

# LIVING JEWISH

חב"ד  
כל הלב לכל אחד

1,002

## Tell Your Children

### The Flying Tzitzit

On Oct.12, 2023, five days after the Simchat Torah massacre, at a *sheva brachot* (post-wedding week of celebration meals) in Kiryat Sefer, Rabbi Chayim Zaid told the following incredible story:

This week one of the girls from Ohr Ha-chaim seminary contacted me and said she had 6,000 shekels saved, which she wanted to use to help *Klal Yisrael* (the entirety of the Jewish People). She asked me to buy 6000 shekels worth of *tzitzit* to distribute to soldiers in the south of the country.

I tried to dissuade her from giving away all her savings, telling her there's a limit to how much one is allowed to give to *tzedaka*, but she was adamant. In the end, I managed to find a way of acquiring 6,000 shekels worth of *tzitzit* without her having to pay the entire sum.

After I got them, she said to me, "Wonderful. Now, I would like you to go with my brother to the south and distribute them."

"You've got to be kidding" I retorted. "I helped you until this point, but look for someone else to do the rest."

### To the South

But this girl was persistent. She said, "You can do it. You have connections."

After arguing for a while, I agreed to try to find a way to do it. I contacted the Hida-brook organization and they arranged for an army officer to take me in an army vehicle to a base in the south.

We set out in a car full of *tzitzit* garments and drove until we reached Route 262. There we were stopped by an army blockade. "You can't go any further," they said.

As much as we explained and argued, they wouldn't give in. Eventually, they told us that three terrorists had infiltrated nearby. Two were intercepted, but one got away and was somewhere in the vicinity, so no civilians were being allowed into the area.

After waiting about an hour, I approached the officer in charge and used all my powers of persuasion to get him to let us



by Yehoshua Wiseman, yehoshuawiseman.com

through. He agreed to try to see what he could do.

### Giving out Tzitzit

He walked off and made some phone calls, and then came back and told me that they would arrange for a convoy to accompany us to the base - a few jeeps in front of us and a few behind us. A Brigadier General got into my vehicle and we set off.

As we were driving, he said to me, "After this is over the government will certainly appoint commissions to investigate all the mistakes and omissions that took place on that Simchat Torah morning.

"But I already know what the conclusions will be. It's as clear as day: 'It was the hand of G-d.' (Psalms 118:23)

We traveled until we reached the base, where we got out of the car and started giving out the *tzitzit*. I saw a soldier standing a little distance away and wanted to go over to him to give him a pair of *tzitzit*, but he motioned to me not to come closer.

### Divine Protection

So I rolled the *tzitzit* up into a ball and threw them to him. It was windy, and a

gust of wind blew the *tzitzit* ball away from the soldier towards a bush.

Suddenly, someone stood up from behind the bush. It was the terrorist. He saw something flying towards him and it startled him.

The soldiers shot at him...and propelled him to the place reserved for terrorists in the afterlife,

wrapped in *tzitzit*!

*Biographical note:* Rabbi Chayim Zaid is a head of the *metivta* [yeshiva for younger teenage boys] in Yeshivat Nachalat Shlomo, located in the Kiryat Herzog neighborhood of Bnei Brak. He is well known for the hundreds of video and audio lectures and lessons in Hebrew, many with English subtitles, he has provided for Kol-HaLashon.com and TorahAnytime.com.

*Adapted by Yerachmiel Tilles from a report by Devorah Plaut, whose son was present when Rabbi Zaid told the story.*

*Rabbi Tilles of Tsfat is co-founder of ASCENT. His email list for stories is in its 28th 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.*

### Shabbat Times

	Candle Lighting	Motzei Shabbat
Jerusalem	7:03	8:24
Tel Aviv	7:25	8:27
Haifa	7:16	8:28
Beer Sheva	7:23	8:24
New York	8:06	9:15

## Never Despair

The commandments and instructions of the Torah are eternal. Even those given for a specific time contain enduring guidance for every Jew's service to G-d, in every place and at every time.

Our Torah portion, Naso, begins with a special command given to Moses in the desert — to count the families of the Levites. G-d says to Moses: *"Take a census of the Gershonites..."* — which when translated literally can be read as, *"Lift up the head of the Gershonites."*

This command was a preparation for the Levites' role in the service of the Mishkan (Tabernacle). They were already over thirty years old, and until that point had not participated in the Mishkan's work. To empower them to take on this sacred task, God commanded: *"Lift up the head"* — a phrase that implies raising and uplifting.

