

# L'Chaim

The Weekly Publication  
for Every Jewish Person

נוסד תר"ץ ימי השלושים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson  
"Unveil my eyes, that I may perceive the wonders of Your Torah." (Psalm 119:18)



## LIVING WITH THE REBBE

from the teachings of the Rebbe  
on the Torah portion

In this week's Torah portion, *Shelach*, we read about the spies who toured Israel. They conspired against G-d and Moses by giving a twisted report, aimed at getting the Jewish people to doubt that they would be able to conquer the land of Israel.

One of the arguments they used was, "And there we saw the Nefilim, the children of a giant... and we were as grasshoppers..."

Rashi explains that the Nefilim were descendants of two angels who were sent into this world by G-d in the days of Enosh.

The angels, who assumed human form, came with pure intentions. But their involvement in the world corrupted them so much so that they participated in the beginnings of idol worship. Hence they are called Nefilim, from the word "fallen," as they fell from great spiritual heights to utter depravity. When the flood came in Noah's times, the children of the Nefilim survived.

On a simple level, the spies were suggesting that if G-d didn't destroy the Nefilim at the time of the Great Flood, perhaps He would be unable to destroy them when the Jewish people would enter the Land of Israel. Even though this argument was foolish, it was enough to cast doubt.

There is a much deeper explanation, though, to the spies' reference to the Nefilim.

The spies believed that involvement in the physical would take the Jewish people away from their spiritual focus. They felt that the Jewish people would be better off staying in the desert, where they were free of all material pursuits. In the desert, all their needs were taken care of, and they were able to bask in spirituality. Entering the land meant having mundane responsibilities, leaving less time for Torah and mitzvot (commandments).

This is what the spies meant with their argument, "we saw the Nefilim..." If these great angels who started out with such pure intentions fell so low, then we - who are like grasshoppers compared to them - don't stand a chance once we leave the spiritual environment of the desert and are involved in the world.

Joshua and Caleb answered: "If G-d desires us, He will take us to this land... G-d is with us, don't fear them." We are different from the angels because G-d wants us in the land and it is in the physical world where we are meant to accomplish our purpose.

Secondly, opined Joshua and Caleb, we are greater than angels, because G-d is with us. Unlike angels, we have holy souls that are an actual part of G-d. While angels are spiritual beings, we are G-dly beings, with the ability to fuse the physical with the G-dly. We don't have to fear involvement in the physical world, we need to embrace it and uplift it. This is why G-d created us, we can do what an angel cannot, because we are greater than angels.

We need to recognize our abilities, and that we are special. This knowledge itself gives us the strength to overcome so much, and fills us with a sense of responsibility to the world. May we witness our accomplishments soon, with the coming of Moshiach.

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

## What Makes a True Leader

In honor of Gimmel Tamuz, we present this excerpt from *Toward a Meaningful Life, the bestselling book by Rabbi Simon Jacobson, adapted from the Rebbe's teachings.*

With so many people purporting to be leaders these days, how do we recognize a true leader? To answer that question, we must step back and ask: What is it that a leader is really trying to accomplish?

A true leader wants nothing more than to make people stand on their own, as leaders in their own right. Instead of trying to blind us with his or her brilliance, a true leader reflects our own light back to us, so that we may see ourselves anew.

Moses was the quintessential leader. He kept watch as thousands of sheep grazed, yet noticed when one sheep was missing and went off to look for it. When G-d saw this, He had proof that Moses was a man of reason, empathy and selfless devotion, a man truly worthy to lead His people.

In our secular society, we tend to think of a leader as one who is well-connected, who is powerful or charismatic or wealthy. We judge our leaders by what they have. But a true leader should be judged by what he has not - ego, arrogance, and self-interest. A true leader sees his work as selfless service toward a higher purpose. As the sages say, "Leadership is not power and dominance; it is servitude." This does not mean that a leader is weak; he derives great strength from his dedication to a purpose that is greater than himself.

Each generation has its Moses, a leader who inspires absolute trust, who is totally dedicated to fulfilling his unique role. He understands and appreciates each person's role in perfecting this world, and guides him or her accordingly; he rises above any individual perspective to take a global view, seeing how each person and issue fits into the entire scheme of the contemporary world.

