

# Living Jewish



## Tell your Children

### The Soul in Charge

The rumor was extraordinary: for the first time there was a real threat to the rights of the Moscovitz family to be in charge of the centralization of the alcoholic beverages business in Hungary. Once every three years the government put the rights up for bidding. The rich family Moscovitz was always the only contestant, and submitted a reasonable price, that enabled them to enjoy a handsome profit. Now a group of gentiles decided to take the rights away from the Jews and to submit a higher bid.

The family was very concerned. Their rivals were determined to expropriate the rights from them, at whatever price would be necessary. Distressed, the family decided to turn to the tzadik Rabbi Mordechai of Nadvorna, even though they were not Chasidim and were not in the habit of visiting the tzadikim. Thus, they preferred to send a messenger to the tzadik with their request for a blessing.

### Where is Potik?

They choose the chasid Reb Avremelele Birnbaum as their messenger. He was an innkeeper whom the Moscovitz family supplied with the alcohol he sold. Over the years he accumulated a debt to the family, but they were kind to him and didn't pressure him. He was glad to now have an opportunity to do them a favor and to represent the family to the Rebbe.

Rebbe Mordechai scrutinized the kvittel (note with a request for a blessing) for a long moment and asked, "where does the family Moscovitz live?"

"In the city of Potik," replied Reb Avremelele.

"Potik?" the Rebbe frowned. "Where is Potik?"

Reb Avremelele was surprised. He knew that the Rebbe used to travel every year through the country and he certainly must know the towns and villages in the surroundings.

"Maybe you can tell me the name of the



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city close to Potik?" the Rebbe asked. "Serentz," replied the chasid.

"Mordechai doesn't know where Serentz is", said Rebbe Mordechai. "Maybe Karstir is close by?" he asked.

"Indeed," Avremelele said, pleased.

### Rebbe Yeshaya of Karstir

The face of the tzadik lit up. "That's why I didn't know," he said joyfully. "What I need to know, I know." As explanation he described the house of Avremelele in all its details even though he had never been there. "But I do not know the city of Potik because it falls under the 'ownership' of the tzadik Rebbe Yeshaya of Karstir."

The Rebbe took his watch out of his pocket, looked at it and said, "go, you will still be in time to reach Rebbe Shayalele and receive his blessing before the auction begins."

When Reb Avremelele left the Rebbe he was quite upset. He knew Rebbe Shayalele very well. They had both been the

attendants of Rebbe Hirshele of Liska. Not only that but Reb Avremelele was the main attendant and Rebbe Shayalele was his assistant... Now he felt embarrassed, how would he present himself to Rebbe Shayalele as a chasid coming to his Rebbe?

### Go in Peace

Rebbe Shayalele sensed his visitor's discomfort. He served him coffee and wished him success with the rest of his trip. Reb Avremelele didn't know what to do, he had to carry out his mission but was incapable of it. With a heavy heart he climbed into the carriage to continue his journey. A moment before he could do so the tzadik told him, "go in peace and health, everything will be well with the Moscovitz family!"

Avremelele was very relieved. The tzadik with his divine inspiration had understood the reason for his visit and with great sensitivity had given his blessing without embarrassing Reb Avremelele.

The day of the auction arrived. Mr. Moscovitz considered which tactic to adopt. He knew that his rivals would offer higher prices than his. He saw no chance of his winning the bid in a natural way. "If the blessing of the tzadik will help, I will win even with a low price," he thought.

*continued on page three*

### Shabbat Times

	Candle Lighting	Motzei Shabbat
Jerusalem	7:00	8:20
Tel Aviv	7:22	8:22
Haifa	7:13	8:23
Beer Sheva	7:20	8:20
New York	7:58	9:01

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 Rabbi Joseph I. Aronov  
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 Editor: Aharon Schmidt  
 livingjewishweekly@gmail.com  
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## A True Leader

This week's Torah reading, Pinchas, contains a passage that sheds unique insight on the nature of Moses' leadership qualities.

G-d tells Moses that the time has come for him to pass away. Moses' response is not to ask anything for himself or for his children.

Instead, he asks G-d, "G-d, Lord of spirits, appoint a man over the assembly." At the moment of truth, he shows no self concern. His attention is focused solely on the welfare of his people.

## If a Person is Only Selling Himself

This is the fundamental quality that distinguishes a Jewish leader. In general, leadership involves identifying with ideals and principles that transcend one's own self.

If all a person is selling is his own self, others will not identify with him so easily; for they are concerned with *their* own selves. Why should they nullify themselves before the other person?

Yes, they can be forced to accept authority or they can be bribed. But then, the person's authority will be dependent on the strength of the stick or the flavor of the carrot. The people will have no inner con-

nection to him.

