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פרידמאן

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BLESSING AND SUCCESS

★ ★ ★ ★ ★ ★

**The Rebbe's Advice and Guidance
for Working at Parnasah**

THE STORY IS TOLD OF THE BAAL SHEM TOV,

that one day he went and knocked on the window shutter of a house, saying that he needs *parnasah*, and then walked away. Suddenly, a Yid came running out of the house and chased the Baal Shem Tov, asking him for the amount that he needed, which he promptly gave the Baal Shem Tov.

The Baal Shem Tov was later asked: What was that all about? If you needed to ask for money, why did you run away? Why didn't you wait for the homeowner to respond to your knocking? And if you knew you would receive the money in a miraculous way, why did you bother knocking at all?

The Baal Shem Tov explained:

In order for Hashem to bless us with *parnasah*, the Torah tells us we need to have "וברכך ה' אלקיך בכל אשר תעשה"—there needs to be an action to contain the blessing. Knocking on the shutter is also an "action." As soon as I did the knock, I fulfilled my obligation. Then it was up to Hashem to send His blessing. Whether He sent it through this Yid, who lives at this house, or through another Yid someplace else, is entirely not my concern.

The Rebbe uses this story as an important lesson for how a Yid's approach to *parnasah* should be:

We must always remember that ultimately it is Hashem's blessing that brings us what we need. The work that we do to receive that blessing is only a "*levush*," a garment that clothes the blessing itself. If we focus too much on the garment, not only will it not result in the intended blessing, it will actually hinder our chances at it.

The Tzemach Tzedek explains that much like a person's garment, where care must be taken that it fit properly—a garment that is too long will make the person trip and not be able to walk straight—similarly, when it comes to *parnasah*,

a person should not overindulge in creating the vessel for Hashem's blessing. This refers not only to always adhering to *halacha*, since needless to say, we must never do anything against the Torah to obtain *parnasah*, but even within the parameters of *halacha*, overindulgence in the pursuit of *parnasah* is still unnecessary.

If a Yid realizes that his "feet are short," i.e. the *gashmius* aspects of life are not the primary goal and we only need a small amount of it, he will then only minimally engage in work. The remainder of his time will be dedicated to matters of the "head" and matters of the "heart"—studying Torah diligently and performing mitzvos.¹

As the Rebbe sometimes put it: Focusing exclusively on your work is like someone who sews wallets all day to hold his money but doesn't actually do any productive work to earn a living. Similarly, your job is like a "wallet"—a receptacle to hold Hashem's blessings. When you focus on the right things, then you can be certain that "ברכת ה' היא תעשיר"—Hashem's blessings will not only suffice for a minimal livelihood, but they will bring riches!²

Someone who focuses only on the physical job without realizing that Hashem's blessing is what brings the money, is like a person going to a bank to deposit a check when there's no money in the account to back it up. It is a worthless piece of paper and will not get you anywhere!³

This is a fascinating perspective, how Chassidus teaches us to view the world and our place within it.

Instead of asking why we should daven to Hashem for *parnasah* when we have to go out and work for a living regardless, Chassidus turns the tables:

The Tzemach Tzedek asks: Why do we have to go to work everyday if we know that regardless of what we do, everything comes from Hashem? He creates the world and sustains its inhabitants every moment—what good will our petty physical labor bring? For that matter, what effect will our davening have on the process, if

Hashem already predetermined everything we are supposed to earn during the previous Rosh Hashanah?

He continues with a lengthy explanation how Hashem's *hashapa'a* is predetermined, but it requires work to have it manifest in our daily lives and in the precise manner that we need it.

In the same way, Hashem decided to hide His ever-present hand under the guise of nature. So much so that it seems as if nature controls itself. This is, of course, a classic form of *avoda zara*. The truth is that Hashem obviously operates through nature and it is our job to recognize this and act accordingly.⁴

Why did Hashem create the world in this manner? Why can't we just learn Torah day and night and have our physical needs taken care of in a supernatural way?

