



My wife and I became Chabad emissaries to Memphis, Tennessee, in 1994. After spending two years in an apartment, we purchased a house with an extended garage, which we converted into a synagogue and Chabad center. The plan was to move the Chabad center to a bigger, better and more permanent location within a few years. But it was not to be. We stayed in that same house for close to 12 years.

Much money and effort was invested in various projects and properties, but every time we got close to closing on something, the deals would not materialize, for reasons beyond our control. In short, we suffered 10 years of disappointments and lost opportunities.

Finally, in 2007, after eight attempted projects, a new prospect arose. There was a six-acre property for sale, with a large building and a parking lot, and it seemed to suit our needs perfectly. The building belonged to a non-Jewish religious establishment that had run into major financial difficulties. They were desperate to sell the property to pay off their debts, and that meant that we would be offered a very good price.

The only issue with it was the location. Every Jewish center or institution in the city is situated either on the main street or just north of it. This property was a full mile south of the main road. My supporters were split, and of course, I was torn as well. Everything about it—the property, the building and the price—was perfect, all except for location.

In the middle of all this, I traveled to New York for the international conference of Chabad-Lubavitch emissaries, and as I usually do, I planned to take a taxi straight from the airport to the Ohel of the Lubavitcher Rebbe. Since the flight would take a few hours, I decided to write my letter to the Rebbe on the plane.

In the letter, I included everything that was weighing me down, and I poured my heart into the letter in a way quite uncharacteristic of me. I began, “It will soon be 13 years since our arrival in Memphis, and we still haven’t found a permanent location suitable for our needs.” I described everything that had transpired in the previous 12 years, especially the latest developments with all its pros and cons.

I was willing to invest all the time, effort and money that was necessary for this project, but I first needed to be certain that this was the right course of action. Too often I had chased after what seemed like a great opportunity, spending large amounts of money and effort on projects that eventually fell through. I did not want to repeat that process.

I asked for a blessing that whatever happens, it should be with success, and then I concluded the letter in a very unusual fashion. In the past, whenever I had written to the Rebbe about such matters, I had always requested a blessing. But now, for the first time, I finished the letter by asking the Rebbe to show me “a sign” as to whether we should go ahead with this project or not. I ended the letter with a question: “Is this the correct thing?”

After visiting the Ohel, I made my way to Crown Heights. I was in my parents’ home that evening when my father, Rabbi Binyomin Klein of blessed memory, long-time aide of the Rebbe, suddenly remembered something. He had a paper with a handwritten reply from the Rebbe that he wanted to give me.

I was surprised because although my father had served as the Rebbe’s personal aide, it was highly unusual for him to give me something from the Rebbe, even something that pertained to me. I waited as he went upstairs. After a minute, he came down with the note and proceeded to tell me the story behind it.

I was born on 13 Tammuz, the anniversary of the day when the Previous Rebbe left his Soviet-imposed exile, which the Rebbe marked every year with a farbrengen.

The farbrengen usually took place on the night in between 12 and 13 Tammuz. My bar-mitzvah took place in 1980, and that year 13 Tammuz fell out on Friday, which meant that the Rebbe was going to hold a farbrengen on Thursday night.

Although the Rebbe always encouraged people to make the bar-mitzvah celebration as close to the actual birthday as possible, my parents decided that because of the farbrengen, my celebration would be postponed to Sunday.

My father wrote a note to the Rebbe asking if we should go ahead as planned, ending with the words: “We are asking if this is the correct thing.”

The Rebbe’s handwritten answer was on the very same note. The Rebbe wrote, “May

it take place in a good and auspicious time. I will mention it at the resting place [of the Previous Rebbe]. My father handed me the note and told me to keep it.

With a pounding heart, I looked closer at the note. It immediately struck me that the wording in the beginning and end of the note was practically identical to the letter I had written to the Rebbe earlier that day.

The opening words: “My son, Levi Yitzchok, will soon complete 13 years,” and closing with those questioning words, asking if “this is the correct thing.”

I was stunned. It became instantly clear to me that the slip of paper in my hand was an answer to the question I had written the Rebbe earlier that day. I now felt ready to go ahead with the purchase, and I was confident that the process would be smooth and successful.

When I returned home after the conference we began negotiations with the sellers, and everything fell into place. The building was successfully bought and renovated. We have been in the building and all the concerns regarding the location were unfounded. As the city is expanding to the suburbs, this location is better than we could ever have expected.

