

The Jewish Weekly

The Rebbe's Young Translator

By Rabbi Pinchas Baumgarten

It was in the first week of Menachem Av 5733 (Aug. 1973). I was then a yeshiva student from Argentina learning in '770' (Lubavitch Headquarters). One day, I was startled by Rabbi Binyamin Klein, a"h, one of the secretaries of the Lubavitcher Rebbe at the time, who summoned me to come to the secretariat office across the hall from the Rebbe's room. I had no idea why, but of course I rushed over.

There I found three people waiting, who I later learned were brothers. They were frantically speaking to the secretary in Spanish.

"Por favor, please, let us see him!" one of them begged. "I don't have much time, the doctor said."

"He is very sick," another added.

Rabbi Klein stared at me for help. He couldn't understand them, while of course I knew Spanish because of my many years in Argentina when my father, Berel, served as the head shaliach, emissary of the Rebbe for that country.

After a brief conversation with Rabbi Klein, I turned to the men and translated apologetically in Spanish, "The Rebbe is not meeting with anyone at this time, during the Nine Days," (the days of mourning, from Rosh Chodesh Menachem Av through Tisha b'Av, for the Holy Temple in Jerusalem).

The men sagged in dejection. I tried to distract them by asking where they were staying. They answered that they had taken rooms at a certain expensive hotel, and had even brought along their doctor from Argentina.

After I explained to them the protocol, they understood they had to wait a few days until after Tisha B'Av. Rabbi Klein, understanding the urgency, gave them the nearest appointment.

In the interim, I met with them and we even 'farbrenge'd' (sat together and discussed). Before their planned day of yechidus (private audience with the Rebbe), I suggested, "The Rebbe's blessings are more powerful if you commit to fulfill some mitzvah. Maybe you can choose one that you would be willing to do on a regular basis."

The men spoke among themselves and finally nodded in agreement. That same day they had me take them to purchase three pairs of tefillin. Every morning, I went to their hotel to help them to put them on.

On the day of their yechidus, I wrote to the Rebbe all the details I had gleaned about these gentlemen. The sick man, his wife, and his two brothers arrived at 770, where I was waiting to go in with them, at the secretaries' request, to translate. Reverently, I entered the room and stood on the side of the room to the left of the Rebbe.

The Rebbe invited them to sit. After reading the letter that I wrote, the Rebbe said, "If you wish for your brother's recovery, you must commit to keeping kosher."

I translated it, but apparently not properly. The Rebbe corrected my Spanish [!], saying, "That is not what I meant." I tried again, and the Rebbe nodded his satisfaction.

The Rebbe then turned to the sick man. "Please show me where your disease is located."

The man, who had skin cancer, rose and pointed to the area. The Rebbe put on his glasses to look closer. After a glance, he said to me, "Pinye, tell him I see nothing."

Then, he showered them with blessings. When he finished, he asked to see the exact same spot again.

Again, he put on his glasses, stared for a moment, and insisted, "Tell him I see nothing."

The group rose to leave, but I couldn't move. I was stunned by what I had witnessed. Even after they left the room, I remained stuck in my place so that another secretary of the Rebbe, Rabbi Leibel Groner, a"h, literally had to pull me out.

The next day, the man and his wife went to the hospital. To the amazement of the doctors, the growth had disappeared. Naturally the couple was ecstatic; from that day they were scrupulous about keeping kosher. From New York they went to Miami, where they also kept strict kashrut.

Several months later, in Kislev 5734/1973, I got married. This couple, who was quite close to my father, were invited to the wedding, but they didn't come. Disappointed, I asked my father why they were absent, but my father didn't answer.

When I asked him again the next day, he explained hesitantly. "They went on vacation to Punta del Este."

My father sighed. "Unfortunately, they became less careful about kashrut. Within a short time after, the cancer returned. The man died a week later."

Hearing this, I went to console the family, who happened to be still sitting shiva, the seven-day mourning period.

At the entrance to their residence I saw, seated on the steps, one of the brothers whom I had met previously in New York. Before I could say a word, he said to me sorrowfully, "See what happens when you don't listen to what the Rebbe says."

