

Many, many years ago in southern Russia two families joined in the joyous celebration of the marriage of their children, Eliezer and Devorah. The moon shone down upon tables richly set with brimming platters of festive foods. People conversed happily, their gazes turning periodically to the joyous couple, and music filled the night air.

Suddenly, screams pierced the night, and dreaded words filled the air, "Cossacks, Cossacks are coming!" Pandemonium erupted and panic-stricken people ran in every direction looking for shelter from the murderous horde. But alas, men, women and children were mercilessly cut down in the quick, bloody foray. Throughout the town, Jews were robbed and murdered, captured and enslaved by the Cossack band.

When quiet finally descended upon the devastated village the young bride, Devorah, was still alive. She had no memory of her miraculous escape, but now, faced with an uncertain future, she set out for the Holy Land to the home of an uncle, her only surviving relative. Sympathetic Jews along the route helped her, and at long last she arrived in Israel where she was taken into the family and began to recover from her traumatic experiences. Since the fate of her husband was unknown she was unable to remarry, and the poor girl went to the Western Wall every day to pray that the Alm-ghty restore her husband to her.

One day the streets of Jerusalem buzzed with excitement. Trumpets blared and crowds gathered to welcome a handsome young king who, mounted on a beautiful steed, rode through the narrow streets followed by his retainers.

Suddenly, Devorah, who had come to witness the great event with her cousins, fainted. When they brought her home their mother scolded them for taking her out on such a hot day. But Devorah, who had regained consciousness, looked up at her aunt and said, "Oh no, it wasn't the heat that caused me to faint. I saw my husband! The young king, he is my lost husband!"

The family looked at her in astonishment. Poor Devorah was suffering delusions, no doubt as a result of all she had been through. When her uncle returned that night they told him about Devorah's encounter with the visiting king. He felt great pity for his unfortunate niece and decided to take her to a well-known tzadik to ask for a blessing for her health.

To his surprise, the tzadik advised him to take Devorah's words seriously. Since the uncle had been appointed member of the delegation which was to greet the king, the tzadik advised him to take advantage of that fortuitous situation. "Let me give you an idea," said the tzadik, "In the course of your reception for the king, engage him in a game of chess. You will play very well, but then you will make a mistake. When he asks to explain this obviously foolish move, you will tell him that you are troubled by a personal problem. And when he inquires what it is, you will mention the name 'Devorah'. By his reaction, you will know his identity."

Just as the tzadik said, the chess game was played, the "mistake" was made, and when her uncle mentioned Devorah's name, the young king leapt up, scattering the chess pieces. "Where is she?" he exclaimed; "Did she remarry?"

The uncle recounted the entire story of Devorah's survival and passage to the Holy Land. He told how she recognized her husband and stuck to her convictions despite everyone's disbelief. The king was very moved by the account, and begged her uncle to tell her of his own difficult and trying experiences since the night of their wedding. He had been sold into slavery, had worked on a pirate ship, and then finally, shipwrecked on an island, been chosen king of the

inhabitants. He had never, however, forgotten her. "Please, tell Devorah that I am prepared to do as she wishes. If she will have me back, I am prepared to renounce my crown and resume our life together. But, if not, I am willing to give her a divorce here and now. It is hers to choose."

The uncle returned home with the astoundingly good news that Devorah had, indeed, found her husband. There was no question in Devorah's mind; her prayers had been answered, her husband had been returned to her. The young couple was reunited in great happiness. The young man formulated a plan. After transferring stewardship of his little kingdom into capable hands, he would return quietly to Jerusalem, where he and Devorah would set up their home. This is exactly what they did. Most of the inhabitants of the city never knew the real story of Devorah and her husband.

*Adapted from The Storyteller.*



**From the cover (itself) shall you make the cherubim (Ex. 25:19)**

The cherubim were made with the faces of small children, one a boy and one a girl. From this we learn that providing the proper Jewish education for even our tiny children is a basic principle necessary for our keeping the Torah. (Rabbi Yosef Ber of Brisk)

**Within and without shall you overlay it (Ex. 25:11)**

A true Torah scholar is one whose "inside" matches his "outside." Merely learning the lofty principles contained in the Torah is not enough --its lessons must also be internalized. That is why we say in Psalms (45:14), "All the glory of the king's daughter is within." The splendor and glory of the Torah is the internal purity it leads to. (Kiflayyim L'Toshiya)

**The menorah shall be made (Ex. 25:31)**

Rashi explains that the words "shall be made" are passive, indicating that the menorah would be made by itself, and not by Moses, who was in the midst of receiving instructions from G-d how to fashion all the other utensils to be used in the Sanctuary. Rashi states that Moses did not fully understand how the menorah was to be formed, so G-d told him to throw the gold into the fire, and He would make the menorah Himself.

