



The great Sage Reish Lakish had once lived among the wild people called Loddites. Known for his bravery and prowess, the Loddites wanted him to be the leader of one of their fierce robber bands. Reish Lakish, however, was destined for greater things. He fled from those wicked people and changed his life completely, becoming a great baal teshuva and dedicating his tremendous intellect and power to the study of Torah. He married the sister of Rabbi Yochanan, the greatest Sage of the time, and excelled so much at his learning that he was appointed to a high position in the yeshiva at Tiberias. Although Reish Lakish now spent all his days and nights in the study hall, he had lost none of his fire and strength. He feared no one but G-d, and would stand up to deceit or corruption whenever he encountered it, no matter what danger he had to face. One morning, as Rabbi Yochanan walked to the Study Hall, he was attacked by a band of robbers who stole all his money. When he finally arrived at the Study Hall he was very shaken by the incident, and, although he tried to lead the class as usual, he was unable to concentrate on the questions his students posed. It became obvious that the great Sage was troubled by something. Noticing that his teacher was deeply troubled, Reish Lakish pressed Rabbi Yochanan for an explanation. "What is wrong? Has something happened to you?" Rabbi Yochanan answered by way of a hint, saying, "The whole body depends on the heart, but the heart depends on the pocket." Reish Lakish didn't understand his teacher's allusion, and he repeated his question. This time Rabbi Yochanan explained clearly, "I can't gather my thoughts because as I was coming to study today, I was set upon by a band of robbers. I was carrying a great deal of money, and they stole it all. Now I will have to spend my energy trying to support myself and my family, and I'm afraid I won't be able to learn Torah as I did before." Reish Lakish was outraged. "Where did they attack you and which way did they go?" he demanded to know. They went out to the road and Rabbi Yochanan pointed to the location of the attack. Not bothering to bring any weapons, Reish Lakish set out to find the robbers. He found them in a nearby forest and he shouted in a booming voice, "Stop where you are!" The robbers were so surprised by his temerity they meekly waited for him to approach. When he reached them, he faced the band and bellowed, "How dare you steal from the greatest Sage of the Jewish people! The entire world is sustained by the holy words he utters, and you, low creatures that you are, have dared to rob him!" The hardened criminals were moved by his words. "We had no idea who he was. We'll return half the money to him." But Resh Lakish had no intention of making a deal. "Absolutely not!" he cried. "You won't keep even one penny of his money!" And Reish Lakish grabbed his teacher's purse from their clutches. In a similar display of bravery, Reish Lakish once rescued another great Jewish Sage. Once, as a group of rabbis was walking down a deserted road, Rabbi Ammi was captured by a roving band of robbers. So ruthless and cruel were these outlaws, that once captured, no one ever escaped from them. Everyone fled; only Reish Lakish refused to abandon Rabbi Ammi. Risking his life, Reish Lakish pursued the robbers, and, using his experience with brigands, he cleverly managed to obtain Rabbi Ammi's release. The robber chief, however, demanded to know what kind of reward he would receive for having freed the well-known rabbi. Reish Lakish thought quickly. Certainly such a cut-throat deserved nothing better than the end of a rope, but he replied, "Come with me to our greatest Sage, Rabbi Yochanan, and he will bless you and pray for you."

The Lubavitch Youth Organization wishes a hearty Mazal Tov to  
**Dovid and Chani Junik**  
On the marriage of their daughter  
**Mushka to Tzvi Zwiebel**

This answer pleased the chief, and he and Reish Lakish proceeded to the study hall of Rabbi Yochanan. "We have been promised that the Rabbi will bless us, since we returned your comrade to you. We never meant him any harm, and now we want you to pray for us," announced the robber chief. Rabbi Yochanan understood Reish Lakish's object in bringing the brigand to him. He looked the robber chief in the eye and said, "Since your intentions were so noble, I bless you that whatever were your plans for this man, G-d should repay you in the same way." True to Rabbi Yochanan's words, the robber band was attacked in the forest and killed to the last man.