## A Greater Purpose

What will inspire a person to willingly accept the authority of another? A purpose which both the leader and the follower recognize as greater than his self.

When the leader espouses and identifies with an ideal that gives his life greater meaning and direction, he will be able to share this ideal with people at large. For every person is ultimately looking for something more in life than the fulfillment of his personal desires.

A Jewish leader, a Moses, transcends himself to a greater degree. First of all, he is not concerned with his own personal objectives — even as an afterthought. Many leaders, though concerned with a purpose beyond themselves, are still looking for their own payoff. They bear in mind their own honor, wealth, or self-interest. A Moses is not looking for that.

But most of all, the purpose with which a worldly leader identifies is still somewhat intertwined with his own self, for ultimately, what is a leader looking for? To make the world a better place for all the people living here.

Although he is concerned for others besides himself, his ultimate goal is how to

make his own life better. He merely has the vision to appreciate that his own life cannot be consummately good until the lives of others are also improved.

## A G-dly Purpose

A Moses, by contrast, is concerned with G-d's purpose, not man's. He wants to make the world a dwelling for Him, not merely a pleasant abode for mankind.

Certainly, when G-d's dwelling is completed, it will also be very comfortable for man to live in, but that is not his purpose.

He is concerned with G-d's objective, and the identification with that goal takes him beyond his personal self entirely and makes him the ultimate paradigm of leadership.

*Adapted from the Lubavitcher Rebbe; Keeping in Touch; reprinted with permission from Sichos in English. From our Sages & Moshiaich Now! reprinted from LchaimWeekly.org - LYO / NYC*

## How a Chassid Davens

The esteemed chassid Reb Sa'adya Liberow first came to the Rebbe in 5718 (1958) from his shlichut (work as a Chabad emissary) in Morocco, and periodically came thereafter on a consistent basis.

His stays in 770 (Central Chabad Headquarters) were spiritually stirring experiences for him, during which he would spend many hours covered in his talit, davening with devotion.

Reb Yisrael Friedman relates: "I remember one Shabbat in 5719 (1959), as Reb Sa'adya stood and davened in the smaller shul of 770, the Rebbe walked in.

"The Rebbe stood there for a few moments, looking at him with a special expression of pleasure. The Rebbe's face literally shone as he observed the chassid davening, totally oblivious to his surroundings."

Reb Sa'adya's son Reb Sender adds, "on another occasion, the scene repeated itself. This time, after the Rebbe watched my father daven for a moment, the Rebbe turned to the bystanders and said, 'zeht vi a chassid shteit un davent. (Look how a chassid stands in prayer).'"

*Techayeinu Issue 7; "Reb Sa'adya Liberow," Adar 1 5768; reprinted from Snapshots by Merkaz Anash, on-line at TheWeeklyFarbrengen.com*

## From our Sages

*Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in (Num. 27:17)*

A true Jewish leader is one who does not alter his opinions according to popular demand. Only a leader of such stature has the power to "lead the Jewish people out" of all difficulties, and "bring them in" to the realm of holiness.

*(Even HaEzel)*

*Pinchas ...was the one who zealously took up My cause (literally "was jealous with My jealousy") (Num. 25:11)*

The motivation behind Pinchas' deed was completely pure and for the sake of heaven, without any personal desire for vengeance. This is similar to G-d's "jealousy," for He has mercy on all His creations and chastises those whom He loves. Pinchas was therefore "jealous with My jealousy", i.e., without personal motivation or consideration.

*(Rabbi Yehoshua of Kutna)*

*My offering, My bread (Num. 28:2)*

Why are the sacrifices likened to bread? Just as bread enlivens the physical body with sustenance, so do the sacrifices bring a G-dly vitality and abundance into the physical world.

*(the Alter Rebbe)*

*And on the beginnings of your months (Num. 28:11)*

Eleven sacrifices were offered in the Holy Temple on Rosh Chodesh (the new moon): two cows, seven sheep, one ram and one goat, thus balancing the solar calendar with the Jewish lunar system (the solar year is 11 days longer than the lunar).

*(Rabbenu Bachaye)*

*And the Children of Korach did not die (26:11)*

They did not die, and in every generation Korach's "inheritors" - those who rebel against the Moses of that generation - are alive and well, continuing in his path.

*(the Rebbe)*

# Chassidus page

## The Wolf, the Lamb and Coexistence

While the waters of the flood covered the earth, the ark floated untouched, an oasis of tranquility in the raging waters. Miraculously, all of the animals inside the ark harmed neither each other, nor Noach and his family, who took care of them.

