

Living Jewish



Chabad Jewish Russian Center, <https://shalomseattle.org> * 206-387-3919 1114 NE Perkins Way, Shoreline, WA 98155

Tell your Children

From Hebron to Meron

One autumn day Rabbi Yedidya Horodner walked into the "Tiferet Yisrael" synagogue in the Old City of Jerusalem with a big smile on his face. With a grand flourish he placed a bottle of whiskey and some cake on the table, and invited everyone to make a "l'chayim."

The congregants wondered what the cause for celebration might be. A rumor had been circulating that the day before, Rabbi Horodner had gone to all the local yeshivas and distributed candy to the children. Something good had obviously occurred, and they waited expectantly to hear what it was.

Indeed, after everyone had made a blessing on the cake and lifted a few glasses, the Rabbi filled them in:

The whole story revolved around the Rabbi's nephew, a 15-year-old boy named Shmuel Rosen who was originally from Riga. His father, Rabbi Ozer Rosen, had sent the lad to his uncle when he was only eight years old, in the belief that there was no better place in the world to develop the boy's intellectual talents than the holy city.

Rabbi Horodner raised little Shmuel as if he was his own son, and the boy flourished. He was a delightful child, and exceptionally devoted to his studies.

Disaster Struck

A few weeks ago, however, disaster had struck. After experiencing deteriorating vision for several months, Shmuel was now completely blind. The total darkness had set in as he was sitting and poring over a volume of the Talmud.

The boy's spirit was completely broken. For days and nights he wept over his fate, most bitterly over his inability to study Torah by himself. Suffering from a profound sadness, he withdrew and rarely ventured from his room. His uncle felt helpless, until it occurred



Lag B'Omer: Increase in Ahavat Yisrael and learning the Inner Dimensions of Torah

to him that a change of place might do the boy good. He contacted his friend, Reb Shimon Hoizman of Hebron, who agreed to let the boy stay in his house. Shmuel felt a little better in Hebron, but remained very depressed.

Two Torah Giants

At that time the Jewish community of Hebron was headed by two Torah giants: the Sefardic Rabbi Chizkiyahu Medini (author of Sdei Chemed), and the Chasidic Rabbi Shimon-Menashe Chaikin, the chief Ashkenazic authority in the city.

Every evening at midnight, the two Rabbis would go to the Cave of Machpeila, the resting place of the Jewish Patriarchs and Matriarchs, to recite Tikun Chatzot (a special prayer lamenting the destruction of the Holy Temple).

R. Shimon Hoizman was very affected by the boy's suffering. But what could he do to help? Then one evening, he came up with a plan....

About a half hour before midnight R. Shimon went into Shmuel's room. "Wake up, son," he whispered to him softly. "Get dressed and follow me." The two went off into the night, in the direction of Rabbi Chaikin's courtyard.

A few minutes later the two chief Rabbis could be seen approaching, on their way to the Cave of Machpeila.

As soon as they reached the spot where R. Shimon and Shmuel were standing, R. Shimon disappeared, leaving Shmuel by himself.

The two Rabbis quickly realized that Shmuel was blind. They gently asked him how he had become sightless.

Rely on Rabbi Shimon

When the young man got up to the part about how he had become totally blind while studying, Rabbi Medini asked if he remembered the last words he had been able to see.

"Of course I remember!" Shmuel responded. "They were in Tractate Chulin, page 36A: 'On whom can we depend? Come, let us rely on the words of Rabbi Shimon [Bar Yochai]'"

continued on page three

Shabbat Times

	Candle Lighting	Motzei Shabbat
Jerusalem	6:55	8:16
Tel Aviv	7:18	8:19
Haifa	7:08	8:20
Beer Sheva	7:16	8:16
New York	7:57	9:04

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

A Greater Whole

This week's Torah reading, Behar, begins: "And G-d spoke to Moses on Mount Sinai, saying..." and continues to describe the laws of the Sabbatical year.

Our Rabbis ask: "Why does the Torah associate the Sabbatical year with Mount Sinai?" After all, the Sabbatical year is observed in the Holy Land only. What connection does it have with the Sinai experience?

All the Mitzvot

In resolution, our Rabbis explain that with this expression, the Torah is teaching us that on Mount Sinai, the Jews were given not only the general concept of the Sabbatical year but all its particulars.

Moreover, they continue, the fact that the Torah makes this association teaches us not only about the Sabbatical year, but about all the mitzvot: All their particulars were given on Mount Sinai.

The association with Sinai conveys more than a historical point. Associating the mitzvot with Sinai means that every individual mitzvah a person performs — whether it be putting on tefillin, lighting Shabbat candles, eating kosher, or helping a person in need — is more than

an isolated good deed. It is an extension of the revelation at Sinai.