The answer is, as the Midrash asserts: "ששת ימים תעבד, זו מצות עשה—six days you shall work, this is a positive mitzvah..."

We were placed in this world to work with it and refine the sparks of *kedusha*, transforming the world into a *dira b'tachtonim*.⁵

But obviously, the true source of our *parnasah* is only from Hashem's blessing, and being aware of this allows us to be in tune with reality. In fact, the Rebbe points out that true *bitachon* in Hashem is when we recognize that everything comes *directly* from Him. The only reason why we do the work is because that's what Hashem told us to do. The sustenance itself, however, has *nothing* to do with the natural means! Much like the Yidden in the *midbar*, who were sustained by the *man* from heaven: Hashem designed that only enough for one day at a time was provided, so that the Yidden would realize quite tangibly that everything comes directly from Hashem. We too should adapt this sort of reliance and *bitachon* in Hashem, even as we work at our regular jobs.⁶

HE'LL TAKE CARE OF YOU TOO

I wish to comment on the general impression I gathered from your letter: It seems like you are once again in a worrisome state, and you also worry about whether or not you will have enough to sustain yourself, *chas v'shalom*.

It was obviously quite shocking to hear something like this from you. The words of the Torah, especially in Chassidus, about the importance of *bitachon* should be more than enough [to change your attitude]!

(Of course, this is no contradiction to a person's working at a job as a means of *parnasah*, as it says, "וברכך ה' אלקיך בכל אשר תעשה"—Hashem will bless you in all that you *do*." Nevertheless, the work must be done in accordance with the *possuk* "געי כפריך כי תאכל"—Eat with the toil of your

hands..." not with the toil of your mind and heart.)

This is all the more shocking when it comes to someone like you, who saw miracles in a very tangible way in your own life. Why would you suddenly begin to worry if the Master of the universe, who feeds and sustains all creations, some 1.8 billion people [at the time this letter was written -ed.], will be able to sustain you and your family as well, in a good, kosher, and abundant manner?

It is a pity to waste more time on such an obvious matter. Let us pray that you should finally see things as they are, and you will redouble your efforts in spreading and strengthening Yiddishkeit around you, and then Hashem will increase in His blessings, according to His capacity—which is many-times fold...

(Letter dated 4 Teves 5716)

THE JEWISH PERSPECTIVE

Why does a Yid need *parnasah* to begin with? Simply gathering wealth for its own sake is not a Jewish value. The Rebbe writes in Hayom Yom: “ניט הייזער און געלט איז דער אידישער רייכטום—Jewish wealth is not about houses and gold...”

The reason a Yid needs *parnasah* is in order to be able to serve Hashem properly: First and foremost, to be able to give *tzedakah* from the earnings, and to be able to support and sustain one's family in a way that they will be able to serve Hashem through Torah and *mitzvos*.⁷

With this in mind, a person will certainly not want to focus too much of his energy on business and the like. Instead, he will do what it takes to make a reasonable *keli* for Hashem's blessings, and trust that Hashem will do His part.

Ultimately it is up to every one of us to recognize that our *parnasah* comes from Hashem alone.

Someone once wrote to the Rebbe complaining that he has yet to find a good source for *parnasah*. The Rebbe took issue with his wording and replied:

“With all due respect, you did not choose your words carefully, for it is clear for all to see, and we recite it in the *siddur* with Hashem's name, that He is the *העולם כולו בטובו*—He sustains the entire world in His goodness, with grace, with kindness, and with mercy... This text was written by Moshe Rabbeinu, the original receiver of the Torah, and the faithful shepherd of all the Jewish people, until the end of time...”⁸

Chassidus continuously educates us about this very point:

The physical world we live in is merely a mask over its true existence, its true *chayus*, which is *Elokus*. The more we internalize this message, the better we can live according to this reality.

The Torah says that the sun and the moon radiate onto earth and cause produce to grow. But only a fool would consider the idea of praying to the sun for more sustenance! The sun

has no ability to give more or less light on its own; it is merely a tool in Hashem hands.

