**Shabbos Stories for**

**Parshas Behar 5771**

**Volume 2, Issue #36 10 Iyar 5771/May 14, 2011**

**Chassidic Story #702**

**Two Gold Medals**

**And One Silver**

**By Moshe Feiglin**

**From the desk of Yerachmiel Tilles**

[**editor@ascentofsafed.com**](http://webmailb.juno.com/webmail/new/21?folder=Inbox&msgNum=0000UEW0:001DmbPV00001oAa&count=1305119721&randid=1391970135&attachId=0&isUnDisplayableMail=yes&blockImages=0&randid=1391970135##)

The aristocratic atmosphere in the elegant hotel that hosted Israel's wine competition did not disclose the scene that was about to take place: A small boutique winery, Hararai Kedem, won two gold medals and one silver medal. Hundreds of professional and amateur sommeliers watched in astonishment as the man with the beard and long sidelocks -- who did not look particularly relevant to the glamorous event -- hesitantly ascended the podium to accept his medals.

**Two Factors Responsible**

**For Impressive Achievement**

"There are two factors in this achievement," said Ariel. "The first is that our vineyard is located in the blessed Biblical inheritance of Joseph. The second is that we fulfilled the laws of the Shmitah year. We simply did not attend to the vineyard,

as dictated by the Torah, and didn't take finances into account."

Ariel thankfully accepted his medals and walked off the stage. His award-winning wines were produced from the grapes of the sixth year of the seven year Shmitah cycle. The experts told him that if he would not prune his vines during the Shmitah year, his entire vineyard would collapse.

But just the opposite occurred - precisely what the Torah promises to the Jews who fulfill the laws of Shmitah: "And I will give you my blessing in the sixth year and it will make produce for three years." (Leviticus 25:3). In the sixth year of the seven year cycle, Ariel's vineyard produced more than three times its annual average. Usually, quantity reduces the quality of the grapes. But in Ariel's case, both quantity and quality were extraordinary, as attested to by the medals.

At the beginning of the Shmitah year, Ariel divided his time between the permissible tasks in his vineyard and a strictly Jewish construction company that he had established.

**One of the Projects was Construction**

**Of a Beautiful Synagogue and Yeshiva**

One of the major projects built by the company was the beautiful synagogue and yeshiva perched on a ridge overlooking his vineyard. The building permits were issued eleven years ago and the Housing Ministry even helped with some partial funding for the project.

But the majority of the funding was from donations, while the building was painstakingly erected -- stone by stone -- by Ariel and his friends.

**Joined the Many Young Men Learning Torah**

Ariel thought that during the Shmitah year, he would divert most of his energies from agriculture to construction. But a work accident forced him to change his plans. "I guess that our Father in heaven wants me to learn Torah during the Shmitah year," he said with a smile. When he was released from the hospital he joined the many young men learning Torah in the new study hall.

You may want to know where you can find more people like Ariel. I'm sorry to ruin your preconceptions, but in complete contrast to the Israeli media brainwashing and government policies, the place that you can find Ariel and other dedicated lovers of the Land like him is in Yitzhar, an important but persecuted settlement in the Shomron (Samaria).

[Source: Adapted from a recent issue of "The Jewish Leadership" Newsletter, where it was translated from the NRG website -- 3 Sivan, 5770 / May 16, '10]. Mr. Moshe Feiglin is the leader of the Jewish Leadership faction of the Likud party in Israel <manhigutyehudit.blogspot.com>.

Connection: Weekly Reading that mentions the mitzvah of “ The Sabbatical Year

*Reprinted from this week’s email of KabbalaOnline.org, a project of Ascent of Safed* [*www.ascentofsafed.com*](http://www.ascentofsafed.com)[*ascent@ascentofsafed.com*](http://webmailb.juno.com/webmail/new/21?folder=Inbox&msgNum=0000QjG0:001Di0iB00002fPy&count=1303909652&randid=994478574&attachId=0&isUnDisplayableMail=yes&blockImages=0&randid=994478574##)

**Ethics 3:11**

**An Invitation to Dinner**

39447 Rabbi Elazar Ha'Muda'ee says: “Whoever embarrasses a person in public, has no share in the World to Come.” (Avot 3:11)

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| "Forgive me," said Rav Hoshaya, "I only wanted to protect your feelings…" |

Rabbi Hoshayah took great care with the education of his son. He made sure that he would have a teacher who would not only teach him Torah, but would also be exemplary in his character and behavior.

