



From the desk of  
**MORDECHAI MALKA**  
Chief Rabbi of Elad, Israel  
Founder and President of Or Hamelech Institutions  
Member of Chief Rabbinate of Israel



## Office of the Rabbinate of Elad, Rosh HaAyin and Herzelia

Religious Court of Elad \* Batei Hora'ah \* Religious Services \* Marriage Licensing \* Kashrut \* Mikvaot \* Eiruvin

## TORAT

### Well, Well, Well...

We read in the *parashah* how Yitzchak re-dug the wells which his father Avraham had dug. The Plishtim had sealed them up after Avraham's passing. Now Yitzchak's servants re-dug the wells and Avimelech's men argued that the water was theirs.

Yitzchak and his men moved on to a new place and dug a new well. Well, you guessed it. Along came the Plishtim and argued about that one, too. So Yitzchak went to a third place and dug yet another well. Finally, they left him alone.

What do we learn from all this?

Ramban and Kli Yakar speak out symbolisms to the three Batei Mikdash. But is there anything we can learn on a more simple level?

It could be that Yitzchak is teaching us an approach to debates in monetary matters. It is just not worth the fight, even if you are in the right. Get up and move on. You won't lose out.

### Does it Really Matter?

Too much unrest and strife are borne out of insistence in money matters. In the home, in the family, in the workplace, in business, etc. How often does a husband get upset over an

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unnecessary expense. How many families split up over arguments regarding inheritance. It is not a matter of who's right. It's a matter of placing peace as a top priority.

### Iyov the Vatran

Iyov is praised for being easygoing when it came to money matters. He had a "keep the change" attitude. Iyov is called a "vatran". Maharal says that *vatranut* is a higher level than *chessed*. One does *chessed* for someone in need. One exercises *vatranut* to one and all. It is an overall attitude of "Be nice". Not for the sake of honor, not because you cannot bear to see someone suffering, but simply to be a nice person. Be easygoing.

Some people are willing to give generous contributions to worthy causes. They are certainly "baalei tzedakah". But sometimes, these very same people will make big issues over much smaller amounts. The *midah* of *vatranut* involves not being *makpid* down to the last cent.

### Wanna Live Long?

Rabbi Nechunia ben HaKaneh was a great Tanna and Kabbalist. He was asked how he achieved longevity. He did not attribute it to exercise and keeping to a strict diet. Instead, he felt it was in



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response to his attribute of *vatranut* in money matters, and his friendly and forgiving nature. He never went to sleep upset at anyone. Nor would he allow himself to be honored at the price of someone else's disgrace.

The Chid'a (Yosef Ometz I, Business Matters 366) advises everyone to adopt the habit of being giving and forgiving, rounding things off in favor of the other fellow, tipping all those who offer services, etc.

Sefer Orchot Rabbeinu (Vol. III, #51) relates that the Steipler Gaon, Rav Yaakov Yisroel Kanievsky, would not accept change, not from the bookbinder, nor from the delivery man. He would say that he learned this from Iyov.

King Achav was a die-hard idolater. Yet, it was not so simple, in the Heavenly Tribunal, to render a decision regarding his judgment as he also had this great merit of *vatranut* (Sanhedrin 102b).

### Your Ticket to the Afterlife

Rabbi Chanina ben Tradyon asked Rabbi Yosi ben Kisma: Do you think I will receive a portion in the World-to-Come?

Rabbi Yosi posed: Have you done any outstanding deed?

Rabbi Chanina responded: Well, one time, I got mixed up between tzedakah money and money for Purim expenses. I just gave it all to the poor.

Rabbi Yosi said, "If so, may my portion be as good as yours!"

Now, this Rabbi Chanina was delivering public Torah discourses at a time when it was strictly against Roman law, punishable by death. Indeed he was eventually caught and burnt at the pyre as one of the Ten Martyrs. And he wonders what merit he has for Olam HaBa!

We can only be amazed at how great a merit it is to part from one's own hard earned savings, especially in a case of doubt, not trying to come up with excuses of why you just can't give in on this occasion.

### Two Sides of the Coin

Says Sefer Chassidim (1075): Someone who is a stickler and stands on his rights, not willing to compromise a penny, he will not be successful. Not only that, those who receive money from him will also not be successful.