Similarly, our *parnasah* is all a manifestation of Hashem's kindness that will certainly come down in the correct measure if we daven properly to Hashem and do our *avoda* in the best way. The physical job that we do to earn a living is only a garment that conceals the reality behind it. Therefore, if at times it seems that the time we spend davening and learning is at odds with going to work, only a fool would choose work over davening!⁹

The Rebbe Rashab once reprimanded his Chassidim for not devoting enough of their time to davening and learning. When one of the *baalei battim* complained that “we are busy, we have no time,” the Rebbe Rashab responded: “For learning Chassidus you cannot find the time, but you seem to do fine when it comes to eating and sleeping...”

The Rebbe Rashab went on to explain that by dedicating time to learn Torah, one's world is illuminated and their eyes are opened to a new reality. A person can be searching for his *parnasah* while stumbling around like a blind person. When one learns Torah and gives time for *avodas Hashem*, Heaven helps them find good opportunities immediately without having to waste precious time tapping in the dark.¹⁰

As the Rebbe said at one farbrengen:

When you follow the ways of the Torah, especially as it pertains to running your business, even when it seems to go against the natural order of things, Hashem will respond in kind.

A person might think: How can I keep to all these rules without absorbing major losses in business? I have to close up shop for Shabbos and Yom Tov while my non-Jewish competitors remain open. I have to spend my mornings davening and learning Torah, and only then do I get to my business. Then, right in the thick of my busy schedule, I need to stop and daven Mincha! Being extra careful about stealing, *hasagas gevul* (infringing on another's territory), *ona'a* (fraud);

all these things are preventing me from getting ahead in business!

This does not make any business sense!

The answer, says the Rebbe, is that when you act in a manner that defies the natural order, trusting in Hashem and following His ways even when it doesn't make sense, Hashem will send you your livelihood from a place that transcends nature altogether.¹¹

In this vein, when people asked the Rebbe about leaving their studies in yeshiva to assist their parents with *parnasah*, the Rebbe advised that this makes no sense in the long run.

"You need to explain to your father," the Rebbe writes, "that Hashem is the one who feeds and sustains all the inhabitants of the world, as we recite in the beginning of *bentching*. Obviously then, we need to work as hard as we can to follow His will, which will in turn bring all the blessings we need for *parnasah*. One of the ways to do that is by studying Torah—the Torah of life—diligently..."¹²

Likewise, the Rebbe explained to members of *anash* in Australia who wouldn't get involved in communal activities because they were too busy with *parnasah*, that their approach defies logic:

"There are two parts in making *parnasah*:

a) Receiving the necessary provisions from Hashem, b) Making sure that those provisions manifest in whatever it is that we need.

"...If someone thinks they don't have time to work on the first part, because they are too busy spending all their time only on the second part, this is plainly absurd. The way to receive *parnasah* from above is obviously through Torah and mitzvos. This applies especially to *anash* and Temimim who were sent to a specific country on a special mission by *hashgacha pratis*. How will their obsession with making a living help at all, if this is only taking them away from the shlichus that they have—which is the exact source of their *parnasah* in heaven!"¹³

The Alter Rebbe famously put it to a Chossid who complained about his lack of *parnasah*:

"You seem only concerned about what you need; not about what you are needed for. If you worry and take care of what is needed from you, Hashem will give you what you want from Him..."

The Frierdiker Rebbe adds in a letter:

"When it comes to what you need, your worry and concern will do nothing to help the situation. But when it comes to what you are needed for, you can absolutely make it better!

