בס"ד

L'Chaim

1941

27 Tishrei, 5787

September 18, 2026

The Weekly Publication for Every Jewish Person

נוסד תוך ימי השלושים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson

"Jerusalem has mountains around it, and the L-rd is around His people from now and to eternity" (Psalms 125:2)



LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion

This Shabbat is known by two names:

Shabbat Shuva, derived from the opening words of the Haftorah that is read in synagogue, "Shuva Yisrael--Return, O Israel," and

Shabbat Teshuva, as it falls out in the middle of the Aseret Yemei Teshuva, the Ten Days of Repentance. This name is also connected to the Haftorah, the theme of which is likewise the return to G-d.

The two names of this Shabbat reveal a timely lesson.

The word "shuva -- return" is the command form of the word "lashuv -- to return."G-d commands us to return to Him in teshuva.

"Teshuva," by contrast, is a noun denoting the action itself, the actual return to G-d.

The name "shuva" relates more to the One who is issuing the command than the person being addressed.

"Shuva" alludes to a situation in which the command has already been issued, but not yet carried out. The command itself imparts a measure of strength but does not ensure that it will necessarily be fulfilled in the future.

The name "teshuva," on the other hand, implies that the action has already been taken, i.e., teshuva has already been done. In that case, however, why do we continue to refer to this Shabbat as Shabbat Teshuva?

The answer is that the act of teshuva consists of both the command to return to G-d and its subsequent implementation.

"Shuva" teaches us that even after a Jew has done teshuva, he still needs to work on himself to an even greater degree. No matter how much teshuva a person has done, it is always possible to rise higher; hence the directive, "Return, O Israel unto the L-rd, your G-d."

In fact, our teshuva must be "unto the L-rd, your G-d." Thus it is understood that there is always room for improvement -- for an even deeper and infinite teshuva -- as G-d Himself is Infinite.

This is the lesson of Shabbat Shuva: A Jew must never content himself with his previous Divine service and spiritual advancement. He must never think that because he has worked on himself a whole week he is now entitled to "rest" because it is Shabbat. No, today is "Shabbat Shuva!" Even after one has done teshuva, more work is required! For the service of teshuva is continual and without end.

Adapted from Hitva'aduyot 5744 of the Rebbe, volume 1

Don't Ignore the Dew

There is something special about an early summer morning.

Some mornings begin with the gentle sound of rain against the window. Others open to brilliant sunshine, with the grass covered in tiny drops of dew sparkling in the light.

Both rain and dew bring moisture to the earth. Yet they arrive very differently.

In his final words to the Jewish people, Moses used both as metaphors:

"May my teaching flow like rain, and may my words drip like dew."

An ancient Midrash notices the distinction. Rain begins, in a sense, from below. Water evaporates, rises, gathers into clouds and eventually returns to earth as rain. Dew is different. It quietly appears right where we are.

The Chassidic masters saw in this a profound description of the Jewish soul.

Sometimes our connection to Judaism begins like rain.

Something inside us starts searching. We begin asking questions. What am I living for? What does being Jewish actually mean to me? What am I passing on to my children?

Perhaps we attend a synagogue, open a Jewish book, take a class, or begin observing a mitzvah. We make the first move. We reach upward—and something comes back down.

But Judaism also speaks of another experience: dew.

Sometimes the Jewish feeling comes first.

You hear an old Jewish melody and something inexplicably stirs. You walk into a synagogue after years away and suddenly feel at home. You stand at the Western Wall and feel something you cannot quite put into words.

Perhaps you light a menorah, attend a Passover Seder, say Kaddish for a parent, put on tefillin, light Shabbat candles, or simply hear the words Shema Yisrael.

For a moment, something deep inside awakens.

You didn't go looking for it.

It came looking for you.

That is the dew.

Chassidic thought teaches that beneath all the layers we accumulate through life, there remains a Jewish soul—a part of us that never loses its connection to its Source.

And occasionally, without warning, a tiny drop of that connection rises to the surface.

The question is what we do with it.

We can enjoy the moment and move on. Or we can become curious about where it came from.

One mitzvah can lead to another. One question can lead to learning. One Jewish experience can open a door we didn't even realize was there.

Rain begins when we reach upward.

Dew reminds us that sometimes G-d reaches us first.

When that little drop appears, don't brush it away.

It may be your soul asking you to come a little closer.

