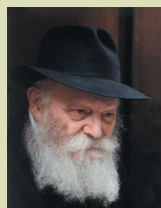


L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

This week we read two Torah portions, *Chukat* and *Balak*. In the second portion, *Balak*, we have the famous verse, "*Ma Tovu... – How good are your tents Jacob, your dwellings Israel.*"

The wicked Bilaam wanted to curse the Jewish people. But when he saw their modesty he could only bless them. What did he see? He saw their tents set up in a way as to give each family their own privacy. There was no direct line of sight from one tent into another. He saw that they were organized according to their tribes, which was possible because of marital fidelity.

This is followed by the prophecy of Moshiach's coming.

What lesson can we take from here? How does it connect to Moshiach?

Many are unaware that the Torah's laws of modesty apply to both men and women. It covers modesty in speech, dress, action and thought. We also have laws of appropriate behavior between men and women. It is these laws that have been our protection and makes us holy.

We find these laws difficult because they go against nature. It is natural for a man to have inappropriate thoughts, which can bring to immodest speech and actions. While men are okay with dress codes and uniforms, it goes against the grain and is totally unnatural to women. To women, their dress is an expression of how they feel inside. If the dress code is not how they feel, it feels like a lie.

For both of these challenges we have a two step plan. First, laws to set boundaries and safeguards. Second, to work on our inside so it resembles the Jewish spirit.

Don't think that this means that you have to be a prude or that you need to dress in rags. Rather, these laws enable us to become beautiful and dignified within and to allow this dignity to be expressed in thought, speech, action and dress.

A Jewish man is meant to be a light of decency and a living example to the world around him.

A Jewish woman is royalty – beautiful and dignified. Her presence affecting her surroundings.

When we act with modesty and fidelity we are in a position to change the world around us. We become G-d's ambassadors to make His presence known, accepted and welcome to all. It is the foundation upon which our Torah and *mitzvot* (commandments) stand. It protects us from our worst enemies because we are protected when we are G-d's ambassadors. Finally, it is the basis and starting point of our positive effect on the world that will bring Moshiach.

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.

Prayer for the Nation

In 1940, the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneersohn, was miraculously saved from the Nazis and arrived on the safe shores of the United States. Soon after the Rebbe's arrival, he revealed that his mission in the United States was to transform it into a place of Torah.

There were those who attempted to inform the Rebbe that, "This is, after all, America; it is not like the 'old home.'" "To these people, the Rebbe replied, "America is no different; with regard to Torah study and observance of its commandments, America is no exception!"

In the months after the Previous Rebbe came to the United States, he composed a "Prayer for the Welfare of the Nation."

The idea of praying for the government has a Biblical source, in the book of Jeremiah: "Seek the welfare of the country where I have sent you into exile; pray to the L-rd for it, for your welfare depends on its welfare."

In the Mishna, Rabbi Chanina the deputy High Priest said, "Pray for the welfare of the government, for without the fear of it, man would swallow his fellow alive." (*Ethics of the Fathers* 3:2)

Throughout the ages, Jews have always prayed privately and communally for the welfare of the government and the leaders of the government of the countries in which we find ourselves. Today is no different.

Take a moment to recite this prayer, and to share it with a friend. We do not know which person's *mitzva* (commandment) will be the

one to tip the scale of justice and bring redemption to the entire world, but it could just be yours or mine! Let's give it a try:

"Our G-d and G-d of our fathers, great, mighty and revered. G-d, we beseech You, in Your abundant mercy restore the world unto its true basis, under the guidance of kings and rulers who shall reign with justice and righteousness, without discrimination between nation and nation, race and race.



"We beseech You, O merciful and gracious G-d, guide our illustrious President whom You have chosen as leader of these United States. Strengthen and encourage him and his honorable ministers and counselors of state and the honorable representatives of the citizens in both houses of Congress. Bless their efforts to save this land and the neighboring lands from war and destruction, and wherever they turn in the cause of humanity and in behalf of this land and for the benefit of Your people Israel, send the angels of blessing and success to welcome them, and cause war and its calamities to be ended and an era of peace and justice with its blessings to begin even in their and our days. Amen."

SLICE OF LIFE

Belonging

by Rabbi Yossi Paltiel



This coming Shabbat is the birthday and anniversary of liberation of the Previous Rebbe, Rabbi Yosef Yitzchok Schneerson. The following article is adapted from a talk given by Rabbi Paltiel in Australia marking the occasion.