"As to your question about your personal situation, remove all worry from your heart. Remember the days that you sat in prison, לא עלינו, and rejoice over the good and kindness that Hashem has shown you since then. Hashem will certainly bring you the right opportunity for ample *parnasah* with peace of mind, allowing you to pore over Torah and *avoda*, fulfilling your life's mission—to illuminate your surroundings with the light of Torah and *avoda*."¹⁴

BALANCING ACT: THE RIGHT SIZE

In addition to understanding that Hashem is the source of our *parnasah* and that a job is merely a *keli* with which to receive His blessing, the Rebbe also emphasizes the need to work at this *keli*, and to make sure it is the proper size.

"You are certainly occupied with *parnasah* as much as necessary," the Rebbe writes to an individual. "Because supporting yourself and your family is a mitzvah from Hashem, which you must fulfill faithfully—not just haphazardly (אויף יוצא וועגען), and certainly not trying to evade the commandment of the Torah 'וּבְרַכְתָּהּ'—that Hashem will bless you in all that you **do**. Obviously, you need to do this without worry and without overly indulging in it, but on the other hand, you need to act on this in the fullest sense. May Hashem grant you success..."¹⁵

And being that it is a mitzvah, the Rebbe points out, together with the commandment to act, we are also given the ability to carry it out.¹⁶

“How do you know you’re running towards your parnasah? Maybe you’re running away from it!”

The Rebbe often encouraged people to keep looking for appropriate means of *parnasah*, and gently reprimanded them if he sensed a laziness in this regard.¹⁷

As the Tzemach Tzedek points out, a person’s means for *parnasah* need to be so efficient, that he should be able to convince himself of “כחי ועוצם ידי עשה לי את החיל הזה—my own strength and the power of my hand has built this success for me...” Otherwise, it is not a sufficient garment to clothe the blessings of Hashem.¹⁸

The Torah clearly says “יגיע כפיך כי תאכל—with the toil of your palms you will eat.” You need to work hard at your job, fairly and honestly, and then you will merit Hashem’s blessing.

Even though the means for *parnasah* are only a *keli*, the *navi* says “כלים רקים אל תמעיטי—do not withhold your empty vessels.” The Rebbe encouraged people to think big and broadly; even to set out vast “*keilim*” for *parnasah*, all the while of course remembering that it is ultimately Hashem’s decision what to send your way.¹⁹ The Rebbe once related a story about a person who was davening in shul and then, at the second davening concluded, he immediately ran out the door. Someone asked him, “where are you running to?” The individual replied, “I have a mitzvah to make a living and support my family. I need to go fast!” So they asked him in return, “How do you know you’re running towards your *parnasah*? Maybe you’re running away from it!” Perhaps by waiting in shul for an additional five minutes, someone would have walked in and offered him a lucrative business deal!

Ultimately, we don’t know where our *parnasah* is really going to come from. We need to follow what it says in Shulchan Aruch, serve Hashem to the best of our ability, and do our

best when it comes to *parnasah*. Everything else is in Hashem’s hands.²⁰

BROADENING BOTH FRONTS

...In reply to your letter from Tuesday of *parshas Lech Lecha*, in which you ask if you should take the opportunity to move your business to a busier corner, but you would need to take on more debt to do so.

In my opinion, it is worthwhile to do this, in order to broaden the *keilim* for your *parnasah*, and you will merit the fulfillment of the *possuk* ‘הרחב פִּיךָ וְאִמְלֵאֶהוּ—Open your mouth wider and I [Hashem] will fill it up’. At the same time, you must also broaden the channels through which your *parnasah* will flow, namely by being meticulous in your mitzvah observance...

...Enclosed is a check from one of the funds established by my father-in-law, the Rebbe, the value of which you should invest in this endeavor of moving your business, and this will bring you increased success.

(Letter 12 Mar-Cheshvan 5712)

HOW TO USE YOUR HEAD

Chassidus teaches that when it comes to *parnasah*, a person should only use his hands and not involve his higher faculties.²¹

Contemplating, over-calculating, and worrying about *parnasah* will not only not help your situation; it might even ruin it.

The Rebbe explains that there are certainly times when we need to use our heads for matters of *parnasah*. But the problem begins when a person thinks *too much* about it. You only need to use a fair amount of *sechel* that pertains to your doing the work itself. All the rest of your

contemplations and calculations are unnecessary and potentially harmful.

