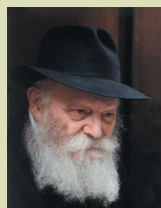


L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

This week's *Haftora* begins "Zion said, 'G-d has forsaken me.'" It follows last week's *Haftora*, *Nachamu Nachamu*, the doubled consolation. It seems strange that after the doubled consolation, Zion (the Jewish people) say, "G-d has forsaken me."

But, after last week, we begin to realize our self worth: that we are G-d's beloved and that we are one with Him. If this is the case, why is G-d sending His prophets to console us? Why does He not console us Himself? This is now taken as a rejection, therefore we feel alone.

How great is the position of a Jew? Why is the consolation of the prophets not enough?

To explain: In the *Mishna (Pirkei Avot)*, we read, "Know before Whom you will have to give a judgment and a reckoning." Normally you first give a reckoning and that is followed by a judgment. Why is the order reversed here, first the judgment followed by the reckoning?

To understand, let's take a look at another teaching in *Pirkei Avot*, "Payment is exacted from the person, with his knowledge and without his knowledge." The *Baal Shem Tov* explains that because our soul is actually a part of G-d, the Heavenly Court has no power over a Jew. In order to pass judgment then, in his lifetime they put before him a scenario of someone committing the same sin that he committed. When he sees this, he passes judgment, thereby passing judgment on himself. It is with his knowledge, because he is the one who is passing judgment. It is without his knowledge, because he doesn't realize that he is judging himself.

When he comes before the Heavenly Court, he has already passed judgment on this scenario, so the judgment comes first. All that is left to do is the reckoning, to show that his case is the same as the scenario, that he himself judged.

What we understand from all this is that only a Jew can pass judgment on himself. So be careful to, "Judge others favorably," as you may be judging yourself.

This is also true in the physical world, no one has power over us. It is we who give power to others over us. As the verse in our *Haftora* says "...those who destroy you and those who lay waste to you, will come out of you."

This is what a Jew is: we have the power to change the world, but the world has no power over us. The only power anyone has over us is what we give them. This is because our souls are a part of G-d; we are one with Him. In the words of the *Baal Shem Tov*, "When you are grasping a part, you are actually grasping the whole thing."

Knowing how special we are, we realize that we deserve more. Although we were in a dark situation and through prophets we were pulled out, now as we begin to experience our intrinsic bond with G-d, we want the real thing – G-d and nothing less. When we don't, we feel alone.

Ultimately we will get what we are asking for, as we see in the last verse of the *Haftora*, "For G-d will console Zion." May we experience G-d's consoling, with the coming of Moshiach. May he come soon.

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

Encroachment

by Rabbi Mendel Rivkin

The term encroachment generally conveys a negative connotation. We understand it to be something like the creep of a negative force. However, technically it can be applied in a neutral sense as well, as in gradually advancing beyond the usual limits of a particular setting. I would like to offer three applications of Shabbat encroachment.

Our sages teach us that we should allow Shabbat to encroach upon the weekday by starting a little early and ending a little late. At the very minimum we go from just before sundown on Friday to nightfall on Saturday, with some adding even more time. Since Shabbat is a time of withdrawal from the mundane and increased holiness, encroaching upon the weekday results in an increase of holiness and G-dliness in our week and a decreasing of the mundane.

In a conceptual sense, Shabbat is more than just a day in time, it is also a mindset or paradigm. In fact, one could argue that the time and energy spent on prayer, study and service of G-d is the Shabbat in everyday life. So while generally we devote a little time in the morning and evening to prayer and study, Shabbat encroachment would be "stealing" from that time and adding in the activities of holiness. On a deeper level, Shabbat encroachment would be diverting not just time, but prioritization and focus. I might be going about my daily business, but my mind and heart are on my Divine service.

