



The Previous Lubavitcher Rebbe, Yosef Yitzchak Schneersohn, was a remarkable diarist, whose voluminous memoirs are interspersed throughout one of his many work, Likutei Diburim, from which the following reminiscences are excerpted, translated by Rabbi Uri Kaploun:

On my fifteenth birthday my late father [the fifth Chabad Rebbe, the Rebbe Rashab] introduced me into his communal activities as his personal secretary. That was on the twelfth of Tammuz, 5655 (1895). My father outlined for me the 140 years of communal work that the Rebbes of Chabad had conducted in the past and in the present.

Our first patriarch--the Alter Rebbe, author of the Shulchan Aruch--began his communal work at the age of eleven. My father recounted the story as follows: "The Alter Rebbe's son, my revered great [great] uncle R. Moshe, records in his memoirs an incident he had heard about from an old chasid called R. Moshe [Yitzchak] from a village near Yanovitch called Ivanski. One day, when R. Moshe Yitzchak was at the regional fair in Liozna, he saw and heard the eleven-year-old 'prodigy from Liozna' (as the Alter Rebbe was called) standing on a wagon in the marketplace and addressing a large crowd. He told them that they should leave their merchandising, and create alternative means for earning their livelihood--farming and handicrafts. R. Moshe Yitzchak promptly left town, as did hundreds of other families, and settled in the village of Ivanski.

He recalled: 'At about that time refugees arrived in our region, wanderers from Prague and Posen, and through the idea publicized by the prodigy from Liozna entire families were settled in agricultural work in his father R. Baruch's estate, that was called The White Wall.'

My father went on to describe for me the Alter Rebbe's fifty years of extensively ramified communal work; the ensuing periods of his successors, the Mitteler Rebbe and the Tzemach Tzedek; the communal activities of my grandfather, the Rebbe Maharash; the bitter plight of Russian Jewry during the last ten years of the reign of Czar Alexander III; and their tragic disappointment in his successor, Czar Nicholas II. Throughout his account, my father highlighted the superhumanly self-sacrificing toil of the Rebbes of Chabad for the sake of the public good. He pointed out that only with resoluteness, free from vacillation and compromise, can one be a really earnest worker in this field.

Then, having concluded his precious four-hour-long account, my father wished me Mazel-tov on the occasion of my entry into communal work. My young heart aflame, I promised that I would place myself at his disposal, and that with every fiber of my life I would resolutely fulfill (with G-d's help) whatever tasks were entrusted to me for the public good. My father thereupon gave me my first directives as to how to learn and adapt myself to become useful in the serious business of communal activity.

The Rebbe's early education bore the fruit of dedication to Judaism and the Jewish people which continued throughout the Previous Rebbe's life. He concludes this passage by describing his life's work as follows:

The fact that in the course of my life I have fulfilled the first principle of communal work--to obey, soldier-like, the directives of those who conduct that work, resolutely, without compromise, resisting partisan influences, and un intimidated by warnings and threats--has made of me an earnest public worker, both in matters of the Torah and Yiddishkeit and in matters of Jewish livelihoods and self-respect.

I was not deterred by being hounded for twenty years, nor by frequent arrest, torture and beatings at the hands of the czarist gendarmes. I was not deterred when my life was endangered by persecution at the hands of certain criminal members of the Russian Poalei Tzion party of those days back in 1906; nor was I deterred by the frequent and painful arrests of 1921-6, nor by the threats of a death verdict at the hands of the ugly Yevseksia in 1927.

With G-d's help, and in the merit of my holy forebears, I have remained faithful, regardless of my shattered physical condition, to the principles governing communal activity that I was taught by my Rebbe--the great self-sacrificing leader and mentor, my father, of blessed memory. With self-sacrifice I fulfill his holy testament, by disseminating Torah study inspired by the awe of heaven, by furthering authentic Jewish education, and in general by working for the public welfare.

One day a few weeks ago, as I was reading the mail, I came across a very stern, threatening letter. Its writer, representing a certain organization, warns and threatens in ominous tones that if I continue with my communal activities, dire measures will be taken against all my institutions.

