

Rabbi Nachum of Chernobyl felt the suffering of his fellow Jews deeply. Whenever he was not engaged in Torah study or prayer, he would devote himself to helping his fellow Jews in any way he could. Although he was a poor man himself, he would collect large amounts of charity to distribute to the needy. He spent much time traveling through towns and villages to discover what spiritual or physical needs he might be able to fill for his beloved brethren.

Rabbi Nachum was concerned not only with the lack of material possessions, but also the spiritual poverty which endangered his Jewish brethren's holy souls. In every place he visited, Rabbi Nachum would ask, "Do you have a *shul?* Do your children have a teacher? Is there a mikva here?" After identifying the needs of the community, he set about raising funds.

On one of his travels, Rabbi Nachum visited a small village which had no mikva. The villagers had to travel a distance to a larger neighboring town. In the winter, when the roads were often muddy, these trips were nearly impossible. Of course, Rabbi Nachum resolved to have a mikva built for the village.

When he returned home, Rabbi Nachum approached a wealthy member of his congregation with a startling proposition: "If you will pay for a mikva in the village I have just visited, I will sell you my portion in the World to Come." The rich man was stunned by Rabbi Nachum's offer but accepted it immediately.

When his Chasidim heard about the unusual arrangement, they were shocked. How could the Rebbe have done such a thing? Seeing the questions in their eyes, Rabbi Nachum explained to them: "According to the teachings of the Torah, every Jew must love G-d with 'all you heart, with all your soul and with all your might.' It has been explained that the phrase 'with all your might' means with all your money. Like every other Jew, I recite this verse every evening and every morning, and I wonder, 'How can I, a Jew who owns nothing and has no money fulfill this command? When I profess to love G-d with all my material means, what can I possibly be saying? Am I lying to myself?'

"This is what I have concluded regarding my situation. Although I may not have money, I do have one very valuable possession, and that is my portion in the World to Come. I have found that people are willing to put a price on anything. There are even such people who will put a price on the after-life. Since that is the case, and I cannot fulfill my duty to love G-d with 'all my might' in any other way, then I am obligated to sell this property to meet my obligation." \*\*

### Menachem Mendel of Kosov was a figure of great stature, who founded a number of

Chasidic dynasties. As is the case of many outstanding personalities, he had many followers and he also had opponents.

There was one Jew in Kosov who was bitterly antagonistic to the Rebbe. This man took great pleasure in interfering with any of the Rebbe's projects.

Thus, it was a great shock when one day the Rebbe's "emeny" showed up at his door. "I must speak with Reb Menachem Mendel," the man demanded. The attendant showed him to the Rebbe's room and closed the door behind him.

No sooner were they alone than the man opened up his heart and poured out his problem: "I have a daughter of marriageable age, and I have no money for a dowry. Rebbe, please advise me how I can solve this problem.'

"How much money do you need for a proper dowry," asked the Rebbe.

The man mentioned a very large sum. At once, the Rebbe opened his drawer and withdrew all the money he had. He put on his desk what amounted to several hundred gold coins, a huge amount of money, which he had amassed over some time. The man accepted the money and left, freed from his terrible burden.

It wasn't long before people found out about the amazing act of kindness on the Rebbe's part. The Rebbe's own brother. Reb Yitzchak, was infuriated when he heard about the incident, and he decided to go and reproach his brother face to face.

"I can't believe what you have done!" he railed at his brother. "You, who watch every penny when it comes to the needs of your own family have just given away a fortune to a man who has been your greatest opponent for years! I just cannot understand vou!"

Rabbi Menachem Mendel was not surprised at his brother's reaction. "My brother, you should know that you are not the first one to condemn my action. But just as I ignored my first

> Dedicated in honor of a dear friend of the Lubavitch Youth Organization Mr. Joseph Fraiman

critic, I will ignore you, too! You must believe me when I tell you that I had good reasons for what I did."

His brother was taken aback that someone else had the temerity to question the Rebbe, and asked, "Someone else was here before I came, someone with the same criticism? Tell me, who was it?"

"There was someone else," the Rebbe assured him. "It was my evil inclination. He came and tried all of his cunning arguments to convince me not to give this money. It seems he was very displeased about this unbelievable opportunity which came to me out of the blue, and he used all of his wiles to dissuade me from this mitzva. However, just as I have told you, I told him that his arguments were of no use. I did what I had to do.'



