



During the Turkish rule, there lived in Israel a poor Jewish woodchopper. Although he worked hard day after day, his livelihood remained meager. His unfortunate wife was beside herself, watching helplessly as their small children cried from hunger. With six children and the seventh on the way, the husband became desperate.

Out of sheer hopelessness, the husband decided to take his own life. He set out for the forest with his wood-chopping knife and recited the final confession.

Suddenly a gray-bearded old man ran up to him. "What are you doing, old man? I have enough troubles without your interference!" he cried.

The old man sat patiently with the distraught husband and calmed his nerves. He revealed that he was none other than Elijah the Prophet, and he would entreat G-d to bring the poor man success in his livelihood. The poor man wept tears of relief and joy.

"How soon can I expect help?" the man inquired. "In about two months," Elijah replied.

The poor man went home and related the happening to his wife, and the two of them waited expectantly for their luck to change.

After two months Elijah appeared to him again, and told him that in Heaven it was determined that for their situation to improve, they must move to a different city.

The family moved at once from Jerusalem to Jaffa, fulfilling the prophet's instruction. Upon arriving in a beautiful park in Jaffa, they saw a crowd of people near a great palace. The man walked over to see what was happening. An Arab was accepting bids on the palace which was for sale.

"Who will bid more than ten thousand pounds?" he asked. The poor man spoke up and said, "Ten thousand one hundred"

The Arab auctioneer looked at the ragged beggar who had interrupted him, and with one kick, sent him rolling on the ground.

Later that night the Arab happened to look out of the window of the palace and he saw the man he had kicked and his pregnant wife and bedraggled children all sitting and shivering from cold.

He took pity on them and brought them into the palace. "Come inside. There is one small room you may use, but only until my master returns."

It was almost midnight when the woman roused her husband to announce that she was about to give birth. After the baby was born, the man went out to find some water to clean the child.

As he groped in the garden searching for a stream of water, he stumbled on a metal ring. He pulled on it and suddenly the ground below opened, revealing a subterranean staircase.

The man descended into a treasure house filled with gems and gold coins. The man's eyes were drawn to pearls which lay in a chest.

He filled his pocket with precious pearls and then carefully left and returned to the palace.

The following day, he approached the Arab again saying that he wanted to buy the palace. This time the Arab laughed.

"Don't laugh, my friend, for I have very valuable pearls which I intend to sell." He took out a pearl and showed it to the Arab.

"If you are so rich, why are you all wearing rags?" the Arab asked.

"If I dressed in rich clothing, I would only attract robbers. This way my family and I are safe."

"You are a wise man," said the Arab, admiringly.

The poor man then took one pearl and instructed the Arab to go around to the local pearl merchants and see what kind of price the pearl would fetch.

The Arab did as he was asked, and to his surprise, the first merchant refused to buy the pearl, saying, "It is far too expensive for me, but go to so-and-so and he will certainly purchase it from you."

The pearl fetched 1,600 pounds and the Arab ran back to the Jew to announce the sale. A deed to the palace was soon drawn up, and the Jew was the new owner. The man never disclosed the source of his wealth.

The newly rich man inquired locally what would be a good investment. He was told to buy up all the skins from the slaughterhouses for a year.

This he did, establishing great tanneries, employing many Jews in his work, and paying them a fine wage. He became one of the wealthiest men in the city, dispensing charity with an open hand.

One day as he was strolling through the streets, he saw Elijah the Prophet and ran to him. "Don't you recognize me?" the man asked, but the prophet didn't. The man reminded him of how he had wanted to take his own life and was stopped by the prophet.

He continued telling him how he had changed his place, according to the prophet's instruction.

"From your appearance I see that your fortune has changed and you are indeed a wealthy man. I want you to know that your change in fortune was certainly influenced by your move to a different city, for as it is said, 'When one changes his place, he changes his luck.'

But the main reason your luck changed was the birth of your seventh child, for every child brings with him into this world his own unique mazal [good fortune], and this is the mazal of this child."

