

# Living Jewish

**חב"ד**  
כל הלב לכל אחד  
צעירי אגודת חב"ד

## Tell your Children

### Shabbat Test from the Depression

This story took place during the period of financial depression in the USA some 90 years ago. Many stores closed down, companies collapsed and banks failed; people were trapped in an economic crisis.

A certain Jew living in Pueblo, Colorado, Mr. E.A., was sitting in his store dreaming about the past when many people patronized his store. Now, three weeks had passed without a single customer. The cash register was empty, yet he still had to pay the rent of his store, electricity, water and many additional expenditures.

His 19-year-old daughter was also sitting in the store, idle. In the good old days before the economic depression, she helped him in the store and they were both kept very busy serving the customers. But now...

There was a small Jewish community in their town, with less than a hundred families. They had a synagogue where they came to pray, mostly on Sabbath and holidays. On weekdays it was difficult to get a *minyan*, since most of the community members were not that observant regarding the Torah and its commandments. The owner of the store, however, tried his best to keep the *mitzvot* in an exemplary manner.

On Friday afternoon, when father and daughter had already begun to make preparations for closing the store, a customer entered. He examined different types of merchandise and chose item after item, then continued to add additional items until eventually a large pile stood on the counter.

When he asked the price for the goods, the sum amounted to more than \$200, which was a most significant sum in those days [equivalent to the buying power of \$3,000 in 2018].

The storekeeper looked at his watch and saw that it was already getting very late. He would not even have time to have a shower and change his clothes before going to the synagogue.

At that moment the client said: "Please pack all of my purchases and bring everything to the hotel where I'm staying. I



*The Blessing of Shabbos*  
Yechiel Offner, yoffner.com

must depart early tomorrow morning."

The Jewish storekeeper thought quickly about how to deal with this situation. There was not enough time to bring the goods to the hotel before the commencement of Shabbat within just a few minutes.

He explained to the gentile client that he was Jewish and the Sabbath was about to begin and he was unable to fulfill the man's request. He said that he would be willing to open the store after the Sabbath especially for him, and then he would pack the merchandise and bring it to any place in the town.

However, the Gentile man said that he was unable to stay for another day since he had to leave early the next morning.

At this point the daughter intervened and turned to her father: "I'm ready to call one of our friends who is not Jewish. We'll ask him to help us; that is what many of the Jewish people do in this town."

The father [correctly, according to Jewish law] did not agree to ask a non-Jew to work for him on Shabbat.

The client was not interested in the matter of Jewish Shabbat observance. He said: "Why did you allow me to go to the trouble of choosing all this merchandise if you are not willing to pack it now and deliver it to my hotel?" He left the store angrily and said: "I shall go and buy all that I require in some other store!"

The father did not even have time to close the store. He asked his daughter to quickly lock up before Shabbat began while he went straight to the synagogue.

When he came back to his house and noticed the looks of his wife and daughter he understood that his daughter had not approved of his stubbornness, and that she had told her mother what had happened.

The mother said in distress: "We could have lived for a long time with that sum of money. Now we have lost everything because you did not want to use a method of solving the problem that is accepted by all the Jews in the town."

During the Shabbat meal they all sat in complete silence, each one absorbed in his own thoughts. Finally, the father said to himself: "This is not right. The holy Shabbat is not being honored or enjoyed in this way." He began to chant the traditional Shabbat evening melodies in order to lighten the mood around the table.

When the Shabbat ended, he asked his daughter to accompany him to the store in order to return the items of merchandise to the shelves.

Lo and behold, the moment he switched on the light in the store, they heard the sound of approaching steps. The customer of the previous day had been waiting next to the store!

He said: "Wait, don't put anything back on the shelves! I will be taking everything. Start to pack, and meanwhile I will look around to see whether there are more things that I need."

