



The Community

Boruch Hashem

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadniami@gmail.com

Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Rabbi Avrohom Lipszyc

Vol. 27, No. 36

Rabbi's Article

A Three-Pronged Recovery

There is a fascinating teaching (-Chelek Torah Shebeksav, beginning of Parshas Vayeshev) from Rabbi Isaiah HaLevi Horowitz (-[Link](#)), known as the *SHeLoH* (for his works, *SHinei Luchos Habris*), that every holiday, even those that are Rabbinical, instituted post-Torah era, are connected to the Torah-portion we read while celebrating the holiday. So too, with the holiday of 12-13 Tammuz (-[Link](#)) that we celebrate this Shabbat, in which we read a double portion, Chukat and Balak together as one. In greater detail, we are to find the connection between the works and the liberation¹ of the Rabbi Yoseph Yitzchok of Lubavitch, the *Fridiker Rebbe*, with (i) the portion of *Chukat*, (ii) the portion of *Balak*, and (iii) the portions of *Chukat* and *Balak* as they are united into one².

(i) The portion of *Chukat* and 12-13 Tammuz:

The word *Chukat* means a *Statute*, versus the category of mitzvot called *Mishpatim*, which means *Judgement*. The difference between the two categories is that *Chukim* are the trans-rational mitzvot, for which we have no intellectual grasp for their meaning. They are of (-Tanchuma Chukat 3), "I have enacted a statute for you; I have issued a decree! So you are not authorized to transgress against my decree!" It is simply the *Will of G-d*. In terms of *Service to G-d*, this is the service of *Mesirat Nefesh-Self-Sacrifice*³. For logically, one would find reasons to do actions that add to his life and his completion. Not so⁴, in doing actions of, "To throw one's very life before him," and to "negate" self. And such was the way of the *Fridiker Rebbe* with total *Self-Sacrifice* in his work to spread Judaism, who stood alone against the powerful Stalinist regime, from which logically there was no escape.

Deeper yet, in *Chukat* we find two categories: (a) *Chukat HaTorah* (as the portion begins with, "This is the *Chukat HaTorah*"), and (b) *Chukat* plain (as is the customary name of the portion, without the word *HaTorah*). The *chukka* that our portion speaks of is the mitzva of the *Red Cow* in how to purify one from the deepest impurities. Concerning this very *chukka* we are taught that even King Solomon (-Tanchuma ibid), "The wisest of all men," said, "Upon all these (all the other *chukim*) I stood (understood), but upon the Portion of the Cow... 'I said I will wizen, however, it is far from me⁵.'" Albeit, all other *chukim* are trans-rational, nevertheless, logically we understand that man cannot rely only upon what his intellect grasps, being that there exists *Wisdom* far greater than his own grasp. However, this does not apply to that which is totally antithetical to one's logic. Otherwise is with the *chuka* of the *Red Cow*, which is absolutely contrary to intellect⁶, and the *only* way to observe this *chukka* is through a *self-negation* to the will of G-d. So too, it is with *Self-Sacrifice*: (a) The *Self-Sacrifice* that comes with accountings according to the laws of *Torah* ("*Chukat HaTorah*"), if he is obligated to self-sacrifice himself or not. Hence, this *Self-Sacrifice* is limited. (b) *Self-Sacrifice* plain, without any accountings. This *Self-Sacrifice* is higher than the "*Self-Sacrifice HaTorah*", for this one comes forth from the *Essence of the Jew*, which is higher than the *Torah* (-Bereishit Rabba 1:4), "The 'Thought' (of G-d, from which came forth) is before everything." The *Essence of the Jew* is above and beyond any limitations. The latter was the *Self-Sacrifice* of the *Fridiker Rebbe*.

