February 21, 2025 The Weekly Publication for Every Jewish Person دוסד תוך ימי השלושים

23 Shevat, 5785

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson "To You I lifted up my eyes, You Who dwell in heaven" (Psalm 123:1)



REBBE

from the teachings of the Rebbe on the Torah portion

In last week's Torah portion, we learned about the Revelation on Mount Sinai. This week, in Mishpatim, the text begins by delineating some of the many practical laws which the Torah contains. The first subject dealt with is, "If you buy a Hebrew servant." This pertains to a Jew who was sold into servitude by the courts in order to make restitution for stealing, or one who sells himself due to his great poverty.

At first glance, it seems odd that the Torah would begin with this subject first. After all, in the generation of Jews who left Egypt, there were no Hebrew servants! The Children of Israel were all very wealthy, having received many gifts of gold and silver from the Egyptians before they left, and from the great riches they plucked as they passed through the Red Sea. There were no poor people who had to sell themselves into slavery. And even if there were those who succumbed to the prohibition "Thou shalt not covet" and actually stole something, they were all sufficiently wealthy to be able to pay back the rightful owner twice, or however many times the value of the stolen object, as prescribed by Torah law. Why then does the Torah choose precisely this subject to begin the portion dealing with practical commandments, those governing man's relationship with his fellow man--the laws of offerings, festivals and the like?

The section on the Hebrew servant, more than any other commandment, illustrates the effect the Revelation on Mount Sinai had on this world. With this mitzva, more so than with others, we see a direct cause and effect between the sin and its punishment. If a Hebrew slave does not desire to be freed after six years of servitude, his punishment is "and his master should bore his ear through with an awl."

The commentator Rashi explains that this ear, which heard the prohibition uttered on Mount Sinai against stealing and committed thievery anyway, deserves to be bored through. This ear, which heard G-d declare that the Jewish people are His servants alone--yet wants to remain a slave to a human master--deserves to be pierced. In many instances of Torah law, we do not find such a direct cause and effect between a wrongdoing and its rectification. For example, the Torah promises that the reward for honoring one's parents is longevity, but we don't always perceive this connection. Similarly, punishments may also seem to have little connection to the sin committed. However, the penalty for a Hebrew slave who refuses to be set free is one instance in which the punishment is an obvious consequence of the actions.

When the Torah was given it enabled the spiritual and physical world to influence each other. Prior to that time, the spiritual and material were sealed off from one another--each realm remained isolated and distinct. The Hebrew slave is an example to illustrate this innovation, for his spiritual defect found a physical expression, one which could be seen by all. Furthermore, Chasidic philosophy explains that the Hebrew bondsman also symbolizes man's obligation to subjugate his baser instincts and desires in the service of G-d. After the Revelation, the road to spirituality is paved by our properly utilizing physical reality in the service of holiness. *Adapted from the works of the Lubavitcher Rebbe.*

No Deposit, No Return

By Rabbi Yossy Goldman

There is a line in this week's parshah concerning the Jewish bondsman. Im b'gapo yavo, b'gapo yeitzei - if he came in alone, he goes out alone. If he entered his period of service he must leave unmarried. unmarried and his master may not exploit him to father children who would be born into servitude. But this Torah phrase has become a traditional way of expressing one of life's basic home truths, i.e. no deposit, no return. No effort, no reward.

Whether in business, relationships, or in raising our children, the principle holds true. In the words of the Psalmist, "Those who sow in tears will reap with songs of joy."

There is the story of Shmerel, a poor man who once walked by the home of the richest man in the shtetl and smelled the tantalizing aroma of the wealthy man's favorite dish, cheese blintzes. Shmerel took one whiff and just had to taste those blintzes. As soon as he comes home, he begs his good wife, Chasha, to make him some of those blintzes. Chasha says, "I'd love to make you blintzes, Shmerel, but I have no cheese." "Nu, my dear, so make it without the cheese." "But we've got no eggs either." "Chasha," says Shmerel, "you are a woman of great ingenuity. I'm sure you can make a plan." So Chasha sets

out to do the very best she can under the circumstances. Her work done, she sets the plate of blintzes in front of her dear husband. Shmerel takes one taste, crooks his nose and says, "You know Chasha, for the life of me, I cannot understand what those rich people see in blintzes."

