by Rabbi Pinchas Allouche

"I have nothing to be thankful for," a young lady once wrote to the Rebbe.

In his moving reply, the Rebbe responded by contrasting the lives of two distinct individuals: Adam, the father of humanity, and a Jew who was forcefully sent to a Nazi concentration camp during the Holocaust.

Adam resided with his wife, Eve, in Paradise, and their lives were overflowing with G-d's blessings. But then, G-d appeared to Adam, and told him: 'From every tree of the garden you may eat freely, but of the tree of the knowledge of good and evil you shall not eat.' This small prohibition filled Adam's life with misery, and his spirit was quickly overcome with malaise and dissatisfaction.

"Contrast Adam," the Rebbe wrote, "with a Jew in a Nazi concentration camp whose life was turned into a living hell. Yet, every morning, he found the courage to utter the prayer "Modeh Ani," and express his sincere 'thank you' to the 'living and eternal King of our universe.'"

"It is all a matter of perspective," the Rebbe concluded. "One can be living in Paradise, basking in the light of G-d, yet perceive his life as if it is devoid of any blessing. And one can be living in subhuman conditions, yet perceive his life and his every breath, as if it is a gift from G-d."

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The year was 1974. Israel was just beginning to recover from the devastating Yom Kippur war in which close to 3000 Israelis were killed, and over 9000 were wounded. The then Chief Rabbi of North Tel Aviv, Rabbi Yisrael Meir Lau had journeyed to New York to visit the late Lubavitcher Rebbe and seek his advice.

During the course of their conversation, the Rebbe asked Rabbi Lau what was the mood "in the streets of Israel," after having faced such a challenging war. Rabbi Lau responded that people are asking, "What will be?"

Upon hearing these words, the Rebbe grabbed Rabbi Lau's arm and passionately replied, "Jews don't ask: 'What will be?' Jews ask: 'What are we going to do?'

How true. "What will be?" is the question of the passive and visionless being, roaming through life without a direction of purpose and meaning. But "what are we going to do?" is the question of true leaders and difference-makers, who rise from the challenges of the past and the present, to march forward and upward into the opportunities of the future, with unending deeds of goodness and kindness.

***

In the winter of 1967, a group of young ladies called the Lubavitcher Rebbe to ask him for a blessing. They were "stuck" at the Detroit Airport, on a Friday afternoon, and their flight home to New York had been canceled.

They spoke briefly with the Rebbe's secretary, and after putting them on hold for a short while, he returned with a reply from the Rebbe: "The Rebbe doesn't understand the word 'stuck.'"

They tried to explain to him what the term "stuck" means, but the secretary interrupted them, saying: "The Rebbe knows what 'stuck' means. But the Rebbe says that a person is never stuck."

They understood the Rebbe's wise advice, and they rose to the occasion. Shortly thereafter, they ran around the airport, smiling at strangers, lending their support, and igniting souls with the light of Judaism.

Indeed, there is no such thing as 'stuck.' Every moment has a Divine call. Every place has a holy purpose. Every person has a vital role to play.

***

In 1983, a four-year-old child living in Toulouse, France, was diagnosed with a mysterious genetic disease. The hearts of his parents flooded with anguish. In despair, they turned to the Rebbe to ask for a blessing for their son.

The Rebbe's response did not tarry: "I will pray for your son at the gravesite of my father-in-law." A few months elapsed, and the disease of this young boy deteriorated. So his parents wrote back to the Rebbe asking for yet another blessing. The Rebbe – whose mailbox was inundated with approximately one thousand letters daily – took the time to respond to these anxious parents. He replied: "I already promised you: I will pray for your son at the gravesite of my father-in-law," the Rebbe reassured them.

Sure enough, the boy's condition stabilized, and today, this boy lives in Scottsdale, Arizona, healthily, and happily married, with many beautiful children.

You see, I know that child quite well, for that child, is me.

What moves me most about my personal story, is that the Rebbe never forgot me. Several months had elapsed since my parents had initially asked the Rebbe for a blessing, but he still remembered me and my condition, and he reassured my parents: "I already promised you that I will pray." In other words: "Don't worry. I haven't forgotten your son. He continues to be in my prayers."

Rabbi Pinchas Allouche is the founding Rabbi of Congregation Beth Tefillah in Scottsdale, Arizona, where he lives with his wife, Esther, and their children. Rabbi Allouche is a member of AIPAC's National Council, and a member of the Vaad Harabanim, the Orthodox Rabbinic Council of Arizona.

