



THE REAL SOURCE

Recognizing the Source

A poor man had to marry off his daughter and came to ask Reb Menachem Mendel of Kotzk for assistance. The *tzaddik* gave him a letter to deliver to Reb Moshe Chaim Rothenburg, a wealthy Yid, asking for monetary aid. The poor man trudged from town to town until he reached the home of Reb Moshe Chaim, where he was graciously welcomed. After having rested, the poor man handed the letter to his host, and to his astonishment, he received a miserable sum. After all it had taken to reach here, especially with the letter he had brought from the Rebbe himself, he couldn't believe that this was all he was going to get! How would he cover the expenses for the *chassuna*? With no choice, the poor Yid exited and began his long trek home.

No sooner had he left than Reb Moshe Chaim hurried out to buy clothing, dishes and whatever else a couple might need, quickly loaded it onto a few wagons, took along an additional sum of money, and set out to catch up to his visitor. Seeing his host with all his baggage, the poor man asked in amazement, "If you were planning to give all this to me, why did you have to put me through all that anguish?"

"Listen," Reb Moshe Chaim explained. "When you arrived with a letter from the Kotzker Rebbe, you were sure you'd receive all you needed and forgot that we have an *Eibershter* on Whom we rely upon. I simply wanted to remind you to place your trust in Him."

(סיפורי חסידים זוין, תורה ע' 207)

An epileptic traveled to Reb Yitzchak of Neshchiz to ask for a *bracha* to be cured. Reb Yitzchak declined, but the sick man continued to plead, until the *tzaddik* told him, "It is possible for you to be cured, but I can't give you this promise. It's your fault, for you have heard there is a great man in Neshchiz who can perform miracles and you have placed your trust in him instead of in *HaShem*. When you place your trust in Him, you will be cured."

Reb Yitzchok then told him about a villager and his wife who were robbed and approached the *Maggid* of Koznitz for assistance. The *Maggid* protested that he had not stolen their money. They continued to beg for his help and

gave him a gold coin to be given to *tzedaka* as a *pidyon*. "But I want more," countered the *Maggid*, so they handed him another two, but he was not satisfied. They kept adding, until the *Maggid* said he would not agree unless they gave him 60 coins for *tzedaka*. This was too much for the woman, who gathered up all her coins and turned to her husband, saying, "Let's leave. *HaShem* can help us without all this!"

Hearing this, the *Maggid* told them, "Your request was hard to fulfill because you had placed your trust in me and not in *HaShem*. But now that you have thought about Him, your salvation is near... And if you don't mind, can you please give me back that first gold ruble you had given for *tzedaka*?"

(סיפורי חסידים זוין, תורה ע' 217)

When It's Going Well

The Yidden in the *midbar* were finally about to enter the Land of Milk and Honey. At that time Moshe Rabbeinu warned them that they should not forget the Hand of G-d and proudly ascribe their prosperity to their own efforts, thinking that *כוחי ועוצם ידי עשה לי את החיל הזה* - "My power and the might of my hand have secured all this wealth for me."

In this spirit, the Rebbe once remarked that sometimes a person's *bitachon* will be strong when his business is small, whereas later, when he succeeds, he may attribute his success to his own acumen. The Rebbe therefore cautioned that when a person's efforts prosper, he should maintain the same simple *bitachon* as before, recognizing that it is *HaShem* who brings any success. Indeed, it is childish to hold otherwise.

(עקב ח"ז-יח, תו"מ תשמ"ב ח"ד ע' 2234)

During the first few years of his marriage, the *Yismach Moshe*, Reb Moshe Teitelbaum of Ujhely, was supported by his father-in-law so that he could study Torah undisturbed. When his father-in-law passed away, he realized that he would need to find some way to support his family. He had an idea: he would procure ten thousand silver reinish, entrust it to some merchant for business purposes, and from that he would have the means of support. There was only one problem: he had no way of securing such a sum.

