

# Living Jewish

חַבָּד  
כל הלב לכל אחד  
עירי אגדות חב"ד

## Tell your Children

### All is in the Torah

Once, Rabbi Yitzchak-Meir of Zinkov spent Shabbat in the town of Kamenitz, Belarus. The normally quiet town overflowed with visitors, from chasidim of great stature to simple townsfolk. All wanted to see the great rabbi and hear his wise words. During the morning Shabbat meal, Rabbi Yitzchak Meir asked for a copy of Avodat Yisrael, by Rabbi Yisrael Hopstein, known as the Maggid of Kozhnitz.

"Very few know of the secrets this book contains," he remarked to the crowd. "In general, the true greatness of the Maggid has sadly gone unnoticed by the public."

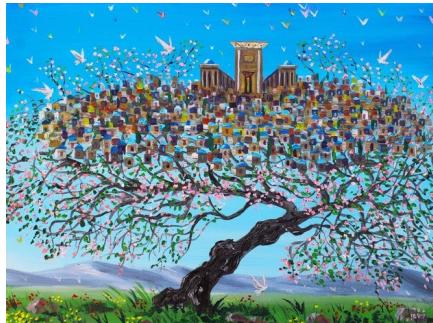
Seeing that the book had not yet made its way through the packed throng, the Maggid continued, "My father [Rabbi Avraham Yehoshua Heschel of Apt] once instructed me to spend the Shabbat of Parshat Devarim in the Maggid's presence in Kozhnitz. An incredible miracle, brought about by the holy Maggid, happened during my stay there."

The crowd of chasidim leaned forward and strained their ears to catch every last word. After all, who doesn't love a story?

"It had been ten years since Yaakov Baruch and his wife stood under the chupah and they had still not been blessed with a child. Yaakov Baruch managed to mask his depression behind a face that radiated happiness. But it was a façade. Inside, he was a broken man. Leah, on the other hand, didn't even attempt to appear self-possessed, living as a downtrodden shell of her former self. Her blank eyes reflected the agony that gripped her heart.

"One day, Leah's close friend told her, 'I'm surprised that you still haven't done anything about your situation, preferring to mope all day with folded hands.'

"Leah turned to her friend. 'What else could I possibly do? I've been to doctors, attempted countless segulot (propitious behaviors), and my Tehillim has long been drenched with my tears.'



*Yehoshua Wiseman - yehoshuawiseman.com*

"You have to visit the Maggid of Kozhnitz," her friend said gently but firmly. 'Many have already seen wonders through his blessings.'

"When Yaakov Baruch returned home later that day, he found his wife's face glowing with joy.

"What's all this about?" he asked cautiously.

"Soon, with G d's help, we'll have a child!" she exclaimed enthusiastically. 'I will travel to Kozhnitz and ask the Maggid for a blessing. I will not leave his house without his promise of children.'

"OK then," Yaakov Baruch said, his skepticism undetected by his wife.

"For weeks, Leah determinedly traveled the roads leading to Kozhnitz. Upon reaching her destination, she didn't stop to rest from her difficult journey and made her way directly to the Maggid's house. Striding up to the assistant, she described her woes and demanded to be let inside the Maggid's room.

"Ever patient and respectful, the assistant listened to her story and appreciated her determination in traveling to Kozhnitz.

"Listen to what I have to say," the gabbai said once she finished speaking. 'Tomorrow is Friday. In the hours before Shabbat, the Maggid reads the Torah along with the commentary of Onkelos. I suggest that you take advantage of this opportune moment. Quietly come into his study and remain until he finishes reading. Then you can approach him

with whatever you need, and we'll see what happens.'

"To prepare herself for the long-awaited visit, Leah rented a room at the local inn and spent the night reading Tehillim, splattering the worn pages with her tears until she lay down to rest. At the earliest hint of sunlight, Leah rose, prayed and returned to her Tehillim.

"Around noon, Leah walked over to the Maggid's house and stood outside his study. Inside, the Maggid was bending over a Torah scroll, as was his custom. Surrounded by his disciples, the Maggid read the text with a fiery passion. Without warning or a knock, the study door opened and the woman was quietly ushered in by the assistant. The Maggid remained fixated on his reading and didn't hear the new guest. After finishing the last verse, the Maggid lowered himself into a chair and requested to see the visitor. Leah presented herself silently.

