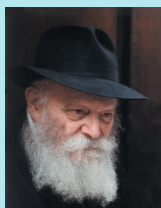


L'Chaim



LIVING WITH THE REBBE

*from the teachings of the Rebbe
on the Torah portion*

In this week's Torah portion, *Pinchas*, we read about the laws of inheritance of the land of Israel, specifically the story of the daughters of Tzelafchad.

The daughters of Tzelafchad were five women who were very learned in Torah, and they had no brothers. In the laws of inheritance, when there are brothers and sisters, the land goes only to the brothers. This enables the tribe's territory to stay intact.

The question that the daughters of Tzelafchad had was, what if a man only has daughters, who inherits his land? There are two possible answers. Either it goes to the closest male relative, or to the daughters. In Tzelafchad's case, if it goes to the closest male relative, it will get swallowed into his estate, and not be identified as Tzelafchad's land. And that is what his daughters wanted, that a part of the land of Israel should carry their father's name.

Rashi tells us that Moses forgot the law. Not that he didn't yet receive the law from G-d, but rather, that he knew it and forgot it. One of the reasons brought by Rashi for this memory lapse, is that G-d wanted that this law "be written by their hands," meaning, in the daughters of Tzelafchad's merit.

Why would G-d make it that Moses, the teacher of the Jewish people, should forget specifically this laws? It is obvious that it was necessary for him to forget them, and that there is a positive gain and outcome from his lapse of memory in these laws. If not, what was the purpose of telling us these stories. So what is the positive outcome of this event?

Why is so much prominence given to the daughters of Tzelafchad? They are mentioned by name three times in the Torah.

The daughters of Tzelafchad are mentioned three times in the Torah, each time it says their names, Machla, Tirtza, Chagla, Milka and Noah, specifically connected to the laws of inheritance. This is because of their self sacrifice and total investment into these laws. Their father died in one of the first years after the Exodus, so some of them were born yet in Egypt and their case was brought in the fortieth year after the Exodus. They all refrained from getting married until their case would be heard, because once they would be married, their case would not be so strong, because they would be connected to their husband's land. This was a major sacrifice on their part, now they were around forty. They also delved into the subject with all their being, making it theirs, hence they merited to have it "written by their hands," in their honor.

This is a lesson to each of us, that if we put our effort into Torah study and do it with self sacrifice and not for a personal gain, like the daughters of Tzelafchad. Then the Torah becomes ours, and as if it was written in our honor. This is true for any sacrifice that is done for G-d and His Torah, it makes it yours and in your merit.

May the merit of our sacrifices for G-d and His Torah stand up for us, and storm the gates of heaven, asking that Moshiach should come already. The time has come.

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.

Summer Vacation

by Rabbi Heschel Greenberg

Are you planning a trip this summer with the whole family? Or do you remember when you were younger and you went away during the summer? Maybe your family just went for a day-trip into the country. Or maybe you visited relatives in a far-away city?

The trip had many stages, even if it was only for a day. There was the planning stage when the ultimate destination was decided. After all, if you didn't know where you were going you couldn't possibly proceed with the plans.

Next came organizing everything and packing up.

Finally you were on your way. Every once in a while the map (or more recently GPS) was checked. But within a short while little voices started asking, "When will we be there? Are we there yet? How much longer?" Your parents reassured you, "We'll be there soon. Only another few miles (or minutes)."

As you neared the destination the excitement—and impatience—increased. Finally, when you were almost there, everyone started recognizing sights and landmarks from past visits. The directions you were following now were more explicit. There weren't any more highways to stay on for miles at a stretch, but street names and traffic lights. The anticipation was palpable. You could see that you were in a different place. You could feel that you had nearly reached your destination.

When G-d created the world He had its ultimate destination in mind – the Messianic Era when the world would actually become perfect and complete. Little by little our ancestors started organizing things and started packing

the world's suitcases with a knowledge of a higher purpose for the world, a transcendence of mundane day-to-day living, and with the light of Divine morality.

We started our journey, but it's been no vacation; the road has been bumpy. For the directions given us take us on the road less traveled. And, as we have traveled, we have been asking in our tiny, little voices, "When will we be there? Are we there yet? How much longer?"

"We're almost there. We'll be there soon," is the answer. As we near the final destination – the Messianic Era—our excitement and impatience must increase. G-d has shown us sights and landmarks – like, for example, recent disarmament agreements which are a partial fulfillment of the prophecy of beating swords into plowshares—that we can readily recognize and which we will see even more clearly when we reach the Redemption.

