

The Weekly Publication
for Every Jewish Person

נוסד תוך 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)

L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

In this week's Torah portion, *Tetzaveh*, we read of G-d's command to Moses regarding the olive oil for the menorah, as well as the priestly garments and the additional garments of the High Priest. The portion concludes with the instructions of the seven-day initiation into the priesthood of Aaron and his four sons.

The Torah portion begins with G-d telling Moses about the special olive oil: "And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually."

To get the purest olive oil, the olive was crushed in a mortar, and the first drop expressed was used for the oil to light the menorah. Only the oil extracted this way could be used to light the menorah. The remainder of the olive was ground to extract more oil, but this oil was not for the menorah.

What can we learn from this?

The kindling of the menorah symbolized lighting up the souls of the Jewish people. For this, only the purest olive oil, extracted through crushing, was used.

The purest comes out through being crushed. It is the crushed, that ignite Jewish souls.

We all are "crushed," we are tested with suffering in one form or another. What we do with it is our choice. You can choose to wallow in self pity, or you can use your "crushing" experience, to lift up those around you.

Choosing to use your experience for the positive, will not only uplift those around you, but it will give meaning and purpose to your situation.

Before ALS, I was talented. I could teach, lecture, sing, dance, play guitar, and I was strong. Within two years, I watched that all slip away. Now I'm left with my heart, my brain and my smile. Being crushed has brought stronger connections, new abilities, higher purpose, and deeper meaning. Before, I used my talents to make people happy, and to educate them. Now I get to do that, and much more.

With this attitude, I have gained an added extra. I feel happy and fulfilled, and the people around me seem happy and uplifted. Yet, it is time for the crushing to end, and enjoying the light to begin. May it happen now with Moshiach!

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.

Hand Out

Imagine brushing your teeth once a year for three days straight, or once a week for an hour, rather than the prescribed minimum of twice daily.

The benefits of tooth brushing would certainly be lost on such a regime, and it might even be detrimental to the gums or other tissue (let alone your arm muscles and social life if you opted for the annual approach).

Or contemplate calculating your monthly requirements of vitamins, minerals, fiber, etc., and consuming them on the first Tuesday of each month. Without even considering the possible toxicity of ingested vitamins and minerals in such large quantities, would there be any nutritional gain in such an approach?

Even the old saying "an apple a day keeps the doctor away," whether it bears any truth, would certainly fail to keep the doctor away – and probably necessitate a trip to the doctor – if one ate seven apples once a week.

Just as making hygiene, a balanced diet, or exercise a part of our daily schedule is touted by experts far and wide, so too is the importance of giving *tzedaka* daily (except Shabbat and holidays) commended by Judaism.

Jewish teachings are replete with references, inferences, recommendations and requirements concerning charity. From Maimonides' well-known ladder of *tzedaka*-giving (giving begrudgingly is the lowest level; helping a person get a job so he doesn't need *tzedaka* is right up at

the top) to the plethora of inspiring stories about giving *tzedaka*, to the detailed and exacting laws about how much *tzedaka* to give, we find *tzedaka* very much a part of the fabric of Jewish life.

Writing out a check to a Jewish institution yearly is a great deed. Giving donations to every organization which make a request is also exemplary. And if the first or second option mentioned above were to equal 10% of one's income (the amount we are required by Jewish law to give to charity annually) we would be fulfilling the "letter of the law." We would also be activating the Talmudic teachings that "charity saves from death" and "great is charity for it brings the Redemption closer."

Yet, like hygiene, nutrition, exercise, or any other number of daily activities – the full benefit of which are felt when performed on a daily basis – *tzedaka*, too, should be performed daily.

One of the unique benefits of giving charity is that the act of giving reminds us that we are, thank G-d, in the enviable position of being able to give rather than receive, i.e., there are others less fortunate than us. Giving *tzedaka* can help sensitize us to the needs of others and helps strengthen the trait of loving-kindness inherent in every Jew.

Making *tzedaka* part of our daily routine has tremendous benefits. A few coins a day in a *tzedaka* box of your choice (in addition to those more sizable donations) is a great way to stay spiritually fit.

SLICE OF LIFE

Leave Now!



No one praying at the resting place of the Baba Sali in Netivot, Israel, knew the amazing story behind the Bar Mitzva boy who was called to the Torah.

The boy, we'll call him Moshe, was born in a hostile Arab village to a Jewish mother and an Arab father. He was raised and educated as a Muslim, but at the age of six had a dream that changed his life. An old man appeared to him and said, "Your mother is Jewish, and so are you."