## THOUGHTS THAT COUNT

on the weekly Torah portion

**In the beginning (bereishit) G-d created the heaven and the earth (Gen. 1:1)** Although the Torah mentions the creation of heaven, its emphasis is clearly on earth, for that is where man is destined to fulfill his G-dly role. (Rabbi Shimshon Refael Hirsch)

**The earth was without form and void, and darkness was on the face of the deep. And the spirit of G-d hovered over the surface of the waters (Gen. 1:2)** What kind of spirit? "The spirit of King Moshiach" answers the Midrash. From this we learn an important lesson in our faith. Our longing for Moshiach must include a yearning for both the first and second stages of Redemption. During the first stage of the Messianic Era, the "yoke of the nations" will be removed from Israel's neck, although the world will continue to exist according to natural law. The second stage will be marked by open manifestations of G-dliness, such as the resurrection of the dead and other miracles that will be commonplace. G-d's objective in creating the world, mentioned in the Torah before the creation of man, is the Messianic Era. Our yearning must therefore be for the complete fulfillment of Biblical prophecy and the realization of Divine plan. (Sichat Parshat Acharei 5746)

**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. (Sichot Kodesh,



**5:55 Candle Lighting Time**  
NY Metro Area  
**28 Tishrei/Oct 16**  
Torah Portion Breishit  
Blessing the new month Cheshvan  
Shabbat ends 6:53 PM

## LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion



In this week's Torah portion, the first portion in the first book of the Chumash, *Bereishit*, we read of the creation of the world in the six days by G-d. On the sixth day, before G-d ceased from creating, He fashioned man (Adam) from the earth and his partner Chava (Eve) from Adam.

Adam and Chava were commanded by G-d to not eat from the Tree of Knowledge (until the onset of Shabbat, at which time it would have been permissible to eat from the fruit of the tree). We learn of the cunning deceit of the snake. Playing on Chava's nature, to get both Adam and Chava to go against G-d's will.

It seems that this is the beginning of all of humanity's troubles. It is also replayed over and over again in every generation. The cunning, deceive the world to go against truth and decency, to go against G-d.

Why is this the first story of humanity? What lesson can we take from this for ourselves and for our time?

This story is our personal daily struggle with the snake, the evil inclination. Every day, he cunningly plays on our weaknesses, only to create distance between us and G-d.

This story is first because this is our essential struggle.

Every time we overcome his cunning, we are drawn closer to G-d and G-d is filled with pride. His truth wins the moment, false deception trumped.

The nature of man is to follow his pleasures and his perceived best interest, regardless of what is right and true. The same is true for the nations of the world. In their hatred of the Jewish people, they choose to deceive themselves, allowing/supporting the snakes that seek to annihilate us.

Now we are being tested, as even those that "claimed" to be our friends, end up being snakes. Our brothers and sisters in Israel are being murdered, and the world is supporting the murderers. Now that we have played by the worlds dishonest rules and failed, perhaps it is time to do what G-d wants and do what is right in His eyes.

We are good, right, smart, kind and decent, we have nothing to prove. All that is necessary is courage. Courage to do what is right.

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.

## Pearls and More

Let's try a stream of consciousness. Think of different kinds of materials that can be strung together to make necklaces: Wooden beads... pearls... pumpkin seeds... tiny glass beads a bit bigger than a pin-head... onyx... noodles... gold balls... cherrios... plastic baubles... The list is endless. All a person needs is some patience, creativity or money and the funkiest or most elegant necklace imaginable can be fashioned.

What do all of these "beads" of diverse medium have in common? Not much! They do have, however, one shared trait: they are crafted with a hole or they are pierced, making possible their stringing.

Chasidic philosophy uses the analogy of beads, pearls in particular, to teach an interesting lesson for life.

Pearls (South Sea, cultured, baroque, you choose) are precious. An essential part of making a pearl necklace is the drilling of a hole in the center of the pearl. Once there is a hole, the pearl can be strung together with additional pearls (or mixed with various other stones or beads) until the desired length necklace and effect is attained.

Every Jew is a pearl, truly a gem, precious beyond belief. Each Jew is important as an individual and his/her life should embody the conviction that, as Jewish teachings explain, "The whole world was created for me."

Simultaneously, in his center, in his heart of hearts, there must be a "hole." His core must be void of self-centeredness and egotism.

For, in addition to being a person of worth and value, he is part of the

Jewish people. Our success at joining together with others and connecting with them, to becoming a pearl on the illustrious necklace of Klal Yisrael - the Jewish people, requires that we practice selflessness and compassion for others.

