

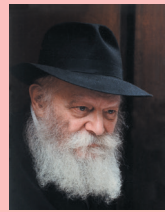
The Weekly Publication
for Every Jewish Person

נוסד תר"י ימי השלושים

L'Chaim

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

The Torah portion, Shemini, discusses the pure animals that we are allowed to eat, and the impure ones that we are forbidden to eat. The Torah gives two signs to recognize a pure animal: it chews the cud and it has split hoofs.

One of the reasons offered for the dietary laws is that everything a person eats is transformed into blood and flesh, becoming an integral part of that person. The Torah thus prohibits certain foods in order to prevent man from assimilating the evil characteristics of the forbidden food.

If there is a prohibition against eating animals which do not have a split hoof and do not chew the cud, it follows that the proper conduct for man should be one that embraces the concepts of a split hoof and chewing the cud.

The hoof must be split entirely, from the top to the very bottom. The hoof is divided into two, to indicate that our walking on this earth, i.e., our mundane involvements, must include two basic principles: drawing near to oneself that which is good and proper and pushing away that which is not.

But the sign of a split hoof by itself is not sufficient. There must also be the sign of chewing the cud.

One must very carefully "chew over" every mundane activity which one intends to undertake. One must clarify and determine, once and again, whether to do it altogether, and if so, how to do it. Only then will the action itself be a "pure animal" - something which can and is used for our spiritual mission in life.

Regarding fowl, we do not rely on signs alone, but we also require a tradition affirming that species' purity. Off hand, one could ask why we need such a tradition. Observing the signs would seem sufficient. However, this comes to teach us that one cannot rely on one's own intelligence. It is possible to study the Code of Jewish Law and even follow a course of behavior which one's own intellect determines to be "beyond the letter of the law."

One must follow the tradition. The Hebrew word for tradition is mesora, which is related to the word mesira - devotion and being bound together. In order to follow the Jewish tradition we must be devoted to and bound together with other Jews and Torah leaders who can teach us the ways of our tradition.

Why Jews Need An Army

By Rabbi Lazer Gurkow

When the Jews left Egypt, they were a nation of slaves. They had no soldiers and no armies. Yet, the Torah says that the Army left Egypt.

When attacked by enemies in the desert, Jews had to draft an army each time. Moses told Joshua to choose men to defend against Amalek. G-d told Moses to draft fighters to fight against Midian. They didn't have a standing army. So, why did the Torah call the Jews who left Egypt an army?

ARMY OF G-D

The Torah calls them the army of G-d—not for physical battle, but for a spiritual mission. G-d brought the Jews to Mount Sinai to receive the Torah and confront a world steeped in immorality and paganism. Their role was to push back darkness and introduce light.

This is why the term "army" is used. Inner struggle is not gentle—it is war. Distraction in prayer, resistance to charity, and struggles with pride, anger, or envy are all battles. The Torah reframes these inner forces as external enemies. Once identified as such, they can be fought and overcome with clarity and strength.

THE MISSION

In an army, the mission comes first. Planners see the full strategy; soldiers carry out specific tasks. A soldier doesn't need to understand the entire plan—only to act.

This teaches a powerful lesson. Overanalyzing our motives can paralyze us. Like someone refusing to eat until they understand digestion, too much introspection prevents action. Judaism emphasizes action first: "We will do, and we will understand." Growth begins with doing, even before full

comprehension.

SYNCHRONIZED MISSIONS

No soldier fights alone. Each has a role, and success depends on coordination. If one steps outside their assignment, the entire mission can be compromised.

So too in Judaism. Different groups have distinct roles: Kohanim, Levites, and Israelites. Men and women have differing responsibilities. Each generation faces unique challenges—from agricultural laws in ancient times to modern digital temptations.

On a personal level, each individual has their own mission—overcoming hardship, building integrity, giving charity, or developing confidence. The key is not to compare, but to commit. Every mission matters.

