בס"ד

L'Chaim

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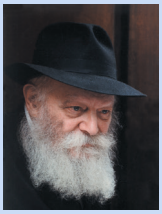
June 19 2026

The Weekly Publication for Every Jewish Person

נוסד תוך 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)



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 and his cohorts Datan and Aviram. At one point, G-d commanded Moses "Speak to the congregation saying, 'withdraw from the dwellings of Korach, Datan and Aviram.'" Then it says "And Moses arose and went to Datan and Aviram, and all the elders of Israel followed him." It continues, "And he spoke to the congregation..."

The Torah doesn't say anything extra. Why then does it say that Moses arose, and that all the elders followed him? It could have just said that Moses went to Datan and Aviram. What moved the elders to follow him?

Rashi explains, "And Moses arose" because he thought that Datan and Aviram would show him respect, but they didn't. This was already after G-d gave the command to separate from the rebels. At this point their fate was, so to speak, sealed. It was beyond the point of reconciliation and repentance. For that matter, going to talk to them, would be going against G-d's command, to separate from them. And even more, Moses was on a mission from G-d to warn the people to separate themselves from Korach, Datan and Aviram, it would be highly inappropriate for him to do anything before completing his mission!

Even though Datan and Aviram's fate was sealed, and even though they acted brazenly against Moses and were instigators of the rebellion, still Moses, out of his great love for every Jew, sought to find a way to save Datan and Aviram from their looming fate.

He couldn't go talk to them nor do anything that would interfere with his mission. This is why Moses arose, meaning, he used his position and stature, as king and leader of the Jewish people in the hope that it would affect Datan and Aviram to at least show respect, saving them from being swallowed by the earth.

This is also why the elders followed him, because Moses was acting in the capacity of the king, and where the king goes, so do the elders. This added to the prestige of the event, but unfortunately it still didn't have the desired affect on the conspirators.

If Moses found love in his heart to try and find ways to save these evil people, how much more so must we find ways to include and accept all Jews!

We have many brothers and sisters who were not granted a proper Jewish education, for what ever reason. We must take a page of Moses's play book and Moses's love, and seek to find ways to include these Jews as well into the life of Torah which is an everlasting life.

More than anything else, it is our love of every Jew, that is the key to bringing Moshiach, which all Jews will experience together. May he come now!

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

When Quiet Isn't Peace

Two relatives who haven't spoken in years stand at opposite ends of the same family celebration. No shouting, no insults, nothing you'd call a fight. Would anyone in the room call it peace?

We tend to think peace is whatever's left once the noise stops. The kids are at it again. "He started it." "It's mine." "I had it first." There's no way to referee, so you reach for the one thing that works: "Both of you, separate rooms." Quiet follows. Adults get the grown-up version. Keep the rivals apart, respect the borders, leave what's on the other side alone. Mine is mine, yours is yours. We do it in families, in business, between nations.

But that's not peace. That's distance. A ceasefire, at best. The absence of war is not the same as peace, whether between countries or between cousins.

Real peace runs the other direction. It needs the borders to soften, a give-and-take, a crossing over, some blurring of mine and yours. Not erased. Smudged.

The Hebrew says as much. Shalom doesn't just mean peace; it means completeness, wholeness. So the real question was never how to stop the fighting. It's how a roomful of separate people becomes one whole thing.

Watch an orchestra, or a team, or a cast on opening night. Each one does something the others can't, and none of them works alone. Behind them stand the people you never see: the stagehands, the crew, whoever sold the tickets. Remove any of them and the whole is no longer whole. That's interaction. But it only turns into music when it's harmonious. Let the violins try a drum solo, move the quarterback to linebacker, and you're back to noise.

Rabbi Shneur Zalman, the founder of Chabad, compared the Jewish people to a single body. Every limb has its own task, and every one matters to the health of the whole. A hangnail troubles the heart. The head sits higher than the feet, but the feet can walk, and they carry the head wherever it needs to go. Where we're higher, we give to the lower. Where we're lower, we receive.

So what is peace? Three things. First, recognition: seeing your own limits and the limits of those around you. Second, interaction: taking in from those above you, passing it down to those below. Third, harmony: playing your part and keeping the rhythm.

When you find people who aren't fighting and still aren't at peace, in a family, among nations, within our own community, one of those three is missing.

So before we send each other off to separate rooms, let's try the harder thing. Let's give true peace a chance.

SLICE OF LIFE

Key to Every Jewish Heart



Rabbi Yitzchak Fanger speaking to IDF soldiers

Rabbi Yitzchak Fanger is one of today's most influential Jewish speakers, reaching wide audiences through lectures, radio, and online platforms. Born in Herzliya, he spent his youth competing in windsurfing. His spiritual journey later took him to India, where he began exploring Judaism more deeply. After years of intensive yeshiva study, he emerged as a sought-after lecturer, speaking to Jews from every background.

