



Rabbi Levi Yitzchak of Berditchev was justly known far and wide for the tremendous hospitality he extended.

In his endless kindness, he would take anyone into his home; a poor man felt just as welcome and was honored in the same way as a wealthy man. Whoever crossed Rabbi Levi Yitzchak's threshold left satisfied in body and in spirit.

In that town, however, there was a wealthy man whose ways deviated completely from the Rabbi's. He had no time for the common people. On the contrary, he would accept only the famous or wealthy as house guests. When word came to Rabbi Levi Yitzchak about the rich man's conduct he was horrified, and he set out to remedy his character flaw.

When the next Shabbat arrived Rabbi Levi Yitzchak was prepared to deliver his customary sermon, but this time it was pointedly directed to one particular member of his congregation.

The rabbi began: "As is well known, it is a basic tradition that our ancestor Abraham was very hospitable, a trait that has been greatly praised and has been ingrained in the character of the Jewish people in his merit. But wasn't his nephew Lot also hospitable? Why then is all the credit given to Abraham? The answer is that there was a tremendous difference in the kind of hospitality each of them demonstrated.

Lot would allow only angels into his home; simple folk were refused. Abraham, however, led any person to his table with acceptance and even honor. In this merit Abraham earned his reputation and set the example we still follow today."

During the time when Rabbi Levi Yitzchak was serving as rabbi in Pinsk, Reb Shlomo Karliner, a disciple of the Maggid, lived nearby. Rabbi Levi Yitzchak sent a messenger requesting Reb Shlomo to come to him.

The two tzadikim sat for many hours looking intently at each other, but saying nothing at all. After hours had passed, they began laughing out loud. Then, suddenly, Reb Shlomo stood up and took his leave. Rabbi Levi Yitzchak's aide had been watching the whole time and was completely baffled. Finally he asked the rabbi to explain.

Rabbi Levi Yitzchak replied: "For some time I have known that the Jews of our province have been under the threat of a terrible decree.

I had discovered that the great nobles of the region were about to meet in order to confirm this edict. I tried my hardest to bring all their plans to nothing, but to no avail.

One day I prayed with such extreme fervor begging G-d to crush the evil plan, that I felt my soul almost depart from my body. But, try as I might, I received no answer to my prayers. I then received a message from G-d that if Reb Shlomo would join me in my petition, it would surely be granted, for isn't it true that Elijah the Prophet himself often visits Reb Shlomo?

"I lost no time in summoning him to me. He arrived at the exact same time the evil noblemen were gathered at their meeting, discussing the final implementation of their terrible plan. We were paralyzed with fear as we observed the meeting in a vision.

The evil nobles were unanimous in their decision to expel the Jews from the entire province, and we were helpless, unable to utter a word. It is known that, according to the law, if there is even one dissenting vote, the decree becomes annulled. Can you imagine our surprise when we saw Elijah the Prophet enter the meeting?

Disguised as a white-haired squire, he sat down unnoticed.

The noblemen were passing the document around the great table, and each one

signed it in turn. When it was handed to Elijah, he began to object loudly: 'I disagree with this whole idea! I refuse to sign this calumnious paper!'

"All of a sudden, their unanimity was destroyed; the verdict was overturned in a flash! A terrible commotion erupted in the hall and in the course of the demonstration, the document was torn up.

Elijah vanished and there was nothing for the assembled noblemen to do but leave. This was such a completely amazing turn of events that Reb Shlomo and I both burst into laughter at the sight."

THOUGHTS THAT COUNT

on the weekly Torah portion

Speak to the Children of Israel, that they may bring me an offering (Ex 25:2)

The word "offering" has two meanings: something set aside for a special purpose and that which is picked up and raised. An offering made to G-d achieves both of these objectives. Setting aside one's money to do a mitzva elevates the actual physical object that is bought with that money, transforming the material into holiness, as it says in Tanya: "G-d gives man corporeality in order to transform it into spirituality." (*Likutei Sichot*)

"The fool gives, and the clever man takes," states the popular expression. What does this refer to? The giving of *tzedaka* (charity). The fool thinks he is parting with something belonging to him; the clever man realizes that whatever he gives, he actually receives [its reward]. (*Rabbi Yisrael of Ruzhin*)

Two and one-half cubits its length, and a cubit and a half its breadth, and a cubit and a half 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)

A person's purpose in life is to illuminate his surroundings with the light of Torah and mitzvot. 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 "*ram*" (lofty). No matter what our situation, our task remains the same. (*Previous Rebbe*)