Sinai Today

On Mount Sinai, every person had direct contact with G-d. They all heard Him speak and felt His presence.

When we perform a particular mitzvah, we may lack the external trappings of the Sinai experience, the thunder and lightning that the people perceived, but the fundamental dimension of what happened there — the establishment of a bond with G-d's essence — continues to prevail.

The Sabbatical year and all the other mitzvot are not isolated details, but rather integral elements of a larger whole. G-d gave us the mitzvot to establish a multi-dimensional connection with Him and draw His holiness into our material world.

Friday Afternoon

The Sabbatical year makes us conscious of a more inclusive pattern that pervades our entire existence. Time is structured in sets of seven. In his Commentary to the Torah, the Ramban (Nachmanides) explains that just as there are seven days of the week, there will be seven millennia in the existence of the world, each one paralleling the corresponding day in the seven days of

creation.

The culmination is the seventh millennium which, like the Sabbath, will be a time of rest, peace, and spiritual fulfillment.

According to that conception, the present age can be compared to Friday afternoon, past midday. Now in every traditional Jewish home, at that time, the house begins to look a little like Shabbat. Similarly at this time, G-d's home, the world, is beginning to anticipate the era of the Redemption.

We can see how the advances in science and technology have prepared the backdrop for Moshiach's coming. What is necessary is for us to contribute the foreground by living in the spirit of the Redemption and mirroring to the fullest of our potential the mindset that will prevail in that era.

From the teachings of the Rebbe; reprinted from Keeping in Touch with permission from Sichos in English.

From our Sages

And if your brother becomes poor...do not take from him any usury or increase (Lev. 25:35, 36)

Rabbi Shimon ben Elazar said: "The Psalms say about one who lends money without interest, 'His money was not given to extract usury, and a bribe was never taken against the innocent.' He who does these will never stumble." Conversely, one who lends money with interest is forewarned that his wealth will eventually dissipate.

(Talmud, Baba Metzia)

For the children of Israel are servants to Me (Leviticus 25:55)

The Jewish people are sometimes referred to as G-d's servants and sometimes as His children. As far as the Jewish body is concerned we are His servants, unconditionally accepting the yoke of heaven to carry out His will. As concerns the soul, however, every Jew is a child of G-d, for the soul serves G-d with love as a child serves his father.

(the Rebbe Rayatz)

Do not take from him interest and increase, and let your brother live with you (Lev. 25:36)

When a person lends money on interest, he wants the days to pass as quickly as possible, because with each passing day he makes more money. When a person borrows money on interest, he feels the opposite. Time should go slowly, because with each passing day he owes more money. They have a different outlook on time, which would not be with an interest-free loan. Thus, the Torah says, "your brother will live together with you," with the same outlook on time.

(Alshich, from Vedibarta Bam)

Do not take of him any usury or increase ("ribit") (Leviticus 25:36)

The numerical equivalent of the Hebrew word "ribit" is 612 -- one short of the 613 mitzvot of the Torah -- teaching us that the mitzva of not charging interest is considered as great as all the other mitzvot combined.

(Baal HaTurim)

The Passing of Rabbi Shimon

On the day Rabbi Shimon Bar Yochai was preparing to leave this world, he told his son Reb Elazar and the students who were gathered around him, "now is an auspicious time and I will reveal holy secrets that I have never yet disclosed, so that I arrive in the World to Come without reason for embarrassment. I see that today is special, for Hashem and all the tzaddikim are rejoicing in my celebration (Hilula)."

He instructed his student Rabbi Abba to write, Rabbi Elazar to repeat it and the rest of the students to listen carefully, and then revealed to them the section of Zohar known as Idrah Zutah. At that time, the holiness of Rabbi Shimon was so great that none of the students were able to gaze at him, and throughout the day, a fire surrounded the house, preventing anyone from approaching it.

Rabbi Abba recalls, "I was in middle of writing, when in middle of quoting a verse, Rabbi Shimon stopped at the word 'Chaim'. I waited, wanting to continue, but did not raise my head to see why Rabbi Shimon had stopped, for I was unable to look at the great light that was shining around him.

"Suddenly, I heard a voice call out a verse with the word 'Chaim', and then another voice called out another verse. I fell to the ground and wept. When the fire and the light departed, I saw that the great light, Rabbi Shimon, had passed away. He was lying on his right side and his face was smiling."

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

Chassidus page

The Unity of Torah—Rabbi Shimon

Lag B'Omer commemorates the passing of Rabbi Shimon Bar Yochai, one of the foremost sages of the Talmud and author of the Zohar. Rabbi Shimon's knowledge extended from the legal realm of the Torah, to its deepest mystical secrets. He was able to perceive these two areas of knowledge not as distinct, self-contained disciplines, but as one composite unit, the legal aspect being the body and the mystical the soul of one integrated Torah.

