



HEAVENLY SUSTENANCE (II)

Fixed Wages

Rav Tachlifa taught: "All of a person's provisions are preordained for him during the days of Rosh HaShanah through Yom Kippur, except for the expenses of *Shabbos* and *Yom-Tov*, and the fees for his children's *chinuch*. If one spends less on these expenses, he is provided with less, and if one spends more, he is provided with more."

(ביצה טז ע"א, שו"ע ר סי' רמב ס"ג)

A man complained to Reb Meir of Premishlan: "Someone is taking away my *parnasa*!"

"When a horse lowers its head to drink from a river," Reb Meir told him, "he stamps his hooves. Why? Seeing another horse reflected in the water, he becomes envious and angry, so he stamps at the other horse: he doesn't want it to drink up his water! You, however, surely understand that there is enough water for many horses. As our *chachomim* have said, no individual ever takes away from the livelihood that has been preordained for another."

(זומא לח רע"ב, סיפורי חסידים זיון תורה ע' 142)

The *Tzemach Tzedek* writes that since the amount that a person will earn has already been set for him, he should not waste his time on extra work. Rather he should work only as much as necessary to earn the amount he needs to live at the time being, and trust in HaShem Who will provide for him in the future.

(דרך מצוותיך קזב)

The Real Cause

How does a Yiddish farmer go about producing a harvest? *Chazal* tell us that "he places his trust in the Life of all the worlds – and sows."

The Rebbe explains that though the farmer knows that planting a seed in the ground will bring growth, he nevertheless realizes that this process is not automatic: it is being orchestrated by HaShem alone.

(ירושלמי שבתוס' שבת לא ע"א ד"ה אמנות, לקו"ש ח"א ע' 216)

The Rebbe explains the unique ability of Yidden to trust in HaShem. While *goyim* will recognize an obvious miracle, they will dismiss everything

else as resulting from "the laws of nature." Yidden, by contrast, can recognize that even constant, everyday happenings are brought about by the hand of HaShem Himself.

(לקו"ש ח"א ע' 240)

The Rebbe distinguishes between two approaches that a Yid can take when doing business: (1) Now that HaShem has commanded him to take a job, the job is the source of his *parnasa* (albeit because of the *bracha* of HaShem); (2) the job is merely a *mitzva* like any other, and his *parnasa* comes directly from HaShem, unrelated to the job.

The Rebbe explains that this difference will also express itself in a person's day-to-day conduct:

If he sees his business as the source of his *parnasa*, he will be inclined to protect it even at the expense of a *mitzva*, such as investing more time in *davening* or more money in *tzedakah*. However, if he sees it as a *mitzva*, he will not let it detract from another *mitzva*.

(לקו"ש ח"א ע' 294)

Full Support

From time to time, the Rebbe Maharash would travel out of Lubavitch during the winter months for health purposes. Once, before he left the village, the local *baalei-batim*, whose *parnasa* came from supplying the visiting chassidim with food and lodgings, came to the Rebbe and complained, "If the Rebbe leaves, we will remain without *parnasa*."

The Rebbe Maharash asked them, "Did you ever hear of a cow that worries when her trough breaks? The cow's *owner* is the one who must worry! So too, HaShem will take care of your *parnasa*: there is no need for you to trouble yourselves."

(לקוטי סיפורים פערלאוו ע' קנא)

For the first ten years of his marriage, Reb Yitzchok Meir of Gur (better known as *Chiddushei HaRim*), was supported by his father-in-law, who wanted him to spend his entire day studying Torah. But then his father-in-law lost all his money and the family was left poverty-stricken. Nonetheless, Reb Yitzchok Meir continued studying Torah as before.

Once his wife asked him how he managed to sit undisturbed, free of any worry about their

situation. Reb Yitzchok Meir answered, "Your father chose me for a son-in-law as an *ilui*, a person who can learn in one day what takes others a year to learn. Similarly, with regard to worrying: what takes others over three days to worry about, I can accomplish in one minute!"

The young *rebbetzin* had a question: "But what do you accomplish with your one minute of worrying?"

He answered with a question: "And what does *three days* of worrying accomplish? There is no place for any of this, for everything HaShem does is for the best."

A short time later, his brother, moved to town and hired him as his financial secretary. And that was how Reb Yitzchok Meir supported his family until one day he was appointed as a *rov* in Warsaw.

(החידושי הר"ם ע' 159, 167)

When Reb Yaakov Mordechai Bezpavov, a chossid of the Rebbe Maharash, was a young man, he had studied Torah for many years while being supported by his father-in-law on *kest*. At one point, in the year תרל"ח (1878), the funds dwindled and his support ended. Understandably concerned, Reb Yaakov Mordechai immediately sent a letter to the [future] Rebbe Rashab, enclosing a *pa'n* to be presented to the Rebbe Maharash.

The Rebbe Maharash told the Rebbe Rashab: "He should continue living on *kest*. May HaShem strengthen his heart to continue learning. And if he does so, everything will be available for him."

Reporting this response to Reb Yaakov Mordechai, the Rebbe Rashab added, "The main thing is not to be worried and to trust in HaShem, Who supports."

(אג"ק אדרהרש"ב ח"א ע' ב)

CONSIDER THIS!

■ How can work be an obligation in order to earn money, yet not be the cause for it?



Check your mezuzas' placement with a live expert via video chat, at MachonStam.com

ADVERTISE YOUR BUSINESS HERE.