"These days I travel throughout The the country, addressing audiences from across the Jewish spectrum," Rabbi Fanger says. "Despite all the turmoil around us, I actually see an awakening. Since the attack on October 7, there has been a powerful movement of people drawing closer to Judaism. People are searching for something to hold on to, something that offers strength, hope, and faith. Most understand how to distinguish a natural connection to the Creator from the tensions others try to impose."

An article once featured Rabbi Fanger alongside his parents. When his mother was asked whether religion created distance within the family, she replied with a simple insight. "If there was a good relationship before, becoming religious only brought us closer. And if there wasn't, religion merely became an excuse for distance." From this, Rabbi Fanger draws a central lesson. "Every Jew has a deep and natural bond with G-d. External conflicts cannot harm it. But someone searching for division will always find a reason."

His daily routine begins early. He wakes at five each morning, studies the daily page of Talmud, prays at sunrise, and then continues with a full schedule of learning and teaching. "I host a radio program, lead courses, film content, and give lectures until late at night," he says.

Each year, Rabbi Fanger commits himself to a different volunteer initiative. "This year, I devoted my time to lecturing for at-risk girls. Those hours of volunteering truly fill my heart."

He speaks often to soldiers, an audience he describes as uniquely sensitive. "They are young people dealing with danger, exhaustion, loss, and injury. They experience realities most people never encounter. More than anyone, they need faith, hope, and a constant connection to the Creator. I see how deeply they absorb every word that gives them strength."

Rabbi Fanger has also visited many evacuee centers. "I met kibbutz members who were curious to hear a religious speaker. I saw clearly how faith brings healing to the heart and soul."

At the core of his message is Chassidut. "I live Chassidut," he says. "Our entire generation needs it. The depth of Chassidic teaching is essential for the Jewish soul. Much of what I teach comes from Chassidut. The Baal Shem Tov and his students revealed profound guidance on serving G-d and navigating everyday struggles."

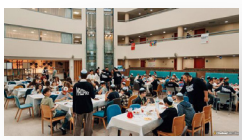
One central Chassidic idea is serving G-d with joy. "Take the High Holidays," he explains. "Some people feel overwhelmed and say, 'Wake me up on Simchat Torah. I can't handle the intensity.' They are burdened by fear and regret. Chassidut renews the understanding that G-d loves you, that every Jew matters. This realization opens the heart."

For Rabbi Fanger, the greatest challenge of our generation is the search for meaning. "Temptations have always existed," he says, "but today the deeper struggle is finding purpose. When a person has meaning and understands their 'why,' they can manage the 'how.'

When he first became observant, Rabbi Fanger admits he struggled to understand the blessing that thanks G-d for giving the rooster understanding. "What is so special about a rooster?" he wondered. He later encountered the teaching of the Maharal, Rabbi Judah Loew of Prague, who explains that the rooster crows in the darkness because it senses the faintest glimmer of light. "That," Rabbi Fanger says, "is the message. To recognize the light, even when the world around you still feels dark."

Adapted from Sichat Shavua Magazine

etc.



100 Teens from 45 Cities in Russia Celebrate Their Bar and Bat Mitzvahs

The milestone celebrated on Shabbat, May 15, in a hotel just outside of Moscow, captured the spirit of Jewish pride and a coming of age for a group of young Jewish men and women.

Capping off the year-long Bar and Bat Mitzvah Project, a part of EnerJew, a Chabad-Lubavitch of Russia youth program, 100 teens from 45 cities across Russia and Belarus gathered together for the end-of-year celebration. The attendees were chosen to represent the more than 400 pre-teens who participated in the program.

The graduates of the Bar and Bat Mitzvah Project received a certificate of completion. Russia's Chief Rabbi Berel Lazar gifted each boy a pair of tefillin, and each girl a silver candlestick to light before every Shabbat, courtesy of the Finger Family Foundation.

ETHICS: CHAPTER 4

Ben Azzai would say: Run to pursue a minor mitzvah, and flee from a transgression. For a mitzvah brings another mitzvah, and a transgression brings another transgression. For the reward of a mitzvah is a mitzvah, and the reward of transgression is transgression.

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

Greeting and Blessing:

I received your letter, in which you write about your anxiety in regard to the question of Parnosso [livelihood].

Needless to say, I am much surprised at you, that you should allow yourself to be so affected by this. For you surely know how often our sages have impressed on us the importance of trust and confidence in Gd, in order that we realize that all difficulties encountered in life are only trials and tests of a passing nature. To be sure, the question of Parnosso is one of the most difficult tests - nevertheless, Gd does not subject one to a greater test than he can withstand, as our Rabbis expressed it, "According to the camel, so is its load." The very trust in Gd is a vessel and channel to receive Gd's blessings, apart from the fact that such confidence is good for one's health, disposition, and therefore is also a natural means to the desired end. All the more so, since, as you write, you have noticed an improvement in recent weeks. This should serve as an encouraging sign and greatly strengthen your trust in Gd. No doubt you also remember the commentary of my father-in-law of saintly memory, in regard to the saying of our Sages that "Life is like a turning wheel," at which my father-in-law remarked that "When a point on the wheel reaches the lowest degree, it is bound to turn upwards again."

