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17 Menachem Av, 5786

July 31, 2026

The Weekly Publication
for Every Jewish Person

גוסד תורן ימי השלושים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson

"Jerusalem has mountains around it, and the L-rd is around His people from now and to eternity" (Psalms 125:2)

L'Chaim



LIVING WITH THE REBBE

*from the teachings of the Rebbe
on the Torah portion*

This week's Torah portion, Eikev, talks about the desert in which the Jews wandered for 40 years before entering the Land of Israel. It is described as: "The great, terrifying desert, where there were snakes, vipers, scorpions and thirst. When there was no water..."

The great desert symbolizes our long exile, that we must endure until the arrival of Moshiach. A desert or wilderness is uninhabited by man. This is symbolic of the Jewish People in relation to the other nations of the world. The uninhabited areas of the globe far outnumber the portions which are populated, in the same way that the nations of the world far outnumber the Jews. Furthermore, within the Jewish nation itself, those who study the Torah and observe mitzvot (commandments) are also vastly outnumbered by those who do not yet observe.

The Torah warns us that the very act of considering the outside world "great" is the first step in causing our spiritual exile. Thinking that because Jews are outnumbered by non-Jews means that the non-Jews have power over us creates the possibility that these non-Jewish influences can enter our lives. We must always remember that "You have chosen us from among the other nations...and elevated us."

The next spiritual step down is alluded to in the word "terrifying." This is the fear of the nations, that fear that the non-Jewish world will find out that we keep the laws of the Torah. This type of thinking causes a Jew to measure his behavior according to non-Jewish standards. Such a mentality increases the power of the exile over Jewish behavior.

The next level down is that of "snake." The salient characteristic of a snake is that "its poison is hot." This alludes to the heat and enthusiasm that a Jew can have for things that are really foreign to his essence. When a person's excitement is reserved solely for physical pleasures, his enthusiasm for the spiritual is decreased. From here, the next jump down is to the level of "vipers"- saraf- which in Hebrew comes from the word "to burn." This is the level on which a person's whole interest and inclination toward the satisfaction of his physical desires is so great that it completely overshadows any attraction to holiness and G-dliness which he may still have.

But even worse than this is the level of "scorpion." A scorpion's sting is cold. The coldness of the scorpion's poison symbolizes total coldness and indifference to holiness. Heat and excitement, even if directed towards things which are unworthy, can eventually be redirected and transformed into enthusiasm for holiness. But when a person is cold and indifferent to everything, it is that much more difficult to arouse him at all.

The lowest rank of all belongs to the "thirst. When there was no water." G-d, in His great kindness, sometimes causes a Jew to be aroused and thirsty for holiness and Judaism, but if one is very far removed from Torah (compared to water), he may not recognize exactly for what he is thirsting. This is the lowest level of our existence in exile.

The antidote to the above progression of spiritual degradation is the avoidance of the first pitfall, that of considering the world to have unnecessary significance. By having the proper mindset and thinking the proper way we will be worthy of meriting the Final Redemption.

Adapted from the works of the Lubavitcher Rebbe.

When Rain Falls in Israel

By Rabbi Lazer Gurkow

A LAND OF BLESSINGS

Rain doesn't fall often in Israel. There is a rainy season that feeds the river, tributaries, and the lake, but rain isn't always in plentiful supply. People are constantly checking the forecast and calculating the water levels because rain is the only real water source.

This dependence on rain signifies our dependence on G-d. Every time we look at the skies to see if it will rain, we place our bodies in a prayerful posture. Whether we realize it or not, we are looking up. This is the unique nature of this land. The very rhythm of life prompts us to think of G-d. We are intimately familiar with G-d because we see His hand in everything.

Never in modern history have we seen G-d's hand and open miracles more clearly than this past year. When Iran dispatched three hundred missiles and rockets toward Israel, they were nearly all intercepted.

GRATITUDE

The Torah (Deuteronomy 8:14–20) tells us that awareness of and gratitude for G-d's gifts ensure we will continue to receive them. If we take credit for our achievements, claiming it is our superior military and air defense, our ingenuity and might, the miracles cease, and we become like all other nations.

SPIRITUAL RAINFALL

Rainfall works like this: groundwater evaporates and

rises from the earth's surface. Once it reaches the atmosphere, it cools and condenses into liquid perspiration. The water droplets collide and grow larger in the clouds until they grow too heavy to remain suspended, and gravity pulls them back down to the earth in the form of rain.