THOUGHTS THAT COUNT

on the weekly Torah portion

And Korach, the son of Yitzhar... took (Num. 16:1)
How is it possible that a portion of the Torah is named after a sinner as great as Korach? The Torah wants to emphasize that we can learn something constructive even from Korach's bitter controversy. Just as Korach wanted to be a High Priest, every Jew should similarly desire to draw near to G-d. *(Likutei Sichot)*

How can it be that an entire Torah portion derives its name from a wicked man who never repented of his misdeeds? Do not our Sages warn against even mentioning the name of an evil person? One must therefore conclude that Korach possessed a positive quality from which we can learn and emulate. In fact, Korach's intense passion to serve as high priest stemmed from his desire to draw as close to G-d as is humanly possible, an aspiration which in itself is pure. Furthermore, it is said that in the Messianic Era, the Levites (of which Korach was one) will ascend to the level of kohanim. Korach's error was that he wished to hasten the Redemption and enjoy its pleasures before it actually occurred, ignoring G-d's overall plan for mankind. His underlying motivation was, however, worthy of emulation. *(The Rebbe)*

And you shall give there of the heave-offering of the L-rd to Aaron the Priest (Num. 18:28)
If, as we read in the Torah, Aaron the Priest passed away in the desert before entering the Land of Israel, how would the Jews be able to fulfill this commandment? Rather, this is an allusion to a time after the Resurrection of the Dead, when Aaron will again be alive and able to receive his due.

Dedicated to the Rebbe

whose teachings and example are a never-ending source of life for all mankind. May we continue in his path and complete the mission with which he has charged us: to make the world conscious of the imminent Redemption and to prepare the environment where this ideal can be realized.

to dedicate an issue call (718) 778 6000

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July 1, 2022

The Weekly Publication for Every Jewish Person
נוסד תוך 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, *Korach*, we read about the rebellion of Korach against Moses.

Korach challenges Moses' leadership as well as the granting of the High Priest position to Aaron. "The entire congregation is holy, and the L-rd is in their midst. So why do you raise yourselves above the L-rd's assembly?"

Korach is accompanied by Datan and Aviram, rabble-rousers against Moses from the start of his leadership. There are also 250 other men of stature who join the rebellion against Moses. Eventually Korach died being swallowed alive by the earth.

By all accounts Korach was a religious man and a Torah scholar. What moves a man like him to rebel against Moses, who was installed by G-d as the leader of the Jewish people? And why was he swallowed by the earth?

It is not enough to be religious and learned in Torah. There is a third ingredient that is necessary and that is humility. When one is ego driven he is doomed to fail. All the Torah in the world won't help from being swallowed alive by his ego. Not being able to see anyone other than himself, he even fails to recognize the true leader of the Jewish people. This is the route of all divisiveness. He knows that everything Moses does is G-d's will but his ego doesn't want to recognize G-d's authority either. Recognizing Moses's authority is recognizing G-d's authority.

While this example is extreme, it is something we could learn from. When you feel like you are getting the raw end of a situation, before starting an argument, ask yourself, "Is this truly unfair or is this my ego rearing his ugly head?"

Being humble will be your salvation in all your relationships. At home, at work, at synagogue and everywhere else. It will also help you overcome life's challenges because instead of thinking "why me?" you will think "G-d put me in this predicament, what is His reason for putting me here? What does He want me to gain from this situation? How would He want me to use my situation to affect others positively?"

Being humble does not mean feeble, weak or insignificant. Being humble means that you can recognize the other, not only yourself. It means you are not alone. It means that you feel that G-d is always with you.

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.

Would You Like to Meet the Rebbe?

by Rabbi Aron Moss

A friend of mine tells the story of his family's visit to the Rebbe. They were not at all a religious family, but my friend had had his Bar Mitzvah a year before at a Chabad shul, and since they were going on a family trip to New York, their rabbi encouraged them to go to Brooklyn and see the Rebbe.

They figured, why not? As Aussie tourists in New York, they wanted to see the sights. Between the Statue of Liberty and the Empire State Building, they may as well take in 770, Lubavitch World Headquarters but also known as the Rebbe's *shul*. They thought it would be another photo opportunity in the Big Apple.

That's what they thought.

They arrived at 770 one Sunday morning, and joined the long line to see the Rebbe. After waiting expectantly for some time, finally they reached the front of the line, and had their moment standing before the Rebbe. They each received a dollar and a blessing for success, and they moved on.

