בס"ד

L'Chaim

1930

18 Tammuz, 5786

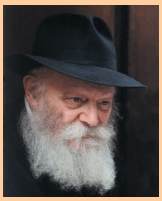
July 3, 2026

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, Pinchas, we read about the regular sacrifices brought on the Temple altar. There were daily, Shabbat, new month and festival offerings.

Every day, two yearling lambs were brought as "constant burnt offerings. The first you should do in the morning, and the second you should do in the afternoon."

What is the significance of bringing one in the "morning" and one in the "afternoon"? What lessons could we take from this constant burnt offering, for our relationship with G-d, and for our personal relationships?

The Hebrew word for sacrifice is "korban" which comes from the word "karov," close. The idea here is to bring yourself closer, strengthen your connection with G-d.

This must be "constant." G-d wants us to work on developing our relationship with Him every day.

How do you get closer to G-d? By being a "burnt offering." Burnt offerings were unique. Whereas with other sacrifices, only parts were burnt on the altar, the burnt offering was entirely consumed. G-d wants us to give our total self to him. To be open and vulnerable and to allow our entire self to be consumed, becoming one with G-d.

"Morning" is symbolic of the good times, when the light of G-d shines bright. At these times things are easy, there are no obstacles to overcome. "Afternoon" is the hard times, when the sun is going down and obstacles make G-d seem distant. Even in these dark times of exile we need to come closer. The darker it is, the greater the effort we need to give to connect. The bond we forge in these dark times, is beyond anything we could have created in times of light.

Ultimately the light will return but because of the closeness we have developed, the light will be greater than anything we could have imagined.

The same is true for personal relationships. To get closer you must be "constant," you must work on your relationship every day. Give your entire self to your other, allowing yourself to be open and vulnerable. This is easy when things are fine. However, it is the persistence and effort in times of difficulty that will take your relationship to a whole new level. Deeper, stronger and more wonderful than anything you could have imagined.

Struggling with ALS has been a tremendous strain on my family, especially on my wife. Nevertheless, it has brought us closer as a family and as a couple. And for that I am thankful.

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.

A Nation Born of Gratitude

By Rabbi Simon Jacobson

As America approaches its 250th anniversary, we are invited to pause and reflect on a profound question: What is the secret of this nation's strength?

The Lubavitcher Rebbe often spoke about the unique role of the United States in history. He saw America not merely as a political entity or an economic powerhouse, but as a nation founded upon a moral vision rooted in the belief that human rights come from a Higher Power.

The Declaration of Independence does not grant rights; it recognizes that they are endowed by the Creator.

This simple but revolutionary idea—that every human being possesses inherent dignity because he or she is created by God—lies at the heart of the American experiment.

The founders understood that liberty cannot survive without moral responsibility.

The Rebbe arrived on American shores in 1941, the very year Congress officially established July 4th as a federal holiday. He often pointed to the remarkable opportunities this country provided. For Jews fleeing persecution and oppression, America became a refuge. For Torah life, it became fertile ground. And for the broader world, it became a beacon of liberty and moral possibility.

Yet the Rebbe emphasized that gratitude is not simply about appreciating the past. Gratitude carries responsibility. In a message marking America's anniversary, the Rebbe stressed the importance of recognizing the blessings we enjoy in this country.

Not only material prosperity, but the deeper gifts that are so easily taken for granted: freedom of religion, freedom of conscience, respect for human dignity, and the opportunity for people of different backgrounds to live together and contribute to the common good.

This is especially meaningful to Jews. The very name Yehudi (Jew) derives from hoda'ah, gratitude and acknowledgment.

To be a Jew is to recognize that life itself is a gift.

And gratitude, the Rebbe taught, must lead to action.

When we appreciate a blessing, we do not simply enjoy it—we ask ourselves how to use it.

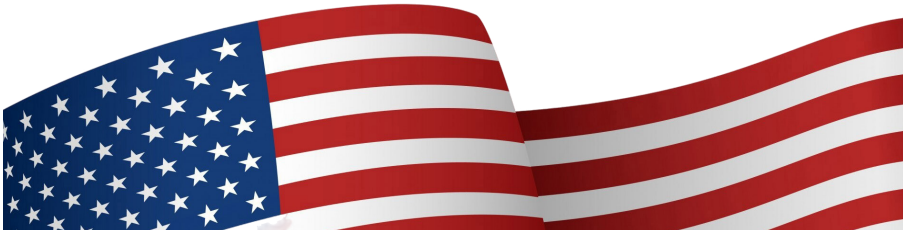
If we are blessed with freedom, how can we use that freedom to strengthen our communities? If we are blessed with opportunity, how can we use it to help others?

