

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.

The Accountant

By Rabbi Yerachmiel Tilles

Once, there were three men, Reb Ezriel, Reb Anshel, and Reb Eliezer, who were partners in a business. Ezriel bought feathers and hides from Russia, and Anshel bought similar merchandise from Galicia. The third partner, Eliezer, who was the son of Rabbi Sholom, the Belzer Rebbe, arranged financing for their ventures and kept the books, auditing all the expenses and income of their various transactions.

For a long time, all went well. Then, for some unknown reason, Ezriel and Anshel asked Eliezer if they could examine the books.

"We would like to know where we stand," they said.

To their surprise, Eliezer refused to show them the ledgers. His two partners decided to go with their complaint to his father, the Belzer Rebbe, and to see if he would adjudicate the matter.

"I cannot be the judge," the Rebbe told the men, "because I am the father of the accused, and I am therefore disqualified to judge."

"Nevertheless," the two partners assured him, "we trust your decision even though you have an interest in the matter."

"Very well," said the Rebbe, "but it is late, just before Mincha, and there is not enough time to hear all the details. For now, let me quickly tell you a story that relates to this situation":

There were once two brothers, one rich and one poor. The rich brother had a daughter who was of marriageable age, and the poor brother had a son who was a fine Talmud scholar of the same age. The rich brother and his daughter had rejected many previous offers of marriage, so the matchmaker urged him to take his nephew, the poor brother's son, as a son-in-law. The rich brother and his daughter agreed, and the two cousins were married.

The young man, whose name was Yisrael, soon found life under his father-in-law's roof very uncomfortable. Neither his wife nor his father-in-law appreciated his occupation with Torah study, and would have preferred that he involve himself in business.

The situation became so tense, that for the sake of peace for all involved, Yisrael decided to accept a distant job as a Torah tutor. He traveled far, to an isolated village, and there became the tutor for the children of a chasid of the Baal Shem Tov.

Some months later, the chasid took a trip to visit his Rebbe. At the end, just as he was about to depart with a group of other chasidim, Yisrael asked: "Can you kindly mention me to your Rebbe? I have a difficult personal matter that is a great burden. Perhaps the Baal Shem Tov will have some advice for me."

Yisrael's employer did indeed mention his name to the holy Baal Shem Tov, and returned home with an urgent message. "As soon as we mentioned your name to the Rebbe, he became quite upset. He told us to advise you to immediately return to your home. He said it involves a serious matter regarding your wife. Extraordinary! I didn't even know you were married."

"It is a painful story so I did not share it with you," he answered, and then questioned his employer skeptically. "How would the Baal Shem Tov know of me? How does he even know I'm married?"

"Never mind," he insisted. "If the Baal Shem Tov was so adamant about your returning home, you must do as he says. He told us that he looked at the root of your soul, and found a danger present. You must not delay. You should leave immediately."

"How can I go home?" Yisrael answered. "My belongings are here and besides, I don't have any money for the journey."

When the local chasidim heard the story, they immediately contributed funds to hire a wagon and driver to take Yisrael home. They even helped Yisrael gather his few belongings and load the wagon.

"What am I doing?" he thought to himself as the wagon bumped along the dirt road. "I wonder if the chasidim were just trying to get rid of me. I wonder if they really even mentioned my name to the Baal Shem Tov. How could he know about me?"

Such doubts filled his mind as he traveled. He had thoughts of stopping the wagon and turning around, but the urgent words of the Baal Shem Tov disturbed him greatly.

Finally he arrived at his hometown. As the wagon came to a stop in front of his house, he hesitated. He finally summoned the courage to knock on the door. A strange man answered the door. "What do you want?" the man asked.

"Is Reb Yisrael's wife at home?"

"She is no longer Reb Yisrael's wife, and she doesn't live here. In fact, she is planning to get married in two days."

Yisrael was shocked. He had never divorced his wife. How could she get married again? He now understood the urgency of the Baal Shem Tov's words. The first thing he must do, was to prevent his wife from marrying another man. But how?

Distraught, he went to the local Torah study hall and sat down to think. Moments later, he overheard several of the local beggars talking about the impending wedding. "I can't wait for the feast. It will no doubt be lavish because the bride's father is certainly rich."

Yisrael then knew what he had to do. He went immediately to the town Rabbi's home. He related his story, insisting that he had never sent his wife a divorce.

The town Rabbi remembered Yisrael, and believed him. "Please stay here while I go to your father-in-law and discuss this matter."

It turned out that Yisrael's father-in-law had been deceived by an unscrupulous, traveling darshan [public expounder of Torah lessons]. The darshan had come to town, and realized the rich man's great despair because his daughter had been deserted by her husband. So he approached the girl's father and said, "In my travels, I've met your son-in-law and we became friends. I'm quite sure that I can get him to divorce your daughter. Just give me power of attorney to act on your and your daughter's behalf, and I will take care of everything."

