

Living Jewish

חב"ד
כל הלב לכל אחד
צעירי אגודת חב"ד

Tell your Children

The Moon Over the River

After his arrest, Rabbi Shneur Zalman (the Alter Rebbe, founder of the Chabad movement) was at once escorted to the secret cells of the dread Peter-Paul fortress in St. Petersburg, where he was to spend over seven weeks, until his miraculous release on *Yud-Tes* (19) Kislev, 1798.

For the first three weeks he was held under the severe conditions which were the lot of those imprisoned for rebellion against the Czar. The rationale for this was simple. One of the principal charges against the Rebbe was that he had treacherously raised funds for Russia's traditional enemy, the Turkish sultan. (He had collected money through the charity boxes of the Rabbi Meir Baal Haness Fund for the support of his chasidim in the Holy Land, which was then under Turkish rule!)

The interrogation took place not there, but in the headquarters of the *Tainy Soviet*, the Secret Council on the other side of the Neva River, so that the Rebbe had to be taken across each time by ferry. On one such occasion the Rebbe asked the gentile official accompanying him to stop the ferry so that he could stand and recite Kidush Levana, the blessing recited over the New Moon. He refused, whereupon the Rebbe said: "If I want to, I can stop the boat myself."

And indeed, after the man again refused to oblige, the boat stopped in the middle of the river. The Rebbe then recited the verses of Psalm 148 which are said before the blessing over the moon, but did not pronounce the blessing itself. The ferryman realized that unusual forces were at work. He begged the Rebbe to release the boat. The ferry then proceeded on its way.

When the Rebbe again asked the official to stop the boat, he asked: "What will you give me in exchange for the favor?"

In reply, Rabbi Shneur Zalman gave him a blessing. The man then demand-



Yechiel Offner, yoffner.com

ed it in writing, and the Rebbe recorded it on a note in his own handwriting. In later years, when that official rose to a position of power and enjoyed an old age of honor and prosperity, he treasured that note, which he kept under glass in a heavy gold frame.

Indeed, it was seen and read by a renowned chasid by the name of Rabbi Dov Ze'ev who, before he was appointed Rabbi of the Chassidic community in Yekaterinoslav, lived in Stradov, where he was the community's mashpia - that is, the elder chasid charged with the teaching of Chassidic philosophy and the guidance of the chasidim in observance and self-refinement.

He had heard from an aged chasid that there lived a gentile squire not too far from Stradov who was the son of the official who had received that written blessing from Rabbi Shneur Zalman halfway across the River Neva. The son too revered the note in the frame, he said. Hearing this, Rabbi Dov Ze'ev made it his business to locate that nobleman, and was thus able to see the note.

One Yud-Tes Kislev, on the anniversary of Rabbi Shneur Zalman's release, Rabbi Yosef Yitzchak, the Previous Lubavitcher Rebbe, related the above episode and added that as a boy he had been left with a question. Since the Rebbe had already stopped the boat, why did he not recite the blessing as well, and then he would not have to depend on the favor of the gentile?

When he had grown older, he continued, and had grasped the approach of Chassidism more profoundly, he understood that there was a point of principle involved. The Rebbe had been obliged to act as he did, for a mitzvah is made to be performed only when it is clothed in the ways of nature, and not through supernatural miracles.

He added incidentally that the very fact that a manuscript page of Rabbi Shneur Zalman's handwriting should be found in the hands of a gentile is a mystery known only to the Knower of Secrets.

Biographical note: Rabbi Shneur Zalman [18 Elul 1745 - 24 Tevet 1812], one of the main disciples of the Maggid of Mezritch, is the founder of the Chabad-Chassidic movement. He is the author of *Shulchan Aruch HaRav* and *Tanya* as well as many other major works in both Jewish law and the mystical teachings.