In other words, the clouds feed us what we send them. If we send them healthy water, we are rewarded with healthy rainfall. If we pollute our waters, we receive acid rain.

The same is true for spiritual rainfall. If we send up faith in G-d, acknowledgment, appreciation, and gratitude, it returns to us in the form of cascading miracles—a rainfall of Divine Protection. If we send up ingratitude, conceit, and self-absorption, we receive a downpour of unhealthy, unhappy experiences.

The Torah describes the Jewish people with a metaphor: as G-d's "rope of inheritance." This rope, comprised of 613 strands representing the commandments, connects us to the Divine. When we tug on this rope through prayer, G-d responds; when He tugs, we feel inspiration. When our gratitude wanes, or when we act with self-absorption, it damages the rope. Yet, G-d provided a "repair kit" in the form of repentance. By acknowledging our faults and returning to Him, we reveal the intrinsic connection that never truly breaks. Through faith, gratitude, and repentance, we ensure that our connection remains strong and visible.

SLICE OF LIFE

Good Night, Kids



Baruch Meir Peretz

Baruch Meir Peretz is 52 years old. He lives in Elad and prays at the Kol Eliyahu Synagogue. Today, he coordinates the Parents' Patrol in his city, a volunteer initiative operating under the Community Security Authority.

"I grew up in a home that raised me with values and a sense of responsibility," he says. "My military service as an officer in the Combat Engineering Corps taught me discipline and how to function under pressure. I hold a master's degree in criminology and specialize in addiction. Over the years, I served in various security roles. All of that experience comes with me into the Parents' Patrol."

Peretz founded the patrol about ten years ago. "I started alone," he recalls. "Little by little, I recruited friends. Today, we have fifty volunteers, including educators, lawyers, and security professionals. Everyone undergoes training, and we participate in lectures every few months to keep learning."

The patrol operates at night, walking

through parks and common hangout areas and speaking with teenagers. "Not to frighten them," Peretz emphasizes, "but to educate and embrace them." Alongside the fathers' patrol, there is also a mothers' patrol that conducts similar activities adapted specifically for girls.

Peretz often tells his volunteers, "Do something for a child outside, and G-d will do something for your child at home." He says it works, creating a natural, friendly relationship with the youth.

"I speak to the kids at eye level," he explains. "Sometimes I share personal stories from security incidents. If they're on their phones, I ask what game they're playing and sometimes even join in. A word here, a word there, and they begin to open up. I don't interrogate. I listen. And once you listen, they start talking about what's really on their minds."

Unless a conversation reveals criminal activity that poses real danger, which is very rare, it remains confidential. "In exceptional cases, we refer teens to social services or help them find work. Once, we helped a teenager who had been forced to sleep on the street after receiving threats. We intervened and, with comprehensive support, helped him get back on track."

The patrol operates mainly on weekends, from 10:00 p.m. late into the night. "Sometimes kids shout, 'Get out of here, you're cops,'" Peretz says with a smile. "We wish them a good evening and come back again later. We don't give up. Time softens resistance."

One evening, Peretz was standing in line at a neighborhood grocery store with just two items. In front of him was a man with a full cart who kept leaving the line to grab more products. When the man stepped away again, the cashier, a teenager Peretz had met through the patrol and supported over time, invited him to go ahead.

Just then, the man returned and began shouting that Peretz had cut the line.

Suddenly, the teen cashier turned to the man and said firmly, "That's my dad."

Peretz was stunned. His eyes filled with tears. The teen looked at him again and said, "Dad, go ahead." That moment, he says, filled his heart.

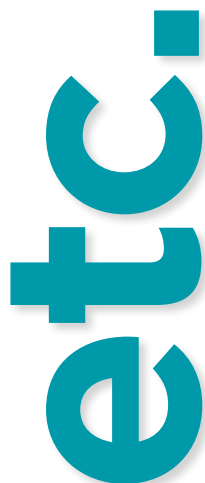
"People who are now married and raising families stop me on Shabbat and thank me for conversations we had years ago," Peretz shares. "Every response like that gives me strength to keep going."

His message to parents is clear. "Don't push your child away. Embrace him. Give him warmth. Pray for him. Even if he asks for money for cigarettes, give a small, appropriate amount if it keeps the relationship close. The key is open communication. Listen. Set boundaries together. If he shuts down, find someone he trusts who can help him open up. This approach brings kids back to the right path."