"Is your name Leah bat Zissel?"

"Yes," she said, somewhat surprised. She had never mentioned her name to anyone in Kozhnitz, much less the Maggid.

"You come here because you seek G d's blessing of children?"

"Yes," replied Leah breathlessly. 'That is my prayer and request.'

*Continued on page 3*

### Shabbat Times

	Candle Lighting	Motzei Shabbat
Johannesburg	5:12	6:00
London	9:05	10:33
Melbourne	4:50	5:50
Montreal	8:27	9:42
New York	8:09	9:18

Chabad Of Israel  
Rabbi Joseph I. Aronov  
Published by M.L.S. Kfar Chabad (03) 3731777  
Editor: Aharon Schmidt  
[livingjewishweekly@gmail.com](mailto:livingjewishweekly@gmail.com)  
Please guard the sanctity of this publication

# Shabbos Table

## Making the Desert Bloom

This week's Torah reading, Beha'alotcha describes the preparations for, and the initial stages of, the journey of the Jewish people through the desert after having camped at Mount Sinai for over a year.

At Mount Sinai, the Jews received the Torah and soon after constructed the Sanctuary there. Yet, our people did not remain content with having achieved these spiritual heights. Rather than resting on their laurels and staying in the desert where G-d provided for all their needs, they set out on a mission, to journey to Eretz Yisrael.

### Traveling through the Desert

The desert is barren and desolate. Yet as the Jews traveled through the desert, they transformed it, albeit temporarily, into a settled land, a place where crops, trees, and even flowers grew. For the Jews did not travel empty-handed. With them, they took the Torah that they had been given and the Sanctuary that they had constructed.

G-d's presence, which rested within the Sanctuary, and which is given expression in our lives, brought about these positive changes in the surroundings in which they lived.

The Baal Shem Tov explains that the

journeys of the Jewish people through the desert are reflected in the journeys of every individual through life. Some of the phases that we pass through may appear barren and desolate.

Nevertheless, we must appreciate that this is only the external setting in which we are placed. It should not reflect our inner state — for G-d's presence accompanies us at all times and the Torah is with us in all surroundings.

This fills our lives with inner meaning and depth which in turn empowers us to be outward oriented. We can change the environments in which we live and cultivate their growth and development.

## From Country to Country

In a similar vein, the journeys of the Jewish people through the desert are also interpreted as an allusion to the journeys of our people through the ages toward the consummation of the purpose of creation: the revelation of the light of Moshiach.

Accordingly, throughout history the Jews have wandered from country to country fulfilling a unique Divine mission, revealing the sparks of G-dliness in different lands by utilizing their physical substance in the fulfillment of mitzvos.

To explain this motif: Our Sages state that G-d exiled the Jewish people in order that

converts should be enabled to join them.

In addition to the simple meaning of this statement, Jewish mysticism expands the meaning of the word "convert" to refer not only to individuals who accept Judaism, but also to the sparks of the G-dly life-force which are hidden within the world's material substance.

## Moshiach's Coming

When a Jew uses an object for a mitzvah, he or she releases these hidden sparks of G-dliness and enables them to be overtly revealed.

So from land to land have our people wandered, completing phase after phase of this mission.

In the process of doing so, they have made "the desert blossom." They have endowed the world with spiritual meaning and purpose, pushing it toward the culmination of this process; Moshiach's coming, when the G-dliness that pervades our existence will be manifest and apparent.

*Adapted from the teachings of the Lubavitcher Rebbe, Shabbos Table and Peace within Chaos reprinted from Keeping in Touch, Sichos in English. From our Sages reprinted from LchaimWeekly.org – LYD / NYC.*

## From our Sages

*But the man Moses was very humble, more so than any man on the face of the earth (Num. 12:3)*

The Alter Rebbe explained that Moses felt humble especially in comparison to our generation, the last generation before Moshiach. For, despite the extreme darkness that would reign immediately preceding the Final Redemption, Moses foresaw and was humbled by the self-sacrifice our generation would show to keep the Jewish faith alive even in the most difficult of circumstances.

