

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • תולדות תשפ"ה • 803
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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*.

(חזה"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 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 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*)."

(תר"מ ח"ט ע' 115)

CONSIDER

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'?

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*.

(לקוטי חת"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*

(התועודיות תשד"מ ח"ג ע' 2123)

The Frierdiker Rebbe writes: When the Tomchei Temimim Yeshiva was established, my father, the Rebbe Rashab, instructed its fundraisers not to overemphasize the greatness of the Yeshiva in order to increase contributions: "We must only do as *HaShem* commanded, and make a *keili* by informing *Anash* of the Yeshiva 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' ושב, לקו"ש ח"ה ע' 344)



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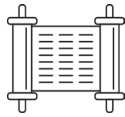
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INTERRUPTIONS DURING BENTCHING

I was in the middle of bentching and heard borchu from maariv. Should I answer?

During bentching, it is forbidden to greet someone or even respond to them unless there is a concern for danger. Unlike the leniencies of birchos krias shema, bentching is treated like Shmoneh Esreh with regard to interruptions because the possuk (וברכת על הארץ הטובה) implies that the three brachos — for the land, sustenance, and Yerushalayim — are to be said in one uninterrupted sequence.

The Kaf Hachaim rules that it is similarly forbidden during bentching to respond to devarim shebikdusha (borchu, kedusha). The Ketzos Hashulchan questions this prohibition based on the allowance to answer amen to the zimun leader at the conclusion of each bracha. However, many counter that the amen after a bracha is considered to be a part of the bracha's ending. The custom is to be stringent and not answer.

The fourth bracha of bentching was instituted by the Chachomim and essentially concludes at "al y'chasreinu" (after that is a minhag). Some acharonim question whether one may answer during the fourth bracha. However, according to the Alter Rebbe, it is allowed like during other long brachos (e.g., asher yatzar, Boruch She'amar), and it isn't included in the sequence requirement of the first three brachos.

In Ya'aleh V'yavo, participants traditionally answer amen when the leader concludes, "l'tova," "livracha," and "l'chayim tovim." The Rebbe explains that this minhag is based on the practice of the Rebbe Rashab and a clear directive from the Frierdiker Rebbe, and these amens are no worse than asking for a knife or salt between hamotzi and eating which are technically not considered interruptions.

Elsewhere, the Rebbe writes that these amens may only be said "between the sections, or at the end of this (third) bracha." Some understand this to mean only after concluding uv'nei Yerushalayim, while some interpret this to include also anywhere in Ya'aleh V'yavo, between the section ending "l'olem vaed" and the section beginning "uv'nei."

- 1. ראה שוע"ר סי' קפ"ג סי"א.
2. כף החיים או"ח סי' קפ"ג סי"ק מ"ה
3. קצוה"ש סי' מ"ד בדה"ש סק"י. וראה שוע"ר סי' קפ"ג סוס"י.
4. ראה סי' הפסק בתפילה ע' 166 מה שהרחיב בדבר ע"פ שוע"ר סי' ס"ו ס"ט וסי' קכ"ד ס"ב. ובשו"ת יביע אומר ח"א סי' יא (א) אות ט והלאה שהציע הקושיות בפני הגר"ח נאה והודה לדבריו.
5. וראה הנסמן בפסק"ת סי' קפ"ג סי"ק ט"ז.
6. ראה פמ"ג סי' קפ"ח במ"ז סי"ו

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



REB YEHOSHUA EIZIK BARUCH

Reb Yehoshua Eizik Baruch was born in Zhitomer in 5650 (1890), and learned in Lubavitch for many years. After his marriage he served as the mashpia for Anash in the city of Kovno. He was admired by the whole city, and even those that were not chassidim attended his farbrengens. Later on he was appointed by the Frierdiker Rebbe to be the mashpia in Tomchei Temimim of Vilna. He was killed in the Kovno Ghetto on Shabbos, Tes Cheshvan 5702 (1941).

Reb Yehoshua Eizik was an extremely sincere person. When he received a letter from the Rebbe, he was overjoyed to the point that if he met someone in the street, even a non-chossid, he would dance with him. He would study the Rebbe's letter many times, analyzing each word like a Gemara. Once, the Frierdiker Rebbe wrote him a letter and at the end requested him to give regards to Anash. Afterwards, he gave regards from the Rebbe to any Anash member he

met. If he wasn't sure if he already gave that person regards, he would give them regards a second time.

One year on Rosh Hashana, the Frierdiker Rebbe requested that extra Tehilim should be recited, suggesting the kapitlach 20, 22 and 69. Reb Yehoshua Eizik didn't hear about this until after Rosh Hashana. That Yud Tes Kislev during the farbrengen, he banged on the table and said the kapitlach of Tehilim, proclaiming that it was also Rosh Hashana.

Before he was murdered he called everyone together and instructed them to prepare for the mitzva of kidush Hashem. Before the wicked ones took him away, they confiscated all his belongings. He saw this as a favor, since then he did not have to carry on Shabbos...

A Moment with The Rebbe

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



WHAT IS A SHLIACH

At the first International Kinus Hashluchim, in 5748, there was a festive atmosphere, with 350 participants.

On the official schedule, the Kinus was said to open on Shabbos afternoon at 1:30pm, at the Rebbe's farbrengen. However, as a prelude, the Shluchim gathered for a Friday night meal in the Oholei Torah Hall.

At the meal, one of the shluchim spoke. "Eved avrohom anochi, I am the slave of Avrohom!" he passionately quoted from the weekly parsha, and went on to expound on the concept of a shliach to serve as a slave and totally subjugate himself to the Avrohom of the generation.

The next afternoon, at the opening of the farbrengen, to the surprise of the assembled, the Rebbe addressed the speech from the night before.

"There those who wanted to say that a shliach is a slave," the Rebbe began, "but that is wrong!"

"A slave functions from kabbolas ol," the Rebbe explained, "and his mission doesn't become his own. As they say in America, 'it doesn't bother him.' Whereas a shliach, he cares for the inyan, and he identifies with the shlichus."

(Umal'a Ha'arezt Farbrengen p. 11)

לעילוי נשמת
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