One of the patrol's greatest achievements is the visible change in the city. "There are no fights, no vandalism, no disturbances," Peretz says. "In the past, people were afraid to walk through the parks at night. Today, with proper lighting and regular patrols, the city feels safe. We even won second place in the national patrol excellence awards."

During school vacations, he adds, it is especially important for parents to sit with their children and establish clear expectations together. "Don't automatically say no to trips or plans that sound challenging. Think it through together. When a teenager feels heard, trust is built, and that prevents him from drifting away. Do everything you can to make sure your child feels good at home."

Adapted from Sichat Shavua Magazine



Aged 79, America's Longest-Serving Governor Puts on Tefillin for the First Time

Gov. Terry Branstad attended many menorah lightings and often welcomed Rabbi Yossi Jacobson and his wife Chana of Chabad-Lubavitch of Iowa to his office during his years as governor. Yet one thing never happened: the governor had never put on tefillin.

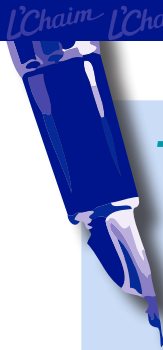
That changed last Monday when Gov. Branstad welcomed Rabbi Jacobson to his home, who brought a kosher meal from Chabad's deli and a special pair of tefillin that belonged to his late brother, Shloimy.

Shloimy Jacobson passed away in April 2020 at the age of 33. Shloimy never married and had no children. But his pair of tefillin have remained in use at the deli where the Jacobsons have greeted thousands. Hundreds of people have performed the mitzvah with these tefillin.

ETHICS: CHAPTER 4

Ben Zoma would say: Who is wise? One who learns from every man. As is stated (Psalms 119:99): "From all my teachers I have grown wise, for Your testimonials are my meditation."

Who is strong? One who overpowers his inclinations. As is stated (Proverbs 16:32), "Better one who is slow to anger than one with might, one who rules his spirit than the captor of a city."



The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

This letter was addressed to the directorate of Collel Chabad and in particular, to R. Shlomo Yehudah Leib Aliazarof, the head of the Collel.

B"H, 21 Menachem Av, 5705

Greetings and blessings,

I received your letter of 27 Tammuz. Thank you for organizing all the matters concerning the year [of mourning] and the day of the yahrzeit as befitting.

You should receive \$100 from R. Chanoch Hendel Havlin for the Collel as [a donation] from me in connection with the expenses associated with the above, together with thanks from the depths of my heart.

Attention can be drawn to our Sages' statement (Shabbos 152b; Zohar, Vol. I, p. 226b) that after twelve months, i.e., on the day of the yahrzeit and from that day onward, the soul ascends and does not descend.

An additional rationale can be mentioned with regard to the righteous. For on the day of their death, the righteous are on a very high level — see the sources cited in Maavar Yabok, maamar 1, ch. 17; see also the gloss of Metzudos David to Il Melachim 2:10.

And in Tanya, Iggeres HaKodesh, Epistle 28, the Alter Rebbe writes that on the day of his passing: "All the work for which a person's soul labored during his lifetime [is lodged] in the spiritual realms in a concealed and hidden manner, [but] is revealed and shines in manifest revelation from above at the time of his passing."

It is possible to say that this is the intent of our Sages' statement (Avos 6:9) that at the time of a person's passing, he is accompanied only by "Torah and good deeds." The intent is at that actual time, [his study and good deeds are revealed].

Therefore with the passing of a year — i.e., on the day of the yahrzeit — [this revelation is repeated]. As is well known, all the spiritual influences associated with the special days of a year become manifest again at the appointed time every year.

Moreover, as a result of the concept that: "The righteous do not have any rest...

not [even] in the World to Come" and "proceed from strength to strength," [in the subsequent years,] they achieve a much greater ascent than on the actual day of their passing (see Tanya, Iggeres HaKodesh, Epistle 14).

In connection with the rationale mentioned above — that [on the yahrzeit] the soul ascends and never descends — Shaar HaMitzvos, the conclusion of Parshas Vayechi, states that this ascent begins from the Shabbos preceding the yahrzeit and is not necessarily [associated] with the yahrzeit itself. This would not apply with regard to the rationale explained above. Further analysis of the matter is required.

With requests to pray for the health and welfare of my mother; may she enjoy long and good years; with the blessing "Immediately to teshuvah; immediately to Redemption,"



This letter was addressed to R. Yaakov Yosef Raskin, one of the members of the chassidic brotherhood in Eretz Yisrael.

