

The Weekly Farbrengens



למען ישמעו • פנחס תש"פ • 574
EDITOR - RABBI SHIMON HELLINGER

WORKING FAITHFULLY

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 sins.

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

ONLY A 'KEILI'...

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*.

(עקב ח, יז, סמ"ג מל"ח סד)

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 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 wrongdoings."

(קידושין פ"ב ע"א)

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 לו, ב)

Shortly after the Friediker Rebbe arrived in America, he once asked someone what he does, and was told, "I make a living." The Rebbe responded, "A living is made by the *Eibershter*; a *Yid* must be the recipient (*mekabel*)."

CONSIDER

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*'?

(תו"מ ח"ט ע' 115)

The Rebbe Maharash taught that *parnasa* in our times is similar to the *mann*, sustenance from heaven, which was not measured by the effort invested. For that reason one need not be concerned about his livelihood and trust completely in *HaShem*.

(לקו"ש חט"ז ע' 178 הע' 38 ובכ"מ)

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*!

(התוועדות תשד"מ ח"ג ע' 2123)

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 ריי"צ ח"א ע' רכו)

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. The measure of action depends on a person's level. For the Baal Shem Tov 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 set 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....

(התוועדות תשמ"ז ח"א ע' 290, דברי יחזקאל פ' וישב, לקו"ש ח"ה ע' 344)

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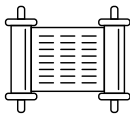
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GOOD NEWS.



BISHUL YISROEL BEVERAGES

Must brewed coffee or beer be *bishul yisroel*?

Chazal prohibited food cooked by a gentile (*bishul akum*), and two reasons are offered: (1) To prevent socialization that could lead to intermarriage; (2) to avoid being served non-kosher food.¹ Food that was cooked by a Jew who doesn't yet keep Shabbos is prohibited *lechatchila*, since the second reason is still relevant.²

Not all food is included in this prohibition, and there are two primary exceptions:

(1) Food that is regularly eaten raw in that locale.³ Foods that aren't commonly eaten raw – such as eggs that some swallow raw – require *bishul Yisroel*.⁴

(2) Food not fit to be served at a royal feast. The reason is that people don't invite others to eat unimportant types of food, and the concerns aren't relevant.⁵ This determination follows the current standards. Thus, although potatoes weren't considered a royal food in previous times, today they are.

What about beer or coffee?

Water can of course be drunk unboiled, and it is therefore not subject to *bishul akum*.⁶ Although beer must be brewed, the barley is secondary to the water (as evidenced from the *bracha* being *shehakol*) and *bishul akum* doesn't apply.⁷ Coffee brewed by non-Jews is permitted by many for the same reason.⁸ Moreover, since roasted coffee beans are edible but not fit for a royal feast, the prohibition doesn't apply to their subsequent cooking.⁹ In addition, there is a view that only dishes eaten with bread are subject to *bishul akum*.¹⁰

Yet, some are stringent based on the Arizal own practice.¹¹ Others distinguish between brewed coffee, where only a taste is transmitted into the water, and instant coffee, where the actual beans are dissolved into the water.¹² Some contend that if a Jew adds the sugar or milk to the coffee, it is considered that the "cooking" was completed by a Jew.¹³ In practice, the widespread custom is to permit all types of coffee and beer.

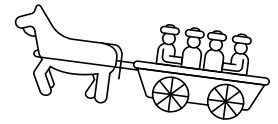
(This does not address the potential issue of machines being contaminated with *chalav akum* or drinking in non-Jewish company.)

(הו"ד בס' ויהי בנסוע במ"א הע' י"ד).
10. ראה שו"ת רדב"ז ח"ג סי' תרל"ז, וברמב"ם מאכל"א פ"י ה"טו' שצ"ל חלק מהסעודה, אבל ראה שו"ע יו"ד סי' קי"ג ס"א וש"ך סי' קי"ג סק"ב.
11. ראה בא"ח ש"ב פר' חוקת סעי' ט"ז שבבאגדאד נהגו להקל אבל מרן האריז"ל אסר זאת, וראה כה"ח יו"ד סי' קי"ג סק"א וכ"ב מה שליטת בזה.
12. וראה חת"ס (ע"ז דף לא ע"ב) שמחלק בין קפה שחור לקפה גמס, וראה שו"ת שבה"ל ח"ב סי' מ"ד שכל בע"נ יחמיר כחת"ס.
13. שו"ת תשו"ה ח"א סי' תל"ו.