*Continued on page 3*

### Shabbat Times

|            | Candle Lighting | Motzei Shabbat |
|------------|-----------------|----------------|
| Jerusalem  | 5:23            | 6:34           |
| Tel Aviv   | 5:37            | 6:35           |
| Haifa      | 5:28            | 6:34           |
| Beer Sheva | 5:40            | 6:36           |
| New York   | 5:45            | 6:43           |

Chabad Of Israel  
Rabbi Joseph I. Aronov  
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Editor: Aharon Schmidt  
livingjewishweekly@gmail.com  
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## A Lesson for our Times

Noach is a problematic spiritual figure. On one hand, he is obviously unique and praiseworthy. After all, he was the individual G-d rescued from the flood and all humanity descends from him. On the other hand, when the Torah seeks to praise him, it says he was “a righteous man in his generations.”

Our Sages note that the words “in his generations” are seemingly unnecessary. Some understand it as words of praise. Noach’s generation was populated with depraved men, idolaters who did not respect the norms of morality or business ethics. Even though he lived among such people, Noach was righteous.

Others, however, understand it as an implied censure. In his own generation, Noach was considered righteous. But had he lived in the time of Abraham, Moses, or David, his Divine service would not have attracted attention at all.

### The Difference of Noach

What was the difference between Noach and these spiritual giants? Each one of them stood out in his efforts to reach out to others. Abraham spread the awareness of G-d in a world of idolatrous pagans. Moses prayed for the worshipers of the Golden Calf. And David was the king of the entire nation, sacrificing his personal life for the

sake of his people.

Noach, on the other hand, built his ark. Yes, if someone came and asked him why he was building it, he gave an explanation: G-d was upset with the state of morality in the world and was going to bring a flood. But, although Noach spoke, apparently, his heart was not in his words. For by and large, his efforts went unheeded. Yes, a listener or two might have heard him out, but no more than that. Afterwards, they went on their way, ignoring whatever Noach had said.

### The Spiritual Climate has Changed

Noach did his duty, but no more. Whatever his feelings for his fellowmen were, when the flood began, only he and his immediate family were in the ark. No one else was worthy of being saved. His failure to influence others to join him is what caused some Sages speak negatively of him.

On the other hand, when Noach’s Divine service is considered as part of the world’s overall spiritual history, it is obvious that he played an important role. Why was his success limited? Because in that generation, nothing more was possible. The spiritual climate of his age was such that the people would not listen to him.

Why then do the Sages speak negatively of Noach? Not to criticize him as an individual, but to caution us against emulating the limited dimensions of his conduct. In his time, he could not do more. Now, we can.

The spiritual climate of the world has changed and it is possible to reach out to others and motivate them to change in both thought and action. In such a climate, we cannot content ourselves with Noach-like efforts.

### Our Role within the Masterpiece

Every generation has its purpose and its function in bringing the world to its ultimate state, the era of *Mashiach*. Noach was able to push that purpose a little bit further to consummation, but only a little bit. The later generations advanced that goal even further and in the near future, with the coming of *Mashiach*, it will blossom into fulfillment.

On the other hand, each one of us has to realize that there are times in life when we can only do so much. Like Noach, a person may have a greater goal, but it may not be destined for him to achieve it. While continuing to strive for its fulfillment, we should not become disheartened if sometimes our achievements fall short. We should realize that like Noach, we are part of a far greater picture, a masterpiece that G-d is composing and we should be happy to fulfill the role within that picture designated for us.

*Adapted from the teachings of the Rebbe. Reprinted from Keeping in Touch, Vol. 3, Sichos in English. From our Sages and Moshiaich Now! reprinted from LchaimWeekly.org - LYO / NYC*

## From our Sages

*These are the generations of Noach: Noach was a just, perfect man in his generation (Gen. 6:9)*

Rashi comments: This verse teaches us that the most important legacy of a righteous person is his good deeds. A righteous person is not defined by his lineage or by his noble ancestry, but by his own actions and behavior.

*(Divrei Yisroel)*

*I will bring a flood of waters upon the earth, to destroy all flesh (6:17)*

Why did G-d choose a flood with which to punish mankind? Could he not have chosen another method to destroy the wicked?

