

# LIVING JEWISH

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

1,010

## Tell Your Children

### How Long Can We Wait?!?!?

Some of the chassidim of the tzadik Rabbi Yisrael of Ruzhin were sitting in the study hall, speaking about the current situation.

"Oh, woe," a heavy sigh suddenly escaped from one of the chassidim.

"What are you sighing about?" his companions asked him.

"About the harsh and prolonged exile, with no end in sight," the chassid replied. From there, the conversation turned to the long exile and the hoped for redemption.

"Why is it," one of them asked rhetorically, "that Hashem is keeping us in exile for such a long time?"

"He has His reasons," another answered.

"Perhaps He wants to test us and examine our loyalty to Him," suggested a third.

"It gives Me pleasure that I decreed and My will is being fulfilled," added another in the group. "Hashem delights in every single moment that Jews observe the mitzvot in exile."



*On Shabbat Chazon every Jew has a vision of the Third Temple*

cannot even read or write, let alone study or pray.

ing? No fight broke out among them, and no disaster had occurred since the prayers began!

### The Tzadik's Story

Thus, the chassidim continued to search for reasons for the prolonged exile and tried to "explain" Hashem's ways.

Suddenly, the door to the Rebbe's room opened, and the tzadik came out. The mouths of the chassidim fell silent in awe. The Rebbe approached and sat at the table.

"Let me tell you a nice story," he began, "which, even if it never happened, carries a moral lesson." And he told the following story:

As is known, many Jews live in remote towns and small villages where Jewish life is sparse. These Jews, who from a young age—or even from childhood—became apprentices to craftsmen, grew up without Torah and without guidance. Their ignorance is great, and their knowledge of Jewish law and customs is minimal. Some

### Why are they Crying?

Yet even among these Jews beats a warm Jewish heart. As the holidays approach, they travel to the nearby city to celebrate in a proper Jewish atmosphere. Especially during the High Holy Days, they try to be in large communities where there is a synagogue and a minyan for prayer. Even those who cannot pray themselves come to the synagogue to simply be present.

It once happened that a certain completely ignorant villager traveled to the city on Rosh Hashanah and came to the synagogue that morning. He sat and looked around, with no ability to pray or understand what the congregation was doing at any given moment.

When the congregation reached the Amidah (Silent Prayer), a wave of emotion swept over the crowd, and people began to weep. The villager didn't understand and wondered to himself—why are they cry-

### They Must be Hungry

He thought and thought and finally came to a conclusion—they must be crying because the prayers are dragging on for too long and they're hungry, having not eaten since morning. They're simply starving!

Since the villager was also hungry, he joined in and cried along with them.

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### Shabbat Times

	Candle Lighting	Motzei Shabbat
Jerusalem	6:56	8:16
Tel Aviv	7:18	8:18
Haifa	7:08	8:19
Beer Sheva	7:16	8:16
New York	7:53	8:55



## The Faithful Shepherd's Call

At the beginning of this week's Torah reading, Devarim, the Torah tells us that "Moses began to explain the Torah, saying... 'You have been living too much (time) by this mountain.'" He then instructs the Children of Israel: "Redirect yourselves, and travel until you come to the Amorite mountain... all the way until the great river, the river Euphrates."

As is well known, the word *Torah* comes from the root meaning "instruction," and everything stated in it carries guidance for daily life for every Jew, in every generation and in every place. So too in this narrative — in Moses' instruction to leave the mountain and go to the mountain of the Amorites — lies a clear message for each of us.

### Spreading Faith

Moses is referred to as *Raaya Meheimna* — the "faithful shepherd," which also means the one who "nurtures faith": he instills strong faith in G-d into the heart of every Jew. He was the first leader of the Jewish people, and in every generation there are leaders of Israel who have within them a spark of Moses' soul. They continue his mission: to strengthen the faith of the Jewish people and lead them toward

the ultimate redemption.

Here, "Moses began" — the faithful shepherd, Moses, is engaged in explaining the Torah. He is giving us practical guidance for life. These words were not directed only at his own generation, but also to future generations, as indicated by the word "*saying*" — that this teaching is to be passed down from generation to generation.

### Go Out and Make an Impact

And what is the instruction? — "You have been living too much by this mountain." The mountain refers to Mount Sinai, the sacred place where we received the holy Torah.

Yet Moses tells us not to remain there, but to move forward, to keep growing. A Jew is not allowed to be satisfied with spiritual achievements that serve only himself — he must bring the light of Torah and holiness to others as well.