A true leader shakes people from their reverie and tells them, "No, you don't need to live a life of desperation and confusion. Yes, you do have the ability to find meaning in your life, and the unique skills to fulfill that meaning. You are an important link in a chain of generations past; you have a legacy worth preserving and a future worth fighting for.

A true leader shows us that our world is indeed heading somewhere and that we control its movement. That we need not be at the mercy of personal prejudices or the prevailing political wind. That none of us are subservient to history or nature - that we are history and nature. That we can rid the world of war and hate and ignorance, and obliterate the borders separating race from race, rich from poor.

A true leader does not want followers; he wants to teach others how to be leaders. He does not want control; he wants the truth. He does not impose his leadership on others, nor does he take away anyone's autonomy. He inspires by love, not coercion. He is so passionate about your welfare that when you consult him for guidance, it is like coming face to face with yourself for the first time.

A true leader is a living example of his teachings. When we see that a leader's personal life embodies his philosophy, we too are inspired to learn that philosophy.

It is useless for a leader to be a visionary in the abstract; he must be a successful communicator whose vision can be translated into specific, applicable principles - not knowledge for the sake of knowledge, but knowledge that can actually help improve the world.

So a leader must be many things - selfless, devoted, visionary, courageous, and above all, humble. When G-d chose Moses to lead His people out of Egypt, Moses replied, "Who am I, that I should go to Pharaoh?" (Ex. 3:12). Indeed, "Moses was humbler than any on the face of the Earth" (Num. 12:3).

We must recognize the characteristics of a leader - not only so we can weed out the demagogues, but so we can freely embrace a true leader when he does emerge. When people sincerely believe in a leader, they rise above their petty self-concerns. They become eager to accept his direction and input, and are inspired to accomplish far more than they could have on their own.

By recognizing the characteristics of a true leader, we set a standard for our leaders and, more important, for ourselves. Setting your sights on the summit, even when you have yet to arrive there, is the surest way of completing the journey.

# SLICE OF LIFE

## In the Right Time

by Rabbi Dovber Farber



I grew up in the Gilo neighborhood of Jerusalem where my parents are the Rebbe's emissaries and established Chabad of Gilo. The following story occurred a little over five years ago.

Our extended family had gathered together to celebrate the engagement of one of my brothers.

The following day, 10 Kislev, was my birthday. My father, Rabbi Hirsh Farber, decided to give me a very special gift in honor of the occasion.

The gift was a letter from the Rebbe that my parents had received when I turned three years old. The letter was dated 11 Kislev, 5746 (1985).

I was very excited to receive this letter from the Rebbe. It had been addressed to my parents in response to them notifying the Rebbe of my upcoming birthday, and now they had decided to gift it to me.

I held the letter with great excitement and read what the Rebbe had written. In the opening lines, the Rebbe brings the customary text that

every boy receives when he turns three years old. However, after the Rebbe's signature, there appeared another typed line that left me speechless. I read the line again and again.

The Rebbe had added the following words (in Hebrew): "Regarding his question whether he should learn the art of becoming and working as a professional Torah scribe – he should act as per the advice of a practicing *Rav* (rabbinic authority) in his city."

I showed the letter to my wife, and when she read the last line, she too was utterly amazed. Just a few weeks earlier, we had sat together and thought about how to improve our financial situation. My work as a private tutor at the Chabad school in Kiryat Shmuel left me a few hours available, and we considered the possibility of me studying to become a scribe. This would enable me to write *Tefillin* and *mezuzas* when I was not tutoring or teaching. There are several people who know me well, and when I had asked them about this suggestion, they strongly advised me to enter the field.

In the meantime, we hadn't done anything in this direction. While we did make some inquiries regarding where I could study the profession of *Safrut*, no practical steps had been taken at that time. Now, several weeks later, we received a crystal clear answer.

However, this was not the end of the story. When I showed the letter to my father, I asked why I had never heard that he, himself, had thought about leaving his work as a Chabad emissary in favor of becoming a Torah scribe, or at least working as a scribe part time.