1. In 1927, the Stalinist regime arrested the *Fridiker Rebbe* for his work in keeping Judaism alive in the USSR. On the 12th of Tammuz (which was the 47th birthday of the *Fridiker Rebbe*), which was on a Sunday, the government officials in Kastroma, where the *Fridiker Rebbe* was then sentenced to exile, received an order from Moscow to liberate the *Fridiker Rebbe*. Monday, the 13th of Tammuz, when the local government office was open, they liberated the *Fridiker Rebbe*.
2. When two Torah-portions are read together, they do not remain as *two* portions, but become *one* portion, divided into the standard 7 Readings of any portion (with the 4th reading and its opening blessing starting in the first portion, and ending, with its closing blessings in the second portion).
3. Not only the lower level of *Mesirat-Nefesh*, in which the word *Nefesh* means "will," we sacrifice our will for G-d's, but also the higher level, in which *Nefesh* simply means soul, life, we sacrifice our very life for G-d.
4. This is why in the *Torah*, which is *Wisdom*, there is no explicit mitzva of *Mesirat Nefesh*, which is *illogical*.
5. This is why the verse states, "This is the *Chukat* of the *Torah*," being that specifically the *Portion of the Cow* is the *quintessential chuka*.
6. That which our sages teach us (-Tanchuma, ibid 8) that G-d said to Moses, "To you I will reveal its *ta'am*," the word *ta'am* here does not refer to an intellectual reason (*ta'am* also translates to *taste, musical note, etc.*). Rather, G-d is telling Moses that because of his level of self-nullification, Moses can be a receptive to feel G-d's *Essence Will* in a *revealed manner*.

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FRIDAY, JUNE 30, 2023 ★ יג' תמוז תשפ"ג

Shabbat Candle Lighting: 7:58 PM · Kabbalat Shabbat: 7:45 PM

SATURDAY, JULY 1, 2023 ★ יב' תמוז תשפ"ג

BIRTHDAY: Rabbi Yoseph Y. Schneerson; Previous Rebbe, 5640 (1880)

TORAH READING: Chukat (Numbers 19:1-22:1) & Balak (Numbers 22:2-25:9) · Haftorah: Micha (5:6-6:8)

Shacharit: 9:30 AM · Mincha: 7:45 PM · Shabbat Ends: N. Miami: 8:55 PM

SUNDAY, JULY 2, 2023 ★ יג' תמוז תשפ"ג

REDEMPTION: Rabbi Yoseph Y. Schneerson; Previous Rebbe, was released from Soviet prison, where he was arrested for his religious activities, 5687-1927

THURSDAY, JULY 6, 2020 ★ יד' תמוז תש"פ

FAST OF 17 TAMMUZ: Fast begins: North Miami: 5:10 AM · Fast ends: North Miami 8:43 PM
Beginning of the three-week mourning period for the destruction of the Holy Temple

This Week...

The *Fridiker Rebbe's* works of preserving Judaism in the USSR covered a wide spectrum of actions, from sending Rabbis, Ritual-Slaughters for Kosher meat, establishing Ritual Baths, founding Torah Centers for adults, and running *Chederim* for young children, etc.. However, the primary war of the government, and the primary work for which the *Fridiker Rebbe* was arrested, was not against the activities for the adults, but for the children. It is specifically in this area that the *Fridiker Rebbe* threw himself into with even greater fervor and passion, taking no account of the dangers involved with this. Now, the question begs to be asked: *Why put the greatest emphasis in the one area, the children, which according to all logic would not be able to be long sustaining, rather than to putting the energy and resources into the area that is logically sustainable and successful, the adults? The question gets even stronger, in by doing so, the Fridiker Rebbe was endangering the adults that are obligated in Torah and mitzvot for the children who are not obligated?!* The answer is: *The Fridiker Rebbe's Mesirat-Nefesh was that of the purest Chukat, and as the 'Leader of Israel' his was to preserve the Jewish People's future, which is through the children, for* (-Esther Rabba, Pesichta 11), *"If there is kids, there are no bucks."* *But logically there is no long-term hope for the children?!* *Nevertheless, the Mesirat-Nefesh of the Fridiker Rebbe dictated to him that the war was his, while the outcome was G-d's!*