SYNCHRONIZED TIMING

War requires precision. Every movement must happen at the right moment. Timing is everything.

Judaism reflects this structure. Each mitzvah has its proper time: Passover for the Seder, Yom Kippur for atonement, and specific times for prayer. Even Shabbat unfolds across the globe in sequence—from New Zealand to Hawaii—as communities light candles in a continuous wave of sanctity.

Our lives follow this pattern as well. Each person is placed in a specific moment in history with a unique role. No one can do everything—but everyone must do something.

When each individual fulfills their mission, at the right time and place, the collective goal is achieved: to elevate the world and bring the era of Mashiach.

This essay is based on the Chassidic discourse, Basi Legani, chapter 10.

SLICE OF LIFE

"Do not waste your time on nonsense"

Shmuel Menachem Spitz is 105 years old and lives in Jerusalem. Born in Hungary, he is a Holocaust survivor, a veteran of Israel's War of Independence, a former factory worker, and the husband of an Auschwitz survivor. Together, they built a proud Jewish family. Despite his remarkable age, he continues to study Torah every single day.



Shmuel Menachem Spitz

"I was born in the Hungarian town of Derecske into a warm, religious home, one of ten brothers and sisters," he says. "I learned in yeshiva, but the Holocaust changed everything."

"I was drafted into the Hungarian army," he recalls. "Among other assignments, we sabotaged German railway tracks. I knew nothing about what was happening at the time. I did not know what had become of my family members who were sent to Auschwitz, nor about the brutal murder of my people."

"When we heard rumors that our lives were in danger, we fled the army and walked over four hundred miles over the course of three months," he continues. "We traveled by night and hid during the day. At every

step, we felt the hand of G-d guiding us."

"There was not a single day in the army when I did not put on tefillin," he says. "Once, a non-Jew caught me putting them on, and it did not end well for him."

"After the war, when I returned to Hungary, I discovered the painful truth," he says quietly. "Most of my family had been murdered. Only three of my siblings survived."

"At first, they did not want to immigrate to Israel with me," he adds, "but I knew I would not remain in Hungary. Eventually, they followed."

"I came to Israel alone in 1946," he recalls. "I first spent three months at a detainee camp. I was completely alone."

"On Friday nights, I would open a window to hear Shabbat songs drifting from a nearby home," he says. "For a moment, it gave me a sense of family warmth."

"I fought in the War of Independence," he continues, "and afterward I married Leah, an Auschwitz survivor. With G-d's help, we built a family."

His daughter, Mrs. Malka, adds her mother's story. "My mother passed away four years ago at the age of ninety-six," she says. "She had been the driving spirit in Auschwitz, helping other girls as much as she could."

"Toward the end of the war, they were put on trains," she continues. "The Germans sensed the end was near. While the train was in motion, Allied forces bombed the tracks, slowing it down."

"My mother realized something was happening," Mrs. Malka says, "and jumped off the train together with her sister and two other girls. She urged them to run."

"They hid in a forest for three days, covering themselves with leaves," she adds, "surviving mostly on water and whatever they could find."

Returning to Shmuel's voice, he recalls a later chapter of life. "When I grew older, my daughter Malka suggested that my wife and I move to Mevo Horon," he says. "I told her that all my childhood in Hungary I dreamed of Jerusalem, not Mevo Horon."

"Since retiring, I have maintained a regular schedule of Torah study," he explains, "including the daily page of Talmud."

"During my working years, I did not have much time to learn," he says, "and I feel that I was granted long life in order to complete the learning I once lacked."

Aharon, who is married to his granddaughter, shares a moment that stayed with him. "On Chanukah, I came to visit Grandpa," he says. "The caregiver told me he was at a class."

"I entered the study hall, and tears filled my eyes," Aharon recalls. "Sitting there quietly and peacefully was Grandpa Shmuel, a large magnifying glass in his hand and an even larger volume of Talmud before him, listening intently to the rabbi."

