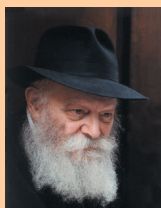


# L'Chaim



## LIVING WITH THE REBBE

*from the teachings of the Rebbe  
on the Torah portion*

In this week's Torah portion, *Tzav*, we read "And the fire on the altar shall burn on it; it shall not go out. The *Kohen* (priest) shall kindle wood upon it every morning. (Lev. 6:5)"

The fire on the altar in the Sanctuary and later in the Holy Temple was a G-dly fire that burned whether wood was added or not. What was the purpose of adding the wood? What can we learn from this?

Every one of us is a Holy Temple. At our spiritual center, our altar, there is a G-dly fire that can never be extinguished, this is our *neshama*, our G-dly soul.

One may mistakenly think, "I am a Jew at heart, isn't that enough? I will set myself on auto-pilot, my current direction is good enough for me."

To this the Torah says, the *Kohen* must kindle wood on it every morning. You must invest your physical self, possessions and time to develop and grow your fire every day.

We can take a lesson from this for our personal relationships. One may mistakenly think, "they know how I feel, that should be enough." Or, "I give them everything they want/ask for, that should be enough." To this the Torah says "The *Kohen* must kindle upon it wood every morning." You must invest your physical, mental and emotional self into the relationship regularly.

Do not take your relationships for granted. Keep adding wood to your fires.

Our portion also speaks of several different sacrifices that were offered in the Sanctuary and later in the Holy Temple. There is one offering that is more special than all the rest, the *Korban Todah*, the thanksgiving offering. What is unique about this offering is that while other personal offerings, such as sin and guilt sacrifices, will cease to be offered when *Moshiach* comes, the thanksgiving is the only personal offering that will continue even in the times of *Moshiach*. What is unique about the *Todah* that it is eternal?

*Moshiach* will usher in an era when G-dliness will permeate our lives openly. Death, sickness, sin, etc., will cease to exist. With no transgressions, the sin and guilt offerings become obsolete.

The *Todah*, on the other hand, will continue. While "todah" means thanks, it also has the same root as the Hebrew word "modeh," to acknowledge, i.e. validation of the other. And in a way, that is what giving thanks is all about – recognizing the other.

When *Moshiach* comes, we will have no problems or suffering to focus on. When you think about yourself there is no room for joy or anyone else; your problems take over your every thought. However if you can find a way to focus on others, you will feel joy, a taste of *Moshiach*. This is why the *Todah* is eternal. We will acknowledge G-d's hand in our successes and be able to acknowledge the other.

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

## The Game of Kings

Once, when chess master Sammy Reshevsky was at a gathering, the Rebbe described what chess looks like "Above":

The king is the most valuable piece on the chessboard. Protecting the king and attacking the pieces that threaten the king's "dominion" is the objective of the game, and the goal of all the pieces at the king's disposal.

The same thing is true with all of created reality. The king represents the King of the Universe. When G-d created the world, He had an end-goal in mind – that this G-d-denying reality be made into a place where His dominion is known. Just as all of the pieces in the chess game exist only to protect the king and further his goal, all components of creation only exist in order to fulfill this deepest desire of the King of kings.

While the king represents the transcendent quality of G-d, the queen represents G-d's immanent quality. This quality of G-d generates the rest of the spiritual hierarchy, including all the angels and souls.

The rooks, bishops and knights – represent the angels. They inhabit the spiritual worlds and channel Divine energy to the worlds below and are imbued with great powers.

And on the lowest rung are the pawns, which represent the souls of Jews as they are embodied in physical bodies in this world.

Every level of this hierarchy has a unique position and method of moving, in accordance with its mission.

On the lowest rung, but on the front lines, are the pawns. Like the pawn that can only go forward one step at a time, we make the world into G-dly place by moving slowly, step-by-step. We do our work with simple actions that are often not very glamorous. Although we can achieve a lot, we must work within the limits of the natural universe.

However, when a pawn finally completes its step-by-step progression and reaches the other side, it can be swapped and promoted to a higher level. It is even possible for a pawn to attain the level of queen.