#### At the order of the L-rd the people of Israel journeyed, and at the order of the L-rd they camped (Num. 9:18)

All of a Jew's actions should be "at the order of the L-rd. Whenever one states a future plan, one should say, "I wil do such and such, G-d willing," or "I will do such and such with G-d's help." Likewise, when a person is traveling and reaches his destination, he should declare, "I have come here with the help of G-d." The underlying idea is to always make mention of G-d. (Shaloh)

#### We remember the fish that we ate in Egypt for nothing (Num. 11:5)

The world was created in such a way that whatever is associated with the "side of holiness" requires hard work and effort. By contrast, the spiritual emanations of the "other side" come easily. In Eqypt, a place of moral depravity, the Jewish people had grown accustomed to receiving abundance "for nothing," without any effort on their part. When they left Egypt and realized that they would have to work to receive G-d's blessing, they rose up in protest. (Siddur Im Divrei Elokim Chaim)

### And the man Moses was very humble, more so than anyone on the face of the earth (Num. 12:3)

The reason for Moses' humility was that he had attained the ultimate spiritual level of chochma, wisdom. For the greater a person's understanding and comprehension of G-d, the more it will cause him to feel completely nullified before Him. This humility will then be reflected in his relationship with human beings. (Likutei Torah)

And the likeness of G-d does he behold (Num. 12:8) The "likeness of G-d" – these are the attributes of the Holv One, blessed be He. Our Sages said, "Just as He is merciful shall you be merciful; just as He is gracious shall you be gracious." These G-dly attributes were brought down by Moses our Teacher and instilled in the heart of every single

Jew. (Rabbi Avraham Mordechai of Gur)

**8:11** Candle Lighting Time NY Metro Area 18 Sivan/June 17 Torah Portion Behaalotecha Avot Ch 2 Shabbat ends 9:20 PM



RFBBF from the teachings of the Rebbe on the Torah portion

The Torah portion of *Behaalotecha* tells about the manna that fell in the desert, and sustained the Jewish people for 40 years.

The *Talmud* explains that "For the righteous, the manna came down at the door of their homes, average people went out of the camp and collected, and the wicked walked far from the camp and collected."

Manna is called "bread from heaven." The difference between bread from the earth and bread from the heavens is that bread from the earth requires a tremendous amount of preparation. Plowing, sowing, cutting, gathering, grinding, etc. etc. By the time you have a loaf of bread, much time and energy was expended. And after all that, it is not pure nourishment, part of it the body takes and the rest becomes waste. The bread from heaven, on the other hand, depending on who you were, had little to no preparation and it was pure nourishment with no waste.

This bread from heaven nourished all the Jewish people, whether they were righteous, average or wicked. Even the wicked had the experience of pure nourishment. That means that even when it became part of the body, the manna remained in its pure state. The manna, therefore, had an effect on the person who consumed it. As our Sages say, "The Torah was not given to ...those who ate the manna," because the manna affected us, and made us into the people right for the task. The manna affected every Jew, as each of us has a part in the Torah and a unique way of understanding it, righteous, average and wicked alike.

The manna didn't have an immediate effect on the person, they didn't instantly repent when they ate it. The wicked, for example, still had to walk far from the camp to collect it, and they still had to grind it. That is also why, during the 40 years that they ate the manna, some still did things that angered G-d, as He said, "And they tested Me these ten times." Nevertheless, it certainly had some effect on them, and eventually, when they did repent, it was certain that eating the manna had a part in their return to G-d.

Everything in the world is reflected in Torah. The two types of bread are found in the study of Torah. Torah is called bread, it nourishes our essence.

Bread from the earth is the study of the revealed parts of Torah. It is with great toil and effort that we acquire the knowledge of the revealed Torah. And even when we understand a part of it well, it is fraught with arguments and opinions.

Bread from heaven, is the inner or hidden part of the Torah. And just like the manna, the inner Torah is for every Jew, no matter where he is at spiritually.

May we all come closer to G-d by teaching and studying both the revealed and inner Torah. This will surely bring Moshiach sooner, especially the teachings of the inner Torah, Chasidic teaching. As the soul of Moshiach said to the Baal Shem Tov, that he will come, "When your wellsprings will spread out."