Another purpose of the flood, however, was to purify the world which had become unclean and defiled by its inhabitants. This is alluded to in the duration of the flood, forty days, and the requirement that a purifying mikva contain at least forty sa’a [a measure] of water.

*(the Alter Rebbe)*

*And G-d descended to see the city and the tower (Gen. 11:5)*

Why does the Torah tell us that G-d “descended” to investigate? Isn’t G-d All-Knowing and All-Seeing, present in all worlds and omnipotent?

Rather, these words contain a lesson for mankind: One must always investigate a matter thoroughly and never pronounce judgment on something one has not personally witnessed.

*(Our Sages)*

*And he sent forth a dove (Gen. 8:8)*

Where did it fly? To the land of Israel, which had not been inundated by the great Flood.

The Jewish people is likened to a dove. Banished and exiled over the face of the earth, the Jew’s heart is nonetheless always drawn to the Holy Land, the land of Israel.

*(Be’er Mayim Chaim)*

## Davening at 10am

The Rebbe set that davening at 770 should begin at 10am on Shabbos, to allow for time to appropriately prepare for prayer, through learning and contemplating Chassidus.

However, this wasn’t for everyone. In a 5734 (1974) yechidus with Reb Efraim Volf, the administrator of Chabad institutions in Eretz Yisroel, the Rebbe directed him regarding the Beis Sefer Limelacha vocational school: “At this institution, davening should start no later than the time of reading Krias Shema. Since the students learn Kitzur Shulchan Aruch, they wouldn’t understand why davening doesn’t begin at the proper time.

“A yeshiva bochur, who is capable of learning Chassidus for two hours, understands why according to Chassidus davening should start later. But not a student at a vocational school. Especially the younger classes. Regarding the older classes, if indeed they could learn for two hours, and none of them waste their time, they could begin davening at ten.”

*For full yechidus see Halperin Teshurah, Tammuz 5762; reprinted from Anash.org*



# Chassidus page

## Melave Malka

Every Motzaei Shabbos, as is well known, it is appropriate to escort Shabbos as it leaves us, just as one accompanies a king as he leaves a city. That is why the special meal held on Motzaei Shabbos is called Melave Malka, which means "accompanying the Queen."

Even if a person is going to eat only a kezayis, he should set the table for a full meal, light candles, and sing songs, just as he would do in honor of a king.

The AriZal taught that one should rejoice during this meal as one does during the meals of Shabbos. The Rebbe points out that even after Havdala the Shabbos Queen has not yet completely left, for otherwise there would be no one to accompany...

### An Abundant Blessing

Holding a Melave Malka is a segula for many things: an easy childbirth, livelihood, health, and long life. It also elevates a person spiritually – by protecting him from lying, by serving as a tikkun for his past sins, and by sparing him from chibut hakever (purgatory of the grave).

The Midrash tells of a special bone in the spine, called luz, which did not benefit from Eitz HaDaas (Tree of Knowledge), for it can only benefit from the meal of Melave Malka. This bone cannot be destroyed, and from it, HaShem will bring everyone back to life at Techiyas HaMeisim (the Raising of the Dead).

The Rebbe explains that since the Melave Malka connects Shabbos and weekday, giving strength and blessing to the entire

week ahead, it benefits the luz bone, which will bring life into the rest of the body in the future.

### The Meal of Moshiach

Melave Malka is also called "the meal of Dovid Malka Meshicha", since it is related to Dovid HaMelech and his role as Moshiach. That is why holding this meal will hasten the coming of Moshiach.

At Melave Malka, some people follow the minhag of reciting a certain piyyut, each of whose stanzas ends with the words, Al tira avdi Yaakov – "Do not fear, my servant Yaakov." The Rebbe explains: After an entire day of not working, one may possibly be afraid that he has lost money, for his competition is open on Shabbos. However, HaShem promises, "Don't worry. If you observe the mitzvos, I will provide for you, just as a master must provide for a servant."

