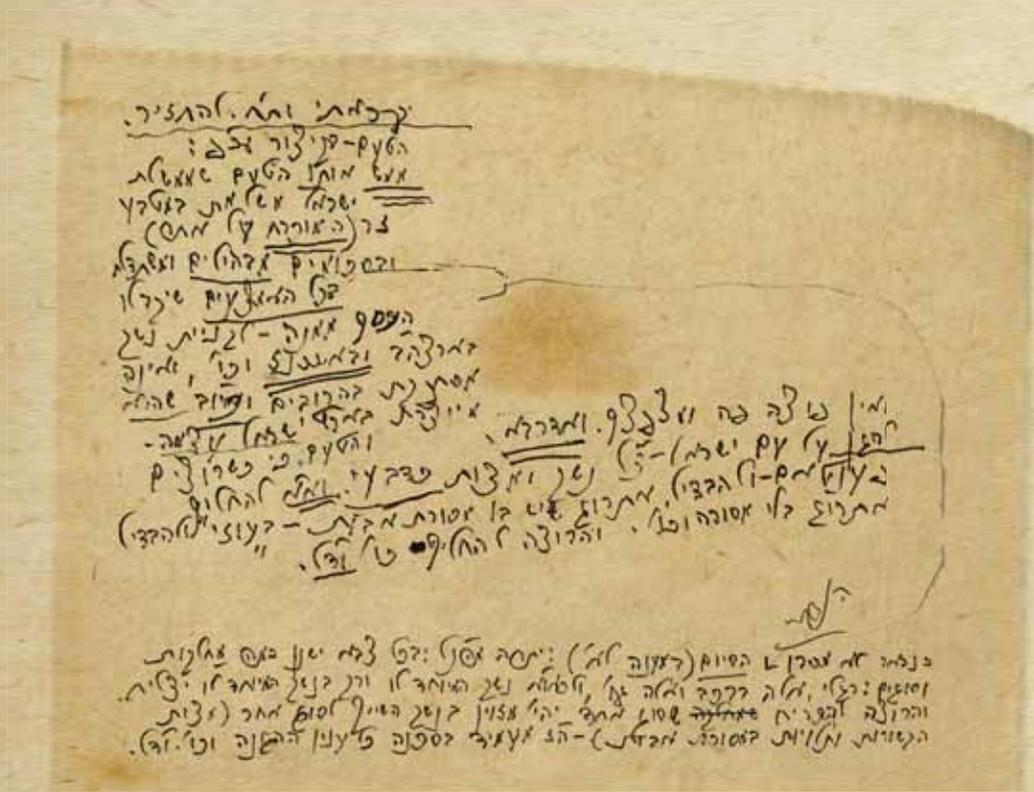
# From The Rebbe's Pen



## Why Not an Esrog From Israel?

An answer of the Rebbe (written in 5730) to someone who asked why it is the Chabad custom to use *Esrogim* from Calabria and not from Eretz Yisrael, which would support the *Yishuv* in Israel?

The Rebbe responded:



הטעם - ובקיצור עכ"פ [=על כל פנים]: ממש אותו הטעם שממשלת ישראל משלמת במטבע זר (המוכרח על אתר) ובסכומים מבהילים ומשתדלת בכל האמצעים שיקבלו הכסף ממנה - לקניית נשק בארצה"ב [=בארצות הברית] ובאשכנז [=גרמניה] וכו', ואינה מסתפקת בהרובים וכיו"ב שהיא מייצרת בארץ ישראל עצמה. ואין פוצה פה ומצפצף. ואדרבה. והטעם כי כשרוצים להגן על עם ישראל - צ"ל [=צריך להיות] נשק ומצות כדבעי. וא"א [ואי אפשר] להחליף פענטאם - ולהבדיל, אתרגום שיש בו מסורת אבות - ב"עווי" ולהבדיל אתרוג בלי מסורה. והרוצה להחליף כו' וד"ל.

כנראה לא מסרו הסיום (במענה לא): יתירה מהנ"ל: בכל צבא ישנן כמה מחלקות וסוגים: רגלי, אלה ברכב ואלה גוי, ולכאו"א [=ולכל אחד ואחד] נשק המיוחד לו ורק בנשק המיוחד לו יצליח, והרוצה להכריח שסוג אחד יהיה מזוין בנשק השייך לסוג אחר (מצות הקשורות ותלויות במסורת אבות) - ה"ז [=הרי זה] מעמיד בסכנה כל ענין ההגנה וכו'. וד"ל [=ודי למבין].

The reason for this custom - at least briefly:

It is for the same exact reason that the Israeli government buys weapons in the U.S.A. and in Germany, etc., and pays foreign currency (a requirement in the respective producing countries) and shocking sums of it and tries in all possible ways that the money should be accepted from them for the weapon deals to go through.

They don't suffice with the guns and other weaponry that they alone manufacture in Israel itself, and no one protests this policy.

On the contrary, the policy is universally supported! Because when you wish to protect the Jewish people, you need proper weapons and properly fulfilled mitzvos:

You can't replace a phantom plane - and *l'havdil*, an Esrog which has a *Masores Avos*\* - with an Israeli Uzi and *l'havdil*, an Esrog which has no *Mesora*.

A discerning individual understands himself what is wrong with one who still insists on switching for locally produced weapons....

It appears that after the Rebbe's reply was orally transmitted to the questioner, and he seems to have understood from the Rebbe's answer that an Esrog from Israel has no *Mesora* at all. He continued to question how we can say that of an Esrog used by so many Jews:

The Rebbe added the following clarification:

Probably the end of the answer was not transmitted accurately to ...:

Moreover: every army has several divisions and units: foot troops, "These in chariots, and those on horses, etc." Each division has its specific ammunition, and they can only be successful with their designated weapon.

One who wants to impose on one division to be armed with the arms of another unit (— to impose changes on mitzvos performed by a particular community in a manner connected and dependent upon a *Masores Avos*) - is thus endangering the entire defense system, etc., וד"ל.

\* "We have a tradition from the Alter Rebbe, author of the *Tanya* and the *Shulchan Aruch*, that one should specifically seek an *esrog* grown in Calabria, or Yanova, "for a reason known to him." He once said: "When Gd told Moshe Rabbeinu, "You shall take for yourselves the fruit of a beautiful tree..." emissaries were seated on a cloud and dispatched to bring *esrogim* from Calabria." (See also the *sichah* of Shemini Atzeres and Simchas Torah 5710, which appears in *Kuntreis* 85.) — *Sefer HaMinhagim on Sukkos*, sec. 3

## SHOULD A CHILD SHAKE A LULAV THE FIRST DAY OF SUKKOS?

A collection of relevant halachos regarding Sukkos  
from [AskTheRav.com](http://AskTheRav.com) & [Halacha2Go.com](http://Halacha2Go.com).

By Horav Yosef Yeshaya Braun, Mara D'asra and member of the Crown Heights Beis Din

### THE FIRST NIGHT OF SUKKOS

In addition to the *mitzvah* of sitting in the *Sukkah* throughout the *Yom Tov* of *Sukkos*, it is a *mitzvah de'oreisa* (a *mitzvah* from the Torah) to eat a *kezayis* of *challah*, or bread, on the first night of *Sukkos* in the *sukkah*. This is a similar *mitzvah* to the *mitzvah* of eating a *kezayis* of *matzah* on the first night of *Pesach*. The *kezayis* of bread in the *sukkah* should be eaten after nightfall, and concluded by *chatzos*. In addition, this *kezayis* should be eaten within a time span known as *kedei achilas pras*, preferably within three minutes. If that is not possible, then within four minutes; there are also other more lenient time frames, if necessary.

Even people who are *mitztaer*, experiencing discomfort, and are exempt from the *mitzvah* of *Sukkah*, and even if it is raining, one should ensure to fulfill this very special *mitzvah de'oraissa*. Outside of *Eretz Yisroel* where *Yom*

*Tov* is celebrated for two days, this *mitzvah*—albeit with some leniencies—applies on a *de'rabbanan* level on the second night of *Sukkos*.

### VISITING FRIENDS IN THEIR SUKKAH

The *mitzvah* of *yeshiva b'sukkah*, sitting in the *sukkah*, includes other activities besides eating in the *sukkah*, such as learning *Torah*, spending time there leisurely, etc., which fall under the rubric of *yeshiva b'sukkah*. However, we only make the *brocho* of *leisheiv ba'sukkah* upon eating more than a *kebeitza* (the volume of an average size egg) of bread or *mezonos*. This *brocho* covers all other activities that are done that day in the *sukkah*. In the case of a person spending time leisurely in a *sukkah* where they have not eaten that day, strictly speaking, one must make a *leisheiv ba'sukkah* just on spending time there.

A similar issue arises in the case of a get-together in a *sukkah* where only beverages are

served, be it wine, tea, or other drinks. There is a question in *halacha* whether a *leisheiv ba'sukkah* is required for the drinks. In order to avoid this problem, one should only attend this get-together if he has already eaten in the *sukkah* that day, and made a *leisheiv basukkah*. In order to avoid these *shailos*, the custom is to offer visitors some *mezonos* so they can make a *leisheiv ba'sukkah*.

### LULAV FOR CHILDREN

The *posuk*, Biblical verse, states “*Ulekachtem lachem*—You shall take for yourselves.” From the words *lachem* we learn that in order to fulfill the *mitzvah* of the *daled minim*, the four species, on the first day of *Sukkos*, they have to be one's own. (According to many *poskim*, in *chutz la'aretz*, outside of *Eretz Yisroel*, where we celebrate two days of *Yom Tov*, this requirement applies to the second day as well.)

Therefore, on the first days of *Sukkos* one should not give their set of *daled minim* to a child to use before making the *brochos* themselves, since according to *halacha*, a child can be *koneh*, acquire, but cannot be *makneh*, transfer ownership. *Halachically*, when an adult gives their set of *daled minim* to a child it becomes the child's, but the child cannot (*halachically*) transfer ownership back to the adult. Even when the adult has already fulfilled the *mitzvah*, but now wishes to have other people *bench*, as many do on *mitzvoim*, it is not considered *lachem*, their own, if a child has been given it to use in the interim. One of the options is to buy a child their own set of *daled minim*.

(Incidentally, when giving the *daled minim* to another person to *bench*, especially on the first day, the giver should say that it is a gift on condition that it be returned, so that at the time that the recipient is using them they should in fact be using their own, in accordance with the *halachic* requirement of *lachem*).

### SHOULD I DAVEN HALLEL WITH THE MINYAN IF I HAVE NO LULAV?

The recitation of *Hallel* on *Yom Tov* and *Rosh Chodesh* was instituted primarily within the context of a *minyán* (prayer quorum [of at least ten men]). On *Sukkos*, the *na'anuim* (“movements,” i.e. the shaking in all directions) of *arba'as haminim* (the Four Kinds) during *Hallel* are regarded as a primary aspect of the *mitzvah* of *lulav* (though the *mitzvah* is fulfilled in a basic way without them). This leads a person who does not own a set of *arba minim* to make a difficult choice: should he *daven* *Hallel* with the *minyán* without being able to practice the *na'anuim* during *Hallel*—or should he *daven* *Hallel* later *byechidus* (privately) with a borrowed set of *arba minim*?