SLICE OF LIFE

The Jewish Voice of Hungary



Rabbi Jonatan Megyeri

Rabbi Jonatan Megyeri has become the most prominent Jewish spokesperson in Hungary, reaching millions through television, radio, and social media. Through his media presence, he has succeeded in making Judaism familiar and respected among audiences who previously knew little about it.

Megyeri was born in Hungary to a non-religious family. "Until I was nine, I had no idea I was Jewish," he says. "Even after I found out, I didn't really understand what it meant." Everything changed in 1990, when he was fourteen. The Reichman brothers from Canada opened a Jewish school in Hungary. "That's where I felt a strong connection to my roots." Later, he traveled to the United States, where he spent ten years studying in yeshiva.

When he returned to Hungary, Megyeri searched for a religious framework and naturally connected with Chabad. "They have built entire worlds here of education, Torah, and kindness," he says. "They have truly become the main artery of Jewish life." Chabad emissaries such as Rabbi Baruch Oberlander and Rabbi Shlomo Köves opened a door for him into Chassidic thought. "I established a regular study partnership with them in Torah and Chassidut."

At first, Chassidic philosophy was challenging for him. "It wasn't easy to grasp," he admits. "But G-d helped, and the effort paid off. A whole new world opened before me." He felt a particularly strong connection to Rabbi Köves, whose personal journey closely resembled his own. "We became close friends."

Megyeri entered the media world and gradually began public speaking as part of his work with Chabad in Hungary. "Hungarian is my native language, and I understand the Hungarian mindset," he explains. "That allows me to present Judaism in a way that truly resonates with people across the country."

Hungary, he notes, is considered one of the safest countries in Europe for Jews. "There is a deep friendship between the leadership of our two countries. The authorities also prevented mass immigration from Muslim countries, unlike what happened in France, Sweden, and elsewhere. There is some old-fashioned antisemitism here and there, people who simply don't like Jews. But the new antisemitism from Muslim sources, thank G-d, does not exist here."

The Jewish revival led by Chabad in Hungary is vast. Synagogues have been restored, large schools established, Torah and charitable organizations expanded, strictly kosher restaurants opened, and summer camps created for all ages. It is a network of activity that touches every segment of Jewish life throughout the year.

During the COVID period, Megyeri and his team launched an online Torah class. "It began with a few dozen viewers," he says. "Today, more than forty thousand people follow our content, and some videos have reached over half a million views." He regularly appears on radio shows, television programs, and podcasts. "Every two weeks, I am a guest on a popular local morning show. I speak about Judaism, Torah, and Israel."

To illustrate the relationship between Hungary and the Jewish people, Megyeri shares a striking example. "Six months ago, a major television channel produced a special film about Shabbat. I don't think anything like this has happened elsewhere. They explained to viewers what Kiddush is, what challah is, and the meaning of Shabbat itself. The film generated genuine respect for Judaism."

For Megyeri, the power of his work lies in truth. "Our Torah is called Torat Emet, the Torah of truth, for a reason," he says. "Judaism carries absolute truth. We have something special to offer. When you speak truthfully, people sense it and respond with respect."

In today's sensitive climate in Israel and across the Jewish world, Megyeri believes that responsibility rests on every individual. "Every Jew is a small ambassador, both for Israel and for the Jewish people," he says. "Each of us carries responsibility. We must make G-d's name beloved and bring people closer together, reducing division from the outside and from within."

Adapted from Sichat Shavua Magazine

etc.



Diplomats, Dignitaries Attend Dedication of Chabad House in Kenya

After nearly three years of activity in Nairobi, Chabad of Kenya celebrated the dedication of a spacious new Chabad House in the city's diplomatic neighborhood at a festive community event ahead of Rosh Hashanah.

Nairobi shliach Rabbi Levi Notik said, "After a long search, and with special Hashgacha Pratis, the right building was found." Spacious and in one of Nairobi's safest neighborhoods, close to numerous diplomatic missions.

With the start of the school year, a regular Sunday School is also launching for children ages 5 to 10, giving the community's children a place to learn about Yiddishkeit, get to know their heritage, and connect to Jewish life.