The *Fridiker Rebbe's* leadership was for three decades (5680-5710 [1920-1950]), in which each decade demanded of him a different category of *Self-Sacrifice*: (a) The first decade was in the USSR, and demanded *actual Self-Sacrifice*. (b) The second decade was in Poland, and demanded the *Self-Sacrifice* of (-Genesis 37:11), *"And his brothers envied him,"* of the other Chassidic Leaders, demanding to know, *"Why must it be in this fashion??"* and the likes. Nevertheless, knowing that (-ibid), *"But his father awaited the matter,"* that G-d had placed upon him to spread the wellsprings of Torah and Chassidus, he did so with *Self-Sacrifice*. (c) The third decade was in America, a land in which the local Jews had deeply enrooted that, *"America is different!"* One could not have here the paradigms, values, and lifestyle of the, *"Old Home"*. On the very first day that the *Fridiker Rebbe* arrived on the shores of America he proclaimed, *"America is not different!"* and made it known that to this end he is dedicating his life and work. Standing up against the already powerful tide of American Jewry would entail yet another brand of *Self-Sacrifice*, unlike that of his prior two dimensions of *Self-Sacrifice*.

Each of these three grades of *Self-Sacrifice* were different, and entailed what the other didn't: (a) *Actual Self-Sacrifice* of being arrested, beaten, sentenced to death, sentenced to exile, and then to leave his life's work behind. Greater than his *Self-Sacrifice* of, *"Throwing his life before him,"* was the immense *Self-Sacrifice* it took for him to send *others* on the mission of *Self-Sacrifice*, often the mission being necessary only because the previous messenger was arrested and sentenced. (b) *Self-Sacrifice* of the opposition of, *"Bothers,"* which in its own right carries an even more difficult *Self-Sacrifice* than the first decade. (c) *Self-Sacrifice* of, *"One should not to be embarrassed when confronted by scoffers,"* in asking by himself, *"Why not just build my own 'Four-cubits' of holiness,"* but instead, to stand up against the tide and transform the *"scoffers"*.

By the *Laws of Nature* it is not feasible that one person be able to perform, and proficiently so, in the different forms of *Self-Sacrifice*. One who performs *Self-Sacrifice* of (a), is not capable of that of (b) and (c), and so on. It is only because the *Frideker Rebbe* lived the *Self-Sacrifice* of the *Plain Chukat*, that of the *Essence of the Jew*, that made it simply express itself equally through all the different forms of *Self-Sacrifice*, whichever was needed at the moment.

(ii) The portion of *Balak* and *12-13 Tammuz*:

Our sages (-Tanchuma, Balak 2) tell us that *Balak* (-[Link](#)) was a far worse anti-Semite than all anti-Semites. *Balak* simply could not tolerate the existence of a Jew. So much so, that when seeing that he could stand against Israel, he would through great difficult lengths to bring someone else, *Balaam* (-[Link](#)), all in order to cause harm to Israel. So too, with the antagonists of the *Frideker Rebbe*, that even when they knew that is absolutely legal to teach children Torah, they rose up *against the law*, and fought the *Fridiker Rebbe*, with the sole intent to interfere and to get in way with the works of the *Frideker Rebbe*. And as with *Balak* and *Balaam*, that not only was *Balak* not successful with his (-Numbers 22:6), *"Curse for me this nation,"* but even more so, the very *Balaam* who *Balak* hired, ended up giving the highest of blessings to Israel (-Deuteronomy 23:6), *"And the L-rd your G-d, converted for you the curses into blessings."* So too, with the *Frideker Rebbe*, the very people who arrested him had to assist in his liberation, to the point that they would bring about the *Frideker Rebbe's* leaving the *Iron Curtain*.

