



Rabbi Yisrael of Rizhin, a Chasidic Rebbe of Ukraine, lived during the reign of Czar Nicholas. In those days, there were opponents to the Chasidic movement who did not hesitate to bring damaging accusations to the Russian Government. When an accusation of disloyalty of any Chasidic Rebbe reached the Czar, the Czar took it very seriously.

Once, the Czar heard that the Rizhiner Rebbe did not recognize his authority, and in fact held him in contempt. The Czar dispatched a secret agent to Rizhin to ascertain the facts.

One of the high ranking advisors in the Royal Court was a renegade Jew, who readily agreed to act as a spy. He arrived in Rizhin, supposedly as a successful businessman. He made his way to the study hall, where he treated everyone to drinks and refreshments. After everyone had a number of "l'chaims," he began to talk about how his business ventures were being hampered by the troublesome government. He looked around, waiting to hear some of his listeners agree with him, but no one said a single word.

The spy kept up this pretense for several days, and yet, no one ever agreed with his condemnation of the Czar. When the "businessman" finally entered the Rebbe's room for his private audience, he began bewailing the fact that his business ventures were being unfairly taxed by the government.

Giving the visitor a penetrating look, the Rizhiner Rebbe responded with the following story: There was once a Jewish innkeeper who lived in a small town, far away from other Jewish families. The innkeeper had a young son, Yosef, who, having no Jewish friends nearby, played with the handyman's son. The father arranged for a teacher to come and teach the son to read Hebrew, pray, and study Torah. The handyman's son, Stephan, used to sit in on those lessons.

Stephan showed such an interest in the Jewish studies that he attended every lesson. When Yosef was old enough to get married, the innkeeper arranged for a matchmaker to meet Yosef. Stephan was there with Yosef and remained present during the interview. When the matchmaker asked Yosef questions of Jewish knowledge, Stephan was always first with the answers.

When the innkeeper saw what was happening, he decided he had to separate Yosef from Stephan. He saw no other way than to discharge his handyman. The handyman protested that his son was old enough to go off on his own. To this the innkeeper agreed.

Stephan began to wander, pretending to be a Jewish orphan, knowing that kind Jews would befriend him. Whenever he went to a new town, he would go into the study hall, pick up a Talmud, and begin studying it. Someone would inevitably befriend the "poor orphan" and invite him to a meal.

Many years passed thus. One day Stephan reached a big city where there was a commotion going on. The custom of this city was to choose a new king every three years and that the king had to be a stranger. The citizens reasoned that such a king would thus have no favorites amongst the inhabitants and would rule with equal justice for all.

Stephan hurried off to the palace, presented himself as a candidate, passed all the tests and was crowned as the new king. Not long after being coronated, Stephan began issuing severe decrees against the Jews. Eventually he decreed that all Jews had to leave the kingdom within twelve months.

The chief rabbi of the city proclaimed a fast and ordered everyone into the synagogues for communal prayers. On the fourth day, the rabbi sent for the leading members of the Jewish community and told them it had been revealed to him in a dream that in a distant land, there was a young innkeeper who would be the one who could influence the king to annul his decree. To everyone's astonishment, it so happened that each member had the very same dream!

The young innkeeper was eventually found and agreed to return with them to see if he could help the Jewish community in any way.

The Jewish delegation and the innkeeper appeared before the king. When the king saw the innkeeper, he embraced him. "Don't you remember me, Yosef?" asked the king. "I am your old friend Stephan. Look what has become of me because I was forced to leave your home," he said with a chuckle.

"Now, what can I do for you?" he asked sincerely. Yosef asked the king to permit the

Jews to remain in his kingdom.

"Believe me," said Stephan, "I have nothing against the Jews. They are good, kind people and are loyal to this country. But, every once in a while I get an overwhelming urge to persecute them. I don't know why."

The chief rabbi explained: "Our Torah teaches us that the hearts of kings and princes are in the hand of G-d. The way the king treats the Jews reflects their behavior toward G-d. That is why the Jews never pray for a new king. Because there is never any certainty that the new king will be any better..."

