



The anteroom adjoining the study of Rabbi Yitzchak Meir, founder of the Chasidic dynasty of Gur, was filled with people waiting to be received by the Rebbe and to be helped by his counsel and blessing.

Near the Rebbe's door stood his personal secretary, Reb Bunim, who presided over the waiting list; as soon as the door opened and a chasid would emerge from the Rebbe's room, all eyes would turn toward Reb Bunim, who would signal to the next in line to enter.

In the entranceway appeared a man, dressed in the manner of the wealthy Jewish merchants of the time: high boots of glossy leather, a heavy gold watch-chain draped across the vest, a fur-lined jacket enveloping a generous girth in defense against the Polish winter. But an anxious and care-worn face belied the luxurious attire; here was a man who had his troubles despite his wealth.

The man scanned the crowded room and a frown clouded his already despondent features. Impatiently, he made his way to the secretary. "I must see the Rebbe on an urgent matter," he whispered. "How much longer is the man inside going to be?"

"Have a seat," said Reb Bunim evenly, "and I'll put you on the list. What is your name, Reb Yid?"

"You don't understand," said the man, certain that the secretary indeed did not understand. "I must see the Rebbe now. I have an important meeting tomorrow in Warsaw, and I must be on my way shortly."

"But surely, Reb Yid, you don't expect me to let you in before all these people," said Reb Bunim. "Some of them have been waiting for hours..."

"That's exactly my point," said the visitor, who was beginning to lose his patience with the insolent secretary. "I cannot wait for an hour, or even half an hour. I wish to speak with the Rebbe immediately. You can save your lists for people with more time on their hands."

"I'm sorry," said Reb Bunim somewhat heatedly, rising to the challenge to his authority. "You must wait like everyone else..."

The crack of the merchant's palm against the face of the secretary resounded through the room, which fell into a shocked silence.

It took Reb Bunim several seconds to realize he had been slapped, and when he did, he just stood there, unable to utter a word. Nothing like this had ever happened in the Rebbe's waiting room, where no one dared even raise his voice at the Rebbe's secretary. In fact, the only one in the room not paralyzed by incredulity was the assailant himself, who, satisfied that he had at last made himself understood, proceeded toward the Rebbe's door.

At that very moment the door opened, and Rabbi Yitzchak Meir stood in the doorway. "How dare you raise a hand to a fellow Jew," he thundered. "I shall not receive you," he added, "until you have secured the forgiveness of the man you so unjustly attacked." With that, he closed the door behind him.

For a long second the merchant stood staring at the Rebbe's closed door. Abruptly, he turned on his heels and fled from the room.

Something in the man's face caught Reb Bunim's eye and caused him to hurry outside after his assailant. There he found him leaning against his coach, his large body racked with sobs.

"You?" said the man, when he saw who had followed him outside. "What do you want of me now? You have destroyed our last hope."

"Your last hope for what?" asked Reb Bunim quietly. "For fifteen years we've been childless, my wife and I," wept the man. "We've tried everything... We've been to all the doctors... I had hoped that the Rebbe would pray for us..."

Dedicated in honor of a dear friend of the L'Chaim Publication

Mr. Victor Braha

לברכה והצלחה מתוך הרחבה גדולה בגשמיות וברוחניות  
Wishing you much continued success in all your endeavors

to dedicate an issue  
call (718) 778-6000

"Come with me," said Reb Bunim, grabbing hold of the merchant's hand. Before the visitor knew what was happening, both were standing in the Rebbe's room.

"Rebbe!" said Reb Bunim, "I swear that I will never forgive this man, not in this world and not in the world to come, unless the Rebbe promises that he and his wife will be blessed with a child!"

Rabbi Yitzchak Meir looked from the anguished face of the merchant to the determined face of his secretary. Slowly, a smile broke out on his face. "May it so be the will of G-d," he finally said, "as Reb Bunim says..."