“I don’t like what I’m gathering from your letter,” the Rebbe writes to an individual. “You think your merchandise is not up to par because you don’t spend enough time thinking about business... Save your ability to think deeply only for spiritual matters, not for business. Obviously, you can’t work only with the palms of your hands while your eyes are closed. You need to use your ‘practical mind’—ensuring that what you’re doing for *parnasah* will actually bring about the desired results. I hope that from now on you will follow Torah’s ways, by doing what you have to do in order to make a living within the bounds of nature. And Hashem will bless you to succeed in a supernatural way...”²²

When a person wrote to the Rebbe that he is stressing over finding a job, and that he thinks his difficulties have to do with the fact that he is *frum*, the Rebbe would not hear of it. “We say in *bentching* that Hashem sustains all inhabitants of the world—including you. How can anyone stop you from finding a job if Hashem wants you to have one?! ...If you increase in your Torah and mitzvos, Hashem will increase His blessings to you too...”²³

CLEAN KEILIM

Another important point about recognizing the true source of our *parnasah*, is that a person should stay far away from any hint of immoral or forbidden behavior. If you think that the business itself is the only way to make money, you might get carried away in desperation and cut corners or bend *halacha* here and there. But when you recognize that ultimately everything comes only from Hashem, then on the contrary—you will make sure that your business dealings are all 100% kosher and can serve as a good *keli* for Hashem’s blessing.²⁴

The Rebbe notes that this can be especially challenging in this country, a free society with open and competitive markets. In such an environment, it can be very enticing to keep

Any normal person understands that making the right choice in this instance is not even a challenge!

your business open late on Friday afternoon, or *c”v* even to have it running on Shabbos manned by non-Jews. But with a strong faith and conviction that the business itself is not bringing you one penny—everything comes only from Hashem—a person can withstand the test and make the right decision.²⁵

Yes, it is possible that people who employ these tactics might make more money. It is possible that a Yid who keeps his store open on Shabbos or bends the rules of honesty here and there will earn more than his neighbor who meticulously follows the Torah. But this is shortsighted and temporary.

At the end of the day, money earned through immoral means is not “good” money and it will ultimately be disposed of for unpleasant causes.

The Rebbe Rashab compares this to the *man* which contained no waste in it. We all want our *parnasah* to be like the *man*—even if it is less in quantity, it should only contain what we need for good purposes.²⁶

The Rebbe explains:

There are those who ask: Why do the wicked prosper? Why is it that my neighbor who keeps his business running on Shabbos earns thousands of dollars more than me?

But the truth is, if you had a choice between good health and more money, you would obviously choose optimal health. You don’t want to have a lot of money, just so that when you get sick you are able to pay top dollar to the best doctors for treatment. Any normal person understands that making the right choice in this instance is not even a challenge!²⁷

INVESTING IN NURSING HOMES

According to the reports I have from the way nursing homes are run—most of the profit comes from decreasing the healthcare provided to the patients who really need it, or by providing less food, less heat, **or the like**. I heard similar reports from **many** people.

Since hearing that, anyone who asks me I do not advise them to get involved in this business, because it seems that this challenge presents itself **day-in day-out** and it is very difficult to overcome. (Some people try to make this “permissible” by explaining that the actual withholding is done by others, and you can’t appoint a messenger to do an *aveira* for you, etc.)

(Letter 18 Adar I 5733)

WHEN THE GOING GETS TOUGH

Throughout the years, countless Yidden from all over the world turned to the Rebbe to unburden their hearts, seeking comfort, counsel and advice as to how to deal with life’s many challenges.

Of course, chief among them were people who struggled to make a living to respectably support themselves and their families. The Rebbe often told people to adopt the proper perspective on the matter; to remember that *parnasah* comes from Hashem and to have *bitachon* that He will send you everything you need.