"He listened carefully to the question and then to the answer," Aharon adds. "At the age of 105, with awe-inspiring consistency, he never gives up his daily Torah study."

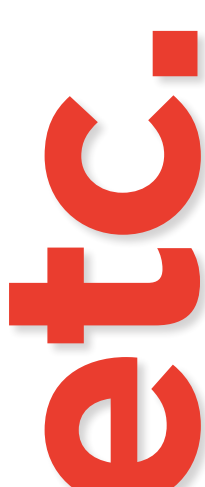
When asked about the secret to long life, Grandpa Shmuel offers three simple principles.

"First, eat calmly," he says. "In the past, people ate meals. Today, it feels like people devour food. All our lives, we ate three simple, orderly meals a day."

"Second, keep the mind active," he continues. "Sit and learn, read, and think. Do not waste the mind on nonsense."

"And third," he concludes, "always be joyful. One must remember that things could always be worse, G-d forbid. Rejoice in what you have."

Adapted from Sichat Shavua Magazine



Rabbi Zalman Liberow greets the NYPD at the opening of the new Chabad House

Rustic Chabad House Opens Where George Washington Sipped Tea

A joyous Chanukas Habayis was held last Sunday at the new location for Chabad of Flatbush, located in the historic Wyckoff-Bennett Homestead.

The homestead itself carries deep American roots: during the Revolutionary War, the property served as a base for soldiers, and local tradition holds that George Washington once stopped there for tea.

Friends, community members, fellow shlichim, and neighbors gathered on the sprawling property as Rabbi Zalman Liberow, the Rebbe's first Shliach to Flatbush, opened the evening with heartfelt remarks. He reflected on the miracles unfolding in Eretz Yisrael and compared the ribbon-cutting to Ufaratzta — breaking the boundaries and spreading forth Torah and Chassidus in preparation for the arrival of Moshiach.

Ethics Chapter One

Moses received the Torah from Sinai and gave it over to Joshua. Joshua gave it over to the Elders, the Elders to the Prophets, and the Prophets gave it over to the Men of the Great Assembly. They [the Men of the Great Assembly] would always say these three things: Be cautious in judgement. Establish many pupils. And make a safety fence around the Torah.



The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

18th of Adar II, 5725 [1965]

Insofar as I have heard about your husband from visitors from London, I am surprised to read your description of his present state of discouragement. Surely he knows that it is not only a matter of world outlook for a Jew, but one of the very foundations of the Jew's faith, that G-d's Providence extends to everyone individually, and in every aspect of one's individual life. How much more so where it is not only an individual matter, but is related to the parnasa [income] of the whole family. At the same it should be remembered that G-d's Providence is a benevolent Providence; that G-d is the Essence of Goodness and desires to do good, for, "It is in the nature of the good to do good." Therefore, it is easy to see how right King David was in the holy Tehillim [Psalms] when he said, "G-d is with me, I shall not fear," "G-d is my shepherd, I shall not want," etc. It is only necessary to reflect upon this frequently and deeply, and all anxiety and worry will be dispelled at once.

Needless to say, trust in G-d does not mean relying solely on miracles. For the Torah demands the Jew to do everything possible in the natural order of things in matters of parnasa, etc., except that he should at the same time remember success and blessing comes from G-d. And so it is written in the Torah, "G-d will bless you in all you do."

If the above is true in every case and at all times and places, it should certainly be obvious to Jews in our own times, since every one of us has seen G-d's kindness, especially Jews who had a miraculous escape from the dangers of the second World War. How can one allow himself to be so confused by the Yetzer Hara [evil inclination] as to be so overcome by anxiety or worry?

Of course there are times when things do not go as expected or as desired. But the Torah has already forewarned us to regard such times as temporary trials and tests of one's faith in G-d. As a matter of fact, the stronger remains one faith in G-d even under adverse circumstances, the sooner it will become clear it was all a

matter of a test. But this faith should not be merely a matter of lip service, but must have the full force of conviction. And this is not hard to achieve, if one reflects on what has been said above, and frequently, calmly and objectively.

