



It was already the middle of the night when the stranger appeared in the doorway, a thin figure dressed in rags. Obviously exhausted, the traveler looked ready to tumble to the ground.

The innkeeper, a warm-hearted, G-d-fearing Jew, immediately invited him in and sat him down. After bringing the stranger a warm drink to revive him, he served him an entire meal and sent him off to bed.

The next morning the traveler was much revived from the food and the good night's sleep. After praying the morning service and eating breakfast, he packed his meager belongings into his knapsack, thanked his host for his hospitality and prepared to leave.

The innkeeper, sizing up the man's outward appearance, stuck his hand into his pocket and offered him a handful of change. To his surprise, the stranger politely refused. Thinking that perhaps he had offended him by offering too little, the innkeeper added another few coins, but the man was adamant. "Thank you anyway," he said, "but I really don't need it."

The innkeeper was at a loss for words. "What do you mean you don't need it?" he asked after a few seconds.

"I'm not your usual door to door beggar," the man explained. "You may not believe it, but I'm actually very wealthy. In my hometown I own many properties, fine houses, fertile fields and abundant orchards."

By this time the innkeeper was completely confused. He demanded that the stranger give him a more detailed explanation:

"The whole thing started a little over two years ago," the stranger began, "when a large sum of money was stolen from my home. After the initial investigation, suspicion fell on one of the servants, a young orphan girl who was in my employ. I insisted that she be taken to the town magistrate, who would soon get to the bottom of the matter. But the policemen who led her away were very cruel, and they struck her repeatedly. As a result of the beating, she passed away a few days later. Till the very end she maintained her innocence.

"A few weeks after this happened, the real thieves were apprehended and the money was recovered. I became almost insane with remorse. My conscience would not allow me to live. Not only had I shamed the poor girl, but I had inadvertently caused her death. How could I ever expiate my sin? In my sorrow I turned to the tzadik Rabbi Meir of Premishlan for help.

"The tzadik's face turned grave when he heard my story. He looked deep into my eyes – into my soul – before speaking. 'You must choose one of three ways of doing teshuva [repentance],' he said. 'The first choice is death. This will save your portion in the World to Come. The second choice is illness, in which case you will need to suffer for three years as atonement. Or, you can choose to go into exile for three years. This is the punishment for taking a person's life accidentally.'

"I asked the tzadik for several days to make up my mind. Each one of the alternatives seemed too much to bear. I just couldn't decide. A few days later I started to feel terrible pains all over my body. A doctor was summoned, and he diagnosed me as having an incurable illness. I understood that the tzadik had chosen the first option – death – for me, as I seemed incapable of making a decision.

"With my last ounce of strength I went back to Rabbi Meir and asked him to pray for my recovery. I was ready to accept exile.

"The tzadik set several conditions. 'The first stipulation is that you must leave all your personal belongings with me,' he said. 'From now on you must only wear clothing that is old and torn. You must never spend more than one night in the same place. And when you are hungry, you mustn't ask for food but wait until it is offered. For three years you are forbidden to return home, but once a year you may stand at

the entrance to your city and send word for your wife to bring you your accounting books. Come back to me when the three years of exile are over, and I will return all your possessions.'

"I accepted my fate and set out, and for the past two years I have obeyed the tzadik's words to the letter. Just recently, however, I learned that Rabbi Meir of Premishlan passed away, and I don't know what to do. How can I go back to him if he is no longer alive? I've decided to go to Rabbi Chaim of Szanz for guidance." With that, the stranger concluded his tale.

The innkeeper, who was a follower of Rabbi Chaim of Szanz, insisted on accompanying him. When they entered the tzadik's chamber, Rabbi Chaim began to speak before they could even state why they had come. "Go home," he instructed the weary traveler, "but make sure you pass through Premishlan. Go to Rabbi Meir's grave and tell him that the Rabbi of Szanz has ruled that two years of exile are enough, for you have fulfilled them with true self-sacrifice."

THOUGHTS THAT COUNT

on the weekly Torah portion

But now, do not be sad (Gen. 45:5)

A person must do whatever is necessary to avoid sadness and depression. This is the meaning of the verse, "My sin I will declare; I am worried about my transgression" – "worrying" about one's sins is harmful, and sinful in itself. Rabbi Mordechai Malkowitz used to say: The only worry a person is permitted to dwell upon is the worry that he is worried!