There is no clear answer to this conundrum. There are *poskim* who maintain that it is better to recite *Hallel* at a later time to be able to fulfill the *mitzvah* of *lulav* optimally, while others support a *lulav*-less but *minyán*-enabled *Hallel*. The rule in such a case is: “*D'avid k'mar avid, d'avid k'mar avid*” (one who does like this has acted [legitimately] and one who does like that has acted [legitimately])—so *ha'bocher yivchar* (the chooser should choose).

The optimal solution for a person without a *lulav* is to borrow\* the *arba minim* from a neighboring *davener* who has completed the *na'anuim*—even if only to do the actual *na'anuim* as he recites the relevant phrases in *Hallel*—and then quickly catch up with the *minyán*.

\*When borrowing a set of *arba'as haminim* from another to perform the *mitzvah* on the first day of *Sukkos* (and outside *Eretz Yisroel*, on the second day, too), it must be *matanah al menas l'hachzir* (a gift on condition of returning it). It is recommended to be careful when borrowing for *Hallel*, too; it is questionable whether the *na'anuim*—as an important feature of the *mitzvah* of *lulav*—is properly fulfilled if using an improperly borrowed set. ■

Not many people know the thrilling life story of now a Kfar Chabad resident which began in the home of a traditional American family. He went through a lengthy process starting in the days when he had feelings of total contempt for the world, until he came to 770 with long hair, jeans, and boots, and came under the gaze of the Rebbe, whose holy eyes remained fixed on him.

The questions, the dangerous substances, the doubts, the love towards his rosh yeshiva, and the constant guidance from the Rebbe, Melech HaMoshiach - meet Rabbi Abba Brenenson

# THE REBBE TAUGHT ME HOW TO LOVE

PROFILE



## MENDY DICKSTEIN ◦

### OVER A PERIOD OF ABOUT

thirty-five years, Rabbi **Abba Brenenson** of Kfar Chabad has been involved in the holy work of a scribe, writing strictly kosher tefillin, mezuzos, and Torah scrolls, and the demand for his merchandise is extremely high. People customarily place orders for his tefillin five years prior to their sons' bar-mitzvah to ensure that they can immediately have the merit of davening with tefillin written with R' Abba's unique style in comparison to other Chassidic sofrim. As we will learn in his life story now presented in this article, this demand started even before he had written a single letter in his first megillah... He attributes this to the merit of the special bracha he received from the Rebbe in an unforgettable yechidus, around 5741, together with his family. However, before we come to the story of that special yechidus in general and the bracha in particular, we will provide some brief introductory background.

Rabbi Abba Brenenson is one of the long-standing personalities of Kfar Chabad. Over a period of about thirty-five years, many people have come to ask him to write tefillin for their children, as he is known for his fine expert writing skills. However, not many people know that this quiet and modest chassid has a most fascinating life story, during which he was also privileged to receive personal guidance from the Rebbe.

Recently, I came to his home in order to hear his story, and I was surprised by the thrilling life's adventure he had experienced. We now give the floor to Rabbi Brenenson:

"I was born in Queens, New York, raised by a unique Jewish American family united with love and closeness. Among my parents, grandparents, siblings, aunts, uncles, and cousins, there has been a very strong connection for decades.

"In religious matters, our home could best be classified as traditional. We observed a few mitzvos, and even those not completely. For example, on Shabbos, we went to synagogue, but we traveled there by car and turned on lights. We observed the more basic laws of kashrus, separating milk from meat and buying food only from kosher stores. However, outside the home, we ate everything.

"My parents preferred to belong to the Conservative synagogue, but it was several miles away from our house. On the other hand, located near our home were two others: an Orthodox 'Young Israel' shul and a Reform temple. As I have mentioned, my parents didn't keep Torah and mitzvos completely, but since their parents were stronger in matters of Yiddishkeit, they felt that the gap between Reform Judaism and traditional Yiddishkeit was far too wide. By Divine Providence, we found ourselves belonging to the Orthodox shul.

"I spent my early years like any other normal American boy. I went to public school, and on Wednesdays, the law permitted every student to leave school early and learn about the religion of his choice. During that hour, I participated in a Jewish studies program that took place in our synagogue ('Mitvach Hour' sponsored by the Shelah Organization), but I failed to reveal any interest in Judaism.

"In general, I was a very good student with natural inclinations towards tangible subjects, such as mathematics and science. I really didn't like the more humanistic subjects like history, literature, grammar, etc., and all religious studies were a burden to me; I simply couldn't connect to them. It's safe to say that I participated in them only as a family obligation, to make my parents and grandparents happy.

"It's not hard to understand that before my bar mitzvah, I hardly paid attention to the class-

es and explanations of the shul's rabbi. For me, the bar mitzvah was a date devoid of all significance, and when it passed, I felt a great sense of relief and release that I wouldn't have to deal with religious matters any longer. I considered them to be merely superficial and ceremonial, lacking depth, content, and meaning.

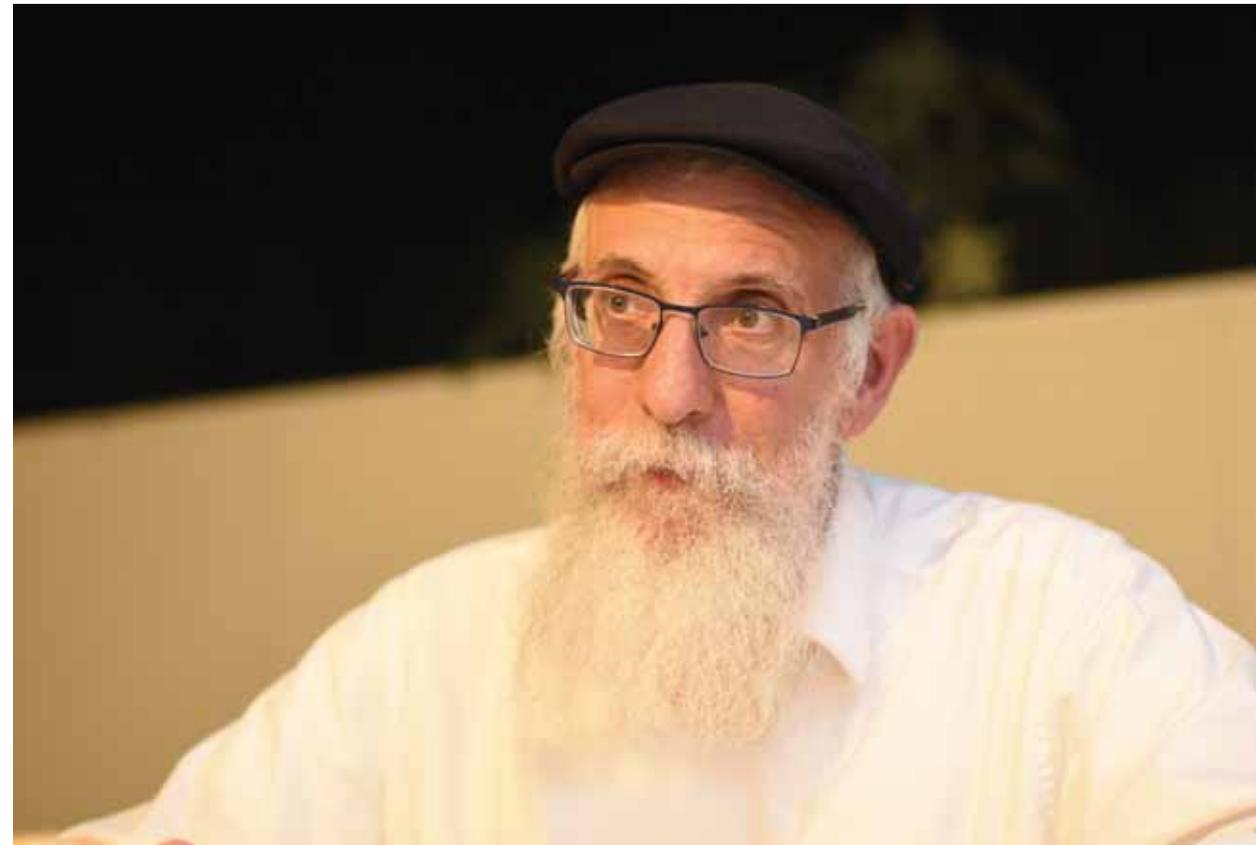
"In essence, my entire outlook on the world was comparable to my view of Judaism. It seemed to me that people were very external in nature; all they wanted was to eat, drink, and be merry. Their preoccupation revolved around these objectives, to the point that they were prepared to trample and 'consume' one another to acquire greater wealth, power, and honor.

"With such an outlook on life, I didn't really have any motivation to go out and work or do something in the world. Even school and everything they taught to make me ready for this kind of life seemed totally empty to me.

"As in Rashi's well-known commentary that if there's no water, then there are snakes and scorpions, so too it has been in my life as well. With the passage of time, I was drawn to a negative lifestyle, and I quickly began to experiment with dangerous substances as part of my desire to try to find some essential meaning and significance to my life in this world. I hoped that these drugs would give me 'another look' at life."

### SEEKING ESCAPE AT AN EARLY AGE

"Around this time, my elder brother, Reuven a"h, was starting to get closer to Yiddishkeit with the help of rabbis at our local synagogue and at a summer camp sponsored by the Boy Scouts of America. Due to his getting closer to Yiddishkeit, he took a temporary leave of absence from his university studies during his junior year to increase his knowledge in Torah subjects.



"I Received the Sefer Torah about two days before Rosh Hashanah"

the Rebbe wrote in 1954. The amazing story of the Sefer Torah of the Holy "Slavita Brothers" - the legendary living martyrs, which made its rounds from Poland to Russia and back, finally finding rest in the Rebbe's possession.

Part 1: A Holy Scroll

Rabbi Sholom Ber Avtzon

# A SEFER TORAH OF BLOOD TEARS & JOY

FEATURE



## BY RABBI SHOLOM BER AVTZON ◦

**AUTHOR'S NOTE:** *For generations, this unique Sefer Torah was referred to as "The Sefer Torah of Mesirus Nefesh," an obvious reference to the continuous mesirus nefesh shown for over twenty-one years by the Schapiro brothers of the famed Slavita Press. There are, however, varying accounts as to how the Sefer Torah came to be and how the brothers received it. The two main versions of its history are recounted in the text below.*

The Jews of Russia were in distress.

They knew that the brutal campaign against the Schapiro brothers, the *tzaddikim* of Slavita, was essentially an attack on all religious Jews. In effect, the Czar and his advisors were trying to extinguish the light of Torah and *yiddishkeit*, *chas v'sholom*. Everyone knew that the Schapiro brothers had nothing to do with the tragic death of their former employee, Lazer. It was also well known that everything they had printed had been approved by the government censor and was in accordance with the law. So what was their crime? Their only "sin" was that they had been instrumental in publishing materials which publicized the authentic philosophy and way of life of religious Jews, and in particular of *chassidim*.