Why was Moses so perplexed by the menorah, but not by any other command even more complex?

Our Sages said that the purpose of the menorah was to serve as a testimony to all who saw it that the Divine Presence rested among the Jewish People. Moses, for his part, had difficulty understanding how it was possible for one small menorah to light up the entire physical world.

G-d answered him: You are right--this is beyond the power of mere flesh and blood. Therefore, throw the gold into the fire and I Myself will make the menorah. (Lubavitcher Rebbe)



### 5:13 Candle Lighting Time

NY Metro Area  
7 Adar I / Feb 16  
Torah Portion Terumah  
Shabbat ends 6:14 PM

בס"ד

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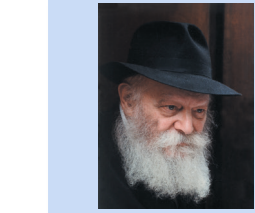
7 Adar I, 5784  
February 16, 2024

The Weekly Publication  
for Every Jewish Person

ניסד תור ימי השלושים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson

"May there be peace in your wall, tranquility in your palaces" (Psalm 122:6)



## LIVING WITH THE REBBE

from the teachings of the Rebbe  
on the Torah portion

This week's Torah portion, Teruma, begins a new chapter in our worship of G-d and opens up a new means of communication: G-d asks the Children of Israel to build Him a Sanctuary, a special place where they will pray, offer sacrifices, and witness manifestations of G-dliness.

Why did G-d require a special place to dwell? Does He not already exist everywhere? Why would G-d, who is not limited in any sense, want to cause His Presence to rest on a limited, physical site?

To answer these questions, let us employ an analogy taken from a natural phenomenon: When a high brick wall falls, the bricks from the highest part of the wall fall the farthest away. Those bricks that formed the lowest section of the wall remain very close to their original place. This principle applies as well to the spiritual realm--"The higher the spiritual source, the lower will be its manifestation in the corporeal world."

As a further illustration we see that the better a person's understanding of a subject, the more he is able to explain the subject, however complex, to another--even to one with limited intelligence.

Similarly, G-d's desire to dwell in a specific location does not point to His limitation but is rather a manifestation of His infinite nature. It is precisely because G-d is without measure and omnipresent that He was able to dwell in a sanctuary made of wood and stone.

There were different degrees of holiness present in the Tabernacle, which traveled together with the Jews through the wilderness, and the Holy Temple, which was later erected in Jerusalem as a permanent dwelling. The Tabernacle was built mostly of material from the vegetable and animal kingdoms--wood and animal products; the Temple was built almost entirely of stone, taken from the realm of the inanimate, the lowest of all. The Holy Temple had the highest manifestation of G-dliness, from the highest spiritual source, and this was reflected in the fact that it was made of the lowest building materials.

"And they shall make Me a sanctuary and I will dwell in their midst." Today, because we have no Holy Temple, every Jew serves as a sanctuary to G-d. Just as the Children of Israel elevated their physical possessions by using them to build the Tabernacle, every Jew must now utilize his possessions in bringing the light of Torah into the world. When we do this and conduct even the most mundane aspects of our lives "for the sake of Heaven," we ourselves are sanctified and transformed into a sanctuary to G-d and become active partners in imbuing the world with holiness.

*Adapted from the works of the Lubavitcher Rebbe.*

## They're Starting to Catch Up

By Rabbi Baruch Epstein

Homeland Security has made their slogan: 'See Something, Say Something' so effective it's referred to as the equivalent of 'Just Do It'.

The world is catching up. The ethos of the teaching of the Baal Shem Tov -- that everything a person sees or hears is an opportunity to learn a lesson in the service of Hashem.

When Moses encounters the burning bush (Exodus 3) the Torah emphasizes that only after Moshe approached to investigate Hashem called out to him. Others may have walked right past the fiery bush, oblivious to its paradox, maybe others may even have dismissed it as a curiosity and moved on. It was Moshe who took notice and took action; did that qualify him to be G-d's messenger? He paid attention, took the time to discover the lesson that G-d entrusted him with.