This is also true spiritually: It is possible for a human soul to be united with its source in G-d's immanent quality, to be charged with the level of G-dliness that is higher than all the angels and souls. We are the only ones

in all the realms of created reality that are capable of this kind of drastic transformation.

This is in contrast to the officers: the rook, bishop, or horse. They can hop and skip, several steps at a time. Yet they can each only move in the way they have been assigned. The rooks only move in straight lines, the bishops only move diagonally, and the knights only go two-squares-vertically, one-square-horizontally, or vice versa.

In the spiritual worlds, each angel has its own unique character and method of transmitting the Divine flow to the lower worlds. But while angels are supernatural spiritual forces, they can "hop and skip," they are limited by their own job-descriptions. Unlike humans, angels cannot act out of character, upgrade or improve themselves.

The queen has more power and freedom than any of the officers; she can move infinitely in any direction. But freedom implies risk, and the queen is often thrown into harm's way for the sake of the game. Paralleling this, G-d allows an aspect of Himself to go into exile, to become embedded in a world that will not necessarily recognize His presence. G-dliness can be found everywhere and at any time, even in situations that appear foreign to G-d.

The king seems to have the least power. While it can move in any direction, it can only move one step at a time, like a lowly pawn. It does not engage in the fighting, and it moves only when it is most necessary, to win the whole game or in a time of danger.

This is because the king represents the innermost essence of G-d that is completely removed from the mundane world. But in a stunning move of extravagance, when the battle becomes a battle of life-and-death, when the whole purpose of creation is at stake, the King of kings, steps in and joins us. We are never far removed even from that most transcendent aspect of G-d.

What does it mean to win a game of chess? It means to win the war of all wars: when the world will be a place of good and harmony, peace and tranquility; when no part of G-d will be in exile; and when the essence of G-d will not be "removed" from creation.

*Adapted by David Zaklikowski, author of Dear Rebbe, available at www.HasidicArchives.com*

# SLICE OF LIFE

## Living in Two Canoes

by Tova Meyers



I was raised with a rich love for Judaism. Growing up my family (my incredible parents and my older brother) spent every Shabbat at my Bubbe's house and walked to *shul* (synagogue). I remember lighting Shabbat candles with my Bubbe and my mother, my Bubbe's meatloaf and matza bowl soup, games and treats on Shabbat day... Passover seders with my great uncles and aunts.

The shul we attended at the time had an average age of about 72 – if you didn't factor in my brother and me.

The energy of my Judaism in my childhood was thanks to the Rapoport's as much as my parents. Rabbi Benny and Chany Rapoport are the Rebbe's emissaries in Clarks Summit, Pennsylvania. They were sent to a tiny town in rural Pennsylvania and built a beautiful community center from the ground up. Every event that the Rapoport's held my family attended. The difference between our Chabad House and our shul was life! There was real life and warmth! I wasn't used to experiencing these feelings outside of my home. I just knew Rapoport's = fun so I spent all my time growing up with all the Rapoport kids.

When I was in middle school my Bubbe passed away. After that, we began spending Shabbat

with the Rapoport's. I had already been going to their house after school, skiing together every Sunday, and now we were going as a family on Shabbat! What could be better? So in addition to "my" seven Rapoport's siblings, I got to meet lots of their cousins and aunts and uncles. But this caused a huge identity crisis for me. I was spending all my time with the Rapoport's but I still was in public school. And this only got more intense as I got older.

In my freshman year of high school I took a keyboarding class. I think it was one of the most useful classes I took in high school – that and public speaking. That year I was also playing field hockey in the fall and missing every other day for the holidays. One day at practice a girl on the team asked why I missed our most important game of the season. After I explained about the holiday of Sukkot she said, "So you missed our game of the season to sit in your hut?" I was used to being different. I was one of four Jews in my 300 person grade and the only observant one.

But going to public school was very hard for me. I can't remember the number of times I cried to my mother as she was folding laundry about how I felt so torn. She used the term that I was living in two canoes. It was so true. In one life I was getting up early to pray before school, and spending Shabbat with the Rapoport's. And in my other life I was a student athlete taking AP and honors classes. This constant struggle was very hard for me and after several talks with my parents we came to the realization that this was just going to have to be the reality until I finished high school.