In a beautiful letter written to a Chossid who worked in *chinuch* and complained about his lack of *parnasah*, the Rebbe says:

“...About *parnasah gashmish*, Hashem will surely help. Chazal tell us that a person should never be dejected from a temporary strain. All the more so, *anash* [like you] who came from Russia and saw open miracles, and who clearly witnessed how money is worthless and material

possessions are of no value, should certainly not be fazed by something of this sort.

“Although it is true that material strain is quite distracting and can disturb your concentration on *avodas Hashem*, you need to daven to Hashem for exactly that! Cry out to Hashem ‘*min hameitzar*,’ from the narrow straits, and Hashem will answer you with great abundance—first and foremost abundance in *ruchnius*, removing all hindrances to *avodas Hashem*, and then also abundance in *gashmish* as well.

“...You complain that with your work in the field of Torah-true education, you go about working hard all day and you come home with almost nothing to show for it.

“It is shocking to see how even after hearing and contemplating the words of our Rabbeim, you still think they were talking to someone else and not to you!

“You certainly know about the Baal Shem Tov’s teaching [that a *neshama* comes down to this world just] to do a favor for another Yid, whether in *gashmish* or in *ruchnius*. Imagine: Hashem sends down a part of Himself into this lowly world to occupy—as Rashbatz referred to it—a sack of flesh and bones, just for one favor! Certainly each and every one of us must feel fortunate that Hashem has given us the opportunity to do many of these favors throughout the day...”²⁸

Additionally, the Rebbe often gave people specific instructions about what to do in order to deserve more of Hashem’s blessings in this regard:

- Give tzedakah before davening and then daven to Hashem with extra *kavana*.
- Live your life according to the Torah in all matters.
- Strengthen your *bitachon* in Hashem, this will hasten the manifesting of His blessings.
- Check your tefillin to ensure that they are completely kosher.²⁹

- Give *maaser* to *tzedakah*, as the Torah says “עשר בשביל שתתעשר”—Tithe so that you will become rich.” Give additional *tzedakah* on top of that.³⁰
- Have set daily *shiurim* in Torah—*nigleh* and *Chassidus*.³¹
- People who asked the Rebbe about *parnasah* and were not yet married, the Rebbe encouraged them to get married, and if you’re already married—improve *shalom bayis*.³²
- Work in the Rebbe’s *mosdos*.³³
- Connect to the Rebbe and follow his wishes, especially when it comes to *achdus* and *ahavas Yisroel*.³⁴
- Grow a beard as a channel for Hashem’s blessing.³⁵
- Spend time learning in yeshiva.³⁶
- Spread Yiddishkeit (see *ksav yad kodesh*).

WORK ON YIDDISHKEIT



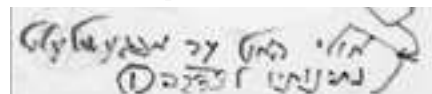
בטח עוסק בהפצת היהדות וכו' וה' גם מהסגולות לפרנסה

You certainly are **engaged** in spreading Yiddishkeit, etc. This is also one of the ways to merit [Hashem’s blessings for] *parnasah*.

Like every other area of life, the Rebbe always encouraged people to see the field and place of their parnasah as a shlichus from Hashem.

WHAT CAUSES BUSINESS TO FAIL?

In response to someone who wrote about difficulties in business, describing how, “Suddenly, sales ceased completely,” the Rebbe replied:



אולי האט ער אפגעשטעלט נתינותו לצדקה

Perhaps he stopped his contributions to *tzedakah*.