## A Spiritual Desert

From this we learn a lesson for every Jew's spiritual service. At times, when a person honestly reflects on their deeds and spiritual state, they may feel that they are like a *desert* — just as a desert is desolate and uninhabitable, so too their inner

spiritual condition feels barren and abandoned, unfit to be a dwelling place for G-d.

A person might conclude that there's no hope of change. After all, they are already an adult, and they've spent many years in this state. The Talmud says that if one sins and repeats the sin, it becomes to him as if it were permitted. So how can a person change, when their negative habits have become second nature?

## Change is Always Possible

To this, our Torah portion responds: the Levites, too, were already adults—over thirty—and had not yet been involved in the holy service of the Mishkan. Yet, G-d gave them the power to enter the sacred work and transform the desert into a place of settlement. And indeed, throughout the Israelites' years in the desert, this is what happened in practice.

Every Jew—once they resolve that from now on they will *"stand before G-d to serve Him"*—regardless of their past behavior or current state, will receive Divine strength to purify themselves from all undesirable things. They can bring the light of G-d into their soul, to the point that G-d says of them, *"And I will dwell within them."*

## Turn from Evil and Do Good

Serving G-d has two general components: *"turn from evil"* and *"do good."* These two aspects are hinted at in the two Levitical families—Gershon and Kehat. The name Gershon comes from the root meaning "to expel," alluding to the removal of evil (*sur meira*).

*Kehat*, on the other hand, comes from a root meaning "to gather," alluding to positive action (*aseh tov*).

Their respective tasks in the Mishkan reflected this: the sons of Gershon carried the coverings, which provided protection—symbolizing avoidance of evil—while the sons of Kehat carried the sacred vessels—representing positive spiritual activity.

Gershon was older than Kehat, hinting that spiritual service begins with *"turn from evil,"* and only afterward comes *"do good."* Just like when organizing a room, one must first clean out the dirt before bringing in beautiful furniture.

Through these two modes of service, a person transforms both themselves and their environment into a dwelling place for G-d.

*(from the teachings of the Rebbe, Likkutei Sichot, vol. 13, p. 18)*

# Frome Our Sages

## The Priestly Blessing

### How to Bless

"This is how you shall bless the children of Israel," (Numbers 6:23). The Torah does not use the language of command—"Bless the Children of Israel"—because the nature of the priests is inclined toward kindness; they themselves are moved to bless Israel. Therefore, there was no need to command them to do so. The command was about *how* to bless, which is why the Torah says, this is how you shall bless.

*(Rabbi Avraham Mordechai of Gur)*

### Essence of the Blessing

The Priestly Blessing is recited in the singular form—"May the Lord bless you," etc.—because the essence of the blessing that the Children of Israel need is unity: that they feel they are one people.

*(Olalot Ephraim)*

### All Are Worthy of Blessing

The blessing should be for the Children of Israel as they are. One must not seek only the outstanding or distinguished among the people, nor only the great and righteous. Every Jew among the Children of Israel is worthy of being blessed.

*(the Rebbe of Moditz)*

### Pursuers of Peace

One of the traits of Aharon the Priest was to love peace and pursue peace. "So shall you bless" also hints that the priests who bless Israel should also be blessed with Aharon's qualities—that they also become pursuers of peace and love one another.

*(the Seer of Lublin)*

### Blessing with Action

A blessing is not sufficient with speech alone—it must include the "raising of hands." One must add a hand to the blessing, that it should be expressed in tangible expression. Such blessings, accompanied by deeds, have taste and value.

*(Peninei Torah)*

My servant Moses; he is faithful throughout My household.  
(Beha'alotcha 12:7)

Rabbi Nachum of Shtipinesht once said:

"Do you know what the difference is between me and my brother (the tzaddik Rabbi David Moshe of Chortkov)?"

"When my brother takes the Book of Tehillim and begins to recite the verses of the Sweet Singer of Israel, the Holy One, blessed be He, says to him:

"David Moshe, My son, I place the entire world in your hands—do with it as you wish."

"If G-d were to place His world in my hands, I would know what to do with it.

"But my brother is such a faithful servant that he returns the world to G-d exactly as he received it from Him."

