

# 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.

## Three Recent Stories of Jewish Heroism

By Rabbi Tuvia Bolton

When Rabbi Mangel was a ten year old boy in Hungary, the Germans conquered that country and shipped him and his father off, together with hundreds of thousands of other Jews, to Auschwitz. Miraculously he and his father survived the 'selection' and were told to turn to the right, undress and put on prisoner's uniforms.

But there were no uniforms small enough for ten year old children, so little Nissen was ordered by the presiding officer, to return to the huge mountain of clothes that people had taken off when they arrived, find his own garments and put them on.

So he returned to the massive pile, searched until he miraculously located them and put them on. But as he was doing so he noticed something interesting; the clothes his father had been wearing. So, pretending that he was still busy carrying out orders, he bent down put his hand in first one pocket and then the other and came up with two treasures: a sardine and a small package containing... a pair of Tefillin which he hurriedly put into his shirt.

When returned to his father, at the first opportunity, when he was sure no one was looking, he showed his father what he found; first the sardine and then the small package.

When his father saw the sardine he almost wept in joy. A sardine was worth more than a diamond! What good is a diamond to a starving man? But a sardine could mean the difference between life and death for both of them.

But when he saw the Tefillin; he almost passed out; as though someone opened the gates of the camp and told him he was free. And, in a certain sense he was; as the saying goes: you can imprison the Jewish body but you can NEVER imprison the Jewish soul.

The Tefillin reminded him that his Jewish spirit was free!

But there is more. Eventually the word got around to the prisoners that someone had Tefillin and it began a minor revolution...against meaninglessness. Hundreds wanted to put them on, if even for only a minute.

But all the prisoners were marched out of the camp every morning at sunrise and had to work non-stop under sadistic surveillance until well after sunset. Even one moment of rest was instantly rewarded with corporal or capital punishment. In other words; putting on Tefillin in the proper time, namely in the daytime, was out of the question.

So every evening instead of getting a few hours of desperately needed uninterrupted sleep, some four hundred men waited in turn to strap one black box around their arm and another around their head, say a short prayer and remove them for the next in line.

Not only was this a sacrifice of sleep; if the guards caught them, or if they were tired at the job the next day it could cost them their lives.

And it also made no sense. The reason they were in this predicament is because they were Jews. So why should they do Jewish commandments? And

the reason they were putting on Tefillin was because they believed that G-d is the Ruler of the world. So if He's Ruler, why are the anti-semitic Nazis ruling?

The next story Rabbi Mangel told was about Passover. One cold evening one of the 1,500 prisoners in the concentration camp barracks he was in, announced that 'Tonight is Passover'. How exactly this man knew this, no one could figure out because in Auschwitz there was no such thing as dates or months; only days and nights and winters and summers.

Nevertheless when they heard this news all the prisoners spontaneously decided to make a Passover 'Seder'. Of course there were no Matzot, wine or even Haggadah books. All they had was the bitterness of the 'bitter herbs' and their memories. Someone said; 'anyone who knows any part of the Haggadah, by heart should say it and everyone will repeat'.

And so it was. One person remembered a few paragraphs, another remembered a song, another remembered a story, another a joke, another a deep idea and so it continued for some time with almost everyone participating; some more and some less. Suddenly the door burst open and an infuriated S.S. officer stormed in, pistol drawn, yelling and screaming to stop the nonsense and go to sleep. Immediately everyone complied, the ritual stopped and everyone lay down and fell silent in the darkness.

Five minutes later however, when they were sure the officer wasn't listening, it resumed.

That night the S.S. repeated their angry visits with murderous threats four times.... And each time with the same results; the prisoners fell silent, lay down on their wooden planks, feigned sleep and after a few minutes resumed the Passover 'Seder'.... Until the morning!!!

Miraculously no one was punished or killed but even more so was that despite the fact that many, perhaps most of them were not religious and some were avowed atheists. Not only did they all participate at the risk of their lives but not even ONE of them so much as complained that this religious ritual was putting them in serious danger or even suggested that they keep the noise down. On that night everyone in those barracks was just ..... a Jew.

The third story was told to me just yesterday. When the American Army liberated one of the extermination camps, among the thousands of surviving inmates was the famous Klausenberger Rebbe.

