

Living Jewish



Tell your Children

Never Give Up

The hero of our story was a bank manager in Odessa in the late 1890's. His name is not known but the story was widely circulated at the time and has been handed down by word of mouth ever since.

In those days the Ukraine banks were all privately owned and the bank manager himself was the owner. To open a bank one had to be rich and the bank manager was usually very wealthy indeed. The banks were under the supervision of the Russian Government which was no lover of Jews.

Once every three years each bank had to submit an audit detailing all of the monies coming in and going out since the last audit. The supervisor of the banks was a government official with very little sympathy for "rich Jews". Woe betide any unfortunate bank manager who couldn't account for every kopik. Some two weeks before the up and coming audit was due for submission, the assistant manager of the bank went to his superior looking desperately worried.

"We are missing three thousand rubles, an absolute fortune! We have been through every piece of paper, searched everywhere and there is no trace of the missing sum. If this gets out to the Government we will be in big trouble."

The bank manager decided to search for the money himself. On the following day he too reviewed the financial situation and came to the same sorry conclusion. Looming ever closer was the vision of a court case, with the outcome being exile to Siberia from where no one ever expected to come back alive. A full week of yet further frantic searching produced no results.

The bank manager knew he would find no mercy in the courts and the thought of working in a slave labor camp in Siberia was too much to bear. So he decided the only option available to him was to take his own life.

He procured a deadly poison and resolved to carry out his awful plan that very evening. He didn't want his wife or family to be implicated in this predicament in any way whatsoever so he went



The Beis HaMikdash

Yehoshua Wiseman - yehoshuawiseman.com

to the local synagogue to carry out the dark deed.

He arrived before the evening prayers and scouted around for a suitable place, finally settling on a small room leading off the main prayer hall. He hid the poison on the top shelf of a bookcase and then went to join in the evening prayers.

After everyone had left he returned to the little room. In the still of the night he climbed on a chair, using a single candle to find the poison. As he reached for the bottle, his sleeve caught on a heavy tome which fell onto the table below with a thud, emitting large clouds of dust. The book had opened to the first page and by the light of the candle, he saw the Hebrew words 'lo l'hitya'esh' – never give up. The book had been written by Rabbi Nachman of Bratzlav.

"Surely this is a message from Heaven," was his first thought. Then: "But maybe it is a figment of my imagination. Well, maybe not. The message is clear: don't give up. No, it's just a coincidence."

He spent the entire night debating with these thoughts until the break of dawn. In the end he decided to try once more to find the missing money before giving up. What if he had received a genuine mes-

sage from the One Above.

The following day's searches were just as fruitless as the others. That evening therefore, he returned to the small room after Maariv to reach for the poison, and again his eyes fell upon Rabbi Nachman's book. Down he went again for another sleepless night.

This scenario repeated itself over the next few days. Finally, Erev Shabbat arrived and he decided to go back home to spend Shabbat with his family in the hope that the coming week would bring good news. Nevertheless his mind was made up: if the money was not found on Monday, the first working day of the week, he would definitely end it all.

As he walked into the bank on the following Monday morning, the assistant manager rushed over to him screaming "I found it, I found it!"

The assistant grabbed him in a bear hug and they began to dance wildly, round and round the floor of the bank with the amazed staff barely able to believe their eyes, two staid old men going crazy!

The manager struggled to find the words "What? Who? Where?"

The assistant thrust into his hand a telegram which had just arrived from a bank in Switzerland. Its contents stated that 3,000 rubles had just been transferred to them to repay a loan from three years ago.

Continued on page three

Shabbat Times

	Candle Lighting	Motzei Shabbat
Jerusalem	7:13	8:29
Tel Aviv	7:30	8:31
Haifa	7:24	8:33
Beer Sheva	7:28	8:29
New York	8:10	9:16

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Please guard the sanctity of this publication

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, L-rd 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; Shabbos Table and Moshiach Now! reprinted from Keeping in Touch, Sichos in English; From our Sages reprinted from LchaimWeekly.org - LYO / NYC

From our Sages

From Yetzer, the family of the Yitzrites; from Shilem, the family of the Shilemites (Deut. 26:49)

Our Sages said: "A person is led in the direction he wishes to go." If a person wants to indulge his "yetzer," his evil inclination, he will not be prevented from doing so. But if he truly strives for wholeness (from the same Hebrew root as "Shilem") and purity, G-d will help him achieve his goal.