Furthermore, even if they had printed something illegal, why did the government intend to punish not only them but the entire Jewish community of Russia? Evidently their punishment was being used as an example to all religious Jews, warning them what could be expected if they did not change their ways and act in accordance with the Czar's desires.<sup>1</sup>

The effects of the Schapiro episode on the rest of Russian Jewry was twofold. Firstly, by closing down all but one of the Jewish printing houses, the Czar and his ministers were preventing access to Jewish books from the nation

known as "the People of the Book." Additionally, in the final decision against the Schapiro brothers it was clear that ultimately, their only "crime" was that they had publicized the laws and practices of the Torah. This was clearly demonstrated by the government's own written admission that "... while there is no proof that they had any connection whatsoever with the death of their former employee, they are nevertheless guilty of a most grievous offense for spreading ideas that are considered dangerous." The unfair bias against them was even more striking when compared to the government's reaction to other printing houses. Although other printing houses were closed down for printing articles considered offensive to the government, their owners were not flogged as were the *tzaddikim* of Slavita. The Schapiro brothers, by contrast, were brutally beaten within an inch of their lives and were sentenced to live in exile in Siberia for the rest of their days. Every Jewish community in Russia was aroused with sympathy and inspired with a great desire to help in any way it could. The community of Slavita, as well as Jews throughout the greater region, desired to lift the brothers' spirits as much as possible. The opportunity to do so arose when the Czar commuted their sentence from exile in Siberia to incarceration in a Moscow institution, and their confinement there became somewhat more lenient. Although many of the conditions were still difficult, the prison officials allowed them to have a *becher* for *Kiddush* and a *besomim* box for *Havdalah*.

At that point, someone speculated—or perhaps a hint was heard to the effect—that the brothers yearned to have a *Sefer Torah* with them during their incarceration. But how could a *Sefer Torah* be brought into the prison when the brothers were still being mistreated? The

government had denied the request of the families of the Schapiro brothers to exile them to some distant Jewish community instead of to Siberia (while at the same time, they had pardoned, and even reinstated, the officials that had been charged and punished earlier for "covering up" for the Schapiros<sup>2</sup>). Why, then, would the officials allow them this glorious pleasure?

After much thought, the members of the Jewish community came up with the following plan. Since the brothers were allowed to receive letters from family and friends, they decided to write a small *Sefer Torah* and smuggle it into the prison under the guise of it being a lengthy letter.<sup>3</sup> Each piece of parchment would be a mere 20 centimeters (just under 8 inches) from top to bottom, compared to most other *Sifrei Torah*, the parchments of which are 49 centimeters (19 inches) or more. In this way, the sheet of parchment could easily pass as a lengthy letter, even with its format of 7 or 8 columns of 42 lines each on each sheet of parchment.<sup>4</sup>

Obviously, they couldn't smuggle a complete *Sefer Torah* into the prison in one visit, for that would be too noticeable. Instead, they decided to send each sheet of parchment individually as the *sofer* (scribe) completed it. The fact that the individual sections were not sewn together to form a complete *Sefer Torah* had an additional benefit as well: the pieces of parchment did not contain a level of holiness equal to that of a *Sefer Torah* and were therefore permitted to remain in a room that was not completely clean.<sup>5</sup>

When word about this project became known, many *tzaddikim* eagerly participated. The descendants of the *tzaddik* Reb Shmuel Shmelka of Nikolsburg arranged for special ink<sup>6</sup> to be prepared for the *Sefer Torah*. An outstanding scribe—both in piety as well as in his ability to write a beautiful script,<sup>7</sup> which would also be required to be exceptionally small—was commissioned to write it.

Over the course of many months, the scribe labored over the *Sefer Torah*, and the sheets were smuggled in one by one. But although the sheets included the entire Torah, they remained as separate pieces of parchment for the duration of their imprisonment.

The brothers of Slavita learned from these sheets and expounded on them, delving into both the simple meaning of its verses and laws as well as into their deeper aspects. Only after they were released from their incarceration many years later did they combine the sheets of parchment as prescribed by *halachah* and transform them into a complete *Sefer Torah*.

At that time, the only items still missing were the *atzei chaim* (two sticks, normally formed out of wood) to which a Torah is bound. A few days after the brothers finally came home, they were presented with special *atzei chaim* that carried an amazing story of their own.

Years earlier, the *tzaddik* Reb Yechiel Michel of Zlotchov had written a *Sefer Torah*. The *tzaddik* Reb Yisrael, the Maggid of Koznitz, participated in the momentous celebration of the completion of this *Sefer Torah* by presenting Reb Yechiel Michel with two wooden *atzei chaim*. Reb Yechiel Michel's *chassidim*, however, wanted to beautify their Rebbe's *Sefer Torah*, and they ordered silver *atzei chaim* from a silversmith.

When Reb Yechiel Michel received the two sets, he had to decide which of them to use. After much thought, he chose the silver ones, explaining that his decision was based on the *halachah* derived from the *possuk* "*Zeh Keli V'anveihu*—this is my G-d and I will glorify Him,"<sup>8</sup> in accordance to which we are instructed to use a more beautiful object for a *mitzvah* if one has the opportunity to do so.<sup>9</sup>

Placing his hands over the wooden *atzei chaim*, Reb Yechiel Michel was quiet for a moment and then said, "However, the efforts of the Maggid of Koznitz will not be in vain. There will be a day when tremendous *tzaddikim* will



Rabbi  
Yossi  
Paltiel

## CAN THE REBBE MAKE A MISTAKE?

**THE** one-word answer to this question is: NO!

Now I know that may sound unreasonable to some, especially as it suggests that a Rebbe has a quality that arguably should be attributed to no one other than Hashem Alone, and that's why this short and true answer deserves elaboration and a presentation of sources.

Let us begin with a few stories which will help us understand the different details involved:

1. In Likkutei Dibburim the Frierdiker Rebbe records an amazing *vort* in the name of Reb Aizik Homiler: “*Adam HaRishon* was not a Rebbe, and the proof being - that he was able to make a mistake [by the *chet eitz hadaas*].”

Now obviously the question is: How can you say that *Adam HaRishon* wasn't a Rebbe?! A Rebbe means someone who has a *Neshama Klalis* – a communal and general neshama that includes all the neshamos of his generation. *Adam HaRishon* was the most *Klalusdike Neshama* (all-inclusive soul) that ever existed – within his neshama, was included all neshamos of all generations, until the times of Moshiach!

And the answer is simple. Yes, his neshama was great, but he didn't have the “*shesh meos elefragli ha'am*” - he didn't have a flock, and the *koach* a Rebbe has, is received from his Chas-

sidim. (Watch the full video for some stories illustrating this point).

2. There is another story that occurred with the Mittlerer Rebbe and the Tzemach Tzedek: When the Mittlerer Rebbe became Rebbe and moved to Lubavitch, the Tzemach Tzedek - who was very close to the Alter Rebbe - moved away to Kremenchuk so that he would not be distracted by all the happenings at the new Rebbe's court and would be able to fully devote himself to his davening and studies.

The Mittlerer Rebbe wrote a letter to the Tzemach Tzedek requesting him to come to Lubavitch, promising him that he will not “bother him” with any “jobs”. And so it was. But the Mittlerer Rebbe gave one task to the Tzemach Tzedek - to answer the *nigleh teshuvos* (Halachic responsa). Being that the Mittlerer Rebbe had no time and his entire *koch, che-ishek* and *geshmak* (passion and interest) was Chassidus, he therefore directed the Tzemach Tzedek, along with his Chavrusah - the great Gaon and famous Chassid - Reb Nechemia Dubrovna, with that task.

The protocol was that they would do the research to answer the question, prepare the letter and give it over to the Mittlerer Rebbe for approval. In all their experience the Rebbe *never* made a correction. One day, a very urgent letter arrived and the Mittlerer Rebbe wasn't available. The Tzemach Tzedek made



a simple calculation and decided to send off the answer to the emergency question. A day or two later when the Rebbe became available again, the Tzemach Tzedek showed him the answer, to which the Mittlerer Rebbe, commented “*du host fargesen a tosfos*”. - You missed a clear commentary of the Tosafos which renders your answer as wrong!

After the Tzemach Tzedek located that Tosfos and understood his mistake, he was dismayed at his error and the Mittlerer Rebbe consoled him, saying: “*zorgt zich nisht, du bist noch nisht kein rebbe*” – don't worry, you are still not a Rebbe.

Implying that once a Rebbe becomes a Rebbe, Chassidim “hold him up” and he will not make a mistake.

The Tzemach Tzedek was obviously a very great person, but at that point, he was still, after all, a person. And a person is prone to err. Once he became a Rebbe however, it is impossible to make a mistake. Being a Rebbe, he has *koach* from the Chassidim which endows him with a divine power and divinity is flawless. G-dliness is perfect. It doesn't make mistakes. [Just as a

Navi speaks the words of Hashem and doesn't make mistakes.]



**SO**, if the Rebbe is infallible, why would he ever erase anything? A very common thing by the Rebbe, and all the Rebbeim is that they would all write and re-write.

Someone once asked the Rebbe, if a Rebbe doesn't make mistakes, why then does he have an eraser on the back of his pencil? The Rebbe answered: “It's not a question about a mistake, rather a matter of growth. There is always room to grow. No matter what level a person is on - he can always rise higher.”

When we discuss the “mistakes” that Moshe Rabbeinu and the Avos made, it's not like the mistakes that you and I make, because our mistakes are errors, based on a fault or flaw. We didn't want to do it, and it was wrong even while it was done, and it was only done in error.

By a Tzaddik, the concept of mistakes is that there is a higher truth, and there is no limit to a higher truth. On this basis there is always room for growth. ■



"All Adam had was a fruit tree and the Yetzer Hara made due with that" Rabbi Pinchas Korf ("Reb Pinyeh") insists.

"We need to stop making excuses for the bachurim of today" says a man who learned back in Samarkand and Brunoy under giants of the previous generation

An eye-opening educational discussion

# ADAM HARISHON DIDN'T HAVE A SMARTPHONE AND STILL FAILED

INTERVIEW

## INTERVIEW BY AVROHOM REINITZ ◦

### FROM THE POSITION OF HIS

advanced age, R' Pinye Korf has a unique perspective on today's bachurim. On the one hand, he has been serving as mashpia in American yeshivas for nearly fifty years. On the other hand, he is one of the few left from the previous generation who learned in Tomchei Tmimim in Samarkand. He was one of the founding students of the yeshiva in Brunoy under the influence of the legendary mashpia, R' Nissan Nemenov.

When I tried to confront him with the generation gap, I asked him:

**If the mashpia, R' Nissan Nemenov, was with us today, do you think he would be able to relate to today's bachurim?**

R' Korf (smiling): One of two things would happen, either he would acknowledge the different reality and change his approach or, more likely, he would change the reality ...

The truth lies somewhere in the middle. They said that when R' Nissan had yechidus with the Rebbe and spoke about his demanding of the bachurim the avoda of iskafia, the Rebbe told him that nowadays, one shouldn't demand iskafia precisely as they did in previous generations. Because what were considered luxuries in previous times are necessary today.