The whole thing was over in seconds. It was a special moment. But what no one expected was the 14-year-old's reaction.

After leaving the Rebbe's presence, he made a sudden announcement to his parents: "From now on, I'm only eating kosher. And I want to keep Shabbat properly. I am going to be religious."

His parents were completely taken aback. There had been no discussion about taking on more Jewish observance before then. And the Rebbe had not mentioned anything in their momentary encounter about keeping kosher or Shabbat. So where did this sudden turnabout come from?

It came from being in the presence of a truly holy man. That experience, the experience of authentic transcendence, makes you want to be more holy, more pure, more you.

That's who the Rebbe is. He connects you to your essence, to your soul, to G-d. He gives you back what is yours. Because he lives a completely selfless existence, dedicated to a higher purpose, he inspires the same in you.

For some the impact is subtle and gradual. For others, like my friend, it can be quite dramatic and instantaneous. But you can't help being touched by truth.

Starting that day, he became an observant Jew. Since then he has gone on to become an influential rabbi, and his family are all observant today. All sparked by that moment in front of the Rebbe.

This is not an isolated incident. Countless lives have been touched by meeting the Rebbe. And you can meet him today. Read the Rebbe's writings. Watch the recordings of the Rebbe's talks. Visit your local Chabad Center. Attend a class that focuses on the Rebbe's teachings. Get to know the Rebbe's students and admirers.

But be warned. You might come out of it a better you.

Rabbi Aron Moss is the rabbi of the Nefesh Community in Sydney, Australia

SLICE OF LIFE

Hard Work and Effort

by Yehudis Cohen

It was the second day of the Hebrew month of Sivan.

Just a few days earlier I had attended the Lubavitch Women and Girls annual convention in Crown Heights.

Rabbi Dudu Lider had travelled half-way around the world to address the thousands of local women and visitors who were at the convention.

Rabbi Lider's animated style, delightful sense of humor and powerfully simple devotion to his mission as an emissary of the Rebbe was uplifting.

Among others, he told the story of a secular Israeli man whom he had met late one evening at a café in Melbourne, Australia. The man shared that he had recently arrived from Israel. He was running away from everyone and everything after losing his brother, sister and father in just two weeks.

Rabbi Lider invited the man to his Chabad House for Israelis. Over the next few weeks, Rabbi Lider treated the man with compassion, dignity and love. And Rabbi Lider introduced him to the Rebbe's teachings.

And then, one Shabbat, in the midst of a room packed full of people, this man stood up and shouted, "Rabbi Lider! You are a thief!"

Rabbi Lider was in shock. Then his disbelief and embarrassment turned to bewilderment as the man continued his rant:

"You have stolen from us. Not just you but all of you Chabadnikim! You have stolen from us the Rebbe! I'm Jewish! I grew up in Israel. I was never exposed to the Rebbe's teachings. These are so important for our lives!" The man began to emotionally share how learning the Rebbe's teachings those past weeks was helping him heal and giving him a new outlook on life.

Now it was Rabbi Lider's turn. "You told me you are a marketing expert! One of the best in all of Israel. Come up with a marketing plan of how to share the Rebbe with the world. I will raise the money to implement your plan here in Melbourne and I will share your plan with all of my colleagues!"

It was a deal! That very night after Shabbat the man started working on the plan.

The next morning, red-eyed and sleep deprived, the man came over to Rabbi Lider. "It's hopeless. It's impossible. I don't even have the beginning of a small idea. There is no way to market the Rebbe!

"Marketing is about gaining pleasure and avoiding pain – in the here and now. The Rebbe is about responsibility to ourselves, our communities, G-d, the world! The Rebbe's teachings will lead to great pleasure and lessen or eliminate pain and suffering… but it's not quick. It won't happen without a lot of hard work and effort. And we don't market those kinds of experiences – because the people we're aiming at aren't looking for them!"

I sat there in the audience, mulling over this and other ideas that Rabbi Lider shared.

I had been feeling worn out from all of the "hard work and effort." The "elimination of pain and suffering" seemed so far off. And it seemed like it was actually moving further and further away. But Rabbi Lider's speech was putting a little fuel in my empty tank that had been running on fumes as of late.

