

# BEIS MOSHIACH

• • • Special Sukkot Edition • • •

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אתה הראת  
לדעת, כי ה'  
הוא האלקים  
אין עוד  
מלבדו

## Shamil: The Inside Story

The history of Niggun

## Esrogim Without A Borders

The efforts to obtain an Esrog from Calabria

## Bringing The Rebbe To The Small Screen

Chabad history in the making

## "Doctor, How Can I Make Up What I Missed This Tishrei?"

Entries from the diary of Rabbi Leibel Groner

## Sukkos With The Jewish "Yoopers"

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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



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In 5748, a video cassette featuring Tishrei with the Rebbe was produced for the very first time. Rabbi Sholom Ber Goldstein, told Beis Moshiach about the breakthrough in technology that enabled such a high quality production, about the kiruvim he got from the Rebbe, and about the tremendous impact the video made.

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Wishing all of Klal Yisrael  
a Gut Yom Tov

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**Kupas Rabbeinu**

Lubavitch

**קופת רבינו**

תחת נשיאות כ"ק אדמו"ר מלך המשיח

## **HUNDREDS OF FAMILIES ANXIOUSLY LOOKING FORWARD FOR YOUR GENEROUS ASSISTANCE!**

To every member of the Lubavitcher community:

During this month of preparation for Rosh Hashonoh, the "head" of the New Year, we fondly recall our Rebbe's words that this is an especially auspicious time for strengthening our deep bond of Hiskashrus with the "Rosh Bnei Yisroel," the "head" of the Jewish people and leader of the generation.

Our Rebbeim explain that an important way to strengthen Hiskashrus is by participating in the Rebbe's activities and concerns, consequently, by supporting an organization that brings together a number of these activities, the Hiskashrus is greater and stronger. Such an organization is Kupas Rabbeinu, which seeks to continue many of the Rebbe's activities and concerns without change from the way he would conduct them himself.

Every year at this time, the Rebbe would call upon us to contribute generously to help needy families with their extra expenses for the coming month's many Yomim Tovim. This also coincides with the special emphasis during this month of giving extra Tzedokah, (indicated in the Hebrew letters of the word "Elul," as explained in many Sichos etc.), as a vital way of preparing ourselves for the new year and arousing Divine mercy upon us. See sicho in the Hebrew text of this letter.

We therefore appeal to every individual man and woman to contribute generously to Kup as Rabbeinu, enabling us to fulfill the Rebbe's desire to help all those who anxiously await our help. The greater your contribution, the more we can accomplish. Please do not forsake them!

Your generous contribution to Kupas Rabbeinu will be the appropriate vessel for receiving the abundant blessings of the Rebbe, who is its Nasi, that you may be blessed with a Ksiva Vachasima Tova for a good and sweet year, materially and spiritually. May it help to bring the full revelation of Moshiach - our Rebbe - immediately now!

Wishing you a Ksiva Vachasima Tova for a good and sweet year,

בשם ועד קופת רבינו

ר' יוסף ברוך שפילמאן

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# BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION

## WE'VE BEEN READY FOR A WHILE...

מ. תרגום חלק מברכת כ"ק אדמו"ר שליט"א לאחרי התרת נדרים, ער"ה ה'תשנ"ב  
40. Erev Rosh Hashana, Elul 29, 5751 – September 8, 1991

After *Hataras Nedarim* — the traditional “annulment of the vows” customarily said on Erev Rosh Hashana — the Rebbe turned to the quorum of rabbis who conducted the annulment and gave a brief blessing:

*Yasher koach* (Thank you).

{יִישֵׁר כֹּחַ\*}

May you receive a *kesivah va'chasimah tovah* for a good and sweet year together with the entire Jewish people.

בְּתִיבָה וְחֵתִימָה טוֹבָה, לְשָׁנָה טוֹבָה וּמְתוּקָה בְּתוֹךְ  
{כָּל לְיִשְׂרָאֵל}

And may we merit this primarily concerning a matter of fundamental importance — the coming of the True and Complete Redemption in the immediate future.

וּבְמִיחָד בְּהֵעָנִין הַכִּי עֲקָרִי – גְּאוּלָּה הָאֲמִתִּית  
וְהַשְּׁלֵמָה, תִּיכַף וּמִיד מְמֹשׁ.

Particularly since many signs of the Redemption have already become manifest. Indeed, many years and generations ago, our Sages stated, “All the appointed times (*kitzin*) for Moshiach’s coming have passed and the matter depends on *teshuva* alone.”

וּבִפְרָט שֵׁשָׁנִים כָּבֵר כְּמָה סִימָנִים עַל-זֶה – הַחֵל  
מְדַבְּרֵי חַז"ל כְּמָה שָׁנִים וְדוּרוֹת לְפָנָי זֶה: “כָּלוּ כָּל  
הַקְּצִין וְאֵין הַדְּבָר תְּלוּי אֶלָּא בַתְּשׁוּבָה,”

Even *teshuva*, my Saintly father-in-law the Rebbe *Nesi Doreinu* explained, has already been accomplished, and we therefore are to “stand all at the ready to greet Moshiach.”

וּכ"ק מו"ח אַדְמו"ר גָּשִׂיא דוֹרְנוּ הִסְבִּיר שְׁגֵם עָנִין  
הַתְּשׁוּבָה נִפְעַל כָּבֵר, וְעוֹמְדִים כָּבֵר “הֵכֵן כְּלָכֶם,”

We have been standing in such a state of readiness for an extended period,

וְעוֹמְדִים כֵּךְ כָּבֵר מְשׁוּךְ זְמַן –

and therefore, the True and Complete Redemption should come in the immediate future....

שְׁתֵּהֵן' תִּיכַף וּמִיד הַגְּאֻלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה...

# FILL YOUR MOUTHS WITH LAUGHTER!

לח. חלקים משיחות ש"פ תצא, י"ד אלול תנש"א (ג)

38. *Parshas Teitzei, Elul 14, 5751 – August 24, 1991 (3)*

In this talk the Rebbe discussed the concept of Divine service in our day and age when we stand at the conclusion of the work phase and the commencement of the reward phase. The practical implication is that serving Hashem now must be with an emphasis on the “rewarding” aspects, i.e., to serve Hashem in peace, joy, and tranquility.

These joyous activities are a **foretaste and preparation of the prophetic promise that “then — in the time to come — our mouths will be filled with laughter.”**

מֵעֵין וְדִגְמָא וְהִכְנָה לְקוּיִם הַיְעוּד "אָז" (לְעֵתִיד לְבוֹא) וְיִמְלֵא שְׂחוֹק פִּינוּ<sup>9</sup>,

The Hebrew word for “then” is אָז, which totals 8 in *gimatriyah* (numerical value). The Rebbe explains the significance of this fact:

A foretaste of this joy can be experienced already now (as described above), for the leader of this generation, my sainted father-in-law, whose second name “*Yitzchak*,” means laughter and rejoicing,

אֲשֶׁר, בְּדוֹרְנוּ זֶה, שֶׁנֶּשִׂיא הַדּוֹר, כְּבוֹד-קְדוּשַׁת מוֹרֵי-יְחָמֵי אֲדָמוֹר, שֶׁשְׁמוֹ הַשֵּׁנִי "יִצְחָק", עַל-שֵׁם הַצְּחוֹק וְהַשְׂמֵחָה,

is the eighth Rebbe — “*az*” in *gimatriya* is eight — from the Baal Shem Tov.

הוּא נֶשִׂיא הַשְּׂמִינִי ("אָז" בְּגִימְטְרִיָּא שְׁמוֹנָה) לְהַבְעֵל-שֵׁם-טוֹב,

Therefore, in this generation we will merit “our mouths to be filled with laughter” (not only in the future tense — “*then*,” but) in the present tense.

נִצְשָׁה הַעֲנֵן ד' "יִמְלֵא שְׂחוֹק פִּינוּ" (לֹא בְּלִשׁוֹן עֵתִיד, "אָז", אֲלָא) בְּלִשׁוֹן הַיּוֹם.

## "THE REBBE WAS THE MOSHIACH OF OUR GENERATION AND REVEALED HIMSELF COMPLETELY!"

The following is a portion of the unedited (*bilti mugah*) sicha of 10 Elul 5751 as it appears in the *Sichos in English* translation which the portion featured here comes from. At times, consulting the unedited version helps understand the context of matters alluded to in the full, edited sicha:

Our Sages stated, “It is forbidden for a person to experience complete joy in this world, because ‘then (at the Redemption) our mouths will be filled with laughter.’ joy at all times.

Nevertheless, since the Rebbe ... declared that Moshiach’s coming is an imminent reality, complete joy is possible at present.

Although he himself suffered imprisonment and was under a death sentence (later commuted to exile), he continued to emphasize the importance of happiness and conveyed that quality to all of the members of his generation ...

Indeed, the Rebbe was the Moshiach of our generation and revealed himself in a complete manner. And therefore demanded that his Chassidim’s conduct be characterized by

Since “the Nasi is the entire generation,” the qualities possessed by the Rebbe are drawn down to all the members of the generation.

# From The Rebbe's Pen

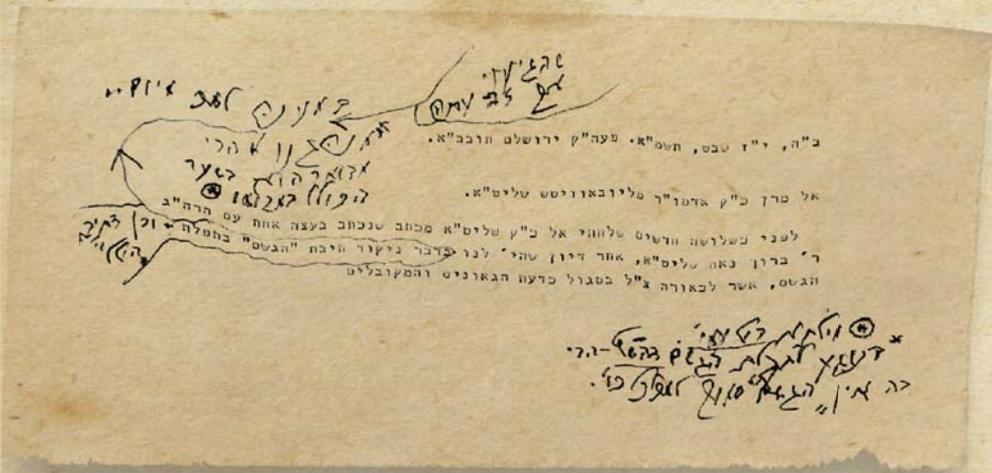


## גשם Or גשם?

In many siddurim the word משיח הרוח ומוריד הגשם is written with a *komatz*. This breaks from a long-standing tradition dating back to the time of the Geonim and has a strong basis in Kabbalah that it should read גשם with a *segol*. The change was by self-appointed “professionals” in *dikduk* and made its way into many editions of the siddur.

In the Alter Rebbe's siddur it is generally spelled גשם with a *segol*, except for *Tefillas Geshem* where it appears as גשם with a *komatz*.

In this letter, a Jew from Yerushalayim wrote about this to the Rebbe, saying that he discussed it with **Rabbi Boruch Naeh** (a prominent Chabad rabbi in Eretz Yisrael at the time and editor of the *Luach Kolel Chabad*) and they conducted a research in older editions of the Alter Rebbe's siddur (Slavita and Zhitomir) where גשם is spelled with a *segol* and he therefore suggested that the current way *Tefillas Geshem* is printed should be corrected to גשם too, with a *segol*.<sup>1</sup>



The Rebbe responded thus, explaining that this variance between the regular davening and *Tefillas Geshem* is meant to be that way and is correct:

במענה למכ[תבו] מיום .. שהגיעני אך זה עתה

מנהגנו בדבר ניקוד "הגשם" בתפלה וכן דתיבת "הטל" הרי מבואר הוא בשער הכולל במקומו\* מילתא בטעמי'.

בנוגע לתפלת הגשם דהש"ץ - הרי בה אין "הגשם" סמוך למכלכל כו'.

**In response to your letter dated ... that only reached me recently:**

Indeed, **our custom concerning the vowelzation of "הגשם" in davening with a *segol*, as well as the word "הטל" with a *komatz* is discussed in *Shaar Hakolel* [a commentary on the alter Rebbe's siddur by R' Avraham Dovid Lavut, the Rebbe's maternal great-great-grandfather] *ad loc* along with its explanation.**

**Concerning *Tefillas Geshem*, however, the vowelization is הַגֶּשֶׁם with a *komatz*, because that explanation doesn't apply there, since "הגשם" isn't near the next word מכלכל etc.<sup>2</sup> ■**

1. It should be noted that *Tefillas Geshem* itself doesn't appear in the Alter Rebbe's original siddur which only included parts that the *yachid* says, we thus don't have the Alter Rebbe's nusach of *Tefillas Geshem* and we follow whatever was traditionally said by the Chazanim at the Rebbeim's shuls.

2. The reason these grammarians changed it from a *segol* to a *komatz* is because according to the rules of *dikduk*, when a *segol* comes at the end of a sentence it is turned into a *komatz*. Indeed, the Tzemach Tzedek corrected the מוריד הטל in the Slavita siddur from a *patach* to a *komatz*. However, this is in error and it does not apply to הגשם in *Shemone Esrei*, because, as the Shaar Hakolel notes, there is a difference between הגשם ומוריד הגשם which is an "original" part of the *bracha* that was instituted by Anshei Knesses Hagedolah, whereas מוריד הטל is an add-on which is not obligatory (see Taanis 3a), yet has Kabbalistic significance (which is why the alter Rebbe included it, however some *nuschaos* don't mention it).

Being so, מוריד הטל is a "stand alone" phrase and thus ends there, turning the טל into טל, whereas מוריד הגשם is still mid-sentence and thus the *nikkud* stays a *segol*.

In *Tefillas Geshem* which is recited by the Chazan, מוריד הגשם is interrupted by an additional part of the liturgy, "disconnecting" מוריד הגשם from מכלכל חיים and it therefore should be read with a *komatz* as הַגֶּשֶׁם.

See also *Igros Kodesh* Vol. 15 p. 207, #4966.

# ASK The Rav

HORAV YOSEF YESHAYA BRAUN

## SUKKAH ON A U-HAUL TRAILER

In honor of Chag HaSukkos, we present a collection of interesting and practical halachos connected to the mitzvos of this joyous festival by Rav **Yosef Yeshaya Braun** shlita, Mara D'Asra and member of the Badatz of Crown Heights.

### LULAV & ESROG FOR YOUNG CHILDREN:

The father of a boy who knows how to shake the lulav properly is obligated to purchase a set of *arba minim* for his son. Although many are not accustomed to doing so, in our times when sets of *arba minim* can be easily obtained, it is preferable to buy a kosher set for all boys who know how to shake the *lulav* (who are obligated in these laws for the sake of chinuch). At a minimum, each household should have one set devoted to the children. This is especially important for the requirements of the first day of Yom Tov.

On the first day of Sukkos, do not hand your lulav to someone under the age of bar or bas mitzva to perform the mitzva unless you have already performed the mitzva that morning yourself. The Torah requires that you own your lulav, especially on the first day of the festival, and Torah law does not recognize the legal ability of a minor to transfer an item from his ownership to someone else's. Therefore, if you hand a minor your lulav, he cannot legally return it to you.

If possible, avoid giving your lulav to a minor even after you have performed the mitzva, in order to satisfy the opinion that requires each individual to own their personal set of minim on the second day of Sukkos as well. Also, in case we later encounter another adult who has not yet fulfilled the mitzva. This is especially relevant for those using their personal set of minim for mitvtzaim. Some authorities state that after giving a set of minim to a minor, it should only be used without reciting a blessing. It would therefore be better to request a kosher set from a fellow adult, as a gift with the condition to return it and to recite a blessing over it than to use a set that has been used by a minor. However, the minim could continue being used for Hallel, regardless.

Children over the age of chinuch (six years of age) may give one another a set of minim that was purchased for their use. When children do not have their own set, it is sufficient for their father to hold the lulav and wave it together with them. However, according to many opinions, in this manner the father will not have fulfilled his mitzva of chinuch, training his

child to do mitzvos. When the Frierdiker Rebbe was three years old, his father the Rebbe Rashab held the lulav together with him and recited the blessing with him on the first day of Sukkos.