And Joseph gathered up all the money that was found in the land of Egypt (Gen. 47:14)

When Joseph was sold into slavery, the exile was effectively shortened from 400 years to 210 years; the last 86 years were the harshest and most severe. Joseph, who was on a higher spiritual plane than his brothers, went down to Egypt before them to pave the way. By elevating the sparks of holiness, the exile was shortened for the entire Jewish people. (Ohr Hatorah)

And Benjamin wept upon his neck (Gen. 45:14)

"For the Tabernacle at Shiloh (in Joseph's portion of the land) that would one day be destroyed," comments Rashi. Why did Benjamin weep over the destruction of the Tabernacle, located in his brother's portion of Israel, and not over the destruction of the two Holy Temples, located in his own territory? Because the sorrow of others should be even more keenly felt than one's own suffering. (Rabbi Yechezkel of Kozimir)



4:11 Candle Lighting Time

NY Metro Area
6 Tevet/10 Dec
Torah Portion Vayigash
Shabbat ends 5:14 PM

L'Chaim

בס"ד
1701
6 Tevet, 5782
Dec 10, 2021

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)



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

This week's Torah portion, *Vayigash*, begins, "Judah approached him (Joseph)." This meeting between Judah and Joseph is deeper and more meaningful than just a story. It is two world views colliding, and in the end the way of Judah reigns supreme. What are these two approaches?

Joseph is the complete *Tzadik* (righteous person), meaning that his job is to shine light onto the world and inspire. He affects the world by flooding it with great light from above, motivating the people to be good. The problem is that he doesn't change the world, and as soon as the light is gone the world reverts to its old self.

Judah is the king. The main job of the king is to serve the nation, in other words, to deal with the world from the bottom up, motivating the people to change themselves. This kind of change is real and everlasting.

What is more important, shining from the top down or the service from the bottom up? The way of Joseph or of Judah?

Each of these ideas have its pros. Judah's approach generates real and everlasting change, but since it comes from below it is limited. Joseph's approach, on the other hand, coming from above, is unlimited. Even though it doesn't affect everlasting change, it can take a person to unlimited heights. When both of these approaches work together, you get everlasting change and unlimited heights. The question is how can they work together?

Let's revisit the story of Joseph and his brothers and it will become clear. In Joseph's dream, the brothers were in the field, bundling sheaves, this is working in the world from the bottom up. Then they encircled Joseph's sheaf and bowed, this symbolizes that they have gone as far as they can on their own, now they need Joseph to take them to the next level.

There is another way Joseph helps Judah. When the brothers brought Benjamin down to Egypt, Joseph had their bags filled with grain and he had his goblet hidden in Benjamin's bag. This is what brought them back in front of Joseph, for the above confrontation between Judah and Joseph. In other words, Joseph's approach serves another purpose, to motivate from above, to move the person to take the Judah approach, so ultimately he can come before Joseph and reach unlimited heights.

The key to this working is that it has to be hidden, like Joseph's goblet. In other words, the person can't know that he is being motivated. He has to feel that it is his own effort.

Joseph symbolizes Torah, which is a light shining from the top down. Judah symbolizes commandments, raising the world from the bottom up. Ultimately, the Torah inspires us to do the mitzvas.

When Moshiach comes we will see the value of mitzvas over Torah, the value of the work down here over the top down approach, Judah over Joseph, as we will all be united under Judah, the king from the House of David, King Moshiach. May he now.

Adapted by Rabbi Yitzi Hurwitz from the teachings of the Rebbe, yitzhurwitz.blogspot.com. Rabbi Hurwitz, who is battling ALS, and his wife Dina, are emissaries of the Rebbe in Temecula, Ca.

No Two Are the Same

When's the last time you played in the snow? Some parts of the northern hemisphere had their first snowfall weeks ago. Other places are still waiting. And of course, the warmer climates won't be getting snow at all.

But, even if you live or lived in a warmer climate, very possibly you experienced snow at least once in your life!

Did you make a snowball? Was there enough snow for an igloo or a snowperson? Were you brave enough to lie down in the snow and make a snow angel?

They say no two snowflakes are exactly alike. But when you get right down to it, they're all made of the same stuff.

Snowflakes form in clouds, which are huge collections of water droplets suspended in the air.

In the winter, as the clouds get colder, the water droplets start to freeze. So now there's a small particle of ice surrounded by liquid water droplets. A snowflake is born! Then more water condenses – becomes solid – and the ice crystal (the snowflake) grows. The droplets that don't become part of the snowflake evaporate into the air and, if it's cold enough, "hook up" with another ice crystal – snowflake – forming elsewhere in the cloud.

