



IT HAPPENED ONCE

During the time that the Holy Temple stood in Jerusalem there lived a poor farmer in the far northern Galilee. His house stood on a small rocky plot sparsely dotted with olive trees. Every day he went out to his little field and worked the ground, but despite his efforts, nothing seemed to grow in the poor soil.

One evening, after a hard and disappointing day's work he turned to his wife and said, "I have no luck here. I will travel to the south and work on a large farm. If G-d grants me success I will return and buy a larger field, an orchard, and even a flock of sheep. While I am gone our sons will tend our fields here."

The man walked to the south where he got a job on the estate of a rich man. His new employer was very pleased with his work, for he was competent and loyal. The farmer worked hard and found his employer to be a fair man. He stayed on for several years, all the time dreaming of the day he would come home and establish his own large farm.

It was nearing Rosh Hashana. After three years of hard labor in the fields, the man prepared for his triumphant return home. He approached his employer: "I have worked well for you these years and now I wish to go home. Please give me my wages so that I may return to my family."

But to his surprise, the rich man replied, "I'm sorry, but I have no money now and I can't pay you."

The laborer thought to himself, "How could it be possible that such a wealthy man not be able to pay me?" But he held his tongue and replied only, "Then, pay me in produce and I will be able to sell it."

But his employer answered, "I haven't any produce, either."

"Then give me a field and I will sell it." But this suggestion received the same reply, "I do not have any fields to give you."

"Then I will take my pay in cattle."

"I'm sorry, but I have no cattle to give," answered the rich man.

"Then I will accept payment in blankets and pillows. Such items are very useful in the Galilee where it is cold."

But the rich man replied, "I have no bed linens either."

Finally the laborer ceased his requests and started off for home empty-handed, his heart heavy with disappointment. And yet, he couldn't feel anger against his employer, for through the years of his employment he had been well treated. He knew that his employer wasn't a swindler or an evil man. If he hadn't been able to pay him, there must be some reason. And with that generous thought, he made the long journey home.

He returned home in time to spend Rosh Hashana with his family. Fall and winter passed and soon it was spring. The poor farmer resumed working in his small field. One day he looked up to see a caravan approaching. There were three donkeys all heavily laden with goods. As they neared, the man recognized his former employer as the driver who was leading the procession. He ran to greet him. The wealthy landlord dismounted from the donkey. "Everything that I have brought is for you." The first donkey carried fresh fruits and raisins; the second, oil and wine; while the third carried cakes and sweets for the family.

The landlord then took out of his cloak a bag of gold coins which he gave to his former employee, who was speechless with wonder.

"The food and drink which I give you are a gift, but the gold is what I owe you for your years of honest labor. Please, tell me the truth, what did you think when you asked for your wages and I said I couldn't pay you?"

The farmer replied, "I must admit that I couldn't understand it. Then I thought that maybe you had invested all your money in some merchandise and had no available cash."

"Then what did you think when you requested that I pay you in produce and I again said that I couldn't do that?"

"I thought that perhaps you had not yet tithed your fields."

"And what about when you asked for a field?"

"I thought that perhaps you had rented out your fields to a tenant farmer and that they were not yet available for your use."

"And what about when I refused to give you cattle?"

"I assumed that you had lent them out to someone."

"And when you finally asked for blankets and pillows?"

"I could only think that you had vowed to consecrate all your possessions to the Beit Hamikdash and had nothing left to give me."

"All that you have said is true! I was so angered by my son's obstinance that I vowed to give all my possessions to the Holy Temple instead of to him. But then I regretted my vow and asked the rabbis to annul it. As soon as this was done I came here to bring you your wages. The other things I bring as a token of my thanks. I bless you that G-d always judge you as favorably as you have judged me."