*Take-Away:* The highest form of service is complete faithfulness—without ego or personal agenda.



# Chassidus Page

## When the Sun Shines

### When is it easier to serve G-d, in winter or in summer?

At first glance, this seems like a strange question. What connection could there be between serving G-d and the seasons?

However, it turns out there is a connection—not referring to the external or environmental conditions present in winter or summer, but rather to the very essence of these periods.

According to the teachings of Chassidic philosophy, nothing is accidental or "natural." Everything, even the most natural phenomena like the sunrise, has spiritual roots. The physical phenomena we see are actually reflections and manifestations of spiritual realities.

### Reflection Down Below

We took the sunrise as an example, and it's actually a good one. The physical sun—our sun—is itself a reflection of another sun: the "Sun of G-d." The rising of our physical sun is a manifestation of the rising of the infinite Divine light.

Therefore, we pray at sunrise and perform certain commandments specifically during the daytime and not at night (it is also known that during the day, the letter combinations of the Divine name Havaya shine, whereas at night the letter combinations of the Divine name A-donai shine).

In truth, the very fact that the sun rises

results from the rising of the "Sun of G-d." Since the Divine light of the "Sun of G-d" begins to shine, our physical sun also shines. It is like a reflection or a shadow that behaves exactly according to the source of the shadow.

If we continue this line of thought, we conclude that the fact that in summer there is more light and heat from the sun than in winter is due to differences in the degree of revelation of Divine light between winter and summer.

### In Summer, More Divine Light

Indeed, Chassidic teachings elaborate at length that serving G-d during the summer months differs from the service in winter, because in summer the "Sun of G-d" shines with greater intensity than in winter.

The Previous Rebbe, the Rebbe Rayatz, would say it is easier to serve G-d in summer than in winter.

In fact, winter and summer represent two different modes of serving G-d. One can serve G-d primarily by increasing the soul's light, or primarily by refining and purifying the body.

Both paths lead generally to the same goal—drawing closer to G-d. Both paths lead to the revelation of the soul and refinement of the body.

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## When the Sun Shines

*continued from left column:*

The difference lies only in the direction of the movement: whether one reaches the revelation of the soul through refining the body, or one increases the soul's light first, and the body consequently refines itself.

In winter, the primary work is the refinement of the body. During this time, there is no great revelation of the "Sun of G-d," and therefore the soul's light does not shine strongly within the body.

It is generally a time of coldness, and serving G-d during this period involves overcoming this coldness by refining and purifying the body.

In contrast, in summer there is a great revelation of the "Sun of G-d." The infinite Divine light shines with great intensity. The soul absorbs this illumination and begins to reveal and shine within the mind and body.

Therefore, the physical body and animal soul find it much more difficult to oppose or interfere with serving G-d. Naturally, it is easier to serve G-d, and there is a greater natural awakening to draw close to the Divine.

### For Good or for....

However, it is important to remember that these processes are quite complex. When the great revelation of the "Sun of G-d" cannot be expressed positively in the service of G-d, it may be expressed in negative channels.

In this regard, it is like any force that exists in the world—one can use it for good or for harm.

The above refers generally to the fact that in summer there is a greater revelation of Divine light and a natural tendency of the soul to draw closer to G-d.

So if you love summer—know that your soul loves it too, because then the "Sun of G-d" shines!

## Moshiach Now

### The Afternoon of Erev Shabbat

Whoever takes note of what is happening in the world can see that the present time is *erev Shabbat* before candle-lighting time.... All the troubles and tribulations of the past and the present constitute an immersion in boiling water to remove all uncleanness, in order that our people should be able to receive the worthy guest [Moshiach] whose arrival — speedily, in our own days — is being awaited by the eager eyes of our Jewish brethren throughout the whole world, including the Holy Land. The world's *erev Shabbat* is a busy day of preparation for the imminent holy *Shabbat* day.

*Previous Rebbe, reprinted From Exile to Redemption, with perm. from Sichos in English*

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

## Human Interest

### Ezer LaChayal

In makeshift tents, on dusty assembly grounds, between tanks and jeep convoys—that's where the *Ezer LaChayal* teams meet the soldiers, face to face. Amid artillery fire and constant tension, these encounters take on a profound meaning.