There are burning bushes all around us -- signals from Hashem, we must be attentive, notice these events and then look for their G-dly message; an enslaved nation's freedom might depend on it.

Then there is the commercial message -- "just do it" -- it has worked wonders to sell athletic

apparel, no surprise because it has always worked wonders to make the world a G-dly place.

Ethics of our Fathers (chapter 1) -- "it is not the discussion that is primary, it's the deed." The Rebbe's mitzvah campaigns highlight this motto -- you know the script: "excuse me are you Jewish? Please put on tefilin or shake the lulav" -- you don't understand the depth of this mitzvah, unsure of what is inside the black leather boxes? We'll discuss that later, for right now "just do it", do the mitzvah."

In the laws of teshuva (repentance) Maimonides instructs us to constantly, view ourselves, our communities, in fact the whole world as being in perfect balance, the next G-dly thought, word or act will tip the scales and bring rescue to the entirety of creation -- the coming of Moshiach.

When you "see something learn something" and when a mitzvah option is in your path -- whether you appreciate all its nuances or not, "just do it" -- the world will thank you.

Society may be a slow learner, but they are getting there, and we are fortunate enough to be at the finish line, ready to greet Moshiach.



# SLICE OF LIFE

## Memories of the Heart

Excerpts from a conversation between Elisha Wiesel and Baila Olidort.



*Your father, Elie Wiesel, put the tragedy of his personal experience in the Holocaust to work, raising awareness about the danger of antisemitism and the evil of hatred. You yourself have begun to speak out against antisemitism, sometimes — as you did at the UN— with indignation, even anger. Is that something you'd say came from your father?*

My father was not an angry person, so I won't blame him for this. But I think there's a time and a place to get appropriately angry. Today, being a victim seems to be the only way to get the microphone. We shake our heads and sit there stunned, shocked—for example—by the stupidity of the argument against Israel about “disproportionate killing.” This rhetoric is absolutely antisemitic, absolutely hateful, because the only way to get “proportionality” is to turn off the Iron Dome for an hour so that more Jews die. So we need to raise our voices. We need to respond. Sometimes, you have to get angry with these people, because it's the only way that they realize they have crossed a line—from pontificating to calling for absolutely murderous results.

*You once said that you struggled as a child: it was difficult being in your father's*

*shadow and trying to carve out your own identity. What was the turning point in your relationship with your father?*

In 1995, I joined my father on a trip to Sighet, his childhood hometown. That was a turning point. We also went to Auschwitz on that trip, but that's where the Jewish community went to die. Sighet is where the Jewish community lived. In Sighet, my father could describe what his day looked like, how he would run home from cheder, or from choir practice, stopping at his grandmother's window—on Fridays she had a fresh challah to give him as she asked him what he learned that day. This was powerful for me.

This is where my father grew up, and it's charged with all fourteen or fifteen years of his memories before Auschwitz. Being there allowed me to see him as someone who had this incredible strength to persevere, with life, with family, with Yiddishkeit, and to engage with the world after the Shoah.

*Where do you think that resilience came from?*

It came from the way he was raised. My father was not raised in a vacuum. I could feel my grandparents' fingerprints in all this.

My father loved Judaism, loved the world. He had an incredible thirst for knowledge. You don't get that in a vacuum. He was raised in a loving home. He had a strong sense of identity. And when you have that, you have the self-confidence that can take you forward in life.

*Were there other turning points for you?*

Growing up, I didn't get to experience a big family or joy in Judaism, and that was really missing for me. But my father gave me a gift when he passed. He wanted me to say Kaddish for him, and when I started to visit shuls to do so, I saw joy. I saw joy in the davening, joy in everything—from Birkat HaMazon, to the Torah class, to the kids running around.

*The joy of Yiddishkeit seems to be an important theme in your family life.*

We only get this narrow window to give our children the values and experiences we want them to remember. I want my son to

have experiences he's going to remember ten years from now, when he has to make his own decisions about life. I don't feel I'm going to get my kids to have a lifelong interest in Judaism by lecturing or giving them rational arguments.