A CALL TO ACTION

PRE-FAST FEASTING

The day before Yom Kippur is a festive day. As we prepare to stand before G-d, we do so with confidence that he will decree a year of life, health and prosperity for us. It is a mitzvah to eat and drink more than one is normally accustomed to. The Talmud teaches that eating on the ninth of Tishrei is regarded as though one fasted on both the ninth and Yom Kippur. Two meals are eaten, One meal is eaten before the afternoon prayer service (mincha) and one, the "separation meal," just prior to the onset of Yom Kippur. These meals are festive affairs, and we dip the challah in honey.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

Official free translation - Excerpts of a Letter

6th day of Tishrei

In the Ten Days of Return, 5737

To the Sons and Daughters of Our People Israel, Everywhere

G-d bless you all!

Greeting and Blessing:

The Ten Days of Return - in addition to their distinction as the days of Teshuvah "Return," being the propitious days in the year when Teshuvah can be more easily attained, and when it is also more effective, extending its influence also throughout the new year,

Are distinctive also in that in these days G-d makes His closeness to Jews felt even more than usual, as explained by our Sages, who interpret the verse, "Seek G-d when He is found, call on Him when He is near," as referring to the Ten Days of Return.

This means that during these propitious days all things connected with G-dliness are closer and more easily attainable than at any other time of the year. For, although a Jew is expected to be conscious of G-d's Presence at all times, as it is written, "I have set G-d before more always," and, as in everything, the essential thing is the deed, all good feelings and intentions having ultimately to be expressed (also) in tangible actions, which constitute the "vessels" wherein to receive G-d's blessings (as it is written, "And G-d your G-d will bless you in all that you do"); nevertheless, by virtue of the propitiousness of these days, one is capable of accomplishing more by the same action during the Ten Days of Return than at any other time, and incommeasurably more with greater effort.

One aspect in regard to the above is that many matters which at any other time of the year can be accomplished only through the concerted action of Tzibbur (a quorum of at least ten), can be accomplished in the Ten Days of Return by an individual. And in view of the preeminence of a Tzibbur vis-à-vis an individual at all times it is clear that during the Ten Days of Return the results of an action b'Tzibbur are incomparably greater than those resulting from the same action carried out individually.

Be it noted that the preeminence of a Tzibbur vis-à-vis an individual is not limited to prayer, but pertains to all good activities and Mitzvos [commandments].

In light of the above, this is the time for a reminder and call about utilizing the present especially favorable days, by way of getting active more and more in all good things - and, whenever possible, to do them b'Tzibbur.

Beginning with the fulfillment of the Mitzva which is "the foundation and root of the whole Torah," namely, the Mitzva of V'ohavto Ire'acho komocho ("Love your fellow as yourself"), which unifies Jews, all Jews, into one Tzibbur, and also, more specifically, getting involved in the "Three Pillars," Torah, Service (prayer) and acts of Loving kindness (Tzedoko), and to do them b'Tzibbur: having periods of Torah-study b'Tzibbur, prayer b'Tzibbur, and Tzedoko b'Tzibbur; Tzedoko being typical of all Mitzvos.

In the merit of Jews making themselves more readily "found" and "near" towards one another, and toward the Jewish people as a whole, and of every Jew individually and collectively towards all Three Pillars of Torah, Prayer and Tzedoko, the Almighty, on His part, will surely make Himself even more readily "found" and "near" to each and all of His people, and bless everyone and one's family, in the midst of all our Jewish people, with the Seal of a good year in all needs.

Including much success in all these good activities, mentioned above, which will further increase the Divine blessings also materially, with much true Nachas from children, long life and good health, and plentiful sustenance,

To the point of ultimate true "plentitude" - with the fulfillment of the promise "He will raise high the glory and strength of His anointed (Moshiach)," in other words, the true and complete Redemption through our righteous Moshiach, when "the glory and strength of the Tzaddik (righteous person) will be uplifted," meaning every Jew, since "Your people are all Tzaddikim," and all Jews together as one Tzibbur, in the singular form, Tzaddik.

With esteem and blessing for a Chasimo ugmar chasimo toivo for a good and sweet year,

MOSHIACH MATTERS

If Moshiach should appear during the days between Rosh Hashana and Yom Kippur, it is conceivable that we will eat and drink on Yom Kippur if it falls during the seven-day dedication of the Third Holy Temple. This was the case with the First Temple, whose dedication began on the eighth of Tishrei, and the people of that time ate and drank on Yom Kippur.

(Sefer HaSichot of the Rebbe, 5749)

A WORD FROM THE DIRECTOR

In Memory of Rabbi Shmuel M. Butman, Director of the Lubavitch Youth Organization and Founder of the L'chaim Publication.