## THOUGHTS THAT COUNT

On the weekly Torah Portion

### The Torah portion of Korach

How is it possible that a portion of the Torah is named after a sinner as great as Korach? The Torah wants to emphasize that we can learn something constructive even from Korach’s bitter controversy. Just as Korach wanted to be a High Priest, every Jew should similarly desire to draw near to G-d. (Likutei Sichot)

### And Korach took [a bold step]...together with Datan and Aviram...and Ohn, the son of Pelet (Num. 16:1)

The Torah criticizes Datan and Aviram more than any other participants in Korach’s rebellion as they mixed into a controversy that was none of their business. They weren’t firstborn sons who might have resented having the priesthood taken away from them, nor were they even from the tribe of Levi. The priesthood was none of their concern. (Machane Belula)

### And Moses sent to call Datan and Aviram (Num. 16:12)

It states in the Talmud (Sanhedrin 106): “From this we learn that one should not ‘hold on’ to controversy.” Even if several attempts to make peace have been made without success, it is forbidden to throw up one’s hands and assume that nothing more can be done. Rather, one must continue one’s efforts until peace is attained. Thus despite the fact that Moses had already spoken to Datan and Aviram several times, he attempted one more time to dissuade them. (Rabbi Yitzchak of Vorky)

### And you shall give there of the heave-offering of the L-rd to Aaron the Priest (Num. 18:28)

If, as we read in the Torah, Aaron the Priest passed away in the desert before entering the Land of Israel, how would the Jews be able to fulfill this commandment? Rather, this is an allusion to a time after the Resurrection of the Dead, when Aaron will again be alive and able to receive his due. (Peninei HaGeula)



### 8:12 Candle Lighting Time

NY Metro Area  
 29 Sivan / July 5  
 Torah Portion Korach  
 Shabbat Rosh Chodesh Tammuz  
 Ethics Ch 4  
 Shabbat ends 9:19 PM

Dedicated to the Rebbe whose teachings and example are a never-ending source of life for all mankind. May we continue in his paths and complete the mission with which he has charged us: to make the world conscious of the imminent Redemption and to prepare the environment where this ideal can be realized.  
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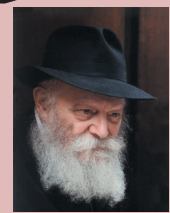
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# L'Chaim

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 29 Sivan, 5784  
 July 5, 2024

The Weekly Publication for Every Jewish Person  
 יוסיף תורה השלשים

Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson  
 "To You I lifted up my eyes, You Who dwell in heaven" (Psalm 123:1)



## LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion

In this week’s Torah portion, Korach, we read of Korach’s questioning and eventually rebelling against Moses and G-d. Korach’s first question to Moses was, “Does a garment made completely of turquoise wool still require a single turquoise thread in its tzitzit – fringes?” Moses’ answer was “yes.” Korach believed Moses’ response was absurd.

Why the commandment for one strand of turquoise wool in the tzitzit? The Talmud explains because turquoise is a spiritual color. It resembles the oceans and the heavens, reminding a human being of G-d’s majesty.

In truth, Korach and Moses debated the nature of spiritual leadership, and the question of how to inspire human beings toward idealism and holiness.

Korach believed that you need to overwhelm people with the magic and majesty of your message. Let their entire “garment,” their entire identity, become all-turquoise, melting completely in the “blue” of heaven.

Moses disagreed. For inspiration to leave a lasting impact, it must find expression in individual specific acts, words and thoughts.

To make a real transformation in people’s lives, you must give them a single act through which they can connect to G-d and bring His morality into the world. You need to inspire people to make one strand of their lives blue.

This was an argument about what should become the great emphasis of Judaism. According to Korach, Judaism was about awakening a passion to revolutionize the universe. But Moses understood that in order to accomplish this goal, the primary focus of Judaism needed to be on individual daily behavior, changing the world one mitzva at a time.

Korach’s message seemed logical. If we can electrify a soul with a passion for making the world a G-dly place, is the individual mitzva ultimately relevant? Let us talk about changing people and changing the world, not about small individual acts!

