

WORKING FAITHFULLY

Doing Our Part

As the *Midrash* explains, one should not say, "I will eat, drink and enjoy, and in *Shamayim* they will have mercy," for *HaShem* sends his *bracha* through a person's work. If one doesn't take action, he will not receive the *bracha*. This can be learned from *Yitzchak*, who planted his field so that the *bracha* from *HaShem* would be able to rest upon it.

(תנחומא ויצא, תדב"א יד, תוספתא ברכות פ"ו)

Rabbeinu Bechaye in his *Chovos HaLevavos* explains why *HaShem* created the world in such a way that people must work to earn a living. Firstly, it serves as a test to one's dedication to *HaShem* in business, including his recognition of *HaShem's* hand in his success. Secondly, if not for work, many people would only indulge in worldly pleasures and be drawn to sins.

Elsewhere it is explained that *HaShem* wanted His influence in this world hidden, and made it appear as if it is we who are causing things to happen.

Chassidus adds that by working in the world a *Yid* elevates the world and arouses within himself a greater love for *HaShem*.

(זוה"ל שער הבטחון פ"ג הקדמה ה', שיח"ק תשל"ד ח"א ע' 145, לקו"ש ח"ל ע' 137 ואילך עיי"ש)

Only a 'Keili'...

The Torah teaches that a person must remember that it is *HaShem* Who brings him any success, and one should not attribute it to his own doing. Some list this awareness as one of the 613 *mitzvos*.

(עקב ה, זי, סמ"ג מל"ת טד)

Chazal say that although a person should have a trade, he must still *daven* to *HaShem*, for any trade can either succeed or not, and all depends on a person's merits.

Rebbi Shimon ben Elazar said, "Have you ever seen animals working for a living – perhaps a deer working in an orchard, a lion as a porter, or a fox as a storekeeper? Despite their lack of

work they still have provisions, while I have to labor for mine! It is only because I myself have caused this, through my wrongdoings."

(קידושין פ"ב ע"א)

The Alter Rebbe writes: *Bracha* and success come from Above and all that has to be done is to make a suitable *keili* for this *bracha*. A person who is very involved in his *parnasa* is like a person who sews clothes for himself that are too long, and thus cause him to trip and fall.

(לקוטי תורה תצא לו, ב)

Shortly after the Frierdiker Rebbe arrived in America, he once asked someone what he does, and was told, "I make a living." The Rebbe responded, "A living is made by the *Eibershter*; a *Yid* must be the recipient (*mekabel*)."

(תרי"מ ח"ט ע' 115)

The Rebbe Maharash taught that *parnasa* in our times is similar to the *mann*, sustenance from heaven, which was not measured by the effort invested. For that reason one need not be concerned about his livelihood and trust completely in *HaShem*.

(לקו"ש ח"ט ע' 178 הע' 38 ובכ"מ)

The Rebbe once illustrated this by the example of a businessman who before *davening* in the morning hurries to call his associate and strike a deal, lest someone else precede him. He does this because he thinks that he is the one who brings the *parnasa*. If he truly believed that everything is from *HaShem*, he would work only because He was commanded to do so, and he would work only in the manner in which he was commanded – for it is unthinkable that following the directives of *HaShem* would bring him a loss. Behavior contrary to this is a subtle form of *avoda zara!*

(התועודיות תשד"מ ח"ג ע' 2123)

The Frierdiker Rebbe writes: When the Tomchei Temimim Yeshivah was established, my father, the Rebbe Rashab, instructed its fundraisers not to overemphasize the greatness of the Yeshivah in order to increase contributions: "We must only do as *HaShem* commanded, and make a *keili* by informing *Anash* of the Yeshivah and of its nature."

(אג"ק ריי"צ ח"א ע' רכו)

A Suitable 'Keili'

On one of his travels, the Baal Shem Tov went up to a house, knocked on the window and immediately continued on his way. Hearing the knock, the person living there rushed out and caught up to the Baal Shem Tov, asking him what he wanted. The Baal Shem Tov told him that he needed a certain sum of money and the man fulfilled his request.

The *talmidim* of the Baal Shem Tov then asked him, "If there was a need to knock on the man's window because something was needed from him, then why did you leave right away without waiting for him to come out and hear your request?"

The Baal Shem Tov explained that a man's request is fulfilled by *HaShem*, but He wants that person to take some action as well. The measure of action depends on a person's level. For the Baal Shem Tov it was enough to do something small, like knocking on the window. Once he had done his part, he had no reason to stay and therefore had continued on his way.

The Rebbe explains that it is up to each individual to set how much of an effort he will have to make – whether he will study Torah all day and do only "something," or whether he will discharge his obligation with a little learning in the morning and evening, and work the rest of the day....

(התועודיות תשמ"ז ח"א ע' 290, דברי יחזקאל פ' וישב, לקו"ש ח"ה ע' 344)

CONSIDER THIS!

- If *HaShem* can make everything happen, why is there a need for a 'keili'?
- Can it be said that the person's success is a result of *HaShem's* *bracha* and the 'keili'?



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A WAY OF LIFE

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

Stepping Out Before Washing

After making *kiddush* we realized that we didn't have enough *challos* for everyone. Can I run to a neighbor to get some while everyone is washing?

■ Chazal established that *kiddush* must be made in same place as the meal (see previous issue). Some *poskim* say that if one left the room and returns it is permissible, since he is eating his meal "in the place of *kiddush*."¹ Others, including the Alter Rebbe, argue that going elsewhere is an interruption,² and one must follow the same guidelines as if he had remained in that other location for the *kiddush* to be valid. Some contemporary authorities claim that even the latter *poskim* will permit stepping out for a brief moment (less than 6-7 minutes).³

■ Some *poskim* say that leaving the room for the purpose of the meal is not a *hefsek* at all, while others are *machmir lchatchila*.⁴ It is thus best to eat something first and then go.⁵

What about going to another room to wash?

