

The Weekly Farbrengens



למען ישמעו • לך-לך תשפ"ה • 800
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WORKING THE WORLD (II)

SERVING HASHEM IN WORK

The Baal Shem Tov taught that working in a worldly occupation can be comparable to studying Torah and even greater – for everything in the world was created for the glory of *HaShem*, and when a person uses worldly things in the way prescribed by the Torah, he is serving their Maker.

A man once came to tell the Baal Shem Tov that he had lost his oxen; he wanted to be told where they were. The *tzaddik* opened a *Zohar*, looked inside, and told him that they were in the market city of Breslau. He later explained that *Chazal* say that there is a "great light" hidden in the Torah that enables one to see from one end of the world to the other, and with that light, those who study Torah properly can see everything.

The Rebbe derived a lesson from this story: There are those who separate the Torah from worldly matters, thinking that the *Zohar* is a holy part of Torah, while the ox is an ox, and Breslau is a market city.... This is a mistake, for *HaShem* is everywhere, even in the lowliest things; thus the Baal Shem Tov saw them in the *Zohar*. This can be seen from the special purpose that the oxen filled: they brought this Yid to the Baal Shem Tov.

(מאור עינים, שבת, שיח"ק תשל"ד ח"ב ע' 451)

Chazal say that Chanoch 'sewed shoes' and thereby created spiritual *yichudim* for *HaShem* similar to those created through wearing *tefillin*. The Rebbe explains that this teaches us a lesson: even while going about their work, an ordinary shoemaker or tailor can produce sublime spiritual repercussions, if they have proper intentions.

(ת"מ תשמ"ט ח"א ע' 247, וראה ת"מ תשמ"ב ח"א ע' 304)

A *dirah b'tachtonim* is built primarily by those in the workforce who use the physical world for the sake of *HaShem*. For this reason, until *Moshiach* comes, the number of *Yidden* in the workforce ('*Zevulun*') greatly exceeds the number of those dedicated to studying Torah fulltime ('*Yissachar*').

Furthermore, by serving *HaShem* despite the challenges of the physical world, a Yid reveals a deeper, essential connection of his *neshama* to *HaShem*. However, this is only revealed when he later dedicates time to *davening* and learning.

(לקו"ש ח"ל ע' 137 ואילך ע"י"ש)

REMEMBERING THE OBJECTIVE

One of the *chassidim* of the Rebbe Rashab was a man of scholarly stature who invested his excellent mind in the teachings of *Chassidus*. One day he began to manufacture galoshes and in due course he became deeply involved in his business.

Seeing him, the Rebbe Rashab commented, "I have seen *feet* in galoshes, but a *head* in galoshes...?!"

(לקוטי שיחות א ע' 224)

"The Mittlerer Rebbe writes that toiling in business faithfully (*be'emuna*) is greater than studying Torah for its own sake (*lishma*). Being so, it is probably more challenging as well. I was therefore afraid to undertake that mission, and I chose this job instead"...

(שמועות וסיפורים ח"א ע' 78)

FAITHFUL LABORERS

Chazal teach: Great is he who supports himself by his own efforts; as the *possuk* says, "He is praiseworthy both in this world and the next." *Chazal* further state that a person should not say, "Since I am of dignified ancestry, it is unbecoming for me to humble myself by *working*" – for long before his time, *HaShem* Himself worked, when He created the world.

(ברכות ח ע"א, זהר חדש ח"א ט ע"א)

Many of the great *tanaim* and *amoraim* worked as menial laborers to earn a living. Hillel was a woodcutter; R' Oshiya, R' Chanina and R' Yochanan were shoemakers; R' Yehuda was a baker; and others worked as blacksmiths, net-weavers, tailors, diggers and porters.

(אוצר האגדה ערך 'אומנים ובעלי מלאכה בין חכמי התלמוד')

The eminent *chossid*, Reb Hillel Paritcher, served as *mashpia* for the Yiddish agricultural settlements founded by the Mittlerer Rebbe. What motivated this towering intellectual to agree to assume this role?

He once related how he had heard the Mittlerer Rebbe describe the inner stature of these unassuming colonists: "Picture those *Yishuvniks* standing in the field, with their *yarmulkas* and *taleisim ktanim*, planting the soil and lifting their eyes heavenward and focusing their hopes on *HaShem*..."

Visualizing that moment is what motivated Reb Hillel to become their *mashpia*.

(סה"ש תש"ד ע' 83)

CONSIDER

How can serving HaShem by working be greater than learning Torah?

What does it mean to "toil in business faithfully"? Why is it so difficult?

The Frierdiker Rebbe writes that in earlier times, people would refer to *parnasa* as *chiyuna*, which means sustenance, whereas in America they say that a person is "making a living" (implying that his earnings are the essence of his life).

(סה"ש תש"ד ע' 83)

It took many years after the Rebbe Maharach passed away for the Rebbe Rashab to become Rebbe. He later shared what prompted him to consent:



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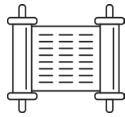
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“HATOV VEHAMETIV”

When do I say the bracha of *hatov vehamativ* on a better wine?

