

L'Chaim

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The Weekly Publication
for Every Jewish Person

נוסד תור ימי השלושים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson
"My help comes from G-d, the Maker of heaven and earth" (Psalm 121:2) Year of Unity - Hakhel



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

In this week's portion, *Teruma*, we are given the *mitzva* (commandment) of making a holy place for G-d. G-d says, "You should make for Me a Temple and I will dwell in them." In general, this refers to the different Tabernacles that we had and then the great Temples that stood on the Temple Mount in Jerusalem.

However, this brings up several questions.

The *Sifri*, quoting our verse, says, "Every place it says 'for Me,' it will last forever." The Midrash, using our verse as an example, says, "Every place it says 'for Me,' it will never move, not in this world, and not in the world to come." But the Sanctuaries are gone, and the Temples were destroyed. How could they say that it will last forever?

There are different explanations as to what the everlasting component to this *mitzva* is. Some say, it refers to the holiness of the Temple. That the place where the Temple stood retains its holiness forever. Others say, that parts of the Temple are hidden in the ground of the Temple Mount, so it is actually there.

The difficulty with these answers is that they only explain how the Temples still exist, but they don't explain how the Tabernacles still exist.

Another difficulty with these answers, is that the simple meaning of the *Sifri* and the Midrash, is that it is referring to the actual building, not the spiritual holiness. And many sources point to the idea that the *mitzva* of building a Temple applies even now.

How can one physically do this *mitzva* today?

The first way, is to build or donate towards the construction or improvement of a synagogue or house of study, for they are the "miniature Tabernacle" and Temple that we have today in exile.

The second way, set up a designated place in your home to serve G-d, equipped with a bookshelf with Torah books, a *tzedaka* (charity) box, a table at which to study, and a set place for prayer. This is similar to the Temple, that contained the Tablets (representing Torah) the Altar (prayer and spiritual service) and the Shulchan (table for the breads, *tzedaka*).

Children can also get involved, by making their room or their part of their room into a place to serve G-d with their own Torah books, *siddur* (prayer book) and *tzedaka* box.

Another way of understanding how this *mitzva* can be fulfilled today is from the way the verse seems to be grammatically incorrect. "And you should make for Me a Temple, and I will dwell in them." Shouldn't it say, "And I will dwell in it?" What is the meaning of dwelling "in them"?

"In them" means in each of us. G-d wants every one of us to be a Temple. G-d wants to live in every single one of us.

May we all, men, women and children, make a Temple for G-d. This will surely bring the third and everlasting Temple, that is already built and will come down from above, with the coming of Moshiach. May he come soon.

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.

Sneaking the Dough

Ask any child or any child at heart, "What's the best part of baking cookies?" and they will undoubtedly tell you, "Getting a taste of the batter."

No matter if it's a cake mix or a gourmet recipe from *Bon Appetite*, licking the batter off the beaters, spatula, or other assorted utensils can be as exciting as eating the cookies themselves.

Often, the batter doesn't even taste as good as the baked cookies, but still, most of us can't resist "a little taste."

(Some home bakers even confess that they have to make a double recipe if the kids are around, since so much of the batter disappears! And I know at least one mom who labels cookie dough firming up in the fridge "raw fish" to keep tasters and sneakers away!)

The batter is a preview or foretaste of what is to come. Together with the delicious aroma of the cookies actually baking, tasting the batter also helps create a hankering for the cookies.

Do a kind deed.

Drop some coins in a *tzedaka* (*charity*) box.

Light Shabbat candles.

Advance your Jewish knowledge.

Put on tefillin.

Say a prayer.

Visit someone who is ill.

Say "hello" to someone first, and even better with a smile.

These are just examples of ways and means to prepare ourselves for the Messianic Era. They are the dough, the foretaste – so to speak – of what our lives will be like at the time of the Redemption.

The way we do a good deed now will not be the way we'll do it in the Era of peace, health, prosperity and wisdom that we all yearn for.



But it will be, to a certain extent, a preview, and this foretaste can help create an appetite for the Redemption. The same is true of the Torah that we study now, the charity that we give now, the peace and harmony we foster now. They don't look, feel or even taste like the real cookies, but they're a foretaste and an appetite enhancer.