Reprinted from The Week in Review, meaningfullife.com

## THOUGHTS THAT COUNT

on the weekly Torah portion

### In the beginning G-d created (Gen. 1:1)

The final letters of the Hebrew words "G-d created"--"bara elokim et"--are alef, mem, and tav, and spell the word "emet"--truth. Truth is the foundation upon which the whole world stands, and without which the entire creation would be unable to exist. (Tzror Hamor)

### And G-d blessed them and said to them, Be fruitful and multiply, and replenish the earth and subdue it (Gen. 1:28)

The birth of a Jewish child brings joy not only to his parents and extended family but to the entire Jewish people, for it signifies a step closer to the coming of Moshiach. The Talmud states that Moshiach will not arrive until "all the souls in guf" (the storehouse in which they await their descent into the physical world) have been born. The birth of a Jewish baby therefore hastens the Redemption and brings closer the blessings of the Messianic Era. (Sichat 25 Iyar, 5743)

### G-d rested from all the work which He had created to be done. (2:3)

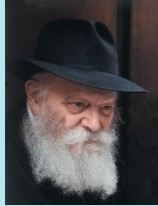
Rashi explains that the words "to be done" teach that the world was created incomplete, as it were, requiring the active participation of mankind to attain perfection. But how can we, insignificant as we are, complete the act of creation? The Torah's own words, "created to be done" assures us that this perfection is within our grasp, and is part of G-d's plan. Each of us has the strengths and talents to improve the world and elevate it into something holy and Divine. (The Rebbe)



### 6:20 Candle Lighting Time

NY Metro Area  
25 Tishrei/Oct. 1  
Torah Portion Bereshit  
Shabbat ends 7:16 PM

# L'Chaim



## LIVING WITH THE REBBE

from the teachings of the Rebbe  
on the Torah portion

This week, we begin reading the Torah from the start once again, commencing with the portion *Bereshit*. Bereshit – In the beginning" – is about the creation of the world and the first people.

Was the original person who G-d created male or female?

At first Adam was both, as the verse says, "And G-d created Adam, in the image of G-d He created him, male and female He created them." The commentator Rashi quotes the *Midrash*, that at first he was both male and female together. Then G-d split Adam, and they became two separate beings, a male and a female. The word for rib in Hebrew is "tzela" which also means a side. So when the Torah says that G-d took a tzela from Adam and made Chava (Eve), it means that He separated the female side from the male side.

If he was both, why does it say, "him?" Because in Hebrew there is no gender neutral, everything is either male or female, there is no word for "it," so it says, "him."

You may ask, what does this have to do with the marriage of this new, beautiful couple?

To explain this, I will ask another question. The original Adam was created in the image of G-d, and he was both male and female. So the true image of G-d is female and male together. How are we then in the image of G-d, if we are each only half?

The answer: There are two levels of the image of G-d. There is the individual, who is in the image of G-d, either male or female. And then there is the holy image of G-d, which is represented by a married couple together in harmony. That is perhaps why, in the blessings of the Sheva Brachot recited at a Jewish marriage, we talk about the creation of Adam. It is the two halves of the Adam coming together.

And this is a message to every bride and groom on their wedding day.

Now you are finally whole, now is when your mission truly begins. And when you are in harmony, you are in the original image of G-d, the holy image of G-d, and you have a greater impact on this world.

May your marriage always be in harmony, and may your home be a home for G-d, with the light of Judaism, Torah and mitzvot as illuminated by Chassidut and may your togetherness be strong and impactful, and may it bring Moshiach closer. May he come soon.

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.

## The Beginning

We're at the starting line. A new (Jewish) year has begun. Synagogues around the world are commencing the 3334th annual cycle of reading the Torah (Five Books of Moses) each Shabbat morning.

But what's it really ALL about?

The Torah begins with the narrative of creation, how G-d brought the world into being from absolute nothingness. That is an awesome lesson.

Whenever an entity is made – brought into being although it did not exist before – a question is immediately raised: Why was it made?