THOUGHTS THAT COUNT

On the weekly Torah Portion

And the priest shall put on his linen garment (Lev. 6:3)

Rashi comments, "His garment (mado) should befit his stature (midato). The service of the high priest who performs his duties while wearing the garment of an ordinary priest is invalid." A person must always behave in a manner befitting his stature. The higher up one is on the ladder, the more is required of him. (*Yalkut Eliezer*)

And he shall take off his garments and put on other garments (Lev. 6:4)

"The clothes worn to 'cook the pot' are not also worn to 'pour the wine,'" comments Rashi. It was forbidden for a priest to perform his other duties wearing the same clothes he had worn to remove the ashes from the altar; he was first required to change into cleaner and more elaborate garments. From this we learn that we change out of our weekday clothes and don our finest and most beautiful garments in honor of the holy day. (*Gemara Shabbat, and Maharsha*)

He shall carry the ashes outside the camp, to a clean place (Lev. 6:4)

Even though the ashes which remained after the sacrifices were burnt were only a waste product of Israel, they too were worthy of being kept in a pure, clean place. (*Beit Yaakov*)

And every meal offering which is mixed with oil, or dry...to one as much as the other (Lev. 7:10)

The meal offering mixed with oil was voluntary, but the dry one was brought by a person who had committed a transgression. The Torah says, "to one as much as the other." One must treat both individuals with the same respect, love and spirit of brotherhood, regardless of the reason why the offering was brought. (*Rabbi Yitzchak of Vorka*)



7:00 Candle Lighting Time

NY Metro Area
19 Adar II / March 29
Torah Portion Tzav
Parshas Parah
Shabbat ends 8:00 PM

Dedicated in honor of our dear parents

Misha and Olga Rovner

And our dear children

Jacob and Jordanna Rovner

By Anna and Serge Rovner

In dedication on page call (718) 778 6000



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

In this week's Torah portion, Tzav, we read about the consecration of the Sanctuary. All the instructions for building the Sanctuary had been followed. The utensils and altar were ready for use, and the Jews began to bring the various types of sacrifices. Yet, "the Divine Presence did not rest on the work of their hands." For the first seven days, the Sanctuary was erected. But each day it was taken down again. Only on the eighth day of the consecration, when the last trace of spiritual impurity caused by the sin of the Golden Calf was removed, did the Heavenly fire descend and the G-dly Presence rest on the Sanctuary.

We see here two components to the perpetual fire which burned on the altar. On the one hand, a fire came down from Heaven to consume the offerings. But the priests were nonetheless commanded to bring ordinary fire, too. The act of bringing the fire served as a preparation for the G-dly flame which came from Above. Only after human initiative had been taken could the G-dly fire descend. And only at that point did the Sanctuary attain permanence.

Why could the G-dly fire be drawn down only after the human component of the worship was perfected? What special nature of the G-dly fire brought permanence to the Sanctuary?

Human beings are finite. They can reach only a finite level of spirituality. Being finite, human beings cannot reach a level of permanence in their worship without the assistance of G-d, Who is infinite and unlimited. The G-dly intervention added a permanence that could not be achieved by human endeavor. The Sanctuary no longer needed to be disassembled.

The fire teaches us that we must first complete our own tasks and achieve as much as our limited capabilities allow, in order for G-d to provide the spiritual edge which we cannot reach alone.

The verse concerning the perpetual fire reads: "A perpetual fire shall burn on the altar--it shall not go out." This means that our enthusiasm and warmth towards Judaism must never be allowed to diminish. It is not enough to rely on our spiritual achievements of the day before. We must be ever vigilant to ensure that the innate spark of love of G-d in every Jewish soul never grows cold.

Every single Jew is a sanctuary to G-d, as it states, "And they shall build me a Sanctuary and I will dwell in their midst"--in the midst of every Jew. If we always keep the spark of love for G-d and Judaism glowing, we can ensure that the Divine Presence finds a dwelling place in this world below.

Adapted from the works of the Lubavitcher Rebbe.

Ufaratzta! — "And you shall spread forth"

By Rabbi Mendel Rubin

In the well-known biblical story of Jacob's Ladder, G-d tells Jacob, "Ufaratzta!" a verse usually translated as "You will spread forth, to the west and to the east, to the north and to the south."

It was a bold reassurance to Jacob, who was fleeing his brother's wrath and alone on his journey, that he would have a family, he would be successful and his descendants would grow and flourish.

But the word Ufaratzta means far more than spreading out. The same Hebrew root word is found once more when Judah's twins are born. Peretz was named for the way he burst forth, pushing to get out of the womb ahead of his brother.

Ufaratzta means breaking out, disregarding obstacles and obstructions, overcoming limitations.

The Rebbe often said Ufaratzta is a prompt to face our challenges joyfully, noting the presence of Ufaratzta's root word in the classic Chassidic proverb, "Simcha Poretz Geder" - joy breaks though all barriers.

By serving Hashem with joy, the spiritual energy created breaks through all spiritual restrictions and limits, drawing down special blessings in response from above.

