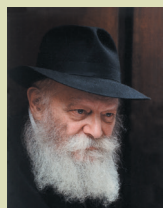


L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

In this week's Torah portion, *Chukat*, we are taught the law of the Red Heifer. If someone comes in contact with a dead body, they have to be purified by being sprinkled with water mixed with the ashes of the red heifer. About this *mitzva* (commandment) the Torah says "*Zot Chukat HaTorah* – **this** is the decree of the Torah." Meaning, there is something about this *mitzva* which is central to Torah and its observance.

This *mitzva* is a "*chok*," a *mitzva* whose rationale is beyond human comprehension and is done just because it is G-d's will.

What are some lessons that we can take from this *Mitzvah* that effect Jewish life and observance?

The first lesson is that we must be alive. Our attitude, outlook and focus must be positive and alive. Some see Torah as a bunch of rules telling them what they can't do. To them Torah becomes a miserable ball and chain which they lug around. Some even take pride in this form of misery: "Look at how miserable I am for G-d."

This is not living. The Torah wants us to purify ourselves from even contact with death. To live with Torah, is to see the positive purpose and mission that Hashem has given to us. Instead of a ball and chain, Torah becomes wings with which you can soar. *Mitzvot* become a joy to do. Even the negative commandments are kept out of joy and positivity. You get to be G-d's messenger to do these things.

Another thing we can learn from the red heifer is, that its reason is beyond human comprehension. We only do it because it is G-d's will. Same could be true about all the *mitzvot*, even the ones we do understand, we can and should do them for a higher purpose, because it is G-d's will. This makes our seemingly mundane actions meaningful too.

Being unable to do anything for myself, I see more than ever how simple actions can be meaningful and G-dly. Just sitting, keeping me company, is so precious to me.

This perhaps is the most important lesson of all. It is easy to see prayer, Torah study, tefillin, Shabbat candles, etc. As G-dly. To G-d, our most mundane act can be G-dly. This is especially true when we show kindness to one another, what is more G-dly than that.

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.

Such a Little Thing

It's like a particle of dust in your eye, or a speck of coal in a diamond. Sometimes even the tiniest thing make big problems.

Which is why, when you think about it, it's not at all surprising that the ego can wreak havoc. Of course, you and I know that it's not our egos making the problems. We only have little egos, just big enough to encourage us to be goal oriented, take pride in our work, not be a doormat for the other guy. But the other guy – our neighbor, spouse, boss, co-worker – he/she has a real ego problem!

This Shabbat, it is customary to read chapter five of *Ethics of the Fathers*. There we read (5:18/5:21): "Whoever causes the public to have merit, no sin will come through him; but one who causes the public to sin will not be granted the opportunity to repent. Moses was himself meritorious and caused the public to attain merit.... Jeraboam ben Nevat himself sinned and caused the public to sin, therefore the sins of the public are attributed to him."

Our Sages taught: "G-d disqualifies no one, but welcomes all; the gates of repentance are open at all times; whoever wants to enter may enter."

Yet, so great a travesty is it when one leads others to sin that a person who leads others to sin is never given the opportunity to repent. There was, however, one exception – Jeraboam ben Nevat mentioned above.

Upon King Solomon's death, his officer Jeraboam successfully led a revolt against the king's son and successor.

Eventually, to distance his kingdom – comprised of 10 of the 12 tribes of Israel – from the other two tribes, as well as from Jerusalem and the Holy Temple, Jeraboam set up altars and encouraged idol worship.

G-d chose to give Jeraboam the chance to rectify his sins. But this unique opportunity was not all that G-d was offering. "Repent," G-d urged Jeraboam.

"And then I, and you and ben Yishai [King David] will walk together in the Garden of Eden." (*Talmud, Sanhedrin*) G-d was offering Jeraboam that He would bring Moshiach if the wicked king would only repent!