DOING YOUR PART

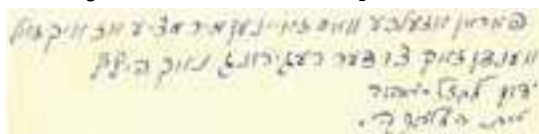
In addition to increasing in Torah and mitzvos and fixing things from a spiritual standpoint, the Rebbe also often gave practical advice and guidance about how to increase *parnasah* in a natural way:

- Discuss all matters of business with *yedidim mevinim*, friends who know you and care about you, understand the situation, and can offer wise counsel.³⁷
- Do not leave a source of *parnasah* unless you have something solid to move to right away.³⁸
- At times it is advisable to move to another city for *parnasah*. It is not up to you to “force” Hashem to give you a job specifically in one place.³⁹
- In a free society (unlike the way it was in Russia), one should never do things against the law.⁴⁰
- It is not advisable to invest in the stock market. Hashem can find you other ways to make money without all the stress and heartache that come along with the uncertainties of stocks.⁴¹

- It is better to find your *parnasah* through endeavors that are less worrisome and stressful.⁴²
- You don't need to enjoy the work itself, as long as you can respectably support yourself and your family and give considerable *tzedakah*.⁴³
- Do not enter into a partnership without knowing all the details of the deal. Seek the opinion of an objective party in this regard.⁴⁴
- Be weary of a deal that sounds "too good to be true."⁴⁵

GOVERNMENT ASSISTANCE

In response to an individual who was having difficulty with *parnasah* and wrote to the Rebbe that "some people suggest I should try to get some help from the government," the Rebbe replied:



ידוע מחז"ל - אהוב את המלאכה.

The words of Chazal are known:
Always prefer to work [on your own].

THE REAL MISSION

Like every other area of life, the Rebbe always encouraged people to see the field and place of their *parnasah* as a *shlichus* from Hashem. If you find yourself in a specific place at a specific time, it is obviously due to *hashgacha pratis*. It is your duty to utilize this situation as an opportunity to spread Yiddishkeit around you.

The Rebbe records a beautiful story in this regard in *Hayom Yom*:

The Rebbe Maharash once told the Chossid Reb Elye Abeler, a simple man in terms of scholarship: "Elye, I envy you. You travel to

various fairs, you meet many people. Sometimes, in the middle of a business transaction, you get into a warm discussion about a 'Yiddishe vort,' a saying from the Ein Yakov, etc., and you arouse the other fellow's interest in studying *nigleh* and *Chassidus*. This causes joy on High, and Hashem rewards such 'trade' with the blessings of children, health and sustenance; the larger the fair the more work there is and the greater is the livelihood earned."⁴⁶

The Rebbe often encouraged people to take advantage of their business relationships to help their associates advance in Yiddishkeit,⁴⁷ or even to teach their non-Jewish associates about *sheva mitzvos b'nei Noach*, about morality, and so on.⁴⁸

Many times, members of *anash* who had business dealings in faraway countries were asked to fulfil various forms of *shlichus*, and to use their ties in those countries to better the situation of Yiddishkeit there.⁴⁹

BOTH ENDS

In summation, the Rebbe wants us to understand that *parnasah* has two elements to it:

On the one hand, we need to remember that all our money comes from Hashem. No matter what we do at work, we will never earn one extra cent above what Hashem has determined for us. With that in mind, our physical jobs become trivial. There is no need to stress over work and overly indulge ourselves in business. The business is merely a *keli* for Hashem's blessing.

Remembering this point is especially important in this country, where great emphasis is placed on earning more and more money. From the time a child is born, his or her parents are already thinking about what the child will do to earn a living when they get older, and they constantly badger their child with these thoughts.⁵⁰

But on the other hand, it is important to do our part within the natural means to have enough *parnasah*, even ample *parnasah*, in order to support ourselves and our families and to be

able to serve Hashem with peace of mind and give lots of tzedakah.

The Rebbe once said about the Yidden who recently emigrated from the Soviet Union that they should see much success in their quest for *parnasah*, since their having material abundance is important at all spiritual levels, all the way up to *Atzmus*!

Indeed, the Rebbe wished for every single Yid to have physical and material riches.

In a fascinating conversation with the Kapishnizer Rebbe, the Rebbe argued that the challenge of having riches is better and more worthwhile than the challenge of poverty. The Kapishnizer Rebbe initially tried to counter the Rebbe's assertion but the Rebbe kept telling him to let it go and allow for all Yidden to be wealthy.