Email us at: info@MerkazAnash.com



Higher standards of kashrus & quality

MachonStam.com
718-778-STAM
415 Kingston Avenue



www.SELLMILESNOW.com
732-987-7765



A WAY OF LIFE

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

Shabbos Shira

Is it appropriate to feed birds on Shabbos Shira?

- Animals are divided into two categories with regard to feeding on Shabbos: (1) Animals which rely on their owner for daily food, (2) Animals which find their own food.
- Animals which rely on their owner may be fed on Shabbos. Some *poskim* include even an animal of a breed which is generally not dependent on humans in this category, if this particular animal depends on a feeder for food.¹ *Poskim* are in disagreement whether one may feed another Jew's animal on Shabbos.²
- Animals which generally find their own food may not be fed on Shabbos, even by throwing the food in front of them. *Chazal* prohibited this unnecessary effort on Shabbos. An exception to this rule is harmless³ dogs since they have difficulty finding ample food.⁴
- There was an ancient *minhag* to gather children on *Shabbos Shira*, tell them the story of *Kriyas Yam Suf*, the singing of the birds and the feeding of the birds by the Jewish children, and encourage them to feed the birds.⁵ However, based on the above, *poskim* dispute this practice.⁶ Some *acharonim* defend it saying that it's a *mitzvah* to feed the birds since they sang at *Yam Suf*⁷ or because they spoiled the scheme of the *mon* laid out for Shabbos⁸ (both of which are related in *parshas Beshalach*). The Rebbe points out that it was common then to own birds, in which case feeding them is unquestionably permissible.⁹
- Today, the Rebbe advised continuing the first part of the practice to tell the children about *Kriyas Yam Suf* and the children's kindness to the birds which will arouse them to be sensitive to animals. To fulfill the custom of feeding the birds, one may put out food just before Shabbos for the birds to eat on Shabbos.¹⁰

1. כף החיים סי' שכ"ד סקמ"ג.
 2. ראה ביה"ל סי' שכ"ד ד"ה ויוני.
 3. משנ"ב סי' שכ"ד ס"ק ל"א.
 4. גמ' שם ושוע"ר סי' שכ"ד ס"ז.
 5. סה"ש תש"ב ע' 73.
 6. מג"א סי' שכ"ד סק"ז, שוע"ר שם ס"ח.
 7. תו"ש סי' שכ"ד סק"ז.
 8. נמוקי או"ח סי' שכ"ד בשם הרמ"מ מרימנוב.
 9. תו"מ תשמ"ט ח"ב ש"פ בשלח הע' 118.
 10. תורת שבת סי' שכ"ד סקט"ו.

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

OUR HEROES

The Sfas Emes



Reb Yehuda Aryeh Leib was the third Rebbe in the Ger dynasty, and under his leadership, the Chassidus of Ger flourished, becoming the stronghold of Chassidus in all of Poland. He became the Rebbe at the age of 23, after the passing of his grandfather the Chidushei Harim. He is known by the title of his sefer "Sfas Emes", which contains *perushim* on the Torah and Shas. He passed away at the young age of 58, on the 5th of Shvat, תרס"ה (1905) and is buried in Ger.



When the Sfas Emes was young, he and his friend once spent the whole night learning, and only at daybreak did they go to sleep. The following day, the Sfas Emes arrived a bit late to his learning session, and his grandfather reprimanded him. All the while, he sat listening without saying a word. When his friend asked him why he had not told his grandfather that he had stayed up late to learn, the Sfas Emes said, "Yes, but then I would have missed out on the admonishment of my grandfather..."



A Rebbe came to visit the Sfas Emes, and as they parted, the Rebbe expressed his hope that there should always be an *ahava rabba* (great love) between them. The Sfas Emes responded with a smile, "Besides for *ahava rabba*, we should also wish for an *ahavas olam* (literally: a love of the world); for often, there can be a great love between two Rebbes, yet among their chassidim there is no peace..."



In the Shul of the Sfas Emes, two daily *minyanim* for *shachris* took place successively. When the second *minyan* would begin to daven, the *mispaaleim* from the first would stay to talk. When word of this reached the Sfas Emes, he rescheduled the *minyanim* so that the first group would finish socializing before the second *minyan* would begin.

A MOMENT WITH THE REBBE

Why Should the Recipient Lose Out?!



In the face of soviet oppression, Reb Yaakov Yosef Raskin went about his duty, serving as a *chassidisher mohel*, bringing *Yiddishe* children into the covenant of Avrohom Avinu. After slipping across the border, he continued his holy work in Eretz Yisroel.

Simchas Torah 5716 (1955): The close-knit assembled chassidim experienced a *farbrengen* with the Rebbe like never before. Between the *sichos*, and occasionally in the middle of one, the Rebbe chastised the chassidim on a first name basis. "Now is not a time for the 'Reb' honors," the Rebbe explained. "But for those who need, I'll say as a general introduction: 'Reb, Reb, Reb...'"

Then it was the turn of the guest from Eretz Yisroel, Reb Yakov Yosef. "The job of a *mohel* is not only to perform a *bris*. You have to utilize your position to change homes. Find something to fix – there will always be something – and encourage the parents of the newborn in that direction. And don't just say what they want to hear."

"Even if you have to demand such things in which you still need to improve yourself; why should the recipient lose out because you have faults?"

Connection 
 Insight without a website.
 347-498-0008