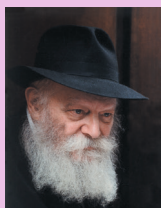


L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

In the very beginning of this week's Torah portion, B'Haalotcha, we read the command to Aaron, "When you light the lamps..." This is a clear instruction that a Jew has to "kindle lights" to illuminate the surroundings. In this, too, a Jew has to emulate, so to speak, the Creator, Who, immediately after creating Heaven and earth, gave the order, "Let there be light!"

The essential thing about a candle (in the ordinary sense) is that it should give forth light and illuminate its surroundings. An unlit, or extinguished candle brings no benefit and has no meaning in that state per se. Only when it gives light and shines does it fulfill its purpose, which is to serve man by enabling him to see by its light everything around him. In this way it illuminates his way so that he will not stumble in darkness, and generally helps him to do and accomplish what he must.

The nature of a candle is that when one puts a flame to its wick, even a small flame--so long as he does it effectively--the flame catches on, and then it continues to give off light on its own. This, too, is indicated in the text, as our Sages comment: When you light the lamps [of the menorah]-- "[light them so] that the flame goes up on its own."

The instruction is thus:

G-d has endowed the human being with a soul, a Divine "lamp," as it is written, "The soul of man is the lamp of G-d"--to illuminate his or her path in life, and to illuminate the world. But this soul-lamp, or candle, has first to be ignited with the flame of Torah in order that it should shine forth with its true light, the light of "a mitzva is a candle and the Torah is light." (Proverbs)

And this is the task and purpose of every Jew: to be a brightly shining lamp and to kindle, or add brightness to every Divine "lamp"--Jewish soul--with which he or she comes in contact. And one must do this to completeness, in a way that the lamps they light likewise continue to shine brightly on their own, and also become "lamp-lighters," kindling other souls, "from candle to candle," in a continuous chain.

Needless to say, though the instruction to light the menorah was given to Aaron the Priest, it includes all Jews, in their spiritual life, since every Jew is a member of the "Kingdom of Priests." Moreover, there is the exhortation: "Be of the disciples of Aaron...loving the creatures and bringing them closer to Torah." To be a disciple of Aaron one must be permeated with love for every Jew and one must be involved in transmitting Judaism.

Adapted from the works of the Lubavitcher Rebbe.

Self Imposed Confinement

By Rabbi Lazer Gurkow

We live in self-imposed confinement.

Such people think everything revolves around them. If two people are chatting, they think it is about them. If they are in a crowded room, they think everyone is looking at them and noting their imperfections. If they broadened their scope and let others in, they would not live inside themselves; they would be free. But they can't. They are confined to themselves.

There are those whose horizons encompass the entire nation. For every question they ask, is it good for the Jews? These people don't live inside themselves. They are concerned for the needs of a nation.

Then you have the Universalists, whose concerns are global. The environment, the economy, the community of nations and its geopolitical balance are constantly on their minds.

After there come physicists whose spheres of interest expand to the entire universe. They study the planets and map the stars, and contemplate the distant galaxies. Their world isn't confined to the here and now; they live in an extraordinary time space continuum.

Yet all these spheres are still limiting. In truth, the vast universe is like naught compared to the infinity of existence. Beyond the aural and visual, the tangible and empirical, lies a world of infinite grace, grandeur, beauty, and

love. Compelling, exquisite, and inconceivable.

This is the realm of angels, souls, and mystical energies. It is not a distant whimsical space, it is right here—a deeper dimension of our reality. Our tools can't measure it and our sensors can't discern it, so we pretend it doesn't exist. But it is very much here.

On this dimension, our world is infinite. It is filled with love and forgiveness, light and inspiration, courage and confidence. It is pristine, beautiful, and peaceful. There are no shortcomings, faults, discord, bickering, separation or separateness. It is the realm of the one. The one and true G-d.

We could deny it like the self-absorbed fellow who foolishly assumes only he exists in a crowd. Such grandiose fantasies don't reward, they destroy. They wear our spirit and leave us bereft.