THOUGHTS THAT COUNT

On the weekly Torah Portion

Four hundred shekels of silver, in negotiable currency (Gen. 23:16)

The Torah foresaw the future difficulties Jews would have defending their rights to their holy sites. The Torah therefore devotes much time detailing the transaction by which Abraham acquired the Cave of Machpela, and the exact sum he spent to purchase it. (*Drashot El-Ami*)

Who ruled over all that he had (Gen. 24:2)

These words refer to Abraham and indicate just how great a person he was. Though Abraham amassed wealth, he did not become like some other wealthy people for whom money becomes the only motivating factor in their lives. Abraham ruled over his possessions, and not the other way around. (*Klai Yakar*)

And Isaac went out to meditate in the field (Gen. 24:63)

Rashi explains that the word "meditate" means "to pray--as if pouring forth the contents of one's heart." If such is the case, why didn't the Torah explicitly state that Isaac went out to pray in the field?

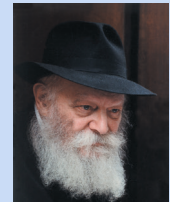
We are supposed to take a lesson for our general conduct from the way Isaac prayed. A person should not call attention to himself and publicly announce his fear of Heaven. Rather, we should conduct ourselves as Isaac did--quietly, and without fanfare. A passer-by would have thought that Isaac was only strolling in the field, when in reality he was composing the afternoon prayer. (*Leket Amarim*)



4:24 Candle Lighting Time

NY Metro Area
26 Cheshvan / Nov 10
Torah Portion Chayei Sarah
Blessing of the new month Kislev
Shabbat ends 5:24 PM

L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion

This week's Torah portion, Chayei Sarah, contains an account of the first marriage mentioned in the Torah. This marriage, between Isaac and Rivka, affected and is a lesson for the Jewish people as a whole, and indeed the future of the entire nation which was to follow.

In a spiritual sense, this union between the two progenitors of the Jewish nation, symbolizes the relationship between the two components of each individual--the body and the soul. Rivka was from Charan, a place which was primarily materialistic. Isaac, on the other hand, symbolizes the spiritual dimension, as he had already been consecrated as a "perfect offering" by his willingness to be sacrificed upon the altar. Their marriage epitomized the unity between these two contradictory concepts.

A Jew's soul, even when enclined in a physical body, is totally at one with G-d, for it is "an actual part of G-d." The mission for which it is sent down into this corporeal world is to bring about a change in the material realm, elevating physical objects by performing mitzvot. This unity of the spiritual and the physical is achieved when the light of the soul is reflected within the body, and the body becomes nullified to the demands of the soul.

Ultimately, the unity achieved between body and soul should extend to the point that it is obvious that all of a person's activities are performed by both in tandem. Afterwards, this unity should be extended into the world at large, so as to encompass every dimension of existence in the entire world.

In this manner, the Jew acts as G-d's emissary, transforming the world into a dwelling place for G-dliness. Thus, the Jew becomes an extension of G-dliness, in the same way that an emissary shares a single purpose and a single identity with the one who sent him on his mission.

The ultimate goal of this unity between the spiritual and the physical is the Era of Redemption, when this unity will be open and apparent. Our task as Jews is to hasten this process by doing mitzvot and studying Torah, for it was the giving of the Torah which allowed for the possibility of such unity. Prior to the Torah's revelation on Mount Sinai, spirituality and physicality, body and soul, were two distinct entities which could not merge. When Moshiach comes, speedily in our day, the unity achieved through our Torah service will be revealed in the world at large and the union between body and soul will be consummated.

As the children of Isaac and Rivka, every dimension of our existence should therefore be permeated by the awareness of this Divine mission, to make this world a proper dwelling place for G-d.

From a talk of the Lubavitcher Rebbe, 5752.

I Am an IDF Fighter and My Faith Will Carry Me Through

By Ezzy Morgenstern

Dear friends, brothers and sisters,

I am writing to you as I prepare for action together with my blood brothers, members of a reserve engineering corps attached to the Golani Brigade.

Since saying goodbye to my wife and kids on Simchat Torah, I've barely slept and have not had a proper meal; but I have never been so focused in my life.

G-d has handed us a mission, and with your support, we will do what we need to.

Like many American Jewish kids, I grew up with stories of morning services being disrupted early on Yom Kippur 1973, with trucks coming by, calling the men up to go to war.

Now that has become my story.

My name is Ezzy Morgenstern, originally from New Jersey, now living with my wife and 8 kids in Yavniel, Israel.

Our sleepy town is somewhat isolated, and we had no idea that anything was amiss on Simchat Torah morning.