With this, the Rizhiner Rebbe looked straight into the eyes of his visitor and said, "Go and tell those who sent you here that all the accusations against Jews of being unfaithful to the king are false. Jews are always loyal citizens and pray for the welfare of the rulers and of the country in which they live."

THOUGHTS THAT COUNT
on the weekly Torah portion

You are children of G-d, your G-d (Deut. 14:1)

The Baal Shem Tov deeply loved simple folk. He would frequently remark that love of the Children of Israel is love of G-d; when one loves the father one loves the children.

From when the sickle begins to cut the upright corn (Deut. 16:9)

Once a group of Chasidim complained to their Rebbe, Rabbi Shmuel of Lubavitch, that their spiritual advisor was being unduly harsh. The Rebbe told the spiritual advisor privately later, "It is sure that one must eradicate ego and pride without mercy, as it says, 'From the time the sickle is first put to the standing corn'--one must put the 'sickle' to the 'standing corn' of egotism. However, this is only in regard to oneself. Concerning others, the Torah clearly states, 'do not swing the sickle on your neighbor's grain.'

For the sake of this thing [charity] He will bless you. (Deut. 15:10)

"I am aware of the hardships of these times, that the means for livelihood have declined... nonetheless, it is not right to close the hand which openly gave with benevolence toward all, essential necessities for the needs of the innocent destitute whose eyes are lifted to us. When the poor need bread for the mouths of babes, and wood and clothes against the cold, and the like, then all these take precedence over any fine clothes and family-feasts, meat and fish, and all the delicacies of man and any members of his household. The rule 'your life takes precedence' does not apply in such a case, because all these are not really essential to life, as are the needs of the poor." (Rabbi Shneur Zalman in Tanya: Iggeret HaKodesh)

7:19 Candle Lighting Time
NY Metro Area
29 Av/Aug 26
Shabbat is Rosh Chodesh Elul
Torah Portion Re'eh
Ethics Ch 5
Shabbat ends 8:18pm



L'Chaim
1737
29 Av, 5782
Aug 26, 2022
The Weekly Publication for Every Jewish Person
בס"ד
ניסד תור ימי השלושים
Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson
"My help comes from G-d, the Maker of heaven and earth" (Psalm 121:2)

LIVING WITH THE REBBE
from the teachings of the Rebbe on the Torah portion



In this week's Torah portion, *Re'eh*, we have verses that speak about the place where the Temple will be built, for example: "It will be, that the place, that G-d will choose to rest His Name..." These verses tell us that once G-d will choose the final resting place of His Name, offerings to Him won't be able to be brought anywhere else.

What did the Children of Israel do before G-d chose the place? They were allowed to have personal altars and bring offerings to G-d whenever they wanted to.

Maimonides explains that on Mount Moriah, the place where the Temple would be built, Abraham, Noah, Cain and Abel – and even Adam – had brought sacrifices.

Yet, from the verses in our portion, it is clear, that only after G-d chooses the place it will become holy. So why does Maimonides tell us the history of the place and who brought sacrifices there?

When we sanctify a place or an object, the holiness is permanent. But, because the place or the object is limited, the holiness is restricted to the limitations of the place or the object.

However, when Unlimited G-d chooses a place and rests His Divine Presence in it, the holiness is not restricted to the limitations of the place. But the place itself does not become permanently holy unless we, the Jewish people, make it holy. When G-d moves on, the place doesn't retain the holiness.

It is only when we have the combination of both, G-d's choice and our efforts to sanctify the place that it becomes the eternal resting place of His Name, the Temple Mount in Jerusalem.

This is why Maimonides tells us that Abraham, Noah, etc. brought sacrifices. To explain why the Temple Mount became the final and eternal resting place of His Name. It wasn't enough that G-d chose the place, our predecessors needed to sanctify the place, and the combination of the two made it eternally holy.

