

# The Weekly Farbrengen



572 • קרח תש"פ • לחמן ישמעו  
EDITOR - RABBI SHIMON HELLINGER

## HEAVENLY SUSTENANCE

### RECOGNIZING THE SOURCE

The students of Rebbi Shimon bar Yochai asked him, "When the Yidden were in the *midbar*, why didn't *HaShem* make enough *mann* come down once a year to last for a full year?"

Rebbi Shimon answered this with a *maschal*: A king had an only son whom he provided with all his needs once a year. However, he became dissatisfied with this arrangement, for the prince would visit only once a year to receive his funds. The king therefore decided to give him his allowance day by day, so that he would have to visit him every day. So too, a Yid living in the *midbar* who had a number of children would worry and say, "Perhaps the *mann* will stop coming tomorrow and we will all die of hunger!" He then had no choice but to trust fully that *HaShem* would provide him with all his needs.

(יזמא עו ע"א)

Though Reb Menachem Mendel of Kotzk rarely agreed to accept money, he usually did accept support from one wealthy and scholarly chossid. However, one day this chossid was distressed to find that the *tzaddik* refused even his accustomed gift.

Asking the Rebbe for his reason, he was told: "Every livelihood has a cause activated by *HaShem*, Who sometimes removes the cause to test whether the person places his trust in the cause – or in *HaShem*, Who brings about the cause. If the man had placed his trust in the cause, thinking that his livelihood depended on it, then when the cause is removed, his *parnasa* is cut off. If, however, he had placed his trust in *HaShem*, then another cause is provided and his livelihood continues.

"In my case," Reb Menachem Mendel explained, "your support has been the cause of my income. If *HaShem* should want to test me and remove my cause, you will become poor and thus be unable to support me. I would therefore prefer to remove the cause."

The chossid insisted that he nevertheless would like to continue, even if he became poor as a result. After repeatedly declining his request many times, the *tzaddik* finally agreed to accept his gifts as he had done before. That same year, the chossid lost his wealth and was forced to seek other employment in

order to support his family.

(סיפורי חסידים זוין תורה ע' 505)

### RELYING ON HASHEM

Returning home from *cheder*, on his way to his father's room, the Mittlerer Rebbe saw Reb Shmuel Munkes among other chassidim and ran towards them. Listening to their conversation, he heard Reb Shmuel ask two wealthy chassidim why they looked so downcast, to which they responded that they were experiencing hardships in their *parnasa*.

The young boy was surprised at the question, and claimed that this kind of worry is clearly described in *Tehillim*. He quoted the *possuk*, *atzabeihem kesef v'zahav ma'asei yedei adam*, whose simple meaning is that the idols which *goyim* worship are made of silver and gold, fashioned by hand. However, he went on to interpret it to mean that people are sad (*atzeiv*) because they think their silver and gold depend on the work of their own hands.

### CONSIDER

Why does *HaShem* create difficulties in one's *parnassa*?  
Why is *bitachon* so essential to the service of *HaShem* and the ways of Chassidus?

The young Mittlerer Rebbe continued, "Businessmen can be so foolish as to think that the quicker they hurry to bring merchandise from the fairs and do more business, the more money they will accumulate. As a result of this blindness (and he continued to quote that passage), *peh lahem velo yedabeiru* – though they have mouths and repeat words of Chassidus, those words don't really speak to them; *einayim lahem v'lo yir'u* – they have eyes, but do not recognize *Hashgacha Pratis*; *oznayim lahem v'lo ya'azinu* – they have ears, but only hear *chitzoniyus*, mere superficialities; and therefore *af lahem v'lo yerichun* – they have no sense of smell: they become insensitive to *ruchniyus*."

The Mittlerer Rebbe concluded, "And eventually they themselves become *avoda zara*...."

(לקוטי דיבורים ח"א ע' 340)

A simple Yid once traveled to spend *Shabbos* in the court of Reb Mordechai of Chernobyl. When he asked for a *bracha* before departing, the *tzaddik* asked him about his daily routine, and the Yid told him how he rose early to buy merchandise from the local farmers and returned home to *daven* when he finished. The Rebbe condemned this conduct, but the Yid excused himself by saying that if he *davened* first, he would be unable to buy the merchandise. Reb Mordechai then told him the following story:

"A *yungerman* was supported by his father-in-law, but when his family grew and he was forced to find additional means of support, he left home and worked as a *melamed* for three years, saving every coin he earned. Finally, having collected enough to start a business, he decided to make the long trek home. On *erev Shabbos* he reached a little village near his hometown, where he realized that he would not be able to reach home in time. He decided to stay at a wayside inn, but was afraid to leave the money in his bag lest someone steal it. On the other hand, he didn't know if he could trust the innkeeper with it. Having no other choice, he gave it to him to hold for him. Throughout the entire *Shabbos* he worried about his money, and immediately after *Havdala* requested it back. Upon receiving his wallet, he counted all the gold coins and was happy to find that nothing was missing – but then continued to shake the coins and look through them.

"'What are you looking for?' the innkeeper asked. 'Is something missing?'"

"The guest explained that he wanted to make sure that his one copper coin was there as well..."

Reb Mordechai concluded, "Look at this silly fellow! After seeing that all his golden coins were returned to him, he still suspected his host of perhaps stealing one copper coin.... And you are doing the same. Every night you entrust *HaShem* with your *neshama*, and when you wake up in the morning, He returns the gold you have given Him. So how is it that you don't trust that He will give you your *parnasa* if you wait until after *davening*...?"