Chabad adopted Ufaratzta as a motto, as a melody and as a charge. In the early years when the Rebbe urged his Chassidim to move out to far-flung distant communities, to serve as Shluchim in cities and towns large and small, the slogan

was Ufaratzta. It was emblazoned on Mitzvah tanks; it was sung at the Rebbe's Hakafot on Simchat Torah. There even was a magazine with that name for a time.

More than merely expanding outwards, Ufaratzta means to overcome inhibitions, daring to be different, to make an impact. Forge ahead, let nothing stop or hold you back! Ufaratzta is a charge, a mission, a life-undertaking.

Today, people take Chabad everywhere for granted. It's almost expected for there to be Chabad in Alaska or Beijing, or in nearly every state of the Union. But this was a breakthrough, this was a daring and visionary accomplishment, it was Ufaratzta-driven.

As the world around us continues to change, and as we face new challenges, Ufaratzta is certainly beating strong beneath the surface, animating all that Chabad does.

Ultimately, the greatest Ufaratzta will be to break through the bounds of exile, bringing on the coming of

Moshiach, about who the Torah says, "Ala haporetz lifneihem," — the breaker of barriers has ascended before them.

If we all rise above our own personal limitations, continue to add in goodness and kindness, and grow in all aspects of Torah and Mitzvos, we will surely merit the final Ufaratzta, when Hashem remove the limitations of exile and we will all return home, from the west, the east, the north and the south.

SLICE OF LIFE

3,000 Jewish Teens Fill Times Square
In Moving Scene of Jewish Pride
By Motti Wilhelm



Ever since October 7th, Jews around the world have seen increased levels of antisemitism, especially on school and college campuses. So, when over 3,000 Jewish teens gathered in Times Square in Manhattan to sing, pray, and proudly celebrate their Jewishness, it struck a chord by tens of thousands around the world.

The Times Square celebration was the highlight of the annual Shabbaton weekend organized by CTeen, the Chabad Teen Network. With 800 chapters in 60 countries and 6 continents, CTeen is a dynamic network for Jewish teens of all backgrounds, offering meaningful and fun programs which harness the incredible potential of teenagers. Once a year, thousands of CTeen members gather in New York for a powerful weekend retreat, where they get to meet fellow teens, enjoy an exceptional program, and receive an extra dose of Jewish pride.

This year, with the litany of challenges and the influx of antisemitism that many teens had faced, the Shabbaton was seen as especially vital. It would give them the chance to recharge their spiritual and emotional batteries and connect with an international community of proud Jewish teens.

With a nod to the incredible leadership displayed by the teens themselves, the theme of

the weekend was 'Count on Me,' highlighting first-hand stories of teens who stepped up and took the initiative within their hometowns in recent times.

As the teens arrived in New York for the weekend program, their excitement radiated. Groups from Europe, Israel, and Latin America joined others from across the United States, Canada, and as far away as Australia and Singapore. They were hosted by the vibrant Chabad community of Crown Heights, which itself was an experience for the teens, the vast majority of whom live in much smaller Jewish outposts.

Over the following days, the teens had a packed schedule filled with inspirational and exhilarating trips, courses and eye-opening experiences. These included a visit to Chabad World Headquarters at 770 Eastern Parkway, outings to New York's famous tourist attractions, and a solemn stop at the Ohel of the Lubavitcher Rebbe. Shabbat was spent in Crown Heights, with the teens filling '770' and taking part in the prayers, studies and spirited singing. They joined local families for the Shabbat meal, seeing first-hand the joy and serenity of an authentic Shabbat experience.

At the conclusion of Shabbat, all 3,000 teens boarded the New York Subway to head over to Times Square, where the grand event was to take place.

The iconic square in the middle of midtown Manhattan, which had been the scene of so much vitriol and hate over the past five months, was now host to the combined voices and joy of 3,000 Jewish teens from around the world, coming together in a collective show of Jewish pride.

Israel was, of course, at the top of everyone's minds. The celebration also featured two survivors of the horrific massacre at the Nova Festival in southern Israel on October 7th, who led the crowd in prayer for their brothers and sisters in the Holy Land, and especially the hostages held in Gaza and the IDF soldiers.