What did after high school even mean? And where would I go to school? I googled "Chabad school for girls who didn't grow up Chabad" and what did I find? Machon L'Yahadus in Crown Heights, Brooklyn! Immediately I read the entire website. And my mind was made up! I had my heart set on this school. The only problem was that I still had three and a half more years of high school. This thought was agonizing for me.

I was only halfway through 9th grade and already was aching to go to this dream school of mine.

In tenth grade, I had the opportunity to spend my second semester in Israel. It was incredible to be in Israel! The first Friday afternoon when the streets calmed down and the shops closed, I nearly had to pick my jaw up off the floor. I couldn't

wrap my head around how there were skirts and tzitzit flying everywhere! The bus, the grocery store – everywhere!

When I returned to my high school after that semester abroad, I realized that I had earned extra high school credits in Israel. I asked my principal if I could graduate early. But I was required to take four years of English to get my diploma. So for my grade 12 year I took English at 8am at high school and then went to a local college working toward a teaching degree. I ended up staying home an additional year due to covid and to finish my Associate Degree.

It was last fall when I realized that I actually knew nothing about my dream school except for what I had read on the Machon L'Yahadus website. So all of a sudden this bubble of security that I had felt with my "end game" was popped! What if it wasn't what I thought it was!

And then some major "Jewish Geography" happened: It was the youngest Rapoport boy's Bar Mitzva and his cousins who had just gotten married were there celebrating... So at the Bar Mitzva kiddush I was talking with one of the Rapoport cousin's husband's sister... and she said she had a friend who went to Machon L'Yahadus! My mind was blown! I asked her everything she had ever heard her friend say about Machon L'Yahadus. I finally felt like I really had an idea of what I had been picturing for the past four years.

Finally this past fall, this dream of mine became a reality and I moved to Crown Heights and came to Machon L'Yahadus. I met Mrs. Shterna Rodal, the dorm mother and the other students from all over the world. The first night we had a "farbrengen" and I remember seeing Rabbi Shloma Majeski, the principal, walked into the dorm. He had a long white beard, ready smile, and gentle demeanor. He spoke about the beginnings of the Chasidic movement by the Baal Shem Tov and Chabad by Rabbi Shneur Zalman, the first Rebbe. I remember thinking, is this real? I am here?

After talking with and getting to know all the other girls here I realized, I'm not the only crazy one out there. The whole school is made up of girls just like me and it took me a while to fully grasp this. I feel so blessed to be here and to be a part of such a legacy of transforming lives.

*Machon L'Yahadus is a women's yeshiva for young Jewish women at all points on their Jewish journey. For more information about Machon L'Yahadus: [womensyeshiva.org](http://womensyeshiva.org), [info@womensyeshiva.org](mailto:info@womensyeshiva.org) or call (718) 552-2422.*



## Tanya in Times Square

A printing press operated in the middle of Manhattan's Times Square during the 14th Annual CTeen International Shabbaton this past month. Begun before Shabbat and completed after Shabbat at the iconic Times Square Havdala Concert, Tanya – the basic book of Chabad Chasidic philosophy – has been printed in nearly 8,000 locations worldwide. 2500 teens participated in this year's Shabbaton. All were hosted by the Crown Heights community and Lubavitch World Headquarters.

## New Facility

Rabbi Zalman and Rifky Lent have been the Rebbe's emissaries in Dublin, Ireland since 2000. They recently purchased a beautiful old restaurant building and are preparing to repair and refurbish it for use as the first ever Chabad Center in Ireland. The property is Chabad Center is in the city center. It is slated to be a space for Torah classes and communal events as well as a kosher food shop, restaurant and deli. This will serve the local Irish Jewish community, the new and largely Israeli community, as well as visitors and tourists.

## Today Is...

16 Adar II

Self-development for the businessman includes arousing within himself the faith and perfect trust in the One Who feeds and sustains all flesh, that He will provide him with an ample livelihood. He must be truly happy and cheerful, as though all his livelihood were already in hand.