4:59 Candle Lighting Time

NY Metro Area
3 Adar 1//Feb 4
Torah Portion Terumah
Shabbat ends 6:01 PM

L'Chaim

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Feb 4, 2022
The Weekly Publication for Every Jewish Person
נסד תוד ימי השלושים
Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson
...I have called out to the L-rd and He answered me" (Psalm 120:1)

LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion



In this week's Torah portion, *Teruma*, we read about the *Shulchan*, the intricate table that was in the Temple. The *Shulchan* was made of many different pieces. It was made of wood overlaid with gold, and the rest of its parts were made of pure gold. On the *Shulchan* was a golden trim like a crown around the table. It had a golden framework, with golden trays, that held 12 loaves of bread, called "Show bread." This unleavened bread had ends that turned up, and then turned again, so that the two ends faced each other. On the table were two golden spoons filled with Frankincense.

What is the symbolism of the *Shulchan*? How do we experience the *Shulchan* in our lives today? According to the *Zohar* the *Shulchan* brought blessings of sustenance to the tables of the whole world. The *Talmud* explains that the crown around the *Shulchan* is symbolic of royal wealth.

So the *Shulchan* brought blessings of sustenance to all and wealth to those who deserved it. How can we harness these blessings in our own lives? By taking a deeper look at the *Shulchan* and its parts, we find hints that guide us.

First there is a table; the table is the center of the home and therefore is symbolic of the home, the center of Jewish life. Laden with pure gold and surrounded with a royal crown alludes to our dress and sense of dignity. How do we act? Do we see ourselves as ordinary, and dress and act that way? Or do we see ourselves as the royalty we are, the children of the King of Kings, and act accordingly. The way we see ourselves affects the way we act. The way we act, controls the flow of blessings to our homes.

On the table was the unleavened Show Bread. Bread is symbolic of livelihood. Unleavened symbolizes humility, recognizing that our wealth is from G-d and not arrogantly thinking that it is merely our personal accomplishment. The bread's ends faced each other, symbolizing love for one's fellow. The fact that it is one loaf, shows that we are essentially one at our core.

Frankincense is a pleasant-smelling spice, a white resin from a growing tree. A good scent is symbolic of one who does mitzvot. White connotes doing without an ulterior motive. From a growing tree alludes to the need to be constantly growing in mitzvot.

Finally, the *Shulchan* was placed on the north side, the left side, because in Kabbalistic teachings, the *Shulchan* is connected to the cognitive faculty of *Bina*, which is on the left. *Bina* is the ability to take an abstract concept, and develop it into a concrete, understandable and meaningful idea. This is done by breaking down the many parts of the concept and understanding them thoroughly. This refers to the study of Torah. Learning, digesting, developing and finally bringing it down into the concrete, making it accessible to all.

This, in essence, is the Jewish home. A royal abode, a place of dignity, humility, and love. A place of Torah and mitzvot. A place where G-d wants to be and gives His blessings.

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.

Feeding the Birds

Did you ever notice what happens after you put bread outside for the birds? Within minutes there are a dozen or more birds of various shapes and kinds happily pecking at the pieces.

Where did the birds come from? How did they find out about the food? Just a few seconds ago all you saw was one little sparrow eyeing you warily! As more birds alight on your front garden to enjoy the edibles, you hear the chirping of birds on nearby trees. If you were King Solomon, who knew the language of all of the animals, you would understand what they are saying. But you are not King Solomon, and you can only guess that they are telling their friends about their find. They are sharing the good news of finding food.

The *Talmud* tells us that if the Torah had not been given, we could have learned important rules of behavior from animals. For instance, we can learn modesty from a cat, honesty from an ant, chastity from a dove, and good manners from a rooster. (*Eiruvin 100b*)

What can we learn from the common sparrow or pigeon? We can learn to share good things and good news.

If you're in a good mood, share a smile or an energetic hello. (As the *Mishna* teaches us, "Greet everyone with a pleasant face" and "Be the first to say 'hello.'")

When you find out about a great kosher restaurant (or simply that there is a kosher restaurant) in your area, pass the information around.

If you hear about a lecture, zoom

class or podcast with your local Chabad-Lubavitch Center, tell a friend. Better yet, if it's in person, bring a friend!

After you've finished reading an amazing Jewish book, lend it to someone else who will enjoy it.