I do not believe that it takes an unusually lively imagination to picture the smile of amused scorn that such a letter can arouse in an individual who has tasted the full weight of an overstuffed czarist gendarme's arm, and who has tasted the most gruesome tortures of the Yevseksia.

THOUGHTS THAT COUNT

On the weekly Torah Portion

And from the wilderness to Matana [literally "gift"] (Num. 21:18)

Our Sages commented: He who makes himself a "wilderness," that is, works at refining his character until his own ego is as ownerless as the unclaimed land of a wilderness, will be truly worthy of receiving the precious gift of the Torah.

And when a serpent had bitten any man, and he looked up at the serpent of copper, and lived (Num. 21:9)

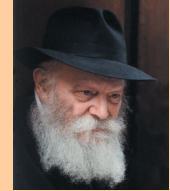
The serpent has two diametrically opposed qualities: It can wind, and it can also heal. A person who is learned in Torah should also possess the same two characteristics--and know when each is appropriate. Moses, the greatest scholar who ever lived and who embodied only goodness and mercy, alluded to this in the first wonder he performed for Pharaoh when his staff turned into a serpent: A person must know when power and strength must be shown. (*Degel Machane Efrain*)

And he hit the rock with his staff (Num. 20:11)

Chasidic philosophy explains that the dor hamidbar, the generation of Jews which left Egypt, was considered to be on the spiritual level of dibur, or "speech" (both words share the Hebrew root daled, bet, resh). The generation of Jews which entered the Land of Israel was on the spiritual level of deed, for they involved themselves in the practical mitzvot which could only be done after they left the wilderness. This, therefore, is one of the reasons Moses hit the rock with his staff and did not merely speak to it to bring the water forth--he recognized that a physical action was most suited to the needs of the generation of Jews he then led. In truth, however, he should have tried to elevate them to the higher level of speech. And this is why he was punished by G-d. (*Lubavitcher Rebbe*)

8:09 Candle Lighting Time
NY Metro Area
6 Tammuz / July 12
Torah Portion *Chukat*
Ethics Ch 5
Shabbat ends 9:15 PM

L'Chaim



LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion

G-d provided a well for the Jews throughout their wanderings in the wilderness in Miriam's merit. He also protected them with "clouds of glory" which surrounded them constantly, in the merit of Aaron, Moses's brother. This week's Torah portion, Chukat, relates Miriam's passing, and how the well ceased to flow upon her passing.

The Torah relates that the Jews came to Moses and Aaron and complained about this. G-d then made the well flow once more, this time in the merit of Moses.

If we look at the passing of Aaron, we do not see a similar cry when the clouds of glory were removed. These clouds seem no less necessary for the Jews, for they protected them from the sun and from the harsh desert winds, paved the way before them, killed the poisonous snakes and scorpions, and showed them in which direction they were to travel. Why was this not protested as vociferously as the removal of Miriam's well?

Our sages say that there were actually two types of clouds accompanying the Jews. One protected them from danger, while the other, "clouds of glory" were solely for glory - to demonstrate how honored G-d considered the Jews. These were the clouds that ceased after Aaron's death. The protective clouds continued to protect them. The Jews did not protest after Aaron passed because those clouds were not necessary for their physical survival.

The question remains: If G-d made Miriam's well flow again in the merit of Moses, why did He not restore the clouds of glory which were removed after Aaron passed away? Was Moses not great enough to merit this as well?

G-d provided the well and clouds because of Miriam's and Aaron's personal merits. When they passed, logically, these miracles ceased to be. Moses, however, cared for the Jews. When the Jews needed something, Moses provided not because of his personal merit, which was great, but simply because the Jews needed it.

That is why the well was restored, while the clouds of glory were not. The people needed to drink, but did not actually need the clouds, which were only in their honor. Moses, in his role as leader of the Jewish people, made sure that the Jews would not suffer from lack of water.

We also see from this the greatness of a true leader of Israel, whose concern lies only in providing the spiritual and physical needs of the Jewish people. Moses' devotion was so great, our Sages say, that the Jews continued to eat the manna, which fell in his merit, for 14 years after he himself passed away.