"That would be wonderful! And you can be sure that I will pay you well for your kindness," the rich man told the darshan.

It Once Happened..

The darshan quickly traveled to another small town some distance away, where he was not known. There he found three men of questionable honesty, who were willing to go along with his ruse for a profit. The darshan, accompanied by his three new companions, then went to a rabbinical court in yet another town, claiming that he had recognized a man at the local inn who was sought for abandoning his wife. "His name is Yisrael, and he refuses to give his wife a divorce. Her father has asked me to force him to give a divorce at any cost."

The rabbis of the court were convinced by the darshan's story. They had the man in the inn, who was one of the three conspirators, apprehended and brought before them. After some 'coaxing', the man admitted that he was the husband that had deserted his wife. Then, the two false witnesses - the other two conspirators - were brought to testify that they also knew the man to be the alleged Reb Yisrael, the runaway husband of the rich man's daughter. The Beis Din 'managed' to gain this Yisrael's acquiescence to prepare a Get, a document of divorce, which they gave to the darshan, after he showed them the power of attorney of the rich man and his daughter that he was carrying.

The darshan returned to the rich man with the prized bill of divorce. "How can I repay you for all your efforts?" the rich man asked.

"I do not want any money," said the darshan. "I was just doing a kindness. However, I would appreciate the opportunity to introduce an eligible young man to your daughter. That is all I ask."

The eligible young man just happened to be the darshan's son, and he made a favorable impression on the family. The wedding date was set and plans were made.

Once the real Yisrael spoke to the town Rabbi, the latter, accompanied by the local police, marched to the rich man's home. The Rabbi explained Yisrael's story, and accused the darshan and his son of fraud. The policemen promptly took the two scoundrels to jail.

The rich man was embarrassed that he had been deceived, but was very happy that the plot had been foiled in time. His daughter expressed her deep regret over her unloving behavior towards Yisrael, and begged him to remain as her husband.

"Indeed," concluded the Belzer Rebbe, "they did live happily thereafter. But do you understand why I told you this story?" he asked the two men before him.

"You, Reb Anshel, and you, Reb Ezriel, were the two false witnesses, and my son Eliezer was Yisrael, in a former life. Your souls are in debt to his for the shame and discomfort he suffered. My advice is that you increase his share of the earnings, and I am sure he will show you the books."

And so it was.

Reprinted from an email of KabbalaOnline.org.



Y-GRAPHICS

Shabbat Times - Vayakhel - Pekudei

Candle Lighting	Motzei Shabbat	Motzei Shabbat
Jerusalem	5:15	6:28
Tel Aviv	5:30	6:30
Haifa	5:21	6:30
Be'er Sheva	5:33	6:30



Doctors and Emunah
By Rabbi David Ashear

The Chovot HaLevavot writes in the Sha'ar HaBitachon, that we are obligated to take care of our health, go to doctors, and take medications, when necessary, as Hashem commanded us in the Torah. But at the same time, we are to believe B'Emunah Shelema, that our healing does not come because of what a doctor did, or because of a medication that we took, but rather, only because Hashem said it was time to be healed.

People can go from doctor to doctor without finding a cure to their sickness. They can take many different medications without finding relief, because they are not what heal. We still, however, have to do our best to find the right doctors and the right medications, because when Hashem does decide that we should be healed, He usually heals through those doctors and medications. The efforts are up to us, but the outcomes are up to Hashem.

Rabbi Yechiel Michel Feinstein had a daughter with a bad case of asthma, and the family made sure to have many inhalers available, in case she ever had an attack. But, lo alenu, one time she had an attack at home, and nobody could find an inhaler to help her. She returned her soul to her Creator.

During the Shiva, Rabbi Yaakov Galinski visited, and heard some of the mourners blaming themselves for not finding the inhalers in time. They had found them later, all under one of the beds. And Rabbi Yaakov told them, "I have a tradition from the Mashgiach of Lomzeh, Rav Moshe Rosenstein, that our obligation of Hishtadlut (personal effort) is only regarding the future, meaning, we have to do the best we can to bring about our desired results, but regarding the past, what has happened already, has nothing to do with us."

The will of Hashem always comes to fruition. We should never think, if I would have done something else, it would have changed what happened already. We should never say, if we would have gone to that doctor, or taken that medication, things would have been different. No. The healing, or the lack of healing, is only from Hashem, not from the means we chose to use, or the means we didn't use.

The Chovot HaLevavot writes further, sometimes Hashem will even heal us with His word alone, like the Pasuk says in Tehilim: "ישלח דברו וירפאם" - Hashem says the word and all of a sudden we are healed." This means Hashem can heal us with no medications and no doctors. How many times have



Rabbi Yaakov Galinski

we seen people with severe illnesses, and out of nowhere, they just disappeared with no explanation? That is: "ישלח דברו וירפאם." We still have to go to doctors, but it is possible that Hashem will heal us without any means.