It's sort of similar to the Jewish people. No two Jews are exactly

alike. But deep down, we all have a lot in common. We share a common history, religion, ancestry. And we all have a "pintele Yid," a little spark within each one of us that unites us with each other and G-d.

You can't make an igloo, or a snowman, or even a snowball with just one snowflake. But



when you join together a lot of snowflakes, you can make just about anything your imagination desires; there's strength in numbers.

When Jews get together, for a family "simcha" or just an impromptu gathering, an enormous amount of potential to make good things happen is there, too. Get together with friends or family to watch the last flickering flames of the Chanuka menorah and eat some hot latkes, or to celebrate a birthday, or just because. Think of how different, yet similar, each person is, and what good things you can do, together, with your limitless potential.

SLICE OF LIFE

The Jewish People Live!

by Rabbi Zalman Tiechtel



It was a spring day in 2009 at the University of Kansas. In the center of campus we have a gathering space known as Wescoe Beach. It's not actually a beach, just an open space where students gather between classes – similar to the quad that exists on many campuses.

It was from Wescoe Beach on that Tuesday afternoon that I suddenly started receiving dozens of texts from students saying “Rabbi come to Wescoe ASAP...something is going on.”

I rushed over to campus. There were two preachers standing on boxes preaching a message of hate, a message of darkness, screaming against all different kinds of people who were different than them, among them the Jewish people.

What happens when an individual gets up and starts screaming against the Jews in the heart of a college campus? It is fascinating to see how all the Jews, among them many who don't regularly display their Jewishness outwardly, come out to stand up against our enemies who dare mess with the Jews.

And this is what happened that Spring day on the KU campus. As these two people continued spewing their hatred, tens and then hundreds of kids started crowding around with the Jewish kids shouting back, throwing eggs, doing whatever it takes to drown out the darkness. It was so moving to see how among the close to 300 students who

gathered together, there were so many Jewish kids who were not really involved in Jewish life on campus yet were standing so proud, so loud and so strong declaring *Am Yisrael Chai* – the Jewish people live!

It was then that I noticed one young student, a freshman by the name of Charles Goldberg, slipping away from the crowd. Before I knew it, Charles was back and wrapping himself in a Talit that he had found at the AEPI fraternity house. And then Charles Goldberg was standing in front of the over 300 students who were present, and standing tall right in front of the two anti-Semites, with the crowds going wild as the Jewish kids sang *Am Yisrael Chai*.

As Charles stood there praying, shaking back and forth, all of us felt that this was a true moment of Jewish pride, of Jewish strength, of *Am Yisrael Chai*.

But the story is not over. The next morning the cover of the university paper, the UDK, had a huge front page picture of the two anti-Semites standing there with their hateful signs. And their was an insert of a photo of Charles Goldberg wrapped in his Talit captioned, “The Jewish response. Charles Goldberg, Buffalo Grove freshman, portraying the Jewish response to hate.”

That Shabbat we had the largest crowd that we'd had since arriving at KU. So many Jewish students came together to express their Jewish pride and connection.

At the Shabbat dinner, I asked Charles: “What were you thinking when you did that? What made you bring your prayer shawl and stand in front of hundreds of people, in front of two anti-Semites, in front of the cameras flashing?”

Charles replied, “Rabbi, I truly don't know. Something drove me to do that but I truly don't know how and why I had the courage to do it.”

Fast forward to April 13, 2014. On that day something devastating happened in the state of Kansas. In Kansas City the heart of the Jewish community is the Jewish Community Center of Greater Kansas City and Village Shalom. At the JCC there is a sports facility and various Jewish organizations including a school with hundreds of children, among them my own, a senior center and much more.

On April 13, four days before Passover, a man showed up at the JCC with one intention: to kill

Jews. This neo-nazi from a small town in Missouri took out a gun and started shooting. Three innocent lives were cut short by this madman.

It was a very tragic event and all the Jewish kids at KU were very devastated, especially those who were from Kansas City.

To make matters worse, at the funeral of one of the victims, a group of anti-Semitic Jew-haters had said that they would be coming to the funeral to picket with signs that the Jews deserved this.

The students were so shaken. They kept asking me, “How do we deal with such an attack?” “How do we deal with such darkness?”