Why did our ancestors bring their sacrifices on Mount Moriah? They knew through prophecy, that in the future G-d would choose this as the final resting place of His Name. So ultimately it was G-d's choice in the future that made it the resting place of His Name.

Each of us was chosen by G-d, each of us is a small Temple. G-d rests His Name on us in the form of a neshama (soul). But it is up to us to put in the effort to experience what we have. It is the combination of both G-d's choice and our effort, through Torah study and the performance of *mitzvot* (commandments), that we experience the eternal holiness of G-d.

May our efforts in Torah and *mitzvot* bring Moshiach, when we will once again experience G-d's unlimited holiness, in the eternal resting place of His Name, the Third and final Temple in Jerusalem, on Mount Moriah, the Temple Mount.

Adapted by Rabbi Yitzi Hurwitz from the teachings of the Rebbe, yitzhurwitz.blogspot.com. Rabbi Hurwitz, who is battling ALS, and his wife Dina, are emissaries of the Rebbe in Temecula, Ca.

Spin It

These days you can't read an article, listen to a podcast, or watch a news broadcast without wondering what's the spin.

Who was responsible for turning a point of interest in a particular direction, and how was it done are also questions that come to mind.

Lastly, we ask if someone was specially hired -- a spin doctor -- to turn an event or news item toward a particular path.

Spinning isn't new; in fact, it's as old as the Torah itself.

We spin and turn the Torah scroll each time we read it, rolling the parchment from one stick to the other. This action serves as a reminder that a Torah spin is constant and eternal.

The Torah Sage, Ben Bag Bag said, "Turn it and turn it [the Torah], for everything is within it. Look deeply inside it; grow old and gray with it, and do not stir from it, for there is nothing more edifying than it for you."

In this week's "Ethics of the Fathers," Ben Bag Bag, enjoins us to turn and turn the Torah, to sift through it as one would sift through sand in which precious gems are buried. And then, to use the wisdom gained to understand events big or small through a Torah spin.

Without exaggeration, everything is in the Torah.

Stories abound of Torah scholars who were proficient in every area of the arts and sciences, solely through their expertise in Torah.

Rabbi Irving Bunim writes in his commentary on this verse, "Invariably, our great sages and scholars, nurtured on Torah alone, did not find their understanding faulty or their knowledge incomplete because they did not attend

a university.

"In the time of the Sages, a philosopher in Rome fortuitously discovered, by empirical means, the gestation period of the serpent.

On a visit of some Sages to Rome, he asked them tauntingly how long this period was.

Rabban Gamliel, the head of the delegation, could make no reply, and his face grew ashen with shame.

When Rabbi Joshua (who was absent at the conversation) met him, he looked ill, and Rabbi Joshua immediately asked the reason.

Once told, Rabbi Joshua showed Rabban Gamliel how the answer could be inferred from the Almighty's words to the serpent in the Garden of Eden.

That very evening, Rabban Gamliel went and gave Rabbi Joshua's answer to the philosopher, who thereupon began beating his head against the wall. 'All that I struggled for seven years to discover,' he cried, 'this man comes and casually dangles before me at the end of a reed!' (*Ethics From Sinai*)

Like a diamond, the Torah has many facets. A cursory glance at a diamond reveals nothing more than a piece of glass. But when we turn and turn a diamond, we begin to appreciate its full beauty.

Secular wisdom, esoteric teachings, medical advice, good eating habits, stress management, meditation techniques, social etiquette, obligations toward G-d, the secrets of the universe.

These and more are contained within the Torah.

Turn and turn the Torah. Look deeply into it. Even if you have studied Torah for many years, continue to study and grow old and gray with it. For everything is within it.

SLICE OF LIFE

Happy Campers!



Photos: Above Chernivtsi – one of 15 Chabad camps in Ukraine (!); Clockwise from top left, L'Man AChai- Andes, NY; Accra, Ghana; Plano, TX; Vancouver, Canada; North Yorkshire, England; Montrouge, France; Abdijan, Ivory Coast; Andes, New York.