Thousands of teens joined along in prayer, and then burst into impassioned song and dance, led by Jewish pop star Gad Elbaz. As the iconic Times Square billboards flashed with images of CTeen chapters from around the world and

Jewish imagery, the teens roared in unison with undisguised pride in their heritage, their community and their Judaism.

"For 15 consecutive CTeen Shabbatons, we've echoed the same resounding three words. Tonight, their significance resonates more deeply than ever: Am Yisrael Chai," declared Rabbi Mendy Kotlarsky, vice-chairman of CTeen International.

The message resonated far beyond Times Square, as over 100,000 people tuned in via live stream, and countless more saw reports, images and videos of the "Times Square Takeover," as it is dubbed by the organizers, in the press and on social media over the following days.

On Sunday, the teens joined a grand finale event, held at the NYCB Theater in Long Island, New York. Featuring stories of courageous and resilient Jewish teens across the globe, the closing ceremony crystallized the Shabbaton's powerful "Count On Me" message for the thousands of teen participants.

Rachel Arrous, of Paris, France, and Jonathan Malka of Northridge, CA, shared their personal journeys of growth with the crowd, inspiring them to each take the next step in their own journeys as well.

A practical way to bring home the inspiration gained over the weekend and share with others, the CTeen Mitzvah Ambassador program, which itself was launched by teen leaders in 2019, was explained by Rabbi Kotlarsky to the in-person audience and tens of thousands more on the livestream.

The closing ceremony also included the highly anticipated CTeen Choice Awards, which recognizes Jewish teen leaders from around the world. Winners Joey Mashaich of Calgary, Alberta and Aliya Marin of Charlotte, NC, took home the CTeen Choice award trophies, saluting their leadership in the face of adversity.

In light of the current climate presenting new and heightened challenges to Jews worldwide, especially teens, the CTeen leaders were charged to find new innovative ways to ensure their peers feel welcome and proud Jews, come what may. And with 20 CTeen Lounges built over the past year, and ten more are scheduled in coming months, they know they won't be alone in the fight.



The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

"TO FULFILL YOUR PLEDGE MORE EASILY"

By the Grace of G-d
14 Elul 5743
Brooklyn, NY

Mr. & Mrs. Binyomin & Mania Velseberg
19 Danman Place
Hillside, NJ 07205

Greeting and Blessing:

This is in reply to your letter of the 8th of Elul, for which many thanks.

Not in the order of its topics, but in the order of relative importance, I will begin with the conclusion of your letter, which, moreover, appears under a P.S. But I think that the real reason for its appearing in a P.S., rather than within the body of the letter, is that it is way above the letter. For in the P.S. you speak of "acquiring shares" in G-d's business, whereas in the letter you write about shares in a manmade corporation—though the letter too, of course, is under the guidance of Hashem, as are all human activities.

I am referring to your pledge towards the expansion of the second Torah institution which instructs and educates G-d's children in G-d's Torah—not just to enrich their knowledge, but to enrich their everyday life by embodying the principles and teachings of the Torah, and making certain also that the children and grandchildren of these students will follow in their path.

May G-d grant that you should fulfill your pledge with joy and gladness of heart, especially as it will surely serve as an inspiring example for many of your friends to emulate. And you will have a share in the zechus of those who are influenced by you.

You are, of course, right in observing that the period when "The King is in the Field" makes it most auspicious to receive G-d's blessings. May G-d grant that in light of this, and also as we are living in the jet age, Hashem will speed the fulfillment of your pledge even sooner than anticipated,

as has been your experience in the past.

Turning to the subject matter of your letter which, although secondary in relation to the importance of your pledge in G-d's "company," the investment about which you write has an additional significance in that it will also enable you to fulfill your pledge more easily. As usual, the cause precedes the effect. May G-d grant that in this too the hatzlacha [success] will be even greater than anticipated.

At this time, when, as mentioned, "The King is in the Field," I extend prayerful wishes to you both, to raise your children to a life of Torah, Chuppah, and Good Deeds, and have true Yiddishe nachas [Jewish joy] from each and all of them, in good health, joy and gladness of heart.

Wishing you and all yours a kasiva vachasima tova, for a good and sweet year, materially and spiritually.

With blessing,
[signature]

P.S. With your indulgence, I come with the following remarks, which are made with two reservations. First, that what follows does in no way minimize what has been said above in regard to G-d's blessings and hatzlacha.

Second, though I have heard from my father-in-law of saintly memory that, as a rule, "one should not volunteer advice," I made an exception in the present instance, on the basis of our longstanding friendship.