Even a person acts with purpose, doing things with a goal in mind. Surely, this applies with regard to G-d. He brought our world into existence, because He had a goal and a purpose.

What is that purpose? This week we'll read the Torah verse, "The spirit of G-d was hovering over the waters." Our Sages explain, "This refers to the spirit of Moshiach." Another source explains: "The world was created solely for Moshiach."

The *Midrash* explains that G-d created the world because he wanted a dwelling place, a home. A person lets loose and functions without inhibitions in his own home. So too, G-d wanted a place where He could reveal Himself without constraints, where who He is can come into expression.

That's why He created our world.

But He did not want that revelation to be a natural part of the world's existence. Instead, He wanted to be hidden at the outset, and for man to become His partner in creation, by shaping the world and developing it until he became aware that he is living within G-d's dwelling.

To refer to a classic Chasidic expression: G-d made the world out

of nothingness, and man's mission is to make the somethingness of the world into nothingness, i.e., to reveal its spiritual core. At that point, all the important somethings in the world will be dwarfed by this spiritual realization.

This greater purpose is also the purpose of every individual at every point in his life. Why does a person come to a particular place, at a particular time? Because there, he has the potential to help the world reach its ultimate purpose, and more particularly, to prepare that corner of G-d's home to carry out its function in this undertaking.

The culmination of these efforts will be the coming of Moshiach. This will be the turning point of history. Until his coming, the world's purpose will not be apparent; it is something that we will have been told about, but not that we see. With his coming, and the Redemption that he will initiate, that will change.

It's like the construction of a building. At the beginning, there's a blueprint, and workers. But by just watching the workers, it would be very hard to get a picture of the desired structure. As the building progresses, however, its shape and its function becomes evident. So too, with Moshiach's coming, the purpose of the world's creation will become apparent; we will understand that we are living in G-d's world.

This isn't an abstract discussion, it's current events. The values of freedom, tolerance, and generosity have spread throughout the world. Regimes that have opposed them have toppled giving way for greater communication and sharing. By "living with Redemption," and anticipating the mindset of that future era, we can precipitate its spreading throughout the world.

From Keeping in Touch by Rabbi E. Touger, sie.org.



# SLICE OF LIFE

Goodbye, Bubbeh  
by Rabbi Levi Welton



Bubbeh Welton, the author's mother and sister, 1985

"Please, Hashem (G-d), let my Bubbeh (grandmother) be buried with honor." I rocked back and forth as I clenched my *Tehillim* (Psalms). Hot tears drenched my cheeks. I thought of my father who had immediately flown down to Los Angeles to try and bury his mother. But Bubbeh was scheduled to be cremated. She had signed the paperwork.

When my mother told me why Tatty had rushed to the airport, I knew where I had to go. "Mommy, I'm going to daven (pray) in the Mikva. Ok?"

I had locked the door of the Mikva. I was alone with G-d, like the High Priest in the Holy of Holies on Yom Kippur. "Hashem, You must help my Bubbeh. You have to. Hasn't my father served You as a holy *Baal Teshuva*? Hasn't my mother tended and attended this Mikva with love? You can't allow the body of my Bubbeh to burn. You can't. You just can't." I was screaming now, through clenched teeth, as I held the *Tehillim* pressed tightly over my heart. My eyes couldn't see anymore because of the tears.

I thought of my Bubbeh, who always sent me Legos on Chanuka, and who was the daughter of American immigrants in the 1900s. Bubbeh always smelled like a rose garden. Her face was wide, soft, and often stern. She didn't laugh as much as my father did. But, when she did, it was in a stately and comported manner. And she was plump with Russian cheeks. Those cheeks crinkled in the same

way our Tatty's did when he laughed so they made us feel instantly connected.

I tried to summon holy strength now so that her body wouldn't be lost forever to the fire. "The Mikvah is a holy place," my mother had told me. "In *Halacha* (Jewish law), one must build a Mikva before building a *Shul* (synagogue) and sell a Shul, if need be, to build a Mikvah.