And here's where the ego comes in. For, while Jeraboam should have been overwhelmed with gratitude to G-d for giving him this unprecedented opportunity to repent, though he had led millions of Jews astray, he asked one very simple but very egotistical question. "Who will go first? I or ben Yishai?"

Hadn't Jeraboam just been told by G-d that he would go first? Hadn't he, for that matter, just been given a singular opportunity to repent? And, in addition, to walk together with G-d and King David in the Garden of Eden?

From Jeraboam's query we see that he didn't have a problem with repenting *per se*, nor with belief in G-d versus idols. His problem was his ego. Jeraboam was demanding assurance. "Who will go first? I or ben Yishai?"

So G-d told Jeraboam, "Ben Yishai will go first."

Replied Jeraboam, "Then I won't repent."

Jeraboam had it all! He had the opportunity to repent. He had the opportunity to bring his entire generation to repentance. He had the opportunity to walk together with G-d and King David in the Garden of Eden.

But he could not put aside his ego long enough to accept G-d's offer.

Jeraboam was the proverbial "other guy" who has the ego problem. But, of course, you and I would have never let our egos get in the way. So we shouldn't allow our egos to get in the way of accepting G-d's magnanimous offers that He presents to us each day. If we don't, then very soon we will all be walking together with G-d and King David in the Garden of Eden!

SLICE OF LIFE

The Miracle in Springfield

by Rabbi Dovid Edelman omb



Rabbi Edelman omb at the LYA graduation

In 1910, the fifth Chabad Rebbe, the Rebbe Rashab, who was based in the city of Lubavitch, realized that there would soon be changes in the Russian government's policies towards the Jews.

The Rebbe Rashab took the initiative to send rabbis to large cities in Russia to set up synagogues and Torah schools. He foresaw that these places would soon become open to Jewish settlement, which had been forbidden by law until then.

The Rebbe Rashab also anticipated the vast exodus of Jews out of Eastern Europe in the early 1900s. He sent Rabbi Zalman Havlin to Israel and Rabbi Dovid Mayer Rabinowitz to Boston, Massachusetts, where Rabbi Dovid Mayer became the rabbi of a large synaoggue. Before leaving to America, Rabbi Dovid Mayer and his two small sons, Peretz and Osher, had a private audience with the Rebbe Rashab, who blessed them in their holy work.

Growing up in America, the boys became educated in American ways. Osher got a job with the IRS and always took a lively interest in politics. Peretz became a lawyer and took up residence in Springfield, Massachusetts. The brothers made many political connections over the years and used their connections extensively

to help their fellow Jews. My friend Peretz, who lived near me in Springfield, studied law, but his passion was *Tanya*. Chassidic teachers were his lifeblood.

In 1920, the Rebbe Rashab passed on and was succeeded by his son, the Rebbe Rayatz (later known as the Previous Rebbe).

When Rabbi Dovid Mayer Rabinowitz heard the news of the Rebbe's arrest, he contacted his two sons and told them to use their political connections, lawyerly prowess, etc., to try and help. He even gave his sons \$200, a fortune in those days, to use for the rescue operation. Osher immediately left his job and got on the train to Washington, D.C. Along the way it stopped in Springfield, and Peretz got on.

As soon as the brothers got to Washington, they went to the Supreme Court, to try to get an audience with the Supreme Court Justice, Louis Brandeis, who was Jewish. They could not get past the secretary, who said that court was in session for the next few months and he would be unable to meet with them. Osher, never one to be daunted by small things like the lack of an appointment, paced the hallway outside of the courtrooms, trying to figure out how to get in to see the Supreme Court Justice, who obviously had instructed his secretary not to let anyone in.

As Osher paced the hallways, knowing how the Rebbe was suffering in a communist prison, the Jewish Supreme Court Justice himself walked down the same hallway and came face to face with Osher. He recognized Osher and immediately asked him, "Have you come to visit me?"

