



As told by Rabbi Avrohom Kotlarsky

The fourth Lubavitcher Rebbe, Rabbi Shmuel (the Rebbe Maharash), had a chasid who was a successful businessman. Before undertaking any significant deal, he always consulted the Rebbe and followed his instructions.

One time, the chasid was offered a fabulous opportunity.

If successful – and most certainly it would be – he would make millions. The deal, however, required that he invest almost his entire fortune.

Before the chasid would make such a major move, he set off to the city of Lubavitch to seek the Rebbe's advice.

After hearing the details of the proposition the Rebbe Maharash told him that he should not go through with the deal.

The chasid was stunned.

He tried to "convince" the Rebbe that this was a sound proposal; he described all of the great profits to be made, but to no avail. The Rebbe's answer was final: NO!

A few days later, the would-be business partners came to the chasid. When they heard that he was not interested, based upon the Rebbe's answer, they began to laugh at him. "Certainly you didn't understand the Rebbe's words," they told him. "And anyway, maybe there were some important details you left out that would solicit a different answer. After all," they said, "isn't there a saying that 'according to how you ask, that is how you're answered?'" Go back to the Rebbe and make sure to tell him all the details. You'll see, the answer will be different this time."

Back to Lubavitch the chasid went. "Rebbe," he pleaded, "obviously I did not explain myself well enough last time. We're talking about tremendous sums of money. I can become rich 'overnight' and give much tzedaka as well..."

The Rebbe listened patiently once again, and at the end of the "presentation" his answer was simple and direct: "No. It's not worthwhile."

The chasid made his way home, thinking about all the money he could have made, if only the Rebbe would have agreed. "The Rebbe doesn't even explain his reasons," thought the chasid.

But his friends and family wouldn't let up. "It's forbidden to lose such an opportunity," they cried. "Go back to the Rebbe again and certainly the answer will be different."

In his third attempt, the chasid tried everything, even begging the Rebbe to let him make the deal, but the Rebbe answered once again: "No."

When the chasid came home, he couldn't stand up to the pressure of family and friends, and contrary to the Rebbe's advice, he signed the deal. He quieted his conscience by telling himself that he would now really give a lot of tzedaka. Unfortunately, things did not go well. In a short while, the chasid lost all his money.

The chasid realized how wrong it was to not follow the Rebbe's instruction. Full of regret, he made his way back a fourth time to see the Rebbe.

The chasid spent a long time in private with the Rebbe. When he came out, he revealed only one thing the Rebbe had told him.

"There are people," said the Rebbe, "big businessmen among them, who come to ask my advice concerning important matters. Sometimes the issues are quite complex; matters which I have never engaged in, nor did my ancestors. So then why do they ask me my advice, and follow my instructions and counsel?"

"There are three answers, each one matching a different type of Jew who comes to me.

"One person thinks, 'It's very simple. The Rebbe has Ruach HaKodesh – Divine Inspiration! The Rebbe is a G-dly man, a prophet. It is G-d's words coming from his mouth and therefore we must follow him, no questions asked!'"

"Another type," continued the Rebbe, "is a person who operates on a different level, somewhat more down to earth. 'The Rebbe studies Torah all the time and serves G-d with his entire being. His intellect is totally nullified to G-d's Will. Therefore, everything he says stems from Torah and certainly his words will be fulfilled.'"

"The third type," explained the Rebbe, "says, 'The Rebbe meets so many people, from all over the world and from all walks of life. He has acquired an incredibly broad knowledge of worldly matters. With this knowledge and his ability to see things from many different angles, the Rebbe sees what others cannot. Therefore, we must listen to him.'"

"Whichever group you might belong to," the Rebbe Maharash concluded, "you should never have gone through with the deal after hearing from me not once, not twice, but three times clearly 'no!'"