(Rabbi Yechiel Michel of Zlatchov)

Let the L-rd, the G-d of all living souls, appoint a man over the congregation (Num. 27:16)

Rashi explains that Moses was asking G-d to appoint a leader who would be able to understand each person according to that person's needs. Moses referred to G-d as the "G-d of all living souls." This was to underline that the leader should be one who loves all Jews in an equal and fair manner, regardless of their fear of G-d, or position.

(Kedushat Levi)

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 Lubavitcher Rebbe)

The land shall be divided by lot. (Num. 26:55)

In the land of Israel there are different kinds of areas: mountains, valleys, fields, orchards, etc. When one received his share in the mountains and another in a valley, or one received cornfields and another orchards, this division of the physical land of Israel reflected each one's individual relationship to the spiritual land of Israel.

This means that everyone has something unique that relates specifically to him or her in their spiritual service.

(the Rebbe)

Talking In Shul After Davening

Reb Michoel Beliner was known as Reb Michoel der Alter since he remembered when the Tzemach Tzedek's beard was still blond. For many years, he was the mashpia of the town of Nevel, but in his later years, the Rebbe Rashab appointed him as the mashpia of Tomchei Temimim Yeshiva in Lubavitch.

When Reb Michoel lived in Nevel he davened in a shul where they certainly didn't speak during davening, but before and after davening they discussed their troubles — their home, business and animals. At one farbrengen, Reb Michoel spoke of the holiness of a shul and how it isn't appropriate to converse about business there. The members all decided to make a resolution that they would not speak any mundane talk in the shul at all, and they kept their resolution faithfully.

A month later, Reb Michoel went up to the bima and announced that their resolution is canceled. When questioned, Reb Michoel explained, "I observed that during this month people became distanced from each other. Previously, when someone's cow stopped producing milk, or his horse grew old and weak, he would voice his plight in shul and his colleagues would help him. Recently, this was lacking and I decided that it justifies talking in shul after davening."

The above piece and True Sincerity reprinted from The Weekly Farbrengen by Merkaz Anash, on-line at TheWeeklyFarbrengen.com

Chassidus page

True Sincerity

When President Zalman Shazar visited the Rebbe in the winter of 5733 (1973), he spoke of the *am ha'aratzus*, the sheer ignorance, of the Russian Yidden who were moving to Eretz Yisroel. More than once, the Rebbe corrected him and said that this should not be referred to as *am ha'aratzus* but rather as their being *poshut*, meaning that they were ordinary and unlettered. The Rebbe added that this simplicity in fact connects them with the simple and undefinable Essence of HaShem.

It is stated in *HaYom Yom* for the 24th of Iyar, when Moshiach comes, the lofty value of the simplicity and artless devotion of the common folk who daven and recite Tehillim with heartfelt sincerity will become apparent.

A Lesson from the Baal Shem Tov

The Baal Shem Tov once invited his students: "Come with me and we will learn a lesson about how to love HaShem." He led them to a large field where a young shepherd was tending his flock. Spontaneously, the shepherd called out, "Master of the world, I love you!" He then questioned aloud, "How shall I serve you?" And he answered his own question: "I will dance for you!" And with that, he broke into a long and joyful dance.

A short while later he called out again, "Master of the world, I love you! What shall I do for you? I will jump back and forth over this little pond for you!" And so, he repeatedly jumped over the pond out of his love for HaShem.

After some time, he once again called out,

"Master of the world! What can I offer you? Here, I have a coin in my pocket and I will give it to you." He took the coin and cast it heavenward. Some tell that the coin never descended.