What he will remember is that he and a friend would sit in shul and have a good time together, and occasionally they'd get up and dance with us and run around. He'll remember the experience of the lively singing, and he'll know the songs and be able to sing along. He'll remember that great feeling at the Shabbos Kiddush in shul, where you're schmoozing and the food is great, and people are happy to see each other. These are things he's going to remember—in his heart, not in his head. So I'm much more focused on that.

*In a 2012 interview in these pages, your father spoke about his personal relationship with the Lubavitcher Rebbe. He said the Rebbe urged him to marry and have a family.*

I have only one side of their correspondence—the letters the Rebbe wrote to my father. No matter what they would be talking about, the Rebbe would end by saying, “By the way, are you married yet?”

He was constantly reminding my father that this was the most important thing he could do to really defeat Hitler. To really show that he stood for all the things he said he stood for: “You need to get married, you need to have kids, and they should grow up to be Chasidic, G-d-fearing kids. And if they're not Lubavitch, that'll still be good.” He did it with a sense of humor.

*Did your father live to see the way you have evolved?*

He didn't live to see my son's bar mitzvah, which I'm very sad about. But he lived to see my kids have Jewish literacy. He taught my son alef-bet on his knee. And he saw that we were beginning to make Shabbos a joyful time, that I could raise a Jewish family with joy very much at the center of the experience.

*Excerpted with permission from Lubavitch International Magazine, Spring 2022. The full issue can be read at [www.lubavitch.com](http://www.lubavitch.com)*

## The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

By the Grace of G-d  
20 Shevat 5740  
Brooklyn, NY

Mr. David Tuvio Chase  
96 Highbridge Rd.  
W. Hartford, CT 06117

Greeting and Blessing:

This is my first opportunity to convey to you my pleasure at seeing you at the Farbrengen on the occasion of the Thirtieth Anniversary [10 Shevat, yahrzeit of the Previous Rebbe], and to have you join in a l'chayim [toast] at this auspicious occasion. May G-d grant that it truly be “for life and blessing” filled with fruitful activities in the spirit of the ba'al hahilulo [deceased], my father-in-law of saintly memory. Especially as you are one of the pillars of the institutions and programs founded by him and conducted in his spirit.

Moreover, you have to your credit also enormous accomplishments in getting involved other prominent individuals in these activities. Indeed, by Divine Providence you are in a position of influence with individuals and circles which may not be so easy to reach by others, and where your personal influence, coupled with a shining example, can be most effective.

Since we have also just observed Tu B'Shevat, the New Year for Trees, we are further inspired by the message that this day contained in the well-known analogy in the Torah, that “a man is like a tree in a field.” The function of a tree is to produce fruits, sustaining the seeds for further fruit-bearing trees.

May G-d grant that you should continue to go from strength to strength in all the above with joy and gladness of heart.

With esteem and blessing,

—

Greeting and Blessing:

You write that you have read and learned that a man has to seek G-d and you ask if it is not the case also that G-d should seek man.

You are quite right, and indeed G-d seeks out not only certain individuals but calls unto everyone through the agency of the Divine soul which animates every Jew. But, inasmuch as the Soul is encased in a physical body, it sometimes happens that the Divine signals which are sent to the Divine soul are either not received at all or are received in distortion by the physical “static.” Nevertheless, the signals are there, and often remain buried in the subconscious, and form their impulses, thoughts, and stimuli to be admitted into the conscious state.

Modern science is increasingly recognizing the importance of the subconscious state of mind. Yet this has been recognized in our Torah and its commentaries for thousands of years. And, in the case of a receiver which can receive radio signals only if it is in good order and properly attuned and will not receive anything at all if the switch is off, so in the case of the body. However, as far as the soul is concerned, which is part of G-d above, and always remains loyal to her Heavenly Father, it is always receptive, even though the impulses and stimuli are sometimes repressed and relegated to the subconscious.

That is why under certain propitious circumstances, the body and soul may suddenly become illuminated with the light of Torah and mitzvot. That is why, also, an individual may suddenly experience an inner desire to return to G-d, and so on. All this is discussed at great length in the teachings of Chassidus, which explains in this way the statement of our sages that “every day a heavenly voice comes forth calling: Return to Me, My errant children.”

Needless to say, although G-d constantly seeks man and calls to him, this does not minimize the necessity of man to seek G-d, as it is written, “and you shall seek G-d,” for unless man reciprocates and makes and effort on his part, the signals are likely to remain ineffective. And the way man can apprehend and respond to the Divine signals is by observing the Torah and mitzvot in everyday life.