## THOUGHTS THAT COUNT

on the weekly Torah portion

**This is the workmanship of the menorah – beaten work of gold (Num. 8:4)**

"Beaten work of gold," explains Rashi, means that the menorah was to be made of a single piece of gold, beaten or pounded until it assumed the proper shape. Likewise, a person who desires to transform himself into a "menorah," to kindle his G-dly spark and be illuminated with the light of Torah, should also do the same to himself – striking away at his negative qualities and working on his character until he, too, assumes the proper form. (*Likutei Torah*)

**The man Moses was very humble – more than any man on the face of the earth. (12:3)**

Did Moses really not perceive his own special qualities? Because of his superiority over all other people he was chosen by G-d that the Torah be given through him. However, Moses would say to himself: "If someone else had received all the great powers from Heaven that I did, he would certainly have achieved more and attained a higher level than I have. Another would have certainly used these great resources better than I." In this way, Moses considered himself lower than everyone else. (*Sefer HaMaamarim*)

**At the order of the L-rd the people of Israel journeyed, and at the order of the L-rd they camped (Num. 9:18)**

All of a Jew's actions should be "at the order of the L-rd." Whenever one states a future plan, one should say, "I will do such and such, G-d willing," or "I will do such and such with G-d's help." Likewise, when a person is traveling and reaches his destination, he should declare, "I have come here with the help of G-d." The underlying idea is to always make mention of G-d. (*Shaloh*)



### 8:10 Candle Lighting Time

NY Metro Area  
20 Sivan/June 12  
Torah Portions *Behaalotcha*  
Ethics Ch 2  
Shabbat ends 9:18 pm

# L'Chaim

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1626  
20 Sivan, 5780  
June 12, 2020

The Weekly Publication for Every Jewish Person

נוסד תוך 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, *Behaalotcha*, we read about the Menora. First we read about how Aaron the Kohen (priest) was to light the Menora. "When you kindle (literally "raise") the lamps, the seven lights should be made to shine towards the center branch of the Menora." Then the Torah explains that the Menorah needed to be hammered out of one solid piece of gold.

The Torah previously told us how the Menora was to be made, why the repetition here? It seems that this section of the Torah is coming to teach us about the lighting of the Menora, so how does its construction fit in?

Though the Menora was complicated to make, the artisan was not permitted to weld it together from separate pieces, rather it had to be hammered from one piece of gold. Why? Because the Menora symbolized the Jewish people. The seven branches symbolized seven different spiritual pathways of our souls. It had to be hammered from one piece, because though we have different pathways, our souls are one at its source.

When the Kohen lit the lamps of the Menora, he was igniting the souls of the Jewish people. The Torah uses the word "raise" and not "kindle," to tell the Kohen that he is to kindle it until the flame rises on its own.

The problem is that while the Menora is made of one piece, the different branches gives the opposite impression. It seems divided which is the opposite of its purpose.

The job of the Kohen was to complete the Menora, by setting the wicks in a way that the flames faced the center branch, which tied the whole thing together. Now the Menora, once again, gave the impression of unity and oneness. So it is the kindling of the Menora that completed its construction.

G-d tells us that we will be a kingdom of priests and a holy nation to Him. Each of us has the ability to ignite the souls of the Jewish people. Here we are taught the right way to do it.

First, you have to know that we are essentially one. Then, you have to recognize that every Jew has a unique pathway, and you're not to force him down your path. Your job is to ignite the others soul, with light and love, until the soul is burning bright on its own. Last but not least, it should be done in a way of unity, that he feels that he is one with his people and that his people are one.

Each of us is in need of uplifting, of our souls being ignited. This dark exile has gone on long enough. We need to be Kohanim for each other and lift each other up.

I have found that there is nothing more important than lifting the spirit of another. Even from my bed, with only the use of my eyes, my heart and my smile, I try my best to lift the spirits of people. Every person has good and positive, and if you pay attention, you will see it. When you point out those qualities, you bring out who they are, and their spirit is lifted. Make a positive difference in a person's life and you will change the world.

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

## Visualize Whirled Peas

It's been a very, very challenging few months, for everyone, everywhere.

People have always wanted world peace. The desire and drive to make peace a reality continues to intensify. And this heightened yearning for peace comes at a time when the possibility seems in some ways even more remote than ever before.

The *Talmud* teaches that every person is a miniature world. The fact that the first person was created as a lone individual, unlike the other creations which were created in multitude, teaches us about the power and importance of each individual.

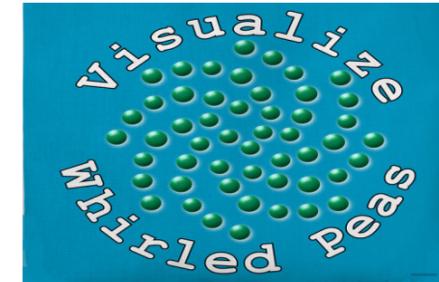
So, perhaps world peace, as well as peace in our countries, communities, families is intimately intertwined with our individual miniature worlds?