He had lost his parents, his wife, eleven children and hundreds of other family members to the Germans as well as thousands of his beloved followers.

He was hungry, tired, sick and should have been broken in spirit but he wasn't. His main concern was finding a Jewish soldier among the liberating troops with a pair of Tefillin that he could put on even for a moment.

After intensive inquiry he was successful and when the other inmates heard of his discovery, they too wanted to do the commandment..... despite all they had been through.

So every day until their release, the American soldier would hurriedly put on and remove his Tefillin at the break of dawn and then for the rest of the day until sunset there was a line of survivors that said a blessing, put them on for a minute and passed them on to the next in line.

Reprinted from an email of Yeshiva Ohr Tmimim, [www.ohrtmimim.org](http://www.ohrtmimim.org).

# It Once Happened..

## The Reason Why Rav Moshe Feinstein was So Happy

By Rabbi Elimelech Biderman



Rabbi Yaakov Kamenetzky and Rabbi Moshe Feinstein

Once, Reb Yaakov Kamenetzky zt'l met with Reb Moshe Feinstein zt'l and he saw that Reb Moshe was extremely happy. He asked him about this, and Reb Moshe told him the following:

"Three months ago, I was conducting a Din Torah in my home and I ruled according to the Torah. Later that day, someone called me up. He said, 'I'm the person who you obligated to pay money in your Din Torah today. I want you to know that you ruled erroneously...'" and he said several disrespectful words.

"Today, this man came to me again, and he asked me to give him a haskamah, authorizing him to be a shochet. I thought to myself, before, he spoke disrespectfully to me and now he wants me to do him this favor? But Yom Kippur had passed since then, and I had already forgiven him, so I agreed to test him.


"He knew the laws well, and I wrote him a letter of approbation, attesting that he is fit to be a shochet. Then I rebuked him for speaking improperly to me.

"The man didn't know what I was talking about. He never called me... Then we figured out that it was another person (who was also involved in the Din Torah) that called up and pretended to be this person.

"That is why I'm happy," Reb Moshe concluded.

The man passed a difficult test; Reb Moshe put aside all his reservations to help his fellow man. If he had taken revenge, it would have been against an innocent person.

Reprinted from an email of Torah Wellsprings.



**Shabbat Times - Behaalotecha**

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	7:07	8:25	9:00
Tel Aviv	7:22	8:28	
Haifa	7:15	8:29	
Be'er Sheva	7:23	8:26	



## The Tailor of Nobility

By Tuvia Litzman

One of the famed barons in Poland planned to throw an extravagant party for his friends in the Polish aristocracy.

In honor of the event he had his palace refurbished, planted new trees and flowers in the surrounding gardens and hired master chefs to prepare all the luxurious foods that he intended to serve. He employed many servants in various occupations in order to ensure that his party be remembered for a long time afterwards by the large number of people he had invited.

The baron wished to wear an extraordinarily impressive outfit, designed especially for the occasion. He ordered his servants to find an expert tailor for him, somebody who knows how to tailor magnificent clothes. When his servants returned to the baron, they brought with him a tailor who according to the testimony of witnesses was a great specialist in this profession.

When the tailor was introduced, the baron scowled. The face of the man standing in front of him and the way he was dressed clearly showed that he was a Jew. The baron was not fond of Jews, to say the least, but since there was not much time left until the big party, he had no other choice but to employ the Jewish tailor.

The baron asked him: "Zhid: I have heard that you are a master tailor, and there is nobody to match your craftsmanship in the whole area. Are you willing to take upon yourself the important task of creating a magnificent outfit for me?"

"Certainly, your honor", said the tailor. "I am an expert in this field and I have already made outfits for this duke and that baron," and he started to enumerate names of Polish aristocrats.

The baron accepted him as his personal tailor.

Already that same day the tailor began to take the baron's measurement. He wrote down all the measurements in his ledger in an orderly fashion, instructed the baron's servants on where to purchase the fabric needed for the different parts of the outfit and he immediately began working.

The tailor labored diligently and with great self-confidence. After all, he was a master tailor and he knew how to fashion such outfits in the most impressive manner. When he finished his work, he proudly brought the finished product to the baron.

