



JUNK MAIL



There is a common misconception when we talk about *hashgacha pratis*. We tend to lose sight of the actual meaning of the concept and instead fall back into the same mindset that we set out to leave.

The meaning of *hashgacha pratis* according to the Baal Shem tov, is that everything in the world from the largest to the smallest is planned and directed by Hashem in its every detail. Down to the leaves on the trees and the wind in the breeze. And still, when we look for *hashgacha pratis* we still search for a significant moment, something substantial to have happened. Anything in our lives that we don't consider "important" is considered less meaningful and we don't bother trying to find a lesson from those trivial things that happen to us.

This column is also guilty of this problem. When we have previously looked for an event in which the Rebbe approaches the world from a unique outlook, we have tried to focus on the so called "big events," events that are considered important to the entire world or the entire nation.

Ironically, the *chiddush* of the Baal Shem Tov is specifically in the small detailed occurrences. It was always accepted that Hashem is actively involved in major world events, or events that concern *tzaddikim*. The Baal Shem Tov introduced the concept that Hashem is just as much involved in the minor details as he is involved in the major events. Size doesn't make a difference to Hashem. (See the Darkei HaChassidus column in this magazine).

In this month's column we will examine a scenario that is so small and seemingly insignificant, yet it depicts the truest understanding of *hashgacha pratis* that the Rebbe is reminding us in this *sicha*.

The Rebbe told the story at a farbrengen:

I recently received a letter from a frightened woman. What happened

to her? She had received a letter at the end of which it demanded her to make ten copies and send them to ten people. If she would do so, the letter

promised, she would be rewarded. But if she wouldn't, terrible things would befall her. And, the writer continues, this has happened many times and all you have to do is test it out; many other people had it happen to them.

The letter itself was full of *shtusim*; the letter writer doesn't even sign his name, and she has no idea how this person found her address. But, with all that said, she was worried about the threat and so she forwarded the letter to me and asked: Is it important to send ten copies of this letter to ten people?

Obviously I answered her to rip the letter up and forget about the whole thing. And I told her that the *novi Yirmiya* says that even if there are real signs in *shamayim* that the *goyim* are afraid of, as Yidden we have nothing to fear!

Then I thought to myself—I don't know this woman and she doesn't know me. She only heard my name and decided that I could give her advice on this dilemma of hers. If that's the case, I realized that there must be a purpose for *kedusha* in this.

נדפס לזכות
הרה"ת ר' שלום דובער
וזוגתו מרת ח' מושקא שיחיו
קסלמן
לרגל נסיעתם בשליחות כ"ק אדמו"ר
לפריז צרפת



החיד"א

אמרו בילקוט תהלים רמז תשל"ו אפילו אין ביד ישראל אלא הקיווי כדאי הם לגאולה בשכר הקיווי. . . ובוזה פירש הרב הגדול מהר"ר יוסף דוד זלה"ה. . . מטבע את צמח דוד עבדך מהרה תצמיח וקרנו תרום בישועתך כי לישועתך קוינו כל היום, דאומרו כי לישועתך אינו מובן, מה נתינת טעם היא, דאם מן הדין, נזכה בלא קיווי, והן לא, מה יועיל הקיווי? אבל ע"פ האמור א"ש, והכי פירושה: את צמח דוד וכו', וכי תימא שאין לנו זכות, מ"מ תצמיח, כי לישועתך קוינו, ויש לנו הקיווי, ובשכר הקיווי כדאי שתגאלנו.

(חיד"א בספרו מדבר קדמות, ערך קיווי)

Chida

Yalkut Tehillim says, even if Yidden only have the hope for Moshiach, they are deserving of the *geula* in merit of that yearning. We say in davening "את צמח דוד עבדך מהרה תצמיח וקרנו" — תרום בישועתך כי לישועתך קוינו כל היום — Speedily cause the offspring of Dovid Your servant to flourish...for we hope for Your salvation all day."

What type of reasoning is this? If we merit Moshiach, why mention the hope, and if we don't merit, of what use is this hope? But according to our explanation this makes sense. Send us Moshiach, we say, and if you say we have no merit, even so let it flourish, because we hope. And that hope alone is sufficient.

רד"ק

"ויעתר ה' לארץ ותעצר המגפה מעל ישראל, וקבל ה' צלות דיירי ארעא. ובדרש כל האלפים האלה שנפלו בימי דוד לא נפלו אלא ע"י שלא תבעו בית המקדש. והרי דברים קל וחומר, ומה אם אלו שלא ה' בימיהם ולא חרב בימיהם, נפלו על שלא תבעו אותו, אנו שהי' בימינו וחרב בימינו, על אחת כמה וכמה.



LEVI FREIDIN via JEM, ELUL 5741, 199315

MEMBERS OF MAZKIRUS HARD AT WORK MANAGING THE MYRIADS OF INCOMING AND OUTGOING MAIL.

