



Once it happened that the people of the town of Ludkia were greatly in need of oil. They appointed one man to go and procure it for them, telling him: "Go and get for us oil in the amount of one hundred times ten thousand."

The man went on his way, inquiring of everyone he met where he could buy such a tremendous amount of oil.

His first stop was in Jerusalem, where he came into the market.

Amidst the noise of merchants hawking their wares and shoppers haggling over prices he announced boldly, "I need oil in the amount of one hundred times ten thousand." He was told to go to the town of Tzor, where someone might be able to help him.

Upon hearing of this promising location, the emissary of Ludkia gathered his humble provisions and set out in the direction of Tzor.

When he arrived there, the man went to the market and once more called out: "I need to buy oil in the amount of one hundred times ten thousand." But no one in Tzor had such a large quantity of oil.

They suggested, though, that he travel yet further, to the town of Gush Chalav.

Arriving in Gush Chalav, the man once more went to the market and made his announcement. He was told to go to the home of a certain resident of that town. With praises to G-d and the hope that his mission would soon be completed, the man went to the address he had been given.

"The master of the house is not home now, he is tending to his olive trees," was the response the emissary from Ludkia received upon inquiring after the owner.

Undaunted, the emissary went out into the olive fields in search of the prospective oil merchant. Finally, he located the man and told him, "I am in need of oil in the amount of one hundred times ten thousand."

The man was not in the least bit fazed by the emissary's request for such a tremendous amount of oil. Calmly and evenly he answered the emissary, "Please wait for me until I am finished with my work in the olive groves."

When the man had finished with the olive trees, he carefully collected all of his tools and returned home together with the prospective buyer. Yet the man seemed so unassuming in appearance.

The emissary wondered, "Could it really be possible that this man with whom I am now walking, who was himself just tending the olive grove, could supply so vast an amount of oil? I fear I have made this trip for no reason, for surely I am the object of someone's joke."

The emissary's thoughts began to change, though, when the two men reached the home of the olive grove owner. For, when they entered the house, a maidservant brought pitchers of heated water for her master to wash his hands and feet. Then she brought out a solid gold container filled with oil into which he immersed his hands and feet, in keeping with the verse, "And he dips his foot in oil."

In no time, deliciously prepared food was laid on the table and they ate and drank.

"If you will come with me," said the man to the emissary, "I will gladly measure out the oil for you now." The emissary followed and watched in amazement as he measured out oil worth one hundred times ten thousand.

Turning to the buyer, the grove-owner asked, "Do you want more oil?" The man was astounded, and replied, "I have no more money."

"No matter," he was informed. "I will be happy to measure out the oil and accompany you to your town where I can collect the extra money." And with that, the man again measured oil, this time for another eighteen times ten thousand.

It is said that the buyer used every available mule and camel to transport the

fabulous volume of oil to his home town, where he received an enthusiastic welcome from his fellow townspeople. His remarks to them were the following:

"Give your praise only to this person, for all the credit is his. Also, I am in debt to him for the sum of eighteen times ten thousand! It is said, 'Some appear to be rich and are paupers, while others appear poor, yet are exceedingly rich.'"

THOUGHTS THAT COUNT

on the weekly Torah portion

And the waters were a wall unto them (Ex. 14:22)

When a Jew observes Torah and mitzvot faithfully to the extent that he is willing to jump into the sea, not only does the "sea" disperse, but it is transformed into a protective wall that safeguards him. (*Likutei Sichot*)

And Israel saw the great power which the L-rd had shown on the Egyptians...and they believed in G-d (Ex. 14:31)

Even though the Jewish people had witnessed many wonders and miracles firsthand they still needed to have faith in G-d. For faith is on a higher level than sight; indeed, it enables a person to see more than the physical eye can ever observe. (*Chidushei HaRim*)

And they believed in G-d (Ex. 14:31)

The Hebrew word for faith, emuna, has a dual meaning. Etymologically, it is related to the word meaning to train or accustom oneself, and also to the word for power and strength. However, these two meanings are interrelated. In the merit of emuna, i.e., by virtue of the strength and certitude of the G-dly soul, a Jew is able to overcome the downward pull of the animal soul and ascend from one spiritual level to the next, till he merits the very highest revelations of G-dliness. Indeed, the Jewish people merited to sing the "Song of the Sea" solely because of their emuna. (*Sefer HaMaamarim 5680*)