**Q. My older children are daughters, the oldest one being 8 years old. My oldest boy is 2 years old. Do I need to buy a separate set for my children to do the *mitzva* or can they use mine?**

A. No need, as your son is not of the Age of Chinuch yet.

### EXTRA HADASSIM

**Q. What is the Rebbe's *minhag* in how many *haddasim* to use? Is there a specific reason why Chassidim shouldn't use that amount?**

A. It is the Chabad custom to add multiple *haddasim* to the standard three, adding at least another three. The greater the number of additional *haddasim*, the better.

In *Sefer HaMinhagim* page 65 it says: 4, 12, 13 or 26 but not 9, 68 or 69.

The Rebbe's personal custom is to take 36 since 5741. (In 5711 – 13; from 5712 till 5740 – 26).

I don't see any reason to use or not to use the same amount the Rebbe does.

It should be noted that unlike other customs, in this specific matter, the Rebbeim give specific guidance to different individuals how many they should take. Also, the Rebbe himself changed the amount after the *nesius*. The same was with the Rebbe Rayatz.

Whatever amount one uses is okay so long as one can afford it and it does not come out the expense of Simchas Yom Tov of the family. #11200

### LESHEV BASUKKA WITHOUT EATING

**Q. My wife is on a medical diet and all she can eat is meat and certain vegetables.**

**On what can she make a *bracha* *Leshev Ba'sukkah*?**

A. Your wife does not have to make a *Leshev Ba'sukkah*. However, if she wants, she can go into the sukkah and spend considerable time there enjoying the shade, such as for a walk and fresh air, and if it's a sukkah that she didn't say the *bracha* yet that day on eating – then she can make a *Leshev Ba'sukkah*.

*Tiyul*, spending time in the sukkah for leisure, requires a *bracha*. However, going into the sukkah to eat something which doesn't require the *bracha* of *Leshev Basukkah*, is not considered *tiyul*.

*Tiyul* means spending time in the sukkah. Eating a fruit, a snack, or going to pay a debt, etc. are clearly *not* considered *tiyul*. But going for a meal with family and the like, which is not only just to eat but also an enjoyable time or taking part in a *farbrengen* (even if not eating) would constitute *tiyul* and one may make the *bracha* in that case. #1318\* #16561\*

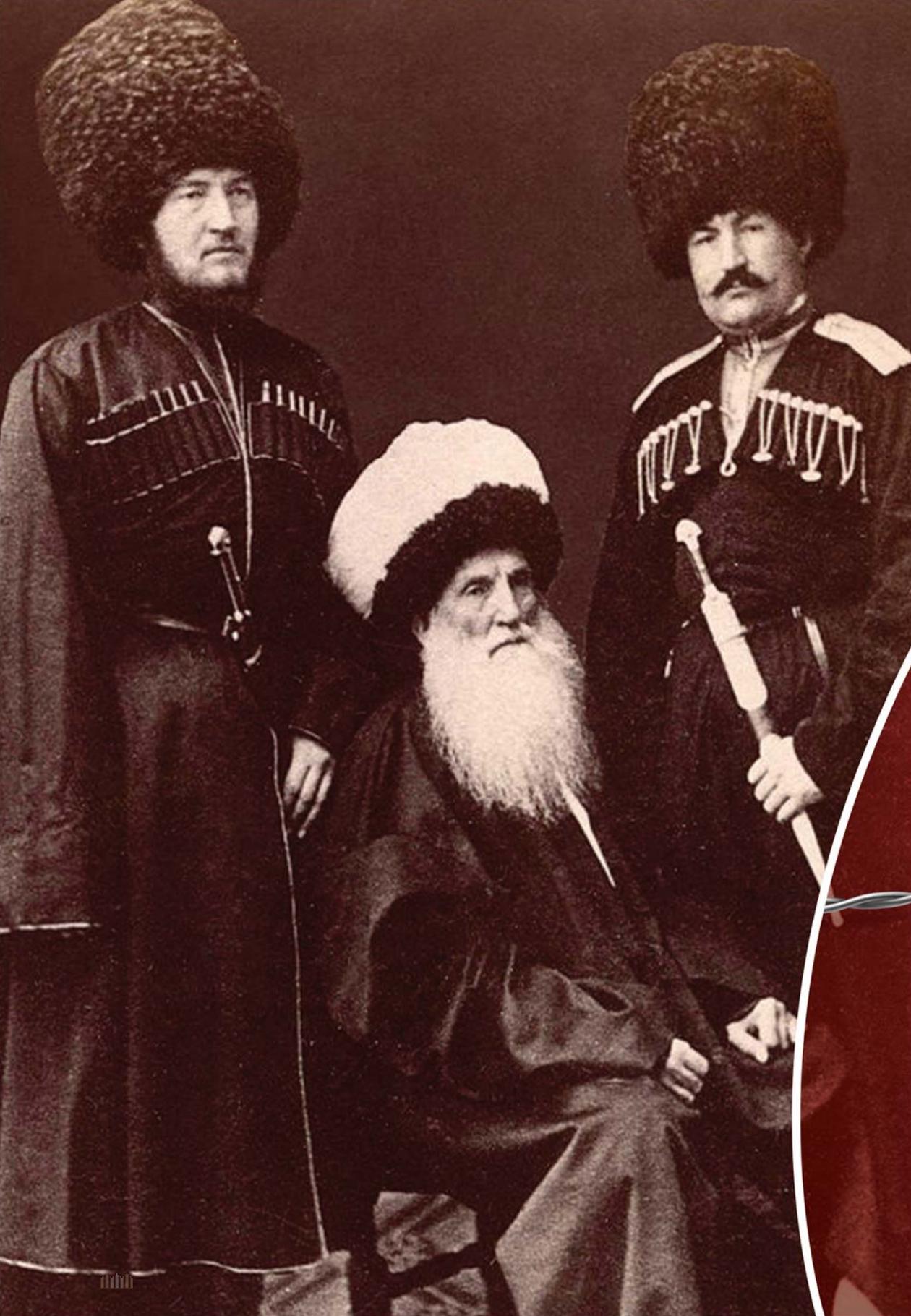
**Q. Can we connect a U-Haul trailer to the back of a car and have a *sukkah* there. Can we go into that on Shabbos or Yom Tov?**

A. Yes, you would be able to use it on Shabbos and Yom Tov as long as that it doesn't activate any lights or sensors.

However, doing this would require you to make an *Eruv Chatzeiros* to permit carrying to and from the sukkah on Shabbos (unless there is an *Eruv* already in place in your area).

The sukkah must be parked in a spot which you have permission to park and in a location that will not inflict damage upon your neighbors — by blocking their windows, for example.

Furthermore, the sukkah must be constructed in a location and manner in which you would feel comfortable to eat, drink and sleep (although not our custom) in the sukkah. #10689\* ■



There probably isn't a Chassid who doesn't know how to sing or hum the **Niggun Shamil** and tell the moving story that the Rebbe told about the background to the tune. **Many do not know that Shamil was a Caucasus warlord who murdered many Jews.**



**Beis Moshiach** brings the history of Niggun Shamil alongside a vivid, **emotion filled description of when the Rebbe Melech HaMoshiach taught this soul-stirring melody** over six decades ago in the wee hours of Simchas Torah day in 5719 (1958)

# SHAMIL



## THE INSIDE STORY

### THE TIME: 4:30 IN THE MORNING.

The place: 770, Simchas Torah 5719/1958, 60 years ago.

The skies over Brooklyn don't look as they did yesterday and the day before, for it is Simchas Torah today and Chassidim who are by the Rebbe know that Simchas Torah is a different atmosphere; a different feeling. Everything looks different; not a regular day.

At this in-between time, when the first rays of the sun are about to appear to light up the skies of New York, the Rebbe arrived at the improvised Beis Medrash in the yard where hundreds of exhausted though exhilarated Chassidim wait. They know that soon there will begin one of the special events in the Lubavitch year, when the Rebbe will teach a new niggun. This has been the practice in recent years.

Rabbi Nachum Yitzchok Kaplan described it:

“That year, 5719, was the first time that my parents allowed me to stay up for when the Rebbe taught the new niggun. At three in the morning, we returned home after hakafos. Naturally, a boy who comes home at this hour would not be allowed to return to 770. But since I was already in the year before bar mitzva, I told my father, ‘I’m going back.’ I remember him telling me that I would nod off on the way and wouldn’t even manage to get there, but I did.

“The event took place in the shalash, which wasn’t big [the yard between 770 and 788, the adjacent office building. In those days, the yard turned into a shul when there was a large number of people – MZ.] The crowding was so great that it was impossible to enter through the doors as usual; you had to push.

How would I, a 12-year-old, get in? I did what others my age did, go through the feet of the crowd.

“The crowd had been drinking and it was tense – the Rebbe would soon enter and the shoving was terrible. Under these crowded conditions, a pathway had to be made so the Rebbe could get through. This seemed to be an impossible feat. However, when the Rebbe entered, a path was made and the Rebbe ascended the small platform.

“The Rebbe’s face ... I remember that I stood facing the Rebbe and his holy face was fresh and alert. A big smile was on his face; his face was lit up.

“Those who were strong stood around the small platform, which was nothing but a few milk crates tied together with a board over them. The Rebbe stood on the platform with some strongmen around who kept order. Still, they weren’t always able to prevent the occasional person falling into the Rebbe’s four cubits.”

The Rebbe grasped a bottle of mashke and poured. Not everyone got; just those who committed to add in the study of Chassidus. Everyone knew the condition and only those who made the commitment held out their hand to receive the blessing.

### TALKING AND CRYING ... RECOUNTING AND HURTING ...

Suddenly, the Rebbe’s face turned particularly serious. “I heard this niggun from Chassidim, along with a story,” he began. And he began to tell the story of the brutal Shamil at length.

This was the first time that bearded Chassidim, their heads immersed in avoda,



heard the name Shamil, leader of the Caucasian army, mass murderer, who was a bitter enemy of the Russian czar. What did this bloodthirsty individual have to do with Chassidim? And on Simchas Torah, no less?

The atmosphere was loaded and extremely serious. The Rebbe began to speak and sob, speak and cry:

“When Russia began to expand, as it conquered broad swaths of territory, they desired to conquer the Caucasus Mountains too. There resided people who were not civilized etc., and they had their own Tsar by the name of Shamil.

“Although the government people were more numerous than these mountain-dwellers, they still were unable to conquer them because of the difficulty in reaching them, as they lived in the high mountains.

“Until they deceived them, promising to make peace with them and give them all sorts of concessions etc., and in the end, they grabbed the leader Shamil and exiled

him deep into Russia. Whether he was imprisoned or not, he was in exile.

“When he would remember and contemplate his position when he was in the high mountains, being free of the government and the chains of civilization and how now he was in bondage, he would be filled with great yearning and sing this tune whose beginning expresses the feeling of yearning, and the last part of the niggun which expresses the hope that he would finally go back to where he came from.”

Here, the Rebbe revealed that “when Jews heard this tune, they used it for avodas Hashem regarding the descent of the neshama, from a high roof to a deep pit.”

The Rebbe then expounded on the analog learned from the story, about the Jewish soul:

“Up above, the neshama was free, for it was united with G-dliness, as it’s written, ‘By the life of Havaya, before whom I stood.’ While down below, a person needs to know his standing and state, being bound within



PAINTING OF THE CAPTURE OF SHAMIL, BY A GERMAN ARTIST IN 1863, FOUR YEARS AFTER THE EVENT

the body and animal soul, especially if he sinned and blemished and traversed the path. And even after he rectified this, the fact is that his service is ‘habitual,’ and even if his avoda is with enthusiasm and feelings of love and fear, joy and gladness of heart, even if he is a complete tzaddik, serving Hashem with ‘love in delights,’ there is the aspect of ‘there is a yesh who loves.’

“When one contemplates this, then feelings of yearning are aroused for his state when he was in the high mountains, the root of the neshama as it is in the aspect of ‘mountains’ ‘these are the Avos,’ from whom is passed on an inheritance to all the Jewish people, and to the high mountains before the tzimtzum, and similarly, regarding the feeling of hope in the last part of the niggun, that he is certain that ‘he will not be cast away,’ and ultimately, he will reach his destination, i.e., a far higher level than he was on before he descended below. For this is the purpose of the descent, that it is

for an ascent, i.e., that he reach that level in which he unites with His Essence in the most literal sense.”

“I was a young boy, but I looked at the bachurim and their faces were ominous. The Rebbe finished telling the story but did not sing anything. The crowd waited for the Rebbe to start singing the niggun. After a few moments the Rebbe began to sing in a tremulous voice.”

He began with a weak and very thin voice, as he still had not calmed down from the crying which chopped up the niggun. The hearts of the Chassidim trembled.

R’ Kaplan continues to describe what happened:

“Because of Yom Tov, there was no microphone and the crowding was awful. Everyone wanted to hear. At first, the Rebbe spoke loudly, but as he continued to speak, he began to cry. When the Rebbe told the story

of Shamil, his entire body trembled. ‘Shamil seeks his source and root; the neshama of a Jew,’ said the Rebbe’s sobbing voice. Around us it was silent.

“Following this moving scene, when the Rebbe cried so much, both with the story and the niggun, it wasn’t surprising that nobody could sing even a little of the tune. Usually, the way it was, the Rebbe taught a stanza and then the crowd sang it. Another stanza, and again the crowd sang it; several times. But the tune of Shamil the Rebbe sang once and twice, but nobody could catch on to even one note. It was only after the third time when the crowd began to get it a little.”

Not surprisingly, when the Rebbe told the chazan R’ Moshe Teleshevsky and the chozer R’ Yoel Kahan to repeat the niggun, they had a hard time. The Rebbe sang the niggun again and again but the crowd found it hard to grasp. The Rebbe motioned dismissively and stopped teaching the niggun and returned to his room.

It was six in the morning.

The event, which usually lasted 40 minutes, lasted an hour and a half.

Mordechai Gurary, who came that year for the first time to the Rebbe, remembers those moments, despite the decades that passed since then:

“The scene is fully alive before my eyes, how the Rebbe said the sicha as an introduction to the niggun and told about Shamil who was taken captive, and the nimshal of the neshama, and then sang the niggun.

“You could feel how the Rebbe lived and experienced everything he said and recounted, with the entire crowd being caught up in tremendous inspiration. Not a dry eye remained. I was also very emotional to the point that although I had planned on saying the She’hechyanu blessing in my first yechidus in a few days, as was customary,

being so emotional at this time I said the blessing then and there.”

## **REBBETZIN CHANA ASKED: WHICH NIGGUN DID HE TEACH?**

The Chassidim dispersed in the attempt to catch some sleep before Shacharis with the Rebbe, at 10:00 as usual. Everyone knew that they needed to muster strength for the packed day ahead of them, Simchas Torah, that would end way past midnight.

Nachum Kaplan was tired. He woke up at noon. He rushed to 770 when suddenly, on the corner of Kingston and President, he met Rebbetzin Chana who knew him from when they had lived together in the Poking DP camp in Germany.

“Gut Yom Tov,” he said.

“Were you at the niggun last night?” she asked.

“Yes,” he replied.

“Are you going to shul now?”

When he said yes, she said, “Come, let us go together.”

As they walked together, she asked, “What niggun did he teach?”

“Shamil,” he said.

“What niggun is that?” she wondered.

Nachum shrugged. “I don’t know who Shamil was and I don’t know how to sing the niggun yet, but this I know, that the Rebbe cried a lot.” For the Rebbetzin, that was enough.

She continued to 770, accompanied by Kaplan, until they reached the entrance to the shalash (where the Rebbe’s car later used to be parked). Kaplan opened the door of the shul for her and from where she stood she began to look for the Rebbe.

The crowd was saying “Sisu v’Simchu” after the Torah reading and was dancing to the familiar Chabad niggun. Kaplan gently tapped the shoulder of a Chassid standing in front of the Rebbetzin. The Chassid turned around and when he saw the Rebbetzin he moved aside in respect. He tapped the shoulder of the person standing in front of him and one by one, everyone was alerted and two minutes later, a pathway opened between the Rebbetzin and her son, which allowed for eye contact between them. The Rebbetzin nodded to indicate, “Gut Yom Tov,” and the Rebbe nodded back. Then the Rebbetzin turned and left.

