

The Jewish Weekly

A Segulah For Parnassah

By Rabbi Elimelech Biderman

Many people follow the custom, established by the Kozhnutzer Magid zt'l, to say the following three stories as a Segulah (good Omen) for parnassah (livelihood), and specifically to have all their needs for Pesach:

Story #1

A precious ring was stolen from a king, and the king announced that anyone could help in the search, and the king will provide them with the money they need to search for the stolen ring.

A poor Jew realized that this was his opportunity to get the money he badly needed to buy his needs for Chag.

He told the king's secretary that he wants to devote himself to find the thief and that he needs money to search. The secretary gave him a bundle of money.

The Jew used that money to buy matzos, wine, meat, and everything his family needed for Pesach.

A priest called Dayeinu, who was also a sworn anti - Semite, told the king, "The Jew isn't using the money for the search. A Jewish holiday is approaching, and he is undoubtedly going to use the king's money for his own needs.

"He is guilty of two offenses, Dayeinu explained to the king. "He is stealing the king's money, and he also deserves to be punished for deceiving the king."

The king replied that he wouldn't punish the Jew without evidence.

Dayeinu said, "On the night the Jews celebrate the Seder, we will go to this Jew's home, and you will see for yourself how your money is being spent."

The night of the Seder arrived. The king and Dayeinu went to the Jewish quarter, and from a distance, the priest pointed out the illuminated house of the Jew.

"The candles to illuminate his home were bought with your money. Now, let's go inside to see the expensive foods he prepared..."

The king said, "Before entering his home, I want to eavesdrop from outside the window."

At that time, the family was singing Dayeinu. The father recited each stanza, and the family answered loudly, "Dayeinu."

The king told the priest, "You have it all wrong. The Yid is speaking with his family about who stole the ring. And they all agree that you, Dayeinu, stole the ring!"

Then the king shouted, "Soldiers! Quick! Arrest Dayeinu!"

Dayeinu's home was searched, and the diamond ring was found. Dayeinu was hung; so shall all the enemies of Yisrael be lost forever.

"And this Jew had all his Pesach needs in abundance."

* * * * *

A poritz (Landowner) said to one of his Jewish tenants, "You are fortunate that I rent my tavern to you, so you can earn your livelihood from people who visit the tavern for a meal or a drink. What would you do without my help? Your family would all be hungry. You should thank me."

The Jew replied, "My parnassah comes from Hashem. Right now, it is coming via the tavern that you rent to me, but Hashem has other ways to support me. Therefore, my gratitude goes to Hashem alone. Hashem feeds the entire world, from the largest animals to the smallest creature, and He supports me as well."

The poritz replied, "I never saw anyone so ungrateful. I do so much for you, and I don't even receive a thank you. I'll tell you what I'll do. I'll rent out the tavern to someone else. If it's Hashem who is supporting you, let's see if He can support you without the tavern!"

This happened shortly before Pesach, and the Jew didn't know how he would have money for Chag. But he trusted that Hashem would provide for him and his family.

The poritz had a pet monkey that was always by his side. The poritz would sit in his office counting gold coins, with the monkey right next to him, watching. As the poritz counted each gold coin, he would bite it to test if it was gold. The monkey thought he was eating the coins.

Once, when the poritz wasn't around, the monkey ate one gold coin after the other until the monkey died. The poritz was very upset when he heard that his monkey died because he loved his monkey dearly. He didn't know why it died. He told his servant, "Throw the dead monkey into the home of the Jew that used to run the tavern." This was to express his anger at the Jew, who didn't want to admit that the poritz was helping him with his parnassah.

The Jew heard something crash into his house and went to see what it was. He found the dead monkey on the ground, and near it were many gold coins. When the monkey was tossed into the Jew's home, its stomach split, and the gold coins spilled out.

At the night of the Seder, the poritz said to his servants, "Let's go to the Jew's house. I want to see how he is faring. I'm certain he is sitting in the dark, eating almost nothing at all because I'm not helping him with his parnassah anymore."

They were amazed to find the house well lit, and fish, meat, and all kinds of tasty foods on the table. The poritz couldn't contain his curiosity. He knocked on the door and asked the Jew where he had the money to buy all of this.

It Once Happened...

