



HEAVENLY SUSTENANCE

Recognizing the Source

The students of Rabbi Shimon bar Yochai asked him, "When the Yidden were in the *midbar*, why didn't *HaShem* make enough *mann* come down once a year to last for a full year?"

Rabbi Shimon answered this with a *meshal*: A king had an only son whom he provided with all his needs once a year. However, he became dissatisfied with this arrangement, for the prince would visit only once a year to receive his funds. The king therefore decided to give him his allowance day by day, so that he would have to visit him every day. So too, a Yid living in the *midbar* who had a number of children would worry and say, "Perhaps the *mann* will stop coming tomorrow and we will all die of hunger!" He then had no choice but to trust fully that *HaShem* would provide him with all his needs.

(יבמא עו ע"א)

Though Reb Menachem Mendel of Kotzk rarely agreed to accept money, he usually did accept support from one wealthy and scholarly chossid. However, one day this chossid was distressed to find that the *tzaddik* refused even his accustomed gift.

Asking the Rebbe for his reason, he was told: "Every livelihood has a cause activated by *HaShem*, Who sometimes removes the cause to test whether the person places his trust in the cause – or in *HaShem*, Who brings about the cause. If the man had placed his trust in the cause, thinking that his livelihood depended on it, then when the cause is removed, his *parnasa* is cut off. If, however, he had placed his trust in *HaShem*, then another cause is provided and his livelihood continues.

"In my case," Reb Menachem Mendel explained, "your support has been the cause of my income. If *HaShem* should want to test me and remove my cause, you will become poor and thus be unable to support me. I would therefore prefer to remove the cause."

The chossid insisted that he nevertheless would like to continue, even if he became poor as a result. After repeatedly declining his request many times, the *tzaddik* finally agreed to accept his gifts as he had done before. That same year, the chossid lost his wealth and was forced to

seek other employment in order to support his family.

(סיפורי חסידים זוין תורה ע' 505)

Relying on HaShem

Returning home from *cheder*, on his way to his father's room, the Mittlerer Rebbe saw Reb Shmuel Munkes among other chassidim and ran towards them. Listening to their conversation, he heard Reb Shmuel ask two wealthy chassidim why they looked so downcast, to which they responded that they were experiencing hardships in their *parnasa*.

The young boy was surprised at the question, and claimed that this kind of worry is clearly described in *Tehillim*. He quoted the *possuk*, *atzabeihem kesef v'zahav ma'asei yedei adam*, whose simple meaning is that the idols which *goyim* worship are made of silver and gold, fashioned by hand. However, he went on to interpret it to mean that people are sad (*atzeiv*) because they think their silver and gold depend on the work of their own hands.

The young Mittlerer Rebbe continued, "Businessmen can be so foolish as to think that the quicker they hurry to bring merchandise from the fairs and do more business, the more money they will accumulate. As a result of this blindness (and he continued to quote that passage), *peh lahem velo yedabeiru* – though they have mouths and repeat words of *Chassidus*, those words don't really speak to them; *einayim lahem v'lo yir'u* – they have eyes, but do not recognize *Hashgacha Pratis*; *oznayim lahem v'lo ya'azinu* – they have ears, but only hear *chitzoniyus*, mere superficialities; and therefore *af lahem v'lo yerichun* – they have no sense of smell: they become insensitive to *ruchniyus*."

The Mittlerer Rebbe concluded, "And eventually they themselves become *avoda zara*...."

(לקוטי דיבורים ח"א ע' 340)

A simple Yid once traveled to spend *Shabbos* in the court of Reb Mordechai of Chernobyl. When he asked for a *bracha* before departing, the *tzaddik* asked him about his daily routine, and the Yid told him how he rose early to buy merchandise from the local farmers and returned home to *daven* when he finished. The Rebbe condemned this conduct, but the Yid excused

himself by saying that if he *davened* first, he would be unable to buy the merchandise. Reb Mordechai then told him the following story:

"A *Yungerman* was supported by his father-in-law, but when his family grew and he was forced to find additional means of support, he left home and worked as a *melamed* for three years, saving every coin he earned. Finally, having collected enough to start a business, he decided to make the long trek home. On *erev Shabbos* he reached a little village near his hometown, where he realized that he would not be able to reach home in time. He decided to stay at a wayside inn, but was afraid to leave the money in his bag lest someone steal it. On the other hand, he didn't know if he could trust the innkeeper with it. Having no other choice, he gave it to him to hold for him. Throughout the entire *Shabbos* he worried about his money, and immediately after *Havdala* requested it back. Upon receiving his wallet, he counted all the gold coins and was happy to find that nothing was missing – but then continued to shake the coins and look through them.

"What are you looking for?" the innkeeper asked. "Is something missing?"

"The guest explained that he wanted to make sure that his one copper coin was there as well..."

Reb Mordechai concluded, "Look at this silly fellow! After seeing that all his golden coins were returned to him, he still suspected his host of perhaps stealing one copper coin.... And you are doing the same. Every night you entrust *HaShem* with your *neshama*, and when you wake up in the morning, He returns the gold you have given Him. So how is it that you don't trust that He will give you your *parnasa* if you wait until after *davening*...?"

(אדמו"רי צ'רנוביל ר"ה)

CONSIDER THIS!

- Why does *HaShem* create difficulties in one's *parnassa*?
- Why is *bitachon* so essential to the service of *HaShem* and the ways of *Chassidus*?



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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Piercing a Baby's Ears

May I pierce my baby daughter's ears for earrings?