Adapted by Yrachmiel Tilles from Sipurai Chasidim by Rabbi S. Y. Zevin and Likutei Diborim by the sixth Lubavitcher Rebbe, R. Yosef Yitzchak Shneersohn, both translated by our esteemed colleague Uri Kaploun. 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 As-centOfSafed.com or WhatsApp +972-526-770-137.

Shabbat Times

	Candle Lighting	Motzei Shabbat
Jerusalem	4:00	5:14
Tel Aviv	4:14	5:16
Haifa	4:03	5:13
Beer Sheva	4:18	5:17
New York	4:10	5:13

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

Like Mother, Like Daughter

The Torah's account of Dinah's abduction in this week's Torah portion, Vayishlach, begins with, "Dinah, the daughter of Leah...went out to see the daughters of the land."

Rashi notes the Torah's emphasis on Dinah being Leah's daughter, and explains that Dinah inherited her social nature from her mother: "She is identified as 'the daughter of Leah' because she ventured out. For Leah, too, was an 'out-goer,' as it is written, 'And Leah went out to greet him' (Bereishis 30:16). Regarding her it has been said, 'Like mother, like daughter.'"

Noble Intentions

On the surface, it seems that the Torah views these two "out-goers" disapprovingly—their excursions considered excessive by the Torah's standards of modesty.

But would the Torah really go out of its way to disparage not only Dinah, but Leah too, when we know that "the Torah avoids shaming even a non-kosher animal" (Bava Basra 123a)?

It must be that the Torah associates Dinah's conduct with Leah's as an indication of praise, rather than criticism. Just as

Leah's motives were admirable when she "went out," (see Rashi, Bereishis 30:17: "She desired and was seeking means to increase the number of tribes,") Dinah's intentions were noble too.

Ability to Influence

What were Dinah's intentions?

When Yaakov prepared his family to meet Esav, he hid Dinah in a crate so that Esav would not see her and desire her. Yaakov was later punished for doing so, because had they married, Dinah might have positively influenced the wicked Esav (Rashi on Bereishis 32:33).

Certainly, if Dinah's chances of affecting Esav were slim, Yaakov would not have been punished for hiding her! Evidently, Dinah's remarkable character meant that she was more than likely to succeed in transforming the wicked Esav, had she only been given the opportunity.

Going Out For Good Reason

As such, we can understand that Dinah's excursions were likewise motivated by her ability to affect people outside the pure environment of her family.

She did not go out "to see the daughters of the land" in order to see and be seen

among them, or to acquaint herself with their ways, but to attract them to hers—the righteous path of Yaakov.

Indeed, like her mother, Dinah went out with the purest of intentions.

From the teachings of the Lubavitcher Rebbe, Likutei Sichos, vol. 35, pp. 150-151. Reprinted from Ohr HaChassidus. From our Sages & Moshiach Now! reprinted from LchaimWeekly.org - LYO / NYC

Then All The People Will See

When the Alter Rebbe was arrested, the journey to the prison in S. Petersburg took several days. They left Liozna, the Alter Rebbe's place of residence, on Thursday night, Isru Chag Sukkos, and soon enough, Shabbos was approaching. The Alter Rebbe asked the officer to stop off at the side of the road, but his request was refused.

The wagon was beset by a series of strange events. First an axle broke, and then a horse died. The officer realized that he didn't have a choice, and they spent Shabbos at the side of the road.

In later generations, the Chassidim of nearby Nevel were able to point out the exact place the Alter Rebbe spent Shabbos, where a large beautiful tree stood out among the other broken and dead trees.

After several days of travel, the Alter Rebbe arrived in S. Petersburg and was imprisoned in the Petropavlovsk fortress, the most infamous and secure prison in the country, situated on an isolated island in S. Petersburg.

"When the Alter Rebbe entered the prison," the Previous Rebbe related, "there were secretaries sitting there. He came in with his tallis and tefillin under his arm. They had heard that a revolutionary was being brought in, but they were very surprised such a person could be a traitor.

"The Alter Rebbe faced east, put his tallis over his shoulder, inspected his tzitzis and began putting on the tallis and Rabbeinu Tam's tefillin. When he donned the head tefillin, he used both hands to ensure it was in place, while facing the people that were sitting there.