■ Whenever washing hands for *hamotzi* one should preferably not delay between washing and eating the bread longer than the amount of time it takes to walk 22 *amos* (approx. 33 feet).⁶ Some suggest that if one dries his hands (which is a part of the washing process) near his table, he is considered to have washed there (though the *bracha* should be made adjacent to the washing).⁷

■ Regarding *kiddush*, if one intended from the outset to wash hands in another room, he may do so. It is preferable to see the table from the place of washing,⁸ and some even have a *hiddur* to wash in the same room where the *seuda* will take place.⁹

1 ראה משנ"ב ס' רע"ג סק"י"ב ובביה"ל שם ד"ה לאלתר.
2 שוע"ר ס' רע"ג ס' ה"ע פ"ה המג"א סק"ה.
3 ראה בה"ל ד"ה לאלתר שמסיק בדיעבד להקל. וצ"ע איך להכריע בשיטת רבנו שהרי למעשה הביא את הדין של יציאה רק בהפסק של יותר זמן מאלתה, וכך למדו בשיטת רבינו בס' קצור הל' שבת משוע"ר ס' רע"ג הע' 12. ומצה"ס י"ל שמ"מ ההפסק של יציאה הוא ההפסק (וכך הבין המשנ"ב בדעת רבינו), ויל"ע. ולהעיר מקצוה"ש ס' פ"א בדה"ש סק"א שביקדושו היום כדאי לברך שוב בפה"ג.

4 ראה בה"ל ד"ה לאלתר שמסיק בדיעבד להקל. וצ"ע איך להכריע בשיטת רבנו שהרי למעשה הביא את הדין של יציאה רק בהפסק של יותר זמן מאלתה, וכך למדו בשיטת רבינו בס' קצור הל' שבת משוע"ר ס' רע"ג הע' 12. ומצה"ס י"ל שמ"מ ההפסק של יציאה הוא ההפסק (וכך הבין המשנ"ב בדעת רבינו), ויל"ע. ולהעיר מקצוה"ש ס' פ"א בדה"ש סק"א שביקדושו היום כדאי לברך שוב בפה"ג.

5 וצ"ע"ג באם מאריך יותר מכדי אכילת פרס. ולכן כדאי שיאכל כזית או ישתה רביעית ואז יצא.

6 שוע"ר ס' קס"ו ס"א.

7 ראה פסק"ת ס' קס"ו סק"א ובהערות שם.

8 קצוה"ש בדה"ש שם. וראה דר ברכה"נ פ"ט הי"ב.

9 פסק"ת ס' רע"ג סק"ד - כיון שמחדר לחדר גם במתכוין אינו לכתחילה.

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

OUR HEROES

Reb Tzvi ben HaBaal Shem Tov



Reb Tzvi, the son of the Baal Shem Tov, was a very holy but quiet and modest individual, and throughout his life, he lived in poverty. He was taught by his father and by Reb Gershon Kitover. After the passing of the Baal Shem Tov, Reb Tzvi took over the mantle of leadership, but on the first *yahrtzeit* of his father, he said that the Baal Shem Tov had revealed himself to him and said that the entire "*pamalya shel maalah*" (heavenly court) had accepted the Mezritcher Maggid. He then took off his *shtraimel* and special white garment and put it on the Maggid. He passed away in Pinsk on the 7th of Teves, תק"מ (1780).



Once, a young man came to Reb Tzvi and asked him how to attain the level of *avodas Hashem* that he, Reb Tzvi, has reached. Reb Tzvi answered him with a *mashal*:

"There was a man who owned fifty gold pieces, and he asked the wealthiest man of his town how he can prosper from this money. The rich man answered that he cannot advise him since his wealth he received as an inheritance from his father. He recommended that he ask another wealthy man who had worked hard to earn his money."

"So too with me," concluded Reb Tzvi. "I have inherited much from my father. Better go to Reb Aharon of Karlin who has attained his levels with his own effort..."



As mentioned, after one year of leadership Reb Tzvi gave over the mantle to the Mezritcher Maggid. The Rebbe Rashab commented on this, "One needs to have a lot of strength to do this. We find that many *Tanaaim* and *Amoraim* had no desire to accept leadership, but once they took on this position ..."

(תורת שלום ע' 84)

A MOMENT WITH THE REBBE

Girls Traveling Away from Home?!

Reb Yosef Yitzchok Chitrik, dean of Beis Chana Seminary in Tzfas, relates:

In 5733 (1973), I was sent with a group of *bochurim* to serve as *shluchim* at the Melbourne Lubavitch Yeshiva Gedola. Seeing the great impact we had on the students there, I wondered why Reb Yitzchok Dovid Groner, who headed the local Lubavitch *mosdos*, did not bring a group of girls too, to work at the Beis Rivka School.

When I asked Reb Yitzchok Dovid, he related the following to me:

When I was in *yechidus*, I suggested precisely this idea to the Rebbe, stressing the great potential in such an endeavor.

The Rebbe reacted with surprise:

"Vos?! Meidelach avek foren fun shtub? Ich hob dos keinmol nit gizeln beim Rebben dem shver—What?! Girls traveling away from home?! I never saw my father-in-law, the Rebbe [Rayatz], do that!"

(Bas Melech Prima p. 140)

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