# The Rebbe Writes

from correspondence  
of the Lubavitcher Rebbe

25th of Adar Sheini, 5744 (1984)

Mr. Shmuel Chaim [Sammy] Reshevsky  
Greeting and Blessing:

After the long interval since I heard from you directly (which is somewhat surprising), I was pleased to have been informed of your recent success in the recent International Tournament, as reported in the *New York Times* of March 18, 1984. I was doubly gratified because it was good to know that you continue to participate in International Tournaments and, especially, that you shared the first prize in the Tournament at Reykjavik.

Needless to say, the most gratifying point is that you continue to display a *Kiddush Hashem Barabim* [public sanctification of G-d's Name], insisting on your right not to play on the holy Shabbos and that your stance was recognized and accepted. What made it even more conspicuous is that there was another Jewish contestant from the USSR who attempted to be a stumbling block in your way, which made the *Kiddush Hashem* all the more brilliant.

May G-d grant that for many years to come, you will continue to use your great influence in the cause of *Kiddush Hashem*, and to do so with good health, with joy and gladness of heart, and in happy circumstances both materially and spiritually.

The above is very much in the spirit of Purim, which we observed just recently, as we read in the *Megillah* [Scroll of Esther] that although in those days, as nowadays, Jews were spread and scattered among the nations of the world, facing all kinds of difficulties as Jews, nevertheless, they clung to their Jewish way of life, as the *Megillah* says, "Their Laws were different from those of other peoples." However, because of their determined and proud stance as Jews, to quote the *Megillah*

again, "Mordechai the Jew" and the "People of Mordechai" would not "bend their knees nor bow down" before anyone or anything that challenged their Jewish commitment – precisely this is what brought about that "For the Jews there was light, gladness, joy and honor," meaning also honor and admiration for the Jews on the part of their erstwhile enemies.

There is surely no need to elaborate to you on the above. I would only like to add, in connection with the quotation of "Light, joy, gladness, and honor," the explanation of our Sages that this includes also the inner meaning of these terms, namely, "Light – this is Torah," etc. In light of this, I'm sure that you have regular daily periods of Torah study, with additional time on Shabbos and *Yom Tov* [holidays]. And though this is a "must" for its own sake, it also increases light and goodness in the ordinary sense.

17th of Adar, 5737 [1977]

I was pleased to receive your letter of the 8th of Adar, in which you write about your advancement in matters of Yiddishkeit, Torah and Mitzvot.

As you know, the *Mitzvo* [commandment] of *V'Ohavto L'Reacho Komocho* ["you should love your neighbor as yourself"] is the great rule of our Torah, requiring every Jew to help other Jews in every possible way. I trust that you have a good influence on your friends, especially by showing a good example of how a Jewish girl should conduct herself.

Having just celebrated Purim, the story of which is told in the *Megillah*, it is well to remember that although Mordecai and other people were also instrumental in bringing about the miracle of Purim, the *Megillah* is not called after both Mordecai and Esther, nor even after Esther and Mordecai in this order, but solely after Esther. This is surely a pointed reminder of how much a Jewish girl and woman can accomplish for the Jewish people. And although not everyone can compare to Queen Esther, it does emphasize that every Jewish girl in her own way can accomplish very much if she only uses all her abilities and opportunities. I trust that the inspiration of Purim will be with you throughout the year.

With blessing,

and warmth for Torah study and observing *mitzvot* (commandments). This enthusiasm and warmth permeate one's consciousness, so that one is thinking G-d-oriented thoughts on a constant basis. Through studying Torah and fulfilling *mitzvot* joyously and with excitement, we will merit to draw down the Divine fire, of the rebuilding of the final Temple. (*Likutei Sichos* vol. 1, p. 218)

## A WORD FROM THE DIRECTOR

*We have just finished celebrating the holiday of Purim, and may we all be blessed to carry with us throughout the rest of the year the sense of joy that permeates the holiday.*

*Along with the happiness of Purim, we should also take with us the lessons of Purim. In a letter written to all students of Hebrew schools, the Rebbe referred to the children who helped bring about the miracle of Purim. Our Sages describe how this came to be.*