And the directions G-d has given us, the map He has drawn up for us, are even more important as we reach our destination. No longer can we speed along the highways stopping only once in a while to spiritually "fill 'er up." We have to follow the directions more carefully now, making sure to turn right or left at the correct places.

The anticipation should be palpable. The air should be electric. And it can be when we open our eyes and see that the world is in a different place from when it started out. We've nearly reached our destination. After traveling for thousands of years the Messianic Era is in sight.

Adapted from a talk by Rabbi Greenberg. Rabbi Greenberg is the founder and director of the Jewish Discovery Center in Williamsville, NY and an internationally renowned Judaic scholar and author.

SLICE OF LIFE

Kotel Vignettes by Gutman Locks



I was walking up the stairs leaving the *Kotel* (Western Wall) area when a teenaged boy came running after me.

“Are you Gutman?” He must have recognized me from the YouTube videos.

I nodded.

“My father started keeping the Torah and *mitzvot* (commandments) after he met you!”

“That’s why you’re in the world,” I told him with a smile.

He laughed.

“Do you put on tefillin in the morning?”

He said that he did.

I explained how the blessing we say when we do a mitzva tells us that doing that mitzva makes us holy, and that he should think about this when he puts them on. I also told him that he has to be happy when he does a mitzva or he didn’t do it right.

He walked away, very happy that he met me, and for sure he was going to tell his father that he met me and what I told him.

I had 30 seconds to change the kid’s life. I hope I did.

I was standing at the Kotel at *Mincha* (noon prayers) yesterday when a young man with a small child in his arms walked quickly over to me.

“Gutman?”

I nodded.

“I came to you for a Shabbos dinner ten years ago. You gave me some great advice. I have been doing it every day since. You said to close my eyes, picture my family one at a time, with light on their faces and smiling, and ask G-d to bless them. Thank you so much. It really helps.”

I asked him where he is living... what he is doing. He told me that he made aliyah six weeks ago, is living in Beit Shemesh, and working at Hadassah hospital as a physical therapist.

“That’s great. You have a family, you’re living in the Holy Land, and you are making a living helping people! Wonderful! Thank G-d your prayers are being answered.”

When someone tells me that something I told them is really helping, it makes me feel good. It’s a blessing to do good and it is a greater blessing to learn that you did do good. Actually, it’s like getting a down payment. We are told that the real reward for helping Jews find their way comes in the World to Come.

Help someone anyway you can. It makes life easier for them... it makes them happy... it makes you happy... it makes G-d happy... and it even gives you a greater share in the Next World, too! All that from just doing a little kindness!

I asked the father if he had already put on

tefillin that day. He answered that he had, but his son whose bar mitzva will be in a month had not. I invited the boy to put them on, but he said that he did not want to.

“That’s okay. You don’t have to put them on until your bar mitzva, but if you want to, you’re allowed to put them on now.”

When he saw that I did not push, but backed off, he came forward. He held out his arm for me to help him. It is a special opportunity to help a young Jew. What he heard from me that day could very well stay with him the rest of his life... but if you try to give too much you can lose it all.

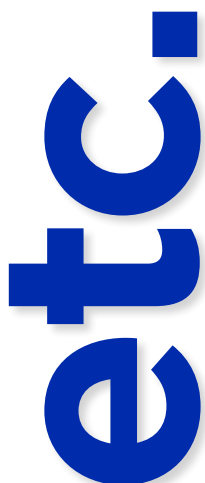
I placed the hand piece on his arm and explained the words he would say in the blessing say, “Who has made us holy with His commandments,” and this was what he should think about as we wrapped the strap on his arm. “When you do a mitzva, you receive holiness.” He smiled.

As I went to place the headpiece on, I explained that there are two ways to do it. One, as many Jews do, is to swing the straps around one side of their head and let them hang on their back until the head piece is in place, and then they bring the straps around, one on each side. Or you can hold the straps apart so they are shaped like a yoke... like the yoke of Torah... and then bring them over your head so each strap will be on its proper side right away.

After he read the *Shema*, I had his father bless the boy, and then I explained how fulfilling a commandment opens a spiritual opportunity, and that he should go stand by the Kotel and pray for his family and our soldiers who are at war. Then we took pictures ... the boy had a wonderful time.

Children are like tender vines... the way you bend them can shape the way they go for the rest of their lives.