But note the example the Rebbe gave R' Nissan of what is no longer a luxury. The Rebbe said, "Like eggs and butter." The Rebbe did not say chocolate or ice cream. That means, we do need to reckon with the generation gap but we still need to demand that the bachurim serve Hashem with iskafia.

### UNDERGROUND IN SAMARKAND

R' Pinye was born in Charkov in Russia. His father was the mashpia, Rav Yehoshua Korf.

During the war, they fled to Central Asia and like many of Anash, they settled in Samarkand where he learned from the elder Chassidim of the previous generation.

"In yeshiva, there were several divisions from the Talmud Torah where they learned alef-beis up to zal which was divided into the 'little zal' and the 'big zal.' Among the melamdim that I remember were R' Zushe the shamash, who taught alef-beis in the lowest class; R' Berel Gurevitch (the father of R' Abba Dovid) in the second class; R' Berke Chein in the third class where they learned Chumash; R' Eliyahu Chaim Roitblatt who taught Gemara; my uncle R' Moshe Robinson taught Gemara to a higher class and after he went to Tashkent, I took over.

"It wasn't a yeshiva in the usual sense, since we weren't in one building but were scattered over several places. At the same time though, during the war years we didn't have to hide and the learning took place almost openly. The Soviets were busy with the war and did not have time to persecute the Chassidim.

"The truth is, even during the war we had to watch out for the truant officers from the Education Ministry who went around looking for children who did not go to school. I don't know why but R' Michoel was very careful about these things. We would go to learn in his house and he was always apprehensive.

"I remember that one time we sat down to learn by R' Michoel and suddenly, the children from the lowest class came. Those truant officers had approached the place where they were learning and they fled and went to R' Michoel.

"It was only after the war, during the year that we remained in Russia until the great escape, that the persecution and arrests began again

and we had to keep a low profile and, to some extent, go back underground.

"The first sign for us personally was when government officials began coming to the neighborhood and asking where my father lived. That was enough for my father to understand that he had to immediately lower his profile. At first, he stopped going to teach in yeshiva and then he left Tashkent and went to Lemberg to get ready to leave the country.

"The alarm bells began to ring loudly after R' Yitzchok Koppelman z'l (a Litvishe rosh yeshiva, later of world renown in Switzerland) was brutally arrested in midday. In his interrogation he noticed a list of people wanted by the KGB and on the top of the list was R' Nissan. After he was released, he immediately informed Anash about the danger."

### FARBRENGENS INTO THE NIGHT

Although he was a young boy, R' Pinye participated in a number of farbrengens with the elder Chassidim in Samarkand.

"After we arrived in Samarkand, I wanted to attend a farbrengen and when I saw R' Mendel Futerfas sitting and farbrenging, I listened in ... It wasn't an official farbrengen but a heart-to-heart talk that he was having with one of the young married men of Anash. It bothered R' Mendel that this man's hair was long in the front and he 'sat on him' until with his clever talk and sharp sayings managed to influence him to get rid of his 'chup'.

"It was a complicated situation in which mesirus nefesh was needed for basic things like Shabbos observance and yet, the mashpiim did not let the young men slide on even the smallest details.

"So too, on the first Succos there, I went to R' Avrohom Maiyor's farbrengen. He spoke about the holiday from a Chassidic perspective, but when a young man walked in who found it hard to withstand the test and grow a beard,

R' Avrohom focused on him and tried in every way possible, including many blessings that he showered on him if he promised to grow a beard. Late at night, he succeeded in his mission and then he went back to talking about the Chassidic significance of the holiday.

"Aside from the farbrengens, certain sights are etched in my memory like R' Berke Chein's dancing on Simchas Torah. He danced with all his might until he would fall down in complete exhaustion. A few minutes later, he would get up and dance again until his strength ran out."

### REB NISSAN TOLD US:

#### WALK IN THE STREET LIKE PRISONERS

The Korf family left Russia in 1947 in the famous escape from the border city of Lemberg. The refugees arrived in Peking, Germany where Anash opened a yeshiva for the tmimim.

"At first there was one class for older bachurim and we learned Gemara with R' Eliyahu Chaim Roitblatt. Then they asked my father to head the yeshiva and they split the class. Those with less knowledge learned with R' Eliyahu Chaim and those who knew more learned with my father. I learned with my father until the winter of 5709 when I went to the yeshiva in Brunoy.

"Parenthetically, in general, in those years, classes were divided not so much by age as by knowledge. Another thing that was different back then was that moving from class to class wasn't at the end of the year but at the end of the zman (seasonal semester). So there were years that I learned in two classes in one year.

"I arrived in Brunoy half a year after my bar mitzva. The first year, we did not learn Chassidus; we just had shiurim in Tanya with R' Shlomo Chaim Kesselman. In the summer of 5709, R' Shlomo Chaim went to Eretz Yisrael and we moved on to the higher classes, which were then called 'farzich' (lit. for-self, i.e. for students with the ability to prepare the Gemara



Late at night, after the take-offs and landings ceased and the airport was closed, the Chassidim entered the field quietly and quickly climbed up and cut palm branches for lulavim. They left swiftly before they would be caught by the KGB who swarmed everywhere

Rabbi Abba Dovid Gurevitch longingly describes days thankfully gone by

# CHOOSING LULAVIM UNDER THE NOSE OF THE KGB

MEMOIRS



## SHNEUR ZALMAN BERGER ◦

### I SAT WITH RABBI

Abba Dovid Gurevitch for a fascinating talk about the different Succos holidays he celebrated at various stages in his life. R' Gurevitch is in his late eighties and is brimming with riveting accounts interwoven with Chassidic history as well as kiruvim from the Rebbe. Talking with him took me back twenty-five years to when I was a young bachur when I sat in a spacious succa in the backyard of the Gurevitch family in Tashkent and heard fascinating stories from him about the harsh conditions under communist oppression.

The conversation that began then seems to have continued from the point where we left off. On the table were piled pictures that documented Succos with R' Gurevitch as a shliach in Tashkent and Central Asia.

### THE EARLY YEARS IN SAMARKAND

“The first succa that I remember was built in the yard of our house in Samarkand. Many Chassidim had made their way to Samarkand after fleeing the front line terrors of World War II. They came as guests to the city, these special ushpizin...

“The succos of those days were built relatively freely as the Chassidim were living in an area where the houses were one-story (I tried using the word ‘villa’ but R' Gurevitch smiled and whispered: No! They were very simple homes.) and each house had a yard where a succa was built. I was a child and I remember that for a while we lived in a yard that was shared by three families, those of: Rabbi Zalman Shimon Dworkin, R' Avrohom Shmuel Lebenharz, and our family.”

### LVOV – A SUCCA THANKS TO CHAZANUS

During the time that Chassidim tried to leave Russia with false passports, the Gurevitch family traveled from Samarkand to the border city of Lvov. From there it was easier to get across the border. The family arrived in Lvov on Rosh Chodesh Elul 5707/1947 where they lived for several months in fear of being caught. At the same time, they made every effort to get across the border along with hundreds of other Chassidim who were to leave Russia with false Polish papers.

At a certain point, the secret police became aware of the mass smuggling and put a stop to it in the winter of 5707. As a result, a wave of arrests were made among the Chassidim who wanted to leave illegally. Among those arrested were R' Refael Dovber Gurevitch, the father of R' Abba Dovid.

After a period of interrogation and torture, he was sent to exile in frozen Siberia. Thank G-d, he returned home after a few years.

R' Abba Dovid married his wife Malka and they continued living in Lvov despite there being hardly any Chassidim living there anymore.

“Government oppression was at a peak. It was not possible to build a succa in yards and so we ate the meals on Succos in the shul's succa.

“I remember an interesting episode about one of the meals on the first days (apparently in 5720). I was sitting in the succa with my friend, R' Dovid Leib Chein, when someone walked in who had just that day appeared for the first time in shul. He was a chazan by profession and he was even honored with leading the services. We welcomed him joyously, ate together, sang Chassidische niggunim and said divrei Torah.

“After the chazan left, R' Dovid Leib said: That you came to the succa, do you deserve thanks for that? No! You are of Anash. But this man, to whom G-d gave a pleasant voice, which is why he wanted to come to shul, so he would be honored with the davening, this is how he merited an additional mitzva, the mitzva of sitting in a succa.”

One year, the communists decided to close the shul along with the succa next to it (this was after I had already moved from the city). They made sure to stage a drunken quarrel in the shul's yard and with the excuse of activities by criminal elements they closed the shul area.

“My father worked hard to get the shul opened again but to no avail. A new place was needed for a succa. My father found a house owned by gentiles on the edge of the city and upon paying them well, the owners agreed to allow him to build a succa in their yard. It was far away and my father knew that he would not be able to eat in the succa on the first days of Yom Tov, but he planned on going there on every day of Chol Ha'Moed to fulfill the mitzva.

“Unfortunately, shortly after the succa was built, the authorities discovered it, it's not clear how, and they dismantled it. My father remained without a succa the entire Succos,” R' Abba concluded sadly.

### How did you get the dalet minim during those years?

“It really wasn't simple. It was especially difficult to obtain esrogim; they do not grow at all in the Soviet Union. Despite the challenges and difficulties, we always got the dalet minim, thank G-d. Some years, we got them thanks to a deliv-

ery of esrogim that came by diplomatic mail from Eretz Yisrael to the Israeli embassy in Moscow. From there, they were distributed to Jewish communities.

“We cut the lulavim ourselves. There were palms that grew in the area of the airport of Lvov. One of the Chassidim worked there and one of the nights before Succos, when the airport was closed, this Chassid would sneak a few Chassidim into the airport and together, they cut the lulavim from the palm trees growing there. We bought haddassim and aravos at the botanic gardens of Lvov.”

### FORCED TO FLEE

R' Abba Dovid lived in Lvov for fifteen years, at first as a child and then as the married father of little children. This period of his life came to an end due to a complicated series of events. The manager of a factory where he and

RABBI ABBA DOVID GUREVITCH HELPING CHILDREN DO THE MITZVA OF THE DALET MINIM IN THE MAIN SUCCA IN TASHKENT.



The situation, which began as an unpleasant but tolerable and solvable mishap, began to unravel until it was feared that the guys wouldn't make it back to Melbourne by evening. It was a distance of seven hours in the Australian desert, and the rabbi would be missing from his Chabad House on Shemini Atzeres and Simchas Torah...

By Mendy Dickstein

# HOSHANA RABA IN THE AUSTRALIAN OUTBACK



NEXT 52 km

SHLICHUS



## MENDY DICKSTEIN ◦

– 1 –

There are Chabad Houses that seem to churn out moving stories that sound like they were taken from stories of the holy Baal Shem Tov recounted on motzoei Shabbos. The following story comes to us from far away, from the Chabad House for Hebrew-speakers in Melbourne, led by the shliach, Rabbi Dudu Lider.

Erev Yom Kippur:

R' Lider, his family and a group of young mekuravim to his Chabad House, prepared for the holy day. An air of calm and seriousness could be felt.

Suddenly, the door opened and in walked ten Israeli tourists. They wanted to stay at the Chabad House for Yom Kippur. At first, R' Lider thought they were just a group that happened to be passing through the city but he found out that they actually lived and worked in Mildura, seven hours away. Although they were not religiously observant in everyday life, they decided they could not allow Yom Kippur to pass like any other day.