At the Previous Rebbe's *bris*, his grandfather – who was the Rebbe at the time, known as the Rebbe Maharash – was the *sandek*. As is normally the case during a circumcision, the Previous Rebbe cried. The Rebbe Maharash looked at him and said, "Why are you crying? When you grow up, you'll be a Rebbe, and you'll teach Chasidut clearly and lucidly."

When the Previous Rebbe was a child, he was apparently something of a prankster. Reb Dovid Shifrin, a Lubavitcher Chasid who lived in America, recalled how the Chasidim used to say, "The Rebbe Rashab has one son, and he's a troublemaker." Reb Dovid distinctly remembered how when the Previous Rebbe was two or three years old, he did an experiment. He took some snuff, and gave it to a goat to sniff, to see how it would react. It was a pathetic sight, to say the least. "How could such a child become a Rebbe?" one of the elder Chasidim asked.

Yet, Reb Dovid used to say, "When he grew up, he became a Rebbe – and what a Rebbe!"

I had a schoolteacher, Rabbi Fuchs, who came from the Belarusian city of Dzisna. He once told me the following story: When he was a child, he had an old *melamed* (teacher) named Reb Chaim. He was the main teacher in Dzisna, and he was a Kapuster Chasid. When he was a young man, Reb Chaim was sent by his rebbe, Rabbi Zalman Kapuster, to Lubavitch to convey a message to his first cousin, the Rebbe Rashab, the father of the Previous Rebbe.

The Previous Rebbe was then about four or five years old, and he was running around and having a great time. After Reb Chaim completed his mission in Lubavitch and gave his message to the Rebbe Rashab, he came out and saw this little boy. It was immediately clear to him that this was no ordinary child, and he asked to know who this boy was. Upon being told that this was the Rebbe's son, he walked up to him and said, "*Shalom Aleichem*, I am Chaim, the *melamed* from Dzisna."

Fifty years passed, the Previous Rebbe assumed the leadership of Chabad-Lubavitch and eventually went through the experience of his imprisonment and subsequent release. During the 1930s, after leaving the Soviet Union, he frequently visited various parts of Europe, and he came to the Lithuanian capital of Vilna, not too far from Dzisna. By this time, Reb Chaim was an old man, his own rebbe had long since passed away. He thought to himself, "When will I have another opportunity to see a Rebbe?" He journeyed to Vilna and made an appointment to see the Previous Rebbe. As he entered the Rebbe's room, the Rebbe stood up and said, "*Shalom Aleichem*, Chaim, the *melamed* from Dzisna."

When the Previous Rebbe was 15 years old, he used to travel with his father away from the city of Lubavitch for weeks at a time. According to the Previous Rebbe, the official reasons given were regarding medical purposes, but the real issue was that his father wanted to spend time with him alone. He said that the Rebbe Rashab had a ritual: Each Monday, they would leave the cottage where they were staying, travel to Lubavitch, and visit the Rebbe Rashab's mother, the Rebbetzin Rivka, to fulfill the mitzva of honoring one's mother. He would make her a cup of tea, and sit and speak with her. Sometimes

when he was away from Lubavitch, he would come home just for the weekly tea on Monday, and then return to wherever he was at the time.

One Monday morning, after the Previous Rebbe finished his morning prayers, he traveled to Lubavitch with his father, and made the customary visit to see his grandmother. The Rebbe Rashab sat and chatted with her for a while, made her a cup of tea, and then they got into the wagon for the trip back to the cottage.

The next day, a Tuesday, the Rebbe Rashab told his son that they were going back to Lubavitch. When he asked why, his father replied that since it was his fifteenth birthday, he wanted to take him on this Tuesday to the resting place of his holy ancestors – his grandfather and great-grandfather, the third and fourth Rebbes of Chabad-Lubavitch. When they arrived there, the Rebbe Rashab told his son, the future Rebbe, "I have decided that from this moment forward, you are going to be my personal secretary, my right-hand man, in all matters of community service. I have brought you here to make an *akeida* (binding, like Abraham bound Isaac) with you. Thus, the Rebbe Rashab made a covenant with his young son that he would be prepared, if necessary, to sacrifice his very life for the Jewish People.

For all intents and purposes, the Previous Rebbe ceased to have a private life from that moment on. He was totally involved in all the tremendous suffering endured by Russian Jewry at the end of the nineteenth century and the beginning of the twentieth century. His father didn't make a move without him. "I was raised on self-sacrifice," the Previous Rebbe said later.

In 1985, Rebbetzin Chaya Mushka was called upon to testify in a court case regarding the library of Agudas Chassidei Chabad. The case needed to determine if the library was the personal property of her father, the Previous Rebbe of the property of the Chasidim. The lawyers asked her, "What did your father own? What did he possess as personal property?"