The teacher Rabbi Hoshayah took for his son was blind. He was very learned, and he had great fear of Heaven. Rabbi Hoshayah admired the teacher very much.

Every day he would invite the teacher to come and eat with him. He felt it was a big mitzvah to honor his son’s teacher, and he enjoyed discussing the Torah with him.

One day Rabbi Hoshayah found himself in a predicament. Guests arrived unexpectedly, and stayed a very long time. Rabbi Hoshayah was afraid of bringing his blind guest for dinner. Perhaps the guests would feel uncomfortable. Perhaps they might even say something which would embarrass the blind teacher. Reluctantly, Rabbi Hoshayah decided it would be better not to invite the teacher that day.

Meanwhile, when Rabbi Hoshayah did not show up as usual, the teacher wondered what had happened. “Perhaps he no longer finds it pleasant to have me dine with him,” the teacher thought.

The guests stayed many hours. As soon as they left, Rabbi Hoshayah hurried over to the house of the teacher.

“Good evening, Rabbi,” said Rabbi Hoshayah. “Please forgive me. I feel so terrible. I had unexpected guests, and I was afraid that if I brought you to dine with us, they might insult you or embarrass you in some way, so I did not invite you to the meal. Please forgive me. Please don’t be angry.”

The blind teacher was very relieved. He thought Rabbi Hoshayah had forgotten him. Now he realized that Rabbi Hoshayah had wanted only to protect his feelings, and had even come to beg forgiveness.

The blind teacher said, “I cannot see, though everyone can see me — and you ask my forgiveness. May the Almighty G-d who sees all, but cannot be seen, look kindly upon you.”

“Amen,” said Rabbi Hoshayah, grateful for the blind man’s blessing.

*Reprinted from this week’s email of Chabad.org Magazine.*

**The Human Side of the Story**

**The Blind Retriever**

**By Rabbi Mendel Weinbach**

"Who left behind these bags?"

This is the sort of question that can cause great alarm on a bus in terror-conscious Jerusalem. In this case, however, there was nothing to worry about because the forgotten bags were obviously filled with innocent sweets.

But to whom do they belong?

The speculation about his identity soon came to an end when a blind lady announced that she knew exactly who it was. When he entered the bus she had recognized his voice greeting her as belonging to a very special Jew who was in the habit of visiting the Senior Citizen’s Home where she lived and distributing sweets. She thereupon assumed responsibility for returning them to him on his next visit.

It thus took a sightless woman to fulfill the mitzvah of returning lost property.

*Reprinted from this week’s website of Ohr Somayach International in Yerushalayim (ohr.edu).*

**Israel Forever**

**In “Dependence” Lies “Independence”**

**By Rabbi Mendel Weinbach**

The celebration of Israel's 63rd Independence Day took place in [this] week when Jews throughout the world heard the weekly Torah reading [of Behar] that begins with the words "When you come to the land that I give you..."

When G-d instructed Moshe to speak to the Children of Israel and relay to them the laws of the *Shemittah* sabbatical year, He referred to the gift of the Land of Israel in the present tense (I *give* you). This was a reminder that our presence in the Holy Landis a perpetual gift, and that we must avoid the human conceit of thinking that it is we who are the masters of our fate.

The age-old dream of independence can only come true in all its glory if we internalize the sense of dependence on He who gave us this Land and Who alone can make this gift last forever.

*Reprinted from this week’s website of Ohr Somayach International in Yerushalayim (ohr.edu).*

**Reflections on the**

**Royal Wedding**

**By Rabbi Yaakov Asher Sinclair**

Queen Victoria once invited Sir Moses Montefiore to dine at the palace one Friday night. Needless to say, out of respect for her guest, she made sure that the food was kosher.

After the meal, however, the queen offered Sir Moses a large and very beautiful Havana cigar. Sir Moses was in a quandary. To light the cigar would be a serious flouting of Torah law — but to refuse the cigar might be considered an insult to Her Royal Highness.

Taking the cigar Montefiore said, "Your Majesty, such a gift cannot be allowed to merely go "up in smoke". I will treasure it always." With which, he placed the cigar into the pocket of his coat.

As loyal subjects of the queen, British Jews have always tried to honor the Crown, but the look on the face of one of the Orthodox Rabbis who was summoned to Westminster Abbey for the wedding must have been very similar to Sir Moses' expression when faced with the cigar.