We came to the synagogue, started services, and were deep into kiddush and the ensuing festivities when a visitor told us that there had been an attack.

I tried to block it out, recognizing that sadness would not help anyone, and that the greatest weapons we have against hatred and evil are love and joy.

But something told me that things were serious. So I ran home, turned on my phone (in a way permissible on the holiday in an emergency), and saw hundreds of messages flooding my WhatsApp, including one telling me that our brigade would be meeting virtually in just two minutes.

The meeting was brief. We were told we were to report to duty ASAP and prepare for battle.

I ran to the synagogue to say goodbye to my kids, who were already hearing too much from the adults around them.

And I've been moving ever since. The movements are familiar. This is my fourth war. I've served in the Second Lebanon War, Operation Pillar of Defense, and Operation Protective Edge.

I want to share with you the advice I've been giving my men, since I believe these lessons are crucial for everyone, whether you wear a uniform or not.

KEEP POSITIVE

One of my men just asked me if I think Israel will survive. I told him that of course we will. What happened happened, and we have not yet begun to grapple with the enormity of the loss. But we know exactly what needs to be done now. We've done it before, and with G-d's help, we will be more successful than ever before at disarming the evil men who wish to harm us.

Wars are fought with guns, but they are won or lost in the mind. Do not allow the enemy to infiltrate your mind. Don't allow yourself to be sucked into a vortex of gory videos or doom-and-gloom reporting. It will do you no good. Instead, share hope, faith, and encouragement.

This is especially true when you are around children. You cannot change the facts on the ground, but you can choose how you (and they) experience them. In the timeless words of the third Rebbe of Chabad: "Think good, and it will be good!"

ADD SPIRITUAL LIGHT TO THE WORLD

The Talmud tells us that tefillin strikes fear into the hearts of our enemies.

After I put on tefillin every day, I offer my men to do the same. Most are glad to take up my offer. Others demur, and I tell them they know where to find me should they want.

Jewish men and boys: Wrap tefillin and pray for us. If you do not have a pair, your local Chabad rabbi will be more than happy to help you out.

Jewish women and girls, your Shabbat candles bring light and tranquility to the world. This Friday night (and every Friday) before sunset, light candles and restore some of the bright and shining souls that have been snuffed out.

PRAY FOR US!

While our enemies call out G-d's name as they perform the most evil atrocities, we pray to Him to end the bloodshed and restore peace. Recite a chapter of Psalms, pray for the residents of Israel, both Jewish and non-Jewish, and the brave soldiers of the IDF.

And if you could have me in mind in your prayers--my full name is Eliezer Schneur Zalman Halevi ben Sarah--I'd be most grateful.

May G-d grant us the ability to return home soon, bringing with us peace and security.

SLICE OF LIFE

My Husband Got Leave For Our Wedding: 400 People Showed Up

By Aviva Bahbut



You can wish me "Mazal tov!" Yisrael and I just married in Jerusalem. You don't know us? No problem! Neither did the 400 or so people who showed up at our wedding on Sunday.

We are both 40 years old with children from previous marriages. We actually met online and had been planning to get married next month. My fiancé (now husband), who has been in the military for most of his adult life, had been called to duty near Gaza, and I felt the urge to marry right away, even if it meant that our family and friends could not attend.

We talked it through and decided to have a small, basic affair. Yisrael's friends had all reported for duty and his family was unable to leave their homes in the south, where rocket attacks and violence make travel very difficult.

We planned to get married in the offices of the local rabbinate, and then Yisrael would rejoin his unit a few days later.

With Yisrael away at his base, I prepared for what I knew would be a small wedding. We did not need invitations, meals or even fancy clothes. But the one thing I did need was a tallit, for me to give to Yisrael.

But how could I choose a tallit? I know nothing

about them. So, I turned to Rabbi Abba Marzel of Chabad of Har Hotzvim, whom I had never met before, and asked him to help me. Within a few hours, he had the tallit.

Then on Sunday morning, my son told me that it felt wrong to have no party at all. "Let's pick up some rugelach and have a small celebration at home with a few friends," he insisted.

My mother recently passed but I could invite some friends, I thought. Since Yisrael's family was unable to leave their hometown of Dimona and his buddies were busy defending our people, he would have no guys to celebrate with him.