Many customs are associated with this meal, all stemming from holy sources. Among them: Drinking or eating something hot, for Chazal refer to this as a remedy (and some say that it is a segula for feeling calm throughout the coming week); saying "da hi sudasa d'dovid malka meshicha" (this is the meal of Dovid King Moshiach); and telling stories of tzaddikim, particularly about the Baal Shem Tov, which is a segula for many things. It is known that the Rebbe observed the first two of these customs.

*reprinted from The Weekly Farbrengen by Merkaz Anash, on-line at TheWeeklyFarbrengen.com*

## Moshiach Now

*I have set My bow in the cloud, and it shall be a sign of My covenant between Me and the earth...and I will remember My covenant... (Gen. 9:13-15)*

Before the Flood, the clouds in the sky were thick, obscuring the light of the sun. The Flood, which cleansed and purified the earth, also refined the clouds and made it possible for the rainbow to be observed, a phenomenon caused by the sun's rays. The rainbow, a product of the process of purification, is therefore symbolic of the Final Redemption, which will come about through the refinement and elevation of the physical world. Its appearance in the sky is a sign of the imminence of Moshiach, as stated in the Zohar: "When a rainbow appears with its shining multicolored hues -- await the arrival of Moshiach." The Messianic Era, in which the world will reach unprecedented levels of holiness and refinement, is the culmination of that process of purification.

*(The Rebbe, Parshat Noach, 5721)*

## Shabbat Test from the Depression

*Continued from page 1:*

The Gentile man looked through the shelves and chose many items. When they added up the sum, it amounted to over \$600 [equivalent to \$9000 in 2018]!

The man paid in cash and asked them to bring everything to his hotel as quickly as possible.

Before leaving the store, he said to them: "You must be wondering why I came back to your store. I'll tell you the truth: I was very angry at you last night when you refused to pack my purchases and send them to my hotel, and I decided to go elsewhere in order to buy everything that I need. So today I went from store to store the whole day, but I could not find what I wanted.

After a while I began to think: the storekeeper must certainly be well aware that in these times of financial crisis clients are very scarce. Yet despite that, he was prepared to forgo a good profit because of his faith. He must be a man of principle, and certainly an honest and upright man.

I decided to return to your store and buy even more items. I am very satisfied with all that I have bought. I am aware that this is quality merchandise at a very good price."

His daughter hung her head in shame. She was embarrassed to face her father. She realized that his firm adherence to his principles in observing the commandments strictly had brought about this astonishing positive outcome. He had withstood the test observing the Shabbat properly, and as a result had ended up selling three times more merchandise than expected. What's more - indeed, above all - he had sanctified the Name of Heaven.

*Translated-adapted by Yrachmiel Tilles. Rabbi Tilles of Tsfat is a co-founder of ASCENT. His email list for stories is in its 24th 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

### Machon Smicha

With close to a hundred students enrolled this year alone, the online program that offers students the opportunity to learn and receive smicha is growing by leaps and bounds.

Over the past few months, close to one hundred diverse students, across ages and oceans, have joined Machon Smicha. From Avi in California to Refael in Sydney, from a Johannesburg student in his twenties to a Chicago doctor in his fifties, Machon Smicha's students have come together in pursuit of an important end, something the Rebbe encouraged of every chassid – to receive smicha.

"Baruch Hashem, we have seen tremendous interest in the program,"



explains Rabbi Shlomo Chaim Kesselman, director of Machon Smicha, "so we have responded in kind. We have brought on new teachers to improve the student experience, new rabbis to better the curriculum, and new designers to enhance its presentation."

At its core, Machon Smicha offers a program that solves two issues many face when contemplating learning for smicha. Firstly, it is difficult to find the time to join a structured program that requires one to be somewhere, learning something, at a specific time. And secondly, it is difficult to navigate the Shulchan Aruch and its commentaries. Machon Smicha's unparalleled resources and helpful approach enables students to achieve their own success, as it works for them.

To learn more, or to apply, visit [onlinemachon.com](http://onlinemachon.com).