Finally we have Shabbat

encroachment in the big picture of history. The *Zohar* says that there are six millennia and the seventh (Shabbat) is the era of Redemption. However since Shabbat is supposed to "steal" a little weekday time, the era of Redemption should kick in on the "Friday afternoon" of history. We are now in the year 5781. It is late on Friday afternoon. According to the law of the Torah, the Shabbat



Yamit Presman

of Redemption should be kicking in any moment now.

Let's make sure we are not caught unaware. Just like on Friday afternoon, we change clothes, prepare special foods, and transform our homes for Shabbat, we should now be laser focused on preparing our lives for the imminent Shabbat that is about to be ushered in through the coming of Moshiach.

Shabbat Shalom (in every sense)

Rabbi Mendel Rivkin is program director at Chabad-Lubavitch of Louisiana in New Orleans.

Yamit Presman is a quilling artist who takes her inspiration from Jewish traditions, Judaism as a whole, and especially from Chasidism. @quilling_artist1, yamit.presman@gmail.com

SLICE OF LIFE

Game-Changer by Stacey Dresner



The Fogelmans in front of the UMass Medical School

When Rabbi Shmulik and Sarah Fogelman started Chabad of Shrewsbury and UMass Medical School more than three years ago, they thought they would be opening their doors to students and community members, teaching Torah, and organizing a Jewish community. However, soon after opening Chabad, Rabbi Fogelman received the first of many phone calls.

“We got a call two months after we moved here from a family that comes here from New York every six months for a few days for treatments because UMass is a leader in the gene therapies field, totally on the cutting edge.”

Since realizing the needs of some Jewish patients and their families at the medical center the Fogelmans have been providing them with *bikur cholim* (lit. visiting the sick) – kosher meals, pastoral care, and even at times a place to stay in their own home.

But in August, the Fogelmans will offer even more to both students and patients when they open a brand new Chabad House just one block from UMass.

Chabad will close on the house on Locust Avenue sometime in August and by Rosh Hashana should be open for services, classes and Jewish programming.

As a Chabad House, it will provide a Jewish home away from home for UMass medical students and residents to relax, hang out or enjoy a Shabbat meal.

The new Chabad House will also include “Bikur

Cholim” suites for families getting medical care from UMass, home of the Horae Gene Therapy Center.

As Rabbi Fogelman stated, the gene therapy center is currently developing breakthrough gene therapies for rare inherited diseases, several of which occur more often in Ashkenazic Jews than in other genetic groups, like Tay-Sachs, Cystic Fibrosis and Canavan Disease.

Chabad of Shrewsbury and UMass Medical School has launched a capital campaign to raise \$500,000 for the new Chabad House.

Finding that perfect house has taken more than two years. When the Locust Avenue house went on the market they moved fast and were able to make a quick offer that was accepted.

The house’s walkout basement – one big room – will serve as the shul and multi-purpose room, with a wheelchair accessible bathroom.

“There will also be a student lounge area for classes and students can just hang out or read or borrow a Jewish book,” Rabbi Fogelman said. “Jewish students hanging out together is what the Lubavitcher Rebbe wants.”

The Bikur Cholim suites at the Chabad House, including a Chabad-on-Call hospitality suite, will include three bedrooms and a handicapped-accessible bathroom for the families of UMass patients. The kitchen will be stocked with kosher food for the visitors including fresh baked goods; and hot kosher meals will be provided. And all of this is offered to the families for free.

“Here, they will have their own space with all the amenities, and it’s their own space for however long they need that space,” said Rabbi Fogelman. “We want to really make them feel warm and invited. It’s a very, very hard time for them, especially for people who have been coming for years for treatment. And the food and everything we provide is to try to alleviate some of that stress.”

Which is something the Fogelmans have been doing even before getting the Chabad House up and rolling. The couple has offered bikur cholim in several ways over the past three years – hosting some of these families at their own house and bringing kosher snacks and hot meals to them when they are up in their children’s hospital rooms or waiting rooms.

“We don’t ask them to come to the front door to pick up food, we go to where they are. If they’re getting

a treatment in the north side of the building I’ll go over there and bring it directly to them if they are comfortable with that.”