From the Archives

One of the unique points about Yom Kippur is the special service of the Kohein Gadol--the High Priest, who performed the Yom Kippur service on that day by himself.

For the part of the High Priest's service which was performed in the two outer halls of the Holy Temple, he wore gold clothing. The part of the service performed inside the Holy of Holies, however, was performed in plain white clothing.

Although the physical Holy Temple was destroyed -- and we eagerly await its rebuilding -- the spiritual Sanctuary within every Jew -- his Holy of Holies -- remains totally intact. Thus, each individual Jew is personally responsible to perform the special service of the High Priest on Yom Kippur.

The High Priest wore gold clothing for a large part of his special service to remind us that we should use the most precious and beautiful materials available in serving G-d; we should perform mitzvot in a beautiful and enhanced manner.

The white clothing of the High Priest, worn in the Holy of Holies, is a reminder though, that it is not enough to only do those mitzvot that involve us in material matters. Those mitzvot that are purely spiritual in nature, such as prayer and Torah study, must also be performed.

At the end of his service, the High Priest said a short prayer that the year should be a good year materially for himself, his tribe and all the Jewish people throughout the entire world.

This, too, is part of the service of every single Jew on the holiest day of the year and in the Holy of Holies of his heart. Each Jew on Yom Kippur should also pray for a good year not only for himself and his family, but for the entire Jewish people.

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.

Published by
Lubavitch Youth Organization
1408 President St, Brooklyn, NY, 11213
phone 718 778 6000

Chairman	Rabbi Dovid Raskin ז"ל
Director	Rabbi Shmuel Butman ז"ל
Publishing Director	Rabbi Yosef Y. Butman
Program Director	Rabbi Kasriel Kastel
Secretary	Rabbi Moshe P. Goldman ז"ל
Administrator	Rabbi Shlomo Friedman
Layout	Rivky Laufer
Associate Editor	Dovid Y. B. Kaufmann ז"ל
Chairman Editorial Comm.	Rabbi Nissen Mangel
Rebbe photo	S. Roumani

L'Chaim contains words from sacred literature. Please do not deface or discard.

All contents © 2026 by L.Y.O. ISSN 1050 0480

L'Chaim Subscriptions
For a one year regular or gift subscription, send $55, payable to LYO ($60 elsewhere) to: L'Chaim, 1408 President St., Bklyn., NY, 11213
Please call our office before sending in any subscriptions.
Learn about Moshiach
Visit www.moshiach.com or call (718) 953 6100



In Berdichev lived a man named Hirshele who was a failure in every business enterprise he attempted. Needless to say, he was not a happy man. His neighbors disregarded him, and his wife was always nagging him to bring home some money so they could have food on the table.

On the eve of Yom Kippur, he hoped to have a small bite to eat before the fast, but with what should his wife have prepared a meal? Instead of even a meager meal, Hirshele received a tongue lashing from his frustrated wife, and set out early for the synagogue. His stomach gurgled as he trudged to the shul, where everything gleamed and shone in anticipation of the great day.

Hirshele felt even worse as he looked around at the congregants, each wearing a stark white kittel and talit. Hirshele tried not to listen to the angry growling of his poor stomach, but the harder he tried, the less success he had.

Then a thought entered poor Hirshele's head. It was certain that he wasn't going to get anything to eat, but just maybe Reb Baruch, the wealthy businessman who sat at the first row near the eastern wall, would give him a little smell of his snuff. That would, perhaps, revive his spirits enough to allow him to pray.

Hirshele cautiously approached the front of the synagogue and tapped Reb Baruch on the back: "Shalom Aleichem, Reb Baruch. Maybe I could have a little sniff of your tabak?"

Reb Baruch turned with an incredulous look on his face. Who could have the nerve to bother him now, interrupting his prayers on this holiest of nights, to ask for some snuff? When he saw it was none other than Hirshele, the pauper, he just looked at him, and with an unmistakable tone of disgust said only one word: "Now?!"

Hirshele turned stiffly and made his way back to his seat, as humiliated as he had ever been. "Humph," he thought, "I'm not even worth a sniff of tabak."