There are hundreds of them around the world, with tens of thousands of campers. When the sun is at its zenith in every major city and on every continent, the Chabad-Lubavitch Gan Israel summer camps shine their light on another generation of Jewish children.

The Gan Israel camps span a diversity of cultures, languages and regions, extending from Alaska to Florida and from Australia to Zaire. But no matter how disparate they are, all alike in their trademark spirit, joy and Jewish pride that permeate the Gan Israel camp experience.

In 1956, the Rebbe launched Gan Israel, an international network of summer camps, where children of all ages and walks of life learn to love their heritage while enjoying the best experience that camping offers.

In those days, enjoying a summer camp complete with sports, arts, crafts, and entertaining activities was a novelty reserved for children of families with means. When Gan Israel summer day and overnight camps were founded, the guiding principle was that every child deserves to gain



from the integration of education and camp activities and that no child should be left out.

Gan Israel has grown into the world's largest network of Jewish summer camps. Typical activities such as swimming and sports, as well more specialized



activities like science workshops, tennis, karate, and dance, all complement the spiritual programs that are the hallmark of Gan Israel: Jewish songs and creative Shabbat parties, ritual arts and crafts, and a variety of programs designed to generate interest and excitement in Jewish life and mitzva observance.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

2 Sivan, 5711 [June 6, 1951]

Greeting and Blessing:

...I want to send you a brief message, although I am greatly overburdened with work. This ought to indicate to you how highly I value the work of your group for advancement in both knowledge of Torah and practice of its precepts.

Being G-d given, the Torah has infinite aspects. The purpose of this message is to point out to you one of the most important aspects of the Torah.

To many the Torah may be a means to gain reward and avoid punishment. Others consider the Torah a guide to good living. I will give you my view after a brief introduction.

The world is a creation by G-d. As such it can have no common denominator with its creator. This cannot be amplified here, for lack of space, but it should be sufficiently clear anyway.

This world consists of a variety of creatures, which are generally classified into "Four Kingdoms": minerals, vegetation, animals and mankind.

Taking the highest individual of the highest group of the four mentioned above, i.e. the most intelligent of all men, there can be nothing in common between him who is a created and limited being, and G-d, the Infinite, the Creator. No analogy can even be found in the relative difference between the lowest of the lowest "Kingdom" and the highest of highest, for both are creative things.

However, in His infinite goodness, G-d gave us the possibility of approach and communion with Him. G-d showed us the way how a finite created being can reach beyond his inherent limitations, and commune with G-d, the Infinite.

Obviously, only the Creator Himself knows the ways and means that lead to Him, and the Creator Himself knows the capacity of His creatures in using such ways and means.

Herein lies one of the most important aspects of the Torah and Mitzvot [commandments] to us. They provide the means and ways whereby we may reach a plane above and beyond our status as created things. Clearly, this plane is comparatively above the highest perfection which a man can obtain with his own created (hence, limited) sphere.

From this point of view, it will no longer appear strange that the Torah and Mitzvot find expression in such simple, material and physical aspects as the Dietary Laws, and like.

For our intellect is also created, and therefore limited within the boundaries of creation, beyond which it has no access. Consequently, it cannot know the ways and means that lead beyond those bounds.

The Torah, on the other hand, is the bond that unites the created with the Creator, as it is written, "And you that cleave to G-d your G-d, are all living this day."

To the creator — all created things, the most corporeal, as well as the most spiritual, are equally removed. Hence, the question, "what relationship can a material object have with G-d?" has no more validity than if it referred to the most spiritual thing in its relationship to G-d.

But the Creator gave us a possibility to use, not only within our created bounds, but beyond, toward the Infinite, and he desired that this possibility be open to the widest strata of humanity. Consequently, He has conditioned this possibility upon ways and means which are accessible to all, namely, the Torah and Mitzvot.

From this point of view it is also clear that no sacrifice can be too great in adhering to Torah and Mitzvot, for all sacrifices are within the limits of creation, whereas the Torah and Mitzvot offer an opportunity to rise beyond such limits, as mentioned above.