If anybody understood the value of impassioned idealism, it was Moses, a man who left everything behind in his quest for truth. But a leader is not an individual lofty soul; a leader is a person who encompasses within his own heart, an entire nation, and who is deeply in-tune with human nature. Moses knew that a message that inspires boundless awe and excitement, but that does not demand individual life changes, won’t have a lasting impact.

When an idealistic spirit speaks of transforming the universe and uplifting all of humanity, but fails to focus on building this universe through daily actions and words, at the end, he might fall very low, perhaps even become swallowed by the abyss. This indeed occurred to Korach and his men.

The lesson is clear: Living a Jewish life on a daily basis, saturated with Torah study and mitzva observance, and passing on these sacred deeds to our children – is what will secure Jewish continuity and heal the world.

Adapted by Rabbi Yosef Y. Jacobson from a talk of the Lubavitcher Rebbe, June 16, 1974.

## Empowering A Generation

This Tuesday, Gimmel Tammuz, (the third day of the Hebrew month of Tammuz), July 9th, marks a monumental and soul-stirring day. Three decades have now passed since we have last been able to see Rebbe’s physical presence, lending special weight to this year’s observance

Gimmel Tammuz is observed as a day of deepened connection to and profound reflection upon the Rebbe’s directives and overarching vision. It serves as a powerful reminder of his unparalleled leadership and enduring influence.

In this article we explore in part the answer to the question raised by many. How does ONE leader impact an ENTIRE world?

A lump of wax with a wick, the Rebbe once told Israeli diplomat Yehuda Avner, becomes a candle when you ignite it.

Once aflame it is complete, for then it fulfills the purpose it was created for.

People are composed of body and soul and become complete when their soul is ignited.

“This is what I try to achieve: that every man and woman should fulfill the purpose they were created for.”

Avner asked the Rebbe, “Have you lit my candle?”

“No,” the Rebbe replied, “I have given you the match. Only you can light your own candle.”

When Rabbi Tzvi Hirsh Winereb, then living in Maryland, suffered a mid-life crisis, he called the Rebbe’s office seeking advice. “Tell him,” the Rebbe instructed the secretary who answered the phone, “that there is a Jew who lives in Maryland that he can speak to - his name is Weinreb.”

“But my name is Weinreb.”

“If that’s the case, he should know that sometimes one needs to speak to oneself.”

Weinreb later became Executive Vice President of the Orthodox Union

As a philosophy major at Cambridge University, Jonathan Sacks traveled to NY to put his questions about Judaism before the Rebbe.

“I asked him all my intellectual, philosophical questions. He gave intellectual, philosophical answers, and then...he did a role reversal. He started asking me questions. How many Jewish students are in Cambridge? How many get involved in Jewish life? What are you doing to bring other people in?”

Sacks tried to be evasive. He began a sentence with the words “In the situation in which I find myself...” but the Rebbe interrupted him: “Nobody finds themselves in a situation; you put yourself in a situation. And if you put yourself in another situation.”

“That moment,” Sacks says, “changed my life.” At the Rebbe’s advice he became an ordained Rabbi. He served as Chief Rabbi of the United Kingdom for two decades and became a global teacher and leader.

“A good leader creates followers,” Sacks reflects, “but a great leader creates leaders”. That’s what the Rebbe did for me and for thousands of others.

Listening to the Rebbe’s talks, following his directives, learning his teachings of the Torah, gives one the tools they need to live a meaningful, productive, Jewish life.

# SLICE OF LIFE

## Behind The Miracle

A Conversation with Rabbi Zev Segal



I first met the Rebbe in the early 1950s, shortly after he had assumed leadership of Chabad-Lubavitch, and shortly after I was appointed chairman of the Israel Commission of the Rabbinical Council of America.

In this capacity I was involved with issues affecting religious life in Israel, which were of great interest to the Rebbe. And so, we frequently met to discuss the important issues of the day.

Many a time, I came to see him at about midnight and left at four in the morning. During those meetings, it became apparent to me that the Rebbe had a tremendous amount of knowledge of what was going on in Israel, including many minute details.

He knew who was who in the Knesset and in every one of its subcommittees. He knew of every government meeting on every subject, and who was against and or for a particular position.

As well, he knew what was going on with Jews everywhere, whether in Arab countries, Eastern European countries, South Africa, or North and South America. He had to know, in order to send his emissaries to shore up Jewish communities all over the globe. As far as I'm concerned, he is the individual most responsible for the reconstruction of Jewish life after the Holocaust.