However, when the baron tried the outfit on, it did not fit him at all! One sleeve was too short, and the other was too long, the seams were not straight and the entire garment looked very odd. The baron was so furious that it seemed he wanted to kill the Jewish tailor.

The poor tailor had to run away. He was very afraid of the wrath of the baron and what he might do to him as a revenge for the ruined outfit. If the new clothes were not ready in time for the party, the tailor might pay the ultimate price...

In his plight he went to the holy Rebbe Elimelech of Lizensk in order to ask for his blessing and advice. The Rebbe listened attentively to his tearful plea, smiled briefly, and responded.

"This is what you should do. Go back to the baron's estate. Take the clothes and undo all the stitches. Do not leave even one stitch undone. Afterwards you must sew everything back exactly in the same order as before."

The tailor returned to the baron's mansion and followed the instructions of the Rebbe to the last detail. He undid all the stitches, took new threads and joined the different parts together.

He told the baron's servant that he wanted the baron to try on the outfit once again. Lo and behold! This time the outfit was a perfect fit! The baron was so happy that he almost allowed himself to embrace the tailor! Of course, he richly rewarded him.

The tailor could not understand what had happened. He knew very well that he had made no alterations in the outfit but had just sewn everything exactly as he had done the first time.

He went to Rebbe Elimelech and asked him for an explanation.

The Rebbe told him: "When you started your work, you were haughty and considered yourself to be a master tailor in your own merit. You forgot all your talents are given to you from G-d. When you undid all the stitches and remade the outfit, you knew that if it was to succeed, it was not because of your skill but only due to the Divine Kindness of the Master of the Universe. In the merit of this acknowledgment you were able to have success in your work!"

Reprinted from an email of KabbalaOnline.org.

Can one be truly humble and also be the greatest of them all?

I heard from the Chief Rabbi of England and the Commonwealth, Rabbi Ephraim Mirvis, that that is exactly what happened in the life and times of Moshe Rabbeinu. Our Parasha, of Behaalotecha, describes him as being, "ענו [ענין] – מאד מכל האדם – He was more humble than any other person." This is referring to the past, present and the future.

At the end of the Torah, accolades are given to Moshe. He is described as being the greatest of all the prophets and he had the privilege of speaking "פנים אל פנים – Face to Face" with The Almighty.

In the Mishna, Masechet Sanhedrin our Rabbis taught that when Adam was created, the entire world existed just for him. And since each and every one of us are as unique as Adam was, we should all declare "בשבילי נברא העולם – This world was created for me."

This statement, however, sounds quite arrogant. Rather, the Mishna is encouraging us to appreciate the potential each and every one of us has and that our ability and our talent comes from Hashem.

It should not be a case of "כוחי ועוצם ידי עשה לי את ההלל הזה" – That it is my power, my might and my ability that has brought this all about. But rather, when one is paid a compliment, one should respond "Baruch Hashem – It is not me, it is thanks to Hashem, Who has enabled me to achieve all of these goals."

The great rabbinic master of the nineteenth century, Reb Simcha Bunim of Pshischa, would always carry with him two pieces of paper, one in each pocket. On one piece was written the words "בשבילי נברא העולם – This world was created for me." On the other piece of paper were the words of Avraham to Hashem, "אני עפר ואפר – I am just dust and ashes." He would always be mindful of these two messages. First of all to recognize his own, incredible potential and at the same time to know that he was just dust and ashes.

That was the secret to the success of Moshe Rabbeinu. He was indeed more humble than any other person but he knew he had talents, he knew he had ability. However, when he achieved much, indeed more than all others, he ascribed that success to Hashem.

Similarly, let each and every one of us recognize the talents and potential we possess, in order to make the maximum impact on the world around us. However, at the same time we should recognize, it is not thanks to our greatness, it is all Baruch Hashem, thanks to the gifts, the Almighty has given us.

So let's try to recognize all of Hashem's gifts 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 and happy Shabbat.

*Yossi*

## The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 5  
MITZVOT ASEH: 3  
MITZVOT LO TAASEH: 2

NUMBER OF PESUKIM: 136  
NUMBER OF WORDS: 1840  
NUMBER OF LETTERS: 7055

HAFTORA: Zechariah 2:14 - 4:7

This week we study Chapter 2 (Diaspora and some in Israel study chapter 1) of Pirkei Avot

**בהעלותך**

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