(iii) *Chukat* and *Balak* united as one and *12-13 Tammuz*:

Even though *Balak* was a horrifically anti-Semite, nevertheless, there is a logical reason to *Balak's* wanting to harm Israel (-Numbers 22:3&4), *"Moab became terrified of the people,"* and, *"Now this assembly will eat up everything around us, as the ox eats up the greens of the field."* But then there is the hatred of *Chukat-Balak*, a *Balak Hatred* of the *Chukat-Illogical* type. Not only did *Balak* have no reason to hate the Israel --being that G-d told Israel that they are not to conquer Moab!--, but more so, *Balak* knew that he could not harm Israel! Even who *Balak* hired, *Balaam*, knew and told him (-ibid 12, 18, & 38), *"I cannot do anything small or great that would transgress*

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7. These quotes are from the story of Joseph and his brothers, in which, while the brothers lived a live of isolation as shepherds, to protect their spirituality, Joseph embraced the life of engaging and transforming the world around him, while even strengthening his own spirituality. Thus, *"And his brothers envied him (Joseph), but his father (Jacob) awaited the matter."* So too, among all of the holy disciples of the *Maggid* (-[Link](#)), *Rabbi Schneur Zalman of Liadi* (-[Link](#)), the *Alter Rebbe*, founder of Chabad-Lubavitch, chose a path of engaging the laymen's intellect with the esoteric *Wisdom, Understanding and Knowledge*, so that the layman may give birth to his own tangible *Love and Awe* of G-d. Six generations later, and the *Fridiker Rebbe*, offspring and successor of the *Alter Rebbe* was facing the, *"And his brothers envied him,"* of the offspring and successors of the *Alter Rebbe's* fellow-disciples.

the word of the Lord, my G-d," Who (G-d) already told Balaam, "You shall not curse the people because they are blessed," and thus, Balaam told Balak, "Do I have any power to say anything? The word G-d puts into my mouth-that I will speak"! And nevertheless, due to his *Illogical Anti-Semitism*, Balaam could not retain himself, and still tries to fulfill Balak's request, "Curse for me this nation".

So too, it was with the *Frideker Rebbe*. Lulov, one of the Jewish members of the NKVD, who arrested the *Fridiker Rebbe*, wanted to carry the *Rebbe's* bag for him, saying, "Chassidim remain Chassidim, my grandfather carried the bag of your grandfather, and I want to carry your bag." So too, later, when talking to the *Rebbe*, he referred to the *Frideker Rebbe* as, "Rebbe," revealing that he acknowledges the truth that lay deep within his soul. Not withstanding this, and even after the *Frideker Rebbe* warned Lulov that the end will not bore well for Lulov --as was the end, that the government sentenced those who arrested the *Frideker Rebbe*-- Lulov did what he did, driven by his *Illogical Hatred*. And it was through the *Frideker Rebbe's* serving G-d in a fashion of *Chukat-Illogical Self-Sacrifice*⁸, that the *rebbe* brought about the total negation of (-Micah 5:8), "And all your enemies shall be destroyed." Even more so, as explained earlier, that these very antagonists were obliged to help liberate the *Frideker Rebbe*, bringing to Israel yet another holiday!

The Lesson: The lesson and the pathway henceforth opened for each and every Jew is that there is the *Folly (Illogical) of Impurity*, in which one thinks that the times in his day for eating, resting, and sleeping are set in stone, not to be altered. However, his Torah-study times are not so, and can be pushed off, and sometimes even totally cancelled, even though such a behavior towards his eating and sleeping versus his Torah-study makes no sense at all! It is through his *Service to G-d* being one of *Chukat*, "Folly (trans-rational) of Holiness," that he overturns and converts the, "Folly of Impurity," into "Folly of Holiness".

8. It has been said of our *Rebbe* (-[Link](#)), that the *Rebbe's Baseless Trans-rational Love* with which the *Rebbe*, in order to physically care, help, and bring *Under the Wings of G-d* pursued after each and every Jew, was the *Rebbe* curing us of Hitler's --may his name and memory be obliterated-- *Baseless Illogical Hatred*, with which he pursued to obliterate each and every Jew, G-d protect over us.