I trust that the above lines will suffice and that you, on your part, will also be a source of encouragement and confidence to your husband. May G-d grant that you should have good news to report in the spirit of Purim on which we celebrate the reversal of the Jewish position from sadness to gladness and, in the words of the Megila, "For the Jews there was light, joy, gladness and honor."

P.S. You may, of course, show this letter to your husband, if you think it will serve a useful purpose. The important thing is that the message of the letter should be effective, and that you should soon be able to report about an improvement in your husband's state of mind, to go about his business with confidence and joy, and this will be the first step to an improvement in parnasa.



Greeting and Blessing:

After the long interval, I received your letter of June 15th, and I was pleased to read in it that all is well with you, and that you are maintaining the study period of which we spoke when you were here.

Needless to say, I am sorry to note that nothing has materialized as yet in the matter of a Shidduch [marriage match]. I hope, however, that you will be able to concentrate on it from now on, and in a way that accords with the teachings of our Torah, Toras Chaim [the Torah of Life].

With regard to the question of a vacation trip to the Holy Land, it would be advisable if you have friends and acquaintances there who would be helpful in the matter of a Shidduch, if by then, nothing materializes here. As for the question of vaccination, etc., which you would require if you make the trip in November, there is no basis for any anxiety in that respect. However, as indicated, if a suitable Shidduch should present itself here before that time, the trip would not be advisable at this time for many reasons.

You ask when is the proper time to say the daily quota of Tehillim [Psalms]. Generally speaking, the best time to say it is immediately after the morning prayers. However, if for some reason you are pressed for time, it could be said throughout the day, from sunlight to sunset...

With blessing,

argues, "Who am I to arouse my fellow? What kind of a spokesman am I?" - he deserves to be sternly rebuked. These "meek of the earth" will be rebuked by Moshiach, as it says, "With equity shall he rebuke the meek of the earth." (Isaiah 11:9) Though here, as in other areas, Moshiach will find extenuating circumstances.

(Likutei Diburim)

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 Shabbat afternoon, we begin the study cycle of Ethics of the Fathers, which customarily continues until Rosh Hashana. The opening lines of Chapter One express a fundamental and axiomatic concept in Judaism:

"Moses received the Torah from Sinai and passed it on to Joshua; Joshua to the Elders; the Elders to the Prophets; and the Prophets passed it on to the Men of the Great Assembly."

Why is it important for us to know this chain of transmission? To teach us that the Torah we have in our possession today is the very same Torah that was revealed to Moses thousands of years ago. And, as links in the ongoing chain of tradition, it is our duty as Jewish parents to transmit the Torah to our children.

The Torah has an infinite number of facets. Some parts are narrative, others are legal codes, while other sections are allegorical. The Five Books of Moses, Talmud, Midrashim, Shulchan Aruch, Chasidut - all are part and parcel of the G-dly body of knowledge we call Torah.

Some parts of the Torah were meant to be written down; others were transmitted orally until the proper time came to put them into writing. (This is one reason why the non-Jewish "Bible" bears little resemblance to the Torah; ignorance of the Oral Tradition has led to many false interpretations and absurdities over the millennia!)

At Sinai, Moses received the entirety of Torah with all its potential for extrapolation, "even that which the scholar would innovate in the future." An halachic decision rendered today is Torah, revealed to man according to a Divinely-inspired "timetable" of revelation. This process will reach its culmination in the Messianic era, when Moshiach will teach the world a new and deeper dimension of Torah, as it states in Isaiah 51:4: "For Torah shall proceed from Me, and I will make My judgment suddenly for a light of the people."

May it happen at once.

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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A personal obligation rests upon every individual Jew to arouse his fellow to the practice of good deeds. When instead a person adopts an attitude of humility and