## A WORD FROM THE DIRECTOR

*In the verse, “They shall make Me a sanctuary and I shall dwell within them.” A grammatical question immediately becomes apparent. If the Jews are commanded to make a sanctuary, why does G-d say He will dwell within “them” and not within “it”? Within them, as explained by Chasidic literature, means within every Jew. For, within the soul of every Jew is a place devoted and dedicated to G-dliness.*

*On the above point, the previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, explained: The site of the sanctuary remains sacred, even in times of exile and desolation. The Midrash says that the Divine Presence never departs from the Western Wall. The destruction of the Temple is limited to its building alone. This is true, too, of the personal sanctuary within every Jew. For, the foundation of every Jew is whole. Every form of spiritual desolation found in the Jewish people is only in those aspects of a person analogous to the part of the building above the foundation. The foundation of the individual sanctuary, however, remains in its holy state.*

*Expanding on this idea, the Rebbe has spoken on numerous occasions about the need to turn our homes into mini-sanctuaries. This is accomplished by turning our homes into sanctuaries for Torah study, charity, and prayer. In addition, we would do well to fill the house with true Jewish furnishings—Jewish books and a charity box attached to a wall so that it becomes part of the actual structure.*

*Each member of the family, including children of all ages, can also participate by making their own rooms into mini-sanctuaries. Torah study, prayer, and charity can all be practiced in the individual mini-sanctuary, as well as other mitzvot.*

*Within every Jew, within each Jewish home, is that spark of G-dliness which, though it might be dormant, remains totally indestructible. It is the sanctuary that G-d commanded us to make in this week's Torah portion. May we all merit to beautify and enhance our own personal sanctuary.*

Shmuel Beilman

## L'ZICHRON CHAYA I MUSHKA לזכרון חיה'י מושקה

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

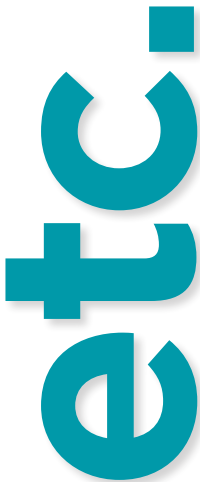


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### 34th International Conference of Chabad-Lubavitch Shluchos



Shluchos Group Photo in Front of 770 Eastern Parkway

Chabad-Lubavitch Women Emissaries (Kinus Hashluchot).

The emissaries came from as far as Africa, Australia and Andalusia. They range in age from their 20s to their 70s and 80s, but their common cause as ambassadors of Jewish life made all language barriers melt away.

The conference began with a visit to the Lubavitcher Rebbe's Ohel, where they were inspired with renewed vigor and strength. After their trip to the Ohel, conference participants returned to Crown Heights to partake in more than 30 workshops on a kaleidoscope of contemporary issues. They celebrated a beautiful Shabbat together, with the conference culminating with a special banquet.

As the world marked the 36th anniversary of the passing of Rebbetzin Chaya Mushka Schneerson, of righteous memory, thousands of Jewish women leaders from around the world converged in New York for the International Conference of

## Who's Who

Rabbi Akiva ben Joseph, who lived from about 40 c.e. to 125 c.e., was a descendant of righteous converts. Unlearned until the age of 40, he was encouraged by his wife Rachel, to study Torah in the Academy at Yavneh. Eventually considered one of our greatest rabbis, he 22,000 students, mainly at his academy in Bnei Brak. He was an outstanding interpreter of Written Torah, and arranged the entire Oral Torah according to subjects, forming a basis for the Mishna. He was martyred by the Romans for teaching Torah in disregard of their ban.

## MOSHIACH MATTERS

Jewish tradition speaks of Moshiah ben David and Moshiah ben Yosef. The term "Moshiah" unqualified always refers to Moshiah the descendant of David of the tribe of Judah. He is the actual final redeemer. Moshiah the descendant

of Joseph of the tribe of Ephraim (also referred to as Moshiah ben Ephraim) will come first, before the final redeemer, and later will serve as his viceroys. The cooperation between Moshiah ben David and Moshiah ben Yosef signifies the total unity of Israel, removing the historical rivalries between the tribes of Judah and Joseph.

(From Moshiah by Rabbi J. I. Schochet)