One of the things that interested me about the recent royal wedding [of Prince William, grandson of Queen Elizabeth II] was its enormous popularity in the United States.

There were around 8,500 journalists in London for event, including some of biggest names from the major US networks.

Altogether, more than 100 overseas broadcasting organizations covered the event — most of them from the US.

Why are Americans so fascinated by the Royals?

One of the answers could be connected with another news event that happened that same week:

Barack Hussein Obama II, the president of the United States of America, had to vindicate his *yichus*, his lineage, as a native-born American citizen, by revealing to the media his birth certificate that showed he was born in Hawaii to Barack Hussein Obama I, a Nigerian student, and Stanley Ann Dunham from Wichita Kansas.

Since its inception, the United States has gradually replaced aristocracy with celebrity. The result is that lineage fascinates the American mind. And no one more so than the British Royals.

More than anything, the wedding brought to mind the Talmud's injunction in *Berachot* that a person should always run to see a King from amongst the nations of the world, so that he will be able to appreciate the regality of the line of King David with the coming of the Mashiach, may we welcome him speedily in our days!

*Reprinted from this week’s website of Ohr Somayach International in Yerushalayim (ohr.edu)*

[Parshah Comics](http://www.chabad.org/article.asp?aid=1492068)

**On Giving Advice**

**By Levi Welton**



*Reprinted from this week’s email of Chabad.org Magazine.*

**It Once Happened**

**A Golden Crown for Rachel**

As Rachel lay on the coarse pallet of straw which now served as her bed she thought back to her life before Akiva. She had been a princess or almost so, the beloved daughter of the wealthy Ben Kalba Savua, and there was nothing she lacked, not the most beautiful dresses, nor the finest delicacies.

But, she would not exchange her life with Akiva for even the most precious gem in the world. For her aspirations lay elsewhere--her husband would one day be a great Torah scholar. It didn't matter that her father cast her out of their home, or that people laughed at her and scorned her--she had no doubt that one day Akiva would be a leader in Israel.

**A Sudden Knock at the Door**

Suddenly there was a knock at the door. Akiva rose to answer and saw on the threshold a man dressed in tatters. "Please, have pity on us. My wife has just given birth and I have no bed for her and the baby." Rachel leapt to her feet, looking helplessly around for something to give him. Sensing her confusion, he said, "Just a bit of straw would help a lot." She gathered a large pile of soft straw and handed it to the grateful man.

"You see, Rachel," whispered her husband, "they are even poorer than we are, but some day I will buy you a golden tiara engraved with scenes of Jerusalem, just like your friends wear." She smiled at him, happy with his loving thoughts.

The days went by and Rachel grew accustomed to her new status. Life was hard, but her thoughts never dwelt on the present; she waited for her dream of the future to be realized.

**Beginning at the Age of**

**40 to Learn the Aleph-Beit**

Akiva knew that his work was cut out for him. Forty years old, he was just now embarking on his education, just now beginning with aleph-beit. Was it possible for him to achieve the heights imagined by his wife? Akiva's thoughts were interrupted by an amazing sight, for there a bit to the side of the road was a huge rock with a large hole bored through the center.

He stared at it wondering what kind of tool could have made the hole and for what purpose, when he noticed a small drop of water hitting the hole and then falling again into the depression. He watched as the process repeated itself again and again. Then, he realized that the soft, pure drops had bored the hole in the hard rock. He had stumbled upon the answer to his unspoken question; if water could make a hole in solid rock, then surely the holy words of Torah could work their way into his willing heart, even at the age of forty.

**Encouraged by Rachel to Further**

**Pursue His Torah Studies**

The traits that Rachel had perceived in her shepherd husband matured and his learning advanced, until he reached the stage where he attracted his own students. He was actually acquiring fame as a teacher of Torah and a scholar in his own right. Rachel had encouraged him to go away and immerse himself in further learning; it was hard to believe that twenty-four long years had passed. Akiva the shepherd had become Rabbi Akiva, the teacher of twenty-four thousand students, the greatest of his generation. And the time had finally come for his triumphant return to home and his wife.

The huge crowd thronged around Rabbi Akiva and his disciples. Suddenly a woman emerged from the crowd and reached for the hem of his coat which she kissed. The students surrounded her and attempted to chase her away, but their teacher reprimanded them: "She is my wife! Know that what is mine and what is yours is all hers!"