They even drop off freshly baked cookies at the front desks of local hotels for families coming into town for treatment.

And of course, they also offer the families more spiritual services. This includes providing a *minyan* for a father whose son was getting treatment recently at UMass. Rabbi Fogelman gathered a minyan so that the man could say *kaddish* for his mother.

“He was just so grateful. We were able to arrange so he was able to take his son to treatment and able to do kaddish.”

The Fogelmans know personally how difficult it can be when a loved one is in the hospital. Their son Berel was born last September with some health issues. “We were in and out of the hospital for five months,” Rabbi Fogelman said.

Berel is okay and at home now, but that time spent in the hospital with him gave his parents even more of an understanding of the work that they do.

“We have realized how important our work is with families,” Sarah Fogelman. “It was interesting for us because it put even more value to what we do – to see how important it is. We always thought it was important but personally, I really feel it on a different level now. You could think food is such a simple thing, but when you’re sitting in the hospital and doctors and nurses are talking to you and you really don’t have time to leave at all and then someone comes and brings you food... you can’t put a price on that. We are continuing what we’ve been doing for the past few years, but with a deeper feeling and appreciation for it.”

Rabbi Fogelman calls the new Chabad House “a game-changer.”

“UMass Medical School in the last three years has grown tremendously on the Jewish side of things,” Rabbi Fogelman said. “We’ve been doing services all over the place at UMass. We brought kosher food into the UMass cafeteria via Chani’s Kosher Takeout Catering. We rented an entire house, we even rented a field. We’re doing it all over the place.

“The Chabad House is going to be a permanent address for students, residents, patients, administration, doctors – it’s an address to come to for anything you need for Judaism.”

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World Without Borders

A camp for 30 Jewish children with special needs and their parents was organized by the Jewish community of Rostov, Russia. The special camp project, initiated by “World Without Borders” took place at a beautiful island resort on the Don River. The seven-day camp, including an inspiring Shabbaton, included delicious kosher cuisine, swimming, performances, sports, a loving and supporting staff, arts & crafts, workshops, robotics, computer, social games, and much more.

World Without Borders

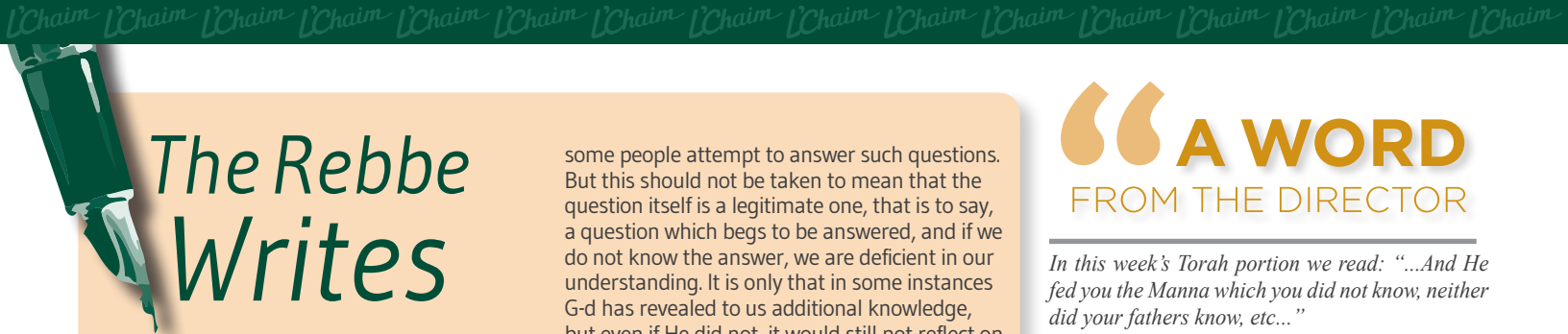
A Shabbaton in Rome for 120 university students and young adults from all over Europe took place recently. Known as “Mehut,” the Shabbaton celebrated the completion of a cycle of weekly classes based on materials provided by the Rohr Jewish Learning Institute (JLI).