Accepting that it is real, enables us to tap into it. When we are filled with resentment, we can tap into our endless capacity for forgiveness. When we feel mundane, we can be inspired by its beauty. When we feel confined, we can tap into its uplifting infinity. It is there, it is the deeper dimension of our reality, and we can access it. But first we have to accept it.

Let's not be like the person who is afraid to let others in and lives inside himself. Let's open our minds and hearts to our inner consciousness and tap into the exquisite beauty of the infinite dimension.

SLICE OF LIFE

The Prime Minister, a Bereaved Mother, and a Miraculous Pair of Tefillin

By Bruria Efuné / Chabad.org



In the midst of wartime meetings and urgent phone calls, Israeli Prime Minister Benjamin Netanyahu called Ruchama Davino and Chabad Rabbi Or Ziv to his office, to say thank you in person.

Two weeks earlier, on Israel's day of remembrance, Netanyahu donned tefillin in his office and prayed. An image snapped of the prime minister of Israel proudly wearing tefillin ricocheted around the world.

The tefillin themselves carry quite a story. They once belonged to Ruchama Davino's son, Moshe, known as Moshiko, an Israeli soldier killed in Gaza in 2014.

That summer, during "Operation Protective Edge," Moshiko was one of the first Israel Defense Force (IDF) soldiers to enter Gaza in a mission to find terror tunnels. Tragically, a missile hit his cab, and he was killed at the young age of 20. When Rabbi Ziv learned that Ruchama was sitting shiva for her son in Katamon, he went to visit.

From there, a train of mitzvot in memory of Moshiko began.

'TAKING CARE OF OUR HEROES'

"Ruchama wanted to do something in her son's memory," says Rabbi Ziv. "We came up with the idea of the 'Fun Truck.'"

The Fun Truck is a trailer which Rabbi Ziv, Ruchama, and her family drive to distant army bases, bringing barbecues and joy to IDF soldiers. It continues Moshiko's legacy who was always looking out for others.

Since Oct. 7, the truck has been going out every single day, reaching soldiers on lonely outposts along the Gaza border, and even up north at the Lebanon border.

One day a few weeks after Oct. 7, Rabbi Ziv visited Ruchama and her family in their home. "I noticed that she has a small breakfront with a photo of Moshiko, and a few sentimental items that belonged to him," he recalls. "Among them was a pair of tefillin."

Ruchama told the rabbi, "All the soldiers knew Moshiko for his tefillin. Before every battle, he encouraged them to put them on as well, and say a prayer. He wanted every soldier in his company to be protected by the tefillin."

Moshiko put his tefillin to good use up until his last day. After Moshiko's vehicle was hit, it caught on fire. The soldiers managed to retrieve Moshiko's body but nothing else before it was completely engulfed in flames. Everything inside was burned to ashes, except for two items which were left in pristine condition: Moshiko's tefillin and his Chitas, a prayer book.

Rabbi Ziv was moved by the story. An idea popped into his head. "What do you think about having the Prime Minister don the tefillin?"

Ruchama reacted enthusiastically. She had always wanted to see Moshiko's tefillin back in use, especially in a way he would have loved. After having the tefillin checked, Ruchama wrote a letter to Netanyahu, and Rabbi Ziv sent it and the tefillin to the prime minister.

Netanyahu had seldom—if ever—been seen publicly wearing tefillin. But soon they received an update: A promise to Ruchama that Netanyahu would don the tefillin, and send them a photo as well.

'THE NAME OF THE LORD UPON YOU'

Months passed, and they heard nothing. It was understandable—the prime minister was busy with one crisis after the other.

Finally, on the morning of Israel's most painful memorial day in recent memory, Netanyahu donned Moshiko's tefillin and recited the ancient words of the Shema prayer, "Hear, O

Israel: G-d is our L-rd, G-d is one."

A photo of the moment was snapped and soon began spreading in Israel, and then around the world.

When Netanyahu himself publicly shared the photo, he did so accompanied by a verse from the book of Devarim: "Then all the peoples of the earth will see that the name of the Lord is called upon you, and they will fear you."

