

# The Jewish Weekly

## The Stolen Ring and The Surprised Thief

by Elchonon Isaacs

Yaakov, a brilliant Torah scholar in Brod, had no interest in business and refused to accept handouts. As a result, he and his family lived in extreme poverty. So when he received an offer to relocate to Sasiv as a private tutor, he gladly accepted. This would allow him to retain a life in the study hall and still earn a modest livelihood.

As luck would have it, the move to Sasiv did not end well. Shortly after moving Yaakov became deathly ill. His son, Moshe Leib, was good-hearted and pious but found academics challenging. While standing near his father's death bed he heard his father sigh and say, "If I die and leave a hungry widow and orphan, G-d Almighty will surely provide for them. But who will teach my son Torah?!" These words left a deep impression on the young boy's heart.

The hard and painful reality quickly set in. In addition to his studies, he now had to help his widowed mother make ends meet. Learning had challenged him enough previously; now it became virtually impossible.

A caring friend offered to employ the young orphan as a guard in her husband's shop, which allowed the struggling family to put food on the table in an honorable manner. So young Moshe Leib became a night watchman. While standing guard, he kept his father's words in his heart and waited for the right opportunity to arise.

While digging in their yard one day, Moshe Leib uncovered a trove of coins. He and his mother reasoned that the previous occupants must have hidden their savings there to avoid looters during the all too common anti-Jewish riots. There was no way to return the money, and it was now rightfully theirs.

With their financial state improved, Moshe Leib decided that the time had come to fulfill his father's wishes. He informed his mother that he wished to exile himself to a place of Torah study, as the sages suggest, so that he would merit to mature into a scholarly Jew. With mixed feelings, she gave him her blessing.

Moshe Leib took himself to Nikolsburg (Mikulov), where the rabbi was the acclaimed Reb Shmelke, a student of the Maggid of Mezritch. Reb Shmelke welcomed the young orphan into his

yeshiva and allowed him to board in his home.

He arrived in Nikolsburg on a Friday. That night his father came to him in a dream and said, "How lucky you are that you merited to be in the presence of a great tzaddik whose Torah is accepted in heaven. Open your heart and mind, and your eyes and ears, to absorb every word and form of conduct of this great man." Moshe Leib woke up happy and joyful, ready to enjoy his first Shabbat in Reb Shmelke's presence.

His first lesson was not long in coming.

The rabbi's house was a hub for the townsfolk. One day, the Rebbetzin went to the basin to wash her hands before eating bread. In order to allow the water to reach the entirety of her hand, she took off her ring and put it on the windowsill. As she put down the washing cup, she noticed an unkempt figure running away from the house. A glance at the windowsill explained everything.

She quickly recited the blessing and ate a piece of bread and began to wail, "The ring is worth one hundred coins." Meanwhile, the thief gained some distance from the house.

Reb Shmelke heard his wife's cry and turned to Moshe Leib. "You are young and agile; run after the thief and tell him that he can have the ring as a gift. It is worth one hundred coins and he should not sell it for less." Moshe Leib ran and caught up with the thief, gripped his shirt and whispered into his ear the message from Reb Shmelke.

The thief was utterly confused. He thought the young man would drag him back to the rabbi's house with shame and insults, but he heard the exact opposite. He murmured, "If this is the reaction of the Rabbi, how can I harm him? I am coming to return the ring."

Moshe Leib told the thief, "Reb Shmelke will not accept the ring from you now that he has given it to you as a gift. If you want atonement, sell the ring for no less than one hundred coins, and use the money to buy and distribute jewelry for poor or orphaned brides. Then you will have achieved atonement."

These words penetrated the heart of the poor thief and he resolved to mend his ways. He began to work and earn honestly and supported many worthy causes.

This was the first lesson Moshe Leib learned from Reb Shmelke. With time he grew in Torah and acts of kindness, and ultimately became known as the great tzaddik, Moshe Leib of Sasiv.