“It was a unique and awesomely dignified sight,” concluded R’ Kaplan.

## SHAMIL AND HIS GANGS

The Caucasus, 1850.

Who was Shamil that the Rebbe spoke about on Simchas Torah?

The Imam Shamil was born in 5557/1797 and grew up among the tribes of the Caucasus Mountains. Shamil was a man of strength and violence by nature and quickly learned the “profession.” He was famous at a young age as an outstandingly courageous warrior.

After the death of Sheik Ghazi Mullah during the battle of Gimry, Shamil took over and became the leader of the Caucasian resistance. This was in 5595/1835.

As soon as he came to power, he established a theocratic state (Imamate) that covered parts of Chechnya and Dagestan. Then began one of the hardest periods ever in the history of the Mountain Jews. Shamil announced a holy war against heretics. Thousands of people, including many Jews, were forced to convert to Islam and assimilate within the local population.

In the years that followed, he persecuted the Jews of the area who suffered both from

the constant attacks on the part of Shamil’s gangs and from their neighbors. They robbed, killed and took many Jews captive. Some were sold as slaves and some were forced to convert to Islam.

The lives of the Jews were completely destroyed and they had to flee their homes and wander from place to place. They often had to beg their brethren to redeem them from their captors.

A particular incident is told in the history of the Caucasian Jews, that one time Shamil’s soldiers lay siege to one of the neighborhoods where Jews lived. The Jews managed to escape to a large fortress built by the Russian General Yermolov. The members of the armed band pursued them to the fortress and laid siege for fourteen days. The situation was unbearable since they had no food and nothing to drink. They prayed to Hashem with all their hearts for salvation. On the last day of the siege, it began to rain. The pits in the yard of the fortress became filled with clear water. A short while later, the Tsar’s soldiers arrived and Shamil’s band of guerrilla fighters retreated.

At some point, Shamil and his soldiers began to wage bloody battles against the Russian army, led by the Tsar, for the purpose of maintaining their independence.

Like all Western powers at the time, the Russians also wanted to establish an empire by conquering land on the length of their borders. The Tsar waged war on a number of fronts, the most famous being the war against the Turks (Ottomans) and the war against Persia. Part of the Russian expansion plans included the Caucasus region which they wished to conquer, but at the start of their invasion they realized that conquering the Caucasian Mountain region would not be as simple as they thought, for the response came in the form of violent opposition.

Although the Tsar's soldiers had the advantage in numbers, they still found it difficult to conquer these areas because of the geographic advantage that the Caucasian fighters held, living in high mountains that were inaccessible. The tribes led by Shamil united and began fighting the Russians. They routed the would-be conquerors time and time again, and bravely faced off against the mighty Russian army for fifteen years of continuous fighting. During these years, the tribes even managed to capture members of the Tsar's family which was a grave insult to the Tsar's honor.

The daring and bravery of the wild soldiers of Shamil became a byword. Shamil was a far more aggressive leader than his predecessor and he made effective use of guerrilla tactics.

After many years of bitter battles, the Tsar realized that this was proving too difficult and he decided to deal deceptively with Shamil and his men. He sent delegations that offered to make a peace treaty, with benefits for Shamil and his men. Shamil was convinced and agreed.

A prearranged location was agreed upon for the meeting of the two sides. Shamil showed up on his mighty steed. When he saw the Russian soldiers, he jumped off his horse and went over to them, offering his sword as a sign of peace. That is when the Tsar's soldiers grabbed him. This was on

22 Av 5619/1859. Under heavy guard he was led away by the Tsar's soldiers. Masses of people stood along the route to see the captive warrior.

At first, he was imprisoned in a small village in Dagestan. Then he was exiled to Kaluga, a small out of the way city in the center of Russia, not far from Moscow. There, in exile, when he recalled his previous position as a free man, a man of courage, galloping on his horse without fear over the tall mountains, he would be filled with a great longing.

In his anguish, his appearance, that had formerly cast fear upon all who saw him, changed.

In his final ten years of life he aged tremendously.

The niggun named for him was known among people in Kiev, where he was allowed to live out his final years, and it is almost certain that Chassidim in that city were the first to hear it. There is a version that says these were Jewish soldiers in the Russian army who served in the area of the Caucasus and they heard the tune and brought it back to civilization. It is also said that Jews served as translators between Shamil and the Russians.

## YEARNING AND WILDNESS

Brooklyn, 5719/1958



Right before the day ended, Chassidim packed into the shalash to farbreng in honor of Simchas Torah. All washed their hands and sat facing the Rebbe.

At this farbrengen, the Rebbe spoke about Shamil yet again. This time too, he began with a brief introduction. "I heard this niggun a few years ago from Chassidim, along with a story..."

The Rebbe repeated the story at greater length with additional details and this time too, his voice was choked with tears. Then he began to sing the niggun with the crowd humming quietly, trying to connect to the depth of its meaning. The Rebbe repeated the niggun again and again, and this time, more of them caught on and were able to repeat it, with the Rebbe correcting them now and then.

When the Chassidim finished the niggun, the Rebbe added, "Already at the beginning of the niggun whose content is one of yearning, the "wildness" of a free man is noticeable, because one who is essentially a free man, even when he is locked away, the feeling of freedom is perceptible in him. Like the parable of the prince who even when he is in captivity, it is detectable that he is a prince. So too, with the descent of the soul below, even when it is here below, its essential freedom is noticeable in it, the aspect of 'the broadness of essence.' This very point empowers one to do his avoda without being fazed by impediments and obstacles in the world, and through this achieve the ultimate ascent, the ascent to the literal Atzmus/Essence."

## NOT LIKE KOL NIDREI

To the great surprise of the Chassidim, the next day too, in the midst of the special farbrengen for Shabbos Bereishis, the Rebbe repeated the explanation a third time and the

nimshal and lesson from the story of Shamil. Once again, the Rebbe cried.

This time, when they sang the niggun, the crowd knew it better but occasionally, the Rebbe corrected mistakes by stopping them and explaining the idea behind the various twists in the niggun: "In a niggun associated with power, the order is that the voice continuously rises. However, with a niggun associated with yearning, it is the opposite, for the more the yearning that is felt – the expression of the self-diminishes, so the niggun becomes quieter, to the point of a 'thin silent voice.'

"Even one who does not feel the longing, when it comes to the niggun at least, it should be sung in the said manner. Regardless of how he feels it, the niggun should be sung not like Kol Nidrei, where the voice is raised each time; on the contrary."

After the Rebbe pointed out the mistakes in how the niggun was sung, the Chassidim began to sing it again, this time, without errors.

In the months that followed, when they sang the niggun, there were instances when they were not accurate and the Rebbe corrected them.

Five months later, at the Purim farbrengen, the Rebbe suddenly began singing the niggun alone in a loud tone, repeating it three times in a row, and each time, the crowd sang it after the Rebbe. Interestingly, at this farbrengen too, nearly half a year after it was taught, it was necessary to correct some mistakes in the way that the Chassidim were singing it.

Since then, Chassidim have often sung Shamil on various occasions and farbrengens. There were times that it was done by instruction of the Rebbe, and after the crowd began to sing, he joined in.

A surprising and moving incident occurred on 20 Av 5720/1960, the Rebbe's father's

yahrtzeit. That year, it came out on Shabbos and the Rebbe was the chazan. At the piyut of “Keil Adon” in Shacharis, at the words “*pe’er v’chavod*,” they could suddenly hear from under the tallis, a yearning cry from the heart, singing the words to the tune of Shamil, and so it continued until the end of the piyut.

In later years, there were chazanim in 770 who used the tune of Shamil for the words “mimkomach” in Kedusha in Shacharis of Shabbos. The Rebbe encouraged this on a number of occasions, using his hand motions to spur on the singing. Since then, in many Chabad shuls around the world, this niggun has become the way Kedusha is sung.

“A niggun that a Rebbe davened with is on a higher level than even a ‘niggun mechuvan’ (a niggun merely sung at a farbrengen),” says Rabbi Lev Liebman, researcher of Chassidic niggunim, based on what is explained in the sicha of Pesach 5703. “It is important to note that this niggun is the only one of the 14 niggunim that the Rebbe taught that is without words, and it is known that a niggun without words is loftier than a niggun with words.”

R’ Leibman said that this niggun has an extreme element of *ishapcha* (spiritual transformation), for Shamil was a mass murderer and an anti-Semite. The period of his rule was exceedingly difficult for the Caucasian Jews. The Geula depends on the birur of Yishmael and Shamil was a Moslem. So perhaps we can say that the Rebbe took a tune from Yishmael and elevated it to kedusha. Who knows, maybe this will lighten our burden of galus by the Yishmaelim.

## THE WHOLE STORY WAS FOR THE SAKE OF THE NIGGUN

About two and a half months after Simchas Torah 5719, on 6 Teves, R’ Reuven Dunin had yechidus with the Rebbe.

R’ Reuven took the opportunity to ask the following: The Rebbe told about Shamil as a mashal for the neshama. The fact that they were able to deceive Shamil, does that mean that the neshama can have an irrevocable descent?

The Rebbe: The G-dly soul always returns to its source, and a component of its ascent is that it descends again, a second and third time, and makes corrections.

The entire story of Shamil is only for the mashal and only came to be in order to extract the niggun and the lesson in avodas Hashem, and the avoda needs to be like the end of the tune, with hope of returning.

And so it is, the neshama always returns, and even when, G-d forbid, there is a slip-up and one sins ch” v, one has to carry on with joy, because this is what Hashem wants.



At one of R’ Reuven’s farbrengens they sang Shamil. This led him to share what bothered him at that time, that made him ask the Rebbe to explain to him the significance in yechidus.

This is what R’ Reuven said in his characteristic way (from a recording):

“At one of the farbrengens, the Rebbe began to express wonder – how did they manage to get Shamil down from those mountains? They fooled him and in the end they put him away there, and in this state of exile this tune of hope and longing for the high mountains burst forth. When the Rebbe said they had fooled him, this bothered me because if it’s a mashal for the neshama, that means it is possible for it to ‘get eaten’ here. The Rebbe explained that this is a mashal and a mashal is not always exactly matched to the nimshal.”



**BRINGING THE**  
**REBBE** **TO THE**  
**SMALL SCREEN**



In 5748, a video cassette featuring Tishrei with the Rebbe was produced for the very first time ■ Rabbi Sholom Ber Goldstein, who filmed and produced the video, told Beis Moshiach about the breakthrough in technology that enabled such a high quality production, about the kiruvim he got from the Rebbe, and about the tremendous impact the video made on Chabad Chassidim around the world.



## THOSE WHO COME TO 770 FOR TISHREI

know about the video corner on the left of the hallway leading into the big zal. While drinking coffee or just before entering the shul, you can stop and watch the holy sights, in order to get some inspiration from seeing the holy face of the Rebbe and hearing an excerpt from a sicha or maamar. Guests who are not Lubavitchers, who visit Beis Chayeinu, stand and watch in amazement the powerful scenes of holy moments in Lubavitch on the huge video screen.

On the bottom of the screen appears a small sign which says the screen was donated by the Goldstein family l'ilui nishmas their parents, Rabbi Yosef and Mrs. Chana Priva a"h. Only a few know that not only was the screen donated by them but also, all the old, rare, quality videos that are shown were filmed by R' Sholom Ber Goldstein and are presented there as a merit for his parents.

I wanted to talk to the person behind this fabulous production. R' Sholom Ber invited me to visit him in his basement where he showed me the old photography and video equipment that he used in his youth, along with the new equipment (as it was considered then, relative to those days) that he used to film "Tishrei With the Rebbe."

### CHILDHOOD IN THE SHADOW OF THE REBBE

Even as a child, R' Sholom Ber felt close to the family of the Rebbe. His parents lived in Crown Heights in a building on the corner of New York and President during the years that the Rebbe lived in that building. "The Rebbe lived on the fourth floor and we lived on the second floor," he told me, nostalgically. "As children, we were thrilled every time we had the

privilege of opening the door of the building for the Rebbe when he entered or exited."

Even in later years, when the Rebbe moved to a house, the Goldstein family continued to be of help with little things. "When it snowed, I would go with my brother R' Aharon to clear the walk for the Rebbe. In those days, the Rebbe walked to his mother every day. Rebbetzin Chana lived on the corner of Kingston and President. Before the Rebbe would arrive, we would make sure the path was clear of snow from 770 until Rebbetzin Chana's home."

Although they were young children, they constantly thought of how to please the Rebbe. R' Sholom Ber remembers how his brother Aharon saved the allowance he got from their parents and when he had amassed a sizable amount they paid the school bus driver, who took them every day from the yeshiva on Bedford to Crown Heights, so he would drive past the corner of Eastern Parkway and Brooklyn just as the Rebbe passed there.

"When the Rebbe passed by us, we would open the windows of the bus and burst into the Chabad niggun that the Rebbe would show particular encouragement for that year. How delighted we were when the Rebbe stopped walking, looked at us with a big smile, and encouraged our singing with his holy hand."

In those days, few Lubavitcher families lived in Crown Heights and the children who lived in the neighborhood and davened in 770 felt like "members of the household."

"On Erev Shabbos, when the Rebbe davened Mincha in the small zal, few people were there. As kids, we would go to daven and noticed that when the Rebbe wanted to walk backward for 'oseh shalom,' the table was in his way. Every Friday we would stand there on time and before

the Rebbe finished Shmoneh Esrei, we would move the table back. Then, before the Rebbe sat down at the table, we put the table back.”

On Sukkos, the Rebbe farbrenge in the yard between 770 and the nearby building and that yard was called the *shalash*. R' Sholom Ber and his brothers loved to watch the farbrenge from up on top. They would sneak into R' Dovid Raskin's room and after they would climb out of the window of his room, they would make their way over to the portion of the roof above the *shalash* from where they could view the farbrenge through cracks in the *schach*. Till today, he can picture the Rebbe and the Chassidim dancing in the sukka at four in the morning.

“That was Sukkos 5714 and till today, I remember the tune the Rebbe sang, ‘Mi’pi Keil Yevorach Yisroel.’”

## THE YECHIDUS AND UTILIZING TALENTS FOR HOLINESS

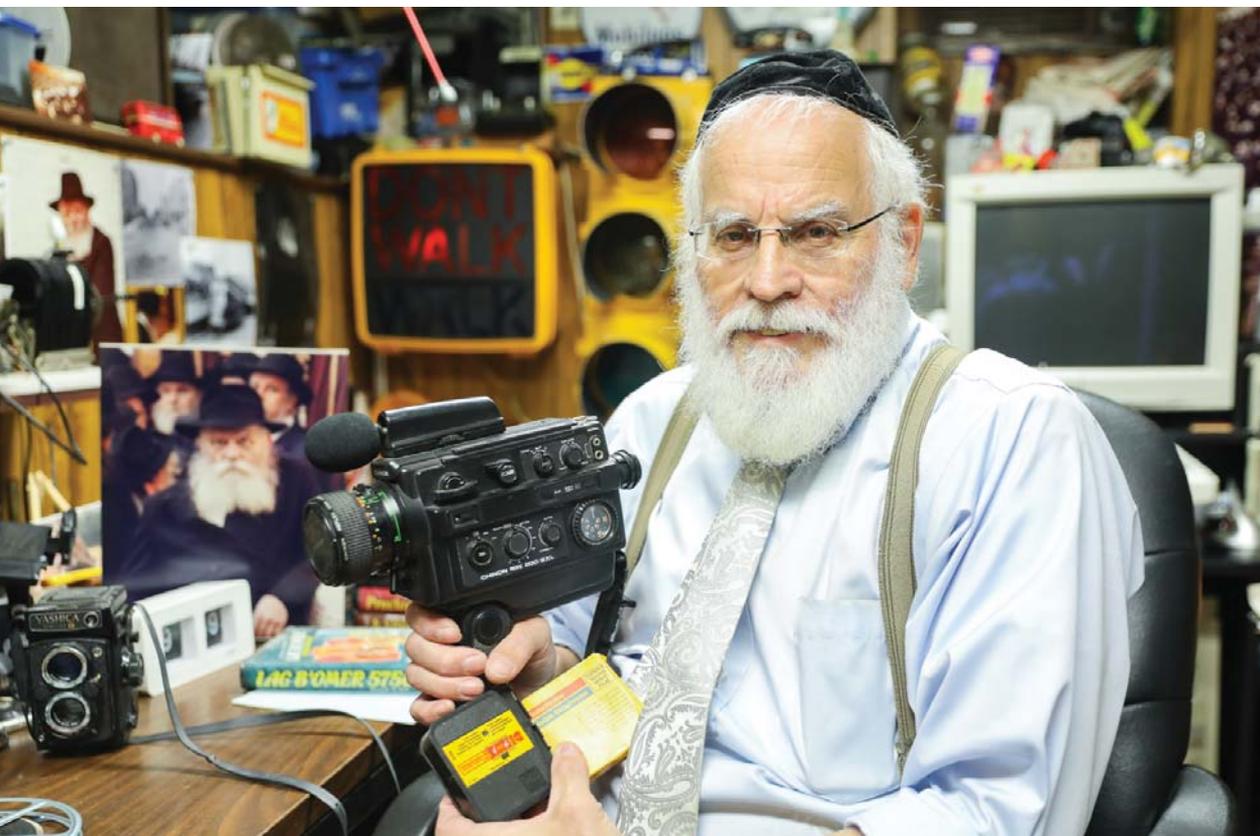
In his childhood, R' Sholom Ber was quite mischievous, to the extent that when he was two, and went with his parents for their annual yechidus, he pulled the telephone cord until the phone fell. The Rebbe understood the toddler's need to play with something and gave him a green pen to play with.