"My father owned nothing," the Rebbetzin replied, "*Tallit* and *Tefilin* perhaps." At the end of the deposition, she said, "My father belonged to the Chasidim." The Previous Rebbe belonged to the Jewish People.

Visit Insidechassidus.org for Rabbi Paltiel's on-line classes. Reprinted from Beis Moshiah Magazine

770 In Nigeria

Chabad of Nigeria's humanitarian NGO – Chabad Aid – organized a food drive that delivered 770 boxes of food supplies to Muslims families in Abuja, Nigeria. Each box contained 17 kilograms of food. The Israeli Embassy to Nigeria partnered with Chabad Aid in this campaign. Chabad Aid also delivered 10,000 hygiene kits to educate children at orphanages and in villages about personal hygiene and protecting themselves and their families from infection.

CKids Overnight Camp

It's rather remarkable that amidst all of the unique and sometimes chaotic circumstances that covid created a new overnight camp was established! The CKids (Chabad Kids) network of Jewish children's programming at Chabad Houses inaugurated CKids Gan Israel overnight camp in Florida. Billed as 'The Ultimate Jewish Camp Experience,' the ten-day camp session for boys from grades four to seven, boasted a wide range of exciting summer activities in a Jewish atmosphere and all safety protocols in place.

WHO'S WHO?

Elazar ben Shimon was the son of Rabbi Shimon bar Yochai. He spent 13 years in a cave together with his father who was hiding from the Romans. During that time he helped his father author the *Zohar*. Rabbi Elazar is mentioned by name in the *Mishna* three times and a number of anonymous teachings are also ascribed to him. He passed away on 25 Elul. After his passing, Rabbi Yehuda HaNasi wanted to marry his widow but she refused saying that her husband was superior to him in good deeds and perhaps also in Torah.



The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

Tammuz 5733 (1973)

To All Campers in Summer Camp,
Everywhere

I hope and pray that you are making the fullest use of the present summer days to gain new strength and strengthen your health – both the health of the body and the health of the soul, which are closely linked together. And since the health of the soul is bound up with the Torah, which is “our very life and the length of our days,” and with its mitzvot, “by which the Jew lives,” you are surely doing your utmost in regard to Torah study and the observance of the *mitzvot* [commandments]; in which case you may be certain for the fulfillment of the promise – “Try hard, and you will succeed.”

I wish to emphasize one point in particular, in connection with the forthcoming “Three Weeks.” You are, no doubt, familiar with the events and significance of these days. The point is this:

I want you to consider carefully the special merit which Jewish children have, a privilege which affects our entire Jewish people, to which King David refers in the following words: “Out of the mouths of babes and infants You have ordained strength – oz... to still the enemy and avenger” – including also the enemy that has caused the “Three Weeks” and still seeks vengeance to this day. In other words, the way to vanquish and silence the enemy is through the study of the Torah, called “strength” (oz), by the mouths of young children. Indeed, so great is their power, that our Sages of blessed memory declare: “The whole world exists only by virtue of the breath of little Jewish children, whose breath is pure and free of sin,” referring to children who have not yet reached the age of responsibility for wrongdoing, that is, boys and girls of pre-Bar/Bat Mitzva age.

In this connection it is necessary to bear in mind the words of our Prophet Isaiah (in the first chapter): “Zion will be redeemed through justice (*mishpat*) and her returnees through righteousness (*tzedaka*).” “Mishpat,” here, means that through the study of the Torah and the observance of its mitzvot, especially the mitzva of *tzedaka*, the Redemption is brought closer. And *tzedaka* – in the light of what has been said in the beginning of this letter – includes both *tzedaka* for the body and *tzedaka* for the soul. *Tzedaka* for the body is, simply, giving *tzedaka* to a poor man, or putting money in a *tzedaka* box. *Tzedaka* for the soul is done by helping one’s classmates and friends spiritually – that is, to encourage them in matters of Torah and mitzvot, through showing them a living example of how Jewish boys and girls should conduct themselves, and also by talking to them about these things.

Since it is my strong wish, and also great pleasure, to be your partner in this *tzedaka* activity, I have sent out instructions to give each and every one of you a token amount of money in the currency of your country, which is to be my participation in the said *tzedaka* campaign.