Therefore, Moses says: "Redirect yourselves and travel." You must leave your comfort zone of holiness and continue traveling. And not just traveling aimlessly, but "come" — you must reach and settle in new places. Moses specifies the destination — "the Amorite mountain" — which symbolizes spiritually negative

places, opposing holiness. Still, the Jew must go even there, to bring Torah light to those places as well.

### Expanding the Land

This is the mission of every Jew: to go even to places that seem like the "Amorite mountain" — distant from Judaism and holiness — and to seek out fellow Jews there. To awaken within them their pure soul, their Divine spark. To remind them that they are children of the King of kings, the Holy One, blessed be He — who loves them more than parents love an only child born to them in their old age — and thereby draw them closer to Torah and holiness.

Later in the passage, Moses hints at the ultimate goal and purpose of this entire endeavor: "All the way until the great river, the river Euphrates." By reaching the far corners of the world and elevating the Divine sparks hidden in every place, we merit the true and complete redemption, fulfilling the prophecy: "When the Lord your G-d will expand your borders" — when G-d will give us the entire Land, "all the way until the great river, the river Euphrates."

*(from the teachings of the Rebbe, Likkutei Sichot, vol. 2, translated from Sichot HaShevua)*

## From Our Sages

### Tisha B'Av

*"Let Zion and her cities lament, like a woman in the pangs of birth..." (Kinot)*

There are two types of suffering: the pangs of death—which are pure pain—and the pangs of childbirth, which are pain mixed with joy, for they bring new life. Zion's suffering is like the suffering of a woman in labor — the pain of childbirth.

—Kedushat Levi

*"Whoever mourns for Jerusalem will merit and see her future joy..." (Taanit 30)*

Our Sages say that the dead are eventually forgotten from the heart. If, after thousands of years, Jerusalem has not been forgotten and we continue to mourn for her, this proves that she is not, Heaven forbid, dead — for the living are not forgotten from the heart.

—Rabbi Chaim of Volozhin

*"He has cast down from heaven to earth the glory of Israel..." (Lamentations 2:1)*

The beauty and praise of the Jewish people has fallen from heaven to earth. In the past, Jews were respected for their spiritual qualities — Torah scholarship, fear of Heaven, good character traits. But now, a person gains fame through wealth, and sadly, this has become today's "glory of Israel."

—Chiddushei HaRim

### Not for Many Years

All scrolls in the Bible are written on parchment — except for the scroll of Lamentations, which is read from a printed Chumash. This is because we hope every day to be redeemed from exile and to turn this day of destruction into one of joy. Had we written Lamentations on parchment, it would appear as though we intended to use it for many years — Heaven forbid.

—the Levush

### The Humiliation Atones

The righteous tzadik, Rabbi Yissachar Ber of Radoshitz, was sitting with his students and chassidim for a meal during the Nine Days and told the following story:

There lived a Jew who loved to sleep so much that he was nicknamed "the Sleeper." One year, on Rosh Hashanah, his wife tried to wake him so he could go to synagogue, but he kept on sleeping. As the time for the shofar blowing approached, his wife came home and shouted to him, "They're already blowing the shofar!"

The man jumped up, threw on whatever garment he could find, and ran to the synagogue. The garment he grabbed was full of feathers, and the sleep still clung to his face, adding to his disheveled appearance. Everyone stared at him, and he became an object of ridicule. He wished the earth would swallow him out of shame. But in Heaven, it was decided the humiliation he suffered would atone for all his sins.

The tzaddik concluded: The shame we endure in exile, with our Holy Temple destroyed, is worthy to atone for all the sins of the Jewish people.





# Chassidus Page



## The Beginning of the Process of Redemption

This Shabbat is called “Chazon” (Vision), named after the haftarah (“Chazon Yesha-yahu”) which speaks of the sins of the Jewish people, destruction, and exile. However, Rabbi Levi Yitzchak of Berdichev offers a different interpretation: “Chazon” comes from the word “machazeh” — a vision. On this Shabbat, each and every Jew is shown a vision of the Third Holy Temple from afar.

He illustrates this with a parable: A father made a precious garment for his son, but the son tore it. The father made him a second garment, which the son also tore. Then the father made a third garment — but this time he did not give it to his son. Instead, he kept it, and only on rare and specific occasions would he show it to his son and say: “If you behave properly — you will receive it.” In doing so, the father trains the son to act correctly, until this behavior becomes like second nature to him — and then he is given the garment.