*Reprinted from an email of Chabad.Org Magazine.*

## It Once Happened...

'In Its Proper Time' –

'בעיתו ובזמנו'

by Rabbi Gamliel Rabinowitz

The driver was already on his way to get me, to take me on a long trip, but the person we had asked to help us with the suitcases had not yet arrived. He was not answering his cellphone. I tried to call some other friends hoping that perhaps someone could help us bring down the suitcases before the car arrived.

In the meantime, I received a call from someone who wanted to ask about a boy for a shidduch for someone. On the one hand, I was in a hurry to get downstairs. On the other hand, this boy was very dear to me with exceptional midos. We waited to talk about the boy, when suddenly the boy showed up in our house and began to carry down the suitcases.

I was speechless. I told my friend on the other end of the line what had just happened, he warmly felt that this was Heaven hinting him to go ahead with the shidduch. How likely was it that we should be talking about him and he shows up to help bring the suitcases down to the car.

What happened was, that my friend went out on the porch and saw the boy we were discussing. My friend called to him, and he ran to do the mitzvah. We were speechless from the hashgacha of Hashem to have him show up just then to help us. Hashem had mercy and the driver was stuck in a little traffic which caused him to be a few minutes late which coincided with our being a few minutes late.

When the hashgacha became clear, we understood why the person we had reserved to help with the suitcase did not show up. After a short while, the shidduch was made in the best possible way. I am adding one interesting point: The boy is 23 years old. By us that is already considered old as he has already been looking for his match for a few years. Of course, these have been very frustrating days with all of us davening, but the salvation was delayed.

But now that he was engaged, it was clear that the girl was too young to date and he had to wait for her until she was ready. Had he known this, he would have lived with joy and patience, but we do not know the reasons for delays, and he just had to daven, believe, and wait patiently since it was clear that he could not marry her until she was old enough.

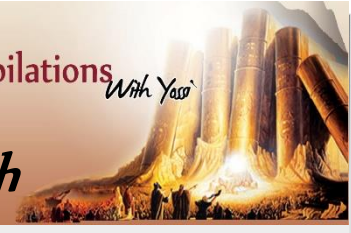
*Reprinted from an email of Tiv Hakehillah.*



**Shabbat Times – Parshat Vayishlach**

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	4:02	5:16	5:55
Tel Aviv	4:17	5:18	
Haifa	4:06	5:16	
Be'er Sheva	4:21	5:20	





### Tehran Tanya Miracle By Rabbi Yerachmiel Tilles

In 1978, The Lubavitcher Rebbe initiated a campaign to print the book of Tanya, the seminal work of Chabad Chassidic thought, in cities around the globe. To date (Nov. 2020), more than 7,500 editions of Tanya have been printed, from Azerbaijan to Zimbabwe.

About a year before the Revolution in early 1979, two emissaries of the Rebbe came to Iran in order to print the Tanya in Tehran, the capital city of Iran. The Jewish community there decided to print many copies of the Tanya in order to distribute them to the Jews of the city.

The Tanya was sent to be printed, but there were delays and it took a long time. In the meantime, in Feb. 1979, Ayatollah Khomeini overthrew the Shah ('king' in Persian), Mohammad Reza Pahlavi.

R. Yehuda Ezechian, who was responsible for the Jewish community's spiritual needs, arranged to remove all the copies of the Tanya from the printer in order to bring them to the community's library. There, in the large hall of the library, they were stored temporarily, in messy piles.

The new government announced a law, called 'cleansing,' stating that every Iranian citizen and all public organizations had thirty days in which to burn all the documents, papers, and books they owned that had on them the Shah's royal emblem, or even just his name, or anything connected to his reign. It ominously stated that after thirty days, anybody who possessed anything with one of these symbols would be severely punished. And if it was determined that he purposely did not destroy them, he would be executed.

R. Yehuda Ezechian relates: "We faced a serious problem in that we had archives over a hundred years old, and most of the documents and books had the royal emblem on them, as well as the name of the Shah and his government. We also had a collection of special gold coins that the community produced in 1967 in honor of the king's coronation and in celebration of 2500 years since the coronation of Koresh. On one side of the coin was a menorah and on the other side was either the royal emblem, the name Koresh or a crown.