On waking, the shaken boy ran to his mother to tell her about the strange dream. She assured him that it was nothing and encouraged him to forget about it.

But the dream wasn't a one-time occurrence. The elderly man kept coming back. "You are a son of the Jewish people, leave the village and return home," he said.

Finally, having no choice, Moshe's mother admitted to him she was Jewish and, therefore, so was he. But she wasn't prepared to leave the village, despite the suffering she endured there at the hands of her Arab husband. As she told

the Yad L'Achim staffers who tried to help her, she felt she didn't have the strength to pick up and begin anew.

But one night, during Passover some three years ago, Moshe's mother dreamed about her late father, who told her: "Get up, dear daughter, get up now and leave. This is not your place." She argued with him, but upon waking understood that this hadn't been a regular dream. For the first time, she reached out to Yad L'Achim asking for help in leaving the village immediately.

Taking advantage of the fact that her husband worked the night shift at a gas station, she packed up for herself and her son and waited for her rescuers, who arrived two hours after her call to the organization's hot line.

Yad L'Achim settled mother and son in a secret apartment in Beersheva that was fully furnished and stocked. After a few days of recovery time, the long rehabilitation process began.

Moshe, who spoke only a very basic Hebrew, was assigned a mentor who learned with him every day and helped get him ready to enter a Jewish school at the start of the coming school year, just a few months away.

One day, during summer vacation, mother and son traveled to Netivot to take care of errands. As he was looking out the window of the bus, Moshe spotted a picture that caused him to burst into tears. "Ima, that is the man who visited me all those times in my dreams!"

When she saw the picture he pointed to it was her turn to cry out: "That is the *tzaddik* (righteous person), the Baba Sali. Now I believe you."

After they calmed down, the boy asked to go and thank the *tzaddik*, but was told that he had passed away many years earlier. Only after leaving the city did they learn that the Baba Sali was buried in Netivot, and they promised themselves to return at the earliest opportunity to thank him.

Moshe started the school year and fit in

beautifully with his new classmates. Half a year ago, when he heard his mother on the phone with Yad L'Achim planning his Bar Mitzva, he insisted that, "my Bar Mitzva will be in only one place – the synagogue at the resting place of the Baba Sali."

Meir Roshel, the mentor Yad L'Achim had assigned to Moshe, promised to help make it happen. But the boy's extraordinary connection with the Baba Sali didn't end there.

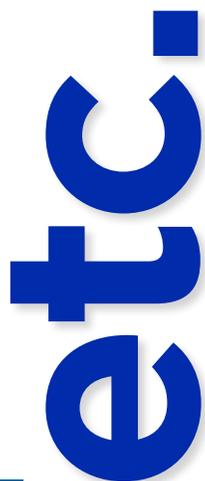
"On the day Moshe put on tefillin for the first time, we succeeded through enormous efforts in bringing him to the house of Rabbanit Simi, the widow of the Baba Sali," Meir recalls. "She brought us to the *tzaddik's* room, where he spent time alone with his Creator, and learned and davened and received audiences. I didn't know the exact address, just the name of the street – Ben Gurion – but we decided to try and find it.

"When we reached the street, even before we could ask anyone for help, Moshe told me to stop the car at a specific address. 'This is the house of the *tzaddik*,' he said. I thought he was mistaken. I asked a passerby and she said that indeed it was the Baba Sali's house. I responded, 'Wow, this is exactly the spot the boy told me about. This is very special. It's heavenly. How can it be that a boy who grew up in an Arab village, not knowing that he was Jewish or anything about Judaism, merited to have such a great *tzaddik* come to him and beg him to return to the Jewish people and then bring him to his house? That's the power of the Baba Sali.'"

A modest, moving ceremony was held to celebrate Moshe's Bar Mitzva, together with Yad L'Achim activists.

"Thank G-d that we merited to bring him to the yoke of *mitzvot* (commandments)," Meir says. "There was musical accompaniment and a Moroccan poet. The joy was great."

From the time of its inception in 1950, Yad L'Achim has been committed to ensuring that no Jew is lost to our people. Activists rescue Jewish women and their children from Arab villages and help rehabilitate them within the Jewish community. Learn more at YadLachim.org or contact Rabbi Yossi Eliav info@YadLachim.org.