This unity within the Torah which Rabbi Shimon recognized enabled him to perceive the Divine unity within our material world, and moreover, to have this unity expressed in actual fact as well as in the abstract. Thus the Zohar relates that Eretz Yisrael once suffered a severe drought. When the Jews appealed to Rabbi Shimon for help, he expounded the verse, "how good and how pleasant it is for brothers to dwell together" — and it began to rain.

In the same vein, the Midrash relates that one of Rabbi Shimon's students returned to Eretz Yisrael after acquiring wealth in foreign lands. Seeing that some of his other students grew envious, Rabbi Shimon led them to a valley and called out, "valley, valley, fill up with gold coins," and it did. "Anyone who wants may take," declared Rabbi Shimon, "but he should know that he is taking from his portion in the World to Come." Rabbi Shimon was able to make the spiritual wealth of the World to Come manifest as material wealth in this world.

There is a Talmudic debate on the

verse, "this Torah scroll shall not depart from your mouth." Rabbi Yishmael maintains that as much time as possible should be devoted to Torah study, but part of one's time should be devoted to earning a livelihood. Rabbi Shimon argues the verse should be taken at face value. A person should devote all of his time and effort to Torah study, leaving it to G-d to ensure that his material needs will be met.

Rabbi Shimon was true to his own teachings. The Talmud says of him, *Torato umanuto* — "His profession was Torah." He devoted himself solely to Torah study. Yet, although Rabbi Shimon himself was able to function at this exalted level, it appears to be beyond the grasp of most people. In fact, our Rabbis state that the concept of *Torato umanuto* as exemplified by Rabbi Shimon no longer exists.

The Alter Rebbe explains that fulfilling a mitzvah establishes an eternal union with the Divine. Thus, studying Torah even briefly with the undivided attentiveness of "those who ate manna," (their material needs were provided, and they could concentrate on spiritual growth) affirms us in a timeless bond with G-d at the level of Rabbi Shimon Bar Yochai. Even after such study, when a person turns to material concerns, this inner connection is maintained. Thus, during our Torah study, we can approach the level of "those who ate manna," and emulate Rabbi Shimon's state of *Torato umanuto*.

Adapted from Timeless Patterns in Time, from the talks of the Rebbe, reprinted with perm. from Sichos in English

From Hebron to Meron

continued from page one:

The two Rabbis became very excited. "If that is the case," they said almost simultaneously, "then you can certainly rely on the holy Rabbi Shimon Bar Yochai to help you. Go to his grave in Meron, ask for his blessing, and G-d will surely heal you."

The next morning Shmuel returned to Jerusalem, and the very same day he and his uncle set off for Meron. It was a difficult journey, but after several days they arrived safely. Even before they approached the holy gravesite they were filled with a feeling of confidence. For days they remained at the grave of Rabbi Shimon Bar Yochai, praying steadily to G-d for a miraculous recovery.

The miracle occurred exactly one week later. Rabbi Horodner was reading aloud from the Gemara when all of a sudden Shmuel let out a yelp. "Uncle! I can see your shadow!"

Over the course of the next few days Shmuel's vision improved steadily, until 13 days later it was restored completely.

Still camped out at the holy gravesite, uncle and nephew broke out into a spontaneous dance, as they sang the verses that are traditionally sung on Lag b'Omer, the anniversary of Rabbi Shimon Bar Yochai's passing:

*"His teachings are our protection;
they are the light of our eyes.
He is our advocate for good,
Rabban Shimon Bar Yochai..."*

Source: Excerpted and supplemented by Yerachmiel Tilles from lchaimweekly.org #645 (5761/2001)

Rabbi Tilles of Tsfat is a co-founder of ASCENT. His email list for stories is in its 27th 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.

Moshiach Now

The Light of Moshiach

On Lag Ba'Omer, Rabbi Shimon bar Yochai was illuminated with the light of Moshiach, thereby attaining the highest level of his lifetime, and revealed it partially to his students. Hence, Lag Ba'Omer is a day of revelation of the inner aspects of the Torah. (*Siddur with Chassidus of the Alter Rebbe and Talks of the Rebbe Rayatz*)

The tzaddik Reb Tzvi Elimelech of Dinov (the Bnei Yisaschar), explains the custom to play bow and arrow on Lag B'Omer, according to what is written in the Zohar, that an especially bright rainbow indicates the imminent revelation of the light of Moshiach. Being this light is revealed in the Zohar to some extent, we play the bow and arrow.

From our Sages & Moshiach Now! reprinted from www.LchaimWeekly.org – LYO / NYC and The Weekly Farbrengen, Merkaz Anash

To receive Living Jewish each week visit <https://chabadisrael.co.il/alonichabad/>

Human Interest

“...They Shall Be Afraid...”