The Rebbe has stated numerous times that "the table has already been set" for the celebratory banquet we will enjoy at the beginning of the great event of the Messianic Era. What we're doing now is preparing the desserts, those mouth-watering delicacies that complement and crown the entire banquet. In more ways than one, it's not just desserts.

SLICE OF LIFE

Western Wall Vignettes

by Gutman Locks



Watch Out!

It is the custom at the *Kotel* (Western Wall), and many follow this custom when leaving a synagogue or any other holy place.... we back away. Some at the Kotel merely turn and face the Kotel as they leave the immediate exit, and some have the custom of backing away all the way from where they were standing to the very outside of the entrance.

When a religious Jew first saw the head rabbi of the Old City, Rabbi Avigdor Nebenzahl, backing all the way out from the Kotel, he ran over and asked him, "What should I meditate on when I back away from the Kotel? Should I have any particular holy thoughts in mind, or what?"

He answered as a true *tzadik* (righteous person) would, "You should be very careful that you do not bump into anyone!"

Maybe not all kind, sensitive people are righteous, but surely all righteous people are kind and sensitive.

I Don't Know

He's an 81-year-old Israeli who has lived in Brooklyn for the past 50 years. When I called for him to come put on *tefillin*, he smiled and came right over.

He said, "I put on tefillin this morning, and I've put them on every day for 40 years! Forty years

ago, a Chabadnik came into my store and put tefillin on me, and I have been putting them on every day since!"

I asked him why he kept putting them on.

He said, "I don't know."

There must be something he likes about it or he wouldn't be putting them on every day. One thing for sure, it makes him happy.

That Chabadnik probably doesn't even know it, but he changed this Jew's life forever, both in this world and in the World to Come!

Welcome Home

Two Israeli soldiers happily brought a third soldier over for me to put tefillin on him. He obviously had never put them on before, and they were enjoying bringing him in.

I put the arm piece on his arm and told him to say the blessing by repeating after me. He was cooperative, but for some reason, I said, "You're a Jew, right?"

He answered, "No."

He's not a Jew! Yikes! Tefillin is just for Jews! I slid the arm piece off his arm, and gently explained that tefillin are only for Jewish men. Again, he said that was not a Jew... but then he said that his mother was.

"What? Is your mother a Jew?"

He said she was, but that he never did any of the Jewish laws, so he wasn't Jewish.

"If your mother is Jewish, you are Jewish!" and I put the tefillin back on his arm, had him say the blessing, read the *Shema*, and talk to G-d in his heart.

When he finished, I told him, "We are not a religion. We are a people. Your mother is a Jew so you are a Jew, a complete Jew even if you have never done any of the mitzvahs before.

His face changed. He went from being what he thought was an outsider, to being a member of the family. Baruch Hashem.... It was so nice to see his new face.

I Got a New Job

He is a Deputy Sheriff, visiting from Florida. When I first tried to get him to put on tefillin he refused. I asked again. He refused again. No way! He had two Israel friends with him, they motioned, "Best to leave him alone...no way!"

His son spoke to him, and the father motioned, "Okay."

The boy came over and I helped him to put on tefillin.

I told the father to come bless his son. He agreed, and repeated the blessing word for word. I had him say out loud the things he wanted for the boy. The boy began reading the *Shema*, and I tried with the father again, but he refused.

I asked, "What do you do for a living?"

He rather sternly said, "Law enforcement."

I held the tefillin up toward him and said, "I do that, too! And I commanded, 'Come here!'"

He smiled. I took hold of his arm and pulled him in.

The Israelis were smiling, and nodding, "Yes! Yes!"

I got a new job! Law enforcement. Torah-Law enforcement? I never thought of it that way before.

The Reward

His Hebrew name is Dan. He is 76 years old, a psychologist, born in Hungary soon after the war. His father had numbers tattooed on his arm. When he was a few years old they moved to Israel, stayed a few years and then moved to Canada where he has lived ever since.

He came up to the table where I was helping someone with tefillin. He waited very patiently until I finished, and then asked if I would help him to put them on.