The Jew related the story that happened; a dead monkey came crashing through his window, and out of the monkey's belly fell many gold coins. Hakadosh Baruch Hu sent me this fortune, so I should have money for Chag, and there's enough money left over for the rest of the year."

The poritz replied, "Now I know that you were correct. Hashem supports you and the entire world with His kindness."

* * * * *

There was a very high tax on imported alcoholic beverages in Poland. A Jew was once bringing barrels of spirits into Poland, hoping that he could pass the border without declaring the spirits.

But he was caught, and the barrels were confiscated. A date was scheduled for his trial.

The Jew went to Rebbe Elimelech of Lizhensk, and expressed his worries regarding the upcoming court case.

"You have nothing to worry about," the Rebbe told him. "Tell the court the barrels are filled with water."

At the court case, he said, "Honorable Judge, I don't know why I'm on trial, and I don't understand why I'm being suspected of committing a crime I never committed. The barrels are filled with drinking water."

The judge was surprised to hear this. The barrels' contents were tested, and they saw that it was true; there was only water inside. They let the Jew take the barrels and continue his way.


He returned to Rebbe Elimelech and said, "I was freed from imprisonment and from paying a significant fine, but now I have a great loss. I invested a lot of money to buy the spirits, and now there is nothing in the barrels other than water.

Rebbe Elimelech told him, "You have nothing to worry about. The barrels have spirits in them." The Jew sold the spirits and earned a lot of money.


"He had all his needs for Pesach, in abundance."

So shall Hashem grant us parnassah b'harchavah (livelihood in abundance), and we should merit seeing the materialization of the prophecy (Michah 7:15) "As you left Egypt, so shall I show you miracles," speedily in our days, amen.

Reprinted from an email of Torah Wellsprings.



Shabbat Times - Parshat Tzav

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
 Jerusalem	6:19	7:32	8:13
Tel Aviv	6:34	7:34	
Haifa	6:26	7:34	
Be'er Sheva	6:36	7:34	

Slice of Life

Torah Compilations With Yossi Parshat Tzav



Saved from the un'sink'able By Dayan Levi Yitzchak Raskin

I would like to share with you an amazing experience I had last Erev Pesach (5780):

During the winter we laid a new floor in our living room. In preparation, I dismantled the Pesach sink unit that stood in the corner of the room. After the new floor was laid, I reinstalled the sink. The floor was now slightly higher, but I somehow managed to reconnect the plumbing.

My specialty is in answering Halachic questions, not in DIY. This became apparent at the least convenient moment, as you will see.

A few days before Pesach my wife uses the newly-installed sink, and notices a slight leak. I was busy before Shabbat, and dismissed the concern, with the belief that a bit of tightening will solve the problem.

Now comes Erev Pesach itself, which - you may recall - was on a Sunday. After dealing with the sale of Chametz and the burning of the Chametz, I am duly informed that the leak is getting more persistent.

Taking my plumber's wrench, I try tightening the connections, to no avail. I eventually come to the realization that a new U-trap is needed. But this is Sunday afternoon, at the height of a national lockdown. I dismantle a U-trap from another sink in the house, but it doesn't fit this sink.

It's now 2:30 pm Erev Pesach.

In desperation, I call a local community group who aim to help out a "Yiddel in a pickle". After describing the problem, the fellow on the other side

of the phone line tells me that they cannot help me. I plead that my family cannot go into Chag without a usable kitchen sink. He gives me the contact details of two plumbers from the community.

I call one plumber and describe my problem. His supplies are in his van which is sold with his Chametz. I suggest that the sale is for the Chametz in the van, not for the plumbing supplies. He kindly says: "Come over with the old piece". I nip around to his house. He had just tried to take a nap in anticipation of the Seder, plus he's recently recovered from Covid. He looks at my old piece of plumbing - and probably at my desperate face - and says: "I'll come 'round to your house", with a new fitting that he extracts from his Chametzdik van.

He comes to my house in his little car, and uses some of my tools to fix in the new piece. He then notices that the water isn't draining normally, indicating that there must be a blockage further down the pipe. I show him my plunger. He says that it isn't strong enough to clear the blockage. He jumps back into his little car, returning fifteen minutes later with a king-size plunger, and swiftly clears the way for the sink to drain satisfactorily.