"When a woman comes out of the Mikva, she is like the *Cohen Gadol* (High Priest)," my mother once told me as she returned home from her evening as the Mikva attendant. "Hashem listens very closely to what these women have to say. Just reading *Tehillim* and *davening* (praying) under the same roof of these women brings many *brachos* (blessings)."

I was sitting on the Mikva couch now. And I was davening my heart out. I thought of all the stories I had read about *Tzaddikim* (righteous people) and Rebbes. Now I tried to speak like they did.

"*Ribono Shel Olam* (Master of the Universe), have mercy on Your servant. My Bubbe is a holy daughter of Israel. Please. Let her be buried in the honorable ways of Your people, according to Your Word. Please. I know I am unworthy and just a child. Answer me now on the day I call to You." My voice rose louder. I wanted it to reach the very Heavens.

She had been my Bubbeh and I had loved hugging every inch of her. And she was tough. Real tough. One time, I saw her eat bones. She crunched off one side of the drumstick, sucked out what she later told me was "marrow," and continued to do that for all the bones on her plate. I had only seen male lions do that on National Geographic TV. "Don't mess with my Bubbe," I remember thinking.

But now, someone was messing with my Bubbeh. And it was herself. She had signed documents, not realizing the consequences for her soul. I was too young to understand it all. And I wasn't aware to what lengths my father tried to reverse the decision Bubbeh had made. All I knew was that I had to fight, had to intervene, had to pray on behalf of my father. For my father wasn't allowed to pray.

According to Jewish law, the mourner is not allowed to work, pray, do pretty much anything until the body of the loved one is buried. Usually, the funeral takes place soon after the passing. But it would take over two weeks for my Bubbeh to be buried. My father wandered aimlessly on the Santa Monica beach, in a tortured limbo state, as he waited to hear news about his mother's body.

"Tatty, how are you feeling?" I asked tentatively as our mother let us take turns talking to Tatty on the house phone. "It's ok, Levi. G-d willing, everything

will work out." His voice sounded so tired. I bit my lip, my imagination soaring with righteous anger. "Hashem, you better. You promised! I davened in the Mikvah." But I said nothing other than, "Ta, I love you" and passed the phone receiver to my siblings.

In the end, just when hope had withered away, a former secretary of Rabbi Yehuda Ferris succeeded where everyone else had failed. She introduced a friend of hers, a Japanese Buddhist, to my father. He spoke to her of the trauma of cremation, equating the incineration at Nagasaki to the devastation at Auschwitz. It is possible she then understood the deep pain it would bring upon my family should Bubbeh be cremated. Or maybe she acted from a place of selfless love. Either way, she succeeded in changing the heart of my Bubbeh's custodian, a fellow Buddhist practitioner, to permit the burial.

Afterwards, my father returned to the Bay Area to sit *Shiva* (seven day mourning). He sat in the living room, surrounded by friends, retelling the "miracle story" of how his mother's body had had a kosher burial.

I smiled. I hadn't told anyone, not even my Tatty, about what I had done in the Mikva. It was my secret. But now I knew. Hashem listens to the davening of children. The stories of *Tzaddikim* were all true.

Today, I think back to the childish mindset of that little boy, grieving in his own little way. His heart couldn't bear to imagine his father in such pain. So he escaped to the four walls of prayer and the Mikva, his naive fortress of solitude. He did the best he could and considered himself a hero.

But the real heroes were many. The Japanese Buddhist. The former secretary. Rabbi Yehuda Ferris. Rabbi Avremel Levitansky *obm*. Those who helped behind the scenes. And, of course, my father Rabbi BenTzion Welton who doesn't like to fight. Yet, to prevent that which could never be undone, he fought for his mother. Against her own wishes.

In the end, the greatest hero of this story for me was my Bubbeh. For, as selfish as it may be, through her death I found life. The life-giving power of prayer. She taught me that prayers can be heard. Clearly, my Bubbeh had a different worldview than me. I know that. But she did what my Yeshiva rabbis could not. She made me really daven.

