

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • חיי שרה תשפ"ה • 802
EDITOR - RABBI SHIMON HELLINGER

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"ת 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."

(יומא לח רע"ב, סיפורי חסידים זוין 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 שבתס' 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"ח ע' 294)

CONSIDER

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

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 Bezplov, 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 אדהרש"ב ח"א ע' ב)



Yoseph Shomer
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



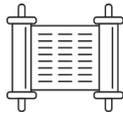
Sketchish.art
Contemporary Jewish Art

COTLAR PLLC
Certified Public Accountant

audits, reviews, due diligence, and GAAP financials
www.rabbiCPA.com | ben@cotlarpllc.com

Yodah Mohel.com
TRAVELING MOHEL

510-671-0613



SALVAGING A PHONE ON SHABBOS

My toddler put a cell phone in the sink on Shabbos. May I take it out?

A phone's primary use is Shabbos prohibited, which would categorize it as a *kli shem'achto l'isur*. As such, it may be handled for a permissible use (*l'tzorech gufo*, e.g., to look at the time if the display is on), or if one needs its place (*l'tzorech mekomo*), but may not be moved for its own protection (*l'tzorech atzmo*).

This is assuming that during the week, the phone is left around and used by all. However, if you are particular about an expensive phone and avoid using it for any purpose other than its designated (Shabbos-prohibited) usage to preserve its value, it may fall under the stricter category of *muktza machmas chisaron kis* (*muktza* due to potential financial loss). In this case, it may not be moved even *letzorech gufo* or *mekomo*.¹

Moving a phone to save it from getting wet (*l'tzorech atzmo*) is not allowed.² But if the phone in the sink will prevent people from using the sink, this is considered *l'tzorech mekomo*.³

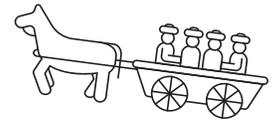
If there is another sink to use, some hold that the *muktza* may not be moved since it's technically not necessary. They similarly argue that a *muktza* item may not be used *l'tzorech gufo* if a non-*muktza* item is available.⁴ Others counter that even a non-*muktza* utensil may not be moved for no reason and may only be moved for a purpose. Thus, it is no worse to move a *kli shem'achto l'isur* for the sake of *gufo* or *mekomo*.⁵ One may rely on the lenient view.

What about picking it up with a towel, thereby drying some of the water that splashed on it? Is that a problem of "fixing" a utensil? Technically, he's not actively fixing it, only preventing it from getting ruined.⁶ Similarly, it isn't prohibited due to preparing for the weekday since that only applies to preparation that involves some effort and not a fleeting act (just as one may place a bookmark in a *sefer* when finished learning for the next day).⁷

1. ראה שו"ע"ר סי' ש"ח ס"ד. וראה כף החיים סי' ש"ח ס"ד.
 2. שו"ע"ר סי' ש"ח ס"ב.
 3. מאור השבת ח"ה ע' ת"ג.
 4. ראה משנ"ב סי' ש"ח ס"ק י"ב.
 5. קצוה"ש סי' ק"ח הע' י"ד.
 6. ראה נו"ב תניינא או"ח סי' צ"ב. וראה שו"ע"ר סי' ש"א ס"ו בנוגע ירקות שלא יכמושו.
 7. ראה שו"ע"ר סי' ת"ק ס"כ. וראה משנ"ב או"ח סי' שכ"ג ס"ק כ"ח.
 ופסק"ת סי' ש"ח הע' 122.

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

Our Heroes



RABASH

Reb Boruch Sholom, known as the Rabash, was the eldest son of the Tzemach Tzeddek. His great grandfather the Alter Rebbe, expressed a profound love for him. He was extremely modest and refused to become the Rebbe after his father's passing, unlike his other brothers who all became Rebbes. Both the Tzemach Tzeddek and the Rebbe Maharash would seek his counsel regarding communal matters. He passed away on the 16th of Shevat, תרכ"ט.

The Alter Rebbe taught Reb Boruch Sholom the *trop* (tune) of Tanach, and Reb Boruch Sholom taught them to the Rebbe Maharash. Even though the Rebbe

Maharash had a long breath, singing these notes would strain his heart.

The Rebbe Rashab was once in the home of Reb Yuzik Gurevitz in Warsaw, and there were many chassidim there; the house was packed, and some attendees began pushing. The room quieted, and the Rebbe Rashab began relating, "Once, when the Tzemach Tzeddek was saying Chassidus, his eldest son Reb Boruch Sholom put his foot on the fireplace and wanted to lift his second foot unto it as well. However, because the room was jam packed, he was unable to lift his foot, and was forced to remain in that position for the duration of the entire *maamor*.

A Moment with The Rebbe

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרף בגשמיות ורוחניות



A YID'S FEELINGS COME FIRST

"Mamad" served throughout the generations as the Rebbes budget, from which the Rebbe funded various activities and covered personal expenses. Chassidim would see it as a great *zechus* to contribute, and the responsibility of collecting it was bestowed to an esteemed chossid in each community.

The venerable chossid, Reb Berke Chein, famous for his mesiras nefesh in soviet Russia, finally breached the iron curtain in 5724 and made his way to Eretz Yisroel, and within a few years was given this holy task.

After a few years, when Reb Berke was already not in his best of health, the collection began to decline. Around

5748, a group of well-meaning *yungerleit*, approached Reb Efraim Wolff, the administrator of Chabad activities in Eretz Yisroel, with an offer to get involved, to strengthen the Rebbes mamad.

Reb Efraim asked the Rebbe whether to allow this development, but the response was negative. Reb Berke may feel like he is being treated as a weakened person, the Rebbe explained, and this may cause him pain.

And so it remained until his passing; the feelings of this special Yid were more important to the Rebbe than the lost funds.

(Teshura Bar Mitzva Wolff)

לעילוי נשמת

מרת מוסיא בת ר' אברהם ישע' ע"ה שטראקס
 נפטרה כ"ה אדר תשפ"ד

HELP US CONTINUE

Dedicate an issue of *The Weekly Farbrengen* in honor of a *simcha* or *yahrtzeit*

VISIT THEFARBRENGEN.COM