As for your request for advice, in my opinion you ought to set a period of time for the study of Pnimius of the Torah, namely, Chassidus, concerning which it is written in the Zohar (part 3, page 124b) "In the area of Pnimius ha-Torah there is no place for negative things and evil," and as further explained in Iggeres ha-Kodesh, chapter 26.

In addition, I suggest that you should set aside a couple of pennies for Tzedoko [charity] every weekday morning before prayer, and also before Minchah [afternoon prayer]. Also to recite at least one Kapitel Tillim [chapter of Psalms] after the morning prayers every day, including Shabbos and Yom Tov [holiday].

All the above should be Bli Neder [without vowing], and at least until Rosh Hashanah. It would also be very good for you to know by heart several Prokim Mishinayos [chapters of Mishna], and at least one Perek [chapter] Tanya.

Life is like a turning wheel. When a point on the wheel reaches the lowest degree, it is bound to turn upwards again.

I am confident that the above, together with an increased measure of Bitochon [trust] will soon bring an improvement in your Parnosso.

In accordance with the teaching of our Sages (beis besi tes vuv beis) that money from a good and saintly source brings Gd's blessings, you will find enclosed a check from one of the treasuries for my father-in-law of saintly memory, to deposit to your business account, and may Gd grant that the predictions of our sages will be realized in your case also.

Hoping to hear good news from you,

With blessing,

Enclosed you will find a copy of a message, which I trust you will find useful.

Greetings and blessings,

I heard different tidings concerning your uncle... from our emissaries who visit Switzerland from time to time and from your relatives here.

I also had the opportunity to become personally acquainted with ... and to see how necessary friendship and warm personal attention are to someone of his character.

It is certainly superfluous to call your attention to this matter and to emphasize how important it is both from the standpoint of ordinary human values and from the standpoint of the Torah. Nevertheless, I will take the liberty of emphasizing the great mitzvah (commandment) that you and your wife will have by relating to your uncle with a degree of warm personal attention and friendship that exceeds the norm.

There is an adage from my revered father-in-law, the Rebbe: "G-d never remains in debt." I am certain that G-d will repay you with much success and a life of good fortune and much satisfaction from your son.

With blessings for blessing and success; also, for the members of your household,

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

MOSHIACH MATTERS

The geula (redemption) of one individual, in particular the redemption of the Previous Rebbe, parallels and serves as a preparation for the Messianic Redemption. In this case the connection is obvious - the Messianic Redemption depends on spreading Chasidic teachings. The Previous Rebbe was the leader and prime-mover of that cause. The commutation of his sentence on Gimmel Tammuz granted life not only to him, but to spreading Chasidut and Torah as a whole. May the blessings of the Previous Rebbe come to fruition, including the greatest blessing of all, the coming of Moshiach!

(The Rebbe on Shabbat Korach, 3 Tammuz, 1977)

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

With summer almost here, many of us are looking forward to vacation time - time off at the bungalow colony, or a summer home, or a hotel somewhere in the Caribbean. But how will we be spending that all-too-short vacation time?

Scene one: "I work hard the whole year long. I get up at the crack of dawn, have to deal with lawyers, accountants co-workers, subordinates and superiors. I don't have any time for my family, let alone myself. The summer is my time off. I'll relax by the pool, play a little golf or tennis, take long walks and pamper myself. I'll catch up on all the latest news - international, national, and local gossip. That's my idea of a real vacation!"

Scene two: I can't wait until the summer. What with all of my obligations at work, I barely have time for anything else. But on vacation, I'll have plenty of time - time to say my prayers with more devotion, time to catch up on my Torah studies, time to spend with my family in a calm, relaxed atmosphere and find out how they're really doing in all the important areas of their lives. What a wonderful way to spend vacation time."

The summer certainly is the perfect opportunity to catch up on "lost time" in all matters of our G-dly service. In fact, when we're relaxed and away from the worries and stresses of our day-to-day affairs, our concentration and time is at a premium.

So, let us give the "best" of our time and energy to Jewish matters this summer. Let us study more Torah, pray with more ardor, and let the enthusiasm and esprit de corps of our time off infuse everything we do.