Esoteric Jewish teachings relate the following story, which might prove very helpful in our quest for peace, not only in the world at large, but in our own communities, family units and within ourselves.

It once happened that Rabbi Abba was sitting in the gateway to the city of Lod, and saw a fatigued person approach from the road. The stranger entered a ruin, sat down beneath a tottering wall and fell asleep. Rabbi Abba observed a serpent approach the slumbering stranger, but suddenly an animal emerged from the ruin and struck the serpent down.

When the sleeper awoke and saw the dead serpent close by, he rose

to leave. As he walked away, the wall collapsed directly upon the place where he had slept. Rabbi Abba approached him and asked, "Tell me of your behavior. For G-d has wrought two miracles on your behalf. And not for naught did you merit them."



The stranger said, "Never did anyone inflict harm upon me without my effecting a reconciliation with him, and extending him my immediate forgiveness. If it happened that I was unable to achieve an immediate reconciliation, I did not sleep until I had forgiven him, and I never paid attention to any harm he inflicted on me. Also, from that day I sought ways to extend him favors."

Rabbi Abba thought, "He is indeed worthy that G-d should perform miracles on his behalf." Rabbi Abba wept and said, "This man's conduct is even greater than that of Joseph. For Joseph was dealing with his own brothers, and it is normal that he would have been merciful toward them. Thus, this person's interaction with his fellowman excelled even over Joseph.

May we all be completely successful in actualizing the dream of the entire human race for all time, a world truly at peace, led by Moshiach.

# SLICE OF LIFE

## Seven Best Decisions by Chana VanBlargan



Adapted from Chana's speech at the Lubavitch Women's Organization 65th annual international convention.

I grew up in Lancaster County, Pennsylvania, in the small borough of Lititz. To my knowledge, my siblings and I were the only Jewish children there. My mother is Jewish, however, my father grew up very religious and very much Christian.

Until around the age of 12, I went with my family every Sunday to the local Evangelical Christian church. As a young child, it was very confusing going to church and believing that I was Christian but also having both of my parents tell me I'm Jewish.

After graduating from High School I went to a community college and then I transferred to Temple University in Philadelphia. The first best decision I made for my journey to becoming observant.

At Temple University I joined a sorority; the second best decision in my journey. All my closest friends in the sorority were Jewish and in their homes they celebrated many of the Jewish holidays. So, I started going home with them to their families for the Jewish holidays. Slowly, I also started going to Hillel for Friday night Shabbat dinners.

In 2016, my very dear friend encouraged me to go on a Birthright trip to Israel. This would be the third best decision of my journey.

On our first day in Israel, we hiked up the Arbel Cliffs overlooking the Kinneret. The most beautiful sight I had ever seen! Then and there I announced to everyone on the trip that I would be moving to Israel. Of course they all laughed but I was serious. And then, someone came to speak to our group about a two-month summer internship. This was it! I would do the internship program! I had it all figured out.

After finishing my spring semester, I returned to Israel. Four weeks later I applied for *aliya*. My parents supported me in my desire to move to Israel though my mom was very sad because of the distance. This was the fourth best decision I made in my journey!

I graduated December, 2017 and five days later I was on my way to Israel.

My internship boss Shlomit, who is modern Orthodox, started inviting me to her house for Shabbat. I quickly made myself the newest addition to her wonderful family. Shlomit introduced me to Sharone, who became my roommate.

Moving in with Sharone would be the fifth best decision I would make in this journey. Sharone became my best friend and invited me to her great aunt's house, Channie Poupko.

The Poupkos are an incredible family! When Sharone was growing up her family lived all over the world due to her father's job. Wherever they were, Sharone's family would go to the local Chabad House for the High Holidays. Aunt Channie wanted Sharone and her siblings to have more of a Jewish Education. So she did Torah skype lessons with them.

I knew how much those lessons meant to Sharone, so at one of my meals at the Poupkos I asked Aunt Channie if she would teach me. She was thrilled! And for the following year and a half I went to Aunt Channie's house for my lesson. We studied *Chumash* and basic Jewish law.

Fast forward to May 2019. I decided to move back home to pay off student loans. My hope was to return to Israel once my debt was cleared up.

But back in the states I wasn't able to find my place. My soul was very much in despair being so far away from Jewish community and Jewish life.