Reprinted from an article on collive.com

It Once Happened...

The Mensch of Malden Mills or The Greatest Kiddush Hashem Story Ever Told

Rabbi Yoel Gold told a few stories in his video presentation, 'Illumination', that remind and inspire us to follow in Hashem's ways and be a light unto the nations. The first story in the video was about the Mensch of Malden Mills.

In December 1995, a boiler exploded in the largest textile factory in the country, the Malden Mills. The entire factory was burned to the ground in a fire so large, that it took an entire week to put out.

At the most festive time of the year for thousands of Mr. Aaron Feuerstein's largely Christian workforce, they faced the stress of unemployment, the anxiety over providing for their families, and the uncertainty of what lay ahead. Mr. Feuerstein ztl, the CEO of the company, a third-generation owner, was about to collect half a billion dollars in insurance for the overnight destruction of his factory. He was faced with a decision: either pocket the money and retire, or rebuild the company overseas, saving money on labor, and then pocketing most of the insurance money. Both were great and reasonable options. At 70 years-old, it was commonly assumed he would retire.


The next day, Mr. Feuerstein called a press conference to publicly declare his plans. It was televised and many important political figures attended along with the factory employees. Mr. Feuerstein stood up and announced that he would rebuild the factory where it originally stood.

Everyone waited in shock, and he continued with an even more stunning proclamation. "All our employees will be paid their full salaries while the factory is rebuilt." The entire place erupted in applause filled with intense emotion.

Mr. Feuerstein paid tens of millions of dollars in employees' salaries during this uncertain time. It was covered on the national news. When he was interviewed and asked why he did such an inspiring act of kindness, he quoted Pirke Avot in Hebrew, "Bimkom she'en anashim, hishtadel lehiyot ish—In a place where there's no humanity, strive to be a human being."

Mr. Feuerstein was a man of Torah who treated his workers as human beings, not a pair of hands. He did plenty for his employees, as well as the Orthodox community in Boston. Sadly, he passed away after Rabbi Yoel Gold's interview, but he will be remembered for many years as an anav and a man of integrity and chessed.

Reprinted from an email of Jack E. Rahmey based on the Torah teachings of Rabbi Anram Sananes.



Y-GRAPHICS

Shabbat Times – Parshat Shoftim

	Candle Lighting	Motzei Shabbat	Motzei Shabbat
Jerusalem	6:44	7:57	8:36
Tel Aviv	7:00	8:00	8:34
Haifa	6:52	8:00	8:36
Be'er Sheva	7:01	7:59	8:35



The Power of the Rav's Tears By Rabbi Elimelech Biderman.

A seventy-year-old man came to the Rosh Yeshiva of a baal teshuvah yeshiva and said he wanted to do teshuvah. The Rosh Yeshiva asked him why he wanted to do teshuvah at this point in his life. (It isn't common for people to do teshuvah and to totally change their life around at that age.)

The man explained that his father was burned in Auschwitz, and his mother became irreligious. She sent him to an orphanage, which Rabbi Yosef Shlomo Kahaneman, the Ponovitzer Rav zt'l ran. When she visited the orphanage and discovered it was a religious institute, she immediately took her son back home to Tel Aviv.

The next time the Ponovizher Rav visited the orphanage, he noticed that one of the children was missing. The staff told him what happened. The Rav immediately went to the woman's home in Tel Aviv. It was Friday afternoon, but his pain from losing a Jewish child was so great that he couldn't push it off.

When the mother saw the Rav, she said, "If you came to convince me to return our son to the orphanage, I want you to know that there is nothing to talk about! I was in Auschwitz..." and she told him that she abandoned Yiddishkeit. The Ponovizher Rav didn't respond – he just sat there and cried.

When this son turned seventy, he came to the Rosh Yeshiva of the baal teshuvah yeshiva and said, "The Rav's tears chased me for sixty years, and that's why I am here today to do teshuvah."

There was an outstanding student learning in Gur, and the Rosh Yeshiva, the Pnei Menachem zt'l (Rabbi Pinchos Menachem Alter of Ger, 1926-1996), enjoyed speaking with him in learning. The boy's father visited the Pnei Menachem to ask about his son's progress. The Pnei Menachem replied, "He's doing well. He learns well," but didn't elaborate. He didn't tell him how special his son was.