I read a story about a twenty-year-old boy who was in a terrible car accident. He sustained a fracture of his third and fourth cervical vertebrae. He barely survived the accident, and was initially totally quadriplegic. During a long and difficult healing process, there were some signs of neurological recovery. Movement of a finger here, returning of a sensation there, and incredibly, what seemed like a miracle, he was able to walk again.

But there was one thing the urologist was sure about, he was going to require a life-long catheter. After a spinal cord injury like his, they had never seen otherwise. This was obviously going to be a major problem he was facing for the rest of his life. But then, the impossible happened. One day, out of nowhere, he no longer required that catheter. It was nothing short of: "ישלח דברו וירפאם" - Hashem said the word, and he was healed."

The boy at the time was not that religious, but after experiencing this miracle, he committed to saying "Asher Yatzar" every time he would go to the bathroom. The first time he said it after he was healed, he was so emotional saying the Beracha with tears.

Health is the greatest blessing. We are to do our best to take care of it, and seek out the right help when necessary, yet the whole time knowing that all of the results are only in the hands of Hashem.

Reprinted from an email of Emunah Daily.

The second part of this week's double Parsha of Vayakhel-Pekudei is remarkable. Most of the Parsha provides for us a detailed balance sheet. After the construction of the Mishkan, we're told exactly what the nation contributed, and how Moshe used every single item in a responsible way. In this manner, Moshe wanted us to know, that what he had done was carried out faithfully and correctly.

Moshe was sensitive to what we call מראית עין. He knew how important it is, not only to do what's right, but to be seen to be doing what is right. For example, we are conscious of מראית עין if, a person goes into a non-kosher butchery in order to buy some bones for his or her dog. Someone who sees this happening, might conclude that they're buying non-kosher meat for themselves. Or alternatively, an onlooker could say 'I didn't know that that butchery is kosher.' It's right always to do what is right, and to be seen to be doing what is right.

In this spirit, the Talmud tells us, that in the times of the Beit Hamikdash, the tax collectors were instructed, never to have pockets in their clothes nor folds in their garments. They would hold the monies that they had taken, in their hands, and similarly we are told, that when raising funds for charity, we should go around not as single individuals, but in pairs.

The Mishnah tells us about the Garmu family. They were responsible for baking the shewbread in the Temple, and they kept the recipe secret within their family circles from generation to generation. They had a tradition, that they never served baked goods in any of their homes. They didn't want the thought to cross anybody's mind, that they were using Temple ingredients for the baked goods that they were serving. Similarly, the Mishnah adds, that the Avtinas family were responsible for preparing the incense in the Temple, and they had a family custom, when it came to their family smachot - none of the women ever wore perfume, lest it crossed the mind of anyone, that these women were using some of the sweet fragrances of the Temple, for their own personal needs.

The Torah is well-known to be exceptionally concise. Often we learn major laws from just one word, sometimes even from one single letter. But this week's Parsha provides all the space necessary to provide the balance sheet, in order to let us know how sensitive Moshe Rabbeinu was to מראית עין.

So we too should be sensitive to מראית עין. Always trying to do what's right, and to try to be seen to be doing what is right, and let's pray for our soldiers who go out to protect us, and for those who need healing, shidduchim, children or parnassah, and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, happy, healthy, amazing, relaxed, spiritual and sweet Shabbat.

Yossi

The Jewish Weekly's
PARSHA FACTS

Parshat Vayakhel	Parshat Pekudei
NUMBER OF MITZVOT: 1	NUMBER OF MITZVOT: 0
MITZVOT ASEH: 0	MITZVOT ASEH: 0
MITZVOT LO TAASEH: 1	MITZVOT LO TAASEH: 0
NUMBER OF PESUKIM: 122	NUMBER OF PESUKIM: 92
NUMBER OF WORDS: 1558	NUMBER OF WORDS: 1182
NUMBER OF LETTERS: 6181	NUMBER OF LETTERS: 4432

The Shabbat preceding (or on) Rosh Chodesh Nisan is called Shabbat HaChodesh.

We take out two Sifrei Torah, in the first, we have seven Aliyot in the weekly Parsha, followed by Half-Kaddish.

In the second Sefer Torah, the Maftir reads from Parshat Bo (12:1-20)., which starts with the first Mitzva given to the Bnei Yisrael, while they were still in Mitzrayim, even before the Mitzvot of the Chag Pesach - the Mitzva of Kiddush Hachodesh. The reading begins with the declaration that the Hebrew month of Nissan, and not Tishrei, is to be considered the first month of the year. The passage then continues with some of the mitzvot of Pesach, which are certainly appropriate to be read and studied as the holiday approaches.

HAFTORA:
Ashkenazim & Chabad: Yechezkel Ezekiel 45:16 - 46:18
Sephardim: Yechezkel Ezekiel 45:16 - 46:15

ויקהל - פקודי
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Rosh Chodesh - Thursday, March 26, 2020