It's the same verse which the Lubavitcher Rebbe quoted in the runup to the 1967 Six-Day War, adding the Talmud's explanation that this verse is a reference to tefillin.

Every effort should be made, the Rebbe declared at the time, to assist Jewish soldiers protecting their brethren in the Holy Land in putting on tefillin, which would instill fear in the hearts of their enemies, and bring about certain victory. Israel is a nation like no other, the Rebbe explained, "a people that will dwell alone" whose fate and ultimate victory lies in G-d's hands.

A MOTHER'S CONSOLATION

Netanyahu was moved by the tefillin. He wrote about thinking about Moshiko and the scent of the flames still lingering on the tefillin covers. He added, "I promised Ruchama that I would dedicate the tefillin for the elevation of Moshiko's soul and for the elevation of all our fallen. That's what I do today with holy reverence. May the memory of our fallen be blessed and kept in our hearts forever."

When the Prime Minister welcomed Ruchama Davino and Rabbi Ziv to his office, it was to give a personal thank you to the mother who gave him strength and helped him inspire so many—with reactions far beyond what he had expected.

"In here," he told Ruchama, pointing to Moshiko's tefillin, "is a special power of our people."

Netanyahu promised Ruchama that he will wear Moshiko's tefillin on every Remembrance Day. Ruchama says she is filled with emotion, and more than anything, feels that her son is standing with her, bringing his light into the world.

"It was his tefillin, again doing what he always did, up until his last day—connecting our nation to G-d Above, giving strength. I know he is filled with joy."



Dallas's Largest Shabbos Meal Unites Community Under The Stars

Griggs Park, a natural oasis nestled in Dallas's city center, hosted a historic display of Jewish Pride as 500 young Jewish Professionals gathered for a grand Shabbat dinner. Organized by The Intown Chabad, The mega Shabbat took place at the iconic public park in the heart of Dallas showcasing the community's strength in the current climate.

"The scale of the event blew over all our guests," said Chase Fagen, 24, who helped organize the event and co-hosted a table. "Sitting there in the heart of Dallas, proudly overlooking the iconic skyline, really brought home the message that we are stronger together as a unit, and must continue to be confident in our Judaism."

Tables were immaculately laid in the expanse of the tree-lined park. As the sun set and candles were lit, local media in attendance were asked to turn off their cameras, and the already assembled crowd took their seats for a moving prayer service. A delicious catered meal was then served and conversation among friends new and old lasted late into the night.

Ethics of the Fathers: Chapter Two

Rabbi Tarfon would say: The day is short, the work is much, the workers are lazy, the reward is great, and the Master is pressing.

He would also say: It is not incumbent upon you to finish the task, but neither are you free to absolve yourself from it. If you have learned much Torah, you will be greatly rewarded, and your employer is trustworthy to pay you the reward of your labors. And know, that the reward of the righteous is in the World to Come.



The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

[By the Grace of G-d Winter, 5704 [1944] Brooklyn]

Greetings and Blessings!

You have no doubt duly received all the printed matter that we mailed you. We are certain that it is proving to be helpful, especially in fortifying the spirit of Torah and Yiddishkeit. Lit. (Yid.), "Jewishness" — the Torah way of life. among the troops, in lending them courage, and in buttressing their trust in G-d.

It goes without saying that at all times we are ready to be of assistance in these matters to the best of our ability, and you will no doubt let us know if an appropriate opportunity presents itself.

You have been granted the sacred task of serving as the spiritual leader and guide for all the troops under your influence — both by raising their spirits so that they will be firm in their trust that there will be a complete victory and so that they will not stand in dread of the enemy, and arousing them to be firm in their religious belief and to make staunch efforts to observe the Torah and its mitzvos to the best of their capacity and possibility. For G-d, the L-rd of Hosts, abides among them and constantly watches over them and scrutinizes all their actions. Their camp should therefore be holy.

As it is written in the Torah of Moshe (Devarim 23:10-15): "When you go out to encamp against your enemies, be on your guard against anything evil... For G-d, your L-rd, moves about in the midst of your camp to save you, and to deliver your enemies to you. Let your camp therefore be holy." [...]