His efforts earned him admiration from the most unexpected quarters. For one, I can testify that David Ben-Gurion admired the Rebbe.

In my conversations with Ben-Gurion, he expressed the greatest admiration for the Rebbe's knowledge, for the fact that the Rebbe had studied at the Sorbonne and was as well-versed in the sciences as in Torah. This was unheard of in a chassidic rebbe, and it impressed Ben-Gurion to no end.

As my work with the Rabbinical Council of America broadened—and I had to travel not just to Israel, but elsewhere in the Diaspora—I learned more about the Rebbe's activities worldwide. One of the places I visited was the Soviet Union, where the Rebbe's underground network, which he was able to maintain against all odds, kept the flame of Judaism from being extinguished under Communism.

My travels brought me into even greater contact with the Rebbe, because after my visits to, say, Morocco, Tunisia, Algeria and other places in North Africa where Chabad emissaries lived, the Rebbe wanted to hear my evaluation of their work.

From time to time he would also ask me to fulfill a mission for him. I recall that once he asked me to risk my personal safety and do something extremely difficult—exactly what, I am not at liberty to disclose. I succeeded and, upon my return, I reported back to him. I said, "The Rebbe should know that it was not an easy task," to which he responded, "HaRav Segal, zint ven hot ir gemacht ah contract mit'n Ribbono shel Olam far ah gring'n lebben—Rabbi Segal, since when did you make a contract with the Creator of the Universe for an easy life?"

That statement had a lasting impact on me. Later, when certain situations came up in my life—such as illness in my family, and other troubles—I would be reminded of what the Rebbe said, and that helped me greatly.

Professor Hermon Branover shared an amazing story with me. He recalled that long before the fall of the Soviet Union, when Mikhail Gorbachev first came to power, the Rebbe declared that this man would set Russian Jewry free, which is exactly what he did.

However, later, when Branover had occasion

to ask Gorbachev himself if he knew when he came to power that he would let the Jews go, he answered, "No." He explained that he had no such intentions initially; he made the decision only much later. So, Branover observed, the Rebbe knew what Gorbachev would do before Gorbachev himself knew.

I am no authority on mysticism, but I have to say that the Rebbe seemed to know many things in advance, and for this I can find no rational explanation.

The most amazing story I know of his foresight was related to me by various sources concerning the late Israeli prime minister, Ariel Sharon.

In 1968, Sharon was visiting the United States, and before he returned to Israel on an El Al flight, he went to see the Rebbe. While he was there, the Rebbe convinced him to postpone his trip. His original flight ended up being hijacked to Algiers by the Popular Front for the Liberation of Palestine, but he was not there because the Rebbe had kept him from going.

The story was so astounding that I decided to confirm it with the Rebbe himself. When I saw him next, I asked him, "Is it true that you stopped Sharon from going on the plane that was hijacked?" He said, "Yes."

So, of course I had to ask him the next obvious question, "Why didn't you stop the plane from flying?"

He answered me, "Do you really think I knew that they would hijack the plane? I didn't know. But when Sharon came to see me, I had the sense he should not go. So I told him to stay."

This for me was a great revelation into the meaning of mofsim, "wonders." The Rebbe apparently was able to have tremendous foresight based on an extraordinary intuition.

*From the JEM's My Encounter with the Rebbe oral history project.*

*Rabbi Zev Segal (1917–2008) served for 33 years as the rabbi of the Young Israel of Newark. He held various leadership positions with the Rabbinical Council of America, including that of president from 1968 to 1971. After his retirement from the rabbinate, he devoted most of his time to working for Memorial Foundation for Jewish Culture.*



## The Rebbe Writes

from correspondence of the Lubavitcher Rebbe

### GUIDING VISION

From the time that I was a child attending cheder, and even before, there began to take form in my mind a picture of the future redemption—the redemption of Israel from its last exile, a redemption such as would explain the suffering, the decrees and the massacres of galut...

*Excerpt from a letter dated Nissan 11, 5716 (March 23, 1956)*



### A TRODDEN AND PREPARED PATH

By the Grace of G-d  
3rd of Tammuz, 5734  
Brooklyn, N. Y.

Mr. Avrohom Yitzchok Gluck  
20, Fountayne Rd.  
London, N. 16, England.

Greeting and Blessing:

This is to acknowledge receipt of your correspondence and enclosures. Many thanks.

