

# 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.

## An Irresistible Team

By Rabbi S. Y. Zevin

Rabbi Shmuel Schneersohn, the fourth Lubavitcher Rebbe known as "the Maharash," would often go driving in his carriage in the countryside. On his way he always passed through a certain village near Lubavitch, although he never stopped off at the inn there which was owned by a Jew.

On one occasion, though, he asked the driver to stop the carriage outside it, climbed down and entered the inn, but found no one there apart from two small children.

"Where are your father and mother?" he asked them.

"They've gone to take care of different things," they replied. "They'll probably be back soon."

"And where is your melamed (tutor)?"

"Our tutor had gone off home," they said, "because now we have the Month of Elul vacation."

"Tell me, what do you learn with the tutor?"

"I learn Chumash (The Five Books of Moses)," said the older one. "And I," said his younger brother, "can read Tehillim (psalms)."

"Very well," said the Rebbe, "Then let me test you. Could you bring me a copy of Tehillim?"

They at once bought him the Book of Psalms. He opened it, and told them to read aloud, and as they read, he read along with them, word by word, and so on through a number of passages.

Meanwhile, on her way home, their mother was surprised to see the Rebbe's carriage standing near the front entrance. She entered the house through the kitchen, from where she could hear the Rebbe saying Tehillim with her children; she did not dare to join them. And as she listened to a sadness in the Rebbe's voice, her heart was so moved and her spirit so troubled, that without quite knowing why, she broke into tears.

The Rebbe closed the Tehillim and was about to leave. But when he reached the door he paused there for several minutes, then returned to the table and said: "Children, let us read some more Tehillim."

So they opened the book again, and together read several more passages, as before. Finally, saying "Shalom," he mounted his carriage and drove back to Lubavitch.



Rabbi Shmuel Schneersohn of Lubavitch (the Rebbe Maharash)

This incident left the lady of the house all astir, and she waited anxiously for her husband to come home so she could tell him about it.

But her husband was not to be seen. He had gone to a neighboring village to collect debts from a few peasants and was due home at some time in the afternoon - but as the hours dragged on and night fell, his wife and children began to fear the worst.

At midnight they were alarmed by a sudden knocking on the shutters. Fearing the worst, the terrified woman ran to open the door. Her husband took one step in, and fell to the floor in a swoon.

When he came to, he told them what had happened.

He had come to the door of one of his creditors in the village, and was asked to accompany the householder to the barn, so that he could measure out a quantity of the newly harvested grain in payment of his debt, according to the custom of those times.

As soon as they were both inside, the peasant closed the door from within, and told the Jew that he intended to kill him. At first the Jew took it to be some kind of a joke, since they had known each other for so long, but he became convinced soon enough that the peasant meant exactly what he said. He fell at his feet and begged for his life.

"When I make up my mind," said the peasant, "I don't change it."

He started hunting around the barn for his axe, but could not find it. Then he recalled that he had left it in the house, but being afraid that the Jew might escape while he went to fetch it, he took the reins that were hanging on a nail, tied him up tightly hand and foot, closed the door somehow with a stick, and headed for the house.

A minute later, the peasant's wife, who had been working in the fields, opened the barn door, and saw the Jew trussed up in ropes. He told her what had happened, and with tears of desperation pleaded with her to release him. This request threw the poor woman into agitated confusion.

## It Once Happened...

"My husband doesn't fool around. He is a violent robber," she said. "If he figures out that it was I that freed you, he'll kill me."

The Jew was not to be silenced; he continued to beg and implore her, but she was too afraid. Then he had an idea; he suggested that she quickly free him and then rush back to the fields. Then, when she saw her husband leaving the house on his way back to the barn, she should come to meet him, as if she were coming from the fields to the barn for the first time.

At last, finding herself unable to harden her heart to resist his appeals and clever idea, she deftly untied his bonds and let him out of the barn. Then quickly returned to the fields as he had suggested.