As America marks 250 years, this is perhaps the most fitting response: not complacency, not cynicism, but gratitude coupled with responsibility.

America is not perfect. No nation is. But the greatness of a nation is measured not by perfection, but by its commitment to ideals greater than itself.

On this historic anniversary, let us give thanks—for the freedoms we enjoy, for the opportunities we have been given, and for the Divine providence that has guided this nation.

And let us recommit ourselves to ensuring that America's highest values continue to illuminate the path forward for generations to come.



SLICE OF LIFE

L'chaim With George Washington



The recently purchased Chabad House in Flatbush - New York City.

The windows are still boarded up. But lately, passersby on East 22nd Street in the Midwood neighborhood of Brooklyn stop and read.

Covering the plywood panels of the Wyckoff-Bennett Homestead — one of the oldest surviving structures in New York City — are placards bearing the words of America's founding fathers. Among them, George Washington, from his 1796 Farewell Address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Local legend holds that Washington himself once visited this very house. Stopped in for tea, the story goes. "We never did find the teacup," joked Rabbi Zalman Liberow of Chabad of Flatbush, who now owns the property. But if Washington was ever here, he would have felt at home with what's written on those windows. He said it himself.

For Rabbi Liberow and his wife Chanie, the quotes are not decoration. They are a statement of purpose — and the latest expression of a mission with deep roots.

When the Sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, arrived in America in 1940, fleeing Nazi-occupied Europe, he saw something others missed. America was not merely a refuge. It was a platform. A country built on the freedom of religion, where faith could flourish openly, where G-d's name was woven into the national fabric — this was precisely the springboard the Jewish people needed. His son-in-law and eventual successor, the Seventh Lubavitcher Rebbe, arrived with his wife the following year and took that vision further than anyone had imagined. While Europe lay in ruins and the Soviet Union strangled Jewish life behind an Iron Curtain, America offered something rare and precious: the freedom to live as a Jew, to teach Torah, to build Yiddishkeit. The Rebbe used every inch of that freedom — for four decades spreading Judaism across the world, reaching Jews in every corner of the globe, laying Tefillin and lighting Shabbos candles in places no one thought to look.

And then the world changed. The Soviet Union collapsed. The Iron Curtain lifted. What had once been uniquely American — the freedom for Judaism to flourish — became possible across the world. The Rebbe saw it as a signal. "The Rebbe kept saying: We have reached the finish line," Rabbi Liberow recalls. "The groundwork has been laid. Now do everything you can to bring Moshiach." When the Rebbe says do all you can, you don't wait. You go.

For thirty years, the Liberows went. Chabad of Flatbush built and grew, serving the Midwood and Flatbush communities one family at a time, until a larger space was needed — one built for what comes next.

What they found was a ruin. And a treasure.

The Wyckoff-Bennett Homestead was built before 1766 by Hendrick Wyckoff, son of a Dutch settler who arrived in New Amsterdam in 1637. It is among the oldest surviving structures in Brooklyn. During the Revolutionary War, Hessian soldiers quartered there etched their names into a windowpane — marks still visible today. The house passed through only three families over two and a half centuries before falling into the hands of an investor who couldn't maintain it. Vandalism, deterioration, squatters. Neighbors watched it crumble.

"My heart was breaking every time I passed it," says Lori Citron Knipel, a longtime neighbor who had seen the home in better years.

A generous Bitcoin donation from a close friend of Chabad of Flatbush, Mr. Eliot Stavrach OBM, made the December 2024 purchase possible, along with a seller who was happy to pass it on. For the Liberows, it was a great opportunity — and in what they took as a sign of Divine providence, the value of Bitcoin nearly doubled right around the time of the purchase, as if Heaven itself was making sure the numbers worked.

And this was never simply about saving a building.

"When we acquired the homestead," Rabbi Liberow tells us, "the first thing we did was print a bilingual edition of the Tanya within its walls. The Rebbe directed that the Tanya, a canonic text of Chabad Chassidus, be printed in Jewish communities everywhere — each printing draws holiness into that place and prepares it for the coming of Moshiach. But something about this particular moment struck me deeply. The Tanya was written by Rabbi Shneur Zalman of Liadi in the very same period this house was built — the late 1700s. While the Wyckoff family lived within these walls, the Alter Rebbe was setting down the foundational philosophy of Chabad: that every Jew carries a Divine soul, that Moshiach is not a distant dream but something we build toward through every action, every day. To print those words inside these walls — after thirty years of building Jewish life in this neighborhood — felt like a convergence. Like these two stories had been waiting to find each other."