*(the Lubavitcher Rebbe, Purim, 5747)*

*Have I conceived all these people? Have I given birth to them? (Num. 11:12)*

Moses said to G-d: "I'm not the one who must suffer because of the Jews. You are responsible." A parent must share the suffering of his children and have mercy on them, for good and for bad.

*(Rabbi Simcha Bunim)*

*And the men said to him, "We are defiled... Why should we be kept*

*back?" (Num. 9:7)*

We do not find in the Torah any other instance where a mitzva that must be done at a specific time can be completed at a later date. Only for the bringing of the Passover sacrifice are we permitted to fulfill the mitzva one month later. Why is this case special? There were many Jews who wanted to bring the sacrifice in the correct time but for various reasons could not. They pleaded not to be excluded. In the merit of their requests, a later date was given to them.

The future Redemption will come about in the same manner. If we will stubbornly do all in our means to end our exile and beg and plead with G-d with all our heart and soul, the Redemption will come.

*(Rabbi Shlomo Cohen of Radomsk)*

*Sing and rejoice, O daughter of Zion; for behold I come... (Haftorah, Zech. 2:14)*

Our Sages taught that the Divine Presence only rests upon someone who is joyful. G-d therefore advises the Jewish people to rejoice, as preparation for His presence among them. *(Ma'ora Shel Torah)*

## Peace within Chaos

The city of Nice is renowned as a pleasant seaside resort. During WWII, however, it was flooded with refugees, many of them Jewish, trying to escape the Nazi war machine.

One Shabbos, Yaakov Moshe, the son of a local Rabbi, noticed that while the entire congregation had sat down to partake of the third Shabbos meal, a person whom he had not seen before remained by the window reciting Tehillim. His countenance was dignified, his expression, composed. With intense concentration, but with no outward signs of emotion, he read King David's psalms.

Yaakov Moshe was transfixed. In a world turned topsy-turvy by violence and war, here was a man who remained tranquil. Apparently, he was also a refugee, but he did not appear disturbed or flustered. On the contrary, he radiated the confidence and serenity that stems from inner peace.

Yaakov Moshe drew strength from watching him. After several weeks he inquired about his identity and discovered that he was the son-in-law of the Previous Lubavitcher Rebbe (the future Lubavitcher Rebbe).

# Chassidus page

## Learning Chassidishe Stories

The Rebbe explained that we should tell children stories from the Tanach and from our Sages, and true stories of tzaddikim, and not relate bubeh maisehs (made up stories), as some people do. Every story should have a lesson of goodness and holiness. Telling a story without a purpose is not the Yiddishe way.

There are many benefits in retelling chassidishe stories as in the well-known saying of the Rebbe Maharash: "The world makes three mistakes. They say it is a segula for livelihood to tell a story from the Baal Shem Tov on Motzei Shabbos by Melave Malka. There are three mistakes here: one, not only from the Baal Shem Tov but every tzaddik; two, not only on Motzei Shabbos but every time; three, it is a segula not only for livelihood but for many good things - children, health, livelihood - which include all good things."

### Miracles and Instruction

In general there are two types of chassidishe stories: miracle stories and stories with a direct lesson.

Miracle stories are about a Tzaddik and how he made a miracle, which add in the belief in the Tzaddik and in Hashem.

Stories with a direct lesson usually include within them a Torah or a direct instruction exemplifying the way a Chassid should act and respond to situations.

### Context

An important reason for learning chassidishe stories is context. Nothing exists in a vacuum; everything has a context, a back-

ground and set of circumstances that shape what it is. Without understanding the history leading up to Chassidus one cannot fully appreciate what Chassidus comes to teach. The Previous Rebbe taught, "Chassidus turned born Chassidim into genuine Chassidim. Chassidim turned paper Chassidus into live Chassidus." Without hearing the stories of Chassidim you cannot see Chassidus brought to life.

### Geshmak and Imagination

Another good reason is "geshmak" or involvement. The best way to feel what a Chassid feels is by being involved in chassidishe things. And the best way to get involved is through listening to and reading chassidishe stories.

One of the most important talents a Chassid needs is a chush hatziyur – an imagination. When reading or hearing a story he must place himself into that setting and feel as if he is taking part in those events, as if he sees it happening. The stories of Chassidim bring you back to the chassidishe home of yesteryear.