I asked Rabbi Marzel if he could perhaps bring a few fellows to join the celebration and wish us mazal tov.

The rabbi posted the request on social media and I don't even know what happened next... Everyone wanted to come celebrate! They felt it was not just Aviva and Yisrael's wedding; it was the People of Israel's wedding.

Two amazing guys from Ramot, Naveh and Ori, stepped in and helped organize everything. A hall, food, a photographer, musicians, and a DJ all materialized seemingly from thin air—the goodwill of Jewish people wishing to celebrate with a brother and sister they'd never met.

The joy in the hall was indescribable. Singing, dancing, hugging. It went on and on.

I felt G-d's presence with us there in the wedding hall. I had planned a modest wedding since I believed that getting married was what G-d wanted from me at that moment. I never imagined He would send me 400 guests!

To paraphrase the prophet Jeremiah: And it was heard in the cities of Judah and in the streets of Jerusalem, the sound of mirth and the sound of joy, the voice of a bridegroom and the voice of a bride.

Hamas Killed Ariel's Family. This Is What He Asked For

By Rabbi Mendy Kaminker / Chabad.org

This story breaks our hearts and gives us hope at the same time.



The Tefillin Ariel requested, passed down from his grandfather, a Holocaust survivor who lost his entire family at a similar age.

It's the story of Ariel Zohar, a 12-year-old boy who lost his entire family in the massacre.

He went for his regular morning jog that day, and while he was out, Hamas terrorists broke into his home and killed his father, Yaniv, his mother, Yasmin, and his two sisters, Techelet and Keshet. Ariel is the only survivor.

His Kibbutz, Nachal Oz, was still under mortar fire when heroic ZAKA volunteers offered to pay one more visit to the family's home. They asked Ariel which item he would like them to bring back.

"Bring my father's tefillin," he responded.

You see, Ariel was two weeks away from turning 13 and becoming bar mitzvah. He had a fresh, brand-new pair of tefillin, but he asked for his father's. His dear father, who was so excited to see him wrapping tefillin for the first time, would not be with him.

The tefillin that Ariel requested were a gift from his grandfather, who had survived the atrocities of the Holocaust and rebuilt his family in the Holy Land.

Ariel lost everything, but not his faith.

His elderly grandfather, who is still alive, told him: "I lost my parents when I was 14. You lost your parents when you were 12. I survived, and you will too!"

Ariel, we don't know if you will ever see this. But if you do, we believe we can say on behalf of all 16 million Jews around the world:

We all love you so much.

We all mourn and cry with you.

We all celebrate with you.

And we will all be here for you.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

When military and spiritual victory meet.

5734

Mrs. -----

Detroit, Michigan

Blessing and Greeting:

I am in receipt of your letter.

It is surely unnecessary to point out to you that events in the Holy Land, and those concerning the Holy Land, are moving with such swiftness and mutability that it makes it difficult to express an opinion on the situation in reply to a letter which was written a few days earlier, and which will reach its destination a few days later. For, even in the course of a week, there are certain to be changes in the situation—possibly important changes.

One observation may be made, however, on a matter not subject to change, and it is surprising and regrettable that it does not receive the emphasis that it merits. I refer to the fact that the Jewish claim to, and connection with, the land which is universally recognized as the Holy Land—the holiness of which is derived from the Torah—is based on the Torah and dates back to the Covenant which G-d made with our Father Abraham in which He promised "Unto your children I have given this land" (Genesis 15:18). It follows immediately that, for this claim to be recognized by the nations of the world, it is necessary that the Jews themselves live up to that Covenant by showing that they are truly a holy people.

Furthermore, in the present situation, when the whole world has involved itself in the future of the Holy Land, when every nation has its own ideas about it and external pressures are mounting daily, it is well to bear in mind that in the area referred to, namely, in fulfilling the Covenant with G-d, the Jewish people are completely independent and not subject to outside pressures and the good will of the nations, nor subject to international consultations and negotiations.

In the present situation, the plain words of the Torah: "If you walk in My statutes...you will dwell in your land safely, and I will give peace in the land...and none shall make you afraid...and I will be your G-d, and you shall be My people" (Leviticus 26:3-12), become even more crucial. The sooner and more fully Jews will live up to this situation, the sooner G-d's promise will be fulfilled.