“My mother cried in yechidus and asked the Rebbe, ‘What will be with Sholom Ber?’ but in the end, from all my ‘chayus,’ even if it was mixed with some ‘vildkeit’ (rowdiness), many good things came out!”

Some of those good things are rare videos that exist today only thanks to R' Sholom Ber and his hobby. He went in the footsteps of his father, the unforgettable Chassid known as Uncle Yossi, who was not an official

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IN HIS BASEMENT WITH THE EQUIPMENT THAT HE USED TO VIDEO THE REBBE





IN CONVERSATION WITH THE AUTHOR. FOREGROUND: VIDEOS THAT HE PRODUCED

photographer and most of his pictures were taken on the sly. Especially in the early years, before the Rebbe allowed pictures to be taken at every event, he would show up with his small camera in his coat pocket and somehow find some hidden corner from where he snapped images of special moments with the Rebbe.

Uncle Yossi's son, R' Levi Goldstein remembers that at the end of Tishrei 5722, when the Rebbe left his room to escort the guests, his father stood and photographed the entire thing. The Rebbe noticed and motioned with both hands like someone playing the accordion, hinting to him that it was better for him to play a Chassidic tune on his accordion (as he did at children's rallies).

R' Sholom Ber, as a young man, began using his own money to buy advanced photography equipment. After he married his wife Chana,

daughter of R' Chaim Horowitz (known as Reb Chaim Tashkenter), he continued to pursue his hobby and along with his work as a plumber he took every opportunity to photograph or film the Rebbe.

[R' Sholom Ber said that one time, he was asked to make an urgent repair on a pipe in the Rebbe's room. He was able to see the Rebbe learning in his room as he worked. "The Rebbe stood there, without his jacket, and learned Gemara with many sefarim scattered about. It was a rare glimpse."]

In 5734/1974, he was able to buy equipment to record in color and with sound. It was an awkward machine with each tape containing three minutes of film. Every three minutes you had to change the cassette. On the one hand, the results were in color and terrific, including

the sound. On the other hand, you were unable to record an entire farbrengen.

And it was extremely expensive. “For 11 Nissan, I wanted to film a lot of the farbrengen. I bought 20 cassettes, three minutes each and was able to record an hour of the farbrengen. It wasn’t an uninterrupted hour because it took time to remove the cassette and put in a new one. That recording cost me \$400. At the time, it was an enormous amount of money, equal to \$2500 today. I remember that after the farbrengen I tortured myself with the thought – was it worth putting in so much money for one fragmented hour of video. Today, when the only color video of that farbrengen is thanks to that recording, I regret not having bought more cassettes!”

Indeed, the quality videos that were made at that farbrengen are shown today in the video corner at the entrance to 770, and thanks to R’ Sholom Ber, we get to see and hear the Rebbe say the maamar of 11 Nissan 5737.

At that farbrengen, an artist went over to the Rebbe and presented an original gift, a painting of the Rebbe that he made, in a beautiful frame. The Rebbe accepted the gift with a big smile and the artist lifted the picture to show the Chassidim. This special scene was documented in those videos.

“A few years ago, I showed this video to R’ Yitzchok Groner, shliach in Australia, and it took him back to that farbrengen. He was so emotional that he cried.”

R’ Sholom Ber also made stills, including three-dimensional photos that were projected on a special slide machine. On my visit to R’ Sholom Ber, he showed me a gadget in which you put a pair of slides and by pressing a button the slides are projected in front of the viewer creating an astonishing three-dimensional illusion. It seems so real that you feel as though you can stretch out your hand and touch one of the people in the picture.

## THE VIDEO THAT BROUGHT THE REBBE TO THE ENTIRE WORLD

R’ Sholom Ber didn’t keep the videos to himself. He would show up with a projector to Nshei Chabad events and the like and show them. “It was very expensive to copy these videos, so I only had the original which I would show at events. Despite all my efforts, I couldn’t spread the great light further.”

In the 80s, video cameras began to be marketed that enabled two hours of recording, which was a novelty and very expensive. At the end of 5747 (late 1987), the cost went down a bit and such a camera cost \$10,000, still an enormous sum, the equivalent of about \$30,000 today.

At this point, R’ Sholom Ber decided he had to jump in and buy the camera. He saw how his few videos thrilled the Chassidim and gave them a taste of goings-on at Beis Chayeinu and imagined the tremendous impact a quality video would make. It would bring the atmosphere of 770 anywhere in the world. The big advantage in video recordings, aside from the length, was the fact that it could easily be duplicated at low cost. This would make it possible to disseminate the video around the world.

“Before I went to Manhattan to buy the camera, I had to verify an important point. Until then, as I emphasized, I filmed clandestinely and I did not disseminate widely the final product. Now that I planned to film all of the (week-day) events in 770 from the best angles and then share the results, I did not think I could do this without explicit permission from the Rebbe’s secretariat. I went to R’ Leibel Groner and told him my plan and asked whether it was okay. After R’ Leibel gave the secretaries’ permission, I went to buy the camera.”

The first filming began with Selichos at the end of 5747 and continued throughout Tishrei 5748, which was a very special Tishrei, as is known and remembered by those who were

there with the Rebbe. With unusual artistry, R' Sholom Ber was able to film hundreds of little moments that together comprise a mosaic of "Tishrei With the Rebbe."

The video brought the viewers into the atmosphere of Beis Chayeinu and for the first time, brought quality close-ups of the Rebbe so that the viewer felt as though the Rebbe is here, next to him. While watching the video, I was sure that he had deviated from his usual practice and went up close to where the Rebbe was sitting in order to do a better job, but R' Sholom Ber said he invested in an expensive lens which enabled him to get fabulous close-ups without approaching the Rebbe.

"Although I got permission, I did not want to disturb the Rebbe in any manner or form, and so I did all I could to remain at a distance while simultaneously getting quality results."

The only shots where he had to be close to the Rebbe were at the distribution of the dalet minim in Gan Eden HaTachton. He stood as far away as possible, on the stairs leading to the second floor, and filmed from there. At that time, he had a special kiruv from the Rebbe. After all the senior Chassidim left, the Rebbe handed him hadassim. On a similar occasion, after giving out shmura matza on Erev Pesach, the Rebbe handed him a matza (even though, in those years, the Rebbe stopped giving matzos to all of Anash).

"Of all the moments I filmed, those moments were, of course, the most moving."

In the filming of the distribution of dalet minim, you also see the legendary photographer Levi Yitzchok Freiden. When I asked R' Sholom Ber about their relationship, he smiled and said, "We were good friends. Not only did we not, G-d forbid, interfere with one another, we fully collaborated. He helped me when I needed it and I helped him when necessary. As a courtesy between photographers, we even photographed one another as we photographed the Rebbe. I have pictures that Freiden took of

me in which I have my video camera on my shoulder as I film the Rebbe."

## SMALL MOMENTS ADD UP TO ONE BIG VIDEO

The video begins with the filming of an El Al plane landing on the runway at Kennedy airport, and continues with groups of Chassidim exiting the terminal and being welcomed warmly by relatives. You see Rabbi Yosef Ralbag and his wife Sima walking excitedly from passport control and meeting a brother/brother-in-law, R' Moshe Slonim. Young bachurim follow them who look excited to finally arrive at Beis Chayeinu.

Upon arriving at 770 in yellow cabs, they are welcomed by R' Moshe Yaroslavsky, the devoted director of Hachnasas Orchim, who doesn't hesitate to help the guests by dragging a suitcase as he directs them to where they will be staying. In the background you also see emotional meetings of Chassidim who just landed, with their old friends.

The video leads the viewer to the moving scenes of the recitation of Selichos. The lively dancing before the Selichos begin, instantly changes into the serious atmosphere of Selichos and the veteran baal tefilla, R' Yosef Wineberg, can be heard, with his distinctive voice.

Right after Hataras Nedarim on Erev Rosh Hashana, he segues straight to the line for giving the panim to the Rebbe, as he leads the viewer into the long line winding down the length of Eastern Parkway.

And so the video advances from one scene to the next. He even managed to film the final moments before the onset of Yom Kippur, thanks to his friend R' Sholom Ber Harlig, who arranged for him to store the video camera in the small office of his father, R' Meir, right next to the small zal. This made it possible to also capture the first moments after the close of the holy day, and to film the Rebbe during Havdala on Motzai Yom Kippur.



PRESENTING ONE OF THE VIDEOS HE PRODUCED TO THE REBBE

## I CAME TO THE REBBE THANKS TO THAT VIDEO

Towards the end of the month of Tishrei, R' Sholom Ber edited the videos that he managed to capture and made many copies. "On Motzai Simchas Torah, after I had filmed part of the distribution of kos shel bracha, I went out to the yard, where I set up a screen and a projector, and I showed the amazing results, which included dozens of special moments of Tishrei with the Rebbe. The Chassidim who had come for Tishrei from all over the world were very excited by the dazzling portrayal and bought tapes on the spot. That is how within a few days the tapes reached all parts of the world, from Eretz Yisrael and France to South Africa and Australia."

R' Shimmy Weinbaum, now one of the leaders of Worldwide Tzivos Hashem, told me that the first push for him to come for Tishrei with the Rebbe was thanks to the video by R' Goldstein. "I grew up in England, with the typical English coldness, and I was not aware of the

intensity of the holiness that could be experienced at a 'Tishrei with the Rebbe.' When I watched the video, I felt that I absolutely had to be there the next year, in order to have this unique spiritual experience. And so, the following year I accomplished my wish, and merited to be with the Rebbe for Tishrei 5749."

R' Sholom Ber heard this from R' Shimmy Weinbaum, as well as from many hundreds of Chassidim who came for Tishrei 5749, and thanked him for the videotape which brought to life for them what it means "Tishrei with the Rebbe."

In conclusion, he says, "I have no idea with what I merited that this great light should be transmitted through me. I only offer thanks to Hashem that I in fact merited to bring the sights and sounds from Beis Chayeinu, and I pray that we immediately get to see again the Rebbe Melech HaMoshiach."

I offer my blessings that he merit to immediately be able to film the revelation of the Rebbe, and he responds with great feeling, "Amen!" ■



**ESROGIM**  
**WITHOUT**  
**BORDERS**



The Chabad minhag, as per a tradition from the Alter Rebbe, is to use an Esrog from Calabria (or “Yanever”). Our Rebbeim and their Chassidim faced many a challenge over the years in obtaining these esrogim, that went beyond high prices ■ Even when Europe was on fire, these Esrogim continued to break down iron walls and to reach Chassidim who pined for them with love ■ Stories from the Rebbeim and Chassidim who made supreme efforts to obtain an Esrog from Calabria.

## MANY OF US GO TO THE STORE TO BUY AN

esrog from Calabria and are sometimes taken aback by the high price. It's no small thing; they are expensive. But it's

worth remembering and knowing to what extent our Rebbeim were particular about saying the bracha on an esrog that came specifically from Calabria. Sometimes, these esrogim were very costly; not necessarily in the monetary sense.

For example, as far back as the Alter Rebbe, he was particular about saying a bracha over an esrog from Calabria, "until one time there was a great war in the world and they heard that merchandise from Italy would not be allowed in, and he wanted to send someone to Genoa to buy an esrog for him."

What is special about esrogim from Calabria is their pedigree. The Rebbe quotes in a letter that when it says, "from the fat of the land will be your dwelling place" (the blessing that Yitzchok gave Eisav), it refers to Italy of Greece. The Alter Rebbe said that when Hashem told Moshe Rabbeinu "and take for you a beautiful fruit etc.," they sent messengers on a cloud to bring esrogim from Calabria.

Therefore, Chabad Chassidim throughout the generations had the custom to be particular and say a bracha over an esrog from Calabria, as is brought in the *Sefer HaMinhagim*: We have a tradition from the Alter Rebbe, author of the Tanya and Shulchan Aruch, to be particular about esrogim from Calabria-Genoa for a reason known to him.

The following stories testify to the prodigious efforts made by the Rebbeim to say a bracha over an esrog from Calabria.

## SEVEN HAKAFOS IN HONOR OF THE ESROGIM

It was Tisha B'Av 5674/1914 when Germany declared war on Russia, thus beginning World War I. Everything changes during a war. Even things that were routine in peacetime are not a "given" during war.

Two months later, Sukkos approached and in Lubavitch they had not been able to obtain an esrog from Calabria. There were three non-grafted esrogim that were sent from Eretz Yisrael, but having to change from the custom in Lubavitch to say the bracha over an esrog from Calabria caused great anguish to the Rebbe Rashab to the point that it affected his health. As a result, the Rebbe could not daven with the tzibbur on the first days of Sukkos.

This version appears in the memoirs of Rabbi Yisroel Jacobson, but Rabbi Yehuda Chitrik maintains regarding that year, that they did have an esrog: "They hardly worried about esrogim for Sukkos because the esrog merchants who sold Yanover (Calabrian) like R' Chaim Yisroel Sistrin of Vitebsk and his partners R' Koppel Seligson and Rivlin were in Italy before the war and had already made sure to deliver esrogim from Genoa (Calabria) and esrogim from Eretz Yisrael to Russia, like every year."

R' Chitrik remembered the lack of esrogim and the health problem from another year, 5676/1915:

"Esrogim for Sukkos were very limited and in short supply because great effort was needed to obtain esrogim from Calabria. Although Italy had abrogated the treaty it had with Germany [Germany was against Russia], it was wartime and the roads were dangerous. Only four esrogim reached Lubavitch a few days before Rosh Hashana: one esrog was won in a raffle by the elder Chassid Cooper from Mos-



cow; one was won by the shochet, R' Shlomo Chaim [Kitein, the shochet in Lubavitch] and this esrog was designated for the public, yeshiva bachurim and Chassidim; and two esrogim went to the Rebbe Rashab and Rebbe Rayatz.

“After Yom Kippur and all the days of Sukkos, the Rebbe had a toothache and he had a handkerchief tied around his jaw. Rebbetzin Shterna Sara [the wife of the Rebbe Rashab] said the toothache was a result of his worry over whether he would get an esrog from Calabria.”

In the notes of Rabash (Reb Baruch Shneur), the Rebbe's grandfather, who wrote a detailed diary about his stay with the Rebbe Rashab for Sukkos 5676, no mention is made of any problems in obtaining esrogim and no mention that the Rebbe Rashab did not feel well. As the Rabash wrote in detail and soon after the events occurred, it supports Rabbi Jacobson's position.