I will put none of the diseases upon you which I brought on the Egyptians; I am the L-rd Who heals you (Ex. 15:26)

A "house doctor" who isn't paid according to how many visits he makes has a vested interest in keeping his patients well. Rather than curing people once they're ill, his whole aim is to keep them healthy in the first place. Similarly, G-d is our "in-house doctor" Who has given us the Torah for our spiritual health. When we follow His "prescription" by observing the commandments, it prevents all kinds of spiritual maladies. (*Torat Moshe*)



4:34 Candle Lighting Time

NY Metro Area
12 Shevat/Jan 14
Torah Portion B'Shalach
Shabbat Shiira
Shabbat ends 5:38 PM

L'Chaim

בס"ד
1706
12 Shevat, 5782
Jan 14, 2022

The Weekly Publication for Every Jewish Person

נסד תוד ימי השלשים
Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson
...I have called out to the L-rd and He answered me" (Psalms 120:1)



LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion

In this week's Torah portion, B'Shalach, we learn about the manna that sustained the Jewish people in the desert. One month after the Jewish people left Egypt, their provisions ran out. The people complained to Moses and G-d responded that He will rain down bread from heaven in the mornings.

Moses told the Jewish people to gather one omer (a biblical measure) of manna per household member each day. Miraculously, no matter how much manna one picked, he arrived home with exactly the amount he was supposed to. Moses also commanded the Jewish people not to leave over any manna from one day to the next.

On Friday, when the people went out to collect the manna, they collected the same amount as on the previous days, but found that they had amassed a double portion. Moses explained that being that the next day was Shabbat, no manna would fall so the double portion was for Friday and Shabbat.

The verses describing the manna is the first time Shabbat is mentioned in the Torah. What is the connection between Shabbat and manna? What lesson can we take for our lives that Shabbat is mentioned for the first time in connection with the manna?

Logic dictates that if you don't work, you won't have. Observing Shabbat – which includes not working or doing business on the holy day – is putting trust in G-d that He will take care of you, despite logic.

The same was true about the manna. Except for Shabbat, the manna lasted for one day. Every morning the Jewish people put their trust in G-d that he would send manna to sustain them.

Shabbat and manna are about trust in G-d. It is this trust that is the source of the sustenance we are blessed with. It is also the catalyst for blessing in general. When we put our trust in G-d, it opens the channel of blessing in our lives.

When we felt like our whole world was falling apart, my wife received advice from a friend: At times like this, let go and allow G-d to take over. It was the best advice. G-d sent his blessings in the form of good, kind, and loving people, who we are so grateful for. This advice has carried us through all of our difficulties.

G-d is there for you. When there doesn't appear to be any answers, when all hope seems lost, put your trust in Him. When there seems to be nobody, G-d is there for you.

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

A Letter from Mom

Dear Sons and Daughters,
I am happy to hear about your upcoming Tu B'Shevat celebration. I am pleased that you will be taking some time to think about the fruit, trees, and me, your Mother Earth.

But before you plant your tree in Israel, or eat the special fruits for which Israel is known, or even before you go into your local gourmet, organic produce emporium to buy novel or "nouveau" fruit, I must have a few words with you.

It may sound a bit harsh, even a little earthy, but that's me, you know. I call a spade a spade.

You've become too reckless and selfish, and it's getting worse. You treat me like dirt! Who on earth do you think you are? You bury me with your garbage! You spill gook all over the place! You smoke like a chimney! You make me sick, and ruin my plants! You tear my kishkes inside out with your digging and poking around all over the place to build bigger cement monstrosities! You litter, leave behind a mess and spread your things all over creation.

Why do I always have to clean up after you? Pick up after yourself!

And don't fool me by tidying up just a little corner or sweeping your mess under the rug! I mean, it's a pleasure to see signs on highways these days that say, "The next mile is being kept litter free through the generosity of..." but that's not enough! Go and clean up the whole living space, if you know what's good for you, and your children, and your children's children.

Is it enough to remember me only on Tu B'Shevat or Earth Day? You

can't think of Mom only on Mother's Day, you know, and forget about her the rest of the year!

Here I am, feeling like I have the whole world on my shoulders, working full-time to provide for you. What don't I do for you? I give you clothes and shelter. I prepare your food from scratch. I give you something to stand on. I don't even mind your walking all over me.



But don't bite the land that feeds you! This isn't the way to say, "Thank you." I'm not asking you to stop everything. Adam was given the earth to work it, but was also commanded to watch it. Learn from Adam; be a little neater, and more considerate of others.