That convergence now has a date on the calendar. On July Fourth, Chabad of Flatbush will host "L'chaim to America!" — an event open to the entire community, people of every background and walk of life. "Two hundred and fifty years of American history is worth celebrating," Rabbi Liberow says. "But more than the past, we want to talk about the future — the destiny of this country and of the world. That is what this house stands for. That is what we are here for."

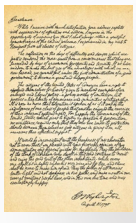
As construction gets underway, the founders' words on the boarded windows say what both they and Chabad have always believed: that without G-d at the center, no society can truly hold. This homestead, which stood as those convictions were written into the founding documents of a new nation, is the right place to say it again.

The barnhouse next door has already become a warm, functioning sanctuary — wood paneling, lanterns, a portrait of the Rebbe near a compartment that once stored hay. Hebrew school and Shabbos gatherings fill the space.

"I'm just happy the house will not be torn down," Citron Knipel says, "and will have a future — a good one, it seems."

It will. America was the springboard. The homestead is the next step. And if the Liberows have anything to say about it, the best is still ahead — for this house, for this neighborhood, and for the world it is meant to help redeem.

etc.



George Washington's Response to the Jews of Newport Rhode Island (1790)

In response to a letter on behalf of the Hebrew Congregation of Newport, Rhode Island, George Washington wrote: The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

...May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid...

Ethics: Chapter 6

Everything that G-d created in His world, He did not create but for His glory. As is stated (Isaiah 43:7): "All that is called by My name and for My glory, I created it, formed it, also I made it." And it says (Exodus 15:1): "G-d shall reign forever and ever."

The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

By the Grace of G-d
15th of Shevat, 5735
Jan. 27, 1975
Brooklyn, N.Y.

President Gerald R. Ford
The White House
Washington, D.C.

Greeting and Blessing:

It was both gracious and thoughtful of you, my dear Mr. President, to send personal greetings and felicitations on the occasion of our 25th Anniversary.

Your warm sentiments and good wishes are all the more meaningful in view of the fact that the United States has been host to the headquarters of our movement since 1940, after the [onset of the] holocaust. Under the conducive conditions of religious freedom in this great country, whose motto is "In G-d We Trust," our 200 years old movement, which I have been privileged to head and lead for the past 25 years, has been able to flourish with renewed dedication and vitality, and to make a lasting contribution, particularly in the area of education and youth activity, so vital in the present day and age.

In behalf of our movement, therefore, no less than in my own behalf, I greatly acknowledge your warm felicitations and good wishes. I can best reciprocate your good wishes by reiterating the Divine blessing given to our Patriarch Abraham, "I will bless them that bless thee." Accordingly, may you enjoy G-d's generous blessings in carrying out your tremendous responsibilities to lead this nation on the path of material and spiritual prosperity and lasting peace.

With blessing,

Cordially yours,

By the Grace of G-d

Lag B'Omer, 5747
May 17, 1987
Brooklyn, N.Y.

His Excellency
President Ronald Reagan
The White House
Washington, D.C.

Greeting and Blessing:

Once again, dear Mr. President, it is a genuine pleasure to acknowledge your kind felicitations on the occasion of my recent birthday.

I was impressed with your meaningful Proclamation of "Education Day, USA" in connection with the Joint Resolution of the United States Congress, and I sincerely appreciate your heading the roster of signatories to the "International Scroll of Honor" affiliated with it. Its mention of "the historical tradition of ethical values and principles, which have been the bedrock of society from the dawn of civilization when they were known as the Seven Noahide Laws, transmitted through G-d to Moses on Mount Sinai," is a clarion call vital to all mankind.

Furthermore, it is particularly gratifying that you use this occasion to bring to the attention of the Nation and of the International community the need of upgrading education in terms of moral values, without which no true education can be considered complete.

Consistent with your often declared position, that "no true education can leave out the moral and spiritual dimensions of human life and human striving," you, Mr. President, once again remind parents and teachers, in the opening paragraph of your Proclamation, that their sacred trust to children must include "wisdom, love, decency, moral courage and compassion, as part of everyone's education." Indeed, where these values are lacking, education is - to use a classical phrase - "like a body without a soul."