Samuel 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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It was the custom of the Baal Shem Tov to extend his third Shabbat meal until it was well into the night, thus prolonging the holiness of the day. But one week he made an exception to his usual practice and concluded Shabbat immediately at nightfall. He said the havdala prayer separating the Sabbath from the rest of the week and at once and made arrangements to set off on a journey. His coachman harnassed the horses, and as soon as the Baal Shem Tov mounted the carriage, the horses set off at great speed. Where was the Baal Shem Tov rushing, and why was it important enough to alter his normal Shabbat routine?

It was still night when the carriage bearing the Baal Shem Tov pulled up outside the study house "Chachmei Kloiz" in the city of Brody. Inside, a secret meeting had been convened with the object of placing a cherem, an order of excommunication, on the Baal Shem Tov and his followers. The selected invitees had been sworn to secrecy to assure that no news of the plan would reach the outside. The leader of the Brody group was the famous Reb Moshe Ostrer, a scholar of great renown.

By the time the Baal Shem Tov arrived, the doors of the study house were locked with a guard posted outside barring any uninvited from trying to enter. The Baal Shem Tov approached the doorman and entreated him to open the doors, but to no avail, since he had no invitation. Finally, the Baal Shem Tov said to the guard, "Please, go inside, and tell those gathered that someone wishes to enter, and if they refuse, they are putting their own lives in danger."

The shaken doorman went inside and conveyed the message to the distinguished assembly. A murmur circulated through the crowd. Who, they asked, is this stranger who makes such a dire threat? The doorman relayed the response of the stranger: "Tell them I am Yisroel Baal Shem Tov, and that I have come just now from Medzibozh. I wish to be admitted before them so that they can judge me in person."

The shocked participants allowed him to enter, and he began speaking: "There are two hundred and fifty participants here tonight. Your plot to excommunicate me has caused the curse of Korach's rebels to be brought against you, and you have been sentenced to perish as they did. Several of those present quickly stood and counted the men in the room; true to his word, there were two hundred and fifty people present. The hushed crowd sensed the power of the Baal Shem Tov and understood the profound error of their intentions; they begged for his forgiveness, which he readily gave.

Next, as a gesture of apology, their leader, Reb Moshe Ostrer, rose and presented the Baal Shem Tov with a copy of his new commentary, Arugas Habosem, which had not yet been released for general distribution. The Baal Shem Tov accepted the book, flipped through the pages, kissed it, and announced: "I see that your work contains pure truth from the beginning to the end; it is because your soul was empowered by the spirit of King Solomon that your writing is so close to its source."

Reb Moshe was astounded; how could anyone absorb an entire volume just from quickly ruffling through its pages? The Baal Shem continued, saying, "The entire Song of Songs is explained in your volume, except for the words 'arugas habosem.' Those words are not commented upon."

The author objected, "That is absolutely not so. I most certainly did include an explanation of those words!"

"Show it to me, then," challenged the Baal Shem Tov.

Reb Moshe took the book and looked where he knew it to be, but to his surprise, the explanation was missing, apparently lost in a printing error.

The assembled group no longer harbored any doubt that the Baal Shem Tov was a tzadik. They rose to accompany him to his carriage, grateful to have been saved from a grievous mistake.

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THOUGHTS THAT COUNT

On the Weekly Torah Portion

Korach, the son of Yitzhar, the son of Kehot, the son of Levi, took a bold step, together with Datan and Aviram... and Ohn son of Pelet, the offspring of Reuben (Num 16:1)

A distinguished lineage is meaningful only when it brings a person to feel humbled in the face of his illustrious ancestors. Unfortunately, however, it sometimes has the opposite effect, resulting in baseless arrogance. Korach is a prime example of the latter; too much self-esteem allowed him to rebel against Moses.

Ohn was one of Korach's 250 followers in his insurrection against Moses. Yet when the Torah lists those who were punished, Ohn's name is omitted. Why? Ohn was saved by his righteous wife. When she learned of her husband's intentions she persuaded him that it was wrong to go against Moses. However Ohn had already promised Korach he would join him. What did his wife do? She gave him a meal and strong wine, causing him to fall asleep. When Korach and his group came looking for him, she sat in front of her tent, immodestly uncovered her hair and began to comb it. Korach and his followers would not approach her. Because of his virtuous wife, Ohn's life was spared *(Midrash)*

Moses became very angry (Num. 16:15)

The commentator Rashi translates the above as: "He was very upset." Even when Moses was attacked by two trouble-makers he was upset rather than angry. Chasidim relate that the third Rebbe of Chabad, the Tzemach Tzedek, was extremely careful not to become angry. On one occasion he was nearly provoked to anger. He asked for the Code of Jewish Law, noting that the Talmud compares anger to idolatry. He explained, "I am close to an offence similar to idolatry, I will see first if my anger is permitted according to Torah." By the time he had examined the question there was no more need for an answer.



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4 Tammuz // June 19
Torah Portion *Korach*
Ethics: Ch 4
Shabbat ends 9:21 PM