My solution was to live with my grandmother, my mom's mom in south Florida where I could be part of a Jewish community while I worked. This move would be my sixth best decision in my journey.

I took a job at a hotel in Miami so I could start paying back my student loans. At the end of July,

I noticed a beautiful Orthodox Jewish couple walk into the hotel. I was literally overwhelmed with joy; it had been so long since I had seen a religious Jew! I immediately started a conversation with Zeesy and Yehuda Piamenta. They told me they were visiting from New York. We exchanged numbers.

When I came in to work the next day, the Piamentas had already checked out. But my coworker gave me a gift they had left for me. It was a beautiful prayer book and Hebrew flashcards.

A week or so later Zeesy reached out to me. She told me that I had been offered a month scholarship to study at Machon L'Yahadus women's yeshiva in Crown Heights. I was so excited! My initial reaction was to figure out how I could come in November. However, after speaking with my mom and grandmother they were not so on board.

Zeesy and I kept in touch and ultimately it all came together about six months later. Rabbi Menachem and Chavah Schmidt, directors of Lubavitch House at UPenn, helped me so much along the way including my initial introduction to Crown Heights.

And ultimately, coming to live and learn at Machon L'Yahadus in Crown Heights would be the seventh most pivotal moment in my journey.

Becoming more observant and studying everyday has been the greatest time! I have such a stronger relationship with G-d and I am incredibly proud of how far I've come in my Jewish observance.

All my teachers here at Machon L'Yahadus, headed by Rabbi Shloma Majeski, are so incredible and warm and wise I am truly learning and growing from the best of the best!

I can't even begin to tell you how much I have gained from my teachers. The amount of love and respect they have for all of the students is incredible. They are always so eager to answer questions. When asked what my favorite subject is, I really could not decide. I truly enjoy all my classes. Studying *Tanya*, the basic book of Chabad Chasidut, has been incredible. I have learned so much about myself, how I can better understand others and how I can consciously live with unconditional love each day.

Also, living in the dorm with so many "sisters" and our dorm mother Mrs. Shterna Rodal has been an incredible experience! We've bonded in ways that I never imagined possible.

For anyone who is considering studying in seminary I would say 1. DO IT and 2. Study at Machon L'Yahadus.

To find out more about Machon L'Yahadus email [womensyeshiva@gmail.com](mailto:womensyeshiva@gmail.com) or visit [womensyeshiva.org](http://womensyeshiva.org).

# The Rebbe Writes

from correspondence  
of the Lubavitcher Rebbe

24th of Teves, 5729 [1969]

To All Participants in the Dedication of the New Youth Center

Oak Park, Michigan

Greeting and Blessing:

I was very gratified indeed to be informed ...of the forthcoming Dedication of the joint New Youth Center, attached to the Lubavitcher Shul.

The occasion is particularly significant, for we are all aware of the fearful confusion and insecurity troubling the ranks of youths in this country and elsewhere. This is expressed in rebelliousness against the so-called establishment, and often takes the form of open revolt against the most elementary laws of a healthy human society. Underlying this acute tension is, unquestionably, the inner disunity and disharmony between reason and emotion, giving way to misconduct etc.

Sad to say, these tragic symptoms have also affected some segments of Jewish youth.

In these critical times, it is obviously a vital necessity to strengthen, among our youth, the inner spiritual equilibrium, and the only road to attain this is through Torah and Mitzvot, with unity and harmony between the mind and the heart in a way that gives the mind mastery over the heart.

Indeed, this is what Chabad teaches and is trying to inculcate into everyone. Its message - which goes back to the great and saintly Alter Rebbe, Rabbi Schneur Zalman, Founder of Chabad, on whose day of Yahrzeit this letter is being written - has never been more timely, more pressing, and more practical than it is today.

The Youth Center which you are privileged to dedicate, and which will undoubtedly help many youngsters (and adults) attain the

said inner balance with mastery of the mind over the heart, clearly fills an urgent need...

May G-d bless each and every one of you in all needs, materially and spiritually.

With esteem and blessing,

Iyar 20, 5712 [1952]

To the [National] Committee for the Furtherance of Jewish Education:

I am gratified to learn, periodically, of the growth and development of your activities. I trust that this growth is both in quantity as well as in quality...

Youth has special qualities of untapped reserves of energy and enthusiasm.