They informed their bosses that they were going on a two-day vacation without pay and they boarded a bus to Melbourne to spend Yom Kippur in a place where they could feel the holiness of the day. They had given up nice money but spending Yom Kippur in a Jewish place was more important to them.

They 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.

Their mesirus nefesh greatly moved R' Lider. He decided that if they sacrificed for the mitzva, he had to have mesirus nefesh for them. He wanted to surprise them.

One of the last days of Chol Ha'Moed Succos, R' Lider and his people built a mobile succa on a flatbed truck belonging to a contractor in Melbourne who provided his personal vehicle for this purpose.

Late in the evening, R' Lider and his team traveled to Mildura, intending on reaching their destination early in the morning, before the Israelis went to work.

The nighttime trip wasn't easy, not only because they were tired but mainly because of kangaroos that are out and about on the roads at night.

The many roads that cross the Australian desert are bitter enemies of the kangaroo. Every year, hundreds of kangaroos are killed by passing vehicles and dozens of people are killed in these collisions. The kangaroos tend to jump out suddenly, in the dark of night, because the noise and lights of cars arouse their curiosity.

Indeed, that night, as they drove, the shluchim had a big kangaroo jump out right in front of them. It was a miracle that saved them at the last second from a fatal collision.

The shluchim had to stop; it took them a long time to recover from the traumatic episode. At first, they considered returning to Melbourne but then they decided to continue. They really wanted to bring the Yom Tov to those Jews.

– 2 –

The nighttime drive was exhausting and boring as they crossed the monochromatic Australian desert. After every hour of driving, the shluchim stopped to refresh themselves (which included dancing around the vehicle with music for Simchas Beis Ha'Shoeiva).

At seven in the morning, as planned, the shluchim arrived in Mildura. They parked the vehicle with the mobile succa opposite the hostel where the Israelis lived and waited for them.

Two minutes later, the door opened and the fellows came out yawning. Some of them rubbed their eyes and some were looking for some wakefulness in their coffees. They walked across to the bus stop to wait for the transportation that would take them to the farms around the city for another day of work. The physical and spiritual distance were so great that none of them remembered that it was Succos.

Then suddenly, there was a succa, a real succa! And the Chabad guys and Chassidic music! It seemed like a dream to them. They were so excited! Some of the tough young men who worked at hard physical labor on the isolated farms even shed a tear. Those days, fifteen years ago, before the era of communications as we

know it today, which can remind a person with a voice, picture and video ... They had nothing to remind them of the holiday and then, out of nowhere, a succa appeared.

In the meantime, the drivers of the Australian vans arrived to pick up the Israelis and bring them to their jobs but this time, they did not hurry to get on board. The drivers began honking impatiently to get them to hurry.

Then, as though on an assembly line the dozens of Israelis entered the succa, one by one, took a lulav and esrog, said mezonos and "leisheiv ba'succa." Only after a "shehakol" over a cup of l'chaim did they head off to their ride while finding it hard to remove their gaze from the succa and the Chabadnikim who remained behind and who had come especially for them.

When they had all left, the Lubavitchers dismantled the succa so they could drive home

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RABBI DUDU LIDER AT A FARBRENGEN WITH ISRAELI TOURISTS IN AUSTRALIA



For Former-Soviet Jews, Simchas Torah remains a day even more “Jewish” than Yom Kippur, but it wasn’t always that way in Moscow, Kiev and Leningrad.

What brought Jews out to the streets to celebrate their Judaism publicly under the watchful eyes of the KGB agents?

A sequel to “What Will The Great Shofar Sound Like?” By Levi Liberow



# THE BANISHED “JEWS OF SILENCE” SPEAK UP

## ANTICIPATING IMMINENT ARREST

by the KGB, he sat down and wrote this impassioned audacious letter to Leonid Brezhnev, the secretary-general of the Communist party. It was a furious confession that opened with three words he would have been reluctant to utter just two years before:

“I am a Jew” he wrote, and “I want to live in the Jewish state. That is my right, just as it is the right of a Ukrainian to live in the Ukraine, the right of a Russian to live in Russia; the right of a Georgian to live in Georgia. I want to live in Israel. That is my dream. That is the goal not only of my life but also of the lives of hundreds of generations that preceded me, of my ancestors who were expelled from their land.

“I want my children to study in the Hebrew language. I want to read Jewish papers, I want to attend a Jewish theater. What’s wrong with that? What is my crime . . . I am not asking for mercy; listen to the voice of reason: Let me out!

“As long as I live, as long as I am capable of feeling, I will do all I can to leave for Israel. And if you find it possible to sentence me for it, so be it. If I live till my release, I will be prepared to go to the homeland of my ancestors, even if it means going on foot.”

The author of this courageous letter was Boris Kochubievsky, a thirty-year-old loner from Kiev with a long gaunt face dominated by round, watery black eyes.

Boris was not a committed Jew mere months before he wrote his letter. In fact, he tried his best to disassociate himself from the Jewish community and rise in the ranks of his army engineering career to make for a good life, at least by Soviet standards.

But six days in May 1967 and a propaganda lecture by a KGB officer in the presence of over fifty Jews like himself, made him into one of the thousands of Jews that heard the “sound of the great shofar” in his own unique way.



The second large group of Jews that were completely out of touch with Yiddishkeit in our generation, were the Soviet Jews, upwards of 3 million, who were left behind the Iron Curtain until when it came down.

“*Mitzrayim*” means constraints, embodying all the oppressive forces in life that trap and overwhelm us. Diametrically opposed to the prosperity of “*Ashur*,” “*Mitzrayim*” denotes the suffering state to which some people may be “banished.”

These were “Jews of silence.” Not silent by choice; they were *silenced* by the oppressive Soviet government from expressing their Jewishness in any way, be it religious, cultural or a love for Israel.

The Soviet Jews didn’t enjoy the “good life” of their brethren in America and anyone who expressed interest in Judaism of any sort was at risk of losing his job and even his limited Soviet version of liberty, to land up in a Siberian Gulag.

And thus, many of them became silent over time and tried to make the best of their meager life in Russia.

Even if they wanted — and some did — to leave for Israel, they were locked up in the largest prison in the world.

Like in America, the embers of Judaism were indeed burning hot in the Soviet Union and quite a few notable *Ba’alei Teshuva* like

Professor Herman Branover came from these “pockets” of secret Jews.

They popped up mainly after Stalin’s death and like in America, formed a trickle of Jews returning to their roots, but only a trickle, not something that can amount to a movement back to Judaism.

The striking question, with regard to both the millions of “banished” Jews and the “lost” ones, in the prophetic discourse of the Previous Rebbe written in 1943, was “*How will G-d’s promise be fulfilled? What will bring these Jews to return to their people?*”



When you want to call to someone close, you raise your voice slightly, when you need to call someone far you need to use a louder voice. The dire state of Hashem’s lost children required something outstanding.

A regular shofar cannot reach the hearts of the “lost” and “banished.” It can wake up those who are drowsy, but not completely asleep. It can also keep people semi-awake. But, they may fall back into sleep. There will be those who are in a deep slumber, utterly unaware of their own souls and inner spirituality, totally consumed with their lives — either in prosperity or in struggle. The only way they can be awakened is through the “great shofar,” an all-powerful call from above that pierces even the hardest armor and deepest levels of “loss” and “banishment.”

This explains why Yeshaya says simply “*yitoka* — will be sounded,” without defining *who* is blowing the shofar, unlike Zechariah who says “The Lord G-d shall sound the shofar.” The names of G-d imply visible and revealed levels of Divine expression. They have the power to reach analogous to a regular shofar that reaches only those who are themselves conscious and sensitive (at least somewhat) to the world of spirit. But to reach the deepest recesses of the souls that are “lost” and “banished,” with no

revealed spiritual consciousness and awareness, requires the call of the “*great shofar*.” The Great Shofar is rooted in the Divine Essence, beyond any name or definition.

To best illustrate what the war did to Jews in Soviet Russia, I will just quote several (lightly abridged) paragraphs from an afterword to Elie Wiesel’s *Jews of Silence*, containing a historical overview of the events of the time by world renowned historian Martin Gilbert (all emphasis mine):

In Paris on December of 1965, the Soviet prime minister, Alexi Kosygin, issued a formal declaration that Jews could, if they applied to do so, go to Israel to be reunited with members of their family. In that year, indeed, 2,027 exit visas had been granted. This change in Soviet practice electrified Soviet Jewry, rousing hopes which had hitherto been impossible even to contemplate.

In June 1967, just as those hopes were spreading throughout the cities of the Soviet Union, the verbal threats President Nasser of Egypt had unleashed against Israel were transformed into actual military preparations, in which both Syria and Jordan joined. The Jews of Moscow, like those throughout the World, watched with apprehension as the small state awaited the onslaught. Israel, endangered, struck first, destroying Egypt’s air forces on the ground. Then the three Arab armies attacked. Radio Moscow, jubilant at the initial Arab successes in breaking across the 1949 cease-fire lines, announced the imminent destruction of the nineteen-year-old state.

*This trumpeting of Israel’s last hours of existence as a state released the hidden Jewishness and national pride of Russia’s silent Jews.*

With each Radio Moscow broadcast of another Arab victory, fear for Israel’s existence turned into a passionate longing to be a part of the struggle: “to die with my people,” as one of those affected by the new awakening expressed it to me in Moscow sixteen years later.



**Sukkos is a festival for all of humanity. 70 Korbanos were offered in the Beis Hamikdash for the 70 nations, who are in the midst of a grand transformation from competitive foes to cooperative friends. On the way, also their tools of war are finding alternative uses...**

**Prof. Shimon Silman of the RYAL institute and Touro College brings a pictorial report of many classical weapons turned peaceful in recent decades**

# THEY SHALL BEAT THEIR TANKS INTO TRACTORS

REDEMPTION

## I REMEMBER HAVING A

conversation with someone about Swords into Plowshares back in the mid-1990s. It was not long after the Rebbe MHM had said the famous Sicha explaining that this Messianic prophecy of Isaiah had begun to be fulfilled, and I had been speaking and writing about it. In this encounter I was explaining to my friend that we can see in the world various ways in which Swords into Plowshares is being implemented. He was not easily convinced. In the end he reluctantly agreed but added, “I will not be convinced that Swords into Plowshares is actually happening until I see someone take a sword and actually reshape it into a plow-share.” Restraining myself, I responded, “You’re missing the point. Anyone could have done that two thousand years ago. The point of the prophecy is that there will be a fundamental change in the way nations relate to each other. As a result, military resources and technology etc. will be redirected and transformed for peaceful purposes.”

Nevertheless, to make my friend happy (I hope he reads Beis Moshiach), I want to mention some developments where military equipment (swords) have been used to plow and plant in the ground—swords into plowshares, literally.

### TANKS FOR THE PLOWS!

Many tanks and other heavy armored vehicles, which have been made surplus in Eastern Europe and the former Soviet Union after the Swords into Plowshares declaration, have been transformed for civilian use. A considerable number of vehicles have been converted to a variety of such uses in countries such as the former German Democratic Republic (East Germany), Belarus and Russia.