A Pure Heart

The Midrash records a teaching of Rav Acha: "Even if instead of saying *ve'ahavta* ("and you shall love"), an illiterate davenner says *ve'ayavta* ("and you should hate"), his error is loved by HaShem since it comes from a pure heart."

The Baal Shem Tov taught that a Torah scholar should be shamefaced in the presence of the ordinary, unlearned Yidden who mispronounce their davening, for their artless *temimus*, sincerity, is immeasurably superior to that of a learned person.

Delight Above

Rebbi Akiva once heard someone reciting Shema but he mispronounced the last word slightly: instead of saying *echad*, which means that HaShem is "one," he said *acher*, which means that there is "another."

When Rebbi Akiva explained the distorted meaning of his pronunciation, the poor fellow was in a dilemma. He couldn't continue with his pronunciation and couldn't master the proper one, so he simply stopped saying Shema.

This diminished the delight he aroused Above, the pleasure in his original way of saying Shema – because his intention was so pure.

Never Give Up

Continued from page one:

"For some strange reason the loan had never been recorded," explained the assistant.

The manager raced home to tell the story to his wife.

"Yes but who is this Rabbi Nachman," she asked.

"I am not really sure," he answered, "but he has saved my life."

That night Reb Nachman appeared to the manager in a dream. "I am Nachman of Bratzlav, a great grandson of the holy Baal Shem Tov. You should know that I wrote the words '*lo l'hitaya'esh*' on the first page of my book all those years ago especially for you."

Author's note: This story was heard from Harav Moshe Weiner at a chasidic *farbrengen* in Ramot Gimmel, Jerusalem.

Legend has it amongst 'old timers' that Reb Nachman said to the banker in his dream: "I want you to sell your bank. You have enough money to live in Eretz Yisrael. Go there and print my books once you arrive." A well-known Jewish personality (who wishes to remain anonymous) told this to Rabbi Weiner when he told him the story.

He further told Rabbi Weiner that he met an old Bratslaver Chassid in Jerusalem, who was nearly 100 years old, who was a student of the Jewish banker!

Autobiographical Note: Rabbi Nachman of Breslav (Bratslav) was the founder of the Breslav Chassidic movement. He was a great grandson of the Baal Shem Tov and was a great storyteller. His stories contained deep esoteric secrets of Judaism. He lived from 1772 to 1810 and is buried in Uman, Ukraine.

By Yaakov Cass. Rabbi Cass is a Lubavitcher chossid living in Jerusalem. Until recently he was a senior official in the Israel Ministry of Health.

Moshiach Now

"Pinchas...has turned My anger away from the children of Israel by his zealously avenging Me... therefore I hereby give him My covenant of peace." (Numbers 25:11-12)

Our Sages identify Pinchas with Elijah the Prophet, the herald of the Redemption. They explain that Elijah's function will be more than that of a bearer of news. He will also help inspire the mindset of love and harmony that will make Redemption a reality. Thus the prophet Malachi states that Elijah will "turn the hearts of the fathers to the children and the hearts of the children to the fathers." In the same vein, Maimonides writes that Elijah will come "solely to spawn peace." For spreading peace and harmony will encourage *Moshiach's* coming, creating a setting into which he will desire to enter.

This also serves as a lesson to all of us. Working to generate harmony in the microcosm in which we live will serve as a catalyst for the ultimate harmony *Moshiach* will introduce in the world.

Human Interest

Learning Rambam

Through 'The Daily Rambam' learning schedule, founded by the Lubavitcher Rebbe in 1984, tens of thousands of Jews around the globe are learning the Rambam's Mishneh Torah (Yad HaChazaka) gaining a comprehensive overview of all the Torah's laws. The learning schedule has three tracks. The first track includes studying three chapters a day, with the entire Mishneh Torah completed in less than one year. The second track includes one chapter daily and completes the entire Mishneh Torah in approximately three years. A third track is the study of Sefer Hamitzvos.

By learning Rambam's Mishneh Torah, one effectively learns the entire Torah. Through uniting in the daily



study cycle, the study aims to bring about Torah unity and Jewish unity simultaneously. This year, both the three and one chapter cycles were completed on the 17th of Tammuz.