Chassidus explains that life in the ark was a taste of Moshiach's time, when the wolf shall live with the lamb and a child shall play with a snake. For a full year, Noach, his family, and all the animals on the ark lived the Days of Moshiach.

The Torah tells us, "and I shall remove harmful beasts from the land." The prophet Yishayahu tells us, "and the wolf shall live with the lamb, and the leopard shall lie down with the kid goat. And the calf and the lion cub and the fattened cow together, and a young boy shall lead them. And the cow and the bear shall graze together, their young shall lie, and the lion shall eat straw like cattle. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of Hashem as water covers the sea bed."

While there are various interpretations of how this will take place, Chassidus gives us a new and different perspective: "the wolf shall live with the lamb" will be fulfilled literally because "the land shall be full of knowledge of Hashem." How so?

Anger is a result of a lack of intelligence. While a child may easily become enraged,

an adult, whose mind is more developed, will remain calm. So too, wild animals lack intelligence, and so they are usually vicious and harmful. When Moshiach comes, knowledge of Hashem will permeate the world to such a degree that some of it will be absorbed by the animals, and they will cease being vicious.

There is also another reason that the animals will become tame. Harmful animals are given life-force from the attribute of gevurah (severity). When Moshiach comes, the world will be influenced only by chesed (kindness), so the harmful animals—agents of gevurah—will cease being harmful.

We can now understand why animals will stop harming others. But why will they stop eating their customary diet of meat? Why will "the lion eat straw like cattle"?

The Rebbe the Tzemach Tzedek (the third Rebbe of Chabad) explains that the lion will be satisfied with only a little. The revelation of G-dliness present in the world will make every creature—even the animals—understand that worldly desires have no value. They will therefore no longer desire meat, but will instead be satisfied with straw. (This change in diet may also be the cause for their ceasing to be vicious, as Abarbanel says, "eating meat gives the animals viciousness... therefore the prophet prophesied that in the time of Moshiach the lion will eat straw like cattle, meaning that it will eat [straw], not meat, and will therefore not be vicious.") *adapted from Derher*

## The Soul in Charge

*continued from page one:*

The Jew presented himself before the governor and suggested a sum lower than the sum of previous years. The governor was stunned.

He decided not to call out the sum loudly out of fear that the rival group would also lower the sum they were going to offer.

It was the turn of the spokesman of that group to offer an amount. He walked over brimming with self-confidence, cleared his throat and then... strange sounds started coming out of his mouth. The bewildered man tried again and again to speak but was only able to make incomprehensible sounds.

Questions posed him by the governor were met with grunts and croaks. The governor became furious. He regarded this behavior as extremely disrespectful. He immediately announced that the Moscovitz family had won the bid.

The group's spokesman returned to his allies pale and confused. "I don't know what happened to me," he mumbled. "A slender Jew with a white beard appeared before me, caught me by the throat and every time I tried to speak he choked me! I couldn't get even one word out!"

This story was told by Rebbe Yeshaya from Krastir himself to the chasid Reb Shlomo Engel and concluded, "I was obligated to help the Moscovitz family. They were the ones who bought me my first pair of boots when I was a child and they paid the tuition money for my melamed (children's teacher).

Translated by C.R. Benami, for AscentOfSafed.com, from Sichat HaShavua, which is based on "Reshumim Beshimcha" by Rabbi Yitzchak Shlomo Unger.

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## Moshiach Now

### Hashem Also Wants the Redemption

May it be G-d's will that our talking and importuning so much about the coming of our righteous Moshiach will so disturb and nudge G-d that He will have no choice (so to speak) but to bring the redemption. This is particularly so since G-d Himself mightily wants the redemption, for since the Divine Presence was exiled together with the Jews, the redemption of the Jews means also G-d's redemption! The main thing is that the "dream" I have about Moshiach's coming - which is really your dream too - be translated into reality immediately, today, before the Mincha prayer. And may the "dream of all dreams" also be realized, that today we go "with the clouds of glory" to our holy land, and pray this Shabbat's Mincha prayer in Jerusalem, in the third Holy Temple.

*the Rebbe, 14th of Tammuz, 5744 (1984)*

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## Sharing the Rebbe's Teachings

With the 30th anniversary of Gimmel Tammuz, Sichos in English has unveiled a campaign to bring the Rebbe's Torah to wider audiences.

The Rebbe's teachings span over 300 published volumes. The cornerstone of this vast body of work is Likkutei Sichot, a seminal work that encapsulates the Rebbe's unique and innovative Torah insights.

The recently published selections from Likkutei Sichot features three sichot on each parshah, expertly translated and elucidated with clear explanations and illuminating footnotes. This will enable people to explore and seriously engage with the depth and breadth of the Rebbe's Torah.