When stringing a pearl necklace, a knot is placed on either side of the pearl. In this way, even if the thread was to tear, at most one pearl would be lost. In addition, this allows each pearl to retain its uniqueness and be appreciated as an individual pearl.

So too with every Jew. Piercing our core with the realization that we must care for and reach out to others does



not negate our individuality. Rather, it allows us to become part of something that is infinitely grander and more precious than any one of us alone.

This is similar to what the Prophet Isaiah said concerning the Messianic Era. At that time (may it commence immediately) the world will be filled with the knowledge of G-d as the waters cover the ocean. This comprehension of the G-dliness within everything will not turn us into automated robots. Just as the waters of the ocean cover and unite everything within, but all creatures of the ocean retain their identity, so too will we retain our individuality as we unite in these last moments before the coming of Moshiach, and afterwards, as well.



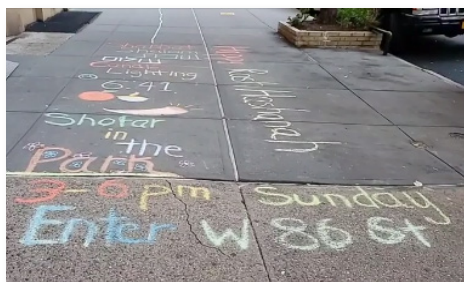
# SLICE OF LIFE

## The Start of a Wondrous Year with Chabad

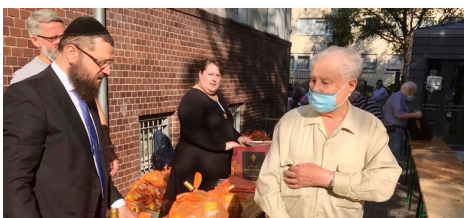


After his birth and brit in Jerusalem, three-week-old Mendy flew with his parents—emissaries Rabbi Chaim and Dina Bar-Sela to Kigali,

Rwanda, to be with their community in time to celebrate Rosh Hashana at Chabad-Lubavitch of Rwanda.



The sidewalks of New York City advertise Chabad of the Upper West Side Shofar Blowing in the park.



Distributing Holiday food packages at Chabad of Berlin



The United Nations Sukka, located in Ralph Bunch Park, near the Isaiah Wall across from the United Nations, organized by the Lubavitch Youth Organization.



Outdoor and socially-distant Paint Night with Chabad Young Professionals, Hoboken, New Jersey.



Chabad-Lubavitch of Illinois' Shofar on the Street, Shofar-on-the-corner in Toronto, outdoor shofar events, and other innovative ways to reach people as well as old-fashioned phone calls before the holiday, enabled millions world-wide to hear the shofar thanks to Chabad.



A volunteer at Chabad of Ashland, Oregon, helps prepare food packages for families displaced by the wildfires. Chabad Centers all over the West Coast have been aiding evacuees and those whose homes have been lost or damaged by the devastating fires.



Chabad at Hamilton College, like most Chabads on Campus, have been offering "Shabbat to Go" packages since the first Shabbat back on campus. Community Chabad Houses have also been offering "Shabbat to Go" or catered Shabbat meals that can be ordered in advance.



And of course, the children have not been forgotten, thanks to CKids Holiday Toolbox

## 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 mitzvot 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,

4 Kislev, 5741 [1980]

...P.S. The following comes in English, in response to your English letter, and particularly as it comes in reference to your remark that, "nearly everyone who was in New York during Succos returned with a Cold."

I was, of course, taken aback by this development. While 770, especially in the crush of *Zman Simchoseinu* [the Season of our Rejoicing], could cause some discomfort, I had not expected that it could be the cause of a widespread Cold (with a capital C). I am used to receiving reports about returning from 770 filled with warmth and bursting with enthusiasm and energy which – if it had any physical effects – no doubt raised the body temperature (and as it is to be called even in English, "mit hitz") several degrees. But to return from here with a "Cold"?! Granted that England's climate is on the cold side all year round, and that Englishmen are basically conservative, reserved and cool-headed, not given to a display of exuberance and over-reacting, I had thought that things had changed a bit in England in recent years.

Of course, your statement implied no fault, certainly not intentionally. However, the association of a Cold with 770 seems quite incongruous, especially as Lubavitch here, as well as in Manchester, Great Britain and elsewhere, has, with G-d's help, succeeded in breaking the ice-age.