With the summer recess approaching, one cannot help wondering how many juveniles could be encouraged to use their free time productively, rather than getting into mischief - if they were mindful of - to quote your words - a Supreme Being and a Law higher than man's.

I take this opportunity of again acknowledging very gratefully your kind sentiments and good wishes.

With utmost esteem and blessing,

Cordially

MOSHIACH MATTERS

The anticipation of the Redemption does not mean that we abandon all the activities which we carry out in the exile. On the contrary, by definition, the word implies that during the exile certain activities were carried out under subjugation to other forces, and in the Era of the Redemption, we will be freed from this subjugation.

(The Rebbe, 13 Iyar 5751-1991)

"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

The interval between the 17th of Tamuz and the 9th of Av is known as the "Three Weeks," the period in which the Holy Temple was destroyed. After the destruction, G-d showed the prophet Ezekiel an image of the Temple and commanded him to convey its likeness to the Jewish people.

"Master of the universe!" Ezekiel protested. "The Jews are scattered and dispersed among their enemies. How can You command me to describe the Temple to them? Are they in any position to actually rebuild it? Why don't You wait until the exile is over? Then I will go and convey Your message."

Answered G-d: "Why should the building of My House be nullified just because My children are in exile? Reading about it in the Torah is as great as actually erecting it. Go and tell them that they must study the Torah's verses about the Temple's structure. As their reward, I will consider it as if they are actually engaged in its construction."

The obligation to build the Temple is not abrogated by our being in exile. When Jews study the laws pertaining to the Temple's appearance and service, G-d deems it as if we are actually working to erect the physical Temple. The commandment to build the Temple is a perpetual mitzva that applies in all times and places. During the Three Weeks, our study of these subjects is intensified.

Maimonides writes in his Laws of Kings that the Third Holy Temple will be built by man, i.e., by Moshiach. The Midrash, however, states that it will be built by G-d and descend from heaven. How do we reconcile this apparent contradiction?

Those elements that are clearly delineated in the Talmud will be constructed by human hands; the components that are written about in Ezekiel (which are beyond our comprehension, as the language is cryptic and esoteric) will be built by G-d. And because G-d Himself will participate in the building of the Third Holy Temple, it will endure forever as a lasting edifice.

May the merit of our increased Torah learning make it happen immediately!"

Shmuel Butman

L'ZICHRON CHAYA I MUSHKA
לזכרון חי"ה י מושקא

The name of our publication has special meaning. It stands for the name of Rebbetzin Chaya Mushka Schneerson (obm), wife of the Rebbe.

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As the United States approaches its 250th anniversary, the story of Passover during the Revolutionary War reveals the resilience of early American Jewish life

Philadelphia, April 1781.

A boy of about eight shifts in his seat. His voice, clear and steady, rises inside the quiet room.

Mah nishtanah halailah hazeh mikol haleilot?

"Why is this night different from all other nights?"

For those gathered around the Passover seder table, crowded into a rented room near Congregation Mikveh Israel, it is a loaded question. In a land with barely 2,500 Jews across the 13 colonies, almost everyone present is a refugee displaced by the Revolutionary War. Under those conditions, every seder feels like a miracle.

The room bears little resemblance to the homes many once knew. There are no silver goblets or fine linens. A roasted chicken neck serves as the zeroa, bitter herbs gathered locally as maror, and the matzot were baked nearby in a makeshift brick oven built by the congregation.

At the head of the table sits Gershom Mendes Seixas, leader of Mikveh Israel. He is determined that the men, women and children before him will retell the story of the Exodus exactly as their ancestors had done for centuries, even as they experience a kind of exodus of their own.

Scenes like this unfolded throughout the colonies. Jewish families, though few in number and often isolated, gathered under difficult circumstances to celebrate Passover. Even obtaining matzah required planning, cooperation and ingenuity.

Before the Revolution, most colonial Jews lived in a handful of port cities: New York, Philadelphia, Charleston, Savannah and Newport. Outside those centers, Jewish life was sparse.

The war disrupted even this fragile network. When the British captured New York in 1776, many Jews fled alongside other patriots. Gershom Mendes Seixas refused to remain and be compelled to pray for the British crown. He persuaded much of Congregation Shearith Israel to close the synagogue and leave the city, carrying its Torah scrolls to safety. Many eventually settled in Philadelphia, joining the community of Mikveh Israel.