In promoting awareness of Likkutei Sichot and its new bilingual edition, the Sichos in English team has met with Rabbonim from across the spectrum to discuss the Rebbe's Torah and gain their support for the campaign. The response has been overwhelming-



ly positive and enthusiastic. Below are a few of the responses:

Rabbi Herschel Shachter, Rosh Yeshivah of Yeshiva University spoke of the personal growth one can achieve through learning the Rebbe's sichot. He emphasized that the pages of Likkutei Sichot offer invaluable life-perspective and guidance.

Rabbi Leibel Wulliger of Boro Park, Rosh Kollel of Yeshiva Torah V'Daas, urged all Torah Jews to study Likkutei Sichot. "These teachings show us how to live and how to shape our homes. Everybody should learn the Rebbe's sichot regularly, daily; if not, at least once a week."

Rabbi Yitzchak Breitowitz, a Rosh Yeshivah at Yeshivat Ohr Somayach, shared:

"Likkutei Sichot has every aspect of Torah. There is something for every interest. You can find a tremendous amount of things that speak to the Yeshivishe mind, the analytical mind, the nigleh mind, and it's all there. It's full of jewels."

To learn more about this project visit [sie.org/ls](http://sie.org/ls).

*adapted from COLlive*

## Cooking Tip of the Week

### Zucchini Kugel:

This Shabbat I made an easy light kugel. Grate 3 dark green zucchinis, 3 medium sweet potatoes and 1 onion. I added a bit of course salt mixed with an Akita blend of spices (Georgian spice blend). Add 1 cup of pancake mix, 1/2 cup of a neutral oil and 3 eggs. Mix well and bake. The oven was heated to 180C

*Alizah Hochstead,  
alizahh@hotmail.com*

## Halacha Corner – Engagements/Weddings—Three Weeks

It is permissible to get engaged and host a L'chaim during the Three Weeks. However, during the Nine Days (starting from Rosh Chodesh Av), we do not hold a festive meal for the occasion; rather, light refreshments may be served.

Weddings may not be held, even without a festive meal, and even for someone who has not yet fulfilled his obligation of bearing children. This includes the remarriage of a divorced couple. We may conduct a sheva brachot meal during this time without music or dancing.

*Rav Yosef Yeshaya Braun, shlita, member of the Bet Din of Crown Heights; Day-To-Day Halachic Guide; reprinted from crownheightsconnect.com*

**Question:** When my kids ask if they can do something, my first thought is always connected to worry or fear of what might happen. When my husband tells me he had a good month at work I think, "great, but what will happen next month...?" If I lose a few pounds, my happiness is smothered by, "I am sure I will gain it back next Shabbat." I believe everything is from Hashem, but why can't I believe things will turn out good? Why am I always worried and how can I be more positive?

**Answer:** Chassidus differentiates between the concepts of Emuna and Bitachon. Emunah is the belief, the faith, that everything that happens is from Hashem and is ultimately good. Even if we do not understand how it is good, we have faith that if we could see things from Hashem's perspective, we would see it is good. For example, a person unfamiliar with medical procedures observes doctors performing an operation. He is aghast, until it is explained to him that the purpose of the operation is to restore the person's health.

Bitachon is also based on the belief that every occurrence is from Hashem. However, it goes a step further. Bitachon is the trust that Hashem will bestow His goodness in an open and revealed manner. This is similar to a child who has complete trust that his father will provide him with all his needs. The Rebbe explains that Bitachon is a catalyst, a vessel, to draw Hashem's revealed goodness into one's life.

However, for many of us, our relationship and image of Hashem is based on subjective beliefs, experiences, assumptions and, at times, mood. In addition, some will create an image of Hashem based on their relationship with a parent or other authority figure.

To distinguish between our internal bias versus the Torah's teachings, it is important to gain a deeper understanding of Hashem's unity, Divine Providence, Emunah and Bitachon. The Rebbe advised people to learn *Shaar HaBitachon* from the text *Chovot HaLevavot*. Another suggestion is, *As a Father Loves His Only Son*—talks of the Rebbe about Bitachon.

We all carry deep rooted beliefs which give rise to emotions and conscious thoughts. For some these beliefs are positive, for others less so. They are usually quite pointed: things will be good; things won't be good; I am okay; I am not okay, etc., etc. However, as we learn and fill our minds with the above mentioned concepts, and introduce positive behavioral patterns into our lives, the way we think and view our surroundings will improve. In addition, our entrenched negative beliefs will begin to melt away, making space for a healthier outlook to flourish.

*Aharon Schmidt, marriage & individual counseling, coachingandcounseling1@gmail.com*

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