Also, she advised him in return not to take the main road home, for then her husband, not finding him in the barn, would surely chase after him and kill him on the highway. Rather, he should hide for a few hours among the loosed sheaves in the fields, and find his way home only when night fell.

He did so. Soon after, from his hiding place he heard the murderous peasant, panting and fuming, bolt from the direction of the barn in search of him.


Terror overcame the poor innkeeper. The peasant, axe in hand, was right next to him. Death was a moment away.

But the peasant did not see him through all the grass and sheaves, and after pacing up and down along the highway he saw that his quarry had disappeared, and stomped back to his house in a rage.

Trembling all over, the Jew waited for night to fall. He freed himself noiselessly from the sheaves, and clambered through bushes and brambles, slowly, stealthily, until at midnight he finally reached home.

When his wife told him of the Rebbe's visit, they both could now understand what it was all about. During the first reading of Tehilim he had been saved from being killed in the barn, and during the second reading, from death among the sheaves. The holy words, as recited by the Tzadik in combination with the two pure innocent children, had overcome the evil plot.

*Reprinted from an email of KabbalaOnline.org.*



**Shabbat Times - Parshat Behar**

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	6:52	8:09	8:46
Tel Aviv	7:07	8:11	
Haifa	7:00	8:12	
Be'er Sheva	7:09	8:10	



## Far, Near and Expensive By Rabbi Y. Chitrick

Reb Mordechai Liepler's son fell seriously ill and the doctors were not encouraging. "A virus appears to have infected his bone marrow and his bones are withering away," they diagnosed. "We know of no cure."

Reb Mordechai immediately dispatched a letter to the Mittlerer Rebbe (Rabbi Dov Ber of Lubavitch) explaining the desperate situation. He calculated that it would take five days for the letter to get to Lubavitch, and five days for the Rebbe's answer to return. Thus, he expected to receive an answer in ten days.

Ten days were up and Reb Mordechai stood outside waiting impatiently for the postman.

"Sorry, nothing for you today," called the postman as he passed by, shaking his head. Reb Mordechai met with the same disappointment on the following day as well.

However, on the third day, the postman had some news. "Yes, I have a letter for you, but I am in a terrible rush today and don't have time to look for it," he called hurrying on.

Reb Mordechai ran after him, pulled at his bag and searched frantically for the long-awaited letter.

"What's your rush today?" he asked as he fumbled through the envelopes.

"One of the Czar's relatives living in our district fell ill and a royal physician was summoned all the way from Austria. Today, he is scheduled to return to Vienna and it is my duty to arrange a carriage for his journey," explained the postman.

Just then, Reb Mordechai found the letter and opened it quickly as the postman busied himself straightening out his bag.

"I received your letter," the note from the Mittlerer Rebbe stated. "I see that help will come to you from far and near." Added on the bottom of the letter was a note of advice. "Do not stint on money."

The information I just received from the postman may be that very assistance the Rebbe foresaw,

thought Reb Mordechai. "Where is that doctor now?" he asked the postman.

Upon receiving the address, Reb Mordechai set out immediately towards the house. Evidently, he was not the only one who had heard of the doctor's arrival. Many people were standing on line in the courtyard hoping to be allowed a consultation.

Being a prominent and well-respected figure, Reb Mordechai was pushed through the crowd and managed to gain access to the doctor. Describing his son's severe condition, Reb Mordechai begged the doctor to treat him.

"I'm sorry, my time is very limited and I must be on my way back to Vienna," came the curt reply.

Reb Mordechai recalled the Rebbe's advice. "I will pay you one thousand rubles for your trouble," he offered. This sum of money persuaded the doctor to delay his departure, and he accompanied Reb Mordechai to his home.

"Your son has an infection which has spread to his bone marrow. Though this disease is considered incurable here in Russia, a new medicine has recently been developed in Austria. I may by chance have a sample in the case of medication I brought along with me. If I do, summon a local doctor and I will instruct him regarding its application."