B"H

21 Menachem Av, 5710

Greetings and blessings,

I asked your son, R. David, to write down his memories of my revered father, o.b.m. In the course of his conversation, he told me that, in his estimation, you know much more. Therefore I am now asking you, in your free time, to write about the above in the greatest detail possible — for elaboration on these matters is praiseworthy — and then send it to me. I extend my thanks in advance. Similarly, it has become known to me that you have been able to bring from your previous country the shofar of my revered father and that R. Dovber Chaskind will, with good fortune, be traveling here at the beginning of Elul. I would be very thankful if you would give him that shofar. It is understood that it is my responsibility to cover any expenses involved in the above according to your instructions, in addition to my great thanks for all the above.

On this occasion, I would like to express my feelings of satisfaction and pleasure from the conduct of your son, R. David. May it be G-d's will that the blessings which my revered father-in-law, the Rebbe, ה"ק, conveyed and conveys even now be fulfilled in their fullness regarding him and your other children.

With blessing and thanks in advance for all of the above,

do them (Deut. 7:12) Eikev, literally means "heel." The time immediately preceding the Final Redemption is often referred to as "the heel of Moshiach." That is to say, at the end of time, "you will listen" - in the end we will have no choice but to obey G-d.

(Rabbi Menachem Mendel of Kotsk)

A WORD FROM THE DIRECTOR

In Memory of Rabbi Shmuel M. Butman, Director of the Lubavitch Youth Organization and Founder of the L'Chaim Publication.

From the Archives

This Monday, the 20th of Av, is the yartzeit of the Rebbe's father, Rabbi Levi Yitzchak Schneerson. Hounded and harassed by the Communists, imprisoned and exiled to Asia, Reb Levi Yitzchak's self-sacrifice and iron-will never broke. But his physical body eventually did, and after years of torture and illness he passed away in 1944 in Alma Ata, the capital of Kazakhstan.

Reb Levi Yitzchak's concern for his fellow Jew was legendary. In Russia there was a Chasid named Reb Ozer Vinikorsky, who had received a draft notice from the Red Army five times, with an invitation to appear before the medical board. After five close calls he still hadn't been drafted, but the constant threat was taking a psychological toll.

The Chasid went to Reb Levi Yitzchak for his blessing and advice. Touched by the man's suffering, Reb Levi Yitzchak not only blessed him, but outlined a detailed plan that would rid him of this worry forever: Reb Levi Yitzchak told him the particular day he was to appear before the board, the exact time to show up, which streets he was to take, which chapters of Psalms to recite - he even told him how many coins he should give to charity that morning! The most important thing, however, was to concentrate on G-d's holy Name Havaya before opening the door to the Ministry. If he followed these instructions, nothing bad would happen.

As Reb Ozer later related, "I followed Reb Levi Yitzchak's directives to the letter. Inside the Ministry were many tables; at each table sat a different type of medical specialist, and the potential recruits had to be examined by all of them. Afterwards, I took my files and handed them to the official who would give me my final answer. 'Poor fellow,' he said as he looked at my pityingly. 'It isn't often that every single doctor finds a different defect!' " Reb Ozer received a complete deferment.

May the memory of Reb Levi Yitzchak Schneerson inspire us all and stand the entire Jewish people in good stead.

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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phone 718 778 6000

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MOSHIACH MATTERS

This week's Torah portion begins, "And it shall come to pass - eikev - because you will listen to these ordinances, and keep, and



Once, two young men traveled to visit Rabbi Shmuel of Lubavitch, the Rebbe Maharash. They both wished to speak with him on the subject of how better to serve G-d. One young man was very learned, and the other, while not a very learned man, possessed a simple, yet pure faith in G-d.

The first man entered the study of the Rebbe for a private audience. He approached the Rebbe and asked him how he could improve his G-dly service, especially in the area of prayer. The Rebbe Maharash told the man to always hold a prayer book when he prayed, and that he should look at every word while praying. The young man told the Rebbe that he felt he could concentrate better when he pulled his tallit over his head, closed his eyes and prayed.

The Rebbe exclaimed, "Fool! Are you going to say 'Haleluka' (a portion of the morning prayers) on a beam?" The young man left the Rebbe thoroughly confused. What could the Rebbe have meant by suggestion that he prayed "on a beam?"