**Welcomed by Ben Kalba Savua**

Also amongst those gathered to welcome the tzadik was Ben Kalba Savua, the father of Rachel. He had suffered the pangs of regret during the many years since he had driven his daughter from his home. Now, the arrival of the tzadik of the generation would give him an opportunity to learn how to right the terrible wrong he had done her. Rabbi Akiva graciously admitted the old man into his presence and listened while he related the story, not knowing that this was his own father-in-law. As the man's story unfolded, Akiva realized who he was.

"If you had known that the poor, ignorant shepherd would one day become a great scholar, would you have acted differently?" inquired Rabbi Akiva.

**Had He Known Even One Torah Law**

"I promise you, if I had thought that he would know even one Torah law, I would have permitted the marriage!"

"Then know, that I am that shepherd, and it is only through the merit of your daughter that I have achieved this position!"

Rabbi Akiva was able to nullify the vow Ben Kalba Savua rashly made so many years before. The old man, in his happiness, gave the couple half of his great wealth.

**Remembering the Promise of**

**The Golden Crown of Jerusalem**

Their dream realized, Rachel and Akiva felt the old pain of separation diminish, overwhelmed by the new joy of their reunion. Rabbi Akiva hadn't forgotten the promise he made many years before--he had achieved greatness; and in addition to the crown of Torah, Rachel wore a golden crown of Jerusalem.

*Reprinted from issue #216 of “L’Chaim,” a publication of the Lubavitch Youth Organization that was printed for Parshas Behar in the year 5752/1992.*

**New York Chassidim Find**

**Themselves in the Spotlight**

**Following Altered White House Photo**

**By Sandy Eller**

New York - Though the Chasidic community tends to shun the limelight, the fallout following Der Tzeitung’s altered photograph of the White House Situation Room has thrust both Chasidim and their way of life to the forefront of today’s news. While Abraham Friedman, owner of Der Tzeitung insists that publishing the now infamous Hillary Clinton-less photo was not a newsworthy event, the rest of the world seems to disagree.

**Story Picked Up By Virtually**

**Every Major News Outlet**

The story has gone viral, and has been picked up by virtually every major news outlet and the Yahoo news story entitled “Where’s Hillary” has received over 18,500 comments in just over twenty four hours. Twitter has been abuzz with the issue as well, with the word “Hasidic” garnering thousands of tweets.

While Der Tzeitung issued a statement apologizing to the White House, based on comments on numerous news sites including The Huffington Post, Time, CNN, The Daily News, Fox News and more, the general public seems to be less than understanding of the situation.

Damage control efforts have come from all across the religious spectrum as Rabbis have been attempting to spin the move by Der Tzeitung in a more positive light.

**Judaism Doesn’t Consider**

**Women to be Second Class Citizens**

Controversial Rabbi Shmuly Boteach told Good Day New York this morning that by no means does Judaism consider women to be second class citizens. Rabbi Joseph Patasnik, Executive Vice President of the New York Board of Rabbis, an organization that represents Orthodox, Conservative, Reform and Reconstructionist Rabbis, explained on WABC radio this morning that the photo was doctored because it shows men and women in very close proximity to each other, something that goes against the Orthodox custom of maintaining a separation between men and women for reasons of modesty.

In an interview with WABC 7 TV, NY Assemblyman Dov Hikind explained that the Charedi newspaper usually do not run pictures of woman on its pages.

"They have set a certain standard. Some people might say well that standard is a little too high. Can't you have some women? Maybe an elderly woman? Maybe a young child, but they have set a standard," said Assemblymen Hikind.

But in no way, as Hikind reveals, is it showing disrespect toward Hillary Clinton.

" With what is going on in our society today, I can understand saying, 'look, this is our message to everybody' It has absolutely nothing to do with a lack of respect," said Hikind.

*Reprinted from this week’s email of the AJOP (Association for Jewish Outreach Programs) Newsletter. The article originally appeared on the website of VosIzNeias (VIN) on May 10, 2011.*

**From the Wonders of Creation**

**Portuguese Battleships**

No, there is no mistake in the title. A certain creature living in the sea carries the title, “Portuguese Battleship.” It was entitled such because it was first seen near the Portuguese coast, and, when seen from afar, it looks like a sailboat. From up close, it looks like a blue balloon of about twenty centimeters. On the surface of the water, many thin “threads” extend from the bottom of its body into the sea. These threads, which resemble long worms, have the ability to extend and contract in accordance with the needs of the given situation. The edges of the threads contain cells of poison which look like tiny mouths.

