



The simple village inn was full of people, but as soon as the well-dressed, distinguished looking man entered the large room, all eyes turned to him. It was not only his unusual appearance which attracted attention, but also the look of apprehension which could be seen in his eyes.

One of the wealthiest men in his city, he had just completed a series of extremely profitable business deals which had taken most of the summer. After a few more stops, he would finally return home, bearing the fruits of all his labor -- a purse containing five hundred gold coins. But the source of his unease was how to complete his successful journey without coming to a bad end at the hand of some sharp-eyed thief.

The hostel guests soon forgot the new arrival; only one person still stealthily eyed him, and that was the innkeeper himself. Suddenly, the merchant rose and with a deliberate step, walked outside. The innkeeper followed a few paces behind, his curiosity egging him on.

After walking several dozen paces, the merchant stopped at the edge of a wood. The innkeeper hid behind a large oak and watched as the merchant dug a small hole, buried his money purse in its depths and smoothed the surface. He seemed satisfied with his work and paused to lean against the tree's rough trunk, his face now in repose as if contemplating a deed well done. Then he calmly returned to the hubbub of the crowded inn.

No sooner had the wealthy gentleman left, than the innkeeper emerged from the shadows and opened the newly dug repository of the money purse. He seized the heavy purse and hid it in his apartment. Meanwhile, the unsuspecting merchant continued his journey, never doubting that his ruse had succeeded and his money was safe.

Two weeks later, having completed his final negotiations, the merchant returned to retrieve his money. He made his way to the back of the inn and counted his paces to the edge of the forest. Recognizing the spot, he began to dig, but was soon overcome with a rising sense of panic. The mound of earth was growing too large, and yet the purse was not there. Many minutes passed in feverish digging, as the merchant's panic turned to a cold realization that his fortune of gold was not going to be found. He had to face the truth -- the money had been stolen. The very shock of it was like a physical pain and his breath came with difficulty.

After a few moments, though, his thoughts began to clear, and he began to recollect the scene in the inn just before he hid the gold. Yes, he dimly recalled the way the innkeeper had surreptitiously surveyed his belongings when registering his room. Yes, it could only have been the innkeeper; no one else had paid that much attention to him. His quick mind devised a plan that would surely snare the thief.

The merchant approached the innkeeper with a smile on his face and said: "My friend, I have been told that you are a very intelligent man, and I wish to benefit from your advice." The innkeeper was put at ease by the merchant's friendliness; he obviously had no suspicions.

"I know I can count on your confidentiality, for the matter which I am about to relate to you must be kept secret. As you know, I am a businessman, and a successful one at that. At times, I am forced to carry on my person a great sum of money, and at present, I have two full purses of gold: one containing eight hundred coins and the other containing five hundred."

The innkeeper listened with rapt interest, as the merchant's voice became all but inaudible: "Two weeks ago, I hid one of them where it will never be found, but I wonder what I should do with the second one which contains even more money than the first."

The innkeeper straightened up his shoulder and replied, "Well, sir, you are a stranger here, with no close friend whom you can trust. If I were you, I would hide this purse in the same place that I hid the first, since it was such a safe place."

After receiving that answer, the merchant had no doubt that he had found the thief. He pretended to think over the suggestion and then left the inn.

The innkeeper hadn't much time, for when the merchant returned to the hiding place, he would see that the purse was missing. He hurried to the woods and reburied the stolen purse. After all, he might be risking five hundred coins, but he would soon be gaining another eight hundred. It seemed quite a good investment.

The merchant waited a safe length of time before starting off for the woods. Uttering a prayer to the One Above, he began digging in the same spot. It didn't take long before he had retrieved the purse full of gold coins. He was overcome with gratitude, and with a full heart, he recited the blessing, "Praised by He who restores lost objects to their rightful owner."

## THOUGHTS THAT COUNT

on the weekly Torah portion

### And Abraham called the name of his son...Isaac (Yitzchak) (Gen. 21:3)

In the Messianic age, it is specifically of Isaac that we will say "for you are our father" (a verse from the book of Isaiah).

According to Chasidut, the name Yitzchak is an expression of laughter and delight; when Moshiach comes, the supernal joy and delight of our present service of G-d will be fully revealed. (*Likutei Sichot, Vol. I*)

### He took butter and milk, and the calf which he had dressed (Gen. 18:8)

How could Abraham have served his guests both dairy and meat at the same time? Rather, Abraham offered his guests both types of food; it was then up to the individual to decide which kind he preferred. Those who chose meat dishes did not partake of the dairy.

Alternatively, they first ate the dairy, and only later did they eat the meat (as in the order it is written in the Torah). (*The Rebbe*)

### And Abraham drew near (Gen. 18:3)

Rashi notes that Abraham approached G-d "to speak [with Him] in a harsh manner," to plead that He change His mind and not destroy Sodom.

Abraham, the epitome of loving-kindness, nonetheless saw fit to go against his natural inclination and "speak harshly" with G-d!