Clearly, you cannot make good blintzes without using the right ingredients. Just as clearly, we cannot have nachas from our children without putting in the necessary ingredients of a good Jewish education, a solid upbringing at home, quality family time, and above all, by setting a good example.

Too many parents assume that nachas is a democratic right, almost a genetic certainty. If parents are good people and committed Jews, then surely their children will turn out the same. But there are no such guarantees.

As Rabbi Sholom Ber of Lubavitch said, "Just as it is a Biblical commandment to put on tefillin every day, so is it obligatory to spend a half hour daily thinking about our children and to do whatever possible to ensure that they follow the path in which they are being guided."

So don't be a dreamer. Put in the effort, and please G-d, you will see the rewards. Whether it's our work or our children, may we enjoy the fruit of our labors.



My Plane Was Diverted To Paris! By Rabbi Uriel Vigler



I was heading back to New York after spending a few magical days in Israel, visiting our Belev Echad team and having back-to-back meetings with all our staff there.

My flight was scheduled to depart at 1 am, landing in Newark at 5 am, and I figured I'd be able to get home before traffic built up.

I was in Jerusalem with my daughter that night, and suddenly we found ourselves in an extensive traffic jam. There was a protest going on, and we simply couldn't move. The longer we sat, the more certain I became that I would miss my flight. Fortunately, the police showed up and directed us all to make a U-turn on the highway, and I made it to Ben Gurion in time.

Exhausted after my whirlwind few days, I was deep asleep mid-flight when an announcement roused me. "If there are any doctors on board, please see a stewardess." I know my brother is a doctor, but there's nothing I can do in these situations, so I let myself fall back asleep.

About an hour later, all the lights came on and the pilot announced that due to a medical emergency on board, we would be heading back and landing in Europe.

A quick look at the flight map revealed that we were at least an hour across the Atlantic Ocean, and now we would be turning around and heading back. Oy gevalt!

I asked the stewardess where we would be landing, but they didn't know yet. An hour later, the pilot announced we'd be landing at Charles-de-Gaulle in Paris.

After asking for further clarification, I was told that an elderly woman had fallen mid-flight, hit her head and passed out. Even after she regained consciousness, the flight attendants were concerned and felt she needed urgent medical attention, so they made the decision to turn around and head back to Europe.

We were on the ground in Paris for about an hour. An ambulance arrived to transport the woman and her family to a local hospital, and after that we continued on our way back to Newark.

What should have been an 11-hour flight turned into a 15-hour ordeal, and we landed at Newark around 9 am (I definitely didn't miss traffic!).

But here's the thing: There were hundreds of passengers on the flight. Hundreds of people were terribly inconvenienced. Including me. I hate flying and try not to spend an extra minute in the air. Can't stand it. But despite the inconvenience, not a single passenger complained or protested or blew a temper. Incredible!

Why? People are so testy when traveling, why did everyone on our flight take it in stride? Because there was a medical emergency with another passenger, and we all care. Deep down we all love one another. We have compassion. We know that it could be us or one of our loved ones. Everyone on that flight knew that we were all in it together and there was nothing we could do but have patience and wish her the best!

What a lesson this was for me—and for all of us. We are all on one big massive plane together. It's called "the world." And every action we take or don't take affects everyone else.

Just like one woman's head injury on an ELAL flight affected every single passenger who had to spend an extra four hours on the plane (and let's be real, we all hate flying!), so does one Jew's mitzvah in London affect every other Jew on the planet.

When a Jew in Japan, or Johannesburg, or New York, or Los Angeles does a mitzvah—or G-d forbid a sin—it sends ripples of waves across the universe, impacting all of us.

This woman hurt herself by accident and affected everyone on the planeimagine how much more impact we have when we do an intentional mitzvah!