Avraham Fried Releases New Song for Siyum HaRambam

With the 40th Siyum HaRambam (completion of learning the Rambam's Mishneh Torah) and the beginning of the new cycle, a new song was released by superstar Avraham Fried to accompany the upcoming siyum celebrations, which will be held this time in a different format due to coronavirus restrictions.

The song "Ashrei Talmid Chochom," is performed by Avraham Fried together with Naftali Kempe. They chose this momentous occasion to collaborate on the song, noting that the siyum of all three study cycles takes place only once every three years. This year, tens of thousands of students in Eretz Yisroel and around the world will be completing the entire Mishneh Torah or Sefer Hamitzvos. The song was commissioned by the "Kesor Torah" organization – a global organization to promote the daily study of Rambam. *Second article reprinted from Anash.org*

Cooking Tip of the Week

Parve Cholent for Two: Because of the issues with Corona, my husband and I have been alone for Shabbos. How to make a cholent for two? The following is from Avishag R. of Beitar and Braindy Deren of Lod. Sauté several chopped onions and add three cloves fresh garlic, one chopped white potato and one chopped sweet potato. Add silan, paprika, salt, and cinnamon (feel free to add black pepper). Cover with water. If you have parve kishke that is also good. I added 1/4 cup of barley to the onions in the beginning. *Alizah Hochstead, alizahh@hotmail.com*

Halacha Corner – Fish and Meat

There is no need to have separate pots for fish and meat. While there is a danger to mix fish and meat together, Plaitas Kelim, the taste that remains in pots, is not a danger, and the same pot may be used for both fish and meat. While there are those who are strict to designate separate pots, for fish and meat, this is only a Chumra, a stringency, and only lechatchila, in the first instance. After the fact, if fish was cooked in a meat pot or vice versa, all agree that there is really no problem. A possible explanation for this Chumra is that often it is difficult to clean a pot thoroughly, and it is possible for some fish or meat remnants to have remained in the pot. However, if the pot is absolutely clean, it seems like there would not be any problem to use the same pot for fish and subsequently for meat or the opposite.

HaRav Yosef Yeshaya Braun, shlita, Mara D'asra, member of the Beis Din of Crown Heights; 1 Minute Halacha, #19; from halacha2go.com

Farbrengen

Question: We are a religious family and my 17 year-old daughter dresses quite immodest. It is embarrassing in public and I get annoyed. My husband and I have had countless talks with her but she says this is how she dresses. I don't know what to say to her?

Answer: Your teenage child is in a process of growth, change and exploration. She is trying to find her place in a world of choices, influences, pressures, excitement, beauty, worries and fears. Although she might not say it, she needs her mother more than ever. She needs your guidance, support and security.

A mother is like a trainer, a coach. A trainer knows there are ups and downs, and getting to the goal takes patience. Yet, the trainer continues to coach, encourage, believe in and support the trainee's growth. This is the role of the mother. She knows there will be ups and downs; this is part of the process. The mother recognizes that childhood and teenage hood is a long journey; a journey of laughter and tears, patience and perseverance. Just like the trainer she is there for her child; patiently encouraging, supporting and guiding, while all the while keeping her eye on the goal.

Personalizing our child's behavior leads to feelings of embarrassment, annoyance, anger, hurt, betrayal, etc. We must not take our child's behavior personally. Rather, we can empathize with their experience and remember our role as trainers in our child's life.

Chassidus explains that compassion reveals love. The more a parent understands and empathizes with their child, the more the parent's innate love for their child will come to the fore. Your daughter needs your love and support more than ever. Spend time together and discuss what interests her. Your daughter will appreciate your interest in her life, opinions and outlook. This builds trust and closeness.

At this point, it will not be helpful to continue to discuss her dress. She already knows you do not agree with her behavior. It will be much more valuable to show you are there for her; loving and supporting her; understanding the challenges she is going through.

As a guiding principle: everything you do or say will create either closeness or distance. When children feel love, closeness and support from their parents they are encouraged to emulate the values and behaviors of their home.

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