Rabbi Shimon Hellinger - Editor

פרשת ויצא תשע"ו



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.

(חוה"ל שער הבטחון פ"ג הקדמה ה', שיחו"ק תשל"ד ח"א ע' (עיי"ש ח"ל ע' 137 ואילך עיי"ש 145

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 ח, יז, סמ"ג מל"ת סד)

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 לז, 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)."

(תו"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 חט"ז 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!

(בתוועדויות 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....

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

CONSIDER THIS!

- 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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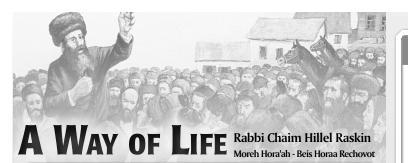
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Stepping Out Before Washing

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." 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 (aprox. 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.

רק בדיעבד (משמעות דבריו שלשיטת המג"א (ואדה"ז) נחשב הפסק, רק שהוא מכריע שבדיעבד יצא).

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

.6 שוע"ר סי' קס"ו ס"א

7 ראה פסק"ת סי' קס"ו סק"א ובהערות

8 קצוה"ש בדה"ש שם. וראה סדר ברכה"נ

9 פסק"ת סי' רע"ג סק"ד – כיון שמחדר

1 ראה משנ"ב סי' רע"ג סקי"ב ובביה"ל קרן לדוד סי' נו סוד"ה אמנם כתב שהוא שם ד"ה לאלתר.

2 שוע"ר סי' רע"ג ס"ה ע"פ 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 מלאלתר, וכך למדו בשיטת רבינו בס' קצור הל' שבת משוע"ר סי' 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 סי' פ"א בדה"ש סקי"א שבקידוש היום כדאי לברך שוב בפה"ג.

4 בכף החיים סי' רע"ג סקכ"ה שמותר לכתחילה (גם יציאה לשירותים). ובשו"ת לחדר גם במתכוין אינו לכתחילה.

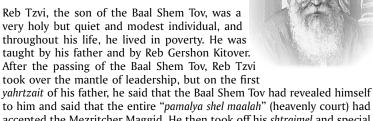
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OUR HEROES

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



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 mantel 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 ..."

(84 'עורת שלום ע'

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 gizehn beim Rebben dem shver—What?! Girls traveling away from home?! I never saw my father-in-law, the Rebbe [Rayatz], do that!"

(Bas Melech Pnima p. 140)

