



HEAVENLY SUSTENANCE (2)

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 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 לה 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 Yiddishe 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 אמונת, 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."

(לקו"ש סיפורים פערלאוו ע' קנא)

When Reb Yaakov Mordechai Bepalov, 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. Unfortunately, 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)

For the first ten years of his marriage, the *tzaddik*, Reb Yitzchok Meir of Gur (better known as *Chiddushei HaRim*), was supported by his father-in-law, who wanted him to be free to spend his entire day studying Torah and serving HaShem. At that time his father-in-law lost all his money and the family was left poverty-stricken, but 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 *rebbeztzin* 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, Reb Moshe Chaim, came to join him in his hometown, Warsaw, bought a house there, and appointed Reb Yitzchok Meir 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 הרי"ם ע' 159, 167)

CONSIDER THIS!

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

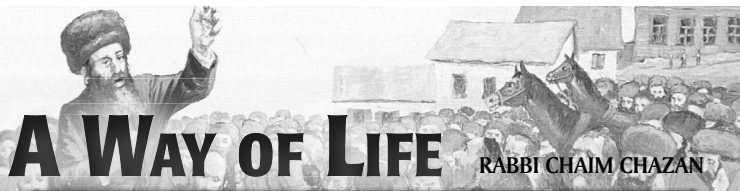
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CURRENT EVENTS

כ"א אדר

REB ELIMELECH OF LIZENSK

Reb Elimelech was one of the greatest talmidim of the Mezritcher Maggid, and after his Rebbe's *histalkus*, he became responsible for the dissemination of Chassidus in Poland. He was a brother of the famous Reb Zusha of Anipoly, and together they were known as "the holy brothers". He wrote the famous *sefer* "Noam Elimelech" and was known to be one of the greatest Chasidic Rebbes of his time, with thousands of people flocking to see him and learn from his ways. Many of his disciples became Rebbes in their own right, his primary successor being the Chozeh of Lublin. He passed away in Lizhensk on the 21st of Adar תקמ"ז (1787).

The Alter Rebbe once met with a Rov who was a *misnaged*. The Rov asked the Alter Rebbe, "I have a *sefer* called "Noam Elimelech" which as I have discovered, has been written by a chossid, a disciple of the Maggid of Mezritch. I have put the *sefer* under the bench, but can you tell me something about its author?"

The Alter Rebbe replied, "Even if you would put the tzaddik of Lizensk himself under your bench, he would be silent and not say a word. Such was his humility!"

(בית רבי ע' סג)

It is known that the brothers Reb Elimelech and Reb Zusha took upon themselves to go into *golus* (self inflicted exile) for a long period of time. They wandered from village to village, dressed in simple rags, with no one knowing who they were. During the course of their travels, whenever they would come to the town of Ludmir, they would stay by a certain Reb Aharon, who was a great man but lived quite poorly.

Years later, when Reb Elimelech and Reb Zushe had already become well known, they once again needed to travel to Ludmir. This time, however, they did not travel by foot, but with a horse and buggy and an entourage of chassidim accompanying them.

When they reached a village close to Ludmir, one of the wealthy men in town came out to greet them and invite them to stay by him for the course of their visit. The bothers told him to return to Ludmir and they would make their way there on their own.

When they arrived, they went, as their custom had always been, to the home of the poor Reb Aharon. The rich man came running and complained, "Why did you not accept my offer?" Reb Elimelech and Reb Zushe replied, "We are the same people who used to come here, and we do not want to change our place of stay. The only difference is that now we have come with a horse and buggy and therefore, you want us to stay with you. You know what, take the horse and buggy; let them stay with you..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

TOIVELING ELECTRONIC APPLIANCES

What is the din regarding toiveling electronic appliances that come in direct contact with food, such as a kettle, toaster, George Forman grill, etc? Must one toivel them?

- What is the din regarding toiveling electronic appliances that come in direct contact with food, such as a kettle, toaster, George Forman grill, etc? Must one toivel them?
- The Torah requires all food utensils bought from *goyim* to be *toiveled* prior to use. Devices which do not come in direct contact with the food (i.e. a hotplate, or the bottom part of a two piece Crockpot) need not be *toiveled*.
- Concerning an electric device which comes in direct contact with the food, we find a dispute amongst the *poskim*. Some say that since the device is used while attached to the outlet in the wall, it acquires the status of a *mechubar lekarka* ('attached to the ground') and therefore not susceptible to become *tomei* and does not need *tevilah*.
- However the vast majority of *poskim* do not accept this leniency and require *tevilah* notwithstanding the concern of damage to the device, since:
 - The assumption that a utensil not susceptible to *tumah* is exempt from *tevilas keilim* is not agreed upon by all *poskim*.
 - Not necessarily does a plug constitute a sufficient affixation to be considered *mechubar lekarka*.
- The normative practice follows the stringent view. In addition, even the lenient opinions require *tevilah* for those utensils that can be used for food without connection to electricity (i.e. an electric kettle), unlike a one-piece hand blender that serves no purpose without electricity.
- Poskim* are divided whether it is sufficient to *toivel* the non-electric side or is it considered one utensil requiring the entire device to be *toiveled*.
- In order to protect the device from damage one can wet one's hand and hold it over the electric part while *toiveling* it (alternatively, one can place a wet cloth over the opening). After *toiveling* an electronic device it should be left to dry for a few days before use.
- When *tevilah* is impossible, one can take the device to a *Yiddische* electrician who can dismantle the device to the extent that it would require a professional to repair and then have him rebuild it. Then it is considered as if the Jewish electrician constructed the device and it does not require *tevilah*.

ראה שו"ת אג"מ יו"ד ח"א סי' נז - נח, ח"ג כד, מנח"י ח"ב עב, ח"ג עז, ח"ה קכו-ב, ח"ה עב-בסופו, ח"ט פג, קז, באר משה ח"ד ק, ח"ז ב, חלקי יו"ד מא, מג, שבט הלוי ח"ב נז, משנה הלכות ח"ט קסב, קסו.

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

לזכות החתן דוב בער נעש והכלה שיינא הינדא זילבערשטיין שיחיו לרגל התונתם ביום כ"א אדר הבעל"ט

לזכות משפחת איזאווי פאלם ביטש להצלחה רבה ומופלגה בגו"ר בבני חי ומזונא רויחא

לע"נ הרה"ח הרה"ת גדלי' ירחמיאל בן ר' מיכל ע"ה שייפער ליום היארצייט י"ז אדר נדבת משפחתו שי'

A MOMENT WITH THE REBBE

WHAT THE REBBE DOES ON SHABBOS

Reb Yosef Menachem Vainshtok relates: During the year 5718, I would stay for many *Shabbosos* at the home of the Bostoner Rebbe, who lived directly across the street from the Rebbe.

One *Shabbos*, after midnight, the Bostoner Rebbe called me over to a corner of the house and said to me, "The Lubavitcher chassidim think that their Rebbe sleeps on *Shabbos*, let me show you what really happens."

He then showed me that by standing at a certain angle, it is possible to peer into the Rebbe's dining room, because one of the blinds was slightly damaged.

The Rebbe was sitting and learning. Every so often we would see the Rebbe get up to get a *sefer* from the bookcase. We stood there for three hours in silence, watching the Rebbe delve into the depths of Torah.

לזכות ר' יוסף יהושע משה הלוי שי' בן שרה רייזל

לזכות ר' ישראל שמעון וב"ג רחל גוריון שיחיו לרגל התונתם