Astonished but grateful, Osher quickly explained the situation, and Louis Brandeis listened. In response, the Justice summarized the situation as follows: "The Prince of Israel is in trouble."

Brandeis immediately sent his closest confidante, a famous Jewish lawyer by the name of Benjamin Cohen (who was instrumental in the writing of the UN charter, written after World War II, which preached goodwill and justice and human rights) to go to the Senate and enlist the help of Senators William F. Borah (Idaho) and Robert Wagner (New York). He told the senators and his lawyer to have the Department of State send a telegram to Russia

to pressure the Russians to let the Frieddiker Rebbe out.

Brandeis said that if anyone wants to know why the United States of America should bother with a rabbi in prison in Russia, they should be informed that the Rebbe Rayatz is the spiritual leader of over 300 synagogues in the United States. Thus, the spiritual wellbeing of thousands of Americans will be compromised if the Rebbe is not freed immediately.

Furthermore, continued the telegram, the congregants of these shuls are law-abiding US citizens who pay taxes and deserve to have their needs considered.

Brandeis then told the senators to send telegrams to all United States embassies in foreign countries and ask them to exert pressure on Russia, too, which many embassies did.

All these efforts, combined with the actions, prayers and tears of many brave and devoted Jews all over the world, led to the miracles: the Rebbe's sentence was first commuted from execution to life in prison, then to exile, and then was lifted completely.

In 1927, on 12 Tammuz, the Previous Rebbe was released from prison. On 13 Tammuz, he went to Riga, Latvia. In 1929, he celebrated the wedding of his middle daughter, Chaya Mushka, to the future seventh Lubavitcher Rebbe.

From Riga the Previous Rebbe moved to Warsaw, Poland, and then to Otovsk. In 1940, the Previous Rebbe left Europe for good. He came to the United States on 9 Adar II. Six months later, in time for Rosh Hashana, he settled in 770 Eastern Parkway, and thus began a new era of Chabad outreach and influence on American shores.

And this is why in Springfield, Massachusetts they celebrate 12 Tammuz for two weeks. And they say, "*Kan mekor hanes*" – Here is the source of the miracle.

Rabbi Dovid Edelman heard this story many times directly from Peretz and Osher Rabinowitz. Rabbi Edelman and his wife Leah were sent to Springfield, MA, in 1950 as an emissary of the Previous Rebbe. He was the director of Lubavitch Yeshiva Academy-of-Achei Tmimim Lubavitch, a day school for children from early childhood through eighth grade, and head of all Chabad activities in western Massachusetts.

Reprinted from the N'Shei Chabad Newsletter

Ground-Breaking of New Facilities

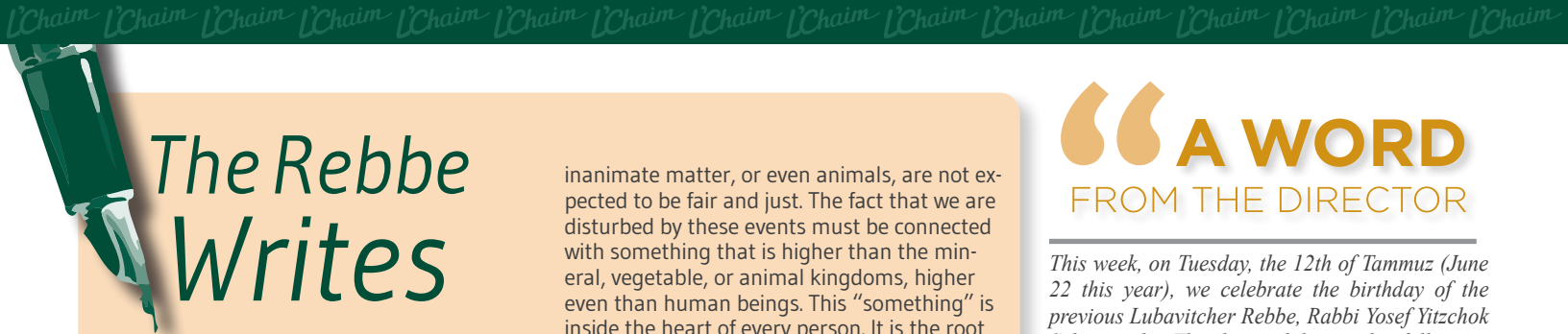
Chabad of Orange County, under the direction of Rabbi Pesach and Chana Burston, broke ground on a 10,000 square-foot building in the heart of the village of **Monroe**, just off of Route 17. The state-of-the-art center will include a synagogue/social hall, Kosher commercial kitchen, library, teen lounge, classrooms, staff suite, offices, pergola terrace and patio. The 7-acre campus will include the building, ample parking, playground and recreation areas as well as rabbi's residence.