Gutman Locks is well-known at the Western Wall for over two decades. He is the author of several books, musical tapes and many educational videos. See more of his writings at www.thereisone.com



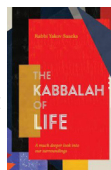
Gate of Trust

Shaar Habitachon (Gate of Trust) from *Chovot Halevavot* (Duties of the Heart) – the classical and timeless work authored by the eleventh-century Spanish scholar Rabbeinu Bachya ibn Pekuda has been newly published by Kehot Publication Society in partnership with Chayenu. This exciting new book features the Hebrew text with a new English translation, classical commentary, a fresh infusion of Chasidic and mystical teachings, and “bottom line” takeaways to help guide the reader.



The Kabbalah of Life

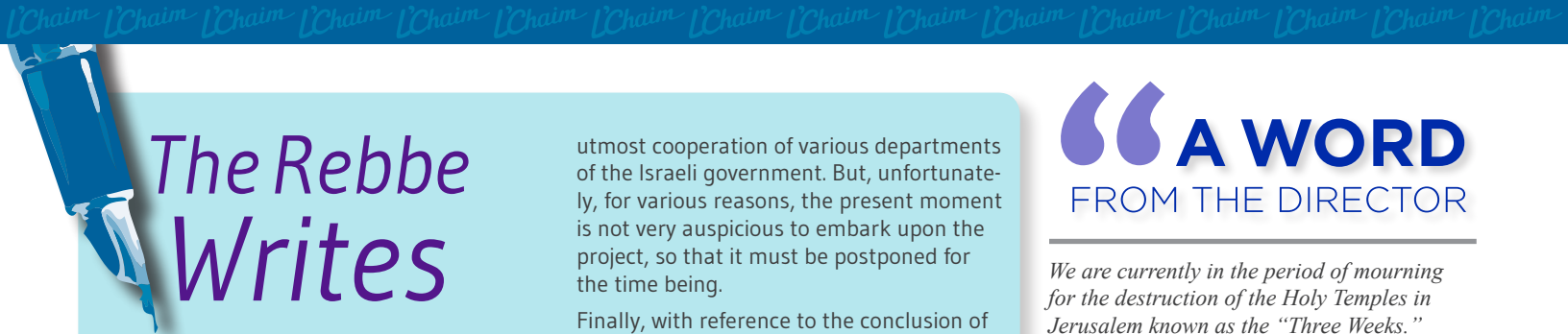
“The Kabbala of Life” is a look at current events as seen through the eyes of Rabbi Yakov Saacks. The unique blend of his Chassidic background and a common-sense approach gives way to bold compositions. One part spiritual, one part constructive, this introspective journey examines common sense, marriage, spirituality, and wisdom.



Today Is...

25 Tammuz

There are two characteristic expressions in Chassidus: (a) A Jew recognizes G-dliness and senses the supra-natural. He needs no proofs for these. (b) A Jew neither wants nor is able to be sundered from G-dliness. The truth is that these two expressions are one and the same: A Jew recognizes G-dliness and senses the higher-than-natural, and that is why he neither wants nor can he be torn away from G-dliness.



The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

Continued from previous issue from a letter to Mr. Mordechai Shoel Landow dated 22nd of Adar II, 5733 [March 26, 1973]

As Miami is the showcase for American Jewry, so Eretz Yisroel [the Land of Israel] is the showcase for world Jewry, due to the considerable and growing tourism. Add to this the fact that it is the "Holy Land" also for other faiths, and attracts non-Jewish tourists, too, in growing numbers. Eretz Yisroel must therefore serve as a model for all. The project has still greater merit because it is directly connected with the influx of the new immigrants.

In the light of all that has been said above, you can well understand that your letter has greatly relieved my mind, for you have indeed shown yourself big enough to overlook the scanty praise and to give your serious and favorable attention to the tasks at hand. I feel certain that the *Zechus* [merit] of your good deeds already accomplished has stood you in good stead.

I am very gratified to note that the activities in Miami are proceeding at an accelerated pace. No doubt these include the summer camp and day camp which came up in our conversation, as well as making your influence increasingly felt in the networks and news media, after the promising start you made.

As for the third project, namely, the one for Eretz Yisroel, may I say, with all due respect, that I do not agree with your contention that you are not equipped to develop it. I am certain that you are. However, it would in any case have to wait until the Miami program is well advanced, so as not to detract attention from the latter. Actually, I regret to say, there is also a different factor, which makes the present moment not very opportune for the immediate implementation of the Eretz Yisroel project. For, such a project must, of course, have the

utmost cooperation of various departments of the Israeli government. But, unfortunately, for various reasons, the present moment is not very auspicious to embark upon the project, so that it must be postponed for the time being.