The following day I attended the main session of the convention. A highlight of the convention is the opportunity for the participants to go into the Rebbe's office, the place where countless people imbibed the Rebbe's wisdom, received support, were heard, advised, challenged. Regarding his office, the Rebbe had told the government officials who had accompanied then-Israeli President Zalman Shazar to a meeting with the Rebbe in 1966: "In this room, tens of thousands of Jews received guidance and strength."

I waited in line to go into the Rebbe's office. I recited the chapters of Psalms corresponding to each of my children's years. In the Rebbe's office I would just pour out my heart; I knew I would be heard.

A few days passed.

It was the second day of Sivan.

On that day – and forgive me for sounding melodramatic – for no reason in particular, the hard work and effort had made me feel even more burnt out, alone and in despair.

I **needed** the connection with the Rebbe. I needed to **know** that the Rebbe was hearing me. I needed to **feel** that the Rebbe was with me. I had never before had the *chutzpa* to write a letter to the Rebbe expecting, no demanding, a response. But today, on this second day of Sivan, things were different.

I couldn't bring myself to actually put pen to paper. That would have been so ungrateful. After all, the things that seemed to be sapping my energy were actually gifts, opportunities that should rightfully be viewed as blessings. Not things that should be pulling me down.

So I prepared myself in the way that I had always done before writing to the Rebbe. And then I took off the bookshelf a volume of the Rebbe's letters. And I spoke to the Rebbe from a very, very deep place within my heart. And then I was done. I had shared everything that needed to be heard, everything that I know was heard.

Hesitantly, oh so hesitantly, I randomly opened up the book of the Rebbe's letters.

"In response to your letter of the second day of Sivan…"

The advice and guidance in the continuation of the letter shows that the Rebbe heard me loud and clear. There are no short-cuts. I will need to put in a lot of hard work and effort to fulfill what the Rebbe writes. I always expected that from myself. I think the Rebbe always expected that of me as well. And I think the Rebbe is reminding me of that expectation.

etc.

Three New Torahs Dedicated in Russia

A new Torah Scroll was recently dedicated in the Siberian city of **Tomsk, Russia.** The Torah was welcomed into the Great Synagogue and JCC. While the Torah had been completed earlier the celebration was postponed until now due to covid. Two new Torah Scrolls were also welcomed into the Marina Roscha synagogue in the center of **Moscow, Russia,** amidst great celebration. The Moscow Torah were dedicated in honor of **Rabbi Berel Lazar** and his tireless efforts on behalf of Jews in Russia, especially in these difficult times.

New Emissaries

Rabbi Dovi and Pessi Levy are moving on Shlichus to expand Chabad activities at Congregation Judea Chabad in **Holywood, Florida.** They will be working specifically with young professionals and families with children who have relocated to this beautiful area. **Rabbi Ezra and Bracha Wiemer** are establishing Chabad at George Mason University in Fairfax, Virginia. In addition to faculty, 1,250 Jewish students study at GMU.

Today Is…

2 Tammuz

It is proper to say before prayer, I hereby take upon myself to fulfill the commandment – "Love your fellowman as yourself." This means that the precept of ahavat yisrael (love of one's fellow Jew) is the entry-gate through which man can pass to stand before G-d to pray. By merit of that love the worshipper's prayer is accepted.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

Freely translated and adapted

Adar 26, 5710 (1950)

Greetings and blessings,

In one of his letters, my revered father-in-law, the Rebbe, writes: "Chassidic philosophy brought about a situation in which one is not alone." If that applied when "the *tzaddik* (righteous person) was living on this earth… in a physical place," *(Zohar)* certainly it applies to a much greater degree at present when "he is found" – even in this world of deed – "more than in his lifetime." How much more so does this apply with regard to a tzaddik who is also a Rebbe who is "an intermediary who binds" between G-d *(Havayah)* and the Jewish people!

The name used for G-d, Havayah, is not related to the limitations of nature, Heaven forbid. The intermediary possesses dimensions of both the entities between which he mediates. With regard to his chassidim and those bound to him at present, as previously – for a connection with a Rebbe is one of yechida which is above the concept of time – the motif of bonding is even stronger now. For the chassidim tell their souls and their bodies that we have no other alternative at all. And then there will be no interruption in that bond, Heaven forbid. On the contrary, "the spirit will draw down the spirit." This will be manifest in spiritual matters and in material matters, in all forms of good. For just as Above, so too below, i.e., with regard to a Rebbe: the nature (i.e., a tendency above nature) of the good is to do good.