[Rabash's close connection and his being privy to what was going on in Beis Rebbi, we see from the following excerpt from his diary from 5676:

All the days of Sukkos I took the lulav and esrog in the Rebbe's sukka because I had asked him Erev Sukkos toward evening about using his lulav, and so it was. On Hoshana Raba before reciting Hallel, I asked to say Hallel on his other lulav, and he told the assistant Mendel to bring me the lulav and so it was. I stood on the eastern side, two places away from the Rebbe, no more, and said Hallel.]

There was another time when an esrog from Calabria arrived in Lubavitch at the last moment, which is recounted by the mashpia, Rabbi Menachem Zev Gringlas. When the esrog for the Rebbe Rashab arrived, there was no end to the Rebbe's joy. The Rebbe took the esrogim, placed them on his table, and made

seven hakafos around the table in order to express his great joy.

## ONE ESROG IN TOWN

The war continued in the years to come and was followed by the Communist Revolution. These upheavals ignited a civil war in Russia. For several years, Russia became one big battlefield.

Not surprisingly, at that time, when the roads were difficult, it was almost impossible to import esrogim from Italy. For Tishrei 5679 it turned out that in the entire city of Rostov, where the Rebbe Rashab lived at the time, there were no esrogim. At the last moment, a day before Yom Tov, an esrog from Calabria arrived that had been sent by the wealthy R' Shmuel Gurary. How had he managed that?

It turned out that R' Shmuel lived in Odessa at the time and he paid a large sum of money to a businessman who traveled to Italy and asked him to get him an esrog from Calabria. Not long after, the businessman returned to Odessa with an esrog and declared it was from Calabria.

The esrog was sent from Odessa in Ukraine to distant Rostov by a special messenger, R' Dovber Gansburg. The Rebbe Rashab was doubtful as to whether the esrog was actually from Calabria and spent two hours examining it until he decided that it was in fact from Calabria. Then it turned out that it was the last day when it was possible to cross the border from the Odessa area into Russia.

Not only Chabad Chassidim came to say the bracha on the esrog but all the Jews in Rostov came, for this was the sole esrog in town.

Throughout the holiday and Hoshana Raba too, of that year, the Rebbe was the chazan to recite Hallel and Hoshanos because he had the only esrog.

R' Yisroel Jacobson tells in his memoirs about the conduct of the Rebbe Rashab with the esrog that year:

“The Rebbe allowed all of Anash to say the bracha on this esrog, but he did not allow anyone to shake it, not even at the time of saying the bracha, and not his son, Rayatz, either.

“He sat in the sukka from six in the morning until ten (allowing the people to come and make the bracha) and made various comments to people regarding the bracha. For example, when making the bracha, they should hold only the lulav and look at the esrog and only afterward, pick up the esrog. Likewise, he would ask whether hands were dry and asked that they try not to make him sit in the sukka every morning for such a long time before the davening, but it was hard to limit it, for everyone wanted to say the bracha on the dalet minim.”

Two Chassidim found it hard to forgo shaking the dalet minim, R' Itche Masmid and R' Avrohom Dovid Posner. They stood in the sukka and waited until everyone else went first in the hopes that then the Rebbe would allow them to shake it, but the Rebbe Rashab sadly said, “I cannot give permission to shake it as this is the only esrog.”

Apparently one Chassid was given permission, R' Boruch Sholom Cohen, to whom the Rebbe signaled to do so while he was making the bracha.

## ESROGIM UNDER BOMBARDMENT

The difficulty in obtaining an esrog in wartime was also experienced by the Rebbe Rashab's son, the Rebbe Rayatz.

Erev Sukkos 5700/1939. Warsaw was being bombed and many Jews fled from place to place because of the nonstop bombardment by German warplanes. Despite the difficult and tense situation which entailed danger to life for the Rebbe and those around him, the Rebbe Rayatz continued to be concerned for

every Jew, with the passion of Ahavas Yisrael that burned within him. During those days, he made sure to obtain an esrog for the gaon, Rabbi Yitzchok Zev (Velvel) Soloveitchik who was in Warsaw at the time. This was recounted at length in the book *HaRav M'Brisk*:

“On the eve of the holiday, they sent someone to inform Maran zt”l that there was an esrog for him sent by the Rebbe Rayatz Schneersohn of Lubavitch who lived at the far end of the city, a distance of a few hours walking from the lodgings of Maran zt”l. The walk was perilous since German heavy bombers were flying the entire time over the skies of Warsaw and dropping tons of bombs which devastated the ground on which they landed and sowed massive destruction.

“A bachur with a heart warm to Torah and mitzvos, from the Gerrer Chassidim, volunteered to go to the Admur Rayatz’s house, despite the danger, to get the esrog. Maran zt”l thought a bit and after considering the offer he was inclined to agree, offering the reason that if in this time of distress for Yaakov there was a Jew who was ready to give his life to fulfill a mitzva, he had no permission to prevent him from doing so.

“It was nine at night when the bachur left for the dangerous street in order to bring the esrog. He returned at four in the morning to the lodgings of Maran zt”l with the precious esrog.

“The bachur said that the area that the Rebbe Rayatz lived in sustained many attacks that night and the Rebbe had to flee from place to place because of it. Every time the bachur reached the place where the Rebbe supposedly was, he was told that just minutes before the Rebbe had left for another location. When he reached that address, he saw nothing but destruction as a result of a direct hit. After exhaustive searching from here to there and there to here he finally found the Admor Rayatz who took the precious esrog with him wherever he went as he fled the warplanes. The bachur

then returned with the valuable treasure to the lodgings of the Rav of Brisk.”

Rabbi Yosef Wineberg, however, then a talmid in Yeshivas Tomchei Tmimim in Otvotzk, said that the author of that book erred or was misled as to the facts. Rabbi Wineberg says that he himself together with another bachur from Yeshivas Tomchei Tmimim were sent by the Rebbe Rayatz to bring the esrog to the Rav from Brisk. After a dangerous trip they arrived at the Rav of Brisk who asked them to thank the Rebbe Rayatz for looking out for him with mesirus nefesh (see sidebar).

To show how rare an esrog was that year, R’ Wineberg said that next to the home of R’ Meshulam Kaminker, one of the few who was able to obtain an esrog that year, an enormous line of 5000 people formed who came to do the mitzva.

## MESIRUS NEFESH FOR HIDDUR MITZVA

The Rebbe MH”M was also moser nefesh to obtain an esrog specifically from Calabria.

It was in the middle of World War II, when the Rebbe and Rebbetzin were in Nice, France. The Rebbe wanted a mehudar esrog from Calabria. One day, he went to Rabbi Shmuel Yaakov Rubinstein and began to discuss with him the laws of whether it was possible to permit mesirus nefesh for a mitzva in general and hiddur mitzva in particular. As was his way, the Rebbe peppered their discussion with a plethora of sources and proofs this way and that, and in the end it seemed that the issue remained unresolved.

In the days following that discussion, Rabbi Rubinstein noticed that the Rebbe was not in the city. A few days later, the Rebbe appeared in R’ Rubinstein’s house with a radiant face and two beautiful esrogim, one as a gift for R’ Rubinstein. The only possible conclusion was that the Rebbe had somehow traveled via unconventional means, crossing dangerous borders to the orchards that were quite close



to the front lines of the war, near the border with Italy, where he obtained beautiful esrogim.

## ESROGIM AND CHASSIDIM DURING THE HOLOCAUST

Not only our Rebbeim but also Chassidim were particular over the years about saying the bracha on this type of esrog. This was the case during the Holocaust too, when Lubavitcher Chassidim made every effort to be able to say the bracha over a mehudar esrog from Calabria.

In Kovna, for example, Sukkos was approaching and within the hell of the Kovna ghetto, word got out that a “Jewish expert” would be arriving from Vilna with an esrog. In those crazy times, the Nazis appointed “Jewish experts” to oversee certain factories. Sometimes, these experts went to factories in other towns to give their professional opinion. The expert was always accompanied by German guards who, for some reason, looked away when these experts would transfer packages.

So word got out that an expert was coming with an esrog. It turned out that according to the schedule, the expert would have to return to Vilna on Motzaei the first day of Sukkos. The problem was that in that year, the first day of Sukkos was on Shabbos.

A complicated halachic question arose. Since the only day the Jews of Kovna would be able to say the bracha on the esrog was the first day, which was Shabbos, when we usually do not take the dalet minim, would it be permissible for them to say the bracha on this day?

This difficult question was posed to Rabbi Efraim Oshry who had to decide whether they could use the dalet minim on Shabbos. After much deliberation he left his p’sak open ended – not prohibited and not permissible! Many came to say the bracha in tears. Many of them figured this would be the last time they would be doing this mitzva.

Rabbi Oshry himself related the reaction he got from a Chabad Chassid who lived in Kovna:

“A Lubavitcher Chassid, R’ Feivel Zisman, may Hashem avenge his blood, told me, ‘I am fulfilling this mitzva without asking questions. I am willing to get Gehinom for doing this mitzva, because all my life I spent a fortune to buy a mehudar esrog and now, perhaps before I die, I am sure that doing this mitzva, the merit thereof, will stand by me on the Day of Judgment.’” [This story with the halachic response is printed in the book of responsa by Rabbi Efraim Oshry.]

Obviously, because of the war, Calabrian esrogim had a difficult time making their way to Eretz Yisrael. The only one who managed to get this kind of esrog in those years was Rabbi Eliezer Karasik, rav of the Chabad community in Tel Aviv, the only one in Tel Aviv and its environs to get one.

Throughout Chol HaMoed, all members of the Chabad community from all over Tel Aviv went to his house to say the bracha. From early in the morning, Anash in Tel Aviv and even from Bnei Brak and Ramat Gan, arrived at his

sukka to say the bracha on the esrog while also getting a cup of coffee and cake.

Rabbi Moshe Yaroslavsky always told about the welcome that Anash and other Jews got at the Karasik house:

“The esrog would arrive before Sukkos and R’ Karasik made sure to immediately announce that he had a Calabrian esrog and all were invited to come and say the bracha on it. During Sukkos, you could see Anash all day, as well as Jews from other groups, going to his house from early morning in order to say the bracha on the esrog. He would stand and personally see to it that whoever finished saying the bracha would have coffee and cake in the sukka, for it is our custom not to eat something before making the bracha on the dalet minim.”

## SMUGGLING ESROGIM BEHIND THE IRON CURTAIN

Over the years, it wasn’t easy to cross the Iron Curtain; all the more so to send religious items to Jews and the few Chassidim who were particular about observing Chassidic customs. The Rebbe used countless people who traveled to Russia for various reasons, to smuggle in religious items.

One of the problems was providing Russian Jews with esrogim from Calabria. This was no simple matter. Rabbi Reuven Matusof was someone who dealt with this over the years and he related:

As a shliach of the Rebbe in the Lubavitch European office (“Lishkas Lubavitch”), I had the privilege of bringing Calabrian esrogim to Soviet Russia. It was all done with instructions I received from the director of the office, Rabbi Binyamin Gorodetzky. I would go to the airport in Paris and give the esrogim (between 10 and 20) to the stewardesses on Air France flights to Moscow. I would direct them to bring the precious cargo to specific addresses in Moscow where they reached those Chassidim who were particular about this custom.

## “THE LUBAVITCHER REBBE CONCERNED HIMSELF ABOUT AN ESROG FOR ME”

In the body of the article it says how the Rebbe Rayatz made sure to get a Calabrian esrog for the gaon of Brisk, even during the most difficult days with the outbreak of World War II.

It should be noted that there was a strong connection between the family of geonim of Brisk and the Zilberstrom family, many members of which are Lubavitchers.

There was a special relationship between R’ Aharon Mordechai with R’ Velvel Soloveitchik (1886-1959) of Brisk, one of the leaders of religious Jewry in the previous generation. This family connection began decades earlier back in Brisk.

Over the years, R’ Aharon Mordechai would get esrogim that grew in Calabria in Italy in orchards belonging to a certain family who were relatives of his wife. He would send his brother, R’ Eliyahu, to bring them to R’ Velvel.

“I was a young boy,” recalled R’ Eliyahu Zilberstrom, “and I remember that the gaon of Brisk’s table was full of esrogim that people honored him with, and yet, he made the bracha on an esrog from Calabria.”

R’ Aharon Mordechai once said that R’ Velvel himself told him that the Lubavitcher Rebbe [the Rebbe Rayatz] made sure he got an esrog for Sukkos 5700 in Warsaw and therefore, he concluded with a smile, he wanted the Lubavitcher Chassid in Yerushalayim to take care of an esrog for him here as well during war time [the war of 1948, when Yerushalayim was under steady shelling].



Days after suffering a massive heart attack on Shemini  
Atzeres, the Rebbe asked his physician:

**“DOCTOR,  
HOW CAN I  
MAKE UP  
WHAT I MISSED  
THIS TISHREI?”**

Entries from the diary kept by the Rebbe's secretary  
Rabbi Leibel Groner in the weeks and months after the  
events of Shemini Atzaers 5738 (1977)

### THE NIGHT OF SHEMINI ATZERES 5738

The Rebbe began to feel unwell in the middle of the fourth hakafa and he opened the top button of his shirt and asked me to give him a chair. The Rebbe sat for a few minutes and stood near the shtender for the fifth and sixth hakafa, leaning on it, and clapping slowly. At the seventh hakafa he went down himself from the platform and walked the length of the path until the center platform, where he went around a few times with Rashag [his brother-in-law] and then went back to his place and sat down again.

During this time, he was asked several times to drink water or wash his face with water but he refused.

Dr. Mordechai Menachem Mendel Glazman went over right away but [the Rebbe] declined any treatment.

All those who stood around left the shul so there would be more air.

After Aleinu he said, "Gut Yom Tov," and went down from the bima and walked the length of the shul, up the stairs to his office and closed the door.

His sister-in-law, Mrs. Chana Gurary, went down [from her apartment] and I asked her to go in. She went in and then I went in and he agreed that the doctors could come in. The Rebbe told them it was just tiredness.

We asked him to drink something and he said he needed to make kiddush in the sukka. He asked me not to tell the Rebbetzin anything but the Rebbetzin arrived and went immediately to his room. He looked at me and said, we agreed...

The Rebbe went to the sukka, made kiddush and then washed and ate a kezayis of challa, a

kezayis of fish and a kezayis of meat. Between courses he leaned on his hand. He was very pale the entire time.

In the sukka were Dr. Glazman, Dr. Seligson, myself, Binyamin Klein and then Yehuda Krinsky came in too.

Throughout this time, all of Anash stood on the street and waited for good news.

He remained some time in the sukka until they brought the food and the tea and he sat the entire time as I described.

The doctor took his pulse a few times and said it was high.

In the meantime, they arranged a bed in his room. When he went in, he lay down and then the doctors began treating him and discovered that he had suffered a severe heart attack. They wanted him brought to the hospital immediately but the Rebbe refused and did so to all requests whether of the Rebbetzin, the doctors, etc. etc.

[From here until 28 Tishrei we did not receive any of the entries to the yoman.]

### AT 3:30 HE GOT UP TO EDIT THE LIKUTEI SICHOS

### MONDAY, 28 TISHREI

Shacharis was from 6:50 to 7:30. The Rebbe asked about kerias ha'Torah and I said we would arrange it for about ten. Kerias ha'Torah was in his room. The Rebbe wanted to put on his sirtuk and large gartel and hat. He stood at his aliya to the Torah.

After mincha, the secretary, Rabbi Nissan Mindel went in [so the Rebbe could dictate to him the responses to letters] and sat for about

half an hour. The Rebbe asked for his sirtuk prior to that.

At night, the Rebbe got up at about 3:30 and edited the Likutei Sichos for parshiyos Bereishis and Noach.

At 5:30 he asked what time shacharis is and I said at six. He davened at about seven and then read something and asked me to arrange the *panim* to be taken to the Ohel and to prepare all the letters that he did not yet see.

He asked about the notes of [the sicha and maamar said from his room] motzoei Shabbos Bereishis and when I brought in part of it he asked where is the maamar and I said they were still preparing it.

## SHIRAYIM (LEFTOVERS) NEED TO BE LESS THAN THE MAIN

### TUESDAY, 29 TISHREI

He got up at 2:45 at night, washed his hands (said birchos ha'shachar) and then drank and ate and edited the Likutei Sichos for parshas Noach until 5:30.