My father gave me a perplexed look. He didn't know what I was talking about. He had never considered learning to become a *sofer* or working in the field.

"But that's exactly what the Rebbe wrote to you," I replied, as I showed him the letter. My father studied the letter and then I saw a look of confusion and amazement on his face. He didn't recall ever considering such a step or writing to the Rebbe on the subject – regarding

himself or anyone else. Furthermore, he didn't even remember seeing this last line of the Rebbe's letter.

In fact, a few months after my parents had received this letter, my father had opened the Chabad school in Gilo. With the opening of the school and its early growth and development, my father had received many clear answers and messages of encouragement from the Rebbe. Thus, any idea of becoming a Torah scribe was never a viable option.

For 29 years, my parents had this letter, yet they never recalled having noticed the sentence about becoming a scribe. It seems that when my parents had received the letter, they saw the traditional text and blessing in honor of the third birthday, and placed it in the special folder together with all the other correspondences from the Rebbe.

For nearly three decades the letter was kept in that special folder. And when I turned 32 years old my parents had for some unknown reason decided to give me as a gift the letter they received in honor of my third birthday.

Incredibly, at exactly that time, I found myself considering whether I should learn to become a Torah scribe. Lo and behold, the Rebbe had already answered me 29 years earlier, except that the answer had been waiting for the right moment.

If my father had decided to give me the letter as a birthday gift the year before, its closing line would have had no special meaning for me. It had only been over the last few weeks before I received the letter that my wife and I had been discussing this possibility. There can be no doubt that the letter had waited for the proper moment.

Naturally, I did as the Rebbe had instructed. I spoke to my *Rav* and told him the whole story. He proceeded to give me the name of someone he knew personally with whom I should study how to write *Tefillin* and *mezuzas*.

Reprinted from *Beis Moshiach Magazine*, translated by Michael Leib Dobry

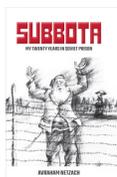


## Subbota

Finally back in print, *Subbota* – written in the 70s by Rabbi Eliezer Nannes, was published under a pen name for fear of Soviet retribution. Reb Leizer was urged by the Rebbe himself to "write a book recounting his personal battle with 'Amalek' and the miracles he experienced for the benefit of generations to come." Reb Leizer's 20 years in Siberian labor camps where he got the nickname "Subbota" because of his uncompromising dedication to observing the holy day of Shabbat. Published by *Heichel Menachem*

## To the Sons and Daughters of Israel

This two volume set contains the Rebbe's letters composed as timely messages to all Jews in connection with the Jewish festivals. The Rebbe addresses foundational themes in Jewish thought about our purpose and responsibilities as Jews, underscoring the relevance of these ideas today. The Rebbe wrote the letters in Yiddish, they were then translated into English and Hebrew, and edited by the Rebbe before release. *Kehot Publication Society*.



## WHO'S WHO

**Joshua (Yehoshua)** was born Hoshea ben Nun from the tribe of Ephraim. He was Moses's faithful disciple for 40 years. He was one of the 12 spies sent by Moses to scout out the Land of Israel in preparation for its conquest. He was Moses' successor and led the people in conquering the Land. During a battle in Givon on 3 Tammuz 1273 bce, Joshua commanded the sun to stay in the sky until the battle was won. Joshua was second in the chain of transmitting the Oral Torah from Moses to the 70 Elders.



# The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

Adapted and excerpted from a transcript of a dialogue between the Rebbe, and Hillel directors and their students, 1961

This year has special significance, being the 200th anniversary of the histalkus of the Baal Shem Tov, the founder of general Chasidism.

The word histalkus does not mean death in the sense of coming to an end, but rather an elevation from one level to another on a higher plane. When one has accomplished his mission in life, he is elevated to a higher plane. The significance of this for us is that everyone can now lift himself to a higher level by studying the teachings of the Baal Shem Tov and taking an example from his life.