One day, while trying without success to concentrate on his *Gemara*, Reb Moshe began to cry over his situation, and soon fell asleep over his open *sefer*. In his dream, he entered a great hall in which sat a venerable sage, who motioned to him to go into a side room. There Reb Moshe saw another man who asked him if he knew who the scholar was. When Reb Moshe replied in the negative, the man exclaimed, "That is Reb Yitzchak Luria, the holy *AriZal*!"

When Reb Moshe returned to where the *tzaddik* was learning, the *AriZal* said, "Young man, if a person does have ten thousand silver reinish, is he no longer dependent on the favors of *HaShem*? Either way, he is dependent - in order that he should be able to eat, talk, walk and live. And just as *HaShem* will grant you these favors, so too will He grant you a livelihood, even without ten thousand silver reinish!"

Reb Moshe woke up and felt at ease.

(סיפורי חסידים זוין, מועדים ע' 221)

It's all from Above

Chazal teach that forty days before a child is formed, a *bas kol* proclaims who will be this child's spouse. The Rebbe Rashab explained that we are told this so that we should know that this, too, is from *Shamayim* and is not dependent on our input.

(שמו"ס ח"א ע' 166)

While discussing the situation of the Yidden in *Eretz Yisroel* under the British Mandate, the Frierdiker Rebbe said: "People often attribute the course of events to a certain politician and the like, forgetting that all natural happenings come from *HaShem*, and most especially those events relevant to Yidden and *Eretz Yisroel*."

(סה"ש תש"ח ע' 162)

CONSIDER THIS!

- When is harder to have *bitachon*: when one is in need of help or when all is well?
- Is a person who has the necessary funds any less dependent on *HaShem*: For other needs? For funds?

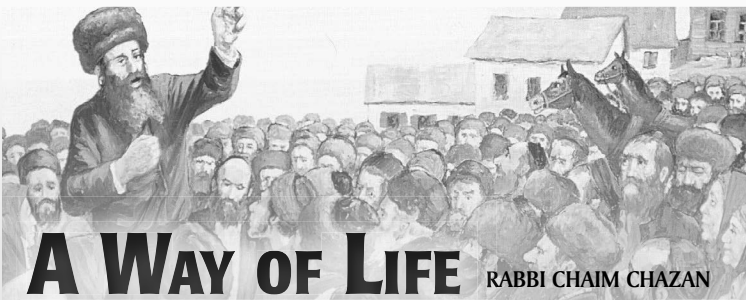
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A WAY OF LIFE

RABBI CHAIM CHAZAN

Vending machines

A person deposited money into a vending machine that malfunctioned swallowing the money and not providing the service expected. Later another person banged the machine and the money that had been lodged in it came pouring out. May he keep the money or does it belong to the owner of the machine?

- The rationale that perhaps the money belongs to the owner of the machine is the halachic principle of *kinyan chatzer* – the court yard of a person acquires ownership on behalf of the person. The principle of one's property as a method of *kinyan* also applies to items in a vessel¹.
- One of the stages in the process required to attain halachic ownership of an object that was lost is the concept of *yi'ush* – the original owner's despair of ever recovering the item. There is a dispute among the *rishonim*² whether a *chatzer* can acquire an object that was left in it prior to the owner being *meya'esh* – despairing. In our case of the vending machine, when the money was deposited into the machine, the person had not despaired of it because he thought he would be receiving something else in return or his money back. Only once he realized that the machine was faulty did he despair ever seeing his money. The *Rambam* holds that even when the object was placed in one's property before the original owner was *meya'esh*, the property still acquires the object, accordingly the money would belong to the owner of the vending machine.
- However, in truth, according to all opinions the owner of the vending machine wouldn't acquire the money via a *kinyan chatzer*. In order for a *chatzer* to acquire it must be a "protected" *chatzer*³. For example: money found in a store in front of the cashier's counter is not acquired by the store owner via *kinyan chatzer* because it's a place frequented by many people and the lost money cannot be protected by the owner. However in our case of the vending machine the owner only acquires the money when it drops down into the compartment where the money is stored. When the money is stuck in the machine and anyone could come and give the machine a bang and the money would be released, it cannot be considered a *chatzer hamishtameres* – a protected *chatzer*, thus the one who "found" the money may keep it⁴.