At 4:30 in the morning I went in to ask whether he needed anything and he said no. He sat in bed and edited Likutei Sichos for parshas Noach, lay down in bed and continued to edit the sicha in that position.

He asked: You and (Binyomin) Klein fulfill your obligation with sixty breaths (*shitin nimin* – a halachic measurement of minimal sleep), the sleep of a horse?

I said that I slept for three and a half hours and the Rebbe said there is an opinion that that is the amount of *shitin nimin* but that was with Dovid HaMelech. Do you want to do as he did? And he chuckled.

At 7:30 he began with “Mah Tov” and davened. After davening I asked about breakfast and he said he would eat later but no “kuntzim,” they shouldn't prepare a portion that's sufficient

// THE REBBE SAID HE HAD A QUESTION FOR HIM: WHAT SUGGESTIONS DID THE DOCTOR HAVE FOR THE REBBE SO HE COULD MAKE UP FOR WHAT HE MISSED AT THE END OF TISHREI IN CONNECTION WITH THE FARBRENGEN OF SHEMINI ATZERES, SIMCHAS TORAH AND SHABBOS BEREISHIS.

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for two people; as for leftovers, the din is that leftovers need to be less than the main.

### WHAT DR. WEISS REALIZED

The doctor and the Rebbe spoke about when the Rebbe would return home, maybe Sunday and if they wanted, and especially since the Rebbe wanted it, they could stay here for some more time.

The Rebbe said it did not matter to him.

At eleven at night, Dr. Weiss came in and said that he interrupted watching the new video from this month of Tishrei and now he had some understanding of the Rebbe's exertions.

The Rebbe said there was no proof from that because that's what photographers do, photograph unusual things. And he smiled.

Practically speaking, the doctor said he hoped that by next Tishrei the Rebbe would have recovered and regained his strength so that he would be able to conduct himself as every Tishrei, and mainly according to his feelings etc.



The Rebbe said: That is in another 12 months and this year there are 13 months since it's a leap year.

### THE REBBE WANTED TO MAKE UP FOR WHAT HE MISSED

The Rebbe said he had a question for him: what suggestions did the doctor have for the Rebbe so he could make up for what he missed at the end of Tishrei in connection with the farbrengen of Shemini Atzeres, Simchas Torah and Shabbos Bereishis. When and how could he add to the activities that he did regardless, to make up for what was missed in a way that would not be harmful to his health, whether by another sicha, a special farbrengen, etc. And as mentioned there was no need to rush and he could make it up throughout the year, especially when there was an extra month.

The doctor said it had to be done appropriately and no schedule could be made because it depended on how the Rebbe feels on any given day etc. However, there is room to think about it and he would discuss it with Dr. Teichholtz and R' Leibel Groner and then it would be presented to the Rebbe.

The Rebbe added that Chassidim looked forward to the farbrengen and he felt obligated to find a way for them not to miss out; on the contrary, there should be an addition.

When the doctor went in he spoke in continuation of the lengthy conversation of the previous night on the topic of medicine etc. and one of the things was about the statement of Chazal that "kidneys advise," which he – the doctor – tried to explain in connection with the kidneys and the mind. This morning, the Rebbe said that after he [Dr. Weiss] left the room he [the Rebbe] learned in Tanya (Igeres HaKodesh) about kidneys advising and saw clearly that whatever he [Dr. Weiss] tried explaining the day before had no basis and he [the Rebbe] would look into it further.

The Rebbe told him that if the gland over the kidneys is part of the kidneys, since they have one covering (that covers both) and due to this covering they are both called *klaya*, then it is possible to try to explain it [i.e in medical terms].

During the day, the Rebbetzin went in a few times and apparently they spoke about the continued treatment, where he would be, etc. ■

In 5736 (1975), Chabad of Greater Detroit received a letter from a certain Polly Eisneberg, asking what Chabad would be doing for the 300 Jews in Michigan's Upper Peninsula for the upcoming Sukkos.

Rabbi Yitzchok Meir and Leah Lifshitz and their four kids took to the task and came back after 11 days on a Mitzvah Tank with many inspiring stories to share...



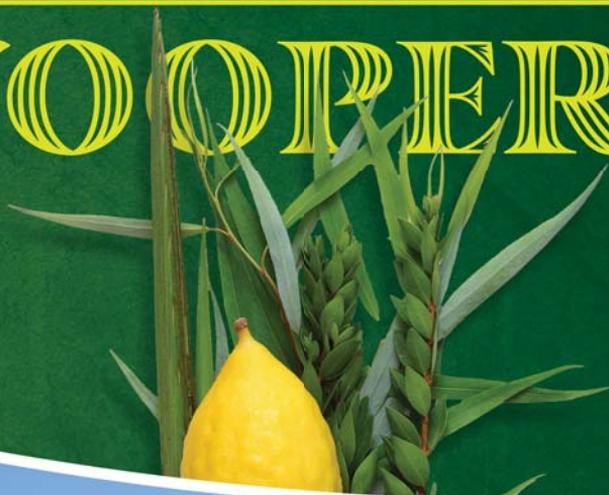
# SUUKOS

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## WITH THE JEWISH

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# “YOOPERS”



**IT WAS YOM  
KIPPUR 1976. IT  
WAS THE FIRST**

Yom Kippur since my having come to Michigan in the summer of 1970, that I spent Yom Tov at Chabad headquarters in Michigan on Nine Mile Road in Oak Park. Rabbi Kagan a”h and I yblcht”a, had just finished our involvement with the latest three projects of expansion, Chabad House at U of M (Ann Arbor), Chabad of West Bloomfield, and Chabad of Grand Rapids.

The three of us, Rabbis Kagan, Shemtov, and myself were sitting in shul during the break between musaf and mincha, shmoozing about the previous accomplishments when we looked at each other and asked, “So what do we do for an encore?”

Rabbi Kagan then mentioned an interesting letter he had received, as editor of the publication “A Thought for the Week.” The letter was from a woman in the Upper Peninsula of Michigan named Polly Eisenberg.

Michigan is made up of two parts. The mainland is shaped like a mitten with a thumb sticking out. Then there is a part that is connected by land to the western neighboring state of Wisconsin, but the part that sticks out over northern Michigan is actually part of Michigan, although only connected by the Mackinaw Bridge. That part of Michigan is known as the Upper Peninsula. It is a heavily wooded area of nearly 16,500 square miles and there are about 300 Jewish people spread out over the entire Upper Peninsula.

So, Polly Eisenberg wrote that from the publication A Thought For The Week that she received weekly, she understood that Chabad is worried about every Jew and that we make ourselves available to be there for every Jew. “Why aren’t we doing anything to help the 300

Jews in the Upper Peninsula keep connected?” she wrote.

She then did a most amazing thing. She included a complete list of every single Jew, the name, address, and telephone numbers (this was before cell phones, email, etc.) She included relationships with each other (ex. Sam Cohodas from Ishpeming is a cousin with the Cohodes’ from Iron Mountain, even though they spell their names differently.) Even more wondrous, she added another couple of lines by each family describing each family member. All this was done in very neat and clear handwriting. This was not a general typed list; this was obviously painstakingly put together by herself. I have no words to describe her merits in this story.

After Rabbi Kagan having filled Rabbi Shemtov and me in on the details of this letter I said, “Maybe someone should take a trip up to the Upper Peninsula for Sukkos with a sukkah-mobile and visit the three hundred Jewish people, and get an idea of how we can help them reconnect to their Jewish roots.”

Both Rabbis Kagan and Shemtov turned to me with smiles on their faces and said, “As we all know, the one who proposes an idea is the one who is supposed to execute it.” Never one to let a challenge nor an adventure to pass me by, I agreed.

It never even dawned on me to ask my wife first. I knew if it was in the shlichus of the Rebbe she was at least as gung-ho for an adventure as I was.

Monday night, after Yom Kippur I came home and told my wife about our “planned” trip. Although we had no clue about the challenges we would face, one thing we knew for sure was that we could not rely on finding any kosher food there. So I gave her the job of

preparing for all the holiday meals and food to eat for the entire 11-day trip. Rabbi Kagan passed on Polly's letter to me for follow-up. Of course, her personal info was there as well, so I called her, only to learn that she was leaving for Chicago and would not be there during our trip. However, she was thrilled to hear that we were responding with action.

On Tuesday morning I ordered a prefab sukka with bamboo mats to cover the top from New York to be delivered overnight. After all, since Yom Kippur was Monday, it meant that Sukkos would begin Friday night.

There is a well-known saying, "Man plans and G-d laughs." But that is only true when the plans involve man's personal desires. When man plans a project to help others, and he has no clue as to what he is doing, nor what challenges he should expect to face, then G-d puts into motion all that would be needed for the success of the project despite the ineptness of the planner.

### WHEN A STATION WAGON WON'T DO

And now for our "plan:"

It was so out of whack, that it was totally not viable. At this time of our life, Leah and I were young husband and wife with four little children. Our oldest, Elkie, was nearly six years old. Bashie, our second child, was almost five. Hudie, next in line, was almost three, and Chanie was 6 months old.

We owned an 8-seater station wagon — this was before SUVs and larger family vehicles had come into being. The plan was to squeeze in our family, all of our supplies, (food, clothes, etc.) for the upcoming 11-day trip, and on top of all that

a 4'x4' pre-fab sukka with 6-foot long bamboo sticks to cover it.

Each time I think back to that scenario, I literally tremble, thinking how I could even think it would all fit into a station wagon, let alone travel ten hours straight to our first stop in the U.P.

To make things sound even better, our "plan," was that Wednesday night we would pack up the station wagon and in the wee hours of Thursday morning, we would leave. Hoping to arrive at our destination sometime in the afternoon, would give us time to meet with our contact person, Bill Cohodas, and arrange a place for us to set up the sukka. Furthermore, when we would get to our destination we would rent a trailer to hitch to the back of our station

wagon, and on which we would open our pre-fab sukka, and voila!

We were ready to roll.

It did not even dawn

on me to check ahead and see if



there was a place in the U.P. that rented out trailers...

So now G-d had to step in to make it work. To see how He did, let's step back to before Rosh Hashana.

In a meeting with Rabbi Shemtov, I presented a plan I had for future projects in Michigan. The idea of Mitzvah "Tanks" was just beginning. Regular panel trucks were rented, signs were hung on the outside of the vehicles, announcing the purpose of these trucks, and inside was a folding table and a couple of folding chairs and the Chabad "soldiers" were ready to roll.

The idea I presented to Rabbi Shemtov was to get a motor home, a beautiful recreational vehicle fitted with all that a Chabad House on Campus had to offer and call it Chabad House On Wheels with our motto emblazoned on the side: Mitzvos on the Spot for People on the Go!

To be honest, Rabbi Shemtov was less than enamored by the idea, but he agreed that I could proceed with my plan. Together with my wife, we laid out a plan of what we wanted in the motor home so that with little effort we could have multiple functions in the motor home. It could be set up as a synagogue, with a small Aron Hakodesh to serve as the home for a small Torah that we had bought from a Russian immigrant; a lectern to be the amud for the leader of prayers; tables and benches for the congregants; and a macramé mechitza down the middle. With minimal effort, the shul scenario could be changed to that of a dining room, a classroom, a library, or even to a bedroom to sleep six.

I had been shopping around recreational vehicle dealerships in the Yellow Pages when I came across Tamaroff Motor Homes. Our office secretary mentioned that the owner was Jewish, so I figured why not give it a try. I gave Mr. Tamaroff a call and made an appointment with him for 6:00 p.m. the Wednesday evening

before Rosh Hashana, which began on Friday night.

Of course, the first time one meets a potential donor, one doesn't ask him outright to donate a \$35,000 vehicle. So I presented Mr. Tamaroff with the entire plan and asked him to head up a committee to make it happen. Being a businessman, he well understood that if he agreed, it would cost him, so he responded that he needed time to think it over. When I asked when I could get back to him, he said in two weeks.

Thus, the Wednesday night after Yom Kippur, the night before I was getting ready to leave on the Sukkos trip to the U.P., found me once again in Mr. Tamaroff's office. When he said that he needed still yet more time to decide, I meanwhile filled him in on our upcoming trip. He was somewhat impressed and offered that if I wanted, perhaps he could loan me a used motor home for the trip. Of course, I was very interested...

Mr. Marvin Tamaroff gave me the 18-foot RV, shook hands, and wished me well on the trip. I immediately drove home, packed up the motor home, and only then, did I realize the disaster we so narrowly averted, as there was no way in the world that we would have been able to fit everything into the station wagon as initially planned. It barely fit into the RV!

## AN UNFRIENDLY WELCOME

Once we were ready to leave, we drove the couple of blocks to Chabad headquarters where Rabbis Kagan and Shemtov were waiting and we took pictures for the newspapers as we bid them farewell and they wished us success.

We drove off into the sunset at 5:00 p.m. This was before GPS, Waze, or Google maps, and we had to rely on spiral-bound AAA Triptik maps to show us how to get where we were going. As mentioned earlier the three hundred Jews were spread out over nearly 16,500 square miles. The



#### R' LIPSYC PUTTING TEFILLIN ON A FELLOW JEW

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largest concentration of Jews was in a tri-city area called Ishpeming, Marquette & Negaunee.

The three cities were within about a 10-20 mile proximity from one another. Between these three cities, there were 45 Jewish people. All the other towns had a sprinkling of 10, 15, or 25 Jews per town. The remaining people were just spread out in this heavily wooded area.

The Sam Cohodas family lived in Ishpeming, but Marquette boasted Northern Michigan University and most of the Jews living in that tri-city area. So our first destination was Ishpeming to meet with Mr. Bill Cohodas to ask him to get us permission to park the motor home and set up the sukka somewhere in the center of campus. The beginning of the trip itself was uneventful and in fact quite nice. We were driving north in Michigan during the colorful season change, and it was truly a very beautiful scenario. However, as we started get-

ting closer to the Mackinaw Bridge, connecting the peninsulas, I realized that there were fewer and fewer gas stations on the highway. Even those that we did see were closed for the night. I was getting a bit nervous because my gas meter was showing that I would soon need to refuel.

As we crossed over the Mackinaw Bridge (still a three to four-hour drive to Ishpeming) I realized we were in a bit of a serious situation. We found a gas station at the side of the road, but unfortunately, the sign of their hours of operation showed they were closed for the night and would re-open only at 6:00 a.m.

Being low on fuel, and realizing I had no idea where and even if we would find another gas station before we completely ran out of fuel, there was no other option. I pulled over to the pump and parked there for the remainder of the night. When the station opened for business in the morning, we filled up and were once again on our way. As we were driving, it

became more and more apparent that the stop we had made was indeed the right choice, for we were driving through a complete forest with absolutely no services available.

We arrived at the Cohodas business at around 11:00 a.m. Friday morning. At that point, I knew there really was not much time to make whatever arrangements would be needed in order to set up for Yom Tov and Shabbos. I left my wife and kids in the motor home, so my wife could continue cooking the holiday meals while taking care of the children, and I went up to meet Mr. Bill Cohodas.

He welcomed me with a warm smile and handshake, and we spent the next few minutes getting to know each other and my explaining what the purpose of my trip was. He then turned to me and asked, "So rabbi, how can I help you?" I explained that at this point, all that I can hope to do before Yom Tov starts is to find a spot in the center of the Marquette

University campus where I can park the Motor home and set up the pre-fab sukka.

We would need the permission of the university police with their understanding that no matter what, we would not be able to move the motor home nor the sukka from Friday an hour before sunset until Sunday night an hour after sunset.

Mr. Cohodas, a man with clout, started calling around until he found the right important university official, himself a Jew, who would be able to help get it done. I saw the Cohodas clout at work, as the university official was complaining that it couldn't be done, while Cohodas pushed him to nevertheless give it a try. The conversation ended with the university official saying he would try and would get back to him shortly.

As Mr. Cohodas was explaining this to me, the door opened, and an elderly person walked through. It was obvious that this was Bill's un-



cle, Mr. Sam Cohodas. I stood up and extended my hand to shake his, and Mr. Cohodas ignored it and walked by without acknowledging me. I suddenly understood – when his close friend Emma Schaver called him, he couldn't refuse her request to help. So instead he pushed me off to his nephew so he wouldn't need to have anything to do with me. Unfortunately, his nephew also understood the same implication.