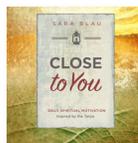


Mikva in Baku

Baku, the capital of Azerbaijan, will soon have its own women's Mikva. The President of Azerbaijan and the government donated land to the Jewish community adjacent to the synagogue for the mikva. The structure was designed by a well known architect to fit into the architecture of the city of **Baku, Azerbaijan**, where 96% of its citizens are Muslims, is a symbol of coexistence and tolerance. It is home to about 30,000 Jews, most of whom live in Baku.

Close to You

Close to You by Sara Blau is a guide to the foundational text of *Tanya*, unlocking its life-changing secrets with daily meditations and practical tools for life. The book is geared specifically toward women. It aims to convey the message that serving G-d is relevant and realistic. Newly published the *The Meaningful Life Center*, meaningfullife.com



Today Is...

12 Adar 1

It is written: "The gift of man makes room for him and leads him before the great." Some are renowned for their wisdom or wealth. But "the gift of man" – when an individual gives his "man," i.e., devotes himself to an undertaking to strengthen Judaism, then not only will he "make room for himself" (releasing him from constrictions and bounds), but it "leads him before the great" (his position will be superior to the great).



The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

26 Nisan, 5724 (1964)

... In my opinion, this acknowledgment [of the Creator] is absolutely necessary in order to impress upon the minds of the younger generation that the world in which they live is not a jungle, where brute force, cunning and unbridled passion rule supreme, but that it has a Master Who is not an abstraction, but a personal G-d; that this Supreme Being takes a "personal interest" in the affairs of each and every individual, and to Him, everyone is accountable for his daily conduct.

Juvenile delinquency, the tragic symptom of the disillusionment, insecurity and confusion of the younger generation, has not abated; rather, the reverse is the case.

Obviously, it is hard to believe that the police and law-enforcement agencies will succeed in deterring delinquency and crime, not to mention completely eliminating them at the root, even if there were enough police officers to keep an eye on every recalcitrant child.

Besides, this would not be the right way to remedy the situation. The remedy lies in removing the cause, not in merely treating the symptoms. It will not suffice to tell the juvenile delinquent that crime does not pay, and that he will eventually land in jail (if he is not smart enough). Nor will he be particularly impressed if he is admonished and told that lawbreaking is an offense against society. It is necessary to engrave upon the child's mind the idea that any wrongdoing is an offense against Divine authority and order....

Children have to be "trained" from their earliest youth to be constantly aware of "the Eye that sees and the Ear that hears."

We cannot leave it to the law-enforcement agencies to be the keepers of the ethics and morals of the younger generation. The boy or girl who has embarked upon a course of truancy will not be intimidated by the policeman, teacher or parent, whom he or she

thinks fair game to "outsmart." Furthermore, the crux of the problem lies in the success or failure of bringing children to an awareness of a Supreme Authority, Who is not only to be feared, but also loved....

The child attending public school knows that his attendance is compulsory, because his parents and the government consider his education of the utmost importance. Together with this comes the recognition that what is really important and essential to his education is taken care of in the school.

The child's instinctive feeling and inference from this is that anything that is not included in the school curriculum is of secondary importance, if, indeed, of any importance at all. Hence, if religion (prayer) is excluded from the school, the child would inevitably regard it in the same category as an extra foreign language, or dancing, or music lessons, which are not required by the school but are left to the parents' free choice, and which the child, not illogically, considers a burden or even a nuisance.

In other words, the present system of public school education is such that it impresses upon the pupil the belief that everything connected with religion, such as knowledge of G-d's existence, etc., is of little or no consequence, or of no importance whatever.

It will neither interest nor impress the child if he is told that the exclusion of prayer from the school is due to the principle of the separation of Church and State, or to a constitutional technicality.

These explanations, even if they are actually conveyed to the child from time to time, will not impress him as much as the plain fact, which reasserts itself each and every day, that nothing can be very important to his education if it is not included in the school program....

The above would be true even in the case of a child who comes from a religious home and background. How much more so in the case of children whose parents and home are not permeated with the religious spirit.... This, after all, is the kind of home from which the vast majority of public school children come, inasmuch as the truly religious parents make every sacrifice in order to provide their children with the religious education and environment of a parochial school.

To be continued next week

A WORD FROM THE DIRECTOR

Being that this year is a leap year, containing two months of Adar; the 14th day of the first Adar is known as Purim Kattan, the 'small' Purim.

Until our present fixed calendar was established, the Sanhedrin (highest rabbinical court) would decide whether the year would be a leap year. They very often postponed this decision until the last minute to see if the plants had begun to sprout and there was enough time for it to grow in order to bring the Omer, as well as if the roads were dry enough for those who were travelling to Jerusalem for Passover would otherwise be unable to arrive in time for the holiday, etc. After Moshiach comes, the Sanhedrin will again decide each year whether to add a second Adar.