By the Grace of G-d 3 Menachem Av, 5710 [1950] Brooklyn

Greetings and Blessings!

[...] As to your prayerful wish that you [and your colleagues] should be vessels appropriate for the fulfillment of what is desired [of you by the Rebbe]: One should not be too dejected or doubtful, for this, too, is exploited by the [Evil] Inclination.

As was recently discussed here at a farbrengen. In the present context, an assemblage of chassidim addressed by the Rebbe. it should not be forgotten that the entire subject of creation [...] springs from the fact that "it is in the nature of One Who is benevolent to act benevolently." In the original, teva hatov leheitiv (Emek HaMelech, beginning of Shaar Alef). And it goes without saying that [this] reason influences the created universe and is discernible in it. [...]

After all the above, one should approach his tasks with joy and with complete trust that G-d will show compassion and will offer help, and we [will be] greatly sanctified from Above — provided only that we keep a firm grasp of the bond of hiskashrus with the tzaddik who is now more accessible in this World of Action, too.

With blessings to all the members of the brotherhood,

strength, so that one will not fall asleep. The light [of the Messianic Era] is about to come, thank G-d; daybreak is beginning. Now is therefore the time when we should invest every effort and exertion to ensure that we are not overtaken by sleep.

(Rabbi Yosef Yitzchok Schneersohn in Likkutei Diburim)

A WORD FROM THE DIRECTOR

One of the famous teachings of the great sage Rabbi Yehuda HaNassi, who was the one who compiled the entire Mishna, says, "Reflect upon three things and you will not come to sin: Know what is above you--an Eye that sees, an Ear that hears, and all your deeds are recorded in a Book."

A deeper explanation of the above is that to keep oneself from transgressing, one must reflect on three things: the existence of G-d--who is Above; the all-seeing Eye and all-hearing Ear which makes us aware of Divine Providence--that G-d oversees everything; that everything is "written in the Book" which informs us that it is impossible that we will not be punished for any transgressions.

The Maggid of Mezritch rephrases just a few of Rabbi Yehuda's words and gives us the following inspiring comment. "Know that everything which is Above--is from you." Everything in this world is dependent on G-d Above. But in addition, teaches the Maggid, all the blessings that rain from Above are dependent on each individual's personal actions.

How can this be so? According to the Talmud, every person must consider the world as being totally balanced between good deeds and not good deeds. Through one deed a person can tip the scale to the side of good.

And if this equation is true for any deed, it is certainly even truer when it comes to deeds which foster love of our fellow-Jews and peace in the world at large. For, as our Sages have taught, the Torah was given to bring peace to the world--peace between one person and another and between the Creator and His creations.

The Rebbe reminded us numerous times of this concept that the world is in balance, particularly when speaking of the imminent arrival of Moshiach. Just as in general the world can be tipped to the side of good through one good deed, so, too, can the arrival of Moshiach be hastened and in fact actualized through one good deed.

Do a good deed today. It might just be the one which brings Moshiach!

Shmuel Butman

L'ZICHRON CHAYA I MUSHKA לזכרון חי'ה 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

Before dawn comes, the darkness of night thickens, and it is when daybreak is imminent that a heavy slumber descends upon one. It is then that one needs to gather



IT HAPPENED ONCE

Rabbi Chaim Halberstam of Sanz, known as the Sanzer Rav, was deeply involved in the mitzva of tzedaka (charity), giving with an open hand from his own funds and soliciting from others as well. In keeping with the rabbinical dictum that charity collectors should travel in pairs, he always went on his rounds with a respected member of the community.

One time Rabbi Chaim set about to collect a large amount of tzedaka for a certain wealthy man who had gone bankrupt. He and a trusted companion went about from house to house soliciting funds, when they came to the elegant home of one of the richest men in the city. They entered the beautifully appointed anteroom and were shown to a velvet sofa where they were served tea from a silver tea service while they waited for the master of the house to appear. After a few minutes a well-dressed gentleman entered and greeted the illustrious Rabbi warmly.

The Rabbi and his companion requested that the wealthy man donate the large amount of five hundred rubles for an unspecified "worthy cause."