So think about what you can do: ask someone to put on tefillin, pray with a minyan, eat a kosher meal, extend kindness and grace to those around you. You have immense power to influence the trajectory of the entire world, bringing ever closer Moshiach and the Final Redemption.



When an architect has a dream to build a

beautiful synagogue and teams up with a Chabad rabbi who has a vision for a dedicated community center, magic happens.

That is precisely what the Telyas Chabad Jewish Center of Hunterdon County, N.J., was recognized for when the center received the American Institute of Architects (AIA) Central New Jersey 2024 Design Award.

Even as the \$7.5 million, 23,000-square-foot building continues to rack up accolades, Rabbi Eli and Rachel Kornfeld, co-directors of Chabad-Lubavitch of Hunterdon County, are more concerned with what's happening inside the building-namely, the increase in Torah and mitzvot the upgraded Chabad center allows locals to achieve in Hunterdon County. Indeed the award-winning 23,000-square-foot Chabad center signals a thriving Jewish future.

CUSTOMS

Are there any special laws concerning "table-talk"?

Though we are enjoined to discuss matters relating to the Torah at every meal--since our table is considered an altar--we are instructed not to speak while actually eating, since one might choke by doing this.

(Kitzur Shulchan Aruch)

The Rebbe Mrites

from correspondence of the Lubavitcher Rebbe

THE BODY MUST BE HEALTHY TO SCULPT THE SOUL

By the Grace of G-d 25th of Shevat, 5732 [Feb. 10, 1972] Brooklyn, N.Y.

Mr. Chaim Yaacov [Jacques] Lipchitz Villa Bosio Pieve di Camaiore Lucca, Italy

Greeting and Blessing:

I was sorry to hear that you were not feeling too well, but I trust that by the time this letter reaches you, your health will have improved satisfactorily. Inasmuch as there is always room for improvement in all things, I wish you further improvement and a Refuo Shlemo.

Not knowing what sort of a patient you are, I take the liberty of expressing my confident hope that you follow your doctors' instructions. Even if this may entail an enforced period of rest and interruption in your work, which no doubt you would be inclined to militate against, nevertheless, I am confident that you will overcome this, so as to expedite your complete recuperation.

It is customary for Jews to connect everything with the Weekly Portion of the Torah. Significantly, we read in this week's Sedra ורפא ירפא , which our Sages explain to be the mandate of physicians to heal and cure. Moreover, our illustrious teacher the Rambam, who was a famous physician in the plain sense, as well as a great spiritual healer, made it a point in his great Code - .

היות הגוף בריא ושלם מדרכי ה' הוא (הל' דיעות ר"פ ד)

To paraphrase the Rambam, and apply it in the area which we had occasion to discuss, we may say that what the Rambam is expressing here is that in order that the physical body be fit to serve G-d, that is to say to elevate and sublimate the physical into the spiritual, or to bring out the spirituality of the material, which is the key to the all-embracing Divine Unity — it is necessary that the physical body be in a good state and healthy. I might add that in your own sphere of sculpture, this is also self evident. For, in order to create an idea out of a piece of inert matter, whether metal, wood or stone, it is, of course, necessary that the material be in a good state.

I trust you will not consider me presumptuous in trespassing upon your domain. However, I only wish to impress upon you the essential thing, namely the need to follow your doctors' instructions.

Wishing you a Refuo Shlemo, and with kindest regards to you and your family,

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With blessing

By the Grace of G-d 28th of Adar II, 5719 [April 7, 1959] Brooklyn, N.Y.

Greeting and Blessing:

I received your letter, with the good news about the improvement in the health of your parents, and also about the satisfactory progress of your children in their studies. I was also pleased to read about your participation in a Purim celebration.

Inasmuch as G-d commanded us constantly to rise in all sacred matters, and this includes also good health, state of mind, etc., may you have good news to report about an improvement in all these matters. Especially as we are in the happy month of Purim, and are approaching the auspicious month of Nissan, the month of Liberation, this is a good time to receive G-d's blessings in a generous measure.