The Chabad Jewish Community Center of Placer County, under the direction of Rabbi Yossi and Malkie Korik, began construction on a new center that will more than quadruple the amount of space for its programs. The new center is being built on the Chabad's existing property in **Granite Bay**. The new center will be more than 17,400 square feet. The new center will feature a shul (worship space), social hall, commercial kosher kitchen, classrooms for preschool and elementary age students, indoor and outdoor play areas, Mikvah (ritual bath) and a children's library.

Today Is...

10 Tammuz

"A person's footsteps are directed by G-d." When a Jew comes to a particular place it is for an (inner Divine) intent and purpose – to perform a mitzva, whether a mitzva between man and G-d or a mitzva between man and his fellow-man. A Jew is G-d's messenger. Wherever a messenger (shaliach) may be, he represents the power of the one who sent him. The superior quality that souls possess, higher than the angels (who are also "messengers"), is that souls are messengers by virtue of Torah.



The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

Pesach Sheni, 5723 [1963]

continued from previous issue

The very nation which spawned a diversity of famed pioneers of diverse philosophical perspectives, including various ethical systems, as well as the greatest scientists — it was specifically that nation, with all of its tens of millions of citizens, that murdered and destroyed millions of men, women, and children without any justification. Their annihilation was based purely on a feeling of superiority and control. In fact, their leaders “sanctified” their actions by receiving approval from the scientists and the heads of the universities, including even founders of philosophical and ethical systems, approval without any conditions or reservations at all.

Of course, I know that there were individuals amongst that nation who disagreed. But that doesn’t override or even weaken the fact that hundreds of professors and scientists were among the ideologues behind the Third Reich’s behavior.

Although all of the above was written as a response to your letter, I do not believe at all what you write that you do not believe in G-d, Heaven forbid. Moreover I am certain that you do not believe it either. Proof positive of this: You write that whenever you see injustice around you, or whenever you are reminded of the Holocaust which was perpetrated by Hitler, may his name be obliterated, it disturbs you. If there truly were no Master or Designer to the world, why would it be surprising when things occur that are the opposite of morality and justice? On what basis could one expect something other than the “law” of the jungle where whoever is bigger than someone else swallows him alive?

This question doesn’t only apply in extraordinary circumstances like the Holocaust. Even in the course of what we call our “regular” day-to-day lives, any event that seems to be unfair or unjust bothers us, and we feel that it should never have happened. Obviously,

inanimate matter, or even animals, are not expected to be fair and just. The fact that we are disturbed by these events must be connected with something that is higher than the mineral, vegetable, or animal kingdoms, higher even than human beings. This “something” is inside the heart of every person. It is the root of our certainty that there should be justice in the world, and that people should behave fairly. This is why, when we see something that seems not befitting, we spare no energy in searching for the cause that brought about the opposite of what should be.