It's now 4 pm on Erev Pesach, and he's completed the job, to our immense relief. I know that Erev Pesach is like Chol haMoed, but this was an emergency job which was permitted - and he is entitled to be paid for the callout. I ask him how much I owe him. He answers: "Just pay me £25 for the part; the labor is my Erev Pesach mitzva". I try to insist on paying for his time, but to no avail.

All I can say: מי כעמך ישראל (who is like your people Israel).

Reprinted from an email from Dayan Raskin.

Many reasons are given for this Shabbat being called Shabbat HaGadol. The one that I identify with most strongly, is the fact that we find with a lot of our important Shabbatot of the year, they take their names from a key word in the Torah reading or the Haftorah of that day. For example, Shabbat Chazon, Shabbat Zachor, Shabbat Nachamu and Shabbat Shuvah.

And similarly, in our Haftorah for Shabbat HaGadol, we have the words of the Prophet Malachi, who declares: הנה אנוכי שולח לכם את אליהו הנביא, "behold" says Hashem, "I sent to you Elijah the Prophet", לפני בוא יום ה' הגדול והנורא, 'before that great and awesome day of Hashem'. Here we are referring to the great day of the coming of the Moshiach, and seeing as we read it on this Shabbat, this Shabbat takes its name from that term and becomes 'Shabbat HaGadol'.

And then the Prophet continues, והשיב לב אבות על בנים ולב בנים על אבותם, 'the hearts of parents will inspire their children and the hearts of children will inspire their parents'.

Here is a description of a remarkable phenomenon, one in which we don't only find children being influenced by their parents, but in addition to that, parents being influenced by their children. And I believe that this is exactly what is happening within the Jewish world, today.

Thanks to our outstanding educational systems, we are finding so many children now, moving ahead of their parents in terms of their Jewish knowledge and observance.

If that happens, parents should not take this as a rejection, but on the contrary, as a compliment to them because they want their children to grow and develop as individuals and as responsible Jews.

And they should always strive to be one step ahead, to know more than their children, to enable their children, to inspire and to be role models for them.

So, therefore, let us celebrate Shabbat HaGadol, this 'great Shabbat', which is within התקופה הגדולה, this 'great era' of which we are a part of and let us pray that the words of Malachi will come about speedily in our time - לפני בוא יום ה' הגדול והנורא, 'when we will experience the great day of the Ultimate Redemption' and let's pray for our medical personnel, soldiers and police 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, sweet Shabbat and Happy and Kosher Pesach.

Yossi

To all our supporters
may you be blessed with
an awesome and amazing
Pesach

The Jewish
Weekly
and Family Fraenkel

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 18
MITZVOT ASEH: 9
MITZVOT LO TAASEH: 9

NUMBER OF PESUKIM: 97 (Some sources say that TZAV has 96 pesukim.)
NUMBER OF WORDS: 1353
NUMBER OF LETTERS: 5096

This year, (5781 / 2021) Tzav is a special Shabbat. It is Shabbat HaGadol: (Lit. 'the Great Shabbat');

Some say the Shabbat preceding Pesach is called Shabbat HaGadol because it was the day when the Jews were to take the sheep to be used for the Korban Pesach four days later.

After nine plagues, the Egyptians were powerless to react to the slaughter of one of their gods. The Bnei Yisrael, of course, didn't know this, and therefore displayed tremendous faith in Hashem prior to Yetziat Mitzrayim. We remember this event with a special Haftorah, Malachi 3:4 - 24, where again great faith and trust in Hashem is emphasized. The Haftorah concludes with the call to remember the teachings of Moshe and informs us that Hashem will send Eliyahu Hanavi to herald the great and awesome day when Bnei Yisrael will again experience redemption. This is yet another possible reason for the name Shabbat HaGadol, - that "great day" mentioned in the Haftorah.

Whatever the reason for the name, it is customary to recite part of the Haggadah on Shabbat HaGadol, from "עבדים היינו - Avadim Hayinu" to "על עוונותינו" Lechaper Al Kol Avonoteinu."

HAFTORA: Malachi II 3:4-24 (repeating verse 23 at the end).

Pesach starts after Shabbat finishes, March 27, 2021.