It is indeed remarkable that precisely many of our young people now defending the frontiers of the Land of Israel, who have not been brought up in the true Jewish tradition, yet, after seeing the miracles which G-d wrought on all fronts, began to put on tefillin and openly declared themselves to be dati, believing in G-d, the Creator of the world, Who alone determines the outcome of events.

One can only hope and pray that those who are behind the lines, as well as our brethren in the Diaspora, will not put to shame the tremendous spiritual revival and inspiration of these young people. For, unfortunately, too many seek refuge in the excuse that living among the nations of the world and under economic pressures, etc., makes it difficult to retain full Jewish identity and independence, or to observe the mitzvot in the fullest measure in the daily life.

It obviously militates against common sense to say that G-d, Who created the whole universe, including the Jewish people, has placed Jews in a position where they cannot fulfill His precepts. Even your typical manager of a small business or industry would not expect his employees to accomplish something that is beyond that capacity. Certainly G-d does not act so capriciously, or despotically, as to expect Jews to do the impossible.

Needless to say, the above is not meant to imply that Jews should not do everything in their power in the natural order of things to cope with the present situation. However, it should be understood that in order to make the proper decisions, and in order to have hatzlacha [success] in these efforts which concern the Holy Land and the holy people, there must be definitive and substantial change pointing in the direction of faith and trust in G-d and His Torah—a change that should immediately be evident in the daily life which is conducted in accordance with the will of G-d, as embodied in the Torah and clearly set forth and codified in the Shulchan Aruch [Code of Jewish Law].

With blessing,

partake of them for the sake of our health and physical welfare—we will consider them like "dust," i.e., as being utterly worthless. Though we will live in an era of material prosperity, our attention will not be focused on it. Rather, "the occupation of the entire world will be solely to know G-d." (Rambam)

MOSHIACH MATTERS

During the Era of the Redemption, physical delights will be "as freely available as dust." Although they will be accessible—and we will

A WORD FROM THE DIRECTOR

The Torah portion is Chayei Sara—the Life of Sara. Generally, the name of the Torah portion is taken from the first few words of that portion, and it reveals much about the content of the portion.

This week's portion, however, at first glance seems to be different. It speaks of Sara's death and Abraham's purchase of a proper burial spot for her. It also discusses that Abraham sent his trusted disciple Eliezer on the mission of finding a wife for Isaac, and the subsequent marriage of Isaac to Rebecca. Why, then, is this portion, which deals not one iota with Sara's life here on earth, called the Life of Sara?

To this question the Rebbe brings the most exquisite answer. When speaking about life, life in its truest sense, and certainly the life of the first Matriarch of our people, we speak not of the transitory life of this world. We are, rather, indicating eternal life.

When a child continues in the righteous ways of his parents, the spiritual influence of the parents continues and endures forever, as the Talmud teaches: "As long as the offspring are alive, he is alive." As long as the offspring continue in the path of their parents, the parents are alive.

Since Isaac and his wife Rebecca followed in the footsteps of Sara, Sara truly remained "alive" in the most accurate sense.

May we all merit to have our children follow in the path of our righteous Matriarch Sara, thus assuring eternal life for ourselves and for them.

Shmuel Butman

L'ZICHRON CHAYA I MUSHKA לזכרון 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.



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New UCF Center Highlights Chabad Growth on Campuses in the Southeast

When Rabbi Chaim Boruch and Rivkie Lipskier opened a new \$6.5 million, 14,000-square-foot building recently to serve the 7,000 Jewish

students at the University of Central Florida—one of the largest Jewish student populations on any campus in the world outside Israel.

The ribbon-cutting ceremony in East Orlando drew 350 to 450 students, faculty, and administrators, city representatives and alumni from as far as Las Vegas, Los Angeles and New York who turned out to celebrate.

"This is one of the most exciting charity projects that we have been involved in and that has given the most joy to our family," Lillian and Moshe Tabacnic of Orlando said in a joint statement. They added that it was "rewarding and easy to support such a project that was led by people as devoted and committed as the Lipskiers."

Customs

Why are three steps taken backward and forward before the silent Amida prayer?

We take three steps backward to make sure that the four cubits around us are unoccupied. We take three steps forward for numerous reasons, among them: when a servant approaches a king, he does so with short, hesitant steps to display respect; when the priest was ready to mount the altar with the sacrifice it was necessary for him to take three steps to do so.