Thus, the word “Chazon” alludes both to destruction and to redemption.

### What Gives the Right to Destroy?

This can be understood by first asking a fundamental question: How could G-d destroy the Temple? After all, there is a clear prohibition in the Torah against destroying the Temple or synagogues!

It is not enough to answer that the destruction was a punishment. Even if the Jews lost the merit to have the Temple — does that justify transgressing a Torah prohibition? G-d could have hidden away the Temple, as He did with the Mishkan (Tabernacle), without destroying it.

The only permissible reason to demolish a

synagogue is “if one does so in order to rebuild” — that is, when the destruction is for the purpose of building a larger and more beautiful synagogue in its place. From this, we learn that the destruction of the Temple falls into the same category: “demolishing in order to rebuild.” G-d wanted to build the Third Temple, which will be an eternal structure — therefore, He had to first destroy the previous one.

So the entire purpose of the destruction is construction. The destruction is a correction — a step toward building the Third Temple. That is why there are two parallel themes to the destruction: on the one hand, grief and mourning over the loss, and on the other, hope and anticipation for the final Temple.

### Moshiach is Born

That’s why the Midrash says that at the very moment of the destruction, “the redeemer of Israel was born.” This expresses the deep, inner meaning of the destruction: it was intended to bring about the Third Temple and the final redemption through Moshiach. And so, from the very moment of destruction, the process of redemption begins.

This is also why exile and redemption are symbolized by the same name “Chazon”, because, at their root, destruction is part of the building process, and exile is part of redemption.

It is specifically through exile that the true and complete redemption is built — and it will be revealed imminently, speedily, in our days.

*(Based on the teachings of the Rebbe, Likutei Sichot, vol. 29)*

## Moshiach Now

### Ad Matai!

It has been spoken about many times: all matters have already been completed, and the Holy Temple stands ready Above. Similarly, regarding all other matters — “everything is prepared for the feast.” Everything is already prepared, so to speak, in a sealed box, and the box along with its key has been handed over to every Jew. The only thing still waiting is that a Jew will cry out one more cry, one more plea and demand: “Until when?!” (Ad Matai!)

And through this, he brings about that our righteous Moshiach enters this very synagogue now and takes all those present here — within the entirety of the Jewish people — to our Holy Land... *(the Rebbe, Shabbat Parshat Devarim, 5751 / 1991)*

## How Long Can We Wait?!?!?

*continued from page one:*

Eventually, the Amidah ended and the weeping ceased. Once again, the villager was puzzled—no one had eaten anything, their hunger must be worse now, so why did they stop crying?

He placed his head in his hands and pondered deeply, his face serious. Suddenly, he remembered that before leaving his host’s home that morning, he had seen the housewife placing a tough piece of meat into the cholent pot—meat that requires long, slow cooking. The more it cooks, the softer and more delicious it becomes.

That, the villager reasoned, must be why they stopped crying—they remembered the meat simmering slowly and improving with time, so the longer the prayer lasts, the better the meat will be! He too calmed down and stopped crying.

An hour later, the shofar blasts began, and the congregation burst into a fresh round of heartfelt, piercing sobs. The villager, hungry and exhausted, began to think again, trying to grasp the reason for this new bout of weeping.

### Enough is Enough!

Why are they crying now?, he asked himself. He strained his mind until he finally found the answer. Yes, it’s true that the meat will become softer and tastier the longer it cooks—but still, *how long can one wait?!*

And so, he too resumed weeping alongside the congregation.

The Rebbe finished his story, stood up, and returned to his room.

As soon as he left, the chassidim began to discuss the story and its moral. It was clear to them that although the Rebbe had not been present during their earlier conversation, he had addressed its exact content. They understood that the story was a parable.

### And the message:

Yes, the longer the exile continues, the greater and more wondrous the redemption will be. But at the end of the day, this situation—where the Jewish people suffer and are persecuted for so many years—must come to an end. For as the simple villager asked: **How long can we wait?!**

*\*To dedicate an issue of Living Jewish contact: [livingjewishweekly@gmail.com](mailto:livingjewishweekly@gmail.com)*

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## Human Interest

### New Initiative for English-Speaking Olim

Chabad of Israel has announced a new initiative—Chabad for English Speakers of Israel—under the direction of Rabbi Mendel and Itty Wuensch of Bal Harbor, Florida, now based in Netanya. The Wuenschs made aliyah to launch this shlichut, as Jews flock to Israel in unprecedented numbers.