10 Nissan, 5710 (1950)

I received your letter of 9 Nissan. In brief, an answer to what you wrote there, can, in my opinion, be found in my preface to the pamphlet published after the passing of the [Previous] Rebbe and in this letter.

In reply to the question you raise: that now we cannot ask my revered father-in-law, the Rebbe, when there is doubt how to conduct oneself: If you will stand firm in your connection with him, without paying attention to the lures of the *yetzer hara* (evil inclination), and send the question to the gravesite of my revered father-in-law, the Rebbe, the Rebbe will find a way to answer you.

12 Nissan, 5710 (1950)

Greetings and blessings,

…My revered father-in-law, the Rebbe, dedicated his life for the benefit of the Jewish people as a whole and for every Jew as an individual in particular, and most particularly, to those who bound themselves to him. He certainly conveys his influence to them at present as well.

Nevertheless, the influence he conveys is at present – to a certain degree - different from what it was previously. For at present, his soul is free from all the limitations and constraints of the body and can ascend to one peak after another. (This is the meaning of the term *histalkus.)* Hence the influence that he grants – both the material and the spiritual influence – is also on a higher and more elevated plane.

As a natural consequence, this demands that a recipient adapt himself to that higher influence by elevating himself.

Throughout his life, my revered father-in-law, the Rebbe, taught us how to proceed forward, not only on the level of thought, but also in actual fact. Even now, his lips are moving even in this world through his numerous teachings, discourses, talks, and letters. Through fulfilling his desire and will in actual practice, we generate the mediums through which to receive the elevated influence that he wishes to convey to us. and in your holy work…

From I Will Write it in Their Hearts, translated by Rabbi Eli Touger, published by Sichos in English

MOSHIACH MATTERS

The *Midrash* states, "Moses was the first Redeemer and he is the final Redeemer." This doesn't mean that Moses will be the final Redeemer, as Moses is a Levite and Moshiach will be from the Tribe of Judah. Rather, our Sages teach us that through the power of Moses, who was the first Redeemer, will come Moshiach – the final Redeemer. A major qualification of Moshiach is assiduous Torah study. Thus, his power and merit to redeem all Jews is through Torah, which is called "the Torah of Moses" and as G-d told him: "Since you are humble it shall be called upon your name." Likewise, the power of Jews to bring the final redemption today is through increased Torah study and its observance. This teaches us that the merit and power for bringing Moshiach is dependent upon the ideal role of Moses – through a wholesome dedication to Torah study and *mitzvot* (commandments). *(Highlights of Moshiach)*

"A WORD FROM THE DIRECTOR

Gimmel Tammuz.

The date itself, while ingrained in the minds of Lubavitcher Chasidim around the globe, has significance for all Jews and, indeed the entire world population.

Although we have not seen the Rebbe with our physical eyes since Gimmel Tammuz 28 years ago, his presence in the lives of his hundreds of thousands of Chasidim and millions of admirers is evident. And the Rebbe's involvement in the thousands of institutions he established, and the dozens of institutions set up since Gimmel Tammuz 28 years ago, is palpable.

Gimmel Tammuz is the third day in the Hebrew month of Tammuz.

The number three has much significance in Jewish teachings. Our Sages teach that the world stands on three pillars: Torah study, prayer, and acts of kindness. In addition, they teach that the Tzadik is the foundation of the entire world.

What has been the thrust of the Rebbe, the foundation of the world, in his over seven decades of leadership? As is well-known to our readers, since the Rebbe's acceptance of the mantle of leadership he stated clearly the purpose of our generation, the seventh generation, is to bring the Redemption.

More recently the Rebbe elucidated how we can accomplish this in a three-fold campaign: through Torah study, prayer, and acts of kindness.

Our Torah study should be increased in all areas of Jewish knowledge in general, Chasidic philosophy in particular, and specifically those matters found everywhere in Jewish teachings that deal with Moshiach and the Redemption.

Our prayers should be suffused with heartfelt requests of G-d to bring the Redemption, crying out "How much longer?" and even to the point of demanding the Redemption (as explained by the Chofetz Chaim).

Lastly, through love of our fellow Jew in general and even simple acts of kindness and good deeds, we can prepare ourselves for the Redemption and hasten its inception.

May we be together with the Rebbe this year on Gimmel Tammuz, not just "feeling" his presence but actually seeing the Rebbe, a soul in a physical body, leading us to the Holy Land and ushering in the complete and eternal Redemption."

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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