From the very beginning, one of the first things the Baal Shem Tov did was to teach small children simple things such as blessings and to explain to them how they could be near to G-d - that G-d was very real for them and close to them and not far-removed in some "seventh heaven." He worked not only with teenagers but even with six- and seven-year-old children, making them understand how G-d watches over them all the time - not only Sunday, Monday or Tuesday, but all the days of their life, and that by obeying G-d's will they would be assured of a happy and harmonious life, materially and spiritually.

The epoch of the Baal Shem Tov came after the Chmielnetzki pogroms, which left the Jews in a state of dejection and despair. It was the aim of the Baal Shem Tov to encourage the Jews and to show them how they could meet the problems of their day while living a life of Torah and mitzvos [commandments].

*What is the view of Chasidus concerning an after-life?*

As was explained earlier, death is not a cessation of life, but rather, one's spiritual life takes on a new dimension or is, as we said, elevated to a higher plane. This is logical and follows also from the principles of science that are considered to be the "absolute truth." In science, the principle of the conservation of matter states that nothing physical can be annihilated. This table or a piece of iron can be cut up, burned, etc., but in no case could the matter of the table or the iron be destroyed. It only takes on a different form.

So, likewise, on the spiritual level, our spiritual being-the soul-can never be destroyed. It only changes its form, or is elevated to a different plane.

*Is the after-life of a soul personal or impersonal?*

In conjunction with what was said before, the soul takes on a new and higher form. In this, the term after-life is inappropriate. Rather, it is a continuation of life. Until 120, life is experienced at one level, and after it is carried on at another level, and thus we go higher and higher in the realm of the spirit.

*What is the role that the Baal Shem Tov played in the Chasidic movement?*

We can understand what the Baal Shem Tov did by the simile of the relationship of an electric powerhouse with a lamp that is connected to it by a wire. In order to light his lamp, he must find the right switch, or push the correct button. The soul of every Jew is a part of and connected with G-d Alm-ghty, but in order that one can enjoy the great benefits of it, the correct switch must be found for the proper button to pushed. It was the Baal Shem Tov's mission to explain and proclaim that every Jew without exception is connected with "the powerhouse," and every one of them has a switch in his innermost that will be found if searched for.

So also every one of us in our own work in strengthening Judaism, must try to find the switch in the soul of every Jew. One can never know what will make the connection, perhaps one word. But by this, you open up the well or inner fountain of his soul.

*What is the function of a Rebbe?*

As was said earlier, to find the switch in every Jew and help him become connected with the powersource.

*How does the power of the Rebbe extend in natural law? Does the Rebbe have preference in regard to prayer? Can the Rebbe perform miracles?*

This world is not separate from the higher worlds but is simply another stop, the last one in a chain of worlds. Everything that influences this world comes from the higher ones. A miracle is something that happens that you could not have calculated. When a Jew connects his Divine spark with G-d through prayer, Torah and mitzvos, he can affect things in this physical world that are beyond calculation. This power is not a prerogative of one Jew but of every Jew.

Now I want to ask you a question and at the same time perform a miracle. Everything has a purpose. What was the purpose of our coming together? Certainly it was not merely to ask questions and review answers bad or good. Rather, it was to achieve something positive. Everyone counts. No Jew is expendable. In your normal day-to-day life you must use your strength to add to your side of the good, and by this you will gain a life of happiness and harmony, as I believe, this can be done only through a life of Torah and mitzvos. The obligation lies upon every Jew and G-d has been us the power to carry this through successfully. And now the miracle is that each one of us, myself include, tomorrow should add to his finite life more Torah and mitzvos. We can all do this, myself included, and this indeed will be a miracle.

dog always runs ahead. it would see that the dog is the leader. But every now and then the dog turns around to see where his master wants to go, and changes direction accordingly." Today, our world abounds with such "leaders." But a true leader is not one who is merely looking over his shoulder to see if the people are still following him. He is also the one who leads them where he knows they must go." (The Rebbe)

## A WORD FROM THE DIRECTOR

*As we approach the date of Gimmel Tammuz, it is hard to realize that it has been 26 years since the Rebbe's physical presence was obscured from the world.*

*Gimmel Tammuz is an appropriate date to reflect on the Rebbe's first and only mission statement for his leadership of Chabad-Lubavitch: To actually bring into reality the coming of Moshiach.*