*When Mordechai heard of Haman's evil plan to destroy all of the Jews, he gathered thousands of Jewish children around him and taught them Torah, instilling in them such love of G-d and Torah that G-d nullified the wicked decree. Those children should serve as an example to the children of this day and age. Just as the children who lived in the time of Esther and Mordechai helped bring about the salvation of the Jewish nation then, so too, do the children of today have the power to bring about our complete Redemption through Moshiach.*

*The Rebbe described two specific areas of increase for children to bring the Redemption. Firstly, the Rebbe writes that children should increase their Torah study time, and they, in addition, should increase the quality of their Torah study, learning with greater enthusiasm and concentration. Second, children should make a special effort in the area of tzedaka. "The idea behind this urgent suggestion is that Torah and tzedaka – especially when studied and practiced by young children – go a long way to help our Jewish people in difficult times – and now is a difficult time."*

*May we merit to educate all Jewish children so that they bring about the long awaited Redemption at which time these "difficulties times" will be only a memory.*

Shmuel Butman

L'ZICHRON CHAYA I MUSHKA  
לזכרון חיה' י מושקא

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



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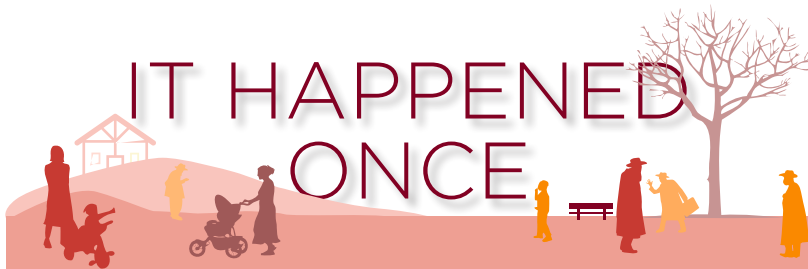
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## MOSHIACH MATTERS

Every Jew has a Holy Temple within his soul, and just as G-d rested on the Tabernacle, He rests within us as well. We, however, must tend to our "constant fire" – our enthusiasm





# IT HAPPENED ONCE

When the Baal Shem Tov saw that Reb Dovid, one of his chasidim, was not arranging a match for his daughter, he called in some of his other disciples. "Collect 200 rubles. Take the money to these two addresses, look over the two young men and decide who is more suitable for Reb Dovid's daughter."

The chasidim visited both young men and chose the second of the two. They then concluded the engagement to the satisfaction of the young man and his family. The father of the groom told the chasidim, "Take this gift along for the bride and tell her father that I await a similar gift for my son."

Reb Dovid and his daughter were delighted with the good news and the gift. Reb Dovid tried to put the money together for a gift to send in return, but due to his extreme poverty he was unable to come up with a sizeable sum.

Reb Dovid wrote a letter to the groom's family, assuring them that he would eventually be sending a dowry. Then, he traveled to the Baal Shem Tov to explain his predicament. The Baal Shem Tov listened compassionately and said, "Do not worry. Trust in G-d and everything will be all right."

When Reb Dovid arrived home he found a letter waiting for him from the groom's family. "We have not yet received the dowry. Is it not time for our children to celebrate their wedding?"

Overwrought with worry, Reb Dovid decided to travel once again to the Baal Shem Tov and explain the urgency of the situation. "I told you not to worry," the Baal Shem Tov told Reb Dovid. "Go home, put your trust in G-d, and everything will work out well."

Reb Dovid returned home, but upon his arrival, Reb Dovid found another letter: "We are leaving for your city within two weeks. Please be prepared for us."

"Two weeks," Reb Dovid read, in sheer misery. He didn't even have enough food in his house for his own family let alone the groom's family and all their guests. His only option was to go once again to the Baal Shem Tov. As Reb Dovid neared the Baal Shem Tov's study hall, one of his traveling companions pointed to a beautiful carriage travelling in front of them and said jokingly, "There is your help."

As it happened, the passenger in the carriage arrived just a moment before Reb Dovid and they both entered the Rebbe's room together. The Baal Shem Tov greeted only Reb Dovid and said, "I will tell you a story. A wealthy merchant named Reuven lived in Danzig. Once he was returning from a very successful business trip with his bookkeeper and secretary. The two men became jealous of their employer's wealth and plotted to rob him. They attacked the coach driver and beat him to death. They then bound Reuven.