On the other hand, someone who is a *vatran*, always gives others the opportunity to "win" and come out ahead, he himself will gain, as will all those who receive his handouts. His money comes with a *segulah* for blessing attached. Our



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Sages say: Whoever received a *perutah* (small coin) from Iyov was blessed.

Shla"h Hakadosh also tells us to be *vatranim*. (Shaar Otiot, Vatranut) He advises avoiding getting into arguments over money matters. Compromise wherever possible.

Rabbi Tzvi Hirsch of Nadvorna was a *talmid* of the Mezricher Maggid. He advised: Let your wife be the one to decide what to spend money on. Hashem will replenish the funds. You do what you are supposed to do with your money and you will not lack. Hashem loves those who are giving and easygoing and showers upon them His blessings.

### Family Feud

David M. tells his story:

We were three brothers and one older sister. Our mother passed away when we were quite young. Our big sister was all of 16, the next brother 15, and we, the twins – 10. My father refused to remarry. He did not want us to suffer the "stepmother syndrome." He was one devoted father. He played father and mother and did a great job.

We lived in a small apartment up north. When my brothers and I went to Yeshiva, he would visit us twice a week, always with large care packages.

When it came time for us to marry, it was a simple wedding, but he danced like a young man. He would give us a few thousand shekalim a year for rent, but he could not buy for us apartments.

We all loved him. He came to all the *smachot*. He made his rounds to his children's homes for Shabbatot and Chagim. We all loved each other and we all loved him.

And then... he got sick and needed care, constant care. I lived closest. I invited him to move in with us, but he would not leave his home. Instead, my family moved in with him. For more than ten years, we had this special mitzvah of *Kibud Av*. The last two years were particularly trying as he was having power failure, one faculty after another.

We cared for him as much as we could. But finally the day came and we had to sit *Shiva*. After *Shiva*, the lawyer came and read out the will. All of his savings were to be divided evenly between the four of us, except for... the apartment goes, in its entirety, to David, who cared for me so painstakingly in my old age.

I was a little uncomfortable, but at the same time relieved to finally have a place called my own. My siblings were not very accepting. They insisted



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that the apartment as well be split evenly. I said, "Let's just do what Abba said."

They could not fight with the lawyer. Legally, the place was mine. But it came with a very heavy price. Our beautiful family broke apart: one sister in Elad, one brother in Kiryat Sefer, my twin in Ofakim. We did not speak on friendly terms for three years.

And then... Lebanon began firing missiles to Northern Israel. 15,000 Katyushot. One hit our kitchen wall. Yes, the house I received from Abba. The house which caused the machloket. Miraculously, lives were spared; we made it to the miklat – safety bunker – in time. But the house? Immensely damaged. Furniture had caught on fire, the refrigerator collapsed. Debris all over.

We ran to my siblings down south who took us in with open arms. I was very embarrassed. I am now in *galut* in a dormitory in Netanya. I know why all of this happened to me. I don't have to be a genius to figure it out. Yes, I was "right." My father gave it to me. I was the one who put out the extra effort. Legally it was mine. But if that is not how my siblings felt about it, then I should have been more negotiable.

That's it. I learned my lesson. As soon as this war is over, I'm selling the apartment and splitting it evenly. Better a tranquil home subsisting on dry bread than financial "stability" with strife.

### No Waste

While we have stressed here the importance of *vatranut*, we must not take it overboard. Certainly we must appreciate our gifts and take good care of them. *Vatranut* is not an excuse to live with a carefree attitude. Money was not given to us to waste.

What we have learned here is that money used in order to promote and maintain peace is not called going to waste. It is going to a very positive purpose.

Rabbi Yehuda HaChasid (*Sefer Chassidim* 32:3) advises that it is better to befriend an ignorant *Vatran* than a wise *Kamtzan*.

Too many arguments begin over petty money matters. If people would be a bit more easygoing and forgiving, they would live peacefully for many years.

Let us realize that we will not lose out by acting with *vatranut*. We will only gain. May Hashem bless His Nation with peace.

**Shabbat Shalom,  
Mordechai Malka**