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.

1727



# Father's Day

Do you remember life before gas burnt, and if he moves too far away grills, fire pits, smokers and wood he is cold, so can a person do naught pellets? All you needed for a great else but warm himself against the cook-out was a bag of charcoal, a fire of the Sages." can of lighter fluid, some matches and a grill whose top could be raised or lowered – manually – to two levels; the kind of grill that if you forgot to bring it in after the coals cooled off and it rained that night, everything got all soggy and maybe a little rusty. And nobody worried that the burnt part of the hotdog might be carcinogenic.

Bar-b-ques were the only time Dad ever cooked. He sweated at the grill manfully. Even on Father's Day, if the weather was right, he was willing to do the cooking if it was on the grill.

In honor of Father's Day, let's take a look at a saying of one of our great Jewish teachers as recorded in Pirkei Avot – Ethics of the Fathers (sometimes known simply as "Avot" – Fathers) that involves, at least, the coals in our bar-b-que.

"Rabbi Eliezer taught: Warm yourself by the fire of the Sages, but beware of their glowing coals lest you be burnt... all their words are like coals of fire."

Warm yourself, make yourself teachings and his directives. warm - bring out the affection, compassion, responsiveness, gentleness, kindness within you - through your attachment to the wise person, the righteous person, the sagacious person and their teachings.

the nature of fire is such that if a ourselves by those coals and person draws too close to it he is encourage others to do the same.

To warm yourself by fire, you must stand somewhat away from it and let the heat encompass you. Thus, Rabbi Eliezer is telling us that we must maintain proper respect in our attitude toward our Sages.

Rabbi Eliezer's first suggestion does not include any type of warning. One needn't be warned about coming too close to a fire. We all learn, sooner or later, the inherent danger in fire. Similarly, when the tzadik is like a fire, one needn't be warned to be respectful of him and to heed his advice and teachings.

But when the tzadik's "fire" is not blazing, when he is like a glowing coal – his fire hidden – beware. For it is precisely when the "fire" of the tzadik appears to be extinguished that there is the danger that one might, G-d forbid, belittle him.

Like the coal which is covered with dust and ashes - seemingly lifeless, but in truth alive and afire, ready at any moment to burst into a blazing flame - so too is the tzadik, his

All his words are like coals of fire, for every word of a tzadik is a word of Torah, and about the Torah G-d stated, "My words are like fire."

As we watch the coals of the prophecy of the imminent Redemption ignite, one by one, The Midrash teaches that "just as into a burning flame, let us warm



### Four Generations by Nicole Larney and Sarah Moshel



After discovering that she was Jewish, Nicole Larney, a young woman from a small town in Queensland, Australia, began a journey to *learn more about her heritage with the help of* her JNet chavrusa Sarah Moshel.

### Nicole:

Eleven years ago, at the passing of my maternal grandmother, I discovered that I am Jewish. A survivor of the Shoah, my grandmother had rejected her own Jewishness, married a non-Jew and raised her children (including my mother) as Christians. Once the initial shock subsided, I began googling Judaism while continuing to live in my small town in Oueensland.

Knowing no other Jews at the time, I began to take on some basic *mitzvot* (commandments), such as modesty and Shabbat, which I had learned about online. I first met another Jew three years ago purely by coincidence at a playgroup when she noticed my hair covering. This lady introduced me to JNet, who then connected me with my JNET chavrusa study partner, Sarah Moshel, who I have been learning with for the past two years.

Sarah's kind responses and step-by-step explanations to my many questions have been inspiring in my quest to live Jewishly. With Sarah's encouragement and guidance. I have learnt more each year and am increasing my observance for each Jewish festival year by year with my small Jewish community.

Some time after we started learning together, Sarah gently encouraged me to have my Jewishness authenticated. I was very apprehensive initially as my new Jewish identity had become so important to me and I was worried that there wouldn't be enough evidence. However, with Sarah's guidance I contacted Rabbi Yoram Ulman from the Sydney Beth Din (Rabbinical Court).

Over the course of a year and a half, I contacted Chabad houses in the Netherlands searching for familial evidence, and eventually received notification that they had found evidence of my great-great-grandmother being Jewish. During this time, I became pregnant with my son and when he was three months old, I was declared authentically Jewish. I remember crying with happiness as I told Sarah in our weekly lesson and, with the aid of Rabbi Ulman, she helped me to plan my son's brit mila (circumcision).