May G-d bless each and every one of you and grant you success in all the above, especially in your Torah learning and practice of *tzedaka*, in a steadily growing measure, so that even when you return home from camp and throughout the next school-year (may it be a good one for all of us) you will – with renewed vigor and in good health, in body as well as in soul – go from strength to strength in your study of Torah with diligence and devotion, and that your studies be translated into deeds – in the practice of mitzvot with beauty; and all this should be carried out with joy and gladness of heart.

And may we all very soon, together with all our Jewish brethren, merit the fulfillment of the prophecy that these days of the Three Weeks be transformed from sadness into gladness and joy.

With the true and complete Redemption through our righteous Moshiach, “who will reign from sea to sea, and from the river to the ends of the earth...and all the earth will be filled with G-d’s Glory.”

association of the two clauses in this prayer can be explained as follows: In the present era, much of our efforts are devoted to worldly activities. In the Era of the Redemption, when the Beis HaMikdash will be rebuilt, we will, by contrast, be able to devote all our energies to the study of Torah. (*Sichat Shabbat Parsaht Re’ei*, 5741, *In the Path of Our Fathers*, a study of Pirkei Avot, *sie.org*)

MOSHIACH MATTERS

May it be Your will... that the Holy Temple be rebuilt speedily in our days, and grant us our portion in Your Torah (*Ethics 5:20*) – The

A WORD FROM THE DIRECTOR

This Shabbat is the twelfth day of the Hebrew month of Tammuz. This day marks both the birthday of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, and his liberation from Soviet prison and exile.

When the Bolshevik revolution succeeded in overthrowing the Czarist regime in 1917, it set about destroying religion. Judaism, and particularly Chabad-Lubavitch, was a prime target. The Previous Rebbe, devoted himself to keeping the flame of Judaism alive in the early days of Communist Russia.

So powerful was the Previous Rebbe’s impact that at one point he was even offered a deal by the Communist government! He would be allowed to continue to support rabbis, ritual slaughterers, etc., and even continue to encourage Jews to attend prayer services on one condition: He had to stop educating the children in the ways of the Torah.

To the Previous Rebbe this was unacceptable, and he refused, saying, “If there are no kid goats, there will be no adult goats...” Without the proper Jewish education for our children, we as a nation, cannot survive. And even when the Previous Rebbe reached the shores of America, he continued to strengthen Jewish life by establishing schools here as well.

The Previous Rebbe showed great courage and determination when it came to preserving the Jewish way of life through Jewish education. He stood up to both Communist oppression and to those here in America who told him that it couldn’t be done, that yeshivot couldn’t thrive in this modern new world. His legacy, Chabad schools the world over; has outlived Soviet Communism and at the same time continues to prove that those who doubted him were wrong.

The Previous Rebbe was a living example of his teachings. His strength and courage were not for his own personal needs, but for the spiritual needs of the entire Jewish people.

Let us stand strong together, and demand from G-d the thing we need most, the arrival of our righteous Moshiach and the true and complete Redemption.

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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IT HAPPENED ONCE

In commemoration of the 17th of Tammuz (occurring this year on Thursday, July 9) we bring you this excerpt from The Book of Our Heritage by E. Kitov concerning events that took place on that day in Jewish history, may it soon be turned into a day of rejoicing.

During the days of the destruction of the First Temple, the wall of Jerusalem was breached on the 9th of Tammuz. On that day the enemies broke into the city. They were, however, unable to enter the Sanctuary in which the Kohanim (priests) fortified themselves, and performed the Divine Service till the 7th of Av. Beginning with the 13th of Tammuz, the Kohanim did not have sufficient sheep for the daily sacrificial offerings. So the Jews began to bribe the besieging soldiers outside the wall. They did this by lowering silver and gold over the wall in return for which the soldiers sent up sheep. They did this each day till the 17th of Tammuz.

In the Jerusalem Talmud, a similar event is related as having occurred in the days of the Second Temple: "Rabbi Simon said in the name of Rabbi Yehoshua Ben Levi: In the days of the Greek kingdom, they used to lower two baskets of gold, in return for which, two sheep were sent up. Once they sent down two baskets of gold, and two kids goats (kid goats may not be used for the daily-offering) were sent up. That hour, G-d lit up their eyes and they found two sheep... Rabbi Levi said: In the days of this wicked kingdom (Rome), the Jews also sent down gold and the Romans sent up sheep. In the end, however, the Jews sent down two baskets of gold, and in return the Romans sent up two pigs. The baskets did not reach half way up the wall before a pig stuck his nails into the wall, whereupon the pig was thrown a distance of 40 parsas."