"[At that moment,] whoever was sitting couldn't stand up, and whoever was standing couldn't sit down. As the Sages said on the verse: Then all the peoples of the earth will see that the name of the Lord is called upon you, and they will fear you (Devarim 28:10) — the head tefillin strikes fear into the hearts of the nations."

Adapted from Derher

From our Sages

And Jacob was left alone (Gen. 32:25)

This concept of "alone," of the absolute unity and Oneness of G-d, was bequeathed by Jacob to his descendants forever. For whenever the Jewish people would be forced to do battle with Esau, they would yearn for the time when G-d's Oneness will be manifested openly, i.e., the era of Moshiach.

(Rabbi Boruch of Mezhibozh)

And Esau ran to meet him, and embraced him (Gen. 33:4)

When a small flame is brought close to a burning torch, the smaller fire is nullified within the larger one. So too was it with Jacob and Esau. Jacob was the great light, whereas Esau contained tiny, hidden sparks of holiness. When Esau spotted Jacob these sparks were aroused, prompting him to run over and be nullified in the greater holiness.

(the Mittlerer Rebbe, Torat Chaim)

Rachel died, and was buried on the road to Efrat, which is Bethlehem (Gen. 35:19)

Why didn't Jacob bury Rachel in the Cave of Machpela where Adam and Eve, Abraham and Sara, and Isaac and Rebecca were buried? Instead he buried her at the crossroads of Bethlehem in accordance with a Divine Command.

When Rachel's children would, in the future, be exiled by Nebuchadnezzar to Babylonia, they would pass Rachel's tomb. She would entreat G-d for mercy for her children, and G-d would listen to her prayer.

(P'sikta Ravti)

I am not worthy of all the mercies and of all the truth You have done with Your servant (Gen. 32:11)

The more benevolence G-d demonstrated to Jacob, the more it made him feel humbled and small. When G-d bestows His loving-kindness upon a person, it indicates a special closeness between the individual and G-d. Thus the closer one's relationship with G-d, the more humble and self-effacing he must be.

(the Alter Rebbe, Tanya)

Chassidus page

Yud Tes Kislev - Rosh Hashana of Chassidus

The Alter Rebbe's release from prison on the Yud Tes (19th) Kislev, 5559, marked the beginning of a new era; not only for Chabad Chassidim, but for the world at large. From after the Alter Rebbe's release, the mission given to the Baal Shem Tov by Moshiach really began its fulfillment: disseminating the wellsprings of Chassidus to the outside.

The Rebbe Rashab (the fifth Rebbe of Chabad) declared Yud Tes Kislev as "Rosh Hashanah L'Chassidus." About Rosh Hashanah it is said, "*Today is the beginning of Your works*" - this day, the day that man was created (Rosh Hashana), is when the purpose of the entire creation was potentially fulfilled. The same is true of Yud Tes Kislev: on this day, when Chassidus was revealed, the complete and ultimate purpose is actualized by bringing G-dliness into this world.

Throughout the generations, this special day was celebrated by the Rabbeim and Chassidim with joyous farbrengens. It was the day that Chassidim expressed their gratitude to Hashem for having been exposed to the great light of Chassidus and being connected with our Rabbeim; the tree of life. The Alter Rebbe promised that whoever will rejoice in his celebration, he will take them out of distress and bring them to a better place.

A most important component of the Yud Tes Kislev celebration is of course the chassidisher farbrengen. In Hayom Yom for 19 Kislev, the Rebbe categorizes the day as a "...a day for farbrengen and taking resolutions to establish times for study

of nigleh and Chassidus publicly, and to strengthen the ways of chassidim in true friendship."

When the Rebbe was a young boy, his father, Rav Levi Yitzchok, used to farbreng for hours late into the night, pouring out words of Chassidus and Kabbalah and offering meaning into the nature of the day and the story of the Alter Rebbe's liberation. The children in Yekaterinoslav also held their own special "farbrengen."