Every single thing in the world must be used for *kedusha*. The purpose of forbidden items is realized by ignoring or destroying them, and permitted things by using them for a holy purpose. And if it's hard to figure out how to use it, you must toil and find a way to use for *kedusha*. For the purpose of every single thing in this world is to have a use for Hashem.

Even something that had been used for the longest time for the incorrect purposes, can, and must, have a way to be used properly. Gold is a good example. The Midrash² says that Hashem created gold only for the sake of the Beis Hamikdash. For the 26 generations before the Beis Hamikdash there was gold in the world. Gold that was being used for *avoda zara*. But the real and true purpose of gold is for the Beis Hamikdash.

Similarly, when we see this idea of a letter in which the author demands to

forward it to ten people and demand from them to each forward to ten people, creating a chain reaction, we have the opportunity use it for *kedusha*, to spread a positive message to fellow Yidden.

And here the Rebbe returns to a question he had asked earlier in the *farbrenge*n.

WHY THE CONSTANT REMINDERS?

People had been writing to the Rebbe, having a hard time understanding why there was such a big deal being made about waiting and yearning for Moshiach. What is the purpose of constantly reminding people of the need to ask for Moshiach? Wait patiently and then when he comes, celebrate!

The Rebbe responded at the *farbrenge*n by quoting the Chida and Radak:



לפיכך התקינו זקנים ונביאים ליטע בניהם של ישראל להיות מתפללים שלשה פעמים בכל יום השב שכינתך ומלכותך לציון וסדר עבודתך לירושלים אכ"ר סלה." (פי"ד ק, סוף שמואל ב')

Radak

"And Hashem was entreated for the land, and the plague was stayed from Israel." In the Midrash it says: all these thousands that fell in the days of Dovid died because they didn't demand the Beis Hamikdash. This leads to a *kal vachomer*—if those by whom the Beis Hamikdash was neither [yet] built, nor destroyed, died on account of their complacency, we, in whose days it was [built] and in whose days it was destroyed, all the more so. Therefore the *zekeinim* and *nevi'im* established requests in the davening, three times each day, "return Your *Shechina* and Kingship to Tzion and the *avoda* to Yerushalayim." אמן, כן יהי רצון סלה

The constant desire, the public yearning, and the thrice daily requests for Moshiach are vital. Our demands for Moshiach must constantly be heard. They relieve us from the fate that befell the Yidden in Dovid's times and, in fact, they will be the reason and merit for our redemption.

These were written by great people from earlier generations, the Rebbe pointed out. Clearly those who are asking me about why I am constantly urging for Moshiach, and why I constantly urge others to demand Moshiach, have never heard of this Chida and Radak.

USING IT FOR KEDUSHA

This then is the use for the chain letters, the Rebbe announced.

Every Chossid should copy the words of the Chida and the Radak

IMPORTANT SIGHTING

ואלה הבגדים אשר יעשו חושן ואפוד... (שמות כח, ד)

Rashi:

An *ephod*: I did not hear and I did not find the explanation of its pattern in the Baraisa. My heart tells me that the Kohen Gadol was girded with it from behind, its width being like the width of a man's back, similar to a kind of apron called *porzent*, a belt, like an apron worn [back to front] that princesses wear when they ride horseback...

The story is often told by *melamdim* to their students in cheder that Rashi was once walking and saw a princess riding a horse wearing a unique apron.

This encounter bothered Rashi; why had Hashem presented him with such a non-*tznius* sight? Later, when Rashi came to explain the *bigdei kehuna*, he had trouble visualizing the shape and size of it. Suddenly he remembered the encounter with the horsewomen, and he saw a solution to the design of the *ephod*. With this he was calmed for he understood the reason for seeing this sight.

Even sights one encounters in the street are part of the grand design and should be utilized for the appropriate purposes.

(Likutei Sichos vol. 26 p. 198)

quoted above, word for word, including the sources, and send ten letters to people they know. In those letters they should ask and suggest that the recipients to forward it on to ten other Yidden, creating a chain letter for Moshiach.

For those "*shpitz Chabad*" who are going to think that now there is a new *avoda*, and one must drop everything else to spend a whole day writing letters to hundreds of Yidden, I am emphasizing that each person should send ten letters, **and not more**. You have extra time? Use it to learn Torah!

Of course remove all the threats that usually accompany such chain letters and fill it with *brachos*.

Chas veshalom this should come at the expense of learning Torah and doing mitzvos, and certainly at the expense of *ahavas Yisroel*.

FINAL WORD: NOTHING IS NOT IMPORTANT

This, then, is the meaning of an odd piece of mail that "happened" to come to the Rebbe. Of course nothing just happens. Large or small, important or not, every event that happens is directed and orchestrated by Hashem. And every single event can be both a lesson for us in our service of Hashem and itself used in that service. ①

1. Yirmiyahu 10:2
2. Bereishis Rabba Perek 16,2



TO READ THE ORIGINAL:

Sichas Leil Zayin Mar-Cheshvan 5746
Hisva'aduyos 5746 p. 536-541