He happily told me that a couple of weeks before, he had his bar mitzva on an Israeli Army base, and this would be his second time to put them on.

Why he put them on at his army base bar mitzva is obvious. It was his celebration. But why did he come up to me without my having asked, wait patiently, and then ask to put them on. He really wanted to do it.

There is a well-known teaching, "The reward of a mitzva is a mitzva." One of the ways to understand this is that performing a mitzvah will lead you to perform another mitzvah. This certainly is what happened with Dan.

Gutman Locks is well-known at the Western Wall for over two decades. He is the author of several books, musical tapes and many educational videos. See more of his writings at www.thereisone.com

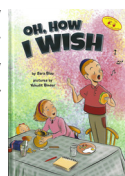


New Emissaries

Rabbi Mendel and Itty Wuensch are establishing a new Chabad House for English speakers in **Netanya, Israel**. The new Chabad House will primarily service the neighborhoods of Ramat Poleg and Ir Yamim which both have high English speaking populations.

Oh, How I Wish

Children are so enthusiastic about the activities they love to do! One loves to sing, another to draw, or dance, or bake. In *Oh, How I Wish*, children share many ways they can use their favorite activities for a higher purpose... singing to cheer up lonely people, dancing to make a bride happy, or baking to honor Shabbat. The engaging illustrations by Yehudit Binder and lyrical text by Sara Blau combine to create a great picture book! Hachai Publishing



Hakhel – Unite!

The objective of the Hakhel assembly was to strengthen the foundations of Jewish education and observance. We can fulfill this commandment nowadays firstly by "assembling" all the various facets of our personalities in order to imbue them with the knowledge and reverence of G-d. We should assemble our families periodically and strengthen each other in a spirit of family love and camaraderie. (*Likutei Sichot*) Learn more at hakhelnation.com



The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

Freely translated and adapted

Adar 1, 5714 (1954)

From time to time I inquire about your wellbeing and receive news about your welfare from your children. I am surprised by the fact that on a number of occasions they have told me that your mood is not as it should be.

In general, each and every one of us, when we search and ponder our lives, even during the last few years when matters do not seem to be going so well, will observe G-d's kindness and goodness, up to and including matters that were not at all expected.

In fact, the individual sees these things to an even greater extent than does another - as each person knows in his or her own life.

This should lead the person to recognize and acknowledge the blessings and goodness that he has received from G-d, and quite possibly, on more than one occasion, the person has received these blessings without any effort on his part.

This leads to the inevitable conclusion that if there do exist matters that are contrary to a person's desires, then it may very well be one of two things:

Firstly, quite often a person does not truly know what is best for him and if that which he desires will indeed bring him true benefit or possibly the opposite.

Even when the individual concludes that he knows with one-hundred-percent certainty that the thing is good for him, he still cannot possibly know the reasons why he has not been granted these matters for the time being.

This is analogous to the business world: A good and experienced businessperson will not sell his merchandise at an inopportune time. And this is the case even when he

can realize a profit, but that he reckons that by selling his merchandise at a later date he can realize a far greater profit.

The same is so with G-d's goodness. If it is delayed, it is in all probability because at a later time G-d's beneficence will be in a much greater manner in both quantity and quality.

This is particularly true in your case, where G-d has blessed you with true *nachas* (pride) from children, something which is not so often found Since you and your wife can anticipate even more *nachas* from your children, your going around unhappy (something which can be interpreted as dissatisfaction - G-d forbid - with the manner in which G-d conducts your affairs) defies understanding. Moreover, to a certain extent this is an expression of ingratitude to G-d.

A good and experienced businessperson will not sell his merchandise at an inopportune time.

It is self-understood that I am not writing to you in order to admonish you but to convince you that even according to the way you look at your life, the good things in your life are incomparably greater and more significant than those matters that you think are - temporarily - not as they should be.

Bear in mind that when a businessman makes an accounting, he does not consider each item individually, but makes a total accounting of the inventory as a whole. And so too regarding the "balance sheet" of events in your life.