Is Reward all that Rewarding

By Rabbi Baruch Epstein

One of the primary distinctions between the first paragraph of the Shema and the second paragraph is the mention of reward for observance. Do good and you get stuff.

What is the function of "reward" in Torah? It seems to be a mixed bag; on the one hand the belief that Hashem rewards righteous behavior and punishes transgression is one of the 13 fundamental tenets of our faith. On the other hand, we are implored to be "like a servant who serves his master NOT for the sake of reward" (Ethics of Our Fathers Chapter 1).

Verses promise benefit for obedience, while ethical writings depict reward as shallow and superficial, even downright negative.

Hashem wants us to "perform the true service simply because it is true" so why distract us with promises of goodies? How does He expect us to be noble with all those shiny rewards dangled in front of our eyes? It would be easier if there were no visible consequences to our mitzvahs, we could just do them because we are commanded to, all the joy and meaning are a huge temptation to stray from pure compliance.

Perhaps we have it backwards. We mistakenly perceive reward

as motivation or affirmation of our achievement, a way for Hashem to incentivize us, something for our benefit. Maybe these goodies are not intended (just) to make us happy, maybe rewarding us is fulfilling something for Hashem.

A fundamental emphasis of Chassidic teaching is that we serve Hashem --creation is designed for fulfilling Hashem's plan, that includes the purpose of reward. Rewarding us, serves Hashem, it is what He wants. Like a parent who longs to give to his child, like a husband who enjoys caring for his wife. More than she wants the gift, he wants to give to her.

It can be uncomfortable to accept gifts, even awkward, yet refusing the gift is insulting. How odd, I let my friend return it to Amazon and get his refund and he is disappointed, maybe even insulted! By accepting the gesture of appreciation, I allow my friend to express himself; to connect with me, rejection of the gift is rejection of the giver.

Rewarding is Hashem's nature, His way of expressing Himself, if we shut ourselves off from the gifts, we shut ourselves off from Hashem.

Do that which is good simply because it is your duty, then accept the reward with equal obedience, acceptance is also a service of Hashem.

לעילוי נשמת
ד"ר ראובן אברהם ב"ר אלתר שלמה זלמן ע"ה
סירולניק
נפטר ו' תמוז ה'תשס"ג
תניצ'בה
In loving memory of
Dr. Reuven Avraham Cyrulnik ע"ה

SLICE OF LIFE

80th Anniversary of D-Day Marked With Memorial and a Bar Mitzvah



Rabbi Moti and Zlata Lewin are leading a Normandy Jewish Renaissance

THE INVASION OF NORMANDY

The invasion of Normandy, codenamed "Operation Overlord" was the major invasion of the Allied forces, on the Normandy coast of occupied France. It took place on June 6, 1944, exactly eighty years ago, as part of the Western Front in World War II.

On the first day of the invasion, about 156,000 Allied soldiers landed on Normandy soil from the sea and the air, with the help of about 12,000 aircraft, and about 6,939 vessels.

It was the largest naval landing operation in history, tens of thousands of soldiers from the most powerful armies in the world participated in the historic operation to "liberate Europe" from the Nazi occupation and their collaborators.

The invasion of the beaches of Normandy, accompanied by many deaths and soul sacrifices, marked the beginning of the end of Nazi Germany, and the Holocaust in which over six million Jews were murdered HY"D.

REMEMBERING THE JEWISH SOLDIERS

Around the world, and especially in the

country of France, and along the beaches of Normandy, state ceremonies were held to commemorate the day, in memory of the heroes who gave their lives on D-DAY, including many Jewish soldiers, from the armies of the United States and Great Britain, Canada, Australia, and more.

In the territory of the invasion there are several military cemeteries, memorial sites, and museums, and the local Chabad Shluchim are quite busy.

The Rebbe's Shluchim, Rabbi Moti and his wife Mrs. Zlata Lewin, manage the Chabad House and Chabad institutions in the city of Coon, one of the most important and central cities in the Normandy region.

The couple maintains close ties with the municipal authorities and with the directors of the memorial sites, and constantly hosts the many Jewish tourists and groups that come to the place throughout the year.