Share a Shabbat dinner, give "mishloach manot" – gifts of food presented to friends and acquaintances next month on



Purim (March 17, this year), invite an acquaintance to your Passover Seder.

Though "misery loves company" and "a trouble shared is halved," call people to whom you normally complain and tell them about good news as well – when a problem has been solved or things are going well.

On the theme of sharing good news, let's share the news that the era of world peace and personal peace, prosperity, health and wisdom – the Redemption – is imminent.

To help hasten the Redemption, spread a little goodness and kindness, as the Rebbe said, "Moshiach is ready to come, now. Our part is to add in acts of goodness and kindness."

And don't be worried that there's not enough to go around. The birds never do!

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Reb Michel and Danya Raskin

"I hear they still have Mom and Pop stores in Brooklyn!"

I remember how amused I was when the Walmart cashier responded with that exclamation after I had mentioned that I was visiting Texas from Brooklyn.

When I had entered Walmart, I had made a bee-line for the produce section. I stood there slightly confused, not sure where to start looking for some of the fruits and vegetables on my list.

But my confusion didn't last long. In typical friendly southern style, a Walmart associate approached me and asked how he could help me. Aisles and bins and baskets and bushels and refrigerated showcases with automated sprinklers to keep the vegetables fresh.

That is far from my typical produce shopping experience back home at Raskins Fruits and

Vegetables on the corner of Kingston Avenue and President Street in Crown Heights, Brooklyn.

At Raskins I know exactly where to find anything. And despite the limited space, they do seem to always carry everything. From the freshest, firmest stuffing mushrooms, to organic fruits and vegetables all the way to the whole frozen green beans that I buy by the case. Even with my eyes closed I am pretty sure I can locate anything I need in the store.

When the Walmart cashier referenced "mom and pop stores in Brooklyn," it was Raskins that came to mind. The "Pop" was Reb Michel Raskin, one of the warmest, kindest, gentlest men I have met in my life. Mr. Raskin's friendliness wasn't just a "style" though – it was real and genuine.

It was always a pleasure – maybe I would even call it an experience – to walk into the store, especially when Mr. Raskin had time to share a story, some words of wisdom, or just a friendly chat. And even if he was busy, he always found time to ask about my children, especially my oldest daughter who regularly shopped there for our fruits and vegetables from the time she was about ten-years-old.

I think Mr. Raskin always asked about the children because his own children and grandchildren were so important to him – he was so proud of them. And everyone knew it!

One of his grandsons, Rabbi Getzy Markowitz, received a message sharing exactly this sentiment: "Sorry to hear about your grandfather. He was a real inspiring man indeed. Until now I remember his answer about a question I asked him. It was at your wine event at the Montreal Torah Center and I asked him about the meaning of life. You know what he did? He pointed his fingers at you. And I think about him all the time when I look at [my son] Leo, and I tell myself he was right all the way."

I remember to this day when Mr. Raskin shared with me stories about his father from his childhood. Tears streamed down his face as he recalled things his father had told him more than 60 years earlier.

Mr. Raskin was like a father to his three younger brothers, as his own father passed away when he was only 11-year-old.

As the oldest business on Kingston Avenue, Mr. Raskin was also a "father-figure" to many of the other businesses in the neighborhood. To that end he won an award posthumously from the Crown Heights Young Entrepreneurs for his outstanding contribution to the local economy.

People often marvel at the number of guests that were always present in the Raskin home on Shabbat and Yom Tov. The warm, open home and famed hospitality is surely due in large part to Mrs. Danya Raskin welcoming graciously so many people on a regular basis. (And since I'm sharing personal impressions and memories I would be remiss if I didn't add a few words about Mrs. Raskin (she should live many more healthy, happy years!) When I think of true royalty, I think of Mrs. Raskin. She is so dignified, regal and gracious, and at the same time so warm, and welcoming and friendly! Whenever I meet her, whether at a celebration or casually on the street, I am always showered with a beautiful, genuine smile as if she is reuniting with one of her close relatives who she hasn't seen in a while.

This week, when I stopped in at Raskins to buy some fruit, I wished one of Mr. Raskin's grandsons who was at the register a hearty "Mazal Tov" on the birth of his nephew. Later, as I was sitting down to write this article I found out that the baby's bris had taken place that day and the baby was named Yechiel Michel after his great-grandfather, of blessed memory. May he grow up emulating his great-grandfather's luminous characteristics.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

Erev Rosh Chodesh Adar 1, 5733 [1973]

It has been often noted that the time element in any event of Jewish life, especially one connected with Torah and *Chinuch* [Jewish education], has a special relevance and message. This rule also applies to the fact that we are in a leap year, containing two months of Adar.

