

The Jewish Weekly

In Loving memory of
Mendy Klein
 ר' מנחם משה ז"ל
 בן ר' נפתלי הירצקא
 נפטר ל"ג בעומר
 י"ח אייר תשע"ח
 ת.נ.צ.ב.ה.

A Scroll and a Menorah for Adelaide

By Mina Gordon

It was the night before Rosh Hashana. My teenage son Mendel [Gordon] was excited but a bit apprehensive. He was scheduled to fly from Melbourne to Adelaide (capital of the province South Australia), a one-hour flight, to help Rabbi Yossi Engel for the High Holidays. This was the first time he would be going to Adelaide, and he was asked to bring a Torah scroll.

"Ma," he asked, "what if the airline gives me trouble about taking the Torah on the plane? I've heard that they've become very strict lately. I don't want to have to send it with the luggage."

I tried to reassure him. I reminded him of the time his father had taken a Torah scroll to Tasmania, and how the non-Jewish man sitting next to him on the plane was so excited to see the Torah that he offered to drive him wherever he wished to go upon landing.

"But that was years ago, before all these security regulations. I've been told that the airline might give me a hard time."

There wasn't much I could answer, so I wished him success and reminded him that he was acting as the emissary of the Lubavitcher Rebbe and that he had the Rebbe's blessings.

The next afternoon, in the midst of a flurry of preparations for Rosh Hashana, Mendel called to tell me how things had gone.

"You won't believe what happened. As I walked through the airport, people came over to kiss the Torah and wish me a 'Shana Tova' (a good year). When I got to the gate, however, the Qantas Airways employee asked if I was planning on carrying that large item into the cabin. She wanted it to go underneath with the luggage. I explained that this is a very holy object, and I must carry it on board with me. She said that she's not sure if this could be allowed.

"I waited to see what would happen, knowing I had tried my best and the rest was in G-d's Hands. A few minutes later she called me over. 'Go down the corridor and through that door. Someone wants to talk to you.' A man in a pilot's uniform was waiting for me. I wondered what would happen next. The pilot looked at me, looked at the precious Torah in my hands, and gave me a big grin. 'Shana Tova! he said, 'I'm Mordechai. Shall we put the Torah in the cockpit next to my tefillin?'"

It turned out that Mordechai, a.k.a. Captain Mark DiVeroli, probably the only commercial pilot in Australia who flies with his tallit and tefillin next to him, just "happened" to be flying the plane my son was taking.

Even though Mordechai offered to keep the Torah in the cockpit, Mendel preferred to hold it for the duration of the flight or keep it next to him. Mordechai agreed, and arranged for Mendel to have a spare seat next to him for the Torah. After landing, the pilot told Mendel that he'd be back in Melbourne in time for Rosh

Hashana, and that he would be at the shul of Rabbi Motty Liberow, the Chabad Rabbi of "Hamerkaz Shelanu Community."

Mordechai also told him that he usually stays in the cockpit before the flight, and for some reason this time decided to walk over to the galley, where he heard the cabin crew talking about the Jewish boy who wanted to bring a large holy object onto the plane. "If I had stayed up front as I usually do, I would not have known about it," he said, "and I could not have helped."

"Well," I thought to myself, "G-d has a way of sending us little love notes to let us know that He is always with us. I must share this story of my son."

As soon as we finished speaking, I called the rabbi's wife in Melbourne, Dini Liberow, and told her what had happened. Imagine the pilot's surprise when Rabbi Liberow told the story to his congregation that Rosh Hashana, and then pointed to Mordechai, sitting among them, as the hero of the story.

After Mendel came back to Melbourne, he kept in touch with Mordechai the pilot. Before Chanuka, he called him to ask if he wanted a menorah sign for his car. Mordechai was happy to comply. "I was actually involved many years ago in the Rebbe's menorah campaign," he said. "I used to live in Adelaide, working for a small airline company. I had always dreamed of getting a job with a large commercial airline like Qantas, but I never managed to get an interview.

"One year, about 20 years ago, a yeshiva student came to Adelaide to put up a public menorah. The student needed someone to help him out, and as I always had my day off on Wednesdays, I was happy to volunteer. I didn't know much about Chabad or the Rebbe, but it sounded like a nice idea for a place like Adelaide. I mentioned to my boss that I was planning to help put up a public menorah on Wednesday, my day off. 'Don't count on it,' he said, 'I want you to come in to work this Wednesday.'

"But I made a commitment, because I always have Wednesdays off!" I pleaded.

"If you don't come in on Wednesday, then don't come in on Thursday, either," he said.