**Catching and Poisoning the Fish**

Scientists have discovered that these strings are used to catch fish. When a fish gets caught in the strings and comes into contact with them, it is poisoned immediately and dies soon thereafter. The threads then contract serving as an elevator, bringing the victim to the upper part of the body, where the “ship’s” digestive system is located.

At this final stage of the nutrition process, the fish is digested into the body of the “ship.” Interestingly, some fish miraculously lie together with this creature, and they are called, “fish of the Portuguese battleship.” They feel very safe and well-protected in between the threads of the battleship and are fed from the leftovers. In turn, the battleship uses these fish as bait, luring larger fish into its trap.

As Jews, we understand that whatever transpires in the natural world has a corresponding phenomenon in the spiritual world. The poison of the Portuguese battleship represents the yesser hara. It, too, tries to poison the spirit, attempts to cause the person enough damage until he forgets his spiritual consciousness altogether.

The yesser hara has many ways to lure the person into its trap, just as the Portuguese battleship lures unsuspecting victims with its threads.

*Reprinted from the Parshas Bamidbar 5770 issue of the Aram Soba Newsletter, published by Bnai Yosef Congregation.*

**A Second Chance**

**By Yanki Tauber**

 "It's never too late. There's always a second chance." This, according to Rabbi Yosef Yitzchak Schneersohn (the sixth Lubavitcher Rebbe, 1880-1950), is the message of *Pesach Sheini*, the biblically ordained "second Passover" for those who fail to bring the Passover offering on its designated time.

We all relate to a statement like, "There's always a second chance." It soothes our harried souls, and fits nicely on the December 31 page of an Inspirational Sayings [Desk Calendar](http://www.chabad.org/library/article_cdo/print/true/aid/470880/jewish/A-Second-Chance.htm). But how does it mesh with real day-to-day life? I took a small neighborhood [survey](http://www.chabad.org/library/article_cdo/print/true/aid/470880/jewish/A-Second-Chance.htm).

"Well," said Sarah L., a neighbor, "I missed the 6:22 coming home yesterday evening and spent 35 minutes in the station reading a two-day-old newspaper -- time I would have used to tell my daughter a bedtime story, if I'd gotten home in time. I'll make that train today (I hope) but yesterday's 6:22 ain't ever coming ever again..."

**That Moment Will Never Come Back**

"Well," said Jeffery H., a successful [divorce lawyer](http://www.chabad.org/library/article_cdo/print/true/aid/470880/jewish/A-Second-Chance.htm), "twenty years ago I knew a wonderful girl that I wanted to marry. At one point, the words were at the tip of my tongue, and I just knew that she'd say 'Yes'. But the moment passed and I never did pop the question. I have no regrets -- I'm happily married today -- but that moment will never come back... Not in this lifetime, anyway."

"Well," said Forrest G., a business tycoon I know, "back in high school I had a friend who asked me if I thought he ought to go into politics. Now, this is the last guy in the world you'd want as head of state and commander-in-chief of a superpower. But I didn't want to hurt his feelings, so I said, 'Sure, go for it.' I don't have to tell you what a mess this guy made of our world during the eight years he was in office. That's one decision that's too late to change..."

**What Do We Mean About a “Second Chance?”**

What do we mean when we talk about a "second chance?" Is it the ability to step into a capsule, be transported to a previous point in time, jostle aside our previous, misguided self, and do it the right way this time? But if that's all there's to it, what has been gained? We could just as well have done it right the first time!

The Torah's idea of *teshuvah* ("return") is not just the undoing or correcting of a past error. Rather, teshuvah is about *transforming* the past. It means reaching back to change the significance and the consequences of what happened, so that the end-result is *better* than what would have been had it not occurred.

**My Mind Was On Other Things**

Sarah L.: "You know, if I'm honest about it, the truth is that even if I would have made that train, I would have sat and read through that bedtime story as quickly as I could, just because I'd promised my daughter that I would. My mind was on other things that day. But the fact that I missed the train and broke my promise made me realize how much my daughter needs me -- and not just my physical presence, but also my attention and mindfulness. Tonight, I'm going to sit with her on her bed and really talk -- something that we haven't done for longer than I care to remember..."