Today Is...

24 Av

Rabbi Shneur Zalman, founder of Chabad Chasidism, said: Grandfather (as he called the Baal Shem Tov) deeply loved simple folk. In my first days in Mezritch, the Rebbe (the Maggid) said: “It was a frequent customary remark of the Baal Shem Tov that love of Israel is love of G-d. “You are children of the L-rd your G-d”; when one loves the father one loves the children.



The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

19th of Tammuz, 5720 [1960]

I received your letter of the 16th of Sivan, and I was pleased to read in it about your efforts to strengthen and spread *Yiddishkeit* [Judaism] among the youth. As for suggestions as to how best to carry this out, this is a matter which depends primarily on local conditions. Therefore, it would be best for you to consult with some local friends who have interest, and experience in such activity. Needless to say, the same applies to the question of a committee on scholarships for boys to go to Brunoy. As G-d rewards in kind, but in a most generous measure, your efforts to help others will bring you G-d's blessings in your needs....

Now to refer to the question which you have been asked as to the reasons why G-d does one thing this way and another thing that way, etc. The whole question has fundamentally no basis. By way of illustration, suppose a small child, whose only interest is in food, toys and the like, would be asked to explain a profound philosophical problem, or the construction of an intricate machine. This would certainly be considered absurd, although the difference between the small child and the philosopher or the engineer is only a difference in degree. It would be even more absurd to expect a human being to understand G-d's reasons, for the difference between a human being and G-d is absolute, namely, the difference between a created being and the Creator.

If sometimes certain aspects of Divine Providence are questioned, it is only in cases where other human beings are involved, as for instance, the question of why some righteous people seem to be suffering and others seem to be prosperous. The reason such a question is asked is because there seems to be a contradiction between the qualities of the two persons and their experiences in life. On the other hand, the question why did G-d create the world is one that lies entirely in the realm of the Creator. Similarly, why did G-d create the world in this way and not in another way?

Parenthetically, I wish to add that it is true that

some people attempt to answer such questions. But this should not be taken to mean that the question itself is a legitimate one, that is to say, a question which begs to be answered, and if we do not know the answer, we are deficient in our understanding. It is only that in some instances G-d has revealed to us additional knowledge, but even if He did not, it would still not reflect on man's necessary knowledge, inasmuch as such additional knowledge is out of his range.

To illustrate this, as above: If a child, at the proper age, should not know the ABC, or how to use a fork and knife, etc., this would be a defect on his level, where as it would not be a defect if he did not know philosophy or mechanics. On the other hand, there may be a possibility where the engineer would attempt to give the child some rudimentary knowledge about the construction of a machine, or the philosopher might use a simple parable to put across some element of his philosophy, in a way that the child might grasp it.

On the questions of the meaning of the Hebrew word Adam in relation to the soul of the first man, needless to say, Adam, and similarly, Noah, were the fathers of all the peoples of the earth. Generally speaking, until our father Abraham was born, there was no distinction between Jew and non-Jew, although, insofar as their souls were concerned, in their very root, the distinction was implicit.

By way of illustration: When a baby is conceived, there is no differentiation in the embryo between the various limbs of the body, such as between the head and foot. Later on, however, the organ develops in such a way that the head and brain develop out of a more delicate part than the foot, although previously there was no differentiation between delicate and non-delicate parts, as there was only one entity.

I have, thus, answered your questions, although I must say that I am not at all pleased at the fact that you take up so much time with such questions. For, as the Old Rebbe, the founder of Chabad, writes in *Iggeres Hakodesh* – all Jews are believers, the sons of believers, who believe in simple faith that G-d created the world and gave us the Torah and *mitzvos* [commandments], giving humanity at large the seven basic mitzvos, including the said seven Noahide laws. Let me emphasize again that there is an essential distinction between any human being, and the brute animals and lower forms of creation.