The underlying reason for periodic "leap years" in our Jewish calendar is that our calendar is determined by the lunar year, which is about 11 days shorter than the solar year. But inasmuch as the Torah requires us to observe our festivals in their due season – Pesach [Passover] in the spring, Succoth in the autumn, etc.– a periodic adjustment is necessary to make up the deficiency between the lunar and solar years.

Herein also lies an important lesson. For not only does the extra month fully make up the deficiency, but it usually provides also an advance "on account" of the following year.

The lesson is two-fold: A person must, from time to time, take stock of his accomplishments in the past, with a view to ascertain what he has omitted to do. The first principle to remember is, therefore, that it is never too late to make good past deficiencies. Secondly, it is not enough to make up a deficiency; it is also necessary to make an extra effort as an advance on account of the future, and continue from strength to strength.

If this is true in all human affairs, how much more so in matters of Torah and *Mitzvot* [commandments] and, especially, in the area of *Chinuch* – the vital link in the preservation of our eternal Torah and heritage and the continuity of our people.

Moreover, in the present day and age it is

quite obvious that Torah-true *Chinuch* is the only way to ensure that our children, boys and girls, will remain ours, and that they will grow up and flourish like the proverbial tree planted by water, with deep strong roots that can withstand all wind and storms, and will not fail to bear good fruits and the fruits of fruits to all generations to come.

In the spirit of the above, may each and all of us take a "leap" in our advancement of Torah and *Mitzvot* as well as in our endeavors to strengthen true *Yiddishkeit* [Judaism] in general, and Torah-true *Chinuch* in particular, to the fullest extent of our capacity to meet the challenge of our present critical times.

With blessings for *hatzlacha* [success] and good tidings

10th of Adar 1, 5733 [1973]

Rabbi Hodakov has conveyed to me your telephone messages, and I will again remember you in prayer for the fulfillment of your heart's desires for good in all the matter which you mentioned over the telephone.

May G-d grant that you should have good news to report, especially now as we are in the auspicious month of Adar. Which also reminds us that we are in a leap year, with an added month to make up for the deficiency between the lunar year, on which our Hebrew calendar is based, and the solar year, which determines the four seasons, since our festivals must occur in their due season. This is also a meaningful lesson that a Jew can, and must always strive to, make up for any past deficiencies.

It is also significant that the added month is the one of Adar, which is a month of increased joy for Jews since that first Purim, when, as *Megilas Esther* [the scroll of Esther] tells us, "for the Jews there was light, joy, gladness, and honor."

These words, by the way, are included in the *Havdala* [prayer marking the end of Shabbat] which we make at the beginning of each week, to which are immediately added the words, "so be it for us." May G-d grant that it should be so also for you and yours in the midst of all our people.

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 Butman

L'ZICHRON CHAYA I MUSHKA לזכרון חי'ה י מושקא

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



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MOSHIACH MATTERS

This week we read: "They shall make for Me a sanctuary" (Ex. 25:8) According to Maimonides, this positive commandment refers not only to the erection of the Sanctuary, but the building of the First, Second and Third Holy Temples

as well. When Moshiah 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)

Today Is...

3 Adar 2

Rabbi Shneur Zalman, founder of Chabad Chasidism said: The *mitzva* (commandment) of loving one's fellow Jew extends to anyone born into the people of Israel, even if you have never met him. How much more so does it extend to every member – man or woman of the Jewish community where you live, who belongs to your own community.

Tanya in Bahrain

The 7,755th edition of the *Tanya* was printed in Manama, Bahrain recently. The Rebbe instructed the *Tanya* to be printed in every location globally with a Jewish community. Jews began living in what is today known as Bahrain since the Second Temple period. The Kingdom is very tolerant to Jews, and three of its members have served in the national parliament.

Points of Light

Rabbi Chaim and Chavi Bruk, founders and directors of Chabad Lubavitch of Montana, spearheaded an important project to spread and teach the Seven Universal Laws of Noah for all humankind. Living in a state of 1,000,000 residents and only 5,000 Jews it is clear to the Bruks that the Rebbe wanted his emissaries to be the ambassadors of light for the entire population, not just the Jews. To this end, they recently introduced printed outreach materials and a website www.7PointsofLight.org.