It is my hope that the above few lines will move you to reconsider the "calculation" that you are making. I am sure that when you will do so, you will reach a much happier conclusion than you have reached until now. ...

and Third Holy Temples as well. When Moshiach comes and the Third Holy Temple is established, the original Sanctuary built by Moses will also be revealed, for a special connection exists between the two. Just as the Sanctuary was built in the desert, by an individual who himself never set foot in the Holy Land, so will the Third Holy Temple reflect the good deeds we have performed and our service of G-d throughout the present exile. (*Peninei HaGeula*)

A WORD FROM THE DIRECTOR

The 7th of Adar (this coming Tuesday, February 28 this year) is the birthday and yahrzeit of Moses.

The Rebbe spoke numerous times about the significance of this date in our G-dly service. In one of the Rebbe's public addresses, the Rebbe delved further into the significance of this date.

On a person's birthday, "his mazal (source of influence) shines powerfully." If this concept applies to the birthday of any Jew, surely it applies with regard to the birthday of a leader of the Jewish people. Nor is this relevant merely as an event in the past. Instead, each year, the positive influence associated with the 7 Adar is increased, reaching a level immeasurably higher than in previous years.

The birthday of a Jewish leader affects every member of the Jewish people, for the leader is the source of influence through whom G-d's blessings are drawn down for the entire people.

Seven is symbolic of a complete cycle.

Thus, the Seventh of Adar should inspire every Jew to carry out his service in a complete manner. The positive influence of the month of Adar will facilitate the performance of this service.

Similarly, these positive influences will hasten the coming of the Redemption. It is of utmost importance that the Redemption come sooner, even a moment sooner, for the Divine Presence and the Jewish people are in exile. Therefore, it is important to hasten the coming of the Redemption; every single moment its coming can be speeded is significant.

The potential for this certainly exists: the very next moment can be the last moment of the exile, and the moment that follows, the first moment of the Redemption.

Shmuel Butman

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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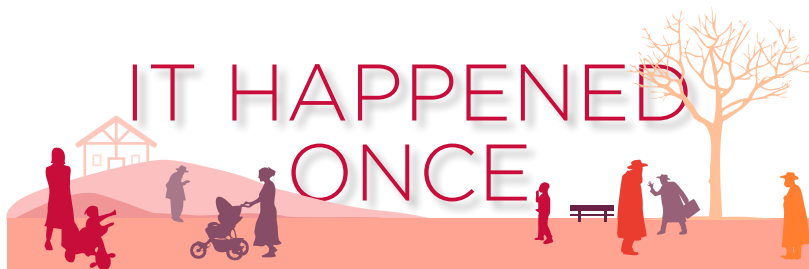
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MOSHIACH MATTERS

"They shall make Me a sanctuary, and I will dwell in their midst" (*Ex. 25:8*) According to Maimonides, this commandment refers not only to the erection of the Sanctuary, but the building of the First, Second



Long before Rabbi Meir of Premishlan was known as a *tzadik* (righteous person), his unusual kindness and compassion were demonstrated. Even as a young child he would go from door to door collecting money for the poor. Rabbi Meir was simply unable to bear seeing someone in an unfortunate situation. He would do everything in his power to relieve the other's suffering.

At the same time, he was extremely modest and went out of his way to avoid drawing attention to himself. A year after he was married, he hired himself out as a tutor for an estate owner's children, a common way to support one's family in those days.

It did not take Rabbi Meir long to realize that the wealthy landlord was a coarse individual. Nonetheless, the children seemed to be progressing nicely under his tutelage, despite their father's rough and boorish behavior.

Rabbi Meir was particularly distressed by his employer's stinginess. Whenever a poor person knocked on the door asking for a donation or a crust of bread, he was treated condescendingly and with a tight fist.

For the first few weeks in his new position Rabbi Meir tried to concentrate on his teaching and ignore what was happening. But as time wore on he found it increasingly difficult to restrain himself.

One day, Rabbi Meir approached the owner of the estate and made a suggestion. "From now on," he proposed, "every time a poor person comes, I'd like you to give him a coin, which you can deduct from my salary." The landlord agreed to the plan, as there was no reason for him not to.