Operating under the auspices of Rabbi Naftali Lipskar and the national Chabad organization (Tzach), this division will support English-speaking olim across the country while building on the amazing work



already being done by English-speaking shlichim throughout Israel.

The initiative's "Action Starter Plan" includes: creating local and national WhatsApp/email forums for events and learning; personally welcoming new olim and connecting them with Chabad resources; offering JLI courses and subsidized Shabbatons; providing mental health and assimilation support; designing culturally relevant literature.

With the guidance of the Rebbe's vision, Chabad for English Speakers of Israel is bringing community, continuity, and confidence to the hearts of olim—one soul at a time.

For more information, please contact: [ravmendel@tefilatyamim.org](mailto:ravmendel@tefilatyamim.org) or +972538809063.

### Cooking Tip of the Week

#### Shabbat Salad in Minutes

Cook ½ cup colorful quinoa in 1 cup water, cool, then add chopped red pepper, salt, and a tablespoon of olive oil. Simple, vibrant, and delicious—perfect for a Shabbat salad that's as pretty as it is tasty!

Alizah Hochstead  
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### Halacha Corner – When Erev Tish B'Av is on Shabbat

On Shabbat afternoon, it is advisable to hold the Mincha prayer earlier than usual, so that people can return home in time and calmly eat the *seudah hamafseket* (pre-fast meal). At the *seudah hamafseket* (which is essentially the third Shabbat meal), there are no restrictions on eating meat or drinking wine. However, one must completely stop eating and drinking by sunset.

Until Shabbat officially ends, it is forbidden to prepare anything for after Shabbat, to change clothes or shoes, or to sit on a low chair. When Shabbat ends, one should say: "*Baruch hamavdil bein kodesh lechol*" (Blessed is He who separates between the holy and the mundane) — (without G-d's Name or Kingship). After that, we recite the blessing "*Borei me'orei ha'esh*" (who creates the lights of fire) over a torch or two joined candles (but **not** the blessing over spices, which are a form of enjoyment). At that point, one changes into weekday clothes and cloth shoes. Driving to the synagogue is permitted. The full Havdalah over wine is postponed until Sunday night.

On **Sunday night**, after the fast ends and after Ma'ariv, one should wash hands alternately six times (as done when rising in the morning), rinse the face and mouth, put on regular shoes, and recite Havdalah over wine (without candle or spices). Only afterward does one eat.

*translated from Sichat HaShevua*

## Farbrengen



**Question:** I find myself getting into a lot of arguments lately—with my wife, my children, and people in the community. This wasn't the case in the past, and I honestly don't feel like I've changed. Do you have any advice on how to avoid these conflicts?

**Answer:** The common thread that fuels most arguments is the ego—the "I". It shows up in many forms: "I want things my way," "I'm being wrongly accused and need to defend myself," "My children shouldn't speak to *me* like that." But the more a person removes themselves—their ego—from the equation, the fewer arguments they'll have.

Rabbi Tuvia Bolton once described a certain chassid and Rosh Yeshiva in Jerusalem: someone could open a competing yeshiva right next door, and it wouldn't bother him at all. Why? Because he wasn't running the yeshiva for himself—it was about fulfilling Hashem's will by spreading Torah. When it's not about "me", there's no room for rivalry.

Take this example: A wife says to her husband, "You don't appreciate all the work I do." He snaps back, "Yes, I do! *You* don't appreciate *me*!" Even if he's right, would proving that improve their marriage? Probably not. In a healthy relationship, the relationship itself comes before either person's ego. Instead, he could say, "I'm sorry I've made you feel that way. I really do appreciate you—I just haven't shown it well. Thank you for telling me. I want to do better." That kind of response builds closeness, not division.

Or imagine a parent saying to their child, "You don't talk to *me* like that!" Here, the focus is on the parent's own pride. But if the parent says, "That's not how a child should speak to a parent," he's teaching rather than defending. He's shifting from ego to education.

Ultimately, the ego, the "I", is the fuel of conflict. When we focus instead on a higher goal—on the bigger picture, on what unites us, on relationships, on growth, on Hashem's will—we invite understanding and connection. As the *Mishnah* teaches, peace is the vessel that holds Hashem's blessings.

Aharon Schmidt, marriage & individual counseling: [www.aharonschmidt.com](http://www.aharonschmidt.com).

\*To receive periodic ideas on navigating marriage and personal growth, reach out to [aharonschmidt@gmail.com](mailto:aharonschmidt@gmail.com)



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