"Please, spare my life for the sake of my wife and children," Reuven pleaded. "Take all of my money but spare my life."

"The two thieves laughed. 'We cannot leave you alive. Prepare to die.'

"Reuven pleaded, 'Then give me five minutes to say the final confession,'

"The thieves agreed. While Reuven said the final confession, he wept from the depths of his heart. He called out to G-d, 'I swear that if my life is spared, I will give one quarter of my fortune to the poor of my family and one quarter to other needy causes.'

"At that moment the sound of hoof-beats were heard. The would-be-murderers fled. It was a nobleman approaching with his servants. Having come upon an abandoned wagon loaded with costly merchandise, they entered the forest to investigate.

"The noblemen sent two of his servants to accompany Reuven home. There, Reuven rejoiced wholeheartedly with his family. After the celebration, Reuven called in a bookkeeper and ordered him, 'Add up all of my assets.'

"But when Reuven saw what a large sum half of his fortune was, his determination faltered. He decided that giving half of his fortune all at once would break him. He therefore decided to 'pay it off' over many years' time.

"A short while later, Reuven's wife became ill. The local doctors could not figure out what was wrong with her. They sent Reuven's wife to specialists who sent her to other specialists. Reuven and his wife traveled from specialist to specialist. But no doctor could diagnose her illness. Finally Reuven's wife said to him, 'Let us go to the Baal Shem Tov.'

"Reuven agreed to his wife's suggestion," the Baal Shem Tov concluded. "How much money have you spent on doctors ever since your wife became ill?" the Baal Shem Tov

asked the second visitor, finally acknowledging his presence. "Was it not more than a quarter of your fortune, the amount you should have given to the poor? Redeem the rest of your pledge immediately, down to the last penny. You will see that your wife will regain her health."

Reuven was in shock from the Baal Shem Tov having so vividly described the horrifying events of the past few months. Dutifully, in front of the Baal Shem Tov and Reb Dovid, Reuven emptied his entire purse of money. It contained three thousand gold coins.

The Baal Shem Tov gave the money to Reb Dovid and it was not long before his daughter's wedding was celebrated amidst much joy and happiness.



## THOUGHTS

### THAT COUNT

on the weekly Torah portion



#### And he shall lift up the ashes left from the burnt-offering which the fire consumed on the altar (Lev 6:3)

A person wishing to witness a fiery, all-consuming service of G-d need not search among the elite; let him better look among the simple Jews who serve G-d with all their heart, for there he will find a true, holy fire. *(The Magid of Mezeritch)*

#### This is the law of the burnt-offering...that the L-rd commanded Moses on Mount Sinai, on the day that He commanded the Children of Israel to offer their sacrifices (Lev 7:37-8)

From this verse Maimonides concludes that the proper time for bringing sacrifices is during the daytime. Nonetheless, he continues, it is permissible to burn any portions of the animal that were not consumed during the daytime throughout the night. Similarly, the Jew's mission in life is to "sacrifice" his animal soul, his lust and desire for physical pleasures, and transform it into holiness. Optimally, this type of service is to be done "in the daytime" when the Jew's connection to G-d is fully revealed, illuminating and sustaining him body and soul. Nonetheless, if our sins have caused us to enter a state of spiritual "night," our service of G-d must continue, for this in itself will dispel the darkness and transform it into light. *(The Rebbe, Bechukotai, 5749)*

#### Command Aaron and his sons (Leviticus 6:2)

"A command is only given to spur a person on," comments Rashi, the great Torah sage. Whenever a person is obligated to fulfill a requirement, special encouragement is needed. For as soon as G-d tells us to do a mitzva, the evil inclination tries to prevent us from complying. Our Sages said: "Greater is one who is commanded and performs than one who is not commanded and performs," for the one who is commanded must overcome his evil inclination. *(Rabbi Herschel of Cracow)*

Dedicated in Memory of

Harry Kiel

Tzvi Hersh ben Chaim Aryeh HaLevi a"h

by his family



### 6:48 Candle Lighting Time

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15 Adar II//Mar 18  
Torah Portion Tzav  
Shabbat ends 7:48 PM