"As Jews, it was very hard for us to accept the 'cleansing' of the entire valuable library and huge

archive of our traditions, but we had no choice. Anyhow, clearly there was no way we could comply with the law in such a short time.

"When the month ended, we had not yet managed to complete the job, as expected. A day or two later, the secretary came into my office and said that two government inspectors had shown up to inspect the entire building, in order to see whether we had followed the cleansing law.

"I was terrified. I understood that I was doomed and that the entire Jewish community was in great danger. I said Vidui (Confession) and Shma Yisrael, and prepared myself for what I knew was coming.

When the inspectors entered my office, I was able to outwardly remain calm. For some reason, and still to this day I can't explain why, it occurred to me to take them first to the library.

"They immediately noticed the piles of books that were strewn all over. One of the inspectors bent over and picked one up. It was a Tanya! He asked me what it was, and I told him first about the author, about the Baal HaTanya, then about the Chabad movement, the Baal Shem Tov and Chassidut. I also said that this book was one of the primary texts of the movement.

"He opened it at random and asked me to explain to him what it said on the page he had opened to. It was the first page of Book Two, Shaar HaYichud V'HaEmuna. I translated into Persian and explained the entire page.

"When I was done, the inspector closed it, kissed it, and said, 'In a place with books like these, and with such a person in charge of a place like this, there is no need for any additional inspections.'

"We were stunned. When I recovered from this unexpected but very pleasing shock, I said to him that we would be extremely happy if he would sign our guestbook before he left. He agreed with a smile, and wrote: 'On such-and-such a day, I visited the offices of the Jewish community, and inspected and ascertained that all was as it should be.'"

The following Shabbat, in shul, the entire Tehran Jewish community celebrated with R. Yehuda Ezechian the miracle that took place in the merit of the Tanya.

*Reprinted from an email of KabbalaOnline.com.*

The Parsha tells us about how Yaakov split up the group saying that if Eisav hits one group at least the second group will be safe. This tremendous lesson is one for the generations, a lesson that R' Meir Simcha the Ohr Sameach used during the First World War.

During the First World War many Jewish communities in Russia and Poland were being overrun by different factions. A group of people got together to figure out what to do to help these communities. By one of these meetings, they had an idea to store all of the Torah scrolls in the shul in St. Petersburg. They thought that since this was the capital of Russia there would be little chance of it being taken over. This would make it the safest place to keep the Torahs.

The idea was liked by everyone at the meeting but they would not make a move without first speaking to R' Meir Simcha and getting his blessing. When they asked R' Meir Simcha he said absolutely not, he said that we learn from experience that it is never a good idea to concentrate ourselves in one single place. This way if one place gets attacked the others have a chance of escape. Chazzal (our sages of blessed memory) teach us that when we went into "גלות – exile" Hashem, who is always so good to us, that even when He was punishing us, He split us up so we would have a chance of survival.

The idea was thrown out and the Torah scrolls stayed in their cities, shortly after this the communists took over Russia and locked up all the Shuls and took away all the Torah scrolls in the city. In the end most of the cities who kept their Torahs, stayed part of Poland and were able to use their Torahs until the second World War.

Friends, wherever we are, we need to realize that potentially the Jewish nation's survival may be dependent on you and we need to prepare for that moment. The world as we know it, is crumbling before our eyes, nations are ganging up on each other, who knows how long it will be before the next war, we as a nation need to be prepared wherever we are for this day to be able to step up to the plate and take the lead, and let us show Hashem that we are ready to represent the nation. So let's pray for peace, and for our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, and for 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 Shabbat.

*Yossi*



### The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 1  
MITZVOT ASEH: 0  
MITZVOT LO TAASEH: 1

NUMBER OF PESUKIM: 154  
NUMBER OF WORDS: 1976  
NUMBER OF LETTERS: 7458

HAFTORA:  
Ovadiah 1:1-21