Likewise, there is also a Shushan Purim Kattan, a 'small' Shushan Purim, on the 15th day of the first Adar. The Jews of Shushan, the capital city of Persia, fought their enemies on the 13th and 14th of Adar and celebrated on the 15th, unlike the Jews who dwelled in other regions of the Babylonian Empire, who fought only on the 13th and celebrated on the 14th.

The Rebbe once explained the relevance of a Jewish holiday named for a city in the Diaspora. It is the task of every Jew to refine the material environment of the world, to transform the mundane into the holy. By naming the holiday Shushan Purim, we are transforming the Persian capital into something positive.

The lesson of Shushan Purim can be applied to the rest of the year. This task that we have been given, to elevate the physical into the spiritual realm, is a daily, hourly, constant assignment. Money, the truest symbol of materialism, is simply currency. But when money is given to charity, then it has been elevated to something holy.

Eating, a purely physical act, can be transformed into a spiritual act when one looks upon the act of consuming food as a means of refueling in order to have the energy to perform mitzvot.

We must continue with the task of elevating the physical to the spiritual until the ultimate fulfillment of that goal, the arrival of Moshiach.

Shmuel Butman

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
Director
Program director
Secretary
Administrator
Editor
Associate Editor
Chairman Editorial Comm.
Rebbe photo

Rabbi David Raskin ז"ל
Rabbi Shmuel Butman
Rabbi Kasriel Kastel
Rabbi Moshe P. Goldman
Rabbi Shlomo Friedman
Yehudis Cohen
David Y. B. Kaufmann ז"ל
Rabbi Nissen Mangel
S. Roumani

MOSHIACH MATTERS

The Egyptian exile, with its backbreaking labor, was the crucible of fire that refined the Jewish people, transforming them into a proper vessel to contain the illumination of the revelation of Torah on Mount Sinai. So it is with our present ex-

ile as well, when we find ourselves "pounded" by the harshness of the exile. But it is precisely this "pounding" that will bring us to the "light" – the light of Moshiach and the Messianic Era, as our Sages commented, "It is only when the olive is crushed that the oil can emerge." At Mount Sinai, it was primarily the revealed part of Torah that was revealed by G-d. Our present exile, however, prepares us for the revelation of the inner dimension of Torah that will be taught by Moshiach in the Era of Redemption. (Peninei HaGeula)

L'Chaim contains words from sacred literature. Please do not deface or discard. All contents © 2022 by L.Y.O. ISSN 1050 0480
L'Chaim Subscriptions
For a one year subscription send \$47, payable to LYO (\$60 outside of U.S.A.) 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



IT HAPPENED ONCE

All winter long Jews include a petition for rain in the daily prayers. When the Master of the Universe responds generously and gives copious rains to His land, all is well, but when this is not the case, the Land of Israel and its inhabitants suffer.

One year there was little rainfall. The dry ground yielded but little produce, and food prices were sky-high. Even the wealthy were pressed to pay for all their needs, but for the poor, starvation looked them in the eyes. And yet, it was even worse for the Torah scholars who were always dependent on the yeshivas for their livelihood. The many yeshivas were supported by the generosity of the wealthy citizenry, who now couldn't afford to give with their usual open-handedness.

The leading rabbis of Jerusalem met and decided to dispatch a delegate to raise money from their brethren abroad. But who would go? No one was anxious to accept upon himself the task. They drew lots, and the choice fell upon Rabbi Avraham Galanti. He was a man noted for his piety and vast knowledge, but he had never travelled abroad and had no experience with foreign ways. Nevertheless, he accepted his mission and travelled to the port city of Yaffa, where he boarded a ship headed for Constantinople.

The grueling voyage took many weeks, and when the sailors finally saw land, a strange sight met their eyes. Instead of the busy activity of a port, they saw distraught people running to and fro. Others stood on rooftops, while militia patrolled the empty streets.

The ship's captain and crew were frightened. They were reluctant to land. Rabbi Galanti, however, was determined to go ashore, for Constantinople, with its well-to-do and generous Jewish community was his main destination. It was specifically there that he was sent and he was determined to fulfill his instructions.

Rabbi Galanti begged the captain for a small rowboat, explaining the importance of his mission. Soon a small craft carrying the rabbi and one sailor set out for the shore.

No sooner had Rabbi Galanti stepped ashore when he was approached by two soldiers who cried out: "You must return to your ship! Two great lions have escaped from the Sultan's private zoo and are running through the city. The Sultan wants them alive, and we are terrified to approach them."