"I helped the student install the menorah on Wednesday, and went to work on Thursday. 'What? You're here? I told you not to come in if you miss Wednesday.' And I was fired.

"I wasn't very happy about losing my job, but wanting to make the best of it, I called the student, and offered to help out some more, as now I had plenty of time on my hands. The student really felt bad about my situation, and immediately asked me for my full Hebrew name and my mother's name. He sent a fax to the Rebbe's office asking for a blessing for a job for me. A little while later he told me, 'Don't worry, you've got a blessing from the Rebbe; it will all work out.'

Shortly afterwards, I received a totally unexpected phone call. Qantas Airways wanted me to come in for a job interview. Thanks to the Rebbe's blessing, I landed the job that I had always wanted!"

Reprinted from an email of L'ChaimWeekly.

It Once Happened..

The Passul Sefer Torah

By Rabbi Elimelech Biderman

A community near Monsey was renovating their Beit Midrash. They decided, "If we're spending thousands of dollars to make our Beit Midrash more beautiful, it would be proper that we should also invest in checking and beautifying the Sefer Torah."

A sofer reviewed the Sefer Torah, and discovered that it was passul (invalid). He said it would cost five thousand dollars to fix it.

The Rosh Hakahal (financial president of the community) refused to give so much money. "I'll pay you five hundred dollars, but not a penny more."

It didn't really make sense. He was paying tens of thousands of dollars to beautify the Beit Midrash, but for the most important part of the Beit Midrash – the Sefer Torah – he wasn't ready to spend money.

The sofer explained to the Rosh Hakahal the immense work involved in fixing the Sefer Torah, but he didn't care. He refused to pay more than five hundred dollars.

The sofer called up a colleague and requested help towards correcting the Sefer Torah. He said, "this community is using a passul Sefer Torah, and if we don't fix it, they will continue using it. Let's work together to make the Sefer Torah kosher. We will only be paid five hundred dollars — but we'll do it for Hashem's sake... For a mitzvah."


His friend agreed. On the day they completed fixing the Sefer Torah, satisfied that they were able to do this mitzvah, they began their trek home to Monsey. Walking back to Monsey, they needed the restroom. The only restroom in the area was in a Christian cemetery, so they went there.

The guard stationed at the entrance asked for their name, address, and telephone numbers. The men gave the information and went inside. A few weeks later, they received a phone call from a lawyer. At first, they were afraid that they were being accused of some crime, but the lawyer was telling them that they would receive \$62,000.

On the day they were in the cemetery, a funeral of a wealthy person was taking place. This wealthy man didn't leave any heirs, so he stipulated in his will that his money should be distributed among those who attended his funeral. Being that they had registered with the guard at the entrance, they were endowed with this large sum of money.

This story is an example of "No one ever listened to Me and lost out." They were moser nefesh (self-sacrifice) to help a congregation have a kosher Sefer Torah, and Hashem paid them for their dedication

Reprinted from an email of Torah Wellsprings.



Shavuot /Shabbat Times – Nasso

	Candle Lighting Chag	Candle Lighting Shabbat Light Before	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	7:02	7:03	8:21	8:56
Tel Aviv	7:18	7:18	8:23	
Haifa	7:10	7:11	8:25	
Be'er Sheva	7:19	7:19	8:22	



**Four Layers Of Moon
And Handkerchief**

By Rabbi Yerachmiel Tilles

One Motzei Shabbat (Saturday night), the eve of the Fast of Esther, the night before Purim 5713 (1953), the Lubavitcher Rebbe had just finished praying Maariv in 770. He went out to the street with his chasidim to recite the Kiddush Levanah ("Sanctification of the New Moon") prayer. However, the chances of being able to accomplish this appeared to be very slim, because the sky was covered with thick clouds, and the moon must be entirely visible for this prayer to be said.

The Rebbe turned towards the assembled crowd and related a story from the time of the Tzemach Tzedek (the Rebbe's ancestor and namesake and the third Rebbe of Chabad).

"Once, in the village of Lubavitch (in White Russia), the last possible night for Kiddush Levanah to be said arrived, (for after that it would be a full moon,) yet the moon was not visible. The worried chasidim wrote a note of request about this and submitted it to the Tzemach Tzedek.

"The Tzemach Tzedek came out to the courtyard with a handkerchief in his hand, and began to tell a story to the chasidim that gathered around:

"The chasidim of the great Tzadik Rabbi Meir of Premishlan once submitted a letter to their Rebbe when the moon was not visible for Kiddush Levanah. Reb Meir'el (as he was affectionately known) came out holding a handkerchief and said:

"When the Jewish people were in the desert after the Exodus from Egypt, surrounded by the Clouds of Glory, how could they see the moon through the clouds in order to perform Kiddush Levanah?