Now, I close my eyes and imagine that, somewhere in Heaven, Bubbeh is smiling. And, maybe, she's chewing on a chicken bone.

Rabbi Levi Welton was raised in the Bay Area. He holds degrees in science, film and education. He is a member of the Rabbinical Council of America and on the board of *Elijah's Journey* for suicide prevention and awareness. Rabbi Welton is the rabbi of the Lincoln Park Jewish Center. [www.RabbiWelton.com](http://www.RabbiWelton.com)

## The Rebbe Writes

from correspondence  
of the Lubavitcher Rebbe

6th of Marcheshvan, 5727 [1966]

This is to acknowledge receipt of your letter of October 12th, in which you also refer to a previous letter you wrote.

As you can well imagine, there is a great deal of correspondence that reaches me during the period of the month of Tishrei and prior to it, so that a delay is unavoidable, not only because of the volume of correspondence, but also of the various matters of the month of Tishrei and the intervening festivals, as well as the many visitors that come to spend this month with us here.

With regard to the question of *hatzlacha* [success] in study and the gaining of knowledge, surely you know of the promise of our Sages, "Try hard and you will succeed." Thus, success is largely something which depends on the student himself.

However, inasmuch as everything requires Divine help, including also that the "try hard" as well as the "and you will succeed" should be satisfactory, the way to obtain this is through devotion and diligence in the study of the Torah and the observance of the *mitzvos* [commandments] with *hiddur* [special beauty]. This is mainly a matter of will and determination, for nothing stands in the way of the will.

Having just concluded the month of Tishrei, culminating with the joyous festival of Simchas Torah, you have surely heard the explanation of the *Alter Rebbe* [Rabbi Shneur Zalman of Liadi] that the joy of Simchas Torah is a double one: The Jews rejoicing with the Torah, and the Torah rejoicing with the Jews, based on the verses, "Israel rejoices with their Maker" and "G-d rejoices with His works."

And since all the festivals of the month of Tishrei conclude with Simchas Torah, it means that this mutual rejoicing can be achieved only through the fulfillment of

the Torah and mitzvos, as it is stated in the Zohar, "Israel, the Torah and the Holy One blessed be He, are all one" – the Torah placed in the center as the connecting link between Israel and G-d. We have but one Torah, comprising both *Nigle* [the "revealed" parts of the Torah] and *Chassidus* [the "inner" aspects of the Torah], which must be studied with a view to fulfillment of the mitzvos with *hiddur*, as emphasized by our Sages that the essential thing of the Torah study is the deed. This brings G-d's blessings for *hatzlacha* not only spiritually, but also materially,

Hoping to hear good news from you,

3rd of Marcheshvan, 5731 [1970]

I trust that you had an inspiring month of Tishrei, and that the inspiration of all the festivals at the beginning of the year will be with you throughout the year, and be reflected in a growing dedication and devotion to the Torah and mitzvos, and in your daily conduct in general.

I was pleased to receive regards from you through the visitors from your country and trust they have shared with you their experiences here on their return.

Inasmuch as all the festivals of Tishrei conclude on the inspiring note of Simchat Torah, setting the pattern for the rest of the year, may it be so with you throughout the year.

3rd of Cheshvan, 5734 [1973]

I duly received your correspondence.

At this time, coming from the month of Tishrei, which ushers in the new year and sets the tone for the entire year--

For which reason the month of Tishrei contains "samples" of the whole range of religious experience: Rosh Hashana – acceptance of G-d's Kingship; Yom Kippur – repentance; Sukkos – rejoicing with the Torah, and also the Torah rejoicing with Jews who live by the Torah and mitzvos--

I take this opportunity of expressing the firm hope that these experiences will be with you and yours throughout the year, permeated with the culminating note of Tishrei – true joy in Divine service and every aspect of the daily life, materially and spiritually.