Dear children of mine, eat a little something. Take an apple, or have an orange. And say your blessing loud and clear before you eat. And just as importantly, listen to what you're saying and count your blessings!

Your "Middle Earth" stuff isn't all of it. I am looking forward to the Whole Earth, and not just a catalog, as it is written, "And the whole earth will be filled with the knowledge of G-d as the waters cover the sea," with the coming of Moshiach, ASAP.

Your Dear Mother Earth
Adapted from a "letter" by Rabbi Yisroel Rubin, director Chabad Lubavitch Albany, NY

to dedicate an issue call (718) 778-6000

SLICE OF LIFE

Potato Goggle and Gi-Filtered Fish

by Rabbi Ron Eisenman



I was on flight 1527 from Denver to Newark, and I was engaged in a lively conversation with Kevin. When I first sat down, I said to him, "Nice to meet you. My name is Ron."

"Hi, my name is Kevin. By your looks, I'll bet you on your way home to Brooklyn."

"I am on my way home. But, I haven't lived in Brooklyn for 40 years. Are you on your way home?"

"Yes, I live in New Canaan, Connecticut. So tell me, Ron, are you one of those Loo-Ba-vitch guys?"

I am often asked that question, but usually by fellow Jews, not by a Catholic living in New Canaan.

"No, I'm not. What is your connection to Lubavitch?"

As if on cue, Kevin asked rhetorically, "You've heard of RAAM, I assume?"

Not wanting to appear ignorant, uneducated, or perhaps even churlish, I probed the depths of my mind in a fruitless attempt to grasp the meaning of this unknown word. After admitting ignorance, Kevin explained how RAAM is (a bike) Race Across America and that in 2019 he had participated.

"That is impressive. However, what does that have to do with Lubavitch?"

"Growing up, I never met a Jew. In college, I first met Jews. A few of them observed Shabbat. They would ask me to shut the light in the refrigerator on Shabbat if they forgot. Jokingly and in good fun, I proudly earned the moniker: 'The Shabbos Goy.'

"I became fascinated with Judaism and read

up about it. I even did a 23andMe genetic test. I found out that I have 30% Jewish ancestry."

I was still baffled as to what this had to do with Lubavitch.

Keven explained, "One day during RAAM, somewhere in Utah, a bunch of us cyclists took a break at a park. Shockingly, a few young men with hats, jackets, and black straps appeared. They offered food and drinks while simultaneously asking if anyone was Jewish and would like to put on Teflon."

"When they reached me, I jokingly said, 'I am 30% Jewish.' That was it. They all descended on me, offering me a place to stay for Shabbat and begging me to tie Teflon on my arm. I politely explained that time was of the essence, and I had to keep pedaling.

One of them handed me a picture of Rebbe Schneerson. When I asked him why he said, 'Keep it. It will help you!' I have cherished that picture ever since. It's hanging on my refrigerator right now. Indeed, the picture saved my life!"

"How is that?"

"My 11-year daughter loves the picture. She says good-night to the Rebbe before going to sleep. One night, we were all sleeping. My daughter wakes up at 3 a.m. and remembers forgetting to say good night to the Rebbe. She goes downstairs, and as she says good-night, she smells smoke. She quickly wakes my wife and me. There was a fire in our boiler, and the smoke detector failed to go off. If not for my daughter saying good-night to the Rebbe, who knows what could have happened!"

"You are certainly blessed," I said.

With a huge smile Kevin said, "I've discarded my old title of 'The Shabbos Goy' and have upgraded to my new distinction as 'The Rebbe's Goy!'"

What follows is an encounter that I had when I was in the hospital a few years ago on Shabbos for emergency surgery.

Shawn, the nurse on call on Shabbos, was an amiable and helpful fellow; however, it was a bit strange when he asked me if I had any danishes. Later in the day, as he was taking my blood pressure, he asked, "Any Gi-filtered fish left from lunch?"

By now, I knew something was strange. "You are an excellent nurse. You take good care of your patients. But why did you ask me if I had any danishes or gefilte fish? You didn't ask any other patient for food."

"I see you have on the black head-cap, and you wear those strings, so I figured you are an Orthodox Jew. Aren't you?"

"Yes, that's true; however, what does any of that

have to do with danishes and fish?"

"You know, the 24/7 chess club you are part of, they bring danishes, gi-filtered fish, and sholent stew."

