



WORKING WITH FAITH

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 *aveiros*.

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', שיהו"ק תשל"ד ח"א ע' 145, לקו"ש ח"ל ע' 137 ואילך עיי"ש)

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)

ONLY A 'KEILI'...

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 *zechuyos*, his 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 *aveirois*."

(קידושין פ"ב ע"א)

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*.

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!*

(עקב ח, יז, סמ"ג מל"ת סד, התועדויות תשד"מ ח"ג ע' 2123)

There was once a man who was both a skilled craftsman and an accountant, but was unsuccessful in earning money. The Rebbe of *Kotzk* once called him over and asked, "Do you understand the *possuk*, "*lo lachchomim lechem*" (simply meaning that a wise man does not necessarily have bread)? The man was quiet, and the Rebbe explained: "*HaShem* is telling a person, 'If you think you are a *chochom*, then go look for your *parnasa* yourself...."

(סיפורי חסידים זוין [לה"ק] מועדים ע' 155)

The *Friediker 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 רי"ז ח"א ע' רכו)

The Rebbe explains that the same principle applies to disseminating *Yiddishkeit*. The person's activity is merely a *keili*; the success comes from *HaShem*. However, only when he invests every possible exertion can he be blessed with supernatural *hatzlacha*.

(התועדויות תשמ"ב ח"ב ע' 560)

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. Therefore 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 decide 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....

(התועדויות תשמ"ז ח"א ע' 290, 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*'?

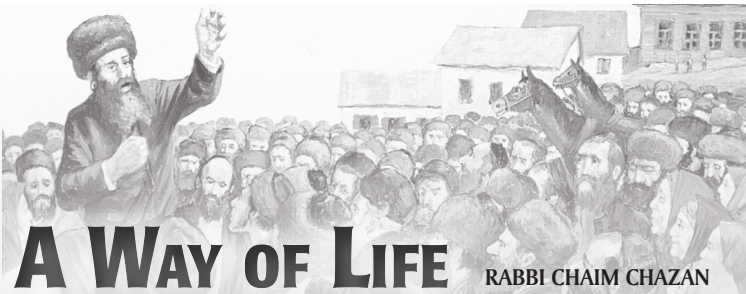
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A WAY OF LIFE

RABBI CHAIM CHAZAN

HAVDALAH FOR WOMEN

Can a man who was already *yoitze* (made or heard) *havdalah*, make *havdalah* for his wife?

- There is a dispute among *poskim* whether women are obligated to hear *havdalah*: Some say they are obligated *min hatorah*, others say they are only obligated *miderabanan*, while others say that they are not obligated at all.
- The Alter Rebbe *paskens* that all opinions should be considered: Women must hear *havdalah*, yet a man who has already been *yoitze* may not make *havdalah* for them (since according to those who hold that she is not obligated, it will be a *bracha levatala*). Similarly, women must recite "*boruch hamavdil*" before doing *melacha*.
- The woman may make *havdalah* for herself (but not for a man). Even if we assume that she is not obligated, she is allowed to fulfill this *mitzvah*, just like other *mitzvos* bound by time. Even though in general women have the custom not to drink from the *havdalah* wine; however, when they are making *havdalah* for themselves, it is alright.
- Bsh'as hadchak* when a woman doesn't want to make *havdalah* for herself, a child who has reached the age of *chinuch* can make *havdalah* for her. In such a situation, *lechatchila* the woman should recite "*boruch hamavdil*" beforehand, but the child should not.

דמב"ם פכ"ט ה"א מהל' שבת, מגיד משנה שם, שו"ע אדה"ז סי' רצ"ו סעי' י"ט, וראה מה שליקט בפסקי תשובות שם אות כ"א.

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

CURRENT EVENTS

אדר א'

THE SHACH

Reb Shabsai Cohen, known as the Shach was a Rov and a *posek* who wrote the *perush* "Sifsai Kohen" (Shach) on the Shulchan Aruch. He was a talmid of the Meginei Shlomo and the Megale Hamukos. Despite his young age, he was accepted as a member of the *bais din* in Vilna. He lived through the *gezairos tach v'tat* and he describes the horrors that occurred in his "Megilla Affa". He passed away at the age of 41 on the 1st of Adar Rishon, תכ"ג (1663).



The Shach was once walking on a mountain, deeply engrossed in thoughts of Torah, and he did not realize that he had reached the edge of a very steep cliff. Miraculously, at that very moment, the mountain on the opposite side moved in, thereby saving him from certain death.



The Shach had a wealthy father-in-law. Once, when it was market day, his father-in-law gave him some money to try his luck on the market. Sure enough, the Shach made a sizable profit from his dealings. The next market day, his father-in-law wanted to ask him to go again. This time the Shach refused, saying that the fact that he had made money the first time was an act of the satan, to distract him from learning. He told his father-in-law, that if he would go this time, he would not net any profit and also lose the past earnings as well.

The Shach used the following possuk as a *derush* for this story: אמר אויב – the enemy, the *yetzer hara* says, ארדוף אשיג – if I will chase the person and reach him, אחלק שלל – I will give him riches, תמלאימו נפשי – then he will be filled with my spirit, ידי – then I will make him poor once again...

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

'YASHER KO'ACH' FROM THE REBBE

It is well known amongst *chassidim*, that the Rebbe did not look kindly upon extravagant spending of any sort. Especially, if this would cause a negative peer pressure, forcing others to spend what they could not afford.



At the *chassunah* of Reb Yaakov Kaplan, there were no flowers, in accordance with the Rebbe's wishes. Harav Chodakov took part in the *chassunah*, and made note of it. A number of days following the *chassunah*, Harav Chodakov called the *chossan* in and thanked him in the Rebbe's name for not spending on flowers.

But the real surprise was yet to come. When the *kalla's* parents, Rabbi and Mrs. Moshe Yitzchok Hecht of New Haven, were in a *yechidus*, they received a warm '*yasher koach*' from the Rebbe in person!

Naturally, when the word got out, this had a great impact on the excess expenditure of the *simchas* among *anash*.

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