Israeli Prime Minister Binyamin Netanyahu recently shared a photo of himself on social media putting on Tefillin.

He wrote:

“Let all the peoples of the earth see that the name of the Lord is called upon you, and they shall be afraid of you.” (Devarim 28:10 - Ed.)

“Ruchama, the mother of Moshiko Davino, may his name be remembered, who fell in the operation ‘Protective Edge,’ brought me his Tefillin.

“The Tefillin that were with him all the time during the battles are the only item that survived the explosion in which Moshiko fell. The scent of the fire’s dust still remains on the Tefillin’s cover. I promised Ruchama that I would dedicate the Tefillin for



the elevation of Moshiko’s soul and for the elevation of all our fallen.

“That’s what I do today with holy reverence. May the memory of our fallen be blessed and kept in our hearts forever.”

The photo drew excited responses online as this is possibly the very first time that PM Netanyahu has been photographed wearing Tefillin. (However, it isn’t the first time PM Netanyahu put on tefillin—Ed.)

As the Rebbe said, “the observance of the mitzvah of Tefillin, especially by military personnel themselves, and more so by those that stand above them and lead them, instills the greatest fear and dread upon every enemy and adversary.”

Adapted from COLLIVE

Cooking Tip of the Week

Stuffed Cabbage:

Pour a bottle of low sugar ketchup in a pot with 2 cans of ginger ale. Mix in 1 kilo of ground dark turkey meat with 2 eggs and a cup of flavored crumbs (I like corn flake crumbs). Pull off the cabbage leaves and fill with the meat. Cook in the sauce for an hour.

*Alizah Hochstead,
alizahh@hotmail.com*

Halacha Corner – Fishing

Question: Are you allowed to go fishing if you will throw the fish back in the water or not eat it?

Answer: The Torah forbids us from acting cruel to animals, including fish, and/or causing them pain. Fishing causes pain to the fish that are caught, as the hook pierces the mouth of the fish. Sometimes this injury can prevent the fish from being able to eat, causing more pain and death.

While we are permitted to cause (necessary) harm to an animal in the process of preparing them to be eaten, “catch and release” is prohibited for the above reason.

Note, that the above is regarding fishing as a sport. If it is being done for the purpose of eating, or even for therapeutic reasons, a Rav should be consulted as how to do it in the best way.

*Rav Yosef Yeshaya Braun, shlita, member of the Badatz of Crown Heights,
AskTheRav.com #9152, reprinted from chabadinfo.com*

Farbrengen

Question: My grandson is six years old. He is the first born. He has hearing problems because of a hole in his eardrum caused by tubes. He wears a hearing aid. He has ADHD and has difficulty in school. He is a challenging child for his parents. He does get some kind of therapy but I’m not sure exactly. He has a three year old brother and a one and a half year old sister. I am concerned in regards his behavior towards his little brother who is sweet natured with no learning issues. The six year old is controlling and competitive towards his brother and says and does things to hurt him intentionally. An example: The three year old came to me and said, Y told me I was a little boy and he is a big boy. He was sad and it was obvious that it hurt him. The three year old wants so much to play with his brother but it has to be on the older one’s terms. There are other situations which I saw which bothered me and I am concerned about the three year olds feelings of self worth. Their parents are loving and attentive. They are trying hard to be good parents. Is there anything I can do to help in this situation?

Answer: The challenge you describe is compounded by the fact that you are the grandparent and not the parent. Thus, how you intervene will also depend on your relationship with the children’s parents. Do you have open communication? Will they be amenable to your ideas? Will your suggestions create tension in your relationship? These are some questions to consider.

However, whether you do or don’t decide to speak directly with the parents, as a grandparent there are a number of things you can do:

1. In the course of discussion, share with the parents the wonderful qualities of their six-year old. Parents can unknowingly become focused on the child’s difficult behavior. By helping them reframe the way they view their son, the relationship will be enhanced and their approach will be more empathic and understanding.
2. Notice positive behavior. Point-out and compliment the six-year old when he acts in a positive way. For example, “that was so nice how you included your younger brother in your game and shared your toy.”
3. Model positive behavior through educational stories. The stories can also be of personal challenges you went through as a child and how you resolved the issue in a positive way.
5. Show empathy to your six-year old. This will provide the springboard for you to guide him in developing empathy for others.
5. Teach healthy behavior. Without taking sides or judging, suggest different ways of speaking or acting.

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



New
TORAH SCROLL
Dedication

CHABAD JEWISH RUSSIAN CENTER
SUNDAY JUNE 9TH 1:00 PM
1114 NE PERKINS WAY SHORELINE WA