The young man asked some of the elder chasidim if they could decipher the meaning of the words, but they were unable to help him. After pondering the matter for a few hours, the young man suddenly realized to what the Rebbe had been referring. He remembered that once, while praying, he noticed a beam that ran the entire length of the synagogue. The young man decided to walk the entire length of the beam while saying the "Haleluka" prayer. He wanted to see if he could begin the prayer at the beginning of the beam, and reach the end of the beam at the conclusion of the prayer. Now he understood what the Rebbe meant; his concentration during prayer would be greatly improved by using a prayer book for every word.

Then the second man came to the Rebbe, and the Rebbe told him that at every opportunity he should learn the complete Tanach (the books of the Torah, Prophets, and Writings). He should study it in Yiddish translation, in order that he should be able to comprehend fully what he was reading. The Rebbe emphasized that he should utilize as much free time as possible to in learning Tanach, while journeying on business trips and even between customers. The man took this upon himself, and devoted as much free time as possible learning Tanach in Yiddish.

During one winter, the man went away on a business trip, and as usual, spent every free moment studying the Tanach. He returned home a few days later after his business had been completed. After greeting his wife, he looked in on his child peacefully sleeping in his bed. Begin that it was a freezing, cold night, the father placed his heavy cloak which he had just removed on the sleeping form of his child, in order to keep the child warm. He then proceeded to discuss the various details of his trip with his wife. After they finished their conversation, they went to check on the baby. Upon doing so, they realized that the child was not breathing. He had suffocated under the heavy cloak!

The father shook the child back and forth, hoping to start the child breathing again, but to no avail. The wife ran to get a doctor. When she returned home, an amazing sight met her eyes. There was her husband sitting and playing with their child, as if nothing had happened. How could her husband, who was by no means a doctor, revive their child? When she inquired as to how he had done

this, he told her about a portion of Tanach that he had learned while on his trip. The portion dealt with the prophet Elisha, and it documents how Elisha revived a dead child by laying atop the child and breathing into his mouth. So this man, with his pure and complete faith, figured that if this worked for Elisha it would work for him, too.

All those who knew the man and knew of his conversation with the Rebbe Maharash, realized the meaning of the Rebbe's instructions. It became clear that this miracle came about in the merit of his following the Rebbe's directive to constantly study Tanach, and also in the merit of his unwavering faith in G-d.

THOUGHTS THAT COUNT

On the Weekly Torah Portion

And you shall eat and be sated. (Deut. 8:10)

The Maggid of Mezritch once asked a wealthy man what he eats every day. "Bread and salt, Rebbe, like a poor man," was his reply. The Maggid rebuked him and told him to eat meat and drink wine every day as wealthy men were accustomed to do. Later, when the Maggid's disciples asked for an explanation, he said: "If a rich man eats meat and drinks wine every day, then he will realize that a poor person needs at least bread and salt. If, however, he eats bread and salt, he will think that his poor neighbor can make do with stones!"

Now Israel, what does the L-rd your G-d ask of you except to revere G-d (Deut. 10:12)

"People are strange," Rabbi Chanoch of Alexander used to say. "They beg and plead that G-d should give them 'fear of heaven,' when this is something that is entirely in the individual's control. Yet when it comes to livelihood, they imagine that they are in charge."

There are many mitzvot (commandments) that require physical "objects" in order to observe them. For example, a person cannot fulfill the mitzva of tzitzit without a garment to put them on, nor can one affix a mezuzah without a dwelling place and door post. An incarcerated person is also severely limited as to what he can do. "Revering G-d," however, is dependent on nothing. A Jew can fulfill this mitzva anywhere, and at any time. (Ginzano HeAtik)

And to serve Him with all your heart (Deut. 11:13)

Rashi explains that this verse refers to the service of the heart, namely prayer. Reb Yisroel of Ruzhin used to take a long time over his prayers; Reb Shalom of Belz would recite his prayers hastily. On this, one of their contemporaries commented that both of them cherished every word of the prayers: the former loved them so much that he could not bring himself to part with them, while the latter--for the same reason - could not restrain his eagerness to make them his. (A Treasury of Chasidic Tales)

לזכרון כ"ק הרה"ק הרה"ג הרה"ח והמקובל
רב פעלים לתורה ולמצוות ורבים השיב מעון
דור רביעי לכ"ק אדמו"ר הצמח צדק
ר' לוי יצחק בהרה"ח וכו' ר' ברוך שניאור ז"ה שניאורסאהן
אשר נאסר והגלה על עבודתו בהחזקת והפצת היהדות
ונפטר בגלות ביום כ"ף לחודש מנחם אב שנת ה'תש"ד

Dedicated by Zalman and Devory Vishedsky



7:54 PM Candle Lighting Time

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