Hoping to hear good news from you,

With blessing,

completion, granting us a measure of power that He has relinquished. Thus, when we accomplish something that helps bring the world closer to its ultimate fulfillment, we might mistakenly ascribe this accomplishment to our own power. The Torah reminds us that just as children owe their superior powers to their parents so should we recall that we owe all our power to accomplish great things in this world exclusively to G-d. (From *Daily Wisdom*, adapted by Moshe Wisnefski from *Hitva'aduyot* 5743)

A WORD FROM THE DIRECTOR

In this week's Torah portion we read: "...And He fed you the Manna which you did not know, neither did your fathers know, etc..."

What was the difference between the "bread from heaven" – the manna that fell from above for the Jews during their 40 years in the desert - and ordinary bread "from the earth"? To produce bread, great effort and hard labor is required - ploughing, sowing, reaping, grinding, kneading, baking, etc. And the finished product, in common with all other physical foods, cannot be totally absorbed and utilized by the human body; part of it is rejected by the body as waste. But manna, the "bread from heaven," did not require any labor for preparation and contained no waste whatsoever.

Who was able to eat this noble, almost spiritual food? All Israel – the righteous, the average and even the wicked. Moreover, the manna did not become debased and lose its special qualities when digested by an evil person; even within their bodies it had no waste. On the contrary, it had a refining, elevating effect on them.

Torah is called "bread," and within Torah wisdom we may also discern two kinds of "bread." The revealed parts of Torah – the Oral Law, the Bible, Mishna, Talmud, etc – is called "bread from the earth" because of the toil and labor associated with the question-answer, challenge-refutation method of study. The inner aspect of Torah – Kabbala, chasidic philosophy, the mystical teaching, etc. – is called "bread from heaven."

Who may partake of this noble food? Who may study this refined and esoteric wisdom of Torah? The inner aspect of Torah, the "bread from heaven," is for all and may be ingested, like the manna, by every Jew no matter what level he or she finds himself. Like the manna, it has a refining effect and brings us all closer to returning to our Source.

Shmuel Butman

L'ZICHRON CHAYA I MUSHKA
לזכרון חיה' 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.



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MOSHIACH MATTERS

Children often surpass their parents in many ways, even though they inherited their talents and abilities from their parents. Similarly, G-d calls the Jewish people His "children." He has indeed left it up to us to bring the world to its



In 1831, the year of the Polish uprising, Polish patriots organized a rebellion against their Russian overlords. In a small town near Kovno, there lived a Jewish innkeeper. The innkeeper, whom we'll call Joseph, was well known as an honest, G-d-fearing Jew and members of the Polish nobility frequently visited his inn for good food and wine.

One late Friday afternoon, a Russian General arrived in town with his troops. The General had heard about the reputation of the local Jewish innkeeper, and sent his aide to him.

The aide found the inn but it was closed; the sun had already set. The aide went around to the private entrance and knocked on the door. The innkeeper, dressed in his Shabbat clothes, welcomed the aide into his house.

"The General sent me to buy some of your best wine," the aide said, taking out a roll of money.

"I am sorry indeed," Joseph replied. "We are now celebrating the Sabbath and I do not do any business on this Holy day."

Nothing the aide said would change the mind of the loyal Jew, and he therefore returned to the General empty-handed. The General flew into a rage and immediately sent two soldiers to warn the innkeeper to sell him some wine.

Some time later, the soldiers returned to the thirsty General – without wine. "Why didn't you bring me wine?" the General roared.

"The Jew said he could not sell any wine to anybody on his Sabbath. However, he sent the key to his wine cellar, and suggested that perhaps the General might wish to help himself to any of the wine as his guest!" the soldiers reported.

"What a queer Jew that is!" the General thought. "He would not sell me a bottle of wine because of the Sabbath, but he is prepared to give away all his wine." The general set out to meet the Jew in person.