"He explained: Moshe Rabeinu would go out, followed by the entire nation, wave his handkerchief back and forth, and the clouds would part....

"Reb Meir'el demonstrated with his handkerchief what Moshe Rabeinu would do, and to everyone's great astonishment, the clouds immediately parted and the whole moon became visible!

"The Tzemach Tzedek related this story to his chasidim, and also demonstrated with his handkerchief how Reb Meir'el had done it. The miracle happened again, the clouds parted and the moon became visible!"

When the Lubavitcher Rebbe concluded the story, he turned to the chasidim around him and said: "If there are Jews here that can do similar things, perhaps we will be able to do Kiddush Levanah tonight."

One of the chasidim, Rabbi Y. G., couldn't restrain himself and exclaimed: "The Rebbe!"

The Rebbe responded to him with a smile, "My job is only to tell the story."

The Rebbe then said, "I'll be back soon", and he left to make Havdalah for his mother, Rebbetzin Chanah, who lived one street away.

It turned out that unlike with Moshe Rabeinu, Reb Meir'el of Premishlan and the Tzemach Tzedek, this time there was no need to even wave the handkerchief. By the time the Rebbe returned a few minutes later, the skies were already clear, and the Rebbe and the chasidim recited Kiddush Levanah together.

*Reprinted from an email of KabbalaOnline.org.
Editor's Note: Rebbe Meir of Premishlan ז"ל's 170th Yahrzeit was last Shabbat, 29th Iyar – May 23 this year*

How do you give a successful blessing? I heard from the Chief Rabbi of England and the Commonwealth, Rabbi Ephraim Mirvis, that in Parashat Nasso, Hashem commands the Kohanim to bless the people. Just before the well-known formula for the blessing is presented, Hashem says to the Kohanim, "כה תברכו את בני ישראל" – In this way, you must bless the people." But the Torah does not specify what "this way" actually is.

The Rambam explains, "כה תברכו" – In this way you must bless," meaning with these exact words. If, for example, there is a Kohen who wants to embellish, he wants to shower the nation with additional blessings, he is not allowed to. He must use these words, and only these words.

Similarly, it doesn't matter if you are blessing one person or many people, a man or a woman, it is the same formula: "יברכה ה' וישמרך." That is how you bless.

Me'am Lo'ez explains that the words "כה תברכו" – this is how you bless" is connected to the previous Passuk which deals with a Nazarite, who abstains from strong drink. Similarly, in order to bless, the Kohen must never be intoxicated. He has to have a clear mind in order to bless the people in a responsible manner.

The Maggid of Mezritch gives a marvellous explanation. He says, "This is how you bless the people – כה תברכו כמו שהם" – just as they are. Accept them for who they are and try, through your blessing, to enable each unique person to achieve his or her own full and maximum potential.

So when a Kohen wakes up in the morning, knowing that he is going to bless the people, he should not think to himself, "Which shul should I go to?" or "Which community is worthy of my blessing?" Everybody is worthy of it. He must have a natural affection for absolutely every individual.

The same applies to anyone giving a blessing, to parents, to educators, to community leaders. In order to bless successfully, we need to have genuine love for whoever may be in front of us. To accept them for who they are and through our ways and our words, to challenge them to reach greater heights of attainment.

Now we can understand the wording of the brachah that the Kohanim recite before they duchan (bless the people): "לברך את עמו ישראל באהבה" – Hashem, You have commanded us "to bless the people of Israel with love." It is only when you genuinely love people that you can bless them.

So let's try to love everyone and let's pray with all our hearts for the recovery of all those who are sick from this crazy pandemic, as well as praying for our soldiers and healthcare professionals, Hatzalah members and Chevra Kadisha members worldwide who go out to protect us, and those who need healing, shidduchim, children and parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual, sweet, happy Shabbat and Chag Shavuot Sameach.

Yossi

The Jewish Weekly's
PARSHA FACTS

NUMBER OF MITZVOT: 18
MITZVOT ASEH: 7
MITZVOT LO TAASEH: 11

NUMBER OF PESUKIM: 176
NUMBER OF WORDS: 2264
NUMBER OF LETTERS: 8632

HAFTORA: Shoftim 13:2 – 25

This week we study Chapter 1 of Pirkei Avot

שבועות
נשא

לע"נ

ר' אליהו בן ר' יעקב קאפיל
וואגעל ז"ל

Hughie Vogel OBM

נפטר ב' סיון ה'תש"פ

