

RABBI MOSHE TZVI CRYSTAL



## Search for Clarity

Yaakov told Yosef, "...When I came from Padan, Rachel died... there was still a stretch of land to go... and I buried her on the road to... Beis Lechem." (47:3-7)

[Yaakov was explaining:] "Don't think it was the rainy season that stopped me from burying your mother in Chevron [with the rest of the Matriarchs]... But you should know that I did it because of a directive from Hashem..." (Rashi's commentary)

If the bottom line was that Yaakov had buried Rachel on the road because it had been a command from Hashem, why did Yaakov need a preamble ("Don't think it was a time of rain...") in explaining himself to Yosef? If Yosef held Yaakov at fault for

where and how his mother was buried, all he needed to hear was that it hadn't been Yaakov's choice to begin with!

Rabbi Nosson Tzvi Finkel, of blessed memory, the late Rosh Yeshiva of Mir, answered this question with a penetrating insight into human nature: If a person wants to know what the true will of Hashem is, they cannot have preconceived notions fogging their thinking.

If Yaakov would only have told Yosef that he had buried Rachel along the road because Hashem had said so, Yosef would not have processed it. He would have thought that the real reason was something else, such as impassible roads. Therefore, Yaakov had to dismiss all other possible reasons for his actions, to reveal that it was the will of Hashem alone that Rachel should be buried where she was.

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## THE RABBI WAS ASKED

ADAPTED BY RABBI DOVID TZVI MEISSNER  
FROM ME'AH SHE'ARIM  
BY RABBI YITZCHOK ZILBERSTEIN

There was once a family under terrible financial duress, and a charitable organization arranged some support for them. The husband adamantly refused to accept it, saying that he would rather live under financial pressure than rely on support from others. The organization, recognizing how desperate the situation was, cleverly thought of sending the money to the wife, who was willing to accept it to provide her family with food.

She was, however, hesitant to accept the money. Firstly, it is written in the standard engagement contract that each spouse will not hide anything from the

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## TIDBITS OF CINCINNATI JEWISH HISTORY

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On **10 Teves, 5718 (1958)**, the Polio Hall of Fame honored Albert Sabin (born Saperstein in Bialystok, Poland) who, in his research at the University of Cincinnati and Cincinnati Children's Hospital, was developing an oral, live vaccine for polio. At that time, Sabin's vaccine was being tested in the Soviet Union, and it was approved for use in the United States later, in 1961. The first vaccine widely used had been created by Jonas Salk. The two vaccines differed, in that Salk's vaccine used dead polio viruses and was repeatedly injected, while Sabin's was an oral vaccine that used a live but weakened virus, which wasn't capable of inflicting the disease. Sabin had found that, although the polio virus affected the nervous system, the initial infection actually occurred in the intestines. This meant that while Salk's vaccine could prevent later manifestations of polio, Sabin's oral vaccine could eradicate the disease entirely from the system. Also, since Sabin's vaccine used a live virus, that incapacitated virus could spread to others and thus inoculate even those who had not been vaccinated. Furthermore, his was cheaper to produce. Due to these factors, Sabin's vaccine became the vaccine of choice in the U.S., and it is widely credited with the near eradication of polio. Today, however, the oral vaccine is used only in locales where polio is still active. 🍷

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## THE RABBI WAS ASKED

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other; how could she accept the money without her husband's knowledge? Secondly, since her husband felt the appropriate way to serve G-d was without relying on others, maybe she shouldn't go against his will!


**Q** May the wife accept the charity?

**A** It seems that the woman may accept the charity, for the following reasons:

1.) The engagement contract, which states that the couple won't hide anything from one another, essentially refers to a situation when each party wants the money for him- or herself. The contract warns that no information may be hidden to try to keep the money, and that one who does so would be stealing.

In our case, however, the husband wants nothing to do with the money, and the wife wants to accept the money to benefit the whole family—husband included. As such, there is no thievery, nor breach of contract. The Talmud (Kesubos 67b) states that if the husband has no money and doesn't want to accept charity, we may devise schemes to arrange for him to receive it somehow. This wife's action, too, is considered permissible scheming.

2.) Her acceptance of charity without her husband's knowledge doesn't sway her husband's service of G-d; he will be rewarded for placing his trust in G-d and for his aversion to accepting presents. She may accept the charity, meanwhile, to sustain her young children.

This all applies only if this family truly needs the charity, and provided that the husband won't find out. If it looks like the husband will find out, the wife should not violate her husband's wish and cause strife. 

### Search for Clarity CONTINUED

Rav Nosson Tzvi continues: Let us apply this idea to when we sit down and learn Torah. Do we have the correct understanding of what we learn? Can we be sure we derive the correct lesson from what we have read?

It all depends on how open we are to hearing the will of Hashem. After all, all of Torah is the word and will of Hashem. (It is

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## GREAT ACTS OF ORDINARY PEOPLE

Yael Greenberg was sitting in her Brooklyn home one night, while her husband, Max, was in Connecticut, having joined in a massive search for a Brooklyn girl who had gone missing on a class trip to a Connecticut State Park.

Hearing the phone ring, she answered, and was surprised to hear that it was Gary, a business associate of her husband who lived in Hartford, Connecticut.

“Did I just see Max on the news?” Gary inquired.

“It could have been—he’s in Connecticut now,” answered Yael.

“What’s he doing in Connecticut?”

“Looking for a missing girl from Brooklyn.”

said that when the Chazon Ish would learn Talmud, he would say, “Rava holds that Hashem’s will is that this object is permitted. Abaye disagees; He holds the will of Hashem is that the object is forbidden.”)

If, when we learn, we have a preconceived bias as to what the Torah says, we might miss the point.


“Is she a relative of yours?”

“No.”

“Do you know who she is?”

“No, but she’s Jewish like we are, so we felt a responsibility to help in whatever way we could.”


“Wow, Mrs. Greenberg,” said an astonished Gary, “You know, if it’s important enough for Max to travel a hundred miles to search for this girl, I also want to help.”

And he did! 

## A PARASHA Q 4 U

RABBI DOVID SPETNER

Can you refer to a married man as a “bochur?”

*Bring this question to the Shabbos table and see who knows the answer!* 

Hashem is talking to us when we learn. To hear what Hashem has to say, we cannot, even subliminally, have decided already what it is He has to tell us. 