Enclosed are copies of some messages which went out recently, which you will find of interest. I

leave it to your discretion which of them to use in connection with your contacts in Spain and other places.

It may be advisable, in order to avoid duplication, to get in touch with the administration of the Lubavitch House, who also have contacts in some countries on the Continent.

Now that we will soon celebrate the Chag HaGeulo of my father-in-law of saintly memory, on the 12-13th of Tammuz, the history and significance of which you surely know, it is the time when we rededicate ourselves to follow in his footsteps for the preservation and dissemination of true Yiddishkeit, without compromise.

And although his great qualities and powers are not given to everyone, nevertheless, having trodden and prepared the path for all of us, it makes it easier for everyone to follow in his footsteps.

All the more so, since, fortunately, we do not have to face any such odds and difficulties which he had to face.

May the inspiration of this remembrance be with you throughout the year, and help you advance from strength to strength in matters of Yiddishkeit, both in your own life, as well as in your surroundings.

With blessing,

## A WORD FROM THE DIRECTOR

*A basic teaching of Chasidic philosophy is that everything that happens in this world is guided by Divine Providence.*

*The book "Hayom Yom - From Day to Day," was compiled by the Rebbe in 1942 at the behest of his father-in-law, the Previous Rebbe, and contains short thoughts for each day from the teachings of the Previous Rebbe.*

*The thought included by the Rebbe for Gimmel (the third of) Tammuz, reads:*

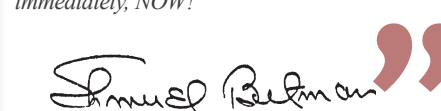
*"A Jewish groan which, G-d forbid, arises from physical misfortune, is also a great repentance; how much more so then, is a groan arising from spiritual distress, a lofty and effective repentance. The groan pulls him out of the depths of evil and places him on a firm footing in the realm of good."*

*Though Gimmel Tammuz is actually the day in 1927 on which the Previous Rebbe's death sentence by the Russian government was commuted to life in exile -- thus marking the beginning of his liberation -- the Rebbe chose not to include a message appropriate to these happy tidings, but rather, a thought about the tremendous power of a Jewish sigh.*

*How many Jewish groans were emitted on Gimmel Tammuz 30 years ago for the spiritual distress of the Rebbe's passing? How many sighs are uttered each day, each year, that passes that we still find ourselves in exile?*

*But, as the Rebbe himself asked a chasid after the passing of the Previous Rebbe, "What good are your tears?" i.e., crying will not help the situation, it is action that is demanded and required to bring Moshiach.*

*By each one of us adding on or enhancing in mitzva observance, surely we will all be placed on a firm footing in the realm of good, the ultimate good of the Redemption, may it commence immediately, NOW!*



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.*



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### Teen Unity Shines Amid Challenges At Punta Del Este Shabbaton



Known as the "Hamptons of South America," Punta del Este, Uruguay, a popular seaside tourist destination, recently played host to a remarkable Shabbaton which united CTeens from Argentina, Uruguay, and Paraguay for a weekend of solidarity and inspiration, offering a much-needed boost in Jewish pride amongst the rising tide of antisemitism and isolation experienced worldwide since October 7th.

Participants ushered in an early Shabbos with a collective candle-lighting ceremony. Following evening services, the teens enjoyed a catered Shabbos meal, and enjoyed inspirational farbrengens late into the night.

Wrapping up the event with a Sunday lunch banquet, Shabbaton attendees undertook mitzvah resolutions. Teens decided to begin keeping Shabbos, to speak positively, and to organize Jewish teen meetups as practical takeaways from the uplifting weekend of inspiration.

### Ethics of the Fathers: Chapter Four

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."

## MOSHIACH MATTERS

Even if a single individual carries out his service in a perfect manner, what effect can such activity have on the world at large? On the surface, the world seems to be going on without being affected by a Jew's service in spreading the wellsprings of Chasidic teachings outward or preparing for Moshiach's

coming. This, however, represents a very narrow view of what is going on in the world. In truth, the world is ready for Moshiach's coming and when a Jew carries out his service in the proper manner, the world itself and the gentile nations will assist him. In practice, from the Third of Tammuz onward, efforts must be made to intensify our service of spreading the wellsprings of Chasidic teachings outward.

*(The Rebbe, 3 Tammuz, 5751-1991)*