Reb Nachum Goldshmid, who was a child there at the time, later related: "Throughout the year, the Rebbe was generally more reserved and spent little time with other children. He was always engrossed in Torah study. But the one exception was on Yud Tes Kislev. A few days before the Yom Tov, the children would put together some money and purchase food and drink for their farbrengen. The one in charge of holding the money and overseeing all the arrangements was the Rebbe."

The Previous Rebbe writes: The same teshuvah that emerges as a result of a terrible pogrom, chas v'shalom, or a wicked king or minister like Haman, can also come as a result of a chassidisher farbrengen and chassidic childhood memories. But in this case it is all good, without any pain and suffering.

On each Yud Tes Kislev, a new light illuminates the world that was never here before, similar to each year on Rosh Hashanah.

Adapted from Derher

Celebrating Yud Tes Kislev

Reb Hirshel grew up in the town of Dina, one of the chassidishe communities. This is his recollection of how chassidim in his hometown celebrated the festival of Yud Tes Kislev, when he was a youngster of eight or nine years old.

Three days before Yud Tes Kislev, it already became noticeable to all of us that something special is happening. The men, women and children, old and young, began cleaning the shul so that it should be sparkling: floors and walls were scrubbed, windows were washed and all the metal was polished. No one abstained from the work. To the contrary, it was everyone's honor to participate.

The women and daughters were also extremely busy preparing the festive meal which would be served on this special day. Every lady baked, cooked or prepared their favorite dish. Everyone felt as if it was their day of celebration. When Yud Tes Kislev arrived everyone dressed in their finest clothing and hundreds of candles were lit in the shul. The shul was shining as bright as in the middle of the day and the atmosphere was one of happiness and friendship.

This made an everlasting impression on us children; especially when we saw the Rov, the most respected person in the community, who at every occasion was given a seat of honor at the head of the table, enter the shul on Yud Tes Kislev and sit among the chassidim, as one of them, participating in the farbrengen. He was a chassid celebrating with his brothers this momentous occasion.

This story was told by Rabbi Shlomo Galperin at a Yud Tes Kislev farbrengen in Crown Heights. Hearing this, one of the participants remarked: now I understand why I was taught that in our homes, when we celebrate Yud Tes Kislev or other special days in the chassidic calendar, with our family and children, candles are to be lit, just as one does by a seudas mitzvah. It demonstrates to our children the importance of the day.

Rabbi Avtzon is a veteran mechanech and the author of numerous books on the Rebbeim and their chassidim. He is available to farbreng in your community and can be contacted at avtzonbooks@gmail.com

Moshiach Now

Foretaste of Moshiach

"Before Rabbi Shneur Zalman was imprisoned in Petersburg, his Chasidic teachings 'burned the world'...no one who heard him delivering his Chasidic discourses remained the same as before. But after Rabbi Shneur Zalman's release, his Chasidic teachings were more able to penetrate. And even more so after the release from his second imprisonment in Petersburg.

The main goal was the revelation of the inner aspects of Torah; for in the times of Moshiach these inner teachings will be fully revealed. Thus, at the time of his release, a foretaste and sample of the Days of Moshiach was revealed.

(Torat Shalom, the Rebbe Rashab, page 26)

Human Interest

Chanukah Creativity

Many public Menorah lightings around the world are now faced with local governments refusing to give permits for outdoor gatherings due to Covid-19. Of course, the Chabad centers have come up with creative ways to promote the miracle of lights in a safe environment.

Many concerts, celebrations and Menorah lightings will still take place around the world, some in outdoor settings, many as drive-through events, and some fully virtually.

Chabad centers from Australia to New Jersey and California have



come together to produce unique Chanukah mini-virtual concerts that will be shown on large screens and on the backs and sides of LED trucks driven through cities around the world. The 8th Day Band is harnessing green screen technology to allow each center to have a custom festive celebration and virtual concert.