It is also clear that no person has the right to renounce this Divine opportunity by professing indifference toward reward and punishment. Such views are but the product of his limited intellect which has no right to jeopardize the very essence of the soul, for the latter, being a "spark of the Divine", is above the intellect and any arguments it can produce, to deter him from the utmost perfection he is able to attain.

I wish each and every one of your respective families an enjoyable and inspiring Yom Tov with lasting affect throughout the year.

With blessing,

MOSHIACH MATTERS

See! This day I place before you a blessing (Deut. 11:26) The blessing in this verse does not refer to anything specific; rather, it is a comprehensive statement which includes all

the blessings G-d confers on every Jew. First and foremost, therefore, it refers to the ultimate blessing of all -- the complete Redemption through Moshiach. By using the emphatic "See!" the Torah stresses that the Messianic Redemption is not something theoretical or academic, but rather something that will be evident with our eyes of flesh -- and this very day! (The Rebbe, Shabbat Parshat Re'eh, 5751)

A WORD FROM THE DIRECTOR

This Shabbat is the beginning of the month of Elul. In addition to being the name of a Jewish month, the word "Elul" is an acronym for five verses from the Torah which are connected to the five different types of service, each identified with our new month. The Rebbe enumerated these five verses at a gathering a few years ago on this Shabbat:

Prayer – "I am my Beloved's and my Beloved is mine." For it is through prayer, the "duty of the heart" that our relationship with G-d is enhanced and intensified.

Torah study – "It chanced to happen and I set aside for you a place." This verse describes the Cities of Refuge to which a person who killed unintentionally can flee. But it also refers to Torah study for "the words of Torah provide refuge."

Deeds of Kindness – "A person [gives presents] to his friend and gifts to the poor." In this verse the concept of deeds of kindness is clearly expressed.

Teshuva – "And G-d your L-rd will circumcise your heart and the hearts of your descendants." For the service of teshuva – returning to G-d wholeheartedly, is primarily the service of changing one's inner self, the feelings of one's heart.

Redemption – "And they said, 'We will sing to G-d' " This phrase is taken from the Song of Redemption sung at the Red Sea.

The first three services are identified with the three pillars of man's service. These services must be permeated by the service of teshuva and by the service of redemption and thus, they will be endowed with a boundless quality that surpasses the limits of a person and the world at large.

Shmuel Beilman

L'ZICHRON CHAYA I MUSHKA
לזכרון 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.

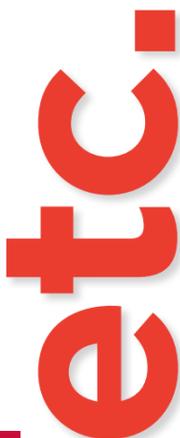


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Tanya Printed

Hundreds of pairs of Chabad rabbinical students traverse the world each summer on "Merkos Shlichus" or as "Roving Rabbis" (established by the Rebbe in 1943). They visit cities, towns and villages with small Jewish communities or tourist spots that do not have permanent emissaries. When Menachem Mendel Tzikkvashvili and Menachem Mendel Shapiro visited S. Marcos, Guatemala they printed the Tanya, the basic book of Chabad Chassidic philosophy. To date there are nearly 8,000 editions of Tanya printed since its original printing in 1796.

New Neshama Magazine

The Hebrew Desk (of Suite 302 Merkos) was initiated this past winter at the annual International Conference of Chabad Emissaries. Emissaries have noted that while Israelis outside of Israel adopt much of their local culture and interests, they maintain their strong Israeli identity. To this end, the Hebrew Desk published the inaugural issue of Neshama Magazine geared specifically towards Israelis in the diaspora.

TODAY IS...

3 Elul

Each particular soul must purify and improve something specific in a particular place. For centuries, or even since the world's creation, that which needs purification or improvement waits for this soul to come and purify or improve it. The soul too, has been waiting – ever since it came into being – for its time to descend, to do the tasks of purification and improvement assigned to it.