1. שו"ע חו"מ סי' ר"ס"ג, ובנתה"מ שם סי' ק"ו בשם השיטה מקובצת ב"מ ט: בשם הרמב"ן, רשב"א, וריטבא.
 2. דעת הרא"ש ב"מ כה; נמוק"י שם כו; וראב"ד פס"ז מהל' גזלה ואבדה ה"ד ע"פ דברי המחנה אפרים ה' מכירה וקנין סי' ה, ורמב"ן במלחמות שם כו; דלפני יאוש אין חצרו קונה, וכן הביא ה"ה שם מהרשב"א. אבל דעת

3. הרמב"ם שם, וכ"כ המהר"ל בב"מ שם בדעת תוס', דאף לפני יאוש חצרו קונה.
 4. ראה רמב"ם שם ובריטב"א ע"ז עא: כתב דגם בכלים בעינין חצר המשתמרת וכן מוכח מרש"י ב"מ ט:.
 4. כן פסק בשו"ת להורות נתן ח"ה סי' קטז-קכ ע"פ הש"ך סי' רס סק"ח.

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OUR HEROES

ט' אלול

Reb Tzadok Hakohen of Lublin



Reb Tzadok Hakohen of Lublin was a great *gaon* and chassidische Rebbe. In his youth, he was known as the "iluy of Krinik". Due to circumstances, he had to get a *heter meah rabbanim* (special permission to marry a second wife when the first wife is incapable of receiving a *get*) and while doing so, he met with the Rebbe of Radzin and became his chossid. Later, after settling in Lublin, he became a Rebbe to many chassidim. He authored many works, in which he uniquely blended his genius in *nigleh* with concepts in *Chassidus*. He passed away on the 9th of Elul, תר"ס (1900).



With each chossid who came to him, Reb Tzaddok would discuss an area in Torah that the chossid was then learning to gain insight into the man's neshama. Through these discussions, Reb Tzaddok instilled in his chassidim a love for Torah and a desire to continue growing in their study. Reb Tzaddok frequently decried bitul Torah, considering it the source of all transgressions, and taught that Torah study is the axis upon which the world turns.



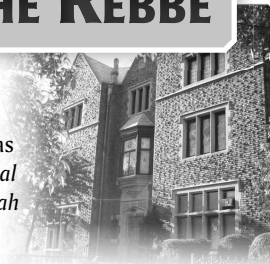
At one point, there was a thought of asking Reb Tzadok to accept the *rabbonus* in Lublin. He was so greatly respected by all, that even the modern people agreed to have him become the Rov, but they stipulated that he first learn the language of the land. However, Reb Tzadok refused to contaminate his mouth, "This should not surprise you," he said, "For it is told that Reb Moshe Zakuta fasted many fasts in order to forget the Latin language he had studied in school when he was young. Reb Moshe said that this knowledge had significantly harmed his *hasaga* (spiritual level of the ability to grasp). Had he not learned this study, his *hasaga* would have been greater."

ליכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

A Minute is Worth a Year

On *Chof Av* 5704, the Rebbe's father, Reb Levik, was *nistalek*. From then on, the Rebbe would be the *baal tefilla* every day in 770, at the nine o'clock *yeshivah minyan* for *shacharis*.



The Frierdiker Rebbe once told the *mashpia* Reb Shmuel Levitin, that his son-in-law, the Rebbe, is complaining that the *minyan* is not punctual. "For the *bochurim*, a five, ten minute delay does not create a storm," the Frierdiker Rebbe explained. "But for my *eidem* (son-in-law), a minute is worth a year."

Reb Yitzchok Dovid Groner *a"h* recalled: "The first time the Frierdiker Rebbe heard the Rebbe saying *kaddish*, was on the first day of *Rosh Hashanah* 5705. They both began crying, and were soon joined by the entire crowd..."

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