1. ראה ע"ז ל"ז ע"ב תוס' ד"ה והשלכות, שם ל"ח ע"א וברש"י ד"ה מדרבנן, וראה ערוה"ש יו"ד סי' קי"ג ס"ב.
2. ראה פת"ש יו"ד סי' קי"ג סק"א ד"ה שהוא חי.
3. ערוה"ש סי' קי"ג ס"ב.
4. ספר הכשרות פ"ט סכ"ה.
5. גמ' שם ל"ח פר"ח יו"ד סי' קי"ג סק"ג.
6. ראה יחול"ד ח"ד סי' מ"ב.
7. תוס' ד"ה ותרוייהו ע"ז ל"א ע"ב.
8. וראה פר"ח יו"ד סי' קי"ב ס"ק י"ז.
9. ע"פ יו"ד סי' קי"ג ס"ח - ראה בקובץ מבית סופרים סיון תשנ"ה תשו"ה מהאדמו"ר מערלי.

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

Our Heroes



REB TZVI BEN HABAAL SHEM TOV

Reb Tzvi, the son of the Baal Shem Tov, was a very holy but quiet and modest individual, and throughout his life, he lived in poverty. He was taught by his father and by Reb Gershon Kitover. After the passing of the Baal Shem Tov, Reb Tzvi took over the mantle of leadership, but on the first *yahrtzeit* of his father, he said that the Baal Shem Tov had revealed himself to him and said that the entire "*pamalya shel maalah*" (heavenly court) had accepted the Mezritcher Maggid. He then took off his *shtraimel* and special white garment and put it on the Maggid. He passed away in Pinsk on the 7th of Teves, תק"מ (1780).

Once, a young man came to Reb Tzvi and asked him how to attain the level of *avodas Hashem* that he, Reb Tzvi, has reached. Reb Tzvi answered him with a *masal*:

"There was a man who owned fifty gold

pieces, and he asked the wealthiest man of his town how he can prosper from this money. The rich man answered that he cannot advise him since his wealth he received as an inheritance from his father. He recommended that he ask another wealthy man who had worked hard to earn his money."

"So too with me," concluded Reb Tzvi. "I have inherited much from my father. Better go to Reb Aharon of Karlin who has attained his levels with his own effort..."

As mentioned, after one year of leadership Reb Tzvi gave over the mantle to the Mezritcher Maggid. The Rebbe Rashab commented on this, "One needs to have a lot of strength to do this. We find that many *Tanaaim* and *Amoraim* had no desire to accept leadership, but once they took on this position ..."

(תורת שלום ע' 84)

A Moment with The Rebbe



DON'T "TRY"

At the *farbrengen* of Acharon Shel Pesach 5744 (1984), the Rebbe revolutionized Torah study. From every Lubavitcher chossid, indeed from every *Yid*, the Rebbe required to learn a daily portion of the Rambam's *Mishneh Torah*, with the goal of covering the entire Torah *sheba'al peh*.

In subsequent *farbrengens*, the Rebbe spelled out the *mitvza*. The three different cycles would include every *Yid*: man, woman and child. One *halacha* a day should be done in-depth, missed quotas should be made up and *siyumim* should be celebrated. Thus, the Lubavitcher daily schedule was forever changed.

When a description of the Rambam study initiative was handed in to the Rebbe for editing, to be published as a supplement to the Rebbe's biography in the *Hayom Yom*, the Rebbe erased one word:

The editors had written that in 5744 the Rebbe began a campaign in which everyone studies Rambam in various cycles. One cycle was to endeavor to learn three *perakim* every day. Those who cannot manage that should learn one *perek* a day. A third option was to learn the *Sefer Hamitzvos*.

The Rebbe erased the word "endeavor".
(Copy of handwritten edit in Beis Chayenu, Vayeitzei 5776)

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