Jeffery H.: "You know, there is nothing that I value more than my marriage. I believe that the woman I married is my destined soulmate, the one who is truly the only person in the world for me. The more I think about it, the more I see that 'missed opportunity' in my past as a perpetual challenge to experience -- and surpass -- that degree of yearning and hope in our own relationship. I say to myself: If I was able to see such promise and depth of feeling in that false lead, how much more so in the real thing! It makes me fall in love with my wife all over again every day of my life."

As for my business tycoon friend, instead of retiring (as he planned to do at 65), he's been working day and night to fix the mess that guy made. Let's see what he comes up with.

*Reprinted from this week’s website of Chabad.org. This year Pesach Sheni falls on Wednesday, 14 Iyaar/May 18th. A common custom is to eat Shemurah or handbaked Matzah left over from last month’s Pesach Yom Tov.*

**Shabbos Candle Lighting**

**Home Free, For All**

**By Rabbi Mordechai Kamenetzky**

**It is probably the most famous Biblical verse in American history.** Each year thousands of people come to see its bold raised lettering prominently encircling the rim of the revered icon of our country's independence. Many visitors hardly notice the verse. Instead, their gaze is transfixed upon another, much less divine symbol, that bears the painful message of that sacred verse.

But the large crack they come to see has no inherent meaning. It is only the result of the constant resounding of the words that are sacredly enshrined on its oxidized metal. Those words are from this week's portion, "proclaim liberty throughout the land and to all its inhabitants thereof" (Leviticus 25:10).

**Refers Not to a Revolution or Liberation**

Truth be told, however, those words refer not to a revolution or liberation, they refer to the mitzvah of Yovel -- Jubilee. Every 50 years, all Jewish servants, whether employed for only a six-year period or on an extended docket, and even those who desire to remain as servants to their masters, are freed. They return home to their families, and their careers of indenturage are over.

But the verse is confusing. It says, "proclaim liberty throughout the land and to all its inhabitants thereof." Isn't the Torah referring to the freedom of slaves and the servants. Isn't that a proclamation of freedom for only a select few? Why would the Torah use the words "and to all its inhabitants," when only some of its inhabitants are going free? The masters and employers were never slaves. They are not going free. Or are they?

In the first volume of his prolific Maggid series Rabbi Paysach Krohn relates the following story.



**Rabbi Isser Zalman Meltzer**

It was a cold and blustery day and Rabbi Isser Zalman Meltzer, the dean of the Eitz Chaim Yeshiva in Jerusalem, was returning home from a long day in the Yeshiva. Accompanied by his nephew, Reb Dovid Finkel, who normally walked him home, Rabbi Meltzer began to ascend the steps to his Jerusalem apartment. Suddenly, Reb Isser Zalman stopped and retreated down the old staircase as if he had forgotten something. As he reached the street, he began to wander aimlessly back and forth, in thought. His nephew began to question the strange actions of the Torah sage. "Did Reb Isser Zalman forget something?" "Why didn't he enter the home."

**The Winds Were Blowing Furiously**

The winds began to blow, and despite the chill Reb Isser Zalman walked back and forth outside his home. About 15 minutes passed and once again, Rabbi Melzer walked slowly up the stairs, waited, and then headed back down.

His nephew could not contain himself, "Please, Rebbe," he pleaded. "What's the matter?" Reb Isser Zalman just shrugged and said, "just wait a few more moments. Please."

"But, uncle, it's getting cold. Please answer me. What are you waiting for?"

Rabbi Meltzer realized that he could no longer keep his motivations to himself. "I'll explain. As I walked up the steps I heard the young woman who comes once a week to help with the housework in the kitchen. She was mopping the floor and singing while she mopped. I knew that if I were to walk in she would have become embarrassed and stopped her singing. The singing helps her through her work, and I did not want to make her work any bit harder, let alone deny her the joy of her singing. Despite the cold, I decided to wait outside until she finishes her work and her song. Then I'll go in."

**The Torah Uses a Very Significant Expression**

The Torah uses a very significant expression this week that synopsizes the true meaning of ownership and servitude. "Proclaim liberty throughout the land and to all its inhabitants thereof." When one employs he is also indebted to his employee. In addition to the paycheck he is responsible for the workers feelings, working conditions and welfare.

He is responsible to provide a safe environment, suitable provisions, and above all mentchlechkeit. And when Yovel arrives and the workers and servants return home, they are not the only ones going free. A great burden is lifted from the shoulders of the master. Freedom is declared for all the inhabitants of the land. The servants are not the only ones who are "home free."

*Reprinted from this week’s email of Shabbos Candle Lighting.*