In a special ceremony on June 6, all the names of the fallen, mostly young Jews who had not yet had the chance to start a family, were reading and at the end a moving Kaddish was recited. There are about 22 Jews in the British cemetery, 36 Jews in the Canadian cemetery, and 150 Jews in the American cemetery.

THE WRITING OF A TORAH SCROLL

About a decade ago, when the Shluchim arrived on the scene, and to mark the seventy-year anniversary of the invasion, the writing of a special Torah scroll was begun to perpetuate the memory of all the Jewish martyrs who fell in this land.

Every time tourists arrive, whether it be organized tours of Jewish communities, relatives of the fallen, or delegations from Jewish schools from all over France, they are honored to write letters in this unique Torah.

The Jewish tourists, many of whom are not observant, happily agree to roll up their sleeves and place a tefillin for the upliftment

of the souls of the heroic soldiers, or to take upon themselves to light Shabbat candles.

D-DAY FROM THE POINT OF VIEW OF A JEWISH SOLDIER

The many museums that are scattered in the area and attract millions of tourists from around the world, hardly tell the tragedy of the Jewish people, nor the heroism of the thousands of Jewish soldiers who participated in the effort to save their brothers and sisters on the European continent.

The Rebbe's emissaries developed an educational program of commemoration with Jewish motifs, during which visitors are educated on the chain of events of D-DAY from the point of view of a Jewish soldier who took part in the invasion.

A BAR MITZVAH AT 53

Just this year, a tour guide arrived among the many visitors to the memorial. After sharing the fact that his mother was a Jew, an exciting Bar Mitzvah ceremony was immediately held for him, as he put on tefillin for the very first time, at the age of fifty-three!

For teenagers who visit, there is a special program that includes jeep tours, entry to German army bunkers, allied planes, and more. And of course, the highlight, participating in the writing of the Torah that perpetuates the memory of the Jewish soldiers.

NEW CHABAD CENTER TO BE BUILT

The great news, on the occasion of the 80th anniversary, is the news that the Rebbe's emissaries have signed a contract for the purchase of a large area, on which a huge building will be erected, which will be a beacon of Jewish light and warmth, which will include a Chabad house, a visitor center, an activity club for youth and adults, the first Mikvah Tahara in this part of the country, a kosher food market, kindergartens a day nursery, and a hall for celebrations and events, as well as guest rooms for short stays.

Ethics of the Fathers: Chapter Five

There are seven things that characterize a boor, and seven that characterize a wise man. A wise man does not speak before one who is greater than him in wisdom or age. He does not interrupt his fellow's words. He does not hasten to answer. His questions are on the subject and his answers to the point. He responds to first things first and to latter things later. Concerning what he did not hear, he says "I did not hear." He concedes to the truth. With the boor, the reverse of all these is the case.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

By the Grace of G-d
3rd of Tammuz, 5741 [July 5, 1981]
Brooklyn, N.Y.

To All Participants in the Annual
Bais Chana Scholarship Dinner
Minnesota

I was gratified to note that the forthcoming Annual Dinner will take place on the 10th of Tammuz, during the auspicious days between the 3rd and 12th-13th of Tammuz, the anniversary of the liberation of my father-in-law of saintly memory from imprisonment in Soviet Russia, for his extensive activities to strengthen and spread Yiddishkeit in that country in defiance of the regime.

The point that is particularly pertinent to the Dinner is the fact that the main reason for his arrest and threat to his life was his special dedication to the Torah education of Jewish children, and this was the only way to preserve Jewish identity and Jewish existence, which the regime endeavored to obliterate. But it is also precisely because of it that Hashem granted him a miraculous Geulo, which not only saved his life but also enabled him to expand his activities for Jewish education and general strengthening of Yiddishkeit on an even greater scale than before.

The obvious lesson for every one of us is that if in the circumstances prevailing in that country at that time it required real Mesiras Nefesh to work for Torah education and Yiddishkeit, no such price is demanded of all of us living in a free country and conducive circumstances. All that is required of us here is to have the good will and determination to take advantage of the happy circumstances and support such vital institutions as Bais Chana financially and through personal

involvement.