I therefore venture to express the thought that perhaps it may be wise at this point not to let your business interests in various areas extend unduly. I am certain that, as a practical and experienced businessman, you do not make a business decision without first carefully weighing all fact and getting the benefit of expert counseling, and the like. And, as stated above, I am confident that your undertakings and commitments as of now will be with hatzlacha.

But it would seem to me that it would be good to avoid further distraction from your present business by new business propositions. If there is an accumulation of capital for investment, it may well be best to invest it in the businesses in which you are already involved, have the knowhow, connections, etc.

May G-d grant that here, too, you will enjoy Hashem's guidance and blessings in the fullest measure.

etc., to complete the unfinished work. At the time of the Re-surrection all bodies will return to life. The portion of the soul utilized and developed during the first life will enliven the first body, the portion of the soul developed during the second life span will enliven the second body, etc.

(Rabbi I. Altein in The Yiddishe Heim)

A WORD FROM THE DIRECTOR

One of the basic foundations of faith in the Redemption is the realization that each and every person can hasten the Redemption. It isn't enough for us to simply believe in Moshiach and await his coming, but it is incumbent upon each one of us to add to our Torah learning and performance of mitzvot in order to hasten his arrival.

Our Sages have pointed to certain mitzvot that have the special ability to bring the Redemption closer. The most noteworthy among them is charity, concerning which our Sages say, "Great is charity which brings closer the Redemption." Repentance, too, can bring the Redemption one second sooner, as Maimonides states: "The Torah promised us that ultimately Israel will repent at the end of their exile. and immediately they will be redeemed."

Also, the desire for the Redemption actually acts to hasten its coming, as it says, "The generation who desires My sovereignty, immediately." And especially, according to what is explained by our Sages. It is imperative for each one of us to pray and request the Redemption: This also has a special power to hasten the Redemption.

Other mitzvot and activities have been defined as helping to bring the Redemption: strengthening our faith (since the exodus from Egypt was in the merit of our faith in G-d); unwarranted love (to counteract the unwarranted hatred which caused the exile); studying the inner dimension of Torah (as it says in Raya Mehemna that we will go out of exile in the merit of our future study of the Zohar); studying the Mishna and also bearing children (since "the son of David will not come until all of the souls have come down").

It should be pointed out that it is important when doing these mitzvot to have the intention of bringing the Redemption closer, for this intention itself hastens the Redemption.

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.

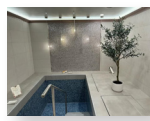


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A New Mikvah Opens in the Capital of Oregon



On Sunday, March 3, a special gathering took place, in celebration and support of the newly inaugurated Mei Perel Glikel - The Salem Mikvah in Oregon's capital city of Salem. The sparkling new mikvah is a milestone for the city's 1,500 or so Jews, said Fruma Perlstein, co-director

with her husband, Rabbi Avrohom Perlstein, of the Chabad-Lubavitch of Salem Center for Jewish Life.

Since the Perlsteins arrived in Salem 17 years ago, their Chabad center has reinvigorated Jewish life in the small city. In recent years, they've also seen sharply increased engagement from the younger demographic, so the couple decided to take the plunge and start on the often difficult road to designing, financing and building a mikvah.

Immersion in the mikvah is an integral part of Taharat Hamishpachah, or Family Purity, and a cornerstone of Jewish life. Until now, Salem—the state's capital and home to scenic vistas, vineyards and the annual Agricultural State Fair—did not have one. The closest mikvah to Salem was in Portland, a more than hour drive away.

A Call To Action

LIGHT SHABAT CANDLES

Jewish women, and girls beginning at the age of three, should light candles on the eve of Shabbat and Yom Tov, as has been the custom of Jewish women since the times of our Matriarchs.

"Every Jewish daughter, as soon as she comes to the age of Jewish education [3 years of age], should light a candle each Sabbath and Yom Tov eve, and through the lighting of Shabbat candles we will merit the fulfillment of G-d's promise, 'If you will keep the lights of the Sabbath candles, I will show you the lights of Zion,' in the complete and true Redemption."

(The Rebbe, 5735-1975)

MOSHIACH MATTERS

If one did not complete his Divine mission on Earth the first time—if he did not utilize and perfect his soul through Torah and mitzvot according to his capacity—his soul must descend a second or third time,