With prayerful wishes, and with blessing,

MOSHIACM MATTERS

Elijah the Prophet is the harbinger of the Redemption. His functions will include: to rectify Israel's behavior, causing them to return to G-d with repentance; to proclaim the imminent coming of Moshiach; to restore the sacred objects from the Holy of Holies of the first Temple, and later hidden before its destruction; and to be involved with the resurrection of the dead. The essential task of Elijah will be to resolve legal disputes and to establish peace in the world, as it says, "He will turn the heart of the fathers to the children, and the heart of the children to their fathers."

(From Mashiach by Rabbi J. I. Schochet).



From the Archives

Statutes, contains many precepts essential for living harmoniously with others. One of these statutes is "Keep yourself far from a lie."

An interesting anecdote relating to the mitzva of not lying is told about a wealthy chasid from Janowitz. In the course of introspection during the bedtime prayers, the chasid decided that whenever he said anything that resembled a lie he would donate 25 rubles to charity.

The chasid mentioned this undertaking to his children's private tutor.

"Then lie!" advised the tutor. "You will be providing money for needy Jews."

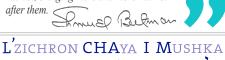
We do not know whether the tutor gave this advice in jest or earnestly. But we do know that when this very same tutor--himself a chasid--visited Reb Shmuel, the fourth Lubavitcher Rebbe, the Rebbe reprimanded him for his advice.

In the Mishna, our Sages tell us, "A mitzva brings about a mitzva and a transgression brings about a transgression." According to one commentator, this teaching can be rephrased and shortened to read, "A mitzva brings about a mitzva and a transgression." *How can this be possible?*

At times we might do things which we know are not right. But we think that the "end justifies the means": If the store stays open on Shabbat, more money can be given to charity; if it is too far to walk to shul on Shabbat and we drive, well, at least we're going to shul. We begin to convince ourselves that what we're doing is actually a mitzva that will bring about another mitzva. But actually, it is a "mitzva" that brings a transgression.

The Torah in general, and this week's Torah portion in particular, is very clear about what are mitzvot and what are transgressions. And never does a mitzva come from a transgression.

May we only fill our lives with deeds that are truly mitzvot, bringing more and more mitzvot



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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Rebbe photo

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In a small village in Poland there lived an unassuming and pious Jew named Meir. While he was by no means well-to-do, his family never wanted for their daily bread. Each day on his way home from the synagogue Meir passed through the farmers' market, buying produce and poultry which his wife sold from a small store attached to their house. The prices were always fair, and they earned a reputation for honesty.

Meir stood out from the other buyers at the market, for he would never haggle over prices. Meir had his one fair price, and that was that--he would never budge. Eventually the farmers came to respect him and would even seek him out when they had some special goods for sale, and he became known to everyone as "Honest Meir."

Meir had only one regret in life--his business took time away from his beloved Torah study. One day he decided that he would work only half as much, and spend the time saved learning Torah. His wife was worried by his decision, but he calmed her saying, "Don't you think that G-d can send us enough in those three days?" She wanted to reply that of course He could, but would He? But she stopped herself and decided to wait and see what would happen. As it turned out, their income was the same and her husband thrived on his Torah learning.

One day his wife came to Meir to discuss the marriage of their daughter, Mirele. "G-d has been good to us, and we must certainly be grateful, but our daughter isn't getting any younger, and the time has come for us to start saving for her dowry."

Meir looked at his wife and replied, "G-d has taken care of us so far. Trust in Him and stop worrying."

But his wife couldn't rest. "Meir, we aren't supposed to rely on miracles. Maybe you should go out and work like you used to."

Meir replied, "What you're saying may seem true, but don't forget my 'silent partner'--G-d. Haven't you seen with your own eyes that since I've spent extra time with my 'partner' we have lost nothing. I can not stop my Torah studies, especially now when we need Him even more." There was nothing more his wife could say except a heartfelt "Amen."