**The fact that we are disturbed
by these events must be
connected with something that
is higher than the mineral,
vegetable, or animal kingdoms,
higher even than human
beings.**

I will conclude with what you wrote at the beginning of your letter, that you are an advisor in a youth movement. I hope that you will recognize your responsibility to direct your charges in the path of justice and righteousness. This path, as mentioned, is the right one even when our desires or will may be opposed to it. And, it can only last if it is based on a belief in the living G-d, who gave us the Torah of life, and commanded us to do the Mitzvot “that a person shall do, so that he shall live in them.” And if in every case of leadership, there is a great responsibility upon the leader or counselor, how much more so is this the case when dealing with youth. Every improvement or (heaven forbid) deterioration in their outlook of the world, even if it is meanwhile quite small, can have a decisive effect when they grow older and become independent.

Obviously if you have any reactions to the above you may write to me with complete openness, without any hesitation. However, as mentioned, you have a mission and purpose which is more important than all of these questions and answers: To lead the youth in the path of our faith and its eternal values, the Torah and its Mitzvot, for only in them and through them can one live a life worthy of the name.

upon you pure waters and you shall be purified” — i.e. in a manner of sprinkling. The purification will be achieved through sprinkling the waters of the red heifer mixture which removes the defilement of a corpse. Through this, all of humanity will be elevated to a higher level of purity and affinity with G-d, which will soon be revealed with the revelation of Moshiach — amen! (Highlights of Moshiach)

A WORD FROM THE DIRECTOR

This week, on Tuesday, the 12th of Tammuz (June 22 this year), we celebrate the birthday of the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneersohn. This day, and the one that follows, is also the anniversary of the release of the Previous Rebbe from Bolshevik imprisonment.

The Previous Rebbe’s redemption from prison is related to the ultimate Redemption through Moshiach and the personal redemption of every single Jew.

How can this be so? The Previous Rebbe was the leader of the Jewish people of his generation. The great commentator, Rashi, explains: “The leader includes the entire people.” Therefore, the redemption of the leader of the generation affects the entire generation.

The Previous Rebbe himself emphasized this point in a letter that he wrote to his Chasidim on the first anniversary of his release:

“It was not myself, alone, that the Holy One, blessed be He, redeemed on Yud-Beis Tammuz, but also those who love the Torah and mitzvot, and so to all those who bear the name ‘Jew.’”

Our Sages have taught that on a person’s birthday his mazal — luck, or strength — is stronger than at other times. This is true even after the person’s passing. In addition, Judaism also teaches that the spiritual influences and energy which were present on a specific date in Jewish history repeat themselves and return on that same date throughout the ages.

Thus, on the 12th of Tammuz, the birthday and anniversary of deliverance of the Previous Rebbe, all of these additional spiritual powers are in place. Let us hook into them and use this auspicious day for Torah study, additional good deeds and charity, and a special, heartfelt request from each of us to the Alm-ghty to bring the Final Redemption immediately.

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

The ash of the red heifer purifies from defilement by a corpse and alludes to the redemption from exile. This is seen in the precise wording in the prophecy of redemption, “And I shall sprinkle



It was market day in the small town of Lubavitch in White Russia. The streets were filled with farmers and wagons. Eleven-year-old Yosef Yitzchok was walking home. Along the way he met Reb Dovid, the Butcher, hurrying to the market with a calf swung over his shoulder, a young lamb in his arms, and a basket of chickens hanging in front of him.

Reb Dovid's face lit up when he saw Yosef Yitzchok, the only son of his Rebbe, Rabbi Sholom Dov-Ber of Lubavitch. "I hope with G-d's help to earn well at the market today," Reb Dovid said to Yosef Yitzchok. Hardly had the words left his mouth when a policeman came running over and struck Reb Dovid in the face.

Yosef was enraged at the unprovoked attack. "Filthy drunk!" he yelled at the policeman, pushing him away from Reb Dovid with all of his strength.

But, Yosef was hardly a match for a grown man. The policeman ordered one of his assistants to arrest the young boy. He was roughly pushed and pulled through the busy market crowds until they reached the police station. There, his "crime" was reported; he had supposedly torn the policeman's medal off of his uniform and prevented him from fulfilling his duty.