We learn from this that when it comes to saving lives, either literally or in the spiritual sense, a Jew must pull out all the stops and do all in his power, even if it goes against his very nature. (*Likrat Shabbat*)



### 4:27 PM Candle Lighting Time

NY Metro Area  
16 Cheshvan / November 7  
Torah Portion Vayeira  
Shabbat ends 5:27 PM

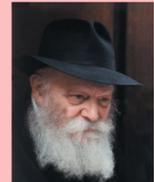
Dedicated in honor of a dear friend of the  
Lubavitch Youth Organization  
Samuel I. Schwartz

# L'Chaim

בס"ד  
1897  
16 Cheshvan, 5786  
November 7, 2025

The Weekly Publication  
for Every Jewish Person  
יוסף תורה השלושים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson  
"Our help is in the name of the Lord, Who made heaven and earth" (Psalms 124:8)



## LIVING WITH THE REBBE

from the teachings of the Rebbe  
on the Torah portion

In the Torah portion of Vayeira we learn of Yitzchak's brit which took place when he was eight days old. The Midrash relates that Yitzchak and Yishmael argued about who was more cherished. Yishmael said he was more cherished as he was circumcised at age 13. Yitzchak said: "I am more cherished for I was circumcised when I was but eight days old."

One can easily understand why Yishmael felt more cherished: at age 13 he was old enough to protest. That he did not do so was surely reason enough for him to feel superior. But why did Yitzchak reason that he was the more cherished of the two?

The overall theme of circumcision is, as the verse says: "This shall be My covenant in your flesh, an eternal covenant." Circumcision effects an eternal bond between the individual and G-d.

Concerning a covenant formed between two dear friends there is no ironclad guarantee that the covenant will truly be everlasting, for mortals are subject to change. When, however, it is G-d who makes the covenant -- in this case, His covenant with the Jewish people through circumcision -- then it is truly eternal.

The reason that circumcision is performed at the tender age of eight days -- at a time when the infant has absolutely no say in the matter -- may be understood accordingly.

Whatever a person does on his own initiative requires preparation; adequate time must therefore be allowed. However, the covenant that is set in motion through circumcision is affected entirely by G-d. In other words, circumcision is not an act through which a person binds himself to G-d. When a Jew is circumcised G-d binds Himself to the person with an "eternal covenant."

Thus, there is no reason to wait until the infant will come of age and consciously affirm and participate in this act, for in any event he does nothing at all -- the entire covenant comes from G-d. He is therefore circumcised at the earliest age possible.

Thus, the merit of Yitzchak's circumcision at eight days surpassed not only that of Yishmael, but also the circumcision of his father Abraham. For Abraham was commanded to circumcise himself after he had attained the highest degree of perfection possible for a created being to achieve on his own. Thus, Abraham's circumcision lacked the indisputable indication that the covenant, which came as a result of the circumcision, came entirely from G-d.

Only with the circumcision of Yitzchak, at the age of eight days, was it clear for all to see that his was a covenant that had nothing whatsoever to do with his created being, but was entirely dependent on G-d.

Adapted from: *The Chasidic Dimension*

## 6 or 7

By Rabbi Mendel Rubin

About that 6 or 7 meme. Not sure what it really means, or why it has become so wildly popular, but everyone is referencing it -- and no one can really explain it.

BH we found a mystical meaning to this popular online 6/7 juxtaposition and toss-up.

6 is the six days of the workweek, and 7 represents Shabbos. As the verse says, "Six days you shall work, and rest on the Seventh". Working the six is also part of the observance and service. Six needs the 7th, and the 7th needs the 6th!

Most would think 7 would win that match-up, after all, Shabbos is much holier than the weekday. But Chassidus sees greatness in both! Shabbat and Weekday, the 7 and the 6, both are necessary for a full Jewish life.

In fact, there are many Jewish aspects and Chassidic goals and missions only possible in the workweek! More so than Shabbat!

So 6 and 7 can be seen as a very meaningful toss-up, a constant ongoing balance and synthesis, we need both and there's much spiritual opportunity both ways. Judaism isn't only seeking higher and holier, says Chassidus, it's also seeking how to bring that holiness lower, down into our physical world. And our weekday service can

do more of that. We're now entering the Torah portion of Noah. At the start of the story G-d tells Noah: "Come into the Ark". As the Baal Shem Tov teaches, "Teiva" (the Hebrew word for Ark) also means Word. G-d tells Noah (and each of us!) to enter within the words of Torah to be protected from the turbulent waters of livelihood and worldliness. The Ark is a retreat from worldliness, it's a spiritual escape. But that's not the end of the story! At the end of the Flood, G-d tells Noah to "Leave the Ark!" That, too, is a spiritual mission! The purpose isn't to stay within the Ark but to exit it, to engage with worldliness, to elevate it, to transform it.

Look, this Chabad House on campus got dubbed "Shabbos House" (there's a history behind that) but we're open all days of the week, too! Our hope is that all of our weekday activities and events are permeated with the spirit and energy of Shabbos. But yes, much of our mission can only get done in the weekdays, the 6's!

This 6/7 meme has come to the fore in Fall of 2025, when we had this series of midweek holidays soon followed by Shabbat weekends. We hardly had a 6 week. Now that we're done with so much holier holiday, it's a good time to emphasize the potential in the weekday 6's.