These uses include:

- bulldozers
- firefighting vehicles

- cranes
- power-unit vehicles
- mineral fine-crushing vehicles
- quarry vehicles
- rescue vehicles
- casualty evacuation vehicles
- transportation vehicles
- oil-rig vehicles
- transport vehicles for oil and chemical products
- spill-cleaning vehicles
- tracked ice-breaking prime movers
- environmental vehicles.
- And—last but not least—plows! [See the accompanying photos.]

In May 2015, The Siberian Times reported on the Ivanov brothers from the rural settlement of Karatuzskoye in Krasnoyarsk Krai, who bought old T-62 Russian tanks from the military in the 1990s—for the price of scrap metal—and converted them into giant plows by replacing the gun turret with the driver’s cab of a Kirovets tractor.

Their farm covers about 400 hectares (about 990 acres) of land, half of which is sown with grain and the tank is used to plow the land and sow the oats and wheat.

“Like it is says in the Bible, we wanted to ‘beat swords into plowshares,’” Dmitry Ivanov said. “When you work with a standard DT-75 tractor it takes all day but on the tank you do the same work in just one or two hours. It does ten times more work per day due to the power of the engine...The speed is 22 km per hour. Tractors do not have such a speed. Besides it also starts easily in a strong frost and blizzards, and it works in any weather.” They are also more fuel efficient.

The only problem, the brothers say, is getting spare parts for repairs as they are difficult to obtain in stores and garages.

In fact, a lot of military equipment is easily converted to civilian use because they may not be deadly weapons, although they are part of the military arsenal of armed forces. But most lethal weapons systems can also be converted because they are a combination of a piece of transport equipment (such as a vehicle chassis, an aircraft or a ship) and a lethal element (such as a gun or missile) mounted upon the transport part. In some cases, such as towed artillery, the transport equipment part is minimal while in others, such as lightly-armed landing ships, the weapon itself is of minor importance. So it is easy to transform such military equipment for civilian reuse simply by taking the weapon part away and using the transport equipment element.

In addition to armored vehicles, other types of military equipment have undergone a Swords into Plowshares transformation, such as:

- Helicopters for police missions, search-and-rescue and transport.
- In the United States alone, hundreds of surplus military OH-58 and Bell Jet-Ranger helicopters have been converted to law enforcement and public safety related use.
- Military training aircraft have been reassigned to civilian flight training, sometimes after the removal of specific avionics equipment.
- Small landing ships are now used as ferries, and small transport ships and tenders for civilian transport purposes.

We are so close to the end. All we need to do is open our eyes, and in the blink of an eye we will have the complete Geulah—including plenty of spare parts for all our Tanks-to-Plows!

## AERIAL REFORESTATION

Forests are an important part of the natural order on earth. In addition to trees, many plant and animal species live in the forest. National Geographic reports that 70% of plants and animals on the earth live in forests. Trees and plants absorb carbon dioxide from the air and produce oxygen which we need to breathe. All of this is necessary for the balance of nature. In addition, forests are the source of lumber. But in the past hundred years, millions of acres of forests have been lost due to forest fires and trees being cut down. It's not just the lumber industry; many forests have been cut down so that the land can be used for farming. Also, in many poor countries where fuel is not available, people have cut down their forests for firewood.

The loss of forests may even lead to the loss of lives. Forests prevent soil erosion. Trees hold the soil intact, and areas that have lost their trees risk losing valuable soil to wind and especially to rain. Landslides caused by heavy rains on such areas often result in many deaths. In a country such as Honduras, for example, which has many hills and mountains and is frequently hit by hurricanes, thousands of lives are lost to landslides.

Traditional reforestation methods, using machinery on the ground, is tedious and time-consuming and can replace only a tiny percentage of these trees.

## THE AIR FORCE TO THE RESCUE

The C-130 military transport aircraft, designed and built by Lockheed-Martin, was designed to transport troops and military equipment, and for the medical evacuation (“medevac”) of troops wounded in battle. It has also been used by the military for laying carpets of landmines across combat zones.

In the late 1990s, Lockheed Martin, following up on an idea proposed earlier by Dr. Jack Walters of the University of British Columbia,

a former RAF pilot, transformed the C-130 aircraft into a massive machine for planting trees.

In an interview with The Guardian back in 1999 Peter Simmons of Lockheed explained what they did:

“Equipment we developed for precision planting of fields of landmines [was] adapted easily for planting trees. There are 2,500 C-130 transport aircraft in 70 countries, so the delivery system for planting forests is widely available—mostly mothballed in military hangers waiting for someone to hire them.

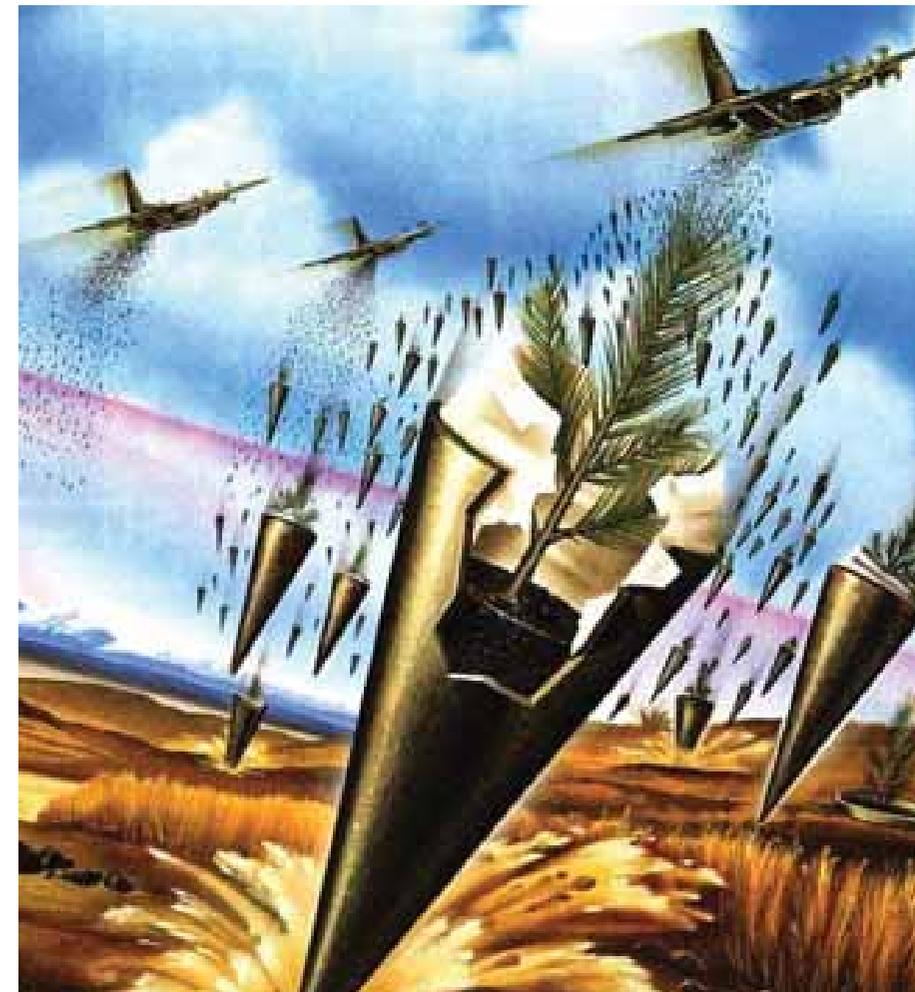
“The possibilities are amazing. We can fly at 1,000 feet at 130 knots planting more than 3,000 cones a minute in a pattern across the landscape—just as we did with landmines, but in this case each cone contains a sapling. That's 125,000 trees for each sortie and 900,000 trees a day.”

Imagine that—planting almost a million trees a day! A man on the ground can plant at most about a thousand, and at a much higher cost.

Early experiments in Aerial Reforestation ran into difficulties. Many of the pods dropped hit debris on the ground and failed to actually take root.

Improvements in the system were made by

Moshe Alamaro, an Israeli engineer working at MIT. He developed a conical canister made from a strong biodegradable material containing a seedling packed in soil. It also contains fertilizer and a material that soaks up surrounding moisture, watering the roots of the tree. His system uses a combination of ballistics and navigation technology—military technologies developed for the Star Wars program and Operation Desert Storm, the Persian Gulf War—to place the saplings accurately. The tree cones are pointed and designed to bury themselves in the ground at the same depth as if they had been planted by hand. They are strong enough to withstand the impact but still decompose quickly. After they are dropped the canisters decompose, and the young trees take root.



# MOMENTS With The Rebbe

## EREV SUKKOS



1. On Erev Sukkos, elder Chassidim and representatives of Chabad communities from around the world receive the *Dalet Minim* from the Rebbe.

2. After the Rebbe chooses his own *Dalet Minim*, a select group of Chassidim enters the Rebbe's room (in later years, into the Gan Eden Hatachton) to take from the remaining *Dalet Minim*. This group includes the Rebbe's secretaries, representatives of Chabad communities from around the world, and certain elder Chassidim. The Rebbe would often glance at a carefully prepared list of recipients and look around (often while wearing his glasses) at the happenings. After each person chooses his set (some would get only *hadassim*, etc.), he passes the Rebbe, who blesses him with the traditional "May you draw down all the *hamshachos* (Divine influences) over the entire year."



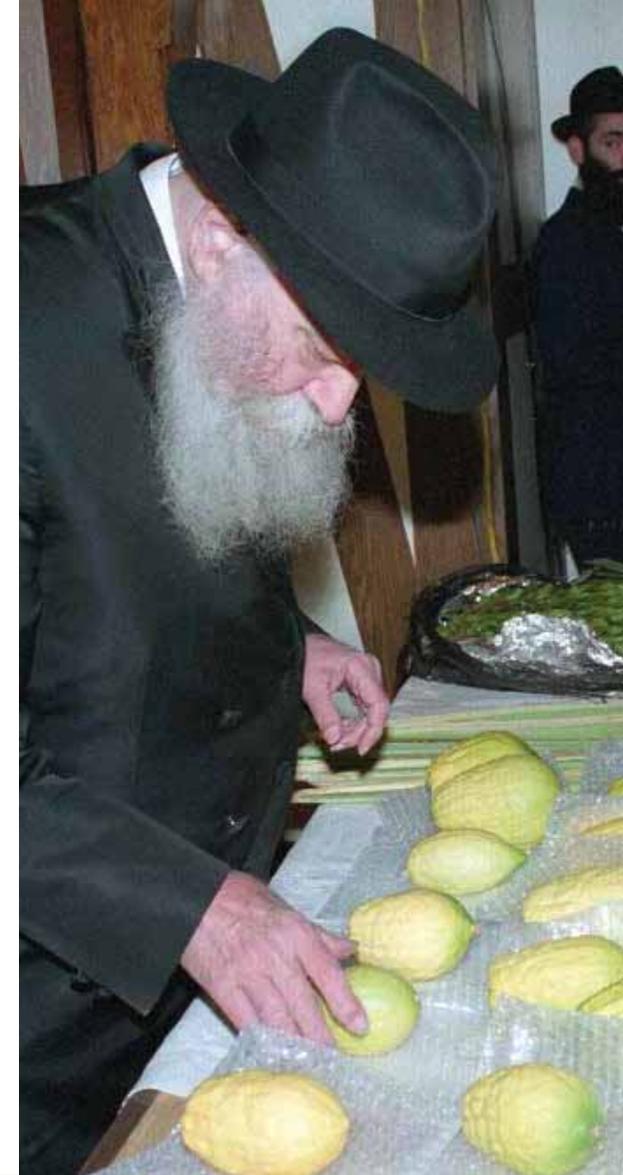
3. After that, representatives from K'far Chabad would enter and give the Rebbe Esrogim that grew in their orchards. The Rebbe would respond with a short blessing, that was many times edited by the Rebbe and printed in the *Hosafos* of the *Likkutei Sichos*. The Rebbe uses an Esrog from Eretz Yisrael for another set of *naa'nuim* throughout the days of Sukkos, while the Bracha in the morning and *Hallel* is said on an esrog from Calabria.