Shawn saw my confusion and explained, "Every time a person who looks like you is in the hospital, someone always comes and delivers him Jewish food. You even have a designated room where any club member can get a hot drink. Whenever a patient like you receives a delivery, I am offered a danish or a piece of potato goggle and sometimes gi-filtered fish. I noticed on the back of the sweatshirts the delivery men wear it says 'Chesed 24/7'. I figured you guys must be members of some chess league that plays 24/7. When I saw you and your strings, I thought you must be a club member, so I asked you for some fish."

I now understood why Shawn was expecting a piece of fish or at least a danish. I explained to him that since I had emergency surgery on Shabbos morning, there was no time to benefit from the services of Chesed 24/7.

Shawn then looked at me and asked, "I understand why you don't have any food to share with me but I do have one question which I have meant to ask one of you club members for a long time. I have seen the camaraderie between all of you. And I also admire how you share your food with the nurses or any other patient, whether they are Jewish or not. But, I still haven't figured out why in all the years I have seen your club bring food in, I've never seen even once anyone taking out a chessboard. Why do you call yourself Chesed 24/7 if you never play chess?"

"Shawn, the word is 'Chesed,' not chess, and it means 'kindness.' The organization spreads kindness in the world, 24 hours a day, seven days a week."

"Wow, so the organization brings you kosher meals here to the hospital?"

"Yes, that's one of the many things they do."

"I hope you don't mind my asking, but I'm curious, how much do they charge for a meal? I am thinking of ordering one for myself."

"The food is totally free. And I'm sure they would be happy to provide you with lunch as well. We believe in kindness for all people. We never discriminate when it comes to kindness."

Shawn had one more admission, "I must tell you, you have changed my view of Orthodox Jews. You help everyone, and that is true kindness."

"Shawn, we were all created in the image of G-d."

"Thank you," said Shawn, I wish others felt the way you do. I think we all would be better off."

Rabbi Hillel Ron Yitzchok Eisenman is the rabbi of Congregation Ahavas Israel Passaic, NJ.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

Greeting and Blessing:

I duly received your letter of January the 15th.

In general, anything which may have even the remotest connection with *Avoda Zara* [idolatry] is something which a Jew should give a wide berth to and have nothing to do with it, not even to have any discussions about it, either with one's self or with others. Even if there is doubt whether it is *Avoda Zara*, it is sufficient reason for a Jew to run away from it.

Needless to say, any possible "benefit" that you mention that one might get from it, you could certainly get through *Lehavdil* ["to separate"] the observance of the *Mitzvah* of prayer in accordance with the *Shulchan Aruch* [Code of Jewish Law], which goes back to *Mattan Torah* [the Giving of the Torah] at Sinai, and which a Jew is duty-bound to observe three times a day. Rabbi Lipskar could explain to you in greater detail all about it. It is hardly necessary to emphasize that the benefit you will get from observing *Tefillah* [prayer] three times a day is a true and lasting benefit, and incomparably greater to any benefit that one can find in strange pastures, G-d forbid. There is no need to elaborate on this.

I would suggest that you should have your Tefillin checked to make sure they are Kosher, and it would be good also to have the Mezuzos of your home checked.

May G-d grant that you should have good news to report in all the above, especially that you are firmly and confidently walking in the path of Torah with inspiration and joy.

Since you wrote your letter in proximity to the Yartzeit [anniversary of the passing] of

my father-in-law of saintly memory on the tenth of Shevat, about which you no doubt heard from Rabbi Lipskar, I trust that you are familiar with the significance of this day, especially with the life and work of the Baal Hahilulo [person whose yartzeit is being observed], and how much hope and confidence he placed in our Jewish youth for the preservation of our sacred heritage.

28th of Shevat, 5725 [1965]

I received your letter written on the day before the *hilula* [anniversary of passing] of my father-in-law of saintly memory. As requested, I will remember you in prayer in the matters about which you write.

I trust that you participated in the observance of the *hilula*, and may the inspiration be with you throughout the year.

With blessing,

P.S. In reply to your question how to divide your time between self-advancement in study and helping others, it is of course impossible to set definite limits. However, it is clear that provision should be made for both, as our Sages ruled (which you quote), "He who declares I will have nothing but Torah, etc."