The station officer looked at the boy with contempt. He slapped the boy in the face, then led him by the ear to a dark cell.

Yosef Yitzchok was beside himself with fright. Then, suddenly, he thought, "I am sitting in jail just like my famous and holy grandfathers who were imprisoned for defending Jews and Judais! I should occupy myself with Torah-study as they did." In the gloom of the cell he started repeating chapters of Torah by heart.

Suddenly he heard a long, drawn-out groan coming from the corner. He forced himself to concentrate on the words of Torah and moved away from the corner.

Again there came the frightening groaning, accompanied by the noise of desperate struggling. Terror seized Yosef Yitzchok, until he remembered that he had a box of matches with him! He struck a match, and saw lying in the corner of the cell a calf, with its legs tied and a muzzle over its mouth. Yosef Yitzchok's fears were quieted.

In a little while Yosef Yitzchok heard footsteps. His cell door opened. The officer who had thrown him into the cell pleaded, "Forgive me, I didn't know who you were. Have pity on me. Don't tell the chief that I hit you and mistreated you."

In the police chief's office, Yosef Yitzchok saw Reb Dovid, the butcher and a policeman. Two witnesses from the Jewish community were there on Reb Dovid's behalf. The policeman was claiming that the calf Reb Dovid had taken to market was stolen from another butcher. The witnesses testified that Reb Dovid had bought the calf himself.

As the case proceeded, Mr. Silverbrod, a representative of Yosef Yitzchok's family, arrived with a note for the police chief. The chief read the note and said that the boy should be released.

Yosef Yitzchok told Mr. Silverbrod about the calf he had seen in the jail cell. Mr. Silverbrod immediately realized that this was the calf which had been stolen.

The police chief was informed and, upon investigation, found out that the calf had indeed been stolen and hidden by the policeman who had attacked Reb Dovid and accused him of stealing it.

Yosef Yitzchok's father was very proud of him. "You did well to defend an upright and honest Jew," he said, "even if you suffered for several hours. And now you

have found out how good it is to know parts of Torah by heart. Indeed, without it, how would you have been any different than the calf which was in the jail with you?"

The young boy, later to become the sixth Lubavitcher Rebbe, wrote in his diary: "Father's words became engraved in my mind and in my heart: To love and hold dear every Jew, to defend the honor of a Jew even when dangerous to do so; and to store away a "provision" of Torah.



Have them bring a completely red cow, which has no blemish on it, upon which no yoke has ever come (Num. 19:2)

If a person considers himself perfect, without finding the smallest trace of fault, this is a sign that he has never borne a yoke – the yoke of Heaven. He who accepts the yoke of Torah is always cognizant of how far he is from perfection. (Rabbi Yaakov Yitzchak of Lublin)

The priest shall take some cedar wood and hyssop ... and throw it into the midst of the burning cow (Num. 19:6)

Cedar symbolizes excessive pride, and hyssop symbolizes excessive humility. Both of these character traits are not seemly in a person. Rabbi Menachem Mendel of Kotzk used to say: A man should have two pockets. In one he should put the concept of "I am but dust and ashes," and in the other, "For me the world was created."

This is the torah (law), a man...(Num. 19:14)

The Torah is arranged in the same form as a man's body. Just as there are physically 248 limbs and 365 sinews in the body, correspondingly there are 248 positive and 365 negative commandments in the Torah. The 248 limbs of a person receive their sustenance from the 248 positive commandments, and the 365 sinews draw their sustenance from the 365 negative commandments. (Likutei Torah)

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

The strength and uniqueness of the Jewish People lies in the following: While the nations of the world wage war with conventional weapons, the "weapon" of the Jewish People is the Book – the Torah which they learn and in whose light they live their lives. Zecharia the Prophet said: "Not by might and not by strength, but with My spirit, said the L-rd of Hosts." (Rabbi Meir Shapira)

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