Finally at the end, the Kapishnizer Rebbe told the Rebbe:

"I'm already an elderly man. Why should I ask Hashem for riches. Let me instead ask Hashem for Moshiach!"

The Rebbe: Why must they be a contradiction? Ask Hashem for both! At the very least, you must agree that Hashem should give all the Yidden riches.

Kapishnizer Rebbe: Yes, I agree with a full heart.⁵¹



On Shabbos Parshas Teruma 5752*, the Rebbe urged everyone to work at acquiring riches. First and foremost, spiritual wealth through Torah and *mitzvos*; but also material wealth in the most literal sense, in order to use the money to serve Hashem with peace of mind, and of course to give much tzedakah. ⑦

1. Motzei Shabbos Parshas Tazria-Metzora 5739, *se'if* 34.
2. Motzei Lag B'Omer 5740.
3. See Likkutei Sichos vol. 6, p. 193.
4. Derech Mitzvosecha, Mitzvas Tiglachas Metzora, 106a.
5. Shabbos Parshas Vaera 5723.
6. See Likkutei Sichos vol. 16, p. 177. Toras Menachem vol. 11, p. 58.
7. Likkutei Torah-Toras Shmuel, Kol Yisroel 5626, p. 168.
8. Letter 26 Tishrei 5719.

9. See Kuntres U'maayan, Maamar 25. Ve'yadaata Moscow, p. 57.
10. Igros Kodesh Admur Rayyatz, vol. 4, p. 425.
11. Shabbos Parshas Shelach 5713.
12. Letter 4 Teves 5715. See also letter 15 Tammuz 5714.
13. Letter 11 Kislev 5715.
14. Igros Kodesh Admur Rayyatz, vol. 3, p. 120.
15. Letter 24 Sivan 5714.
16. See letter 24 Menachem Av, 5721.
17. See letter 25 Teves 5715. 8 Cheshvan 5722.
18. Derech Mitzvosecha, 107a.
19. See Shabbos Parshas Vayakhel-Pikudei 5715, et. al.
20. Second day of Sukkos 5731.
21. See Maamar Mayim Rabbim 5738, et. al.
22. Letter 22 Cheshvan 5718.
23. Letter 21 Iyar 5714. See Ve'yadaata Moscow, p. 58. Shabbos Parshas Mattos 5714.
24. Ve'yadaata Moscow, p. 57.
25. Purim 5740.
26. Sefer Hasichos Toras Sholom, p. 5.
27. Night of Simchas Torah 5712.
28. Letter 6 Nissan 5714; Igros Kodesh vol. 21, #8013.
29. Letter 29 Adar I 5722.
30. Letter 1 Iyar 5717.
31. Letter 13 Shevat 5713, et. al.
32. Ibid. Letter 23 Cheshvan 5716.
33. Letters 24 Nissan and 4 Iyar 5714.
34. Letter Rosh Chodesh Teves 5713.
35. Letter 22 Adar I 5722, et. al.
36. Letter 26 Elul 5720.
37. Sichas 15 Shevat 5748. Countless letters and *maanos*, et. al.
38. Letter 24 Teves 5726, et. al.
39. Letter 2 Iyar 5715.
40. Letter 20 Sivan 5716, et. al.
41. Letter 21 Shevat 5718, et. al.
42. Letter 15 Teves 5720.
43. Letter 26 Teves 5722.
44. Igros Kodesh vol 24, #9376.
45. Letter 20 Cheshvan 5728.
46. 16 Iyar.
47. Motzei Shabbos 19 Kislev 5733, *sicha* 1.
48. 11 Nissan 5743, *sicha* 2, et. al.
49. See Igros Kodesh vol. 31, p. 194, et. al.
50. See Acharon Shel Pesach 5723, et. al.
51. 3 Menachem-Av 5718.