At the time of the destruction of the Second Temple, the walls of Jerusalem were breached on the 17th of Tammuz. This was the day on which day Titus and his armies broke into the city. During the destruction of the First Temple in the days of Tzidkiyahu, the city walls were breached on the 9th of the month.

(The Jerusalem Talmud relates that even during the destruction of the First Temple, the walls of Jerusalem were breached on the 17th of Tammuz. Because of the dreadful calamities which occurred then, the records were confused and the people thought that the walls had been breached the 9th of the month of Tammuz. And though G-d knew, and Jeremiah the prophet knew, He allowed the Jeremiah to write that the breaching of the walls had occurred on the 9th of Tammuz in accordance with the notion of the people. It was shown thereby that G-d shared in their sorrow, and that even His calculation was based, as it were, on error; a thought which the mouth is incapable of speaking, and the ear is incapable of hearing.)

This following event is mentioned in the Mishna. It occurred during the time of the Roman procurator, Comenus, some 16 years before the great rebellion against the Romans. At that time, the Roman military forces engaged in harsh provocations against the Jews and their holy places, and they plunged the country into great tumult. Josephus Flavius related the following of the period:

"After this calamity (some 10,000 men had been slain on the Temple Mount as a result of violence provoked by the Romans), new unrest erupted because of an act of robbery. On the royal road, near Beit Horon, robbers befell the cortege of Stephanus, a royal official, and thoroughly plundered it. Comenus sent an armed force to the nearby villages and ordered the arrest of their inhabitants, who were then to be brought before him. It was their sin that they had failed to pursue and capture the robbers. One of the soldiers seized a scroll of the Holy Torah in one of the villages; he tore it and cast it into the fire... From all sides the Jews gathered in trembling, as if their entire land had been given to the flames. Upon hearing the first reports, they gathered in a spirit of great zeal for their holy places and object, and they hastened to Caesaria, as with the speed of arrows, to appeal to Comenus. They demanded that he should not save from retribution the man who had so greatly blasphemed their G-d and their Torah. The procurator realized that the rage of the people would not subside till he would placate them. He therefore ordered that the

soldier be brought and hung on the gallows, in the presence of his accusers. Whereupon the Jews returned to their cities."

Beit Horon is on the road between Lod and Jerusalem, which corresponds to the reference of the Jerusalem Talmud to the "Roadways-of-Lod." According to the conjecture, the event occurred on the 17th of Tammuz a number of years before the destruction of the Second Temple and the name Stephanus is a variant of Apustumus. (Such variants of names were quite frequent.) Some hold that this same Apustumus placed an idol in the Sanctuary of the Holy Temple on the 17th of Tammuz.

THOUGHTS THAT COUNT

on the weekly Torah portion

Pinchas, the son of Eleazar, the son of Aaron the priest, has turned My anger away from the people of Israel, while he was zealous for My sake among them (Num. 25:11)

In enumerating Pinchas' praise, the first thing the Torah mentions is that he acted "among them." In Judaism, true zealousness for G-d does not mean withdrawing from society and becoming a recluse, but expressing it on the communal level. (Rabbi Pinchas of Koretz)

Speak to the Children of Israel, that they bring to you a completely red cow on which there is no blemish, that has never borne a yoke (Num. 19:14)

Comments Rashi: "It should be perfect in redness; if there were two black hairs upon it, it would be disqualified." In the same way a red heifer is prevented from being "perfect" by the appearance of two black hairs, so too is a Jew's perfection disqualified by even the slightest "hairsbreadth" of dishonesty or deception, as it states, "You shall be perfect [whole] with the L-rd your G-d." (Chidushei HaRim)

And [Moses] said to them, "Hear now, you rebels, must we bring you forth water out of this rock?" (Num. 20:10)

Calling the Jewish people "rebels" was considered a very grave sin for a person on Moses' spiritual level. For when Jews are in trouble, the proper thing to do is help rather than chastise them. (Rabbi Levi Yitzchak of Berditchev)

Therefore it is said in the book of the wars of the L-rd (Num. 21:14)

The "book of the wars of the L-rd" refers to a specific volume recording all G-d's battles on behalf of those who fear Him. It is quite possible that the book dates back to our forefather Abraham, as many ancient manuscripts have been lost over the millennia: The Words and Testimony of Nathan; The Chronicles of the Kings of Israel; and King Solomon's Songs and Parables. (Ibn Ezra)

**Dedicated in Honor of
Mr. Morris Moinian**



8:12 Candle Lighting Time

NY Metro Area

11 Tammuz/July 2

Torah Portions *Chukat* and *Balak*

Ethics Ch. 5

Shabbat ends 9:20 PM