Finally, with reference to the conclusion of your letter, on the subject of ritual observance, I need not emphasize to you, a successful businessman, that although knowledge and motivation etc. are very desirable things, the essential thing, after all, is the actual deed. As for the "disappointment" at the lack of greater progress, I would like to cite a basic Chasidic principle, actually deriving from the *Alter Rebbe* [Rabbi Shneur Zalman, founder of Chabad Chasidism], in his classical work, the *Tanya*. It is to the effect that inasmuch as a Jew must utilize to the full all his capacities towards increasing the good and the holy within himself and the environment, "disappointment" (which usually is a negative factor, being closely linked with discouragement) can also be converted into a positive force, to redouble one's efforts in the right direction. Indeed, it can be made into a springboard for an even greater accomplishment, as in the case of a person who has to make a wide leap, which he can do only by going back, in his feelings of sophistication – not, G-d forbid, in doing *Mitzvos* [commandments], a few steps in order to gain momentum for that extra leap. May G-d grant that your hope for complete observance will be realized even sooner than you expect, and the *Zechus Horabim* (the benefit for many) will help you, since your way of life and conduct will surely be an inspiration to many.

With esteem and with blessings for good tidings,

P.S. I was pleased to receive personal regards from you through Prof. Yirmiyahu Branover, who informed me that he gained the distinct impression that the Eretz Yisroel project has become much closer to your heart, not just theoretically, but also from the practical viewpoint. And while, as mentioned above, the time now is not opportune, the situation might change at any moment, though the Miami program must have top priority, as above; and, hopefully, the other project will have its turn at the proper time.

of the Redemption. For this will be "the Sanctuary of G-d, established by Your hands," and "there, we will offer to You our obligatory sacrifices... with love, in accord with the command of Your will." May our study of the different elements of the Holy Temple herald the time when we will rejoice in its construction. And may this take place in the immediate future. (From *Seek Out the Welfare of Jerusalem* published by *Sichos in English*)

A WORD FROM THE DIRECTOR

We are currently in the period of mourning for the destruction of the Holy Temples in Jerusalem known as the "Three Weeks." It began this past Sunday on the 17th of Tammuz and continues through the 9th of Av – "Tisha B'Av" (July 27 – August 18, this year).

If, G-d forbid, Moshiach has not come by Tisha B'Av, we will read the book of Lamentations (Eicha) on that day. In Lamentations it says, "Come and sing in the night." Chassidic interpretation explains this to mean that during the "night" of exile one can come and sing; despite the fact that it is dark.

The beauty and specialness of the Jewish people is that we can find reasons to "sing" in the night. While the whole world is enveloped in total darkness, we find a reason to sing.

What exactly is that reason? We view the darkness of night, the darkness which surrounds us, as if it were a tunnel. At the end of every tunnel, no matter how long, there is a light shining bright. And it is because of the fact that we are surrounded by the darkness of the tunnel that we can see the brightness of the light at the end. We realize, too, the darker the tunnel, the closer we are to the light at the end.

When the redemption and Moshiach will come, these days are going to be filled with the light of joy and happiness and glory. This is what we are waiting for; what we are hoping for. This is the reason we can and must sing and dance in the night. After all, we are already at the end of the tunnel.

Shmuel Beilman

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 manifestation of G-d's Presence and man's sacrificial worship, will reach their utmost level of fulfillment in the Third Holy Temple in the Era



The saintly Rabbi Yisrael Baal Shem Tov (founder of Chasidism, known also by the acronym "Besht") was sitting in his room. A light knock on the door interrupted his thoughts as his attendant announced a visitor. The visitor was a prosperous looking middle-aged Jewish man. "I have heard of the fame of the saintly Rabbi. I wished to see the Rabbi's holy face and receive his blessing, though I am not in need of anything, thank G-d," said the visitor.

The Besht studied the man's face. Then he said, "It is written, 'G-d directs the steps of man.' This means that no Jew goes anywhere without being directed by Divine Providence. Though you may not know it, you have not come here of your own free will." The gentleman looked puzzled, but waited for the Baal Shem Tov to continue. To his great surprise the Besht began to tell a story:

"Once, there lived two boys who were best of friends. They went to yeshiva together from the time they were small children. The years flew by, and soon the boys were married businessmen. Each one went to live in a different town. At first, both did very well and became quite wealthy. Later, however, one of them made many bad business deal after another, until he lost his entire fortune.

"The poor man remembered his more fortunate friend and decided to seek his help. Arriving at his friend's house he was warmly welcomed. They chatted, remembering old times. Eventually the host asked his visitor the reason for the surprise visit. The visitor poured out his heart, saying that he came to seek help.