I trust that each and all of you will indeed give this institution your most generous support in every possible way, in order not merely to carry on its vital work, but also to enable it to expand and grow to meet the challenges of the present day and age.

Wishing you Hatzlocho and the fulfillment of your heart's desires for good, materially and spiritually.

With esteem and blessing,

By the Grace of G-d
15th of Tammuz, 5744
Brooklyn, N.Y.

To All Participants in the
Event in Honor of Rabbi Sholom Posner
Greeting and Blessing:

I was pleased to be informed of the forthcoming event of a well deserved tribute to Rabbi Sholom Posner for over four decades of service to the Pittsburgh Jewish community, and particularly as the head of the Torah institutions founded by, and conducted in the spirit of, my father-in-law, the Rebbe of saintly memory, whose Geulo anniversary we have just observed on the 12-13th of Tammuz.

It is well to bear in mind the words of the Baal HaGeulo on the occasion of the first anniversary of his Geulo that the Geulo was not a personal one, but is related to everyone who pursues the way of the Torah and is active in spreading and strengthening Yiddishkeit.

Therefore, the Geulo anniversary is a source of inspiration for all of us to redouble our efforts in this direction, especially in the most vital area of Torah education, remembering the basic lesson of his experiences that when a Jew is firmly determined to live up to his, or her, commitment to Torah and Yiddishkeit, all difficulties are bound to be overcome. Moreover, everyone who follows in the footsteps of the Baal HaGeulo is assured of his prayer and blessing of Hatzlocho.

With prayerful wishes for Hatzlocho in all above, and

With esteem and blessing,
M. Schneerson

delegation exclaimed: "Rabbi, 25,000 Jews eagerly await your arrival!" Rabbi Soloveitchik immediately told his wife, "Please hand me my hat and coat. I can't keep 25,000 Jews waiting."

"Rabbi Soloveitchik didn't want to keep 25,000 Jews waiting. If Moshiach knew that all Jews were eagerly awaiting his arrival," said the Chofetz Chaim, "wouldn't he arrive immediately?"

MOSHIACH MATTERS

When Rabbi Yosef Ber Soloveitchik was in Warsaw, a delegation from Brisk asked him to become the Rabbi of their city. Rabbi Soloveitchik did not want to accept the position. Finally, one member of the

A WORD FROM THE DIRECTOR

During the summer we learn each week a chapter of Pirkei Avot--Ethics of the Fathers. In the fifth chapter we read, "Yehuda ben Tema taught: Be bold as a leopard, light as an eagle, fast as a deer, and strong as a lion to do the will of your Father in Heaven."

The Baal Shem Tov taught that everything we see and hear is a lesson for us in our spiritual service. Thus, we can learn from an animal how to behave in our spiritual service. And this, in fact, is what Yehuda ben Tema is telling us in this quote. Depending on the situation in which a person finds himself, it is even appropriate to behave like these animals, though they may be non-kosher, dangerous, or predatory animals. But what, specifically, can we learn from these animals?

Be bold as a leopard--one shouldn't be embarrassed to do mitzvot because others might make fun of him, but be bold-faced in front of them.

Light as an eagle--one should look lightly at something that is bad or evil, for when the eye sees, the heart desires.

Fast as a deer--one's legs should run quickly to do good.

And strong as a lion--one should strengthen one's heart to serve G-d.

Rabbi Yehuda ben Tema's words can also be found in the Shulchan Aruch--Code of Jewish Law. They are among its opening words, even before the laws of the Modeh Ani prayer which is said immediately upon awakening in the morning. This teaches us that everything we do, from the first moment we wake up in the morning, should be "to do the will of your Father in Heaven."

Rabbi Yehuda ben Tema's teaching is read just a few days before the 12th of Tammuz--the birthday of and liberation from communist prison of Rabbi Yosef Yitzchak Schneersohn, the sixth Lubavitcher Rebbe. The Previous Rebbe's entire life was personified by doing the will of our Father in Heaven. May his life of self-sacrifice for the strengthening of Judaism and dissemination of Chasidut be a good example for us, and may he be a good advocate for all of the Jewish people to storm the Heavens that Moshiach comes. NOW.

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.



Published by
Lubavitch Youth Organization
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