One Jewish student, Alex Brown, remembered the story of Charles Goldberg and he remembered how Charles had wrapped himself in his Talit in the heart of campus to face darkness and anti-Semitism.

Alex decided to do the same! He went on facebook and made a big event calling everyone to join him as we wrap ourselves in Talit and Tefillin to show our enemies how Jews respond. He created a facebook group called “The Do Jewish Movement” which garnered a huge response with thousands joining in!

The media from around the world wanted to know how the Jews are responding to his viscous attack and they found the “Do Jewish Movement” page. They started calling Alex, asking him to tell them all about his movement. He didn't know what to say, he was lost. He told them to call me, but I turned it back to Alex and said, “Alex tell us why are you doing this!”

That year we had to add many more tables at our Passover Seder. Lots of Jewish students showed up in the wake of this event. I asked Alex in front of everyone, “What drove you to do this? What gave you the courage to create the “Do Jewish Movement” with thousands of people joining you online and all of you standing up so courageously at the funeral wrapped in Talit and saying the Shema in the face of our enemies. How did you do this?”

And Alex said the same answer that Charles had said five years before: “I don't know why... something told me that this is what I need to do.”

At that moment of darkness, at that moment of struggle something remarkable happened, Charles and Alex had the unique opportunity to encounter themselves, to meet their Jewish souls.

Rabbi Zalman and Nechama Tiechtel established Chabad at the University of Kansas in Lawrence, Kansas in 2006.

The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

1st Day of Chanukah, 5730 [1969]
I was saddened to hear of the passing of your mother *a"h* [of blessed memory].

I extend to you, and to all the bereaved family, my sincere sympathy and the traditional blessing of condolence – *hamakom ynachem eschem bsoch shar aveilei tzion v'yerushalayim* [My the Omnipresent comfort you amongst the rest of the mourners of Zion and Jerusalem].

May you not know of any sorrow in the future, but only goodness and benevolence be with you always.

Cordially,

P.S. On the basis of our personal acquaintance, and what I have heard about you from mutual friends, I take the liberty of suggesting to you that in addition to *Kaddish* at the daily prayers, followed by *Kaddish d'Rabonon* after *Mishnayos*, as is customary, you also include learning *b'rabim* [in public] a practical *halacha* [Jewish law], such as from the *Kitzur Shulchon Oruch*. This is of special importance in our day and age, and it has many worthwhile implications. Above all, it is a *Zechus Horabim* [the merit of the many], coupled with a special *Zechus* for the soul of the departed. Also, furthering adherence to the Will of G-d, especially by a person of influence, gives practical expression to *yisgadal v'yiskadash shmei rabo* [Exalted and hallowed be His Great Name].

I also wish to make a further point in the light of Chassidus, which gives a new insight into the concept of *Teshuvah*.

Teshuvah, as interpreted in Chassidus, does not mean “repentance” (which is only one aspect of it), but — as the word indicates — a return of the soul to its “source and root.” The “return” referred to here is not the return of the soul to its Maker at the end of its allotted years on earth, but its return to its true essence. As explained by the Alter Rebbe in his *Tanya*, chapter 31, this is achieved when the Jew is engaged in Torah and Mitzvos, especially when it is permeated with inner joy and inspiration. For at that time, too, the soul “departs from the body” — in the sense that it abandons the bodily needs, inclinations and lusts. Moreover, at such time

the soul actually involves the body in the spiritual exercise, inducing it, too, to obey the Will of G-d, the Source of the soul and of all existence, so that not only the soul returns to its Source, but it also takes the physical body along with it.

The above provides an insight into what seems to be a somewhat “incongruous” observation by the Rambam [Maimonides], namely, that the period of mourning observed by a bereaved family has to do with *Teshuvah*. One would expect that the first natural reaction of a person sustaining such a loss would be that of resentment and complaint. However, in the light of what has been said above, it is understandable why, on deeper reflection, the shock of seeing a dear soul depart this life should induce *Teshuvah*. For this is a fitting time to reflect upon the opportunities which have been given to the soul to “return” to its Source while it is here on earth, housed in its body, and in this experience of *Teshuvah* to live a meaningful and happy life to a ripe old age.

I trust there is no need for further elaboration on the above to you.