Be it as it may, there are certainly no kepeida klal but rather in the spirit of some pidyonos [requests] that I have seen, expressing the prayerful wish that "it should have an impact on me and on others." I pray that what has been said above should have an impact on myself, that my conduct should leave no room for any possibility of a Cold in others.

## A WORD FROM THE DIRECTOR

The holiday season has come to an end. We are slowly returning to a more regular schedule.

There is a beautiful parable about this return to day-to-day life. In olden times, people went to *Leibtzik*, Germany, once each year for the annual fair, the precursor to today's "global village" tradeshow. Merchants gathered from all over the area. Once there, each merchant bought goods which he sold back in his own town.

During the month in *Leibtzik* the merchants bought their wares. When they came back home, they started unpacking. Little by little they unloaded and sold the merchandise they had purchased in *Leibtzik*.

Merchants and *Leibtzik* are similar to a Jew during the holiday month of Tishrei. During the holidays, a Jew acquires inspiration, enthusiasm, goodwill, proper resolutions, a stronger connection to G-d and to his fellow Jews.

Then, as the month of Cheshvan begins and throughout the rest of the year, Jew unpacks what he acquired over the holidays. He takes everything that he has learned, experienced and resolved, and he applies it to his day-to-day life.

May we all "unpack our bags" in the appropriate spirit, channeling all of our newfound inspiration into increased involvement in Judaism and our regular schedule of activities.

Shmuel Butman

## 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.



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  
Rabbi Shmuel Butman  
Rabbi Kasriel Kastel  
Rabbi Moshe P. Goldman  
Rabbi Shlomo Friedman  
Yehudis Cohen  
David Y. B. Kaufmann  
Rabbi Nissen Mangel  
S. Roumani

L'Chaim contains words from sacred literature. Please do not deface or discard.  
All contents © 2020 by L.Y.O. ISSN 1050 0480

L'Chaim Subscriptions

For a one year subscription send \$47,

payable to LYO (S60 elsewhere) to:

L'Chaim, 1408 President St., Bklyn., NY, 11213

L'Chaim on the Internet

Current issues and archives: lchaimweekly.org

Learn about Moshiah

Visit www.moshiah.com or call (718) 953 6100

## MOSHIACH MATTERS

Our Sages tell us that the entire world was created solely for the sake of the two things that are called "reishit" ("first") – Israel and the Torah. Speaking about the Messianic

Era, the Prophet Isaiah said, "The nation and the kingdom that does not serve you will be destroyed." When Moshiah comes the nations of the world will lend aid and support to the Jewish people, recognizing that their very existence depends on their service; those who refuse to accept their subservient position will disappear from the face of the earth. (Likutei Sichot Vol. XXIV)

## WHO'S WHO?

**Rabbi Levi Yitzchak of Berditchev** (1740–1809) was renowned as a great lover of the Jewish people and went to unusual lengths to find merit in even seasoned sinners. He was from a long dynasty of great rabbis. According to tradition, on the day of his birth, the Baal Shem Tov held a joyous gathering, informing his followers that the soul of a "defender of the Jewish people" had entered the world. Reb Levi Yitzchak was one of the foremost disciples of the Maggid of Mezritch, successor of the Baal Shem Tov. He passed away on 25 Tishrei.

## New Emissaries

### CTeen-Chabad Lanoar

Five couples have joined the army of the Rebbe's emissaries in Israel, specifically directing CTeen "Chabad Lanoar" programs in their respective cities. **Rabbi Mendy and Racheli Elmalech** will be working with teens in **Rishon Letzion**. **Rabbi Mendy and Sari Lebel** will be working with Teens in **Jerusalem**. **Rabbi Yechiel and Chani Marzel** will open CTeen **Tel Aviv**. **Rabbi Nissim Raziel and Meital Croitoru** will be running Teen program in **Beer Sheva**. And **Rabbi Yisroel and Shanei Shachar** have moved to **Zichron Yaacov** to work with teens there.

### Chabad on Campus

**Rabbi Levi and Sheina Cunin** are set to join the team at **Chabad of Indiana University in Bloomington**. With a background in serving the needs of Jewish student communities, the couple is primed to expand and further Jewish programming for the more than 4,000 Jewish students at the university.