The rich man considered their request for a few moments and then asked, "Tell me, exactly what is the cause you're collecting for? Is it for some public institution or for a private person?"

Rabbi Chaim replied that he was collecting for a wealthy citizen who had lost all his money and gone into bankruptcy. But this answer wasn't sufficient for the man, and he began to inquire further about the identity of the person.

"I'm sorry," replied Rabbi Chaim, "but I cannot divulge the man's name, since that would cause him terrible embarrassment. You'll just have to trust me when I tell you that he's a very deserving individual."

The rich man refused to be dissuaded from his curious pursuit of the man's identity. "Of course, I trust you implicitly, and I would be only too happy to donate even several thousand rubles to help you, but I would first like to know to whom I'm giving the money."

At this point the man who was accompanying the Rabbi interjected his opinion that perhaps it wouldn't be so bad to divulge the man's identity in this case. Certainly the rich donor wouldn't allow the information to leave the room, and it was a wonderful opportunity to amass the large amount of money to help a fellow Jew rebuild his life.

But Rabbi Chaim would say only that the man had up until recently been one of the pillars of the community and had himself contributed to many worthy causes before his unfortunate business collapse. Again he protested that he couldn't and wouldn't publicize the man's name.

The rich man, far from being silenced, was even more aroused in his curiosity. "If you tell me his name I will give you half of the entire amount you need."

His fellow collector again tried to convince the Rav to tell the man's name, in view of the tremendous sum of money involved, but to no avail.

"You must understand," he replied, "that even though the sum you are offering is more than generous, the honor of this Jew is more important and valuable to me than any amount of money! If you were to give me the total sum that I require, I would still refuse to reveal the identity of the recipient!"

The rich man's countenance changed suddenly and he became very still. He quietly asked Reb Chaim to step into an adjacent room, for he wished to speak with him privately.

Standing alone with the Rabbi, the rich man broke down into bitter sobbing. "Rebbe," he began, "I, too, have lost my entire fortune and am about to enter into bankruptcy. I was too embarrassed to tell this to anyone, but when I saw how scrupulously you guarded the other man's privacy I knew I could trust you. Please forgive me for testing you in such an outrageous manner, but I am a desperate man.

I needed to know for sure that under no circumstances would you tell anyone about my terrible situation. I am in debt for such a huge sum, I have no hope at all of repaying it. I'm afraid that I will have no choice but to leave my family and go begging from door to door!"

The Sanzer Rav left the home of the rich man, and needless to say, not a soul ever heard a word of their conversation. Less than a week later he returned to the same man's house with a large sum of money. He had been able to raise enough money to rescue not only the original intended recipient, but this one as well. They were both able to pay off their debts and resume their businesses successfully.

The role of the saintly Sanzer Rav in this affair became known only many years later after he had gone to his eternal reward.

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 with a hammer and other tools, until it assumed the proper shape. Likewise, a person who desires to transform himself into a "menora," 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*)

From the base, until the flowers, beaten work (Num. 8:4)

The base of the menorah symbolizes the lowest level of Jews; the flowers, those on the highest spiritual plane. The Torah demands that the menorah be made out of one piece of gold, just as the Jewish people is but one entity. Every Jew is incomplete by himself, without the rest of the Jewish nation, just as in the human body, the foot needs the head to function no less than the head requires the foot for mobility. (*Likutei Torah*)

That there be no plague among the Children of Israel, when the Children of Israel approach the Sanctuary (Num. 8:19)

There are, unfortunately, Jews who only interest themselves in Judaism after a misfortune has befallen them. Our aim should be, however, to approach G-d not only through suffering and sorrow, but with joy and happiness. (*Imrai Noam*)

But the man Moses was very humble, more so than any man upon the face of the earth (Num. 12:3)

The famous Chasidic rabbi, Reb Baruch, once asked his disciple, Rabbi Baruch Stuchiner, if he had as yet succeeded in locating proper accommodations in the town of Pshischa. The chasid replied that he had not yet found a place to stay. Reb Baruch responded: "One who does not 'take up space' will always be able to find a place wherever he goes."



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