After catching two flights alone with my son, I walked into the Chabad of Bondi synagogue in Sydney with butterflies in my stomach. I had never been in a synagogue before. Rabbis Ulman and Niasoff were so kind as my hands shook while handing my son over - the first boy in my direct lineage to have a brit in four generations. When Rabbi Ulman named my son "Yosef Eliyahu ben Hadassah" - the names I had chosen for us both to honor my ancestors who died in the Shoah - I felt like I had finally come home.

My favorite quote that Sarah says is, "G-d gives us what we need". Truly, G-d gave me what I needed in Sarah to help me in my

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encyclopedia is sure to offer fresh insight and illuminating understanding into the message and mission of Chassidus Chabad.

journey to find my Jewish identity.

### Sarah

I found out about JNet through the Chabad women's group in Melbourne. I registered and was matched with a young lady Nicole from a small town in Oueensland. We started our connection and I was immediately taken by Nicole's complete enthusiasm and her desire to learn how to actualize living as an authentic Jewess. She was hungry for knowledge beyond her gleanings from the internet. After each connection and each conversation I felt in awe of Nicole's thirst. I was touched and inspired by her wonderment at anything Jewish.

She got in touch with Chabad of RARA, which is the organization that provides Judaism to people in the small towns around Australia. Very soon, she began organizing different events for her small community. She would excitedly share how she found different Jews to invite to her festive gatherings. She became the unofficial Rebbetzin of her small town.

During our weekly chats, Nicole brings up many questions regarding her desire to live an authentic Jewish life. Her son's brit mila during the intermediate days of Passover was a powerful step in her journey as a religious Jewish woman. During the time when we commemorate the Jewish people leaving Egypt and becoming a nation, Nicole and her family entered into the covenant of Abraham.

I believe that the work of JNet is extremely powerful - creating paths of connection through chavrusa learning. Jews who live in distant communities and are thirsty to belong and feel connected are warmly received by JNet. Each teacher creates a small ripple and yet, each ripple changes lives for eternity.

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### TODAY IS...

### 24 Sivan

"You ask how can you be bound to me when I do not know you personally... The true bond is created by studying Torah. When you study my maamarim, read the sichot and associate with those dear to me the Chassidic community and the students – in their studies and farbrengens, and you fulfill my request regarding saying Psalms and observing Torah-study times - in this is the connection and bond."



#### from correspondence of the Lubavitcher Rebbe

10th of Kislev, 5714 [1953] Our Sages said that "Each and every soul was in the presence of His Divine Majesty before coming down to this earth," and that "The souls are hewn from under the Seat of Glory."

These sayings emphasize the essential nature of the soul, its holiness and purity, and its being completely divorced from anything material and physical; the soul itself, by its very nature, is not subject to any material desires or temptations, which arise only from the physical body and "animal soul."

Nevertheless, it was the Creator's Will that the soul - which is "truly a 'part' of the Divine Above," should descend into the physical and coarse world and be confined within, and united with, a physical body for scores of years, in a state which is absolutely abhorrent of its very nature. All this, for the purpose of a Divine mission which the soul has to fulfill: to purify and "spiritualize" the physical body and the related physical environment by permeating them with the Light of G-d, so as to make this world an abode for the Shechina [the Divine Presence]. This can be done only through a life of Torah and Mitsvoth [commandments].

When the soul fulfills this mission, all the transient pain and suffering connected with the soul's descent and life on this earth are not only justified, but infinitely outweighed by the great reward and everlasting bliss which the soul enjoys thereafter.

From the above one can easily appreciate the extent of the tragedy of disregarding the soul's mission on earth. For in doing so one condemns the soul to a term of useless suffering not compensated for, nor nullified by that everlasting happiness which G-d had intended for it. Even when there are moments of religious activity in the study of the Torah and the practice of the Mitsvoth, it is sad to contemplate how often such activity is tinted by the lack of real enthusiasm and inner joy, not realizing that these are the activities which justify existence.