Yours is a youth organization dedicated to Jewish youth.

Youth has special qualities of untapped reserves of energy and enthusiasm. In addition, being still on the threshold of life, youth has a greater measure of goodness and purity, not having had too much contact with the negative aspects of life. All these qualities of youth are extremely important in all youth activities, especially with regard to the education of growing children. Youth responds more readily to youth, as it is more readily influenced intuitively than through the medium of reason. Consequently, the character, feeling and idealistic approach of the instructors and teachers is a decisive factor in the children's education.

I wish you to use all your youthful energies in this most important cause in human life -- the upbringing of a new generation on firm and proper foundations.

I send you my prayerful wishes and blessing that your enthusiasm and efforts be crowned with unqualified success...

# MOSHIACH MATTERS

"One who has acquired a good name has acquired it for himself; one who has acquired for himself Torah knowledge has acquired for himself life in the World to Come." (*Ethics 2:7*) The World to

Come refers to the Resurrection, the zenith of the Era of the Redemption. A person's connection to the life of the World to Come -- the outpouring of Divine knowledge in that future era -- depends on the acquisition of Torah knowledge in the present time. The knowledge we have attained in the present age influences our appreciation of the teachings to be revealed by Mashiach. (*In the Path of Our Fathers, ste.og, Likkutei Sichos, Vol. 24*)

# A WORD FROM THE DIRECTOR

This week's Torah portion, Beha'alotcha, discusses the lighting of the menorah by the kohen (priest) in the Holy Temple. The flames of the menorah can be compared to the human soul.

The commentator Rashi states that "the menorah must be kindled until the flame rises on its own." This means that G-d has given each one of us a soul, and He is constantly giving us opportunities to improve in Torah and mitzvot.

Our goal is to use our soul and the opportunities we are given to bolster our initiative to do more, to increase in our Divine service. We must each strive to be a flame, rising on our own. This is not to say, G-d forbid, that we could be so self-sufficient as to not need G-d's help in order to carry out His will, but that automatically His will becomes our will. Just as the kohen kindles the lights of the menorah, so too does G-d kindle the light of our souls until they rise on their own.

In this week's chapter of Pirkei Avot, we learn further about how to advance in our service to G-d:

"Be wary of those in power, for they befriend a person only for their own benefit; they seem to be friends when it is to their advantage, but do not stand by a man in his hour of need." (*Ethics 2:3*)

While the literal meaning is surely sound advice, there is also a non-literal interpretation. The Rebbe explains that "those in power" refers to our egos, thoughts, and feelings. Although we rely on these in order to function, we must be aware of their fundamental self-interest, and that they are only concerned with their own benefit.

However, the soul - the essential self - is concerned only with being closer to G-d and observing His Torah and mitzvot. By succumbing to the desires of the soul rather than to the desires of the ego, we will surely find ourselves on the path of Torah. This, in turn, will lead to a world that is ready for Moshiach.

Shmuel Beilman

# L'ZICHRON CHAYA I MUSHKA זכרון 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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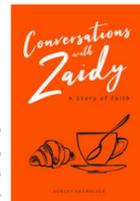
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## Conversations with Zaidy

Conversations with Zaidy is a journey through the deepest fundamentals of Judaism, framed as a conversation between a grandfather and grandson exploring various common questions that people have about belief in G-d. The teachings of the "Zaidy" are culled from the works of the Chabad Rebbes and are presented in a way that make them accessible to people of all ages and backgrounds. Conversations with Zaidy is Robert Kremnizer's seventh book. Published by Simcha Press.



## New Emissaries

Chabad Intown in Atlanta, Georgia welcomes new emissaries Rabbi Leivy and Shelbelle Lapidus, who will be directing the YJP Young Jewish Professionals and focusing on outreach in general.

## WHO'S WHO

Aaron (Aharon) was the elder brother of Moses and the first High Priest -- Kohen Gadol -- of the Jewish people. He was appointed by G-d to minister in the Sanctuary and to serve as a conduit for G-d's blessings to His people. At the age of 83, he joined his brother in the great mission of freeing the Jews from Egypt. As Moses was unable to speak properly, Aaron served as his spokesman before Pharaoh. Aaron was the epitome of love for his fellow Jew, exerting himself to reconcile disputants, and "pursuing peace." At his death, all the people mourned him deeply for 30 days.