The change in Bill Cohodas' demeanor was immediate. He said to me, "Rabbi, there's really nothing we can do to help you. Quite frankly no one here is interested in what you have set out to do, and my advice to you is to just turn around and go back to Detroit." I tried to explain with a smile that even if I would want to do so, at this point it was impossible since it would take longer to get there than the five hours remaining until the holiday would begin. He very coldly shrugged his shoulders with indifference and said, "That's your problem, do what you want." I knew that our meeting was now officially over. I asked if I could please use his office phone to make some phone calls.

He pointed to another office with an empty desk and a phone. I thanked him and explained that I needed to get something from my vehicle and would be right back. I went down to get the list that Polly had so thoughtfully sent us and to inform my clueless wife about this major change in our situation. It was already after 1:00 p.m. and we were left to fend for ourselves. Candle lighting was at 6:30 and the clock was ticking. I didn't have much time left to find a place where we could park the motor home and set up the sukka — a place that we wouldn't have to worry about having to move during the 49-hour duration of the holiday.

## HOMELESS

I sat by the desk going through Polly's list, thanking her from the bottom of my heart for the detailed information she'd sent me about each person/family. This should help me find someone who would be open to allow us to

park our motor home in their driveway without fear of being asked to move it during the two days of Yom Tov.

I had a lot to thank Hashem for. Had I stuck with my original plan of traveling with my station wagon, even if we would have somehow packed everything in, at this point we would have been totally "homeless" without any place to be for Yom Tov and we definitely would have had good reason to start panicking. G-d sent us a motor home, so at least we were completely self-contained, (or so we believed,) and only needed to find a place to park ourselves. No real need to panic.

Going through the list of forty-five Jewish people living in the Marquette-Ishpeming-Negaunee area, we only found one couple that I thought might be worth a try to see if they would agree for us to park ourselves on their property.

You see, the info Polly supplied us with, about Dr. Robert and Meryl Danziger was as follows: "Robert is professor of music at Marquette University. His wife teaches music privately as well. They have three little daughters. The Danzigers refuse to openly admit that they are Jewish. And when we [the Eisenbergs] invite their family for a Shabbos meal, they spend the entire time arguing against religion. I think they may be playing devil's advocate."

I was ecstatic. True they argued against religion, but at least you could detect some "life" and "animation" about Judaism, while everyone else seemed cold and indifferent. So I called their home number supplied in the list and spoke with Mrs. Danziger. I explained that I was a rabbi traveling through the Upper Peninsula and had gotten stuck in the tri-city area for the holiday. We are completely self-contained for sleeping, eating, etc. but we needed a driveway where we could park our motor home, and would not need to move it during the two-day holiday.

Mrs. Danziger explained that they were not religious people and we would feel very uncomfortable there. I explained that they needn't worry, we would be staying to ourselves and they could feel free to behave as usual. She could detect that I was somewhat desperate, so she said she would need to ask her husband who was at work, and I should call her back in fifteen minutes.

I called back and she started by once again mentioning that they were not at all religious and her husband would be going into work the next day, Shabbos, as usual. I assured her that we would not infringe on their plans in any way. She then said that her husband had said that he would have no problem parking on the street in front of their house so that we would not have to move our vehicle during Yom Tov, and thus we were invited to come over.

It took us twenty minutes to drive over from Ishpeming to their house in Marquette. Until now, my discussion with Mrs. Danziger was only by phone. Sure, I initially introduced myself as a rabbi, but she probably was thinking of a conservative type rabbi, definitely a clean-shaven rabbi, so imagine her shocked look when she opened her door to my knocking and saw a man with a long beard, long black coat, and the whole Chassidic get up.

She once again tried to convince me, that "boy, am I in the wrong place!" However, by this time it was close to 4:00 p.m. and there was no time left to look elsewhere. I parked in the driveway and started looking around to determine where I could put up the sukka, and realized that the only area that would not be directly under any trees, which would invalidate the kashrus of the sukka, was in their backyard. She gave me her OK to build it there. That meant that after putting up the sukka, I had to make an eiruv from it to the motor home in the driveway, so we would be able to carry our food from one place to the other on Shabbos.

## BREAKING THE ICE

There is nothing that works to break the ice between strangers better than children. As was mentioned in Polly's letter, the Danzigers had three daughters. It turned out that they were exactly the same ages as my three older ones, Rachel just under 6; Amy just under 5; and Julie just under 3. They all immediately became best friends.

So while I was putting up the sukka, Leah was showing all six children how to cut up decorations to put on its walls. (Although Chabad custom is not to put up decorations, especially not to hang them from the schach. In this situation, however, we felt it would be beneficial to have the children participate by making decorations.)

We finished the sukka, and Leah was able to light the Shabbos and Yom Tov candles exactly on time. When I was ready to make Kiddush, I invited the Danzigers to join us in the sukka, but they declined. However, after they had put their children to sleep, Bob and Meryl joined us in the sukka as we were finishing our meal. We spoke for a while and then Leah started cleaning up. Meryl got up to help her as well, as I started bentching.

Once again, my ignorance of anything to do with camping and driving motor homes immediately became apparent. I had no idea that both the heat and cooking came from the same bottled LP gas, which for some inexplicable reason I thought that I had enough to last me for the whole 11-day trip.

Well, my wife had been cooking the Yom Tov meals for the hours that I spent at Cohodas' place and while I was putting up the sukka. Of course, a couple of burners were also left on keeping the Shabbos food warm. By the time the meal was over, the fire on the burners had gone out and the inside of the motor home was cold. It was then that we came to the stark realization that our LP gas had run out. The

Upper Peninsula is in the north, and quite cold already at this time of year. In fact, it generally snowed there at Sukkos time, something else we hadn't known before making this trip.

Meryl stepped into the motor home and realized right away that we had no heat. She asked what happened, and I explained that this was really the very first time in our lives that I was driving a motor home and I was totally ignorant of the maintenance required for such a trip. She told us she had an attic in the house which was warm, and if we didn't mind sleeping on mattresses on the floor, we could join them in the house.

I had promised her originally (on the phone) that we would not infringe in any way on their private lives, so I declined, explaining that we had thermal blankets (which we'd bought that day) and warm clothes and had no problem sleeping in the motor home. She became annoyed and sarcastically said, "If you want to be martyrs, that's your business. But there is no way I am allowing your kids to catch pneumonia and they are definitely sleeping inside the house!"

At that point, I realized we couldn't refuse her, so we all moved into their cozy attic. We woke up Shabbos morning to the sound of music. As I mentioned earlier, Meryl is a music teacher. She was at the piano, while her three daughters - from under three to under six - were all playing violin beautifully. I have to admit, that although halachically forbidden to enjoy music being played on Shabbos, mother and daughters were really making beautiful music.

I learned and prepared for davening and davened inspired by the combination of Shabbos, Yom Tov, the shlichus, and especially how Hashem was personally taking care of all our needs.

By the time I finished davening and was getting ready to go out to the sukka for our holiday meal, Bob had already returned from

work, and when we invited them to join us in the sukka for the meal, this time they accepted. The whole Shabbos afternoon, while the children enjoyed each other's company, Bob, Meryl, Leah, and I had a wonderful discussion, getting to know each other. They had many questions about Jewish customs and traditions, yet, despite Polly's assertion, there were no arguments.

One of the points that came up, during our discussion, was that the following year Bob was going on Sabbatical and was in the midst of deciding which one of the many offers he received, from around the world, he should accept. As he was mentioning this, he chuckled and said, "I actually even received an offer from Israel," obviously dismissing it out of hand as if saying, "Why would I even consider that?"

I asked him straight out, "why wouldn't you consider it?" He said, "They have no musical culture, not like Germany, whose offer I am seriously considering accepting." I was appalled at his misinformation and tried to get him to reconsider. He obviously wasn't buying my claims that Jewish music was actually very beautiful. "Besides," I tried to entice him, "in Germany you and your family will not know anyone, while in Israel I can introduce you to many people whom I personally know there." It did not change his mind in the slightest.

Motzaei Shabbos, the second night of Yom Tov, I was getting ready to daven maariv and go out to the sukka. Meryl, realizing we had no warm food offered that Leah could cook on her stove. Leah explained about the laws of kashrus and that we therefore could not take her up on her kind and hospitable offer. Meryl really was concerned that we had no warm food, and would be eating in the sukka in such cold weather, and with tears in her eyes, asked if there really was no way that she could help us warm up our food.

We were sitting in their living room and they had a fireplace, so I said, "Well if you have



an existing fire from which we could light the wood in your fireplace, I guess Leah could cook and warm up food there.” Bob asked if the fire in the furnace could be used for that, to which I answered in the affirmative, and he immediately got to work (not halachically forbidden work...) to set it up, and Leah was able to prepare a nice, tasty warm meal. I then smilingly turned to them and said, “Since you made this possible, you cannot refuse to join us in the sukka for the meal.” And so, once again, we all ate together in the sukka.

### BOB LEADS MITVZA LULAV

Sunday morning was the first day that Yom Tov that we could make a blessing on the Lulav and Esrog. Bob did not have to go in to work that morning, so I explained about the Arba Minim and its meanings, and then both families made the brochos and did the shake. After davening, in which Bob followed along, we all went out to the sukka for the afternoon holiday meal.

After the meal, I wanted to go around to the Jewish families in the area to do Mivtza Lulav. I asked Bob how I could find the street address-

es of the Jews in Marquette. Bob answered, “Are you kidding me, there’s no way you will find your way around to these places by yourself. I will take you around.”

And so, Bob joined me for Mivtza Lulav. In fact, he did most of the work. He would knock on the door and introduce me to the family in the house, (they all knew him.) He explained my mission to them as well as the meaning of the mitzva of lulav and esrog. And I would just have to make the blessings with them and help them shake.

Believe me, it was awesome to watch the enthusiasm with which Bob threw himself into this project. Not one of the Jewish homes refused us entry (thanks to their knowing Bob personally,) and not one refused to make the blessings. What a shliach of the Rebbe he was that day!

That night, after havdalah, I searched and found the only flatbed trailer available to rent in the entire vicinity and rushed to pick it up. I then dismantled the sukka and rebuilt it onto the trailer, making it into a sukka mobile. As we got ready to leave on the whirlwind trip around the U.P., Leah and I profusely thanked the Danzigers for the literally lifesaving hospitality that they extended to us.

They further extended their amazing hospitality by telling us that they were leaving in the next few days for a two-week vacation, but they were going to leave their house unlocked so that if we need it during our trip, we should just come in and make ourselves at home. Truly incredible, especially since we did need to use it for the last days of Yom Tov, Shemini Atzeres and Simchas Torah. ■

— *To be continued* —



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# MOMENTS With The Rebbe

"THE TIME OF OUR JOY" WITH THE REBBE

1 On erev Sukkos, the Rebbe gave out dalet minim (sometimes only some of them, i.e. a lulav or haddassim) to some ziknei Anash and notables, the secretaries, to the one who won the goral, as well as representatives of Chassidic enclaves or various countries, with the Rebbe emphasizing when he gave it, "for Kfar Chabad" or "for France, etc. When he gave the dalet minim, the Rebbe blessed each one with, "*mamshich zein aleh hamshachos.*"

THE REBBE'S SECRETARIES RECEIVING HADDASSIM ON EREV SUKKOS 5746



AN UNUSUAL OCCASION – ONE OF R' GRONER'S GRANDSONS, MORDECHAI SON OF MENACHEM MENDEL, RECEIVED A HADDASSIM FROM THE REBBE ON EREV SUKKOS 5751.



Then, representatives from Kfar Chabad would go in and bring esrogim that grew in Kfar Chabad and the Rebbe would bless them.



2. Before giving out the dalet minim, the Rebbe left his office for “gan eden ha’tachton” where he personally examined the dalet minim that were brought.

EXAMINING LULAVIM ON EREV SUKKOS 5750

AN UNCOMMON PICTURE OF THE REBBE ENCOURAGING THE SINGING AT THE END OF THE DAVENING WHILE HOLDING THE ESROG BOX (AS OPPOSED TO HIS USUAL HOLDING IT UNDER HIS ARM). 19 TISHREI 5743.



HOSHANA RABA 5743. THE REBBE COMING DOWN AT THE END OF DAVENING AS HE HOLDS THE DALET MINIM IN ONE HAND AND THE BUNDLE OF HOSHANOS THAT HE BEAT IN THE OTHER HAND.



3. While saying Hoshanos, it is customary to walk around the bima one time (and seven times on Hoshana Raba). The Rebbe always did this while holding the dalet minim to his heart.

In 5711, they asked the Rebbe whether they should do as the Rebbe does and the Rebbe said, “I did not see it in sefarim but this is what I do.”



CHOL HA'MOED 5729 IN THE BEIS MEDRASH WHICH WAS STILL ABOUT HALF THE SIZE OF THE BEIS MEDRASH TODAY.

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V'-S-O-M-A-C-H-T-A B'-C-H-A-G-E-C-H-A V'HOYISA ACH SOMAYACH! THE REBBE URGING ON THE SINGING AT THE END OF DAVENING ON CHOL HA'MOED SUKKOS 5746.



4. Every year, during Yom Tov, the Rebbe would farbreng with guests in the big sukka as part of Simchas Beis HaShoeiva. This practice stopped in 5731 due to tremendous crowding which resulted in a broken leg of one of the participants.



THE REBBE AT A SIMCHAS BEIS HA'SHOEIVA FARBRENGEN IN THE BIG SUKKA IN 5715.

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UNLIKE ON EREV YOM KIPPUR, ON HOSHANA RABA WOMEN WERE ALSO ABLE TO PASS BY THE REBBE AND RECEIVE LEKACH FROM HIS HOLY HAND.

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**5.** Part of the Rebbe's day on Hoshana Raba was devoted to giving out lekach. After a lengthy shacharis, the Rebbe went to the doorway of his sukka and gave out lekach to whoever did not get any erev Yom Kippur. After the men, it was the turn of the women.

In later years, there was a piece of lekach in a plastic bag along with a dollar for tzedaka.



# THE REBBE On Chinuch

RABBI GERSHON AVTZON



## SLEEP TIGHT: THE REBBE ON NIGHTMARES & BED-WETTING

**QUESTION** > I have been, baruch Hashem, blessed with a few children. While they are well-behaved during the day, they have a very difficult time sleeping through the night. One child gets nightmares and wakes up screaming and another one has a bed-wetting issue. Has the Rebbe ever addressed these issues, so that I may learn from his responses how to address the needs of my children?



**ANSWER:** > Over the years the Rebbe has written to many people about similar circumstances and challenges. Before going through the various directives and guidance, it is important to have a perspective on the Rebbe's general approach to healing. In an paradigm-shifting letter (Igras, Vol. 18 p. 28; #6530), which was written to the famous Chassid Rabbi Zalman Duchman, the Rebbe lays out the following foundations:

### PRINCIPLES OF A JEW'S HEALTH AND WELLBEING

(1) The Jewish person is made up of his body and soul. They don't just coexist, rather they are *dependent* on each other. (2) The strengthening of the soul brings about the strengthening of the body. (3) The soul itself gets strengthened when you touch and reveal the inner dimension of the

soul. (4) The inner dimension of the soul is revealed through the inner dimension of the Torah, i.e., the teachings and ways of Chassidus. (5) If it is a child that needs healing and is not of age to be able to learn Chassidus, the responsibility falls on the parents of the child.

With this foundation, let us examine the directives that the Rebbe wrote to people on different occasions that were having sleep issues:

1) It is certain that a Mezuza in the home needs attention. There can be an issue with the Mezuza itself, or with the placement of the Mezuza. Once you are checking the Mezuzos of the house, it is advisable that both pairs of Tefillin of the father should be checked. (Igras, Vol. 12 p. 443; #4259).