Aside from missing the vital point through failure of taking advantage of the opportunity to fulfill G-d's Will, thus forfeiting the everlasting benefits to be derived therefrom, it is contrary

## MOSHIACH MATTERS

But the man Moses was very humble, more so than any man on the face of the earth (Num. 12:3) Rabbi Shneur Zalman of Liadi explained that

I wish to express herewith, my inner wish that every one of us be liberated, with G-d's help and by determined personal effort, from all handicaps which arrest the good and noble in evervone's nature, so that this part of one's nature reign supreme, giving fullest expression to the threefold love: love of our people Israel, love of our Torah, and love of G-d, which are all one. Moses felt humble especially in comparison

to our generation, the last generation before Moshiach. For, despite the extreme darkness that would reign immediately preceding the Final Redemption, Moses foresaw and was humbled by the self-sacrifice our generation would show to keep the Jewish faith alive even in the most difficult circumstances.(Sichat Purim, 5747)



to sound reason to choose that side of life which accentuates the enslavement and degradation of the soul, while rejecting the good that is inherent in it, namely, the great ascent that is to come from the soul's descent.

It will now become eminently clear what our Sages meant when they said, "No man commits a sin unless he was stricken with temporary insanity." No profound thinking is required to realize that since "life is compulsory," and since the soul which is a "part" of the Divine Above is compelled to descend into "a frame of dust and ashes," the proper thing to do is to make the most of the soul's sojourn on earth; only a life, in which every aspect is permeated by the Torah and Mitsvoth, makes this possible.

It is also abundantly clear that since G-d, who is the essence of goodness, compels the soul to descend from its "sublime heights to the lowest depths," for the purpose of the study of the Torah and the fulfillment of the Mitsvoth [commandments] - how great is the value of Torah and Mitsvoth

Furthermore, the descent of the soul for the purpose of ascent shows that there is no other way to obtain the objective except through the soul's descent to live on this earth. If there were an easier way, G-d would not compel the soul to descend from the sublime heights of the Seat of Glory down to this nether world, the lowest of all

For only here, in the lowest depths, can the soul attain its highest ascent, higher even than the angels, and as our Sages say, "The righteous precede the foremost angels."

worlds.

Reflecting upon the greatness of the Torah and Mitsvoth, specifically pertaining to this life. reflecting also that the Torah and Mitsvoth are the only means to attain the soul's perfection and the fulfillment of the Divine purpose, one will experience a sense of real joy at his fate and destiny, despite the many difficulties and handicaps. from within and without, which are inevitable on this earth. Only in this way can one live up to the injunction: "serve G-d with joy," which the Baal Shem Toy made one of the foundations of his teachings, and which is expounded at length in Chabad, and stressed by its founder, whose liberation we commemorate on the 19th day of Kislev, in his monumental work, the Tanya (chapters 26 seq., 31 seq.).



This week's Torah portion. Beha'alotcha. discusses the lighting of the menora by the kohen (priest) in the Holv Temple. The flames of the menora can be compared to the human soul.

The commentator Rashi states that "the menora must be kindled until the flame rises on its own." This means that G-d has given each one of us a soul, and He is constantly giving us opportunities to improve in Torah and mitzvot.

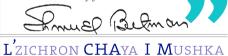
Our goal is to use our soul and the opportunities we are given to bolster our initiative to do more. to increase in our Divine service. We must each strive to be a flame, rising on our own. This is not to say. G-d forbid, that we could be so selfsufficient as to not need G-d's help in order to carry out His will, but that automatically His will becomes our will. Just as the kohen kindles the lights of the menora, so too does G-d kindle the light of our souls until they rise on their own.

In this week's chapter of Pirkei Avot, we learn further about how to advance in our service to G-d

"Be wary of those in power, for they befriend a person only for their own benefit; they seem to be friends when it is to their advantage, but do not stand by a man in his hour of need.

While the literal meaning is surely sound advice, there is also a non-literal interpretation. The *Rebbe explains that "those in power" refers to* our egos, thoughts, and feelings. Although we rely on these in order to function, we must be aware of their fundamental self- interest, and that they are only concerned with their own benefit.

However, the soul - the essential self - is concerned only with being closer to G-d and observing His Torah and mitzvot. By succumbing to the desires of the soul rather than to the desires of the ego, we will surely find ourselves on the path of Torah. This, in turn, will lead to a world that is ready for Moshiach.



לזכרוז 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.

Chairman

Rebbe photo

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