A word of explanation. This entire piece has been written as a P.S. and on a separate sheet, not because it is of lesser importance than the letter preceding it. However, our Sages wisely reminded us that allowances should be made for a person in distress. The thought might just occur that — here comes a man who is not a relative, and wishes to take “advantage” of a profound and unhappy experience in order to advance “his ideals.” For this reason this part of the letter has been separated from the first. But in truth the two parts are not really separate but intimately connected. Besides, and this is the main point: these ideals are not only mine, but (also?) yours. To quote the Alter Rebbe again, “a Jew neither desires nor is capable of being separated from G-dliness.” Only circumstances sometimes obscure the truth. “I believe with complete faith” that this is the way to gratify the soul which is in the World of Truth, and I venture to say that you also share this belief.

May G-d grant that henceforth you will actualize the above by the stimulus of happy occasions, in accordance with the contents of the said chapter in *Tanya*, through the study of our Torah, *Toras Emes* [the Torah of Truth] the kind of study that leads to action, the fulfillment of the commandments in the daily life. And may you together with your wife bring up your children in this spirit. I refer not only to your natural children but also to your “children” figuratively speaking, namely, those who look up to you as teacher and mentor, as our Sages interpret the words, “And thou shall teach them diligently unto thy children” — “thy students.”

MOSHIACH MATTERS

Do not be afraid to go down to Egypt... I will go down with you... and I will bring you up again (*Gen. 46:3-4*) Jacob was not sent into exile alone; G-d descended with him and guarded

him there. Jacob possessed a comprehensive soul that included the souls of all Jews. “Jacob” thus stands for every single Jew, and his descent into Egypt alludes to Israel's descent into exile. Thus it follows that even now we are not alone, and that G-d will mercifully hasten the Final Redemption with Moshiah, as it states, “I will also bring you up again.” (*Torat Menachem*)

A WORD FROM THE DIRECTOR

This Tuesday is the Tenth of Tevet, one of the four commemorative fasts associated with the destruction of the Holy Temple. On that date Nebuchadnezzar began the siege of Jerusalem, ultimately leading to the Temple's destruction and the exile of the Jewish people.

The First and Second Holy Temples were constructed without iron. Iron, with its potential to be forged into weapons, has negative and harmful connotations. Indeed, the siege of Jerusalem that began on the Tenth of Tevet is associated with iron, as iron represents the exact opposite of the Holy Temple.

But iron can also have a positive dimension. The Land of Israel is described in the Torah as “a land whose stones are iron.” Similarly, a Torah scholar is encouraged by our Sages to have “the strength of iron.” By using iron and the strength it symbolizes in the sphere of holiness, the negative dimension of iron can be corrected and nullified.

This process will find its culmination in the era of the Redemption, when not only will the negative aspects of iron be nullified, but completely transformed into positive factors. Unlike the first two structures, the Third and eternal Holy Temple will be constructed with iron, which will be used for reinforcement. (The Book of Chronicles relates that King David prepared a large amount of iron with which to build the Temple, yet there is no record of it actually being used. It is explained that David, the progenitor of Moshiach, prepared the iron for use in the Third Holy Temple.)

Thus although the Tenth of Tevet commemorates a tragic event, it can also be seen as the beginning of a positive process of construction, as the destruction which began on that day was intended to ultimately lead to the Third Holy Temple.

May we merit to see it materialize immediately.

Shmuel Beilman

L'ZICHRON CHAYA I MUSHKA

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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Floating Chabad Center

In the 13th arrondissement of Paris, France, on the left bank of the River Seine, you'll find Chabad on Campus' floating lounge. The Floating Chabad Center – At 130 feet long and 16 feet wide – serves several colleges and universities. Rabbi Mendy and Mushky Lachkar co-directors of Chabad of the 13th arrondissement, focus on the estimated 2,000 Jewish students in the neighborhood. They provide kosher meals, Torah classes, Shabbat meals and holiday programs.



7,770th Tanya Printed

Since the Rebbe initiated a campaign to print *Tanys* in areas where Jews reside, thousands of editions have been published. Emissaries of the Rebbe in Kiryat Arba, near Hebron, Israel, printed the 7,770th edition in the Beit Chaya Mushka Chabad girl's school in the city.

Today Is...

6 Tevet

“Know the G-d of your fathers and serve Him with a whole heart.” Every sort of Torah knowledge and comprehension, even the most profound, must be expressed in *avoda* (work). I.e. the intellectual attainment must bring about an actual refinement and improvement of character traits, and must be translated into a deep-rooted inward attachment (to G-d) – all of which is what the Chassidic lexicon calls “*avoda*.”