No one in the shul had witnessed the little episode, but on High, the ministering angels were in an uproar. How could the wealthy man have humiliated his poverty-stricken brother like that? It was decreed that in the upcoming year, things would be radically different. The wheel of fortune would turn and Hirshele would be on top for the first time in his life. Reb Baruch, however, would be on the bottom.

And so, right after Yom Kippur, Hirshele received an unexpected inheritance from a deceased relative, and invested in some merchandise.Hirshele made an enormous profit and reinvested it.Again, he had the wildest success, and from that time on, whatever he set his hand to was successful. At the same time, Reb Baruch began losing money at every turn. He went to his rebbe, Reb Levi Yitzchak of Berdichev who asked him, "Can you think of any dealings you may have had with Reb Hirsh?"

At first Reb Baruch could think of nothing, but then he remembered Yom Kippur when he refused the snuff to Hirshele. "That must be it!" said Reb Levi Yitzchak. "Because of your actions, it was decreed that you would lose your money and that he would become wealthy."

Reb Baruch was stricken with remorse. "How can I atone?" he cried. Reb Levi Yitzchak just looked at him. "It won't be easy. All I can say is that when you approach Reb Hirsh and ask for a sniff of snuff and he refuses you, then you will have something to bargain with."

Many years passed and Reb Baruch was unable to extricate himself from his crushing poverty. Reb Hirsh, however, continued to prosper. He was now a respected member of the community and when his daughter reached marriageable age, she was betrothed to the son of the Rabbi of Zhitomir.

The whole town looked forward to celebrating the great event. Reb Baruch's anticipation was perhaps greater than most, for he had a plan to recoup his wealth. As the young couple stood under the wedding canopy surrounded by their happy parents, Reb Baruch quietly came up to Reb Hirsh and said, "A sniff of tabak, Reb Hirsh?"

Without a thought, Reb Hirsh removed his gilt snuff box from his coat pocket and handed it to Reb Baruch. Reb Baruch immediately fell to the ground in a dead faint. A stir went through the crowd. When Reb Baruch regained consciousness, Reb Hirsh asked him, "Was it something I did which caused you to faint?"

"Please come with me to some place where we can speak privately," replied Reb Baruch. The two men sat down and Reb Baruch explained everything that had transpired and related the words of Reb Levi Yitzchak. They agreed to go together to the tzadik and follow the advice he would give.

Reb Levi Yitzchak listened to the story and turned to Reb Hirsh. "Are you willing to give a percentage of your wealth to Reb Baruch?" Reb Hirsh decided to divide his great wealth with Reb Baruch and the two lived as close as brothers, in prosperity and health for the rest of their lives.

Dedicated with Deep Appreciation In Honor of
Mendy and Feige Gorodetsky
With heartfelt appreciation for your friendship,
and valued assistance to the L'Chaim publication.
Wishing you and your family a
Gmar Chasimah Tovah
a Good and Sweet Year

to dedicate an issue
call (718) 778 6000

THOUGHTS THAT COUNT

On the Weekly Torah Portion

Give ear, O heavens, and I will speak; O earth, the words of my mouth (Deut. 32:1)
Our Sages stated: "The words of every individual who has fear of heaven will be obeyed." Moses, who possessed tremendous fear of heaven, first called upon the celestial spheres to listen to him. The lower, human realm would then obey automatically.
(Rabbi Avraham Yaakov of Sadigora)

How did Moses, the most humble man to ever walk the face of the earth, dare to demand the attention of the heavens? Because the more insignificant a person considers himself, the more he can ask that the heavens pay him mind. *(Rabbi Menachem Mendel of Kotzk)*

He set the boundaries of the nations according to the number of the Children of Israel (Deut. 32:8)
G-d established the borders of all the countries of the world so that the Jewish people, by living in those lands and observing Torah and mitzvot (commandments), could elevate the sparks of holiness they contain. The purpose of the Jews' exile among the nations is to illuminate the world through "the candle of mitzva, and the Torah, light." *(Sichot Kodesh)*

He said, "I will hide My face from them, I will see what their end shall be" (Deut. 32:20)
G-d assures us: "Even though I will hide My face and subject the Jewish people to the laws of nature, it will only be a temporary situation. For even in their exile I am mindful of their 'end,' and will always protect their eternity." *(Shem MiShmuel)*



6:42 PM *Candle Lighting Time*
NY Metro Area
7 Tishrei / September 18
Torah Portion *Haazinu*
Shabbat Shuva
Shabbat ends **7:38 PM**