2) There can be an issue with the nutrition that the child is receiving. Making sure that the child is getting the proper food and also that the

זה עתה נתקף אפי' ודוּנְעֵע אִשְׁתִּי דְתַלְתִּי - יִדְבּוּק  
 אִתּוֹ פֶּה הַצּוֹסוֹת שֶׁדְּתַלְתִּי יָגֵם יִנְיָ אֱלֹהֵי אֲמִתִּי בְּזֶמֶן  
 שֶׁהוֹרֵת אִישׁוֹן תְּצוּנָה כִּכְּ אֹהֶה אֲבִיאוֹתֵי הַסֵּל - יָגֵם אִיזָה  
 זִיוֹת אֲחֵר שֶׁתִּפְתִּי אֲדֵי אִישׁוֹן בְּלֹדֵי.  
 יוֹדִיעַנִי שֶׁאֵת תְּלֵאִידֵי הַתֵּבֵי שְׁלוֹ וְאֵלֶיךָ עַל הַצִּיּוֹן - אֲהַלְחִיחֶה דְתַתִּי בִּיְרֵשׁ.

level of the Kashrus of the food and drink that the child is digesting, can really help to bring improvement. (Igros, Vol. 17 p. 245; #6394).

3) The Rebbe also suggested that “a picture of my father-in-law the Rebbe be placed at her bedside before she goes to sleep. This should continue even for several nights after the child resumes a normal sleeping pattern.” (From a handwritten note of the Rebbe dated 21 Teves 5711; Iggeres Hachinuch p. 322).

4) If it is a boy: ensure that while sleeping and saying Krias Shema the child is wearing a kosher *tallis kattan*, and that each corner has the necessary 8 strings. In addition, write down before going to bed — excluding Shabbos and Yom Tov — what learning needs to be made up the following day. (Igros, Vol. 13 p. 29; #4302).

5) To parents of a daughter that was having trouble sleeping at night and both parents were involved in the education of girls: by bettering the education in the school that you are involved in, you will see a positive difference in regards to the health of your daughter. (Igros, Vol. 12 p. 443; #4259).

[It is fascinating to point out that the Rebbe encouraged those parents to stop giving certain medications to deal with the sleeping issue. As I am unaware of the details of that particular circumstance, I did not include it in the general approach of the Rebbe. — RGA]

**BED-WETTING**

In regards to bed-wetting in particular, the Rebbe writes (Likkutei Sichos Vol. 36 p. 323): “The advice given is *well-known*: There must be *menuchas ha’nefesh* (an inner calm and tranquility) and *hesech ha’das* (distraction) in regards to this particular issue and not to exaggerate the situation. Obviously, one should minimize the liquid intake before bed-time.”

**THE MOSHIACH CONNECTION:**

Galus is compared to nighttime, when things are dark ( — no revealed G-dliness) and we are asleep ( — not fully aware of the truth of creation, and not inspired to serve Hashem). The time of Geula is the time that we wake up from the slumber of galus and become aware of the true reality of the world.

It is not enough to wait for Moshiach to come and then wake up, rather we should begin waking up to the true reality while it is still night. The best way to do that is by learning about Moshiach. In the words of the Rebbe (Balak 5751):

Even when one’s emotions are still “outside” the parameters of Redemption, G-d forbid - because he has not yet emerged from his internal exile, he can nevertheless learn the Torah’s teachings concerning Redemption, and thereby be elevated to the state of Redemption. One then begins to “thrive” on matters of Redemption, borne of the knowledge, awareness and feeling that “*Hinei zeh ba.*” ■

# PARASHA Of The Future

RABBI NISSIM LAGZIEL

## CELEBRATING SUKKOS – GEULA WITH THE NATIONS OF THE WORLD

### THE NATIONS IN THE HOLY TEMPLE?

A salient characteristic of Sukkos is the fact that it is a holiday connected with the nations of the world. We see this in the korbanos of the holiday when, each day of Sukkos, they would sacrifice one less bull. On the first day they started with 13 bulls. On the last day (Hoshana Raba) they sacrificed 7. This is where we have the saying in the Gemara, “Continuously diminishing like the bulls of the holiday.” When we add up the total of bulls the sum is 70. The Gemara (Sukka 55) explains that this corresponds to the 70 nations for whom “the altar atones” on Sukkos. In other words, Sukkos represents the Jewish influence on the nations of the world and the spiritual refinement process which the Jews accomplish through their avoda in the world.

This is true for Sukkos now; all the more so is this true for Sukkos in the era of Geula when our impact on the world will be complete and the spiritual refinement which we bring about in the nations is expressed far more tangibly. We see this in the words of the prophet Zecharia (14:16), which we read on the first day of Sukkos. He describes Sukkos in the time of the Geula, “And it will come to pass that ev-

eryone left of the nations who came up against Yerushalayim will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Sukkos.” That means, on Sukkos there will be a mass gathering of Jews and, l’havdil, of non-Jews in ... Yerushalayim!

Even now, when we are bereft on both ends, when we don’t have the korbanos that we had in the time of the Beis HaMikdash and we still haven’t merited the fulfillment of Zecharia’s prophecy, there is a special connection between the nations and Sukkos. This is seen in Hallel. One of the outstanding differences between Sukkos and Pesach is that on Pesach we say half-Hallel (aside from the first days) while on Sukkos we say the entire Hallel every day including Chol HaMoed.

The halachic reason for the difference is that on Pesach, the korbanos do not change every day and so, there is no special reason to say the entire Hallel, while on Sukkos, the number of animals changes each day and a new korban is a reason for a party, i.e. saying the complete Hallel! The difference in korbanos is connected with refining the nations, as said before, and therefore, saying the entire Hallel is another sign of this process and influence.



We see this in a famous verse (which most Chabad communities sing), “Hallelu es Hashem kol goyim, shabchuhu kol ha’umim, ki govar oleinu chasdo,” i.e. the non-Jews recognize the G-dly power that controls nature and they praise Him along with the Jewish people. This is something we stress particularly on Sukkos.

But who are those “goyim” and “umim”? What is the difference between goyim and umim? Why do goyim praise first and the umim praise last?

It’s interesting to see the Yalkut Shimoni on the verse which describes a dialogue between Rabbi Yehuda HaNasi and his son Rabbi Shimon. “Rabbi Shimon, the son of Rabeinu HaKadosh asked his father and said, who are all the goyim and who are all the umim?”

“He said to him, ‘all the goyim’ are the idol worshipers who subjugated the Jews. ‘All the umim’ are those who did not subjugate them. All the umim said, ‘If those who did subjugate the Jewish people are praising Hashem, how much more so we who did not subjugate them.’ Thus they began to say, ‘For His kindness has overwhelmed us.’” That means that the nations are divided into two general categories. There are the nations who made the Jewish people suffer and the nations who dealt respectfully with the Jews. If the nations who made us suffer will praise Hashem in the future, surely the nations who were always friendly with us will do so. Therefore, we say goyim before umim because the praise of the umim comes about as a result of the praise of the goyim.

## NOT ALL NATIONS ARE CREATED EQUAL

Based on this, the Tzemach Tzedek explains that in the Future, the nations will be divided into three categories, each with a different future:

1) Umim (or l’umim) are nations that never subjugated Jews and dealt honorably with us during exile. Those nations will be completely refined which means they will be completely transformed from evil to good but the evil that was refined within them will not reach the same lofty spiritual level as holiness itself. It will be like an external thing that became attached to holiness from the outside.

This is alluded to in the words, “shabchuhu kol ha’umim – laud Him, all the peoples.” The reason the umim “laud” Hashem is because shevach is something external (along the lines of Mishlei 29:11, “but afterwards a wise man yeshabchena - will quiet it” - connecting shevach to after) which represents a weak, marginal and negligible bond between those peoples and Hashem.

2) Goyim are nations that made the Jews suffer. They will also have a certain (limited) refinement in the time of the Geula. Since they caused pain, they deserve punishment; since they did not kill and destroy, they deserve reward! These are nations that simply enjoyed making our lives difficult but they did not put an end to life which is why the good within them will be elevated and refined, and turn into an inseparable part of the world of holiness while the evil part of them will be destroyed.

Here too, this is alluded to in the verse in that the goyim sing praise, “hallelu.” Hallel represents light, goodness and revelation (Iyov 29:3 “b’hilo neiro” - “when He lit His candle over my head”). Only the good, positive part of those goyim will remain in the Future; just the “light” within them will endure, while their evil, negative part will vanish forever, and will not have an elevation like the evil of the umim.

3) Amalek (along with other nations) not only caused us pain but killed, butchered, massacred and wanted to annihilate G-d’s chosen people. They will not endure! Their evil will not be refined and they have no good, which is why they will be destroyed. Nations like these are categorized as “utter evil” whose only correction is total obliteration.

As for us, what should we learn from all this and how does this impact our experience of Sukkos?

In an amazing maamar, the Rebbe explains that the refinement of the goyim on Sukkos is accomplished specifically through the inner avoda that Jews do during Tishrei which reaches its ultimate completion on Sukkos. In order to bring about the ultimate refinement of the nations of the world, a Jew needs to reveal the “yechida” hidden within his own soul, the essence of the Jewish soul.

It starts with the inner avoda of “from the depths I call to You, G-d,” during the Aseres Yemei Teshuva and continues to burst forth with the joy of Sukkos through sitting in the sukka and taking the lulav. Therefore, the days of Sukkos are associated with joy, “zman simchaseinu” (the time of our rejoicing), since simcha is an expression of a revealed joy and during these days the inner point of the soul is revealed.

So let us increase the joy of the Yom Tov and the fulfillment of the mitzvos of the holiday and bring about the final refinement of the nations!

**“ IN AN AMAZING MAAMAR, THE REBBE EXPLAINS THAT THE REFINEMENT OF THE GOYIM ON SUKKOS IS ACCOMPLISHED SPECIFICALLY THROUGH THE INNER AVODA THAT JEWS DO DURING TISHREI WHICH REACHES ITS ULTIMATE COMPLETION ON SUKKOS.**

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## **TO CONCLUDE WITH A STORY**

We will end with a short story about how the Rebbe views and influences the nations of the world.

Rabbi Moshe Feller was the first shliach sent to Minnesota. At one of the Shluchim Conferences, as the Rebbe gave out dollars for tzedaka to the shluchim who passed by, he said to R’ Feller, “Why don’t you take a dollar for Senator Rudy Boschwitz? He is also a shliach, the shliach of the entire United States!”

Rabbi Feller was surprised. Since when was the senator considered a shliach of the Rebbe? And anyway, every senator only represents his state and not the entire United States ...

Not long afterward, President Bush announced that he was appointing Senator Boschwitz as the United States Ambassador to the United Nations Commission on Human Rights, an international committee with influence on all the nations of the world. With one dollar, the Rebbe influences, refines and corrects the entire world! ■

Good Shabbos and Chag Somayach!

# SHABBOS

09/18

י"ב תשרי

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
6:42	5:17	9:03	12:49	6:59	7:40

ג' פרקים: הלכות מאכלות אסורות פרקים ח-י פרק אחד: הלכות שמיטה ויובל פרק ט  
ספר המצוות: מל"ת קעטו. קפ, קפח

## SUNDAY

09/19

י"ג תשרי

SUNRISE	LATEST SHEMA	SUNSET
5:18	9:44	6:57

ג' פרקים . . . . . הלכות מאכלות אסורות פרקים יא-יג  
פרק אחד . . . . . הלכות שמיטה ויובל פרקי  
ספר המצוות . . . . . מל"ת קפא. קפב. קפד. קפה. קפז

## MONDAY

09/20

י"ד תשרי

SUNRISE	LATEST SHEMA	CANDLE LIGHTING
5:19	9:45	6:37

ג' פרקים . . . . . הלכות מאכלות אסורות פרקים יד-טז  
פרק אחד . . . . . הלכות שמיטה ויובל פרק יא  
ספר המצוות . . . . . מל"ת קפז. קפו. קפט. קצא. קצב

## TUESDAY

09/21

ט"ו תשרי

SUNRISE	LATEST SHEMA	CANDLE LIGHTING
5:20	9:04	7:35

ג' פרקים . . . . . הל' מאכלות אסורות פ' י, הל' שחיטה פ' א-ב  
פרק אחד . . . . . הלכות שמיטה ויובל פרק יב  
ספר המצוות . . . . . מל"ת קצג. קגד. קצז. מ"ע קמו

## WEDNESDAY

09/22

ט"ז תשרי

SUNRISE	LATEST SHEMA	YOM TOV ENDS
5:22	9:04	7:33

ג' פרקים . . . . . הלכות שחיטה פרקים ג-ה  
פרק אחד . . . . . הלכות שמיטה ויובל פרק יג  
ספר המצוות . . . . . מל"ת קא

## THURSDAY

09/23

י"ז תשרי

SUNRISE	LATEST SHEMA	SUNSET
5:54	9:46	6:50

ג' פרקים . . . . . הלכות שחיטה פרקים ו-ח  
פרק אחד . . . . . הלכות בית הבחירה פרק א  
ספר המצוות . . . . . מל"ת קמד

## FRIDAY

09/24

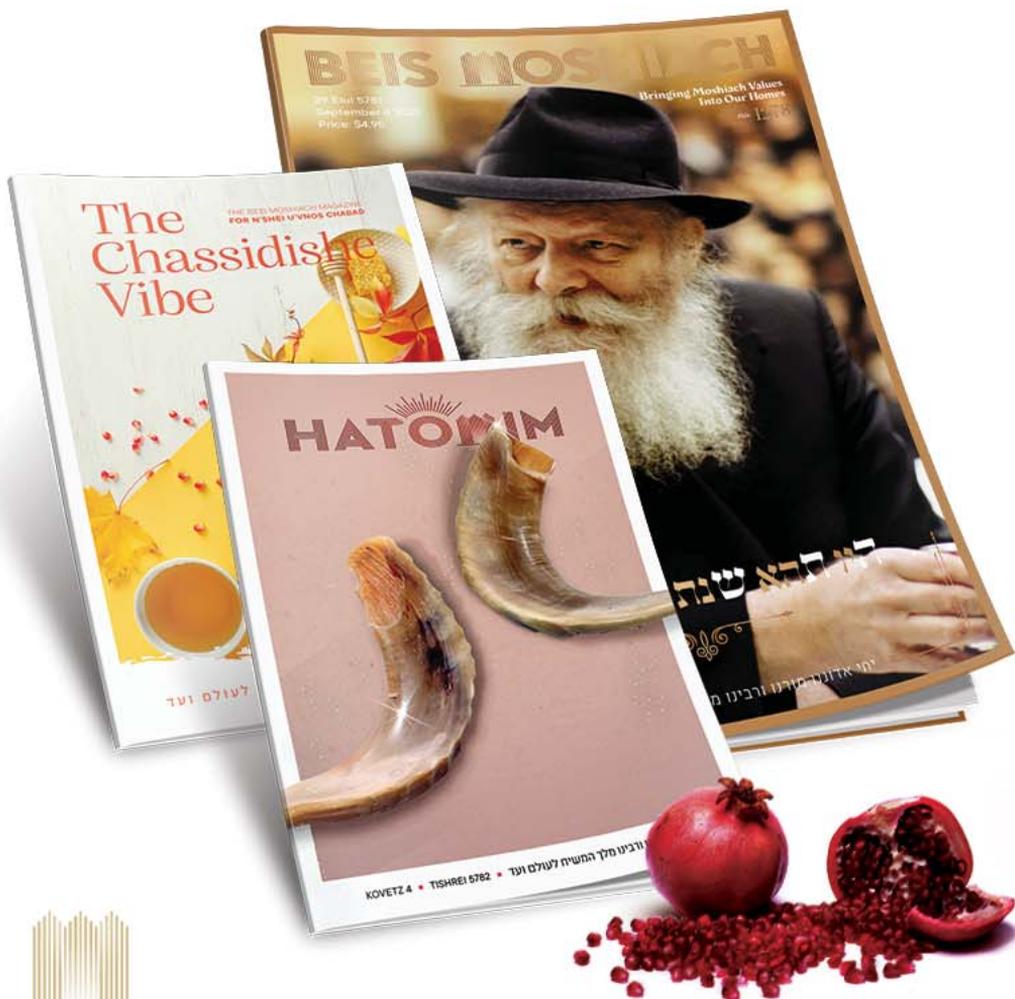
י"ח תשרי

SUNRISE	LATEST SHEMA	SUNSET
5:24	9:05	6:49

ג' פרקים . . . . . הלכות שחיטה פרקים ט-יא  
פרק אחד . . . . . הלכות בית הבחירה פרק ב  
ספר המצוות . . . . . מל"ת שו.

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