When the General entered Joseph's house, the Shabbat atmosphere was everywhere. The table was covered with tasty dishes and the candles shone brightly. Joseph and his family were all dressed in their Shabbat clothes and their faces were all aglow with delight.

The General, who had burst into the house with the intention of teaching this Jew a lesson, felt his anger melt away and very politely asked him why he refused to sell him wine. "Don't you know that refusing to sell provisions to the army in times of war is a tantamount to rebellion?"

"Your Highness," said Joseph, "to keep the Sabbath day holy is one of the Ten Commandments given to us by G-d, the Supreme King of Kings. His command we must obey before any command by human kings and princes. However, we shall indeed consider it a great honor if you would join us to be our Shabbat guests."

The General accepted the offer and was greatly impressed with Joseph and his family. At the end of a wonderful evening, he warmly shook hands with his host and departed in a happy mood.

Several years later, Joseph was arrested and falsely accused of taking part in a new Polish conspiracy to overthrow the Russians and drive them out of Poland.

One day, as Joseph sat in his prison cell reciting Psalms, the heavy door of his cell opened and a high official appeared. He was the Chief Inspector of the prisons and was on a routine check-up of the prison. When the Inspector approached Joseph's cell, he gazed at him, and then exclaimed, "Why, this is my good friend, Joseph the innkeeper. Good Heavens, what are you doing here?"

Joseph looked up in astonishment and realized that this Inspector was none other than the General whom he had entertained in his house that Friday night so long ago! The General, now Chief Inspector, vouched for the innocence of the Jewish innkeeper and assured the investigating committee that he had nothing to do with the conspiracy.

The General's words had a great influence and Joseph was immediately sent home free.

"How did this wonderful thing happen?" his wife asked.
 "The Queen intervened in my behalf," Joseph said.
 "What Queen?" his wife asked.
 "The Sabbath Queen, of course," replied Joseph.

THOUGHTS THAT COUNT

on the weekly Torah portion

And it will come to pass because (eikev) you will hearken to these ordinances (Deut. 7:12)

Hebrew word "eikev" means literally "heel," and refers to the End of Days - the period right before the coming of Moshiach and the Final Redemption. Our Sages counseled us to "Anticipate the footsteps of Moshiach"; at present, we can hear their faint echo and begin to appreciate Moshiach's light. (*The Rebbe*)

And now, Israel, what does the L-rd your G-d require of you but to fear the L-rd your G-d, to walk in all His ways, and to love Him, and to serve the L-rd your G-d with all your heart and with all your soul (Deut. 10:12)

From the way this verse is worded, one would think that this command is easy. Yet the Talmud asks, "Is fearing G-d really such an easy thing to do?" For Moses, the answer goes, it was easy. But how does this help the average Jew? Every Jewish soul, without exception, contains an aspect of Moses; with the help of this element, fear of G-d is attainable by all Jews. (*Tanya*)

To fear the L-rd your G-d (Deut. 10:12)

A person should be afraid of sinning, rather than afraid of being punished. The Magid of Mezeritch gave the following analogy: A father warns his son not to walk around barefoot, lest he step on a thorn. The young boy, whose wisdom is immature, thinks only about how painful it would be to remove a thorn from his foot, yet doesn't worry about the thorn itself. The father is trying to prevent the thorn from piercing his child's foot; should it happen anyway, he would welcome its removal. So too is it with sin. G-d's concern is that we not sin; any punishment, if it becomes necessary, is only part of the corrective process.

And you turn aside, and serve other gods (Deut. 11:16)

The Baal Shem Tov taught: As soon as a Jew "turns aside," i.e., moves away from his attachment to G-d, he is automatically considered to be "serving other gods," engaged in idol worship. For the Jew, there is no middle ground. Either he is connected to G-d, or connected to the pleasures of this world. (*Tzeva'at HaRibash*)

Dedicated in memory of a dear friend
 of the Lubavitch Youth Organization
Mr. Leon Charney OBM



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