(אדמו"ר צ'רנוביל ר"ה)



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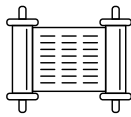
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**GOOD NEWS.**



## VIRTUAL HASHGACHA

### Are video cameras sufficient for kosher supervision?

One of the primary components of kosher supervision is fear of discovery (*mirsas*), which the *mashgiach* accomplishes even by intermittent visits. Does a camera accomplish the same thing?

Some hold that the a camera is even more effective, since it is recording the entire time and it can be replayed later, so the workers definitely have much to be afraid of. With this in mind, cameras and drones are used for many types of *hashgacha*. This can be especially useful to monitor what happened in the plant over Shabbos (e.g. to be certain that the produce wasn't switched when it was transferred).

When it comes to supervising the milking to make it *chalav Yisroel*, some hold that it is sufficient even if a Jew watches from afar (e.g. with binoculars) or even with an electronic eye. Others, however, argue that watching the milking isn't merely to verify the *kashrus* of the milk; a Jew must actually stand nearby to "take part" in the milking process just as *bishul Yisroel* requires Jewish participation in the cooking process.<sup>1</sup> Additionally, besides for the obvious concern of non-kosher milk being mixed in, some hold there is an additional reason that we don't know, and we therefore can't allow it in any manner other than the physical presence of a Jew.<sup>2</sup>

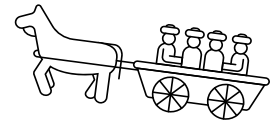
In Eretz Yisroel, most dairy farms have Jewish owners, but they are not necessarily *shomer* Shabbos, so many *poskim* allowed cameras for their *hashgacha* (e.g. to ascertain no milking is done with *chilul* Shabbos).<sup>3</sup> In situations when cameras are allowed, some require that a *mashgiach* actually watch the cameras, while others hold that a *mashgiach* still needs to actually visit from time to time.<sup>4</sup>

Some raise a concern that once cameras are allowed, we will lose full control since we don't know to where it will evolve. Others contend that for this reason every new idea or machine requires the modern *hashgacha* to be on top of the situation.<sup>5</sup> There is also the worry that perhaps the camera will be off or won't work, and this can prohibit the entire line of production. Additionally, it must be ascertained that the cameras can't be tampered with to prevent forgery.<sup>6</sup>

For all the above concerns, many *hashgachos* don't rely solely on the camera rather they use them as a supplementary precaution in *kashrus* supervision.

1. תשובות והנהגות ח"ה סי' רנ"ה ע"פ ערוה"ש
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5. ע"פ"א. וראה בדברי יציב אורח סי' כ"ז.
6. ראה וכשר הדבר ע' נ"ו.

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



## REB MICHOEL DER ALTER

Reb Michoel Beliner was known as Reb Michoel der Alter since he remembered when the Tzemach Tzedek's beard was still blond. He was educated in the ways of Chassidus by Reb Peretz Chein. For many years, he was the *mashpia* of the town Nevel, but in his later years, the Rebbe Rashab appointed him as the *mashpia* of Tomchei Temimim in Lubavitch. He was a great *oved* and his *ahavas yisrael* was extraordinary. He was *niftar* on the 28<sup>th</sup> of Cheshvan, תער"ב (1911).

A man once visited Lubavitch to enter into *yechidus* by the Rebbe, and he asked Reb Michoel to pen the *tzettel* with his requests. He communicated his requests and Reb Michoel was surprised that they all concerned *gashmius*.

"What about *ruchnius*?" Reb Michoel asked.

"I don't have anything to ask for in *ruchnius*," was the man's reply.

"Very well," said Reb Michoel, "write that in your *tzettel*..."

When Reb Michoel lived in Nevel he davened in a shul where they certainly didn't speak during *davening*, but before and after *davening* they discussed their troubles – their home, business and animals.

At one *farbrengen*, Reb Michoel spoke of the holiness of a shul and how it isn't appropriate to converse about business there. The members all decided to make a *hachlata* that they would no longer speak any mundane talk in the shul at all, and they kept their *hachlata* faithfully.

A month later, Reb Michoel went up to the *bima* and announced that their *hachlata* is canceled. When questioned, Reb Michoel explained, "I observed that during this month people became distanced from each other. Previously, when someone's cow that stopped producing milk, or his horse grew old and weak, he would voice his plight in shul and his colleagues would help him. Recently, this was lacking and I decided that it justifies talking in shul after *davening*."

## A Moment with The Rebbe



### DEDICATION

From the personal diary of Reb Sholom Ber Volpo, as a *bochur* in 770, Tammuz 5726 (1966):

Yesterday, the Rebbe went to the *Ohel* and stood on his feet for eight hours in the blazing sun. The Rebbe doesn't eat before going to the *Ohel*. When he came back, he was pale.

It is a painful realization to think that as we sit in an air-conditioned room, the Rebbe stands in the sun, for us.

It is incomprehensible how the Rebbe does this. This past Thursday night, he *farbrenged* for thousands

of people in honor of Yud-Beis Tammuz for six hours, until 3am. Before 4am he went home and then immediately returned, to accept visitors in *yechidus*. The *yechidus* continued throughout the day, until 8pm, meaning ten minutes before Shabbos came in. He then went home for a few minutes, and returned for *mincha*.

He went home very late Friday night, and *farbrenged* Shabbos afternoon for another four and a half hours. And now, on Sunday, he has spent eight hours at the *Ohel*, in the summer heat.

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