Soon after, the father returned to the Pnei Menachem and asked why he gave him such a cold report. "The students of the yeshiva told me that you enjoy speaking with my son in learning, and you talk with him all the time. So why didn't you give me a more enthusiastic report when I asked about my son?"

The Pnei Menachem explained, "Parents want to daven for their children, and I didn't want to take that away from you. If I had praised your son, you would feel confident that everything is fine, and you would stop davening for your son's success, which would be a great loss."

The Pnei Menachem added, "I was born from my parent's second marriage. My mother had children of her own before she married my father, the Imrei Emes (Rabbi Avrohom Mordechai Alter, 1865-1948).

Once, she cried before her husband, the Imrei Emes, that one of her sons was called for the army draft. The Imrei Emes replied with a brachah, "May Hashem help." He davened but didn't tell her she had nothing to worry about and that her son won't be drafted.

"My mother went to her mother and told her how worried she was about her son. Her mother was the sister of the Imrei Emes. So, she went to the Imrei Emes and asked him about her grandson.

The Imrei Emes replied, 'Don't worry. He won't be drafted.' When he gave this havtachah (promise), everyone calmed down, and baruch Hashem, there was a salvation.

"My mother asked the Imrei Emes, 'If you knew my son wouldn't be drafted, why didn't you tell me? I was so worried.'

"The Imrei Emes replied, 'A mother must daven. I knew there would be a yeshuah (salvation), but your tears were needed. If you had known for sure that everything would be okay, you would stop davening and crying, and your tears were needed for the yeshuah!'"

The Pnei Menachem turned to the father, "This is why I didn't elaborate on your son's success. I didn't want you to feel that everything is perfect. A parent must daven."

Reprinted from an email of Torah Wellsprings.



If you were blessed to have a Sefer Torah, which room in your house would you keep it in?

In Parshat Shoftim, the Torah gives us a commandment relating to the king. "והיה כשבתו על כסא ממלכתו" - And it shall come to pass when he sits on his throne and rules the people, "וכתב לו את משנה התורה הזאת על ספר" - He must write two Sifrei Torah."

The Torah goes on to say, "וקרא בו כל ימי חייו" - And he must read from the Sefer Torah on every day of his life."

The Chatam Sofer explains that from here we learn that the king would need to consult with the Sefer Torah each and every day to guarantee that Torah law would guide and inspire him while he ruled the people. Now Rashi tells us what the king did with the two Sifrei Torah: he writes that one of them was to accompany him wherever he would go and the other he was to keep in his treasury, where all his money and his jewelry was. We see that the Torah resided in that part of the palace which stood for materialism in order to guarantee that when the king would consult with the Torah on every day of his reign, spirituality would triumph over materialism and ultimately the word of Hashem would guide the king in all ways.

This was the way in which Yosef ruled Egypt as is described to us in the book of Bereishit. The Torah tells us how, immediately after revealing his true identity to his brothers, Yosef charged them with the responsibility of going back to Canaan to tell their father Yaakov that Yosef had said in Bereishit, "שמני אלקים לכל מצרים - Hashem has made me the lord over all Egypt."

The Kotzker Rebbe beautifully interprets it a different way: שמני אלקים is not 'Hashem has made me' but rather 'I have made Hashem' – I have made Hashem to be 'אדון לכל מצרים,' the Lord over all Egypt, meaning that in every decision that Yosef took, for every policy that he made for Egypt he was inspired by one single consideration – what would Hashem want me to do? In this way, he guaranteed that it was actually Hashem who was ruling Egypt.

Just like the ancient kings of Israel, let us guarantee that in every decision we take, in all the policies we have in our homes and in our workplaces, we will be guided and inspired by what Hashem wants us to do. In addition, bearing in mind where the Sefer Torah was kept in the king's palace, let's always ensure that our רוחניות - our spirituality, will be the priority of our lives by praying with all our hearts, for our soldiers and healthcare professionals, and Chevr 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, loving and sweet Shabbat.