The Gemara mentions that when drinking a second type of wine after already having recited *hagafen* on the first, one says the bracha of *hatov vehamativ* over the second type although it doesn't require a *hagafen*.¹

Some *rishonim* hold the bracha is only said when one knows the second wine is better than the first, while some hold it can be said as long as there's a chance it may be better. The Alter Rebbe rules like the latter view.²

Additionally, the *poskim* qualify the recital of this bracha with several conditions:

- (1) The new wine must be a different type with a unique taste.³
- (2) The first wine must not be finished; otherwise, the change of wine appears to be merely because there's no more of the first type.⁴
- (3) You are drinking with at least one other person, and both of you wish to taste the second wine, as the text of the bracha implies goodness to you and someone else.⁵
- (4) Some hold that a guest can't make the bracha unless the host gives him the bottle to drink freely, but the Alter Rebbe doesn't mention this condition.⁶
- (5) *Poskim* debate whether grape juice qualifies as the first "wine" in this context.⁷

If you use the second type for *bentching*, you don't recite *hatov hamativ* when drinking it as the *bentching* already includes *hatov vehamativ*.⁸

Generally, when you have a choice of wines, the bracha of *hagafen* or *kiddush* should be said on the better one. By default, this would preclude a situation that warrants *hatov vehamativ*.

Still, possible scenarios include when you are unsure which wine is better,⁹ if you mistakenly made a bracha first on the inferior one, if the second wine was brought later, or if you specifically want the better wine later in the meal, for example, during the meat course.¹⁰

REB ZALMAN NEIMARK

Reb Chaim Meshulam Zalman Neimark was one of the prominent Chasidim of the Rebbe Maharash. He served as Rov in the city of Horky, and then in Staratov where he served as Rov for twenty years. In the year 5641 (1881), he was arrested along with another eighty community members and accused of helping Yidden evade the draft under the guidance of the Rebbe Maharash. After two years he was proven innocent and was freed from jail, but moved on to Vitebsk and then Nevel, where he served as Rov. Even after the passing of the Rebbe Maharash he continued to visit Lubavitch. He attended the Bar Mitzvah of the Friedrike Rebbe in Tammuz, and passed away a short time later on 28 Av 5653 (1893).

the Mittlerer Rebbe, the Tzemach Tzedek, and by the Rebbe Maharash as well – in a manner that someone took his place, one of the Rabbonim that was arrested instead...”

(אג"ק כ"ק אדמו"ר חי"א עמוד שט)

While in prison a small handwritten note from the Rebbe Maharash was smuggled in to Reb Zalman, which read, “In regards to his imprisonment, there is nothing to fear at all, as you have heard yourself from my father. It is proper that you should learn the entire year Mishnayos and Gemara Brachos, and Hashem should bless you with all good as your heart desires.”

(אג"ק אדמו"ר מהר"ש עמוד כג)

During his two year imprisonment, Reb Zalman conducted himself just as he had at home. He did not cease to learn, night and day *nigleh* and *Chassidus*. He would *daven* at his usual length with great fervor and *niggunim*. His davening moved all those who heard it, and more than once, the prisoners and guards would stop by his room to hear him davening. He became known as the “Rabbin” who can perform wonders.

(אוצר סיפורי חב"ד חי"ח עמוד 54)

During his arrest, Reb Zalman took the entire blame of the accusations on himself, so that the Rebbe Maharash should not be arrested. He explained, “One hour of the Rebbe is very precious.”

At the end of the *farbrengen* on Shabbos *parshas Shmos* 5722 (1962) the Rebbe said: “the concept of arrest in general occurred by all of the Rebbeim, by the Alter Rebbe,

A Moment with The Rebbe



לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות

“DOESN'T THE CHEDER LEARN IN YIDDISH?”

Oholei torah Cheder of Kfar Chabad was established in 5733 by a group of Chassidim, led by Reb Mendel Futertfas, with the goal of having a curriculum free of secular studies.

After discussing his learning, the Rebbe asked him what color his jacket is. Now it was already clear that the Rebbe was testing his Yiddish. The Rebbe continued asking the color of his sweater, and the boy responded in Ivrit.

In 5736, the cheder *menahel*, Reb Bentzion Vishedsky, was in *yechidus* with his seven-year-old son. Addressing the boy in Yiddish, the Rebbe asked him questions on what he was learning, but the boy struggled to understand and needed his father to translate for him. He gave his answers in Ivrit.

“How does he know Loshon Kodesh so well?” The Rebbe asked Reb Bentzion. “Doesn't the Cheder learn in Yiddish?”

From then on, Oholei Torah of Kfar Chabad changed its spoken language to Yiddish, and thus became known as “Cheder Yiddish.”

But the Rebbe continued talking to him in Yiddish.

(Choma Zu Torah Teshura 5757)

1. ברכות נ"ט ע"ב.
 2. ראה הדיין בתוס' שם ד"ה הטוב והמטיב. סדר ברכת הנהנין פ"ב סי"ג.
 3. סדבה"ג שם הי"ג וראה הט"ו.
 4. סדבה"ג שם סי"ח (דלא כרמ"א).
 5. סדבה"ג שם הי"ט וה"כ. וראה שם מה שמסתפק אם לא שתו שניהם
 6. לוח ברכת הנהנין פ"א הי"ב, ומנגד סדבה"ג פ"ב הי"ח.
 7. ראה שו"ת אבני ישפה ח"א סי' ל"ח.
 8. סדבה"ג שם הי"ג והט"ו.
 9. וזאת הברכה ע' 172.
 10. ע"פ משנ"ב סי' ר"א סקי"א.

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