To perceive the atmosphere and feelings of a Chassid, one must be filled with chassidishe stories. They straighten the person out and clarify for him the ways of Chassidim and Chassidus. As the Rebbe Rashab said, "every story should teach one a lesson in avodah, and open one's heart and mind in haskala, comprehension; every story should smooth out and straighten the crookedness in one's heart."

*The above and Moshiach Now! adapted and reprinted from Derher*

## Moshiach Now

### Educating Children about Moshiach

In order for a child to truly internalize the reality of Moshiach we must first familiarize the child with past redemptions of our people.

We are the children of Hashem and we can look to Him as the ultimate model of a teacher, beginning with the birth and infancy of the Jewish people. For example, Pesach is structured as a curriculum: during the seder we see the suffering of the Jewish people and end with praising Hashem for the miracles he performed. The conclusion of Pesach is dedicated to the splitting of the sea, the complete redemption from Egypt and the focus on the future redemption.

Once a child comprehends the suffering his forefathers endured, and how Hashem liberated the Jewish people in an extraordinary manner, he is then able to understand that such a redemption can happen imminently. *Adapted from the teachings of the Rebbe*

### All is in the Torah

*Continued from page 1:*

"If so, your salvation has already been spoken of in this week's Torah portion, in which we read how Moses chides the people of Israel for being afraid to enter the Promised Land. "Your little ones, whom you said *laboz* [for prey] will be, it is them I [G-d] will bring in...the Land..."[1]

"The Hebrew word "for prey" is *laboz*, which is also an acronym for Leah Bat Zissel. This enables us to read the verse as follows. **Your little ones, for whom you said laboz**, that you pray[2] for Leah ben Zissel to have, **will be-G d will grant your request.**"

"Leah's eyes welled with tears of happiness. She retraced her footsteps and left the room, head still buzzing with the Maggid's promise. And it goes without saying that Leah and Yaakov Baruch were blessed with a child."

As Rabbi Yitzchak Meir finished his story, a hand emerged from the crowd and placed the book on the table. Picking it up, Rabbi Yitzchak Meir remarked, "Now that you have an inkling of the Maggid's greatness, allow me to read a short passage from inside his book-true G dly wisdom!"

Footnotes: 1) I changed the translation to be more literal - see Koren Bible. 2) The author's original was "wish a blessing, but I could not resist the prey-pray correspondence.

*Source: Translated and adapted by Asharon Baltazar from Sichat Hashavua #865. Reprinted with permission from Chabad.Org. Supplemented and lightly edited by Yerachmiel Tilles for //ascentofsafed.com.*

*Rabbi Tilles of Tsfat is a co-founder of ASCENT. His email list for stories is in its 23rd year. To join the list a/o his WhatsApp group for Saturday night Audio, Video and Zoom stories, go to AscentOfSafed.com or WhatsApp +972-526-770-137.*

# Human Interest

## Knesset Members Complete Unity Sefer Torah

In 5742 [1982] the Rebbe asked that Sefer Torahs should be written for Klal Yisroel. Last week, the eighth such Sefer Torah was completed. Knesset Members and the Chief Rabbi of Israel were honored with writing the last letters.

Over the past 38 years, seven unity Sifrei Torah were completed and over two million Yidden participated by purchasing a letter. In the recent months, the project took on a new urgency, recalling the Rebbe's words that one who had a letter in these Sifrei Torah would be saved from harm.

"Many Knesset Members bought and wrote letters in the Sefer Torah," or-



ganizers told Anash.org. "This included Knesset Members from Likud, Blue and White, Yamina, Shas and Yahadus HaTorah. Cheif Rabbi Dovid Lau also participated. Even as the last letters are being written, there remains 2,713 letters left to be purchased. We encourage everyone to get a letter today for yourself, your family and friends, and to spread the word."

This Torah is for Jews of all ages. (Letters may also be bought in memory of a relative who has passed.) Visit: [Unityletter.com](http://Unityletter.com) to acquire your letters and for more information. As all proceeds go directly to Tzedaka, you decide the price!

Additionally, for children under Bar/Bas Mitzvah, it is imperative that they acquire a letter in the Children's Sefer Torahs. (see [Kidstorah.org](http://Kidstorah.org)) For more information, and to receive beautiful educational resources to pass along, reach out to: [letterunity@gmail.com](mailto:letterunity@gmail.com).