"The host told him that he had nothing to worry about. He called his clerk and asked him to draw up a balance of his affairs. To the amazement of the clerk and the visitor, he ordered half of his fortune transferred to his impoverished friend. 'My friend,' he said, 'we always shared everything we had. I am now going to share everything I have with you again!'

"The poor man returned home rich again. He set up his business and shortly doubled his fortune. But what happened to his friend? His fortune took a turn for the worse. Soon, he was very poor.

"It was now his turn to seek the aid of his friend, whom he had helped in his hour of need. He went to his friend's house. He was made to wait quite a while, and finally, out came the servant with word that his master did not remember the name of the visitor, and in any case was too busy to see him.

"The poor man could hardly believe his ears. 'Confidentially,' the servant added, 'ever since my master regained his riches, he has become a hard man with no sympathy for anyone!'

"There was nothing for the poor man to do but return home. He could not get over the humiliation and disappointment he had suffered and he soon died.

"On the very same day, the rich man in the other town had an accident and died too. The two souls ascended to heaven and appeared for judgment. The soul of the poor man who had treated his friend so generously was told of his great reward and the Gates of Paradise were thrown open for him. But the other soul was condemned to suffer atonement, until the soul became pure and clean again.

"The first soul said sadly, "How can I enjoy the happiness of Paradise knowing that my friend is not with me, and is being punished on my account?" The soul was given permission to pronounce judgement in this case. Without hesitation, the soul said that both of them should again be sent into bodies, to live their lives anew, so that the other soul could make amends where it had failed. Selflessly, this soul accepted a life of poverty again, in order to help the other soul.

"Some time afterwards, two baby boys were born in two different towns, one rich and one poor. When the poor boy grew up, he went from door to door begging alms. One day he arrived in the town where the rich man lived, and knocked at his door. The rich man opened the door, and upon seeing a beggar, exclaimed, 'You are a stranger in this town if you do not know that I do not give alms to any beggar, not even local ones!'

"The beggar had not eaten for three days. He collapsed and died. Now what do you think of this rich man?" the saintly Baal Shem Tov concluded, his keen eyes piercing through the visitor.

The Baal Shem Tov's visitor grew pale and frightened. His eyes filled with tears, but he could not utter a word, for he remembered the beggar who had knocked at his door a few days before he made his way to the Baal Shem Tov. The pale and haggard face of the dead beggar which had made no impression on him then, now began to torment him, and he wept bitterly.

"Is there any hope for me? Is there anything I can do to save my soul?" the visitor pleaded.

The Baal Shem Tov replied, "Yes, there is something you can do. You must try to find the survivors of the poor man and ask their forgiveness. You must provide them with all their needs for the rest of their lives and distribute the rest of your fortune to the poor and needy. Then, pray to G-d with all your heart, for He is near to all who call unto Him in truth."

THOUGHTS THAT COUNT

on the weekly Torah portion

G-d said...take the sum of all the congregation of the Children of Israel from 20 years and upward (Num. 26:1,2)

The Midrash explains that the Jewish people are counted in nine places in Scripture; the tenth and final census will be taken in the Messianic Era. This will be done either by Moshiach, according to the Aramaic translation and commentary of Rabbi Yonatan ben Uziel, or by G-d Himself, according to the Midrash. (*The Rebbe, Shabbat Parshat Chukat 5750*)

The land shall be divided by lot. (Num. 26:55)

In the land of Israel there are different kinds of areas: mountains, valleys, fields, orchards, etc. When one received his share in the mountains and another in a valley, or one received cornfields and another orchards, this division of the physical land of Israel reflected each one's individual relationship to the spiritual land of Israel. This means that everyone has something unique that relates specifically to him or her in his spiritual service. (*Likutei Sichot*)

...Appoint a man over the community who will go out before them (Num. 27:16-17)

Appoint a man whose soul "will go out" in love of every Jew. The most important trait of a Jewish leader is that he should have self-sacrifice for every Jew. (*Rabbi Yitzchak of Varka*)

It is a continual burnt offering which was offered at Mt. Sinai (Num. 28:6)

A continual burnt-offering hints to the "hidden love" which every Jew has. This love is continuous, it never ceases. (*Ohr HaTorah*)



8:12 Candle Lighting Time

NY Metro Area

22 Tammuz/June 2

Torah Portion Pinchas

Ethics Ch 1

Blessing of the new month Menachem Av

Shabbat ends 9:20 PM

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