"When it comes to spreading light, there's very few that manage to do it the way Chabad centers have been doing for the past 60 years!" says Shmuli Marcus of 8th Day Band. "With Covid-19 restrictions, Chabad has found new ways to spread light, joy, and the message that just like G-d did miracles in those days, he surely will do them nowadays!"

Adapted from COLlive.com

Cooking Tip of the Week

Syrian Lentil Soup: A quick easy soup to make on a short Friday is a big hit. Combine in your soup pot 2 tbs olive oil, 2 1/2 cups rinsed red lentils, 10 cups of water and start cooking. Once boiling, lower the heat and add 1 1/2 tps cumin, 1 tbs dried cuscara, 2 1/2 tps Himalayan salt and 2 tps or more granulated garlic. Lower the heat, stirring from time to time. After about 1 hour it will thicken.

*Alizah Hochstead,
alizahh@hotmail.com*

Halacha Corner – Where to Light the Menorah

The mitzvah of lighting the menorah is a mitzvah incumbent upon each individual - man, woman, and child. One cannot fulfill their obligation through being present at the menorah lighting in shul or at a public menorah lighting. Our custom is that boys under Bar Mitzvah light a separate menorah, preferably at the entrance to their bedroom, opposite the mezuzah, in a safe manner.

Women and girls do not light their own menorah, but fulfill their obligation through their husband's or father's lighting. However, girls in seminary or living away from home need to light the menorah at their place of residence or ensure that they have someone light the menorah for them there.

If a person has their meals in one place and sleeps in another, they should light the menorah where they eat. However, if a person is eating at someone else's home just for the evening and then returning to their own home, they should light the menorah at home.

Rav Yosef Yeshaya Braun, member of the Badatz of Crown Heights, One Minute Halacha, #182, crownheightsconnect.com

Farbrengen

Question: My wife stopped making me dinner. It was somewhat my fault in that I tend to complain. If the chicken wasn't cooked enough; if there was a soapy taste because the plates weren't rinsed enough; if the vegetables or rice were under cooked; I would say so. She said that if I am not happy with the way she cooks I should do it myself! I have apologized and tried to appease her but it's not helping. How can I appease her and have her agree to make dinner again?

Answer: In our relationship with Hashem, there are a number of aspects to teshuva: 1. committing not to do the sin again; 2. remorse; 3. confession; & 4. asking for forgiveness. Remorse expresses an inner transformation and is the foundation that infuses sincerity into the other three elements of teshuva. If there is no remorse, the teshuva might be the result of ulterior motives, such as wanting to receive something in return. When a person appreciates the greatness, loftiness and beauty of the Creator, his feelings of remorse intensify. He thinks, "how could I have actually transgressed the Will of the Creator!" Remorse creates the environment for a true relationship with Hashem.

Based on the above, perhaps we can understand why your apology is not helping. As you write: *How can I appease her and have her agree to make dinner again?*

If the motivation for your apology is to receive dinner, your wife probably feels that nothing has changed in your relationship. An insincere apology can be the result of an ulterior motive; a sincere apology stems from awareness and a desire to change.

Husbands do not always appreciate the effort that goes into making dinner: planning, shopping, preparation and juggling children, home, work, appointments, etc., etc. In addition, the entire process of making dinner is an act of giving: the wife giving to her husband. Too often, we take things for granted. However, when a spouse is appreciative and thankful, they are less likely to be critical.

An apology is comparable to a body and soul. The body of the apology are the words that are spoken and the soul of the apology is the awareness and remorse. When your wife feels the soul in your words, she will most likely accept your apology.

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



Get a year's worth of
DAILY TORAH STUDY
delivered to you

Visit: CHAYENU.ORG/ISRAEL

Subscribe **NOW** and get
FREE APP access

Chayenu features;
**Chumash, Tanya,
Rambam, Halacha,
Chasidus, Stories and
MUCH MORE.**

All in **English + Hebrew.**