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 41
MITZVOT ASEH: 14
MITZVOT LO TAASEH: 27

NUMBER OF PESUKIM: 97
NUMBER OF WORDS: 1523
NUMBER OF LETTERS: 5590

HAFTORA:
Yeshayahu 51:12- 52:12 (אנכי אנכי) (this is the fourth of seven Haftorot, [the Seven Haftorot of Consolation] that precede Rosh Hashanah).

This week we study Chapter 1 of Pirkei Avot



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Laws & Customs: Month of Elul (Up to Erev Rosh Hashanah)

The Jewish Weekly

For the year 5783

According to Shulchan Aruch Harav, Mishna Berurah and Nittet Gavriel

Based on Rabbi Shmuel Lesches's Halachah Sheets

Reviewed by Reb Elimelech Rabinowicz שליט"א, Rav of Tzeirei Kehal Chassidim, Shaarei Chesed

Compiled by Yossi Fraenkel in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה וחייה ברכה בת ר' נפתלי משה ע"ה רבינוביץ

ר' יוסף בן ר' אורי ע"ה ומלכה בת ר' יצחק צבי הלוי ע"ה פרינקל

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🕊 MONTH OF ELUL

On *Erev Rosh Chodesh Elul*, people give extra Tzedakah.

It is a Yerushalmi Minhag to go to Kivrei Tzadikim on *Erev Rosh Chodesh Elul*, there are some who specially go to Mearat Hamachpela and Kever Rachel.

On *Rosh Chodesh Elul*, Moshe Rabbeinu ascended *Har Sinai* to receive the second set of *Luchot*. He returned with them on *Yom Kippur*, with Hashem having granted complete forgiveness for the sin of the golden calf. These forty days are an especially auspicious time for *Teshuvah*.

The *Arizal* taught that the thirteen attributes of Divine Mercy are revealed in the month of Elul, assisting in one's efforts to do *Teshuvah*. The Baal Hatanya explained this idea with the famous parable of *Melech B'Sadeh* – the King in the field. The month of Elul is thus known as the *Chodesh Horachamim* (month of mercy), and the gates of mercy are open to all who wish to come close to Hashem through *Teshuvah*, *Tefillah* and *Torah*. These ideas should be publicized as much as possible.

Elul is the month of preparation to usher in a new year replete with good and blessing, both physically and spiritually.

The word Elul is an acronym for a number of *Pesukim* alluding to the ideas of *Torah*, *Tefillah*, *Tzedakah*, *Teshuvah* and *Geulah*. The month of Elul is an appropriate time to increase in all of these matters.

One should increase learning, particularly those topics applicable to the month of *Elul*.

One should also increase in *Ahavat Yisrael* and *Gemilat-Chessed*.

Elul is the "month of reckoning". During this month, one should make an accurate assessment of all one's thoughts, words and deeds, and reflect on all the experiences that occurred during the course of the year. One should improve and strengthen one's qualities, and at the same time, regret and correct one's deficiencies – both the errors and wrongs that were committed, as well as those things which were not performed as well as they could have been. One should resolve for the future to fulfill *Mitzvot* in the best possible manner; to be more diligent with regards to *Torah* and *Tefillah*; and to correct one's negative *Middot* as well as acquire positive *Middot*.

During the month of Elul, according to the Sephardic communities, *Selichot* is recited daily. (The Ashkenazi communities start *Selichot* this year, *Motzei Shabbat Parshat Nitzavim - Vayelech*, September 9th.)

During Elul, one should be enthused with much *Simcha*, in recognition of the special closeness that Hashem shows us – "The King is in the field".

Even though Elul is a time to arouse others to *Teshuvah*, this should be done in a pleasant and humble way, and not by G-d forbid saying harsh things about others.