## A WORD FROM THE DIRECTOR

*It is a custom among the Rebbes of Chabad-Lubavitch to announce at this time of year after Simchat Torah, "V'Yaakov halach l'darko" – "and Jacob went on his way." There is a beautiful explanation as to the reason for this custom:*

*Jacob symbolizes the Jewish people. Thus, "Jacob went on his way" means that after the excitement, tumult, hustle and bustle of the holidays are over, the Jewish people go back on their regular path, to their normal, everyday, lives.*

*A second explanation is slightly more profound: After the holidays are over, Jacob (the Jewish people) goes on "His way" – in the ways of G-d, studying Torah and performing mitzvot (commandments).*

*By combining these two meanings, we find an inspiring lesson to bring with us into the new year. Each one of us has the ability to follow "His way" in our day-to-day lives. True, we have completed, for the time being, the more spiritual days of Rosh Hashana, Yom Kippur, Sukkot, and Simchat Torah. But we shouldn't think that with the holidays over our religious observance must be placed on hold until the next Jewish holiday appears on the calendar. Indeed, we can bring the spirituality of those days, the concentrated observance of mitzvot, into our mundane lives every single day of the year!*

*In this way, we will truly be following on the path of our Patriarchs, Matriarchs, and all of our illustrious ancestors.*

Shmuel Butman

## L'ZICHRON CHAYA I MUSHKA זכרון חיה י מושקה

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

L'Chaim contains words from sacred literature. Please do not deface or discard.  
All contents © 2021 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](http://lchaimweekly.org)  
Learn about Moshiah  
Visit [www.moshiah.com](http://www.moshiah.com) or call (718) 953 6100

## Today Is...

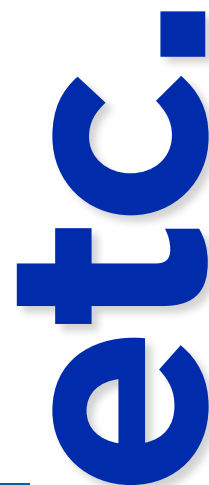
27 Tishrei

Torah and mitzvot encompass man from the instant of emergence from his mother's womb until his final time comes. They place him in a light-filled situation, with healthy intelligence and acquisition of excellent moral virtues and upright conduct - not only in relation to G-d but also in relation to his fellow-man. For whoever is guided by Torah and the instructions of our sages has a life of good fortune, materially and in spirit.

## MOSHIACH MATTERS

"The earth was unformed and empty, and darkness was on the face of the deep; and the spirit of G-d hovered over the face of the water." (Gen. 1:2) The Midrash reads this verse as a prophetic allusion to Jewish history. The terms

"unformed," "empty," "darkness" and "deep" refer to the four empires which persecuted and exiled the Jewish nation. The phrase "the spirit of G-d hovered..." refers to Moshiah, the ultimate redeemer, as it is said: "The spirit of G-d will rest upon him" (Isaiah 11:2). The principle of Moshiah thus is found in the very beginning of the Torah, at the very beginning of creation. (Living with Moshiah, J. Immanuel Schochet)



## Chai from Thai

One might not think of Thailand as a bastion of Jewish life. Don't tell that to Rabbi Yosef Kantor, his wife Nechama, and a team of *Shluchim* – emissaries of the Lubavitcher Rebbe. Meet adventure-seeking backpackers who discover something much more valuable – the beauty of their own heritage; hospital patients in dire need; family members seeking lost relatives; unfortunate prisoners whose lives might have otherwise whittled away; visitors in trouble with the authorities; and Thai royalty praising Chabad. Sharing his vulnerabilities and successes, Rabbi Kantor demonstrates Divine Providence at every turn. The Rebbe coined the Far East as, "A place not called near." There is no such thing as a Jew who is far, whether in Thailand or anywhere else. Culled from the Kantor's experiences as the Rebbe's emissaries in Thailand since 1993, you will enjoy these inspiring vignettes. Available at Jewish bookstores and [kehotonline.com](http://kehotonline.com)

