

The Weekly *Farbrengens*



למען ישמעו • מטות-חסעי תש"פ • 575
EDITOR - RABBI SHIMON HELLINGER

HEAVENLY SUSTENANCE (II)

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"ר 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 לח 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 שבתס' 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"ח ע' 294)

CONSIDER

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

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."

(לקוטי סיפורים פערלאוו ע' קנא)

For the first ten years of his marriage, Reb Yitzchok Meir of Gur (better known as *Chiddushei HaRim*), was supported by his father-in-law, who wanted him to spend his entire day studying Torah. But then his father-in-law lost all his money and the family was left poverty-stricken. Nonetheless, 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 *rebbetzin* 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, moved to town and hired him 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 הר"ם ע' 159, 167)

When Reb Yaakov Mordechai Bezpulov, 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 on *kest*. At one point, in the year תרל"ח (1878), 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."

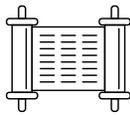
(א"ק אדהרש"ב ח"א ע' ב)

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FRESH CLOTHING IN THE NINE DAYS

Can I wash children's clothes during the nine days?

Rosh Chodesh Av until the tenth of Av are days of mourning for the churban. Chazal forbade having clothing washed even by a non-Jewish launderer (or a washing machine) since this runs against the spirit of mourning.

When starting a wash shortly before the eve of Rosh Chodesh, one should ensure that the primary washing cycle concludes before evening. The mourning of the Nine Days generally continues until midday on the tenth. If the tenth is Friday, one may wash clothing on Friday morning for the sake of Shabbos, or even Thursday night if greatly needed.

Fresh clothes, even if laundered previously, may not be worn during the nine days. To remove their freshness, the clothing should be worn before the nine days for a duration of time—opinions vary between half an hour and two hours—so that the clothes are no longer fresh. For this purpose, even multiple pieces of clothing may be worn on top of each other. A possible alternative is placing the clothing on the floor, provided that it isn't completely clean. Underclothing need not be previously worn, though some will place them on the floor as well.

What about children? Children may wear unworn clothing during the nine days, though Shulchan Aruch rules to refrain from laundering their clothing during this time. While children are generally exempt from mourning, this is a communal aveilus and it also helps instill in the child the tragedy of the churban. Accordingly, it would only apply to children who can appreciate the tragedy.

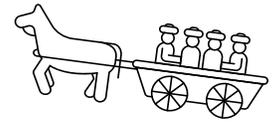
Others argue that the restriction is for the adults who should be absorbed in the mourning, regardless of the child's age. Even in this view, some permit washing clothes for children under three years old, since the prohibition wasn't intended for those who constantly soil their clothing. On the other hand, some hold the prohibition doesn't apply at all to children's clothing.

In practice, clothing of children under three may be washed. Of those between three and eight years old, one may wash if needed, though preferably before the week during which Tisha b'Av falls, when some hold the prohibition doesn't apply. At eight years of age, a child can understand the churban and is somewhat obligated to mourn, thus one should not wash his clothes except in a great need (in which case it is preferable to have it washed by a non-Jew).

One is not required to specially buy more sets of clothes before the nine days in order not to wash the child's clothing during the nine days.

- 1. שו"ע או"ח סי' תקנ"א ס"ג וס"ה. ומשנ"ב שם סקכ"א.
2. פסק"ת שם ס"ק כ"ב.
3. מג"א סי' תקנ"ח סק"א. נט"ג פ"ח ס"ג.
4. שו"ע או"ח סי' תקנ"א ס"ג. הליכות אבן ישראל עמ' של"א. הליכות והנהגות להל' בין המצרים.
5. קבלתי ממורי הוראה ע"פ או"ח סי' של"ד ס"י.
6. שו"ע או"ח סי' תקנ"א ס"ד.
7. מג"א או"ח סי' תקנ"א סקל"ח. ערוה"ש שם סל"א.
8. וראה רמ"א סי' תקנ"א ס"ד שבילדים נהגו להקל ונחלקו הפוסקים בדבריו י"א ע"ג.
9. רמ"א סי' תקנ"א ס"ד. לבוש סי' תקנ"א. וראה ס' חנוך לנער פכ"א העל' א'.
10. ראה חינוך ילדים כהלכתו ס' פ'.
11. שלחן שלמה סי' תקנ"א.
12. תשו"ר ח"ב סי' ת"ח נט"ג פל"ו סק"י"ז.

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



REB AKIVA EIGER

Reb Akiva Eiger was born on Yud Daled Cheshvan, תקכ"ב (1761). After relocating several times, he was appointed as the Rav and Rosh Yeshivah of Poznan. He was one of the outstanding acharonim, and left a strong impact on the study of Gemara and Halacha. He was known to be very modest and exceptionally humble. He passed away on the Yud Gimmel Tishrei, תקצ"ח (1837).

I had heard from my father [the Alter Rebbe]. He enjoyed what I said, but had a hard time hearing.

"He asked me to tell him about my father, since he had heard of him. I gave him two volumes of my father's Shulchan Aruch, Tanya, and my seforim. He accepted them gratefully and we parted with great honors."

When Reb Akiva Eiger came to the city of Poznan to become Rav, he was brought in a chariot, harnessed to strong stallions. With him, sat his son-in-law, the Chasam Sofer, who had married his daughter two years prior. The entire city came out to greet them and stood cheering at the sides of the road.

The Chasam Sofer, who understood that this entire honor was meant for his father-in-law, on his appointment as Rov, climbed down the chariot and joined the crowds at the road side. But after a bit of time, he looked up at the other side of the wagon and to his astonishment saw his father-in-law, Reb Akiva Eiger also walking at the side of the now empty wagon, convinced that all this honor was being given to his illustrious son-in-law...

In the summer of תקפ"ה (1815) the Mitteler Rebbe traveled to the health spas in Karlsbad at the instruction of his doctors. On his way there, he stopped in Poznan and met with Reb Akiva Eiger. In a letter to his son-in-law, the Tzemach Tzedek, he reports his impression of him:

"In Poznan I visited the elder gaon Reb Akiva whose last name is Eiger. He is a genuine person and knows nothing of worldly matters, wearing a simple kapota and torn shтреimel (though his wife and children are surprisingly dressed like the German Jews). He greeted us with great honor as he is humble and unpretentious with all people.

"I asked him for a bracha. He shared a thought on a possuk and I shared with him its kabbalistic meaning that

A Moment with The Rebbe



ONE NOTCH ABOVE

Melbourne's Reb Leibel Wolf has spent many years at various college campuses, delivering classes and inspiring thousands in the ways of Torah.

Reb Leibel recounts another important lesson: "I learned from the Rebbe not to dumb-down my lectures in order to reach the lowest common denominator among my audience.

While at the University of Wisconsin, he received detailed guidance from the Rebbe. The Rebbe advised him to invest in individuals, with a plan that they in turn reach out to others, thereby creating a ripple effect. The Rebbe also demanded from him that he include a practical call for a mitzva observance in his literature.

"The Rebbe said to me, 'When you speak, always make sure you speak one notch above their understanding.

"Secondly,' the Rebbe continued, 'make sure you provide as much information as possible, so your audience will understand that there is more that they have to learn.'"