Just then, they heard a blood-curdling roar, and the panic-stricken soldiers fled, leaving the rabbi standing alone. The famished lion sprang towards him, anticipating a meal at last, but just as suddenly, it froze in its tracks and crouched down at his feet. People standing on the surrounding roof-tops turned away to avoid the horrible sight, but when they saw that a miracle was occurring, they craned their necks to get a better look.

They saw Rabbi Galanti holding the lion by the mane and leading it quietly down the street toward the royal palace. Rabbi Galanti's path took him past the second lion. Rabbi Galanti gently called to it, and the lion turned and docilely followed him down the street. When they reached the Sultan's private gardens, Rabbi Galanti deposited the two lions in their cages and locked the bars securely.

As he turned to leave, Rabbi Galanti was approached by the Sultan and his ministers who now dared to leave the confines of the palace. The rabbi was invited to accompany them to the royal quarters. As they stood together the Sultan turned to Rabbi Galanti and inquired, "Who are you, and what are your powers that you have dared and succeeded to capture my escaped lions?"

Rabbi Galanti explained that he was from Jerusalem where the people were enduring a famine. He had come to collect funds with which to help his beleaguered brethren.

The Sultan was amazed. "I thought you must be an animal-tamer or a sorcerer. If you are what you claim to be, a Torah scholar, then I still don't understand how you accomplished this feat."

"Your Majesty," replied Rabbi Galanti, bowing respectfully, "I am a weak old man, and I certainly make no use of magic, for it is forbidden to us. I will explain to Your Majesty the teachings of our Sages, and you will be able to understand how I was able to control these wild animals. We have been taught that the definition of a brave person is one who can conquer his evil impulses. All of my life I have fought against my evil inclination, and I have succeeded in purifying my heart up to the point that I fear nothing except the A-mighty.

"Also, Your Majesty, the Creator instilled in beasts an innate fear of people which

is manifested only when people act as they should. But, when a person sullies his G-dly image, the roles are reversed, and the person fears the beast instead.

The Sultan was impressed by the rabbi's words. He instructed his servants to bring a large sum of money from his treasury and give it to Rabbi Avraham as a token of his gratitude and esteem. Rabbi Avraham returned to Jerusalem having accomplished his mission of mercy and having sanctified the Name of G-d before the Sultan and all his people.

THOUGHTS THAT COUNT

on the weekly Torah portion

You shall command – ve'ata tetzave (Ex. 27:30)
 Chasidic thought interprets this verse to mean, "You shall connect yourself to..." Moses was commanded to establish a connection between his essence and the Jewish people. In an extended sense, this command can be understood as having been directed to every Jew, for each Jew has a spark of Moses in him. "You" refers to the essence of the soul, the fundamental core of every Jew's being. This is revealed by the establishment of a bond with G-d's essence. (*The Rebbe*)

That they bring to you pure olive oil (Ex. 27:20)
 "Pure olive oil" is an allusion to the Torah, implying that the Torah in its entirety was given to Moses at Mount Sinai: The Hebrew word for "pure," "zach," has the numerical equivalent of 27 – the 22 letters of the Hebrew alphabet, plus the five letters that have a different form when they come at the end of a word. (*Ohr Torah*)

You shall bring near to you Aaron your brother (Ex. 28:1)
 Moses and Aaron were of entirely different natures. Moses was given to seclusion and contemplation, as it states, "And Moses took his tent and went outside the camp," whereas Aaron was a social being, involved with his fellow man and pursuing peace. G-d's directive to Moses implied that he should emulate his brother's ways, for a true Jewish leader cannot remain apart from his people. (*Rabbi Meir of Premishlan*)

And his sound shall be heard when he goes into the holy place (Ex. 28:35)
 In general, the Torah always emphasizes the importance of being humble and modest. If this is true for every Jew, how much more so does it apply to our Sages, who must set a good example by their behavior. Nonetheless, when it comes to preserving the sanctity of the Jewish people, our Rabbis must not be shy and are in fact obligated to speak out in a loud voice. (*Chatam Sofer*)



5:08 Candle Lighting Time

NY Metro Area
 10 Adar I/Feb 11
 Torah Portion Tetzaveh
 Shabbat ends 6:09 PM

to dedicate an issue call (718) 776 6000

In Loving Memory of
R' Raphael Ben R' Nissen Isaac A"H Andrusier
 dedicated by
Yankie and Devorah Leah Andrusier and Family