A short time later a peasant showed up at the marketplace with a large honeycomb encased in a block of wood. Several prospective buyers approached him, but he refused them, saying, "I will sell only to Honest Meir." And there he sat and waited until finally, late in the afternoon someone told him that Meir wouldn't be coming to market that day.

The peasant made his way to Meir's house where he was greeted by his wife. "My husband isn't at home now," she told him, but she asked him to wait while she ran to fetch her husband. Meir measured the honeycomb and lifted it; then he made his offer, "Judging by its size and weight, and even allowing for the wood, there should be a lot of honey in it." The two men agreed on a figure which seemed fair to both. The only problem was that Meir didn't have such a large sum. Meir's wife interrupted, saying: "I will try to borrow the money from some of our neighbors."

Meir served the peasant a cup of tea, and then he questioned the man: "Tell me, how did you come to have such a strange honeycomb?"

The peasant replied, "I was walking through the woods collecting fire-wood. When my cart was full, I got inside and fell asleep, but it seems that my mare wandered a bit, for when I awoke, I found myself in a different part of the woods, in front of a tree stump. Looking up, I noticed bees buzzing, and being something of a beekeeper myself, I hopped out of my cart and with a long thin twig I removed the queen bee from the hive. I tried to take out the honeycomb, but it was impossible to do so without breaking it. That's when I got the idea of sawing off the stump."

By the time the peasant had finished his tale, Meir's wife had returned with the money. Meir gave it to the happy peasant who went off feeling very pleased. Meir's

Dedicated in honor of a dear friend of the Lubavitch Youth Organization **Mr. Rotem Rosen** wife began to extract the honey. She pulled out two and then three heavily laden honeycombs and reached in with a deep ladle for more, when she found there was nothing there but a deep, empty hole. The poor woman was horrified. They were now in debt, and for nothing but a bit of honey and a piece of wood!

She screamed for her husband, who was equally shocked at the find. "What will we do now?" his wife wailed. Meir was also at a loss, but not willing to give up he said, "Go fetch your longest cooking spoon and maybe we can salvage something from the bottom."

Meir dipped the spoon into the wooden cavity, and lo and behold , the spoon was filled with a pile of golden coins and jewels! His wife almost fainted from the shock, but when she recovered she asked her husband, "Do you think G-d had the bees produce this treasure for us?"

Her husband turned to her, smiling, "Possibly, but I think there's a simpler explanation. Probably someone hid this treasure years ago and had to abandon it for some reason. Then the bee colony settled in the trees stump and built their hive on top of the treasure. Now, it seems that G-d must have decided there was no longer any reason to leave it hidden since we need the money to marry off our children and do other good things. So, you see, the peasant was rewarded for his labor, and we were even more richly rewarded for our faith and trust in G-d."



And these are the ordinances which you shall set before them (Ex. 21:1)

This section of the Torah comes immediately after the Revelation on Mount Sinai and the giving of the Ten Commandments. Yet what is enumerated here are not lofty principles pertaining to the relationship between G-d and man; they are very concrete laws governing man's relationship with his fellow man.

We learn from this the lesson that "good manners are a prerequisite to Torah." Rabbi Mendel of Kotsk used to say: The same way that a book's preface informs the reader of the book's contents, a person's courtesy and manners indicate just how much Torah learning he has acquired.

Six years shall he serve, and in the seventh he shall go free(21:2)

"Six years" symbolizes the six thousand years of the world's existence; "shall he serve" refers to our mission to learn Torah and perform mitzvot; "in the seventh" refers to the seventh millennium, when "he shall go free," when the Messianic Era shall reign on earth and G-dliness will no longer be hidden but revealed. (Lubavitcher Rebbe)

For all manner of transgression...of which he can say, "this is it" (22:80)

Pride is the root of all transgression. The essence of sin is when a person says of himself--"this is it"--"I am the most important thing in the whole world!" (*Rabbi Yisrael of Modzitz*)



5:20 Candle Lighting Time NY Metro Area 23 Shevat / February 21 Torah Portion *Mishpatim*

Blessing of the new month of Adar Shabbat ends 6:20 PM