*From the time he was a young child, and throughout the Rebbe's years of leadership, the concept of Moshiach and the long-awaited Redemption have been uppermost in the Rebbe's talks, teachings, and mitzva campaigns. The Rebbe's actions and guidance have always been permeated with the belief in Moshiach and the desire to hasten the Redemption.*

*In a public address a little over two years before the Rebbe's passing, the Rebbe enjoined everyone to "Do everything you can to bring Moshiach here and now." In honor of Gimmel Tammuz it is fitting that every man, woman and child do something to bring the era of peace, prosperity, health, harmony and knowledge and we all truly crave.*

*The Rebbe made a number of suggestions to this end, including: increasing in acts of goodness and kindness; giving extra charity with the awareness that, as our Sages stated, "Charity brings closer the Redemption"; enhancing one's mitzva observance; studying about Moshiach and the Redemption (as the Rebbe put it, the straight path to hasten the Redemption); praying for the Redemption and demanding of G-d that He bring the Redemption.*

*Maimonides teaches that each person should view the world as if it perfectly balanced between good and evil; each individual's good deed can tip the scale, bringing salvation not only to himself but Redemption to the entire world. Together, we will make it happen, NOW!*

*Shmuel Butman*

### L'ZICHRON CHAYA I MUSHKA לזכרון חיה'ה י מושקא

The name of our publication has special meaning. It stands for the name of Rebbetzin Chaya Mushka Schneerson (obm), wife of the Rebbe.



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

**Chairman**  
**Director**  
**Program director**  
**Secretary**  
**Administrator**  
**Editor**  
**Associate Editor**  
**Chairman Editorial Comm.**  
**Rebbe photo**

Rabbi Dovid Raskin ז"ל  
Rabbi Shmuel Butman  
Rabbi Kasriel Kastel  
Rabbi Moshe P. Goldman  
Rabbi Shlomo Friedman  
Yehudis Cohen  
Dovid 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 © 2020 by L.Y.O. ISSN 1050 0480  
L'Chaim Subscriptions For a one year subscription send \$47, payable to LYO (\$60 elsewhere) to: L'Chaim, 1408 President St., Bklyn., NY, 11213  
L'Chaim on the Internet Current issues lchaimweeklyprint.org Archives: lchaimweekly.org  
Learn about Moshiach Visit www.moshiach.com or call (718) 953 6100

# MOSHIACH MATTERS

The Talmud states that in the days before Moshiach, "The face (i.e., the leadership) of the generation will have the face of a dog." Rabbi Yisrael Salanter explained: "When a man and a dog are walking, the



# IT HAPPENED ONCE

As told by Rabbi Dovid Dubov

There is an individual living near us in New Jersey by the name of Robert M. We have known each other for many years. He is very friendly with Chabad and has assisted us with various projects though he is not Jewish.

Every so often, Robert would ask for my blessing for a problem that was weighing heavily on his heart. His daughter had been married for many years, and had yet to be blessed with children. I would always assure Robert that I had them in my prayers.

One time, as I was pulling out of Robert's factory parking lot after meeting with him, I suddenly heard someone knocking frantically on my window, trying to get my attention. It was Robert's daughter.

The young woman was on the verge of tears. She began begging me to please, please give her a blessing to have children. She had been married for ten years and was undergoing various procedures for several years to have children. Now she was in the middle of her final procedure; the doctors had told her that if this latest treatment didn't work, she would never be able to have children. She was desperate.

I saw how heartbroken she was. I realized that it was time for more serious measures. I offered to go with the family to the Rebbe's Ohel. I explained that the Rebbe is not only the leader of the Jewish people; he is also the leader of all people of the world, and he cares for every single person. The Rebbe could really help them.

She readily agreed. We set a date and I drove with her and her husband, a local policeman, to the Ohel.

Throughout the one-and-a-half hour drive, I spoke with them about the reason for the trip. I discussed the importance of creating a vessel for G-d's blessing, and I encouraged them to take upon themselves a good resolution. I suggested that every morning, before starting their day, they should take a moment to think about G-d and pray to Him. They both committed to do this.