- The Torah¹ prohibits causing pain to another person or to one's self. A person doesn't own his body, and it was given to us by Hashem for safe-keeping only.² However, if the pain is introduced for a positive purpose it is permitted. For example: One may strain oneself in work to earn money or undergo a medical procedure to improve his health.³
- *Poskim* write that since the pleasure which a woman will derive from wearing earrings exceeds the one time pain of piercing the ear, it is permitted.⁴ Indeed, we find many women in Chumash and Mishna who wore earrings.⁵
- A woman is not obligated to wear clip-on earrings to avoid piercing the ears, since that isn't the normal manner of wearing earrings. Furthermore, the overall pain of clipping the earring each day will outweigh the one-time pain of piercing.⁶
- Parents are given the responsibility of raising and protecting the child until they are old enough to care for themselves.⁷ Thus, they can decide what is best for the child's long term benefit.⁸

1. דברים כ"ה ב-ג'. וראה תשו"ע חו"מ ס' ת"כ ס"א. שו"ע"ר חו"מ הל' נזקי הגוף ונפש ודיניהם ס"ד. וראה ב"ק צ"א ע"א.
 2. רדב"ז הל' סנהדרין ספ"ח. לקו"ש ח"ד ע' 106.
 3. וראה שו"ע"ר שם בנוגע תענית תשובה והכאת הילדים. ובנוגע קצבה לדבר – ראה קונט"א שם סק"ב (ולתוספת עיין ראה ס' משפטי בני"א ח"ב עמ' רכ"ד, ובאג"ק ח"ד עמ' ק"פ).
 4. לקו"ש ח"כ ע' 568 מומכתב סיון תשמ"ב. וראה גם הקטן והלכותיו פרק ה' דין מ"ז, ראה שבת דף ס"ה ע"א רש"י ד"ה הבנות).
 5. לדוגמא שמות פר' ל"ב פסו' ב-ג'. משנה שבת נ"ז ע"א ונ"ט ע"ב ותוס' שם ד"ה נזמי האף.
 6. לקו"ש ח"כ שם.
 7. ראה אג"ק חכ"ט ע' מ"ו, שו"ע"ר חו"מ הל' נזקי הגוף ונפש ודיניהם ס"ד. וראה אבה"ע סי' ע"א ס"א וסי' ע"ג ס"ו ונו"כ שם.
 8. ברש"י שם שהיו מנקבים האזניים בקטנותן אף שלא היו שמים נזמים עד שיגדלו. ובשושנת העמקים (ספר בענייני הלכה ורפואה) ע' ע"ב ביארו הטעם כיון שהצער אז פחות יותר. אבל מובן שאינו חובה.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

OUR HEROES

Reb Michoel der Alter

Reb Michoel Beliner was known as Reb Michoel der Alter since he remembered when the Tzemach Tzedek's beard was still blond. He was educated in the ways of Chassidus by Reb Peretz Chein. For many years, he was the *mashpia* of the town Nevel, but in his later years, the Rebbe Rashab appointed him as the *mashpia* of Tomchei Temimim in Lubavitch. He was a great *oved* and his *ahavas yisrael* was extraordinary. He was *niftar* on the 28th of Cheshvan, תער"ב (1911).



A man once visited Lubavitch to enter into *yechidus* by the Rebbe, and he asked Reb Michoel to pen the *tzettel* with his requests. He communicated his requests and Reb Michoel was surprised that they all concerned *gashmius*.

"What about *ruchnius*?" Reb Michoel asked.
 "I don't have anything to ask for in *ruchnius*," was the man's reply.
 "Very well," said Reb Michoel, "write *that* in your *tzettel*..."

When Reb Michoel lived in Nevel he davened in a shul where they certainly didn't speak during *davening*, but before and after *davening* they discussed their troubles – their home, business and animals.

At one *farbrengen*, Reb Michoel spoke of the holiness of a shul and how it isn't appropriate to converse about business there. The members all decided to make a *hachlata* that they would no longer speak any mundane talk in the shul at all, and they kept their *hachlata* faithfully.

A month later, Reb Michoel went up to the *bima* and announced that their *hachlata* is canceled. When questioned, Reb Michoel explained, "I observed that during this month people became distanced from each other. Previously, when someone's cow that stopped producing milk, or his horse grew old and weak, he would voice his plight in shul and his colleagues would help him. Recently, this was lacking and I decided that it justifies talking in shul after *davening*."

A MOMENT WITH THE REBBE

Their Rabbi is Already Conservative...

Among the Rebbe's many battles for American Jewry, stood the combat for strict *mechitzas*. As the Rebbe retorted during the Yud Beis Tammuz *farbrengen* of 5724 (1964): "A *mechitza* is not put up to divide herds of goats, for which the Gemara says three *tefochim* (handbreadths) would suffice; its purpose is to separate people, so that they don't see each other..."

In the summer of 5735 (1975), the president of a prominent *Sefardi shul* in North America began insisting that the planned raise of the *mechitza* should be halted. The rabbi excused himself to the Rebbe that should he insist on the valid *mechitza*, the community may replace him with a Conservative rabbi.

The Rebbe answered in writing: "If you **do** give in to them *chas vesholom*, then they will *already* have a Conservative rabbi..."

The rabbi also suggested that since the *achdus* of the congregants is at stake, perhaps it would be advisable to concede to the president's demands.

To this The Rebbe replied: "If you **will** raise the *mechitza*, there will then be *achdus* between the *shul* and the Rambam, the Beis Yosef, etc..."

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