*Ezer LaChayal*, managed by Rabbi Eliyahu Gutman and his wife Nechama from Kfar Chabad, is a dedicated organization that supports IDF soldiers both physically and spiritually.

Sometimes, it's the first time in days that someone simply shows up to ask how they're doing—and offers a moment that feels like home. "We couldn't believe someone would come all the way out here with ice cream," said one soldier.



Some soldiers choose to write a letter in the Sefer Torah, in accordance with the Rebbe's directive that this offers true protection for the lives of soldiers. And, of course, there's the "secret weapon"—the tefillin campaign. In the field, Chitat are distributed for tanks and armored vehicles, along with combat-ready custom tzitzit, Chitat microfilm cards, and high-quality tefillin sets.

Yehuda Lhiani, the organization's project manager, explains: "*Ezer LaChayal's* work isn't just logistical—it's emotional and vital. It touches soldiers' spirits during some of the hardest moments of their lives, reminding them that the nation stands with them and deeply appreciates them. It's a true Kiddush Hashem and an unparalleled expression of Chabad that will hasten the coming of Moshiach."

Rabbi Gutman, shared, "To those whose children are fighting in Israel—we are honored to offer them support and assistance with joy."

*adapted from Chabadinfo.com*

## Farbrengen



**Question:** In a recent article, you outlined several expectations from a husband (issue #998). I'm divorced with two kids and in a long-term relationship. Marriage occasionally comes up. While I feel I understand the expectations of a man in marriage, I'm less clear on the expectations of a woman—especially in a second marriage where both partners have children. Honestly, I struggle to see a good reason to get married. It feels like a man takes on many obligations, but I don't see the same level of responsibility or reciprocity from the woman. What should a husband reasonably expect in return?

**Answer:** Marriage, at its core, is about both spouses putting the relationship ahead of themselves. The way each does that, however, is different.

From a Torah perspective, the husband is the *mashpia*—the giver—and the wife is the *mekabel*—the receiver. While it may seem easier to receive, genuine receiving is a deep and demanding role. It means being open, trusting, accepting and actively drawing out the best in the other person.

Kabbalistically, the husband represents *chochma*—the initial flash of insight—while the wife represents *bina*—the ability to expand and develop that spark. A wife, through her role as *mekabel*, helps her husband uncover and actualize his potential. In doing so, she is very much giving to her husband.

A parable:

Imagine a gardener (the husband) planting a seed. He brings the seed, the tools, and waters it. But without fertile soil (the wife), the seed cannot grow. The soil receives—but it does more than passively accept. It nurtures, transforms, and brings life from what was only potential. The result—growth—is only possible through both roles working together.

So yes, a husband is expected to give—but not without support. A wife is expected to receive in a way that builds, encourages, and reveals her husband's potential.

In a healthy marriage, especially the second time around, both partners must be committed to putting the marriage first and helping their spouse become their fullest selves. The roles are different, but the responsibility is mutual.

*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)

### Cooking Tip of the Week

#### Scones

Preheat oven to 200°C. Mix 1/2 cup oats, 1/2 cup Greek yogurt, 3T maple syrup, 3T milk, and vanilla. In another bowl, combine 1 cup flour, 2 tsp cinnamon, 1.5 tsp baking powder, 1/4 tsp salt. Cut in 2T butter, stir in oat mix, fold in 1/3 cup raisins. Shape into a tall circle, baste with milk, slice into 8 (don't separate), and bake 25 minutes.

*Alizah Hochstead*  
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### Halacha Corner – Child Toiveling Keilim

If a child under the age of bar or bat mitzvah is performing the mitzvah of tevilat keilim, immersing vessels in a mikvah, the halachah regarding metal vessels is as follows: If the child immerses the vessels in the presence of an adult, the tevilah is valid, and the child can make the blessing. However, one may not have a child immerse the vessels on his own, since the testimony of a minor, even of a precocious child, is halachically unacceptable. Thus, one should not trust the child's word that they performed the tevilah correctly.

Whereas when toiveling glass vessels, for which the obligation is only rabbinic, or plastic vessels—for those who are stringent and treat them as they do glass vessels—one is permitted to have a child toivel them, and we trust the child that they actually toiveled the vessels properly.

*Rav Yosef Yeshaya Braun, member of the Bet Din of Crown Heights; 1 Minute Halacha, reprinted from crownheightsconnect.com*



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