As for your question whether you should learn *Tanya* [the basic book of Chabad Chasidic philosophy] in view of your difficulty to understand it- this is obviously a surprising question. Why should you not understand it? If you will only learn with a desire to understand, you will certainly understand. And while you will not understand it as deeply as those who have been learning it for a long time, you should remember that the same applies to the learning of *Chumash* [Five Books of Moses], *Gemara* [Talmud], etc. There is the principle which applies to all parts of the Torah: "If one says, he has tried hard but did not succeed, don't believe him." The reverse is also true, and likewise in all parts of the Torah: "If one says, he has not tried but succeeded, do not believe him." See more on this subject in [the booklet] *Kuntres Limud Hachasidus*.

A WORD FROM THE DIRECTOR

It's almost Tu B'Shevat (this year Monday, January 17), that fruit-eating and tree-planting time of year. Now, someone out there might be wondering what he would do if he was in the middle of planting a tree (or at least parting with his money for a tree certificate!) and Moshiach came.

Interestingly enough, one of our Sages answered that question over 1,500 years ago!

Rabbi Yochanan ben Zakkai used to say: "If there is a plant in your hand when they say to you: 'Behold, the Moshiach!'— go and plant the seedling, and afterward go out to greet him."

What does this mean to you? Take a moment to think about it and then read on.

"Behold, Moshiach is coming."

"Moshiach is here."

The Rebbe made these statements publicly at numerous gatherings in 1991-92. One might conjecture that, once such powerful statements were made, all that was left for us to do was sit around and wait for some kind of high-tech, multi-media, miraculous event to take place which would herald the Messianic Era.

On the contrary, the Rebbe told us to prepare ourselves to greet Moshiach by performing acts of goodness and kindness, doing more mitzvot, studying more Torah, and performing mitzvot in a more perfect manner.

"Go and plant the seedling," the Rebbe tells us.

Continue and increase all of the good and G-dly things you are presently doing. Learn more. Give more. Do more. For the more we plant now, the more bountiful will be our harvest in the Messianic Era.

When Moshiach comes, the presence and life-giving energy of the Master of the Universe will be totally revealed in every aspect of our lives. "Go and plant the seedling," Rabbi Yochanan ben Zakkai tells us. And surely, with all the fruits of our labor, from all the seedlings we have planted, we will be able to greet Moshiach in a dignified and proud manner.

Shmuel Beilman

L'ZICHRON CHAYA I MUSHKA לזכרון חיה י מושקא

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



Published by
Lubavitch Youth Organization
1408 President St, Brooklyn, NY, 11213
phone 718 778 6000

Chairman	Rabbi David Raskin ז"ל
Director	Rabbi Shmuel Butman
Program Director	Rabbi Kasriel Kastel
Secretary	Rabbi Moshe P. Goldman
Administrator	Rabbi Shlomo Friedman
Editor	Yehudis Cohen
Associate Editor	David Y. B. Kaufmann ז"ל
Chairman Editorial Comm.	Rabbi Nissen Mangel
Rebbe photo	S. Roumani

L'Chaim contains words from sacred literature. Please do not deface or discard. All contents © 2025 by L.Y.O. ISSN 1050 0480

L'Chaim Subscriptions

For a one year subscription send \$47,

payable to LYO (S60 elsewhere) to:

L'Chaim, 1408 President St., Bklyn., NY, 11213

L'Chaim on the Internet

Current issues and archives: lchaimweekly.org

Learn about Moshiach

Visit www.moshiach.com or call (718) 953 6100

Today Is...

12 Shevat

Intellect and excitement are two separate worlds. Intellect – a world cold and settled; excitement – a world seething and impetuous. Man's avoda is to combine them, unite them. The impetuousness then becomes transformed into a longing, and the intellect into the guide in a life of avoda and action.



New Emissaries

Rabbi Sholom and Goldie Eagle recently moved to Malibu, California to establish a new Chabad on Campus at Pepperdine University.

New Mikvas

Eighty years after the destruction of Chernihiv, Ukraine's mikva and its Jewish community by the communist regime and the Holocaust, a brand new state-of-the-art mikva is currently being built in the Ukrainian city populated by over 4,000 Jews. Currently, the closest functioning mikva is a three-hour drive 150 km away. The mikva is being built under the direction of emissaries Rabbi Yisroel and Aliza Silberstein.

Chabad of Wellesley-Weston is nearing completion of it's first ever mikva and kosher student housing. The mikva will also serve Jewish students at Wellesley College & Babson College and is being built under the direction of Rabbi Moshe and Geni Bleich.