*Reprinted from Anash.org*

## Cooking Tip of the Week

**Zucchini Soup:** Zucchini is in season and is perfect for a light soup. Heat 3 tbsls of olive oil in your pot. Sauté one chopped onion and 2 or 3 chopped garlic cloves. Add salt and pepper according to your taste and then just under a kilo of zucchini (about 3). Stir until everything is soft. Add 1 liter of vegetable stock and cook until the zucchini is soft. Blend with a stick blender and add dried dill. Can be served hot or cold.  
*Alizah Hochstead,  
alizahh@hotmail.com*

## Halacha Corner – The Yud (Knot) of Tefillin

The knot that is shaped like a yud on the tefillin shel yad (the tefillin we bind on our arm) should always be touching the bayis (the box of the tefillin). According to some poskim this applies even when the tefillin are not in use. There are opinions that say that it's sufficient if the yud touches the titura (the base), even if it does not touch the bayis itself. Certainly, it's sufficient if part of the yud touches the bayis. We also have to make sure that all the retzuos (straps) of the tefillin, including the yud and the area of the kesher (knot) always remain black. However, it's acceptable if they give a black impression. Some opinions are lenient even if they are mostly black. The part of the retzuah that goes into the kesher and is not outwardly visible need not be black. In addition, it's important to make sure that the entire yud is the right size: at least the beginning of the yud where it protrudes from the knot should be a minimum of nine millimeters wide.

*HaRav Yosef Yeshaya Braun, shlita, Mara D'asra, member of the Beis Din of Crown Heights; 1 Minute Halacha, #322; from crownheightsconnect.com*

# Farbrengen

**Question:** You often mention in your Farbrengen column that G-d is merciful and loving, that everything that happens is G-d's will and it's all for the good. Let me tell you a story. I'm in my mid 50's and have suffered my entire life from violence and abuse, firstly from my parents and then from the violent and abusive woman that I not surprisingly ended up marrying. I today suffer from BPD, post trauma and chronic depression. "My ways are not your ways" and "we can't understand G-d's actions" is not an acceptable answer as violence is violence however you look at it. G-d is supposed to be our "father" and while a father may chastise his child from time to time out of genuine care and concern, 50 years of vicious abuse, pain and suffering is NOT the behavior of one who is merciful and loving. I would be intrigued to learn how you explain that this violent and sadistic deity, who has slaughtered millions and brought down untold pain and suffering upon innocent men, women and children is in fact a merciful and loving entity.

**Answer:** You have been through a lot of pain. Only you and someone who went through something similar can really understand your suffering. I admire your writing in that you have not given up, but are still moving forward.

The Rebbe was often asked the question: Why did G-d allow the holocaust? Like many of his generation, the Rebbe was personally affected by the holocaust, having lost very close and dear relatives - a grandmother, brother, cousins and others. In addition, the Rebbe's wife lost her sister Sheina, who perished in Treblinka together with her husband and their adopted son.

The Rebbe said that to give a reason for the holocaust would demonstrate great conceit and heartlessness. There are things the limited human mind is unable to comprehend. The Rebbe said: It is not my task to justify G-d on this. Only G-d Himself can answer for what He allowed to happen. And the only answer we will accept is the immediate and complete Redemption that will forever banish evil from the face of the earth and bring to light the *intrinsic goodness and perfection of G-d's creation*.

You have been through a tremendous amount of pain and I deeply admire your ability to persevere. There are some things we will never understand and some pain that may always remain. At the same time, every person has a G-d-given purpose in life, and he or she is provided with the capacity to carry out that purpose fully. Although it is not easy, we must continue to move forward.

*Aharon Schmidt - marriage & individual coaching. For an appointment or to share a question contact: [coachingandcounseling1@gmail.com](mailto:coachingandcounseling1@gmail.com)*

**NO NEED FOR A SHABBAT URN!  
NOAM 1 AT YOUR SERVICE ON SHABBAT  
WITH PLENTY OF HOT WATER!**



**FOR DETAILS \*8510**

New Showroom! 40 Givat Shaul St. | Jerusalem