4. The Rebbe told Reb Mendel Futerfas in 5748: "Take for Tomchei Tmimim and for the Russian Jews."

5. In 5741, Reb Zalman Schmerling from Tel Aviv told the Rebbe that he wants a *lulav* this year. The Rebbe responded: "You always ask for *hadassim*." Reb Zalman insisted: "But this year I also want a *lulav*." The Rebbe replied: "I'll give you a *lulav* too..."

The Rebbe gave Reb Zalman's daughter a single *hadassim*, saying that she could use it for *Havdala*.

He then told the Rebbe that he is asking for an exemption not to come next year for Tishrei because it's hard for him to travel. The Rebbe didn't accept: "Come next year too – if Moshiach will *ch"v* be delayed." ■



## THE WINTER OF THAT

year—5547 (1786–7)—was most severe, the first snow falling in Liozna during the festival of Sukkot. Sitting in the *sukkah* required a fur coat and fur-lined boots, and on several occasions the snow had to be removed from the *sukkah*. Shemini Atzeres was on a Shabbat, and snow had fallen all night long; the Rebbe instructed that the gentile servant Kumza be told, “We need to eat in the *sukkah*, and we cannot eat there as long as there’s snow on it,” so that he should understand to remove the snow.

Many of the guests who came to spend Simchas Torah with the Rebbe that year arrived in Liozna with frostbitten fingers and toes, and many had fallen ill from the unexpected cold.

On Friday I entered the Rebbe’s room to

report to him that all the Torah scrolls had been properly wound and wrapped for that evening’s *hakafos*. On that occasion I mentioned to the Rebbe the plight of the sick chassidim, many of whom were running a high fever.

The Rebbe leaned his holy head on his hands and entered a state of *d’veikus* (meditative contemplation). For a long while he remained deeply engrossed in his thoughts. He then opened his eyes and, in his famous melody, said: “The Torah says that the Torah is a ‘fiery law.’ Today is Simchas Torah, the rejoicing of the Torah. Fire consumes fire: all should be brought to the *hakafos* in the shul, and the fire of Simchas Torah will consume the fever induced by the frost.”

In Liozna there lived a venerable old Torah scholar by the name of Rabbi Eizik. Reb Eizik

counted himself as one of the *mitnagdim* (those opposed to the chassidic movement), yet he had great personal respect for the rebbe, for he recognized the extent of the Rebbe’s knowledge of Torah and his piety.

Reb Eizik had a nephew—Reb Moshe Uptzuger was his name—who was a chassid of the Rebbe’s. That Simchas Torah, Reb Moshe, accompanied by two sons and a son-in-law, came to Liozna to be with the Rebbe. The entire party stayed in the home of Reb Eizik.

Reb Moshe was of frail health, and the trip in the bitter cold did him great harm. He lay with a high fever. His sons and son-in-law were also gravely ill. Abraham the doctor predicted that the young men would, with Gd’s help, survive the illness. But in regard to Reb Moshe, due to his advanced age, frailty, the severe pains he

felt in both his sides and his high fever, it was extremely doubtful that he would pull through.

Reb Eizik was greatly grieved by the plight of his nephew, and repeatedly denounced the irresponsible behavior of chassidim. To come greet one’s teacher under such circumstances, he argued, is not a mitzvah but a sin.

Following the evening prayers on Shemini Atzeres, I, together with Ephraim Michel (a young chassid also from Shklov), Chaim Elya Dubrovner and a number of other young chassidim, began making our rounds among the lodging-houses of Liozna to summon—and if need be, bring—everyone to the shul for *hakafos*, to be warmed and healed by the fiery law of Torah.

Wherever we came, I repeated the Rebbe’s instructions (which everyone was already in-

“Murderers!” called out the elderly uncle to his great-nephews, as they carried their unconscious dying father into the frost of the harsh Liozna winter...

# DANCING ON FIRE

SHORT STORY



# PARASHA Of The Future

RABBI NISSIM LAGZIEL

## THE NAME OF MELECH HA'MOSHIACH

### A JOKE TO BEGIN WITH...

During the Sukkos holiday, the village residents saw Itzik, a Jew overburdened with financial debt, concentrating with extra kavana as he shook his lulav and esrog. He closed his eyes and shook the Dalet Minim to the right, to the left, in the middle, up and down with amazing fervor. "Itzik," they asked him, "what exactly do you think about so intensely when you shake your lulav?"

"I don't know what you think about when you shake your lulav," Itzik told them, "but as for me, I cry out to G-d in my heart: *Ribono Shel Olam! I have debts to my right, debts to my left, and debts in front of me... Please, Master of the Universe, take my debts up to the higher spiritual realms, and let no vestige of them remain down here...*"



THE holiday of Sukkos is symbolic in its representing "The Time of Our Rejoicing", the joy of Alm-ghty G-d in the Jewish People, the joy of every Jew in Hashem, His Maker, and the unique mitzvos of the holiday. These include within them many insightful concepts shedding considerable spiritual light on the profound connection between the Jewish People and Hashem, a connection that leads us directly to the coming of Moshiach and the era of the Redemption.

Rabbi Shmuel Eliezer HaLevi Eidels, more famously known as "the Maharsha", teaches us (in his commentary on the Gemara, Pesachim 5a) that there is an interesting connection between the fulfillment of the mitzvos of the Sukkos holiday and the Redemption. He explains that the reward for taking care not to perform forbidden labor on the Yom-Tov of Sukkos will be the building of the Beis HaMikdash, while the reward for fulfilling the mitzvah of taking the Dalet Minim will be "the name of Moshiach."

It would seem that this requires some explanation: What is the connection between these mitzvos and their respective reward? Why will fulfilling the mitzvah of the Dalet Minim bring us "the name of Moshiach"? Will the Moshiach be called "esrog" or "hadas"?

The Maharsha explains how reward is bestowed in a manner of "measure for measure." During Sukkos, the Torah commands us to dwell in booths, commemorative of the clouds of glory Hashem spread over us at the Exodus from Egypt and during our journeys in the wilderness. When a Jew refrains from labor on this holiday, leaving his home and dwelling in a sukka, he demonstrates his faith and recognition of those clouds of glory symbolizing the holy *Shechina*. In the merit of dwelling under the *Shechina* in this world, i.e., in a sukka, we will merit that G-d will spread his sukka over us again at the building of the Third Beis Ha-

Mikdash, when the *Shechina* will dwell upon it in the most revealed manner!

Similarly, we find in connection with the mitzvah of Dalet Minim: The Torah states that this mitzvah is especially connected with simcha ("And you shall take for yourselves on the first day, the fruit of the hadar tree... and you shall rejoice before Hashem, your G-d"). By fulfilling the mitzvah with joy today, the Maharsha explains, we will merit the great simcha at the coming of the Moshiach.

### MOSHIACH HAS MANY NAMES...

However, something remains unclear: If the Gemara would say that the reward for taking the Dalet Minim will be the coming or the joy of Moshiach, that would be all well and good... But what is the connection between fulfilling this mitzvah and specifically "the name of Moshiach"?

Here, the Maharsha comes with a literally prophetic statement, concise and succinct, teaching us much about the period and the generation in which we find ourselves today.

"And he was precise in saying regarding the name of Moshiach that his name is Menachem, for he will comfort us and bring joy to us, as is stated, 'Cause us to rejoice according to the days that You afflicted us.'"

The name of something teaches us about its essence. The name of Melech HaMoshiach teaches us a great deal about the true essence of the Redeemer. Moshiach – his name is Menachem, so named due to his special task: "Comfort us and bring joy to us." Through the simcha of fulfilling the mitzvah of taking the Dalet Minim, we will merit the true and complete joy of the image of Moshiach, called by the name so appropriate for him – Menachem!

### A HAPPY SHAKE-UP

However, why is it that the joy of Yom-Tov will not produce the long awaited reward? Why does the simcha of fulfilling all the other mitzvos not bring "the name of Moshiach"? What is so special about "the simcha of the lulav" that

it specifically will bring the revelation we have been waiting so long to see?

The Rebbe explains that there is something special about the *esrog*, *lulav*, *hadas* and *arava* – something that no other mitzvah has...

### FOUR SPECIES OF UNITY

The Four Species, even before taking them for the purpose of a mitzvah, convey by their very existence the essential concept of Hashem's unity. Each one of them represents this *achdus* through its unique style:

**Lulav** – "[All] its leaves are bound" – for the full length of the lulav's spine, it is good and proper for them to be *together*.

**Esrog** – Called "the fruit of the *hadar* tree", because it dwells (*dar*) on its tree during *all* seasons of the year. Each season gives it strength at the appropriate stage. This is an expression of unity with the tree where it grows.

**Hadas** – A kosher *hadas* must have "three leaves emerging from *one* place." The three leaves meet at the root and grow from there.

**Arava** – Called "*achvana*" in the Gemara, derived from the word "*achva*" (brotherhood). Aravos grow near the river, together as brothers, each one attached to the other.

Even before using them to fulfill the mitzvah, they are united by their very nature, and therefore, they possess a special quality that does not exist in the other mitzvos.

### UNITY AND JOY

We sometimes think that Moshiach will bring with him some lofty Divine revelation, through which he will "change" the existing state of the world and its reality forever. He will wave some "magic wand" over our heads, and then... everything will be good. He will extricate us from this wretched material quagmire, and he will take us to "another world", a world where everything is good and holy...

However, the exact opposite is true: Moshiach will not change nature, Moshiach does not

wave any magic wand, and he is not part of a Divine “airline” offering vacation deals in the supernatural worlds...

Moshiach’s role is to reveal the truth, to reveal what was always here, the unity of G-d naturally existing in the world long before, since the Creation. Achdus Hashem is an integral part of the world since the moment it was created, except that it is hidden and concealed. All the wondrous revelations promised to us by the Prophets at the coming of Moshiach are a direct result of the revelation of G-d’s unity that will reign over the world at that time. When we will see the truth of “G-d is One, and His Name is One” with our own eyes, then automatically we will see no evil, endure no hunger, feel no sadness, because everything is truly good!