From that day on, every beggar who arrived on the doorstep received a coin, and sometimes even a light meal to ease his hunger. In the meantime, the owner of the estate was carefully recording every penny that went to charity in his ledger. No one could understand the miserly landlord's sudden generosity, but at least the beggars were happy.

Six months passed, and soon it was almost Passover and time for Rabbi Meir to go back home. Before he left, the owner of the estate called him in to pay him his salary. Taking out his ledger, he deducted all the coins and food he had "wasted" on the poor, and was shocked to see that nothing remained. And not only that, but Rabbi Meir actually owed him money! The landlord was furious. How could he, a smart and savvy businessman, have allowed himself to fall into such a trap?

Rabbi Meir was banished from the estate without a penny in his pocket. Rabbi Meir, however, was not particularly upset by what had occurred. In fact, he was in a good mood. Passover was coming, he was going home, and there were many things in the world more important than money...

Rabbi Meir was on the outskirts of Premishlan when something shiny in the road caught his attention. Looking closer, he saw it was a very valuable gold coin, worth far more than the entire salary he was supposed to have received as a tutor!

Rabbi Meir, however, did not think along the same lines or in the same way as "regular" people. The whole way home his thoughts had been focused on higher, more spiritual matters. His initial reaction upon seeing the coin was hesitation. "Is this the way it has been decreed from Above that I derive my livelihood?" he thought to himself. "Does G-d really want me to make a living from the dust of the earth?" Rabbi Meir continued walking and did not bend down to pick it up.

Rabbi Meir's wife was overjoyed to see him after a half-year's absence. Several days later, when her husband still hadn't mentioned any earnings, she thought it was strange, but having full faith in him she did not bring up the subject, assuming he had his reasons.

By the following week she decided the time had come to allude, very delicately, to their financial situation. But her husband only responded cryptically, "Let's wait until

tonight..." and left for the synagogue. In shul, money was soon the farthest thing from his mind.

That evening, Rabbi Meir was in the study hall when the servant of one of the wealthiest inhabitants of Premishlan suddenly tapped him on the shoulder. Handing him a gold coin he said, "My master asked me to deliver this to you."

Rabbi Meir jumped. "What is the meaning of this?" he inquired. The servant related that earlier that day his master had returned to Premishlan after a long journey, and had found the coin lying on the ground. After some deliberation he had decided to give it to a young Torah scholar, and Rabbi Meir's name had been drawn from a lottery.

"I see this coin really was supposed to be mine..." Rabbi Meir smiled, pondering the ways of the Creator.

THOUGHTS THAT COUNT

on the weekly Torah portion

They shall make an ark of shittim wood, two-and-a-half cubits its length, one-and-a-half cubits its breadth, and one-and-a-half cubits its height (Ex 25:10)

The ark was measured in fractions, not whole numbers, teaching us that to achieve spiritual growth, one must first "break down" and shatter one's negative characteristics and bad habits. (*Sefer Hamamarim U'Kuntreisim*)

Of a talent of pure gold shall it be made (Ex. 25:39)

One's purpose in life is to illuminate his surroundings with the light of Torah and *mitzvot* (commandments). This responsibility holds true no matter what the individual's circumstances or mood may be. The numerical equivalent of the Hebrew word for talent, "*kikar*," is 140 – the same as the numerical equivalent of "*mar*" (bitter), and "*rom*" (lofty). No matter what our situation, our task remains the same. (*The Previous Rebbe*)

And you shall make two cherubim (Ex 25:18)

As Rashi explains, the wings of the baby-faced cherubim were spread over the ark which contained the Ten Commandments. We learn from this that the continued existence and perpetuation of Torah depends on the "cherubim" – the very youngest Jewish children who study Torah and follow its ways. (*Likutei Sichot*)

Make upright boards for the Sanctuary (Ex. 26:15)

According to the *Midrash*, the world was unworthy of cedar trees (out of which these boards were made); nonetheless, G-d created them for the sake of the Sanctuary and the Holy Temple. The wood of the cedar is extremely hard, symbolic of strength and inflexibility. However, this very attribute was created to be utilized for positive purposes, i.e., that a Jew must never be deterred by those who mock him. (*Avnei Ezel*)

לעילוי נשמת
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