Philadelphia soon became the temporary center of American Jewish life. Refugees and local residents prayed together, rebuilt communal institutions and struggled to maintain Jewish observance amid wartime uncertainty. By Passover 1781, Mikveh Israel had grown to roughly 500 souls, the largest gathering of Jewish families the young nation had yet seen.

Passover posed particular challenges. Even in peacetime, obtaining the foods required for the seder was difficult in colonial America. Wartime disruptions made it far harder.

Matzah could not simply be purchased. Mikveh Israel built a makeshift brick oven in a rented yard near Cherry Street, where matzah was baked by hand under Seixas's supervision.

Kosher wine was equally difficult to obtain. Families often relied on sweet raisin wine or juice made by soaking raisins in water and allowing them to release their flavor. The resulting drink served for Kiddush and the seder's four cups.

Kosher meat also required planning. Trained ritual slaughterers were scarce, supplies were uncertain, and food often arrived late.

Under such conditions, Passover became a communal effort. Synagogues helped organize matzah baking and food distribution, while wealthier members assisted poorer families. These efforts reflected more than necessity. They expressed a determination to preserve Jewish life despite hardship.

At the same time that Jews retold the story of the Exodus, the colonies themselves were fighting for independence. The themes of freedom, redemption and perseverance must have resonated deeply with families living through war.

Many Jews supported the patriot cause. Merchants supplied goods to the Continental Army, soldiers served alongside their neighbors, and Haym Salomon later became renowned for helping finance the revolutionary effort. Yet the most enduring contribution of these early American Jews was neither political nor military. It was their determination to continue living as Jews without compromise.

As American Jewry grew, however, it often grew weaker in spirit. By the late 19th century, the Lower East Side had become a vibrant center of Jewish life, yet assimilation and economic pressures threatened religious commitment.

Then, in 1940, the Sixth Rebbe of Lubavitch, Rabbi Yosef Yitzchak Schneersohn, arrived in America after escaping Nazi Europe. Looking at a growing but spiritually drifting community, he recognized within it the same strength that had sustained Jewish life during the Revolutionary era. He worked to rekindle that spirit.

His son-in-law and successor, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, expanded that mission worldwide. In 1954, he launched the matzah campaign to ensure that no Jew, regardless of location or background, would be left without matzah or a place at the seder table. The humble matzah of the Revolutionary era and the Rebbe's global campaign are linked by a shared idea—that freedom is expressed through observance.

What had once been a logistical challenge for a handful of wartime refugees became a global movement. Today, volunteers distribute matzah to isolated Jews around the world, and public seders are held in communities large and small.

On July 4, 2026, the United States will mark the 250th anniversary of its founding. 250 years after the Declaration of Independence, the same determination that inspired those early American Jews to hold a seder under the most difficult circumstances remains alive. Their legacy endures wherever a Jew receives matzah, joins a seder and asks once again: "Why is this night different from all other nights?"

Dedicated in honor of the Rebbe's Shluchim
Rabbi Zalman and Chanie Liberow
on the purchase of the new Chabad House of Flatbush.
May you continue to illuminate your surroundings with the Rebbe's message and may we all merit, through the increase of Torah, mitzvos, and acts of goodness and kindness, to witness the coming of Moshiach Now.

to dedicate an issue call (718) 778 6000

THOUGHTS THAT COUNT
on the weekly Torah portion

The land shall be divided by lot. (Num. 26:55)
The Land of Israel has different areas: mountains, valleys, fields, orchards, etc. When one person received his share in the mountains and another person in a valley, or one received cornfields and another orchards, this division of the physical Land of Israel reflected the person's individual relationship to the spiritual Land of Israel. This means that everyone has something unique that relates specifically to him or her in his spiritual service. *(Likutei Sichot)*

Let the L-rd, G-d of all living souls, appoint a man over the congregation (Num. 27:16)
Such was Moses' plea before G-d: Our Father, as You are the G-d of all living souls -to the righteous and evil alike- so may You please grant Your people a leader who will deal fairly with "all living souls" who will love each Jew equally.
(Rabbi Levi Yitzchak of Berditchev)

It is a continual burnt offering which was offered at Sinai (Num. 28:6)
A continual burnt-offering hints to the "hidden love" which every Jew has. This love is continuous, it never ceases.
(Ohr HaTorah)



8:12 PM *Candle Lighting Time*
NY Metro Area
18 Tammuz // July 3
Torah Portion *Pinchas*
Ethics: Ch 6
Shabbat ends 9:20 PM