This task of Melech HaMoshiach is implied by his name – Menachem. True comfort is revealing that essentially...no evil has occurred because everything is truly good! Not only does a certain event bring a good and positive result, it is good even now! However, now in the time of the exile, we perceive such things as mere talk. Only in the days of Moshiach will it be revealed before our physical eyes, the G-dly (and always correct) truth that the inner essence of the exile is...the Redemption!

As we mentioned above, this matter is alluded to in the mitzvah of taking the Dalet Minim (representing the concept of *Achdus Yisroel*), which reveals within these four unique species the natural unity existing in the world. Therefore, through our performance of this mitzvah, we will merit the revelation of “the name of Moshiach”! Thus, through our shaking the lulav this year, we will remember Itzik and we will know that the ultimate *kavana* is to draw down the Divine truth, and we will see it even now from the highest to the lowest levels with our own eyes.

### TO CONCLUDE WITH A STORY

We will conclude with a story highlighting how our Rebbe’im see down here in this

physical world what’s happening in the higher spiritual realms:

One of the local residents of Lubavitch, an innkeeper, was walking through the village on Erev Yom-Tov. He passed by the home of the Rebbe Maharash, as the Rebbe was sitting on his porch.

Since his inn was on the outskirts of the village, relatively far from the holy “*chatzer*” – the Rebbe’s court, he didn’t have many guests and the condition of his financial affairs was very poor. Worried and depressed, he looked for personal salvation from this sorry state.

The Rebbe turned to him and asked why he was so sad, and the man explained.

The Rebbe replied that he sees numerous guests coming, and it would be appropriate for the innkeeper to prepare to greet them. The Rebbe even lent him a handsome sum of money to buy enough provisions for the many guests expected to arrive.

The innkeeper left happily. He then bought, cooked, prepared, and toiled for several hours...However, there were no guests on the horizon...

Then, just moments before Yom-Tov began, a group of Chassidim came barreling into the village. They had lost their way and managed to arrive literally at the last minute. The innkeeper dealt with all their needs and with some difficulty, what he had organized proved to be barely enough for everyone.

Naturally, he reaped considerable monetary profits from this venture. After Yom-Tov, when he returned his loan to the Rebbe Maharash, he dared to ask him, “How did the Rebbe see them early in the day when they only came close to sundown?”

“When you stand in a high place,” the Rebbe replied, “you see things far away...” ■

Good Shabbos and Happy Yom-Tov!

**Based on Likkutei Sichos, Vol. 19, Chag HaSukkos.**

## KIDS Corner

### STORY TIME

## THE ESROG TRICK

**THE** dalet minim market in Warsaw was busy. Many stalls with lulavim were scattered about the large market. Next to them were piles of haddassim and aravos, but esrogim? Where were the esrogim? There wasn’t a single esrogim stand!

People circulated with worried looks on their faces, searching for a mehudar esrog for Succos, but not a single one was available. The few esrogim that arrived were dried up. Who wanted to make a bracha on a shriveled esrog that was barely kosher?

That year there was a drought and the esrogim trees were also affected by the hot weather. Throughout that area it wasn’t possible to obtain mehudar esrogim and there didn’t seem to be any solution to the problem.

Yom Kippur passed and the seriousness of the Yomim Noraim was set aside for the joyous days of Succos. As soon as Yom Kippur was over, the sound of hammers could be heard as people built their wooden succas. Women worked over the Yom Tov menus and just one concern marred the simcha: the esrog. Esrogim still could not be obtained and how would they celebrate Succos without it? What sort of “time for our rejoicing” would it be?

The next morning, the town rejoiced. Mehudar esrogim had arrived!

“Really? There are esrogim? Is the rumor true?”

“Yes!” affirmed those in the know.

“Who? Where? How?”

“Svedek, the gentile vegetable seller, brought a big crate of nice esrogim this morning. *Hodu L’Hashem ki tov!*”

But the joy was premature. Hundreds of people crowded around Svedek’s stall within minutes. The burly, bald Svedek looked in astonishment at the long line.

“Why have so many Jews come to my stall?” he wondered. “There are many other vegetable stalls.”

He soon got the answer. The esrogim that he had just brought interested those Jews. Svedek’s eyes sparkled with the many coins he imagined he would earn. “Here is an opportunity to fill my pockets and earn what I haven’t earned all year.” An evil smile spread across his face. He tripled the price that he thought of asking for an esrog. When he stated his asking price, his customers exclaimed, “So expensive?!”

## A TEST IN THE PALACE

“Yes, that’s the price. You know, esrogim are not available. This what there is. If you want it, take; if not, not. Look elsewhere, heh heh heh.” The goy chuckled, knowing that no other stall had esrogim.

Having no choice, the rich ones among them chose nice esrogim but the goy’s greed wasn’t satisfied. “Hey, that esrog that you chose is large and nice and it’s more expensive ...”

They could not agree to that. There was a limit to how much it was possible to pay. The long line of people slowly dispersed and the Jews returned home as sad as before. “There are esrogim but we can’t have them. What use is there in that?”

The Gerrer Rebbe, known as the Chid-dushei HaRim, heard about it.

“Rebbe, we must do something. It is almost Succos and there are esrogim but we cannot afford them.”

The Rebbe thought for a bit and then he smiled and asked for the Jewish merchants, who sold esrogim every year, to come to him. Nobody understood how this would help but the merchants soon arrived. They entered the Rebbe’s room and the Rebbe said to close the door.

When they later left, they were smiling. Although people were curious, they did not say a word about what the Rebbe had told them.

In the morning, the Jewish merchants laid out their merchandise: aravos, haddas-sim, lulavim, and ... what was that? Piles of boxes of esrogim! Where did they get it at the last minute?

“Beautiful esrogim! Mehudar esrogim came to Warsaw today! Come and select

a beautiful esrog for Succos!” shouted the merchants. Thousands of Jews looked on in surprise at the stalls full of boxes of esrogim and then they began going from stall to stall, looking for an esrog.

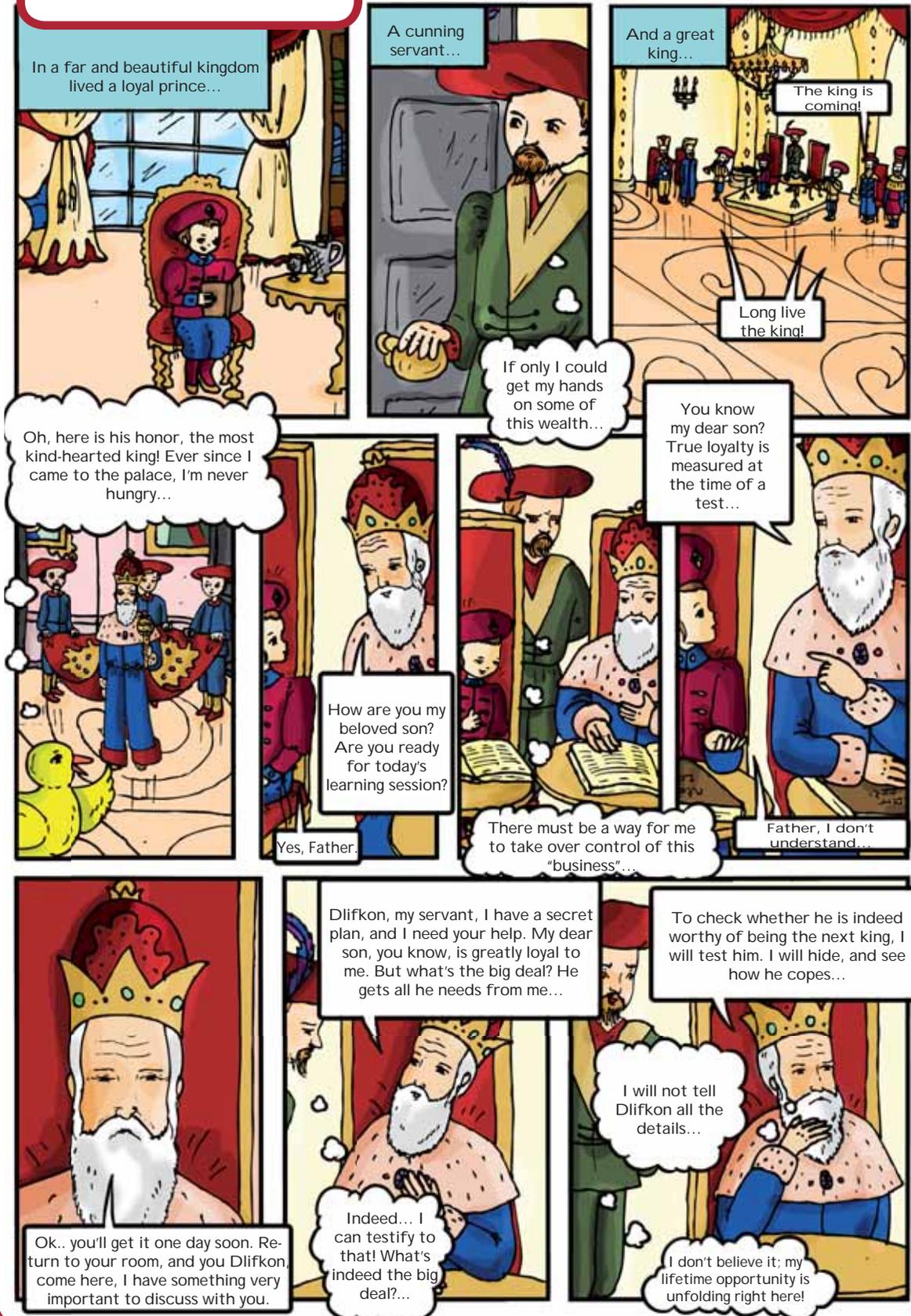
Svedek looked in horror at the boxes of esrogim that suddenly appeared in the market. He had not expected that. If he would not be earning as much as he thought he would, at least he shouldn’t be left with rotten merchandise. After Succos, he knew there would be nothing to do with those esrogim. In a few hours the holiday would begin and he had to get rid of all the boxes he had.

Having no choice, he lowered the price of his esrogim until they were quite cheap. His stall soon filled with Jews and the esrogim were quickly sold. Svedek was astonished by how many Jews crowded his stall.

“That’s odd. Why are they choosing to buy from me? I guess the price I offered brought me many customers.” He smiled at the sight of the esrogim that were quickly being taken.

Svedek did not know what was actually in those boxes that the Jewish merchants had. If he only knew, he would not have been so frightened to drastically lower his price. In the boxes were wooden esrogim, with no taste or fragrance.

It was the wise idea of the Rebbe who told the merchants to order a large quantity of colored, wooden esrogim from the carpenters in the area. The merchants soon had boxes full of wooden esrogim. Thanks to Hashem, the trick worked and by the time Succos began, all residents of Warsaw, even the poor ones, had beautiful and cheap esrogim. ■



# BEIS MOSHIACH'S Raffle Winners!

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**\$500**

Gift Certificate at  
Tzfasman Jewelers

Rabbi Yosef Muchnik  
Shliach in Camarillo, CA



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