🕊 L'DAVID HASHEM ORI

We begin reciting *L'David Hashem Ori* on *Rosh Chodesh*. *Chabad* and some other *Chassidim* start on the **first** day whilst everyone else starts on the **second** day. During *Shacharit*, some recite it after *Aleinu* and some, including *Chabad*, recite it after *Shir Shel Yom* (or after *Borchi Nafshi* on *Rosh Chodesh*). *Chabad* and some others recite it during *Mincha* before *Aleinu*. Some communities recite *L'David Hashem Ori* at *Mincha* after *Aleinu*, and some only after *Ma'ariv*. When *davening Mincha* with a *Minyan* who says it after *Ma'ariv*, one must still recite *Aleinu* together with them. If one needs to defer *L'David Hashem Ori* as a result, he should recite it after *Aleinu* and before *Al Tirah*.

🕊 SHOFAR

Shofar is blown during the month of Elul, most have the custom to begin on Sunday, the second day of *Rosh Chodesh* and some on the first day. The purpose of hearing the *Shofar* is to arouse feelings of *Teshuvah*.

Some have the custom to blow *Shofar* also after *Mincha* or *Maariv*. Those who blow *Shofar* after *Maariv*, should do so also on *Motzei Shabbat*

Some have the custom to blow just *Tekiah-Shevarim-Teruah-Tekiah* and others, including *Chabad*, blow ten sounds. [*Tekiah-Shevarim-Teruah-Tekiah*; *Tekiah-Shevarim-Tekiah*; *Tekiah-Teruah-Tekiah*.]

If one was unable to hear the *Shofar* with a *Minyan*, he should still endeavor to hear the *Shofar*.

During Elul, one does not need to repeat the sounds, if the *Shofar* was *Passul* (e.g. it had a crack or hole). Similarly, one does not need to repeat any sounds blown incorrectly (e.g. the *Tekiah* was too short). If the *Ba'al-Tokeah* chooses to fix his mistake, he certainly does not need to redo the entire section, as he would, were it *Rosh Hashana*.

🕊 OTHER CUSTOMS OF ELUL

There is a tradition to recite 10 extra chapters of *Tehillim* each day of Elul, which will equal the completion of *Tehillim* twice (300 chapters – numerically equivalent to *כפר* – atonement). *Chabad* have the custom to only recite three extra chapters of *Tehillim* each day. Ideally, these should be recited immediately after the *Tehillim* that is normally said at the end of *Shacharit*.

If one neglected to recite these chapters of *Tehillim* on the appropriate day, he should do so at the earliest opportunity.

Beginning on the first day of *Rosh Chodesh*, most, including *Chabad*, have the custom to wish (both in person as well as in writing):

"*Ketivah V'Chatima Tovah L'Shana Tova U'Metukah*". [The Lubavitcher Rebbe included these wishes at the end of his letters. From *Rosh Chodesh* onwards, he would write only "*Ketivah V'Chatima Tovah*", and would begin adding "*L'Shana Tova U'Metukah*" from around the 18th of Elul onwards.]

Although the basic requirement is to check *Mezuzot* and *Tefillin* twice every seven years, some have the custom of checking them every Elul.

🕊 DATES IN ELUL

2 Elul – *Shabbat Parshat Shoftim*. The first chapter of *Pirkei Avot* is recited.

9 Elul – *Shabbat Parshat Ki Teitzei*. When reading the last *Passuk* of the *Parsha*, the word *Zeicher* is read twice, first with a *Tzeirei (Zeicher)*, and then again with a *Segol (Zecher)*.

The second chapter of *Pirkei Avot* is recited.

15 Elul – Being thirty days before *Sukkot*, one begins learning its *Halachot*. This thirty-day period should also be utilized to ensure that the *Chag* needs of the poor are met, as well as planning *Sukkot* festivities.

16 Elul – *Shabbat Parshat Ki Tavo*. The third and fourth chapter of *Pirkei Avot* is recited by all. The opening *Mishna* ("Kol Yisrael") and concluding *Mishna* ("Rabbi Chananya") are recited only once.

18 Elul – The birthday of the Baal Shem Tov and the Baal Hatanya. On this day, the *Chabad Rebbeim* would wish one a "*Chag Sameach*".

The last 12 days of Elul (18-29 Elul) correspond to the 12 months of the year. On each of these days, one should make a reckoning of the corresponding month, and make all necessary corrections.