Reprinted from *COLlive.com*

### Cooking Tip of the Week

**Sea Bass Revisited:** Place two filleted sea bass in a glass dish coated with olive oil (I smeared some of the olive oil on the fish). Bake at 200 C for 10 minutes on both sides. Make a dressing of 1/2 a package of chopped cusbara, three cloves of chopped garlic, lemon juice from one lemon and olive oil. Pour the dressing on the fish and refrigerate until ready to serve. First course or a whole meal served with spaghetti.

Alizah Hochstead,  
[alizahh@hotmail.com](mailto:alizahh@hotmail.com)

### Halacha Corner – May We Eat Sandwiches

There is a section in Shulchon Aruch dedicated to the laws of Derech Eretz BiSeuda. One of the halachos mentioned there is that one should not eat a piece of bread that is larger than the size of a kebeitza, an egg, nor should one be holding a piece that is larger and eat from it directly. This is particularly relevant when a person wishes to eat a sandwich, a falafel or a wrap, which are very common nowadays, and which are generally larger than the size of an egg.

Some poskim suggest that this is no longer a problem since nowadays this has become the common way of eating; others suggest that the same reason still applies, that nir'ah kra'avsonus, since it appears like the person is very hungry when eating from such a large amount of food at one time. If one desires to satisfy all opinions, they should leave the sandwich on the table and gently tear off small pieces and eat them. This rule does not apply on Shabbos and Yom Tov when one is permitted to eat this amount at once, and according to many opinions, nor to a Seudas Mitzvah.

Rav Yosef Yeshaya Braun, shlita, member of the Badatz of Crown Heights, *One Minute Halacha*, #135, reprinted from [crownheightsconnect.com](http://crownheightsconnect.com)

## Farbrengen

**Question:** We are supposed to love HaShem. And I feel so grateful for all the tremendous blessings in my life, B"H. But who am I to love Him? The more I contemplate and see the intricacy of the Creation and the miracles, the more I feel awe. I do feel that I can love the Rebbe. However, we perceive the Rebbe in human dimensions. Although, it does seem to me that if there ever was a perfect human being, it is the Rebbe. Though it's hard to understand not seeing him, I definitely believe he is with us in a spiritual sense. However, I would appreciate your insight as to loving HaShem.

**Answer:** Both love and awe are essential elements of serving of Hashem. In the Tanya the Alter Rebbe equates love and awe/fear to the wings of a bird. Just as a bird cannot fly with one wing so too our love and fear elevate the mitzvot we perform and the Torah that we learn to the upper spiritual worlds. In order for Torah and mitvot to be fulfilled properly one must be filled with both love and fear of the Creator.

The Torah reading of Toldot begins with the verse: "And these are the generations of Yitzchak the son of Avraham; Avraham begot Yitzchok." Yitzchak symbolizes fear and awe in our service of Hashem. Avraham symbolizes love. Chassidus explains that the verse is teaching the emotional progression of Lower Level of Fear; Lower Level of Love; Higher Level of Love; Higher Level of Fear. In other words, as explained in chapter 41 of Tanya, fear is the beginning and core of one's divine service, both in regards the prohibitions and the positive commandments. Thus, your foundation of fear and awe of Hashem is very positive.

In answer to your question, "who am I to love Him", in chapters 43 - 50 of Tanya the Alter Rebbe provides several meditations to arouse this love. However, the meditation that speaks most directly to your questions is that of "as water mirrors the face to the face." (chps. 46—48) Just as water reflects the image of a face peering into it, so too, is there reflected the "heart of man to man." The Alter Rebbe explains that our awareness of Hashem's great love for us arouses within us a reciprocal love towards Hashem. Hashem's love for you is the answer to your question: it shows that you can, and are worthy, of loving Hashem!

Through analogies and explanations Chassidus brings our Creator into a tangible experience to which we can relate. As Rabbi Levi Yitzchok of Berdichev declared, "Reb Schneur Zalman (the Alter Rebbe) did the impossible—he put so great a G-d in so tiny a book (the Tanya)!"

Aharon Schmidt - marriage, family & individual coaching. For an appointment contact: [coachingandcounseling1@gmail.com](mailto:coachingandcounseling1@gmail.com)



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