I also talked about the Seven Laws of Noah in general, and being that they are religious gentiles, I emphasized that one of the Seven Laws is the belief in one G-d, the one and only G-d who created the heaven and earth.

I also explained to them what the "Ohel" is. We were going to the Rebbe so that the Rebbe would intercede with G-d on their behalf and that in the Rebbe's merit our prayers to G-d should be answered.

I explained to the couple that they would write a letter to the Rebbe at the Ohel. I told them that their letter is private between them and the Rebbe, and they should write everything they felt; it wouldn't be read by anyone else. I also made sure they knew what to do when we get there, the basic protocol including taking off their shoes before entering the Ohel, saying chapters of Psalms and so forth.

We spent a half hour in the Ohel and then left to return to New Jersey.

A few weeks later, I received a phone-call from Robert. He had great news to share; after years of infertility, his daughter was pregnant! An open miracle!

Many months passed. And then I received another call from Robert. His daughter had just given birth to twin girls! The family was overwhelmed with happiness, and they recognized the miracle that had unfolded before their very eyes.

For me, it was astonishing to see such a clear miracle as well. I recalled my words of explanation to them in the car on the way to the Ohel: "The Rebbe is not only the leader of the Jewish people; he is also the leader of all people of the world, and he cares for every single person."

Yes, the Rebbe cared about them and the Rebbe helped them in their time of need.

This is such a powerful illustration of the fact that the Rebbe is the leader of every single person, no matter who they are and what they are.

I congratulated the ecstatic grandfather, and sent my best wishes to the family.

*Rabbi Dovid and Malky Dubov direct Chabad of Greater Mercer County - Princeton. Reprinted with permission from A Chassidisher Derher, derher.org*

## THOUGHTS THAT COUNT

*on the weekly Torah portion*

---

**Every one a ruler ("nasi") among them (Num. 13:2)**  
 The Hebrew word "nasi" is composed of the words "ein" ("nothing") and "yeish" ("something"). A Jewish leader who is humble and considers himself "nothing" is the only kind of leader who is truly "something." Likewise, one who thinks he is "something" is not a leader at all. *(Degel Machane Efraim)*

**And we were in our own sight as grasshoppers, and so we were in their eyes (Num. 13:33)**  
 Relating how they were perceived by others was actually one of the sins of the spies. Reporting that they felt "as grasshoppers" is one thing, but saying that the feeling was mutual was another. For one should not care about this at all... *(Rabbi Menachem Mendel of Kotzk)*

**You must separate the first portion of your kneading - arisa - as a dough offering. (Num. 15:20)**  
 "The first portion of your kneading" means that the first part of the day must be dedicated to G-d. It should be "an elevated gift" (15:19) - one should say Psalms, learn Torah, pray in the synagogue and the like. *(The Previous Rebbe)*

The commandment to separate a portion of dough teaches an important principle in the education of our children: The "first part" of the school day, i.e., the morning hours, should be utilized as a "gift" for "offering up" - set aside for studying holy Jewish subjects, as opposed to secular ones learned later in the afternoon. *(The Rebbe)*

**Only rebel not against G-d (Numbers 14:9)**  
 Nothing in the spies' report encouraged open rebellion against G-d. On the surface, they were merely reporting facts. Nonetheless, Caleb and Joshua responded by cautioning them not to rebel. For the fear they expressed regarding the land's giant inhabitants and walled cities was what constituted their rebellion. As King David states in Psalms, "G-d is with me; I will not fear what man may do to me." Believing in G-d causes a person to cease fearing man. *(Rabbeinu Bechaye)*

*Dedicated to the Rebbe*  
 whose teachings and example are a never-ending source of life for all mankind.  
 May we continue in his paths and complete the mission with which he has charged us: to make the world conscious of the imminent Redemption and to prepare the environment where this ideal can be realized.



**8:12 Candle Lighting Time**  
 NY Metro Area  
**27 Sivan // June 19**  
 Torah Portion Shelach  
 Ethics ch. 3  
 Blessing of the new month Tammuz  
 Shabbat ends 9:21 pm

to dedicate an issue call (718) 776 6000