🕊 23RD ELUL "SHABBAT MEVARCHIM"

Shabbat Parshat Nitzavim - Vayelech. We don't bentsh the new month before *Musaf*, however *Av Harachamim* is recited. The Baal Shem Tov explains that Hashem Himself bentshes the month of *Tishrei*, and with this power, we bentsh the other months of the year.

Many make a *kiddush* after *davening*, in honor of "*Shabbat Mevarchim*".

Tzidkatecha is recited.

One learns the final two chapters of *Pirkei Avot* after *Mincha*. The opening *Mishna* ("Kol Yisrael") and concluding *Mishna* ("Rabbi Chananya") are recited only once.

Vi'hi Noam and *V'atah Kaddosh* are omitted on *Motzei Shabbat*.

🕊 SELICHOT

Due to the very varied customs on *Selichot*, we advise everyone to make themselves familiar with their own particular customs.



Times for Shabbat & Chag
All times listed are for Jerusalem only as per www.myzmanim.com

Tishrei 5784 - 2023

Shabbat First day Rosh Hashana Candle Lighting 6:10pm Sof Zman Kriat Shema 8:52am Magen Avraham 9:28am Gra / Baal Hatanya 9:38am Sunset - שיקיע 6:48pm Motzei Shabbat 7:20pm	Second day Rosh Hashana Candle Lighting also 7:21pm Sof Zman Kriat Shema 8:52am Magen Avraham 9:28am Gra / Baal Hatanya 9:38am Sunset - שיקיע 6:47pm Motzei Chag 7:19pm	Tzom Gedalia Fast starts Sof Zman Kriat Shema 5:12am Magen Avraham 8:52am Gra / Baal Hatanya 9:30am Sunset - שיקיע 6:46pm Fast Ends Talsachady 7:09pm
Shabbat Shuvah Candle Lighting 6:00pm Sof Zman Kriat Shema 8:53am Magen Avraham 9:29am Sunset - שיקיע 6:39pm Motzei Shabbat 7:12pm	Yom Kippur Candle Lighting 5:58pm Sof Zman Kriat Shema 8:53am Magen Avraham 9:29am Gra / Baal Hatanya 9:39am Sunset - שיקיע 6:37pm Motzei Chag 7:09pm	Shabbat First day Sukkot Candle Lighting 5:51pm Sof Zman Kriat Shema 8:54am Magen Avraham 9:30am Gra / Baal Hatanya 9:30am Sunset - שיקיע 6:30pm Motzei Shabbat 7:03pm
Second day Sukkot (for Chutzanim) Candle Lighting 7:04pm Sof Zman Kriat Shema 8:54am Magen Avraham 9:30am Gra / Baal Hatanya 9:30am Sunset - שיקיע 6:29pm Motzei Chag 7:02pm	Shabbat Shmini Atzeret Candle Lighting 5:42pm Sof Zman Kriat Shema 8:55am Magen Avraham 9:30am Gra / Baal Hatanya 9:30am Sunset - שיקיע 6:21pm Motzei Chag 6:54pm	Simchat Torah (for Chutzanim) Candle Lighting 6:55pm Sof Zman Kriat Shema 8:55am Magen Avraham 9:32am Gra / Baal Hatanya 9:30pm Sunset - שיקיע 6:30pm Motzei Shabbat 6:53pm

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Tishrei

Guide for the year 5784 / 2023

Stories, Divrei Torah for Chag, Halachot and Minhagim
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Compiled by Yossi Fraenkel
 in memory of his grandparents
 ר' ראובן בן הרב משה אליעזר הלוי ע"ה
 ור' נפתלי משה ע"ה הפנימוני
 ר' יוסף בן ר' אורי ע"ה
 ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל
 ר' בתוך שמחה בן ר' אליהו דוב הכהן ע"ה כהן
 ר' מנחם משה בן ר' נפתלי היצחק ז"ל
 דבורה חנה ע"ה בת מנחם

HATZOLAH SHAAREI CHESSED

הצלה שיערי חסד

101

FIRE: 102

POLICE: 100

The Jewish Weekly
Weekly
 will be releasing a Tishrei guide of
 Stories, Halachot and Minhagim