Sure enough, the medicine was found and in due time, Reb Mordechai's son recovered. Thus, the Rebbe's words proved exact. Help came "from near and from afar." The doctor arrived "from afar." The appropriate medication was found in his case, "from near," and were it not for the advice not to spare money, the doctor would not have come.

Reprinted from My Father's Shabbos Table



# ל"ג בעומר שמח!



In this week's Parshah, Behar after the Pesukim outlining the Halachot of Shmitah and Yovel, we learn the following Passuk, "כי ימוך אחיך ומכר מאחזתו ובה גאלו הקרב אליו וגאל את - ממכר אחיו - If your brother becomes destitute and sells some of his inherited property, his redeemer who is related to him shall come forth and redeem his brother's sale." The very next Passuk though discusses what to do if he does not have a relative. Rashi asks, What does it mean that he does not have a relative? Rashi explains that it means that he does not have a relative willing to redeem him. I heard from Rav Ephraim Shapiro, in the name of Rav Moshe Feinstein zt"l, he said what do you mean, he does not have a relative? Yes, he does! His relative may not want to help him, but he has a relative. Rav Moshe answers that the poor person should know that if he needs help and there is a "relative" that has the means and could help him and is choosing not to, he is not your קרוב - he is not your relative.

The Midrash Tanchuma on this Passuk, brings down the Passuk from Mishlei where Hashem tells us "אל תגזל דל כי דל הוא - Do not steal from the poor person, because he is a poor person" Hashem says, "Do not steal from the person who is poor, because he is poor, and he is poor because I made him poor, if you mess with him you mess with Me" so to speak. The Midrash asks "how do you steal from a poor person, when they have nothing left for you to steal?" The Midrash answers, that if you were supporting a poor person and one day you decided, I cannot support him anymore and stop giving him money, you stole from that poor person, because he is relying on you. The Mishna Brura on that first Halacha on Pesach of Maot Chitim, tells us that even a poor person who keeps coming back to collect, you have to help him, that is from the Halachic perspective.

Lag B'omer marks, according to some opinions, the day on which the students of Rabbi Akiva stopped dying. We are still in the days of Sefirat Haomer though and these days remind us of the students of Rabbi Akiva who died because they could not respect each other. To argue in learning is what we see all over Torah, that could not have been their issue, because there were always different interpretations of the Torah, it was because they could not respect the other's dignity.

Dear friends, there you have it, Lag B'omer, Talmidei Rabbi Akiva, and Parshat Behar. They all come together to teach us this valuable lesson of not taking away a person's dignity. May it be that not one of us knows of any of these tests, to see who his real family is? To be in a position where you need to rely on people, or feel the headache of so many people relying on you.

So let's pray in the Zechut of Rabbi Shimon Bar Yochai that we judge everyone favorably and let's pray for those suffering from the current situation in Eastern Europe, as well as for the recovery of all the sick, our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, for peace 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 and sweet Shabbat.

Yossi

## The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 24  
MITZVOT ASEH: 7  
MITZVOT LO TAASEH: 17

NUMBER OF PESUKIM: 57  
NUMBER OF WORDS: 737  
NUMBER OF LETTERS: 2817

HAFTORA:  
Ashkenazim & Sephardim: Yirmiyahu 32:6 -27  
Chabad: Yirmiyahu 32:6 -22

Pesach Sheni is Sunday, 14 Iyar - May 15, 2022.  
Lag B'Omer is Thursday, May 19, 2022.

This week in Israel, we study Chapter 4 of Pirkei Avot (outside Israel one studies Chapter 3).

# בהר אמור

This week is sponsored in honor of the fourth Yahrzeit of my close friend and mentor,  
**Mendy Klein**

ר' מנחם משה ז"ל בן ר' נפתלי הירצקא ז"ל  
לג בעומר - י"ח אייר