

The Weekly Farbrengens


MERKAZ ANASH
 מרכז אנש
 589 • נח תשפ"א • לחמן ישמעו
 EDITOR - RABBI SHIMON HELLINGER

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, שיחור"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"ב 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 עיי"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 *Mitteler 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 *Yiddishe* agricultural settlements founded by the *Mitteler Rebbe*. What motivated this towering intellectual to agree to assume this role?

He once related how he had heard the *Mitteler Rebbe* describe the inner stature of these unassuming colonists: "Picture those *Yishuvniks* standing in the field, with their *yarmulkas* and *taleisim kتانيم*, 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*.

(סד"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 *Friediker 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).

(סד"ש תש"ד ע' 83)

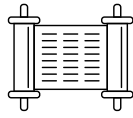
It took many years after the *Rebbe Maharash* passed away for the *Rebbe Rashab* to become *Rebbe*. He later shared what prompted him to consent:

 **YOSSI SHOMER, CPA**
 » Tax-return Preparation & Filing
 » Consultation Services
 » Quickbooks & Bookkeeping Assistance
 ✉ Shomertax@gmail.com ☎ 716.531.5125

 **SELL MILES NOW**
 www.SELLMILESNOW.com
 732-987-7765

 **Wellspring PRESS**
 PREPARING YOUR BOOK FOR PRINT
 editor@wellspringpress.com

 **GOOD NEWS.**
 anash.org



CORONA SPREADER

Someone with Corona unwittingly infected me in shul and I was out of work for two weeks. Must he reimburse me?

Coronavirus is assumed to spread mainly through respiratory droplets produced when an infected person coughs or sneezes and these droplets are subsequently inhaled by another. A precedent may be found in the obligation to pay for damages caused by one's fire that was subsequently spread by the wind—including for loss of work and medical bills.¹ (Poskim dispute if *beis din*, which may presently only adjudicate common damages, can rule on fire damages,² yet *beis din* can certainly make a *takana* if they feel the need.³)

Generally, one is liable even for unintentional damages. Imperceptible damages—e.g. applying *tuma*, making *yaqin nesech*—aren't considered damage according to *halacha*, and one who did so unintentionally cannot be charged. Yet, a monetary penalty is imposed on one who does so deliberately.

When the damage is physical just not noticeable to the naked eye—e.g. poisoning, or a virus, which are biologically recognizable—*achronim* rule that it is considered a discernible damage.⁴ If as a result of close contact, the other person did not contract the virus, but was mandated to quarantine by law, it is debatable whether that is considered a discernible damage since in this case nothing physical transpired.

Was the infected individual at fault for not wearing a mask?

If one left out poison and an animal ate it, he is legally exempt—and only liable in the Heavenly court—since the animal is the one who consumed the poison. The virus, on the other hand, actually attacks the other person and he doesn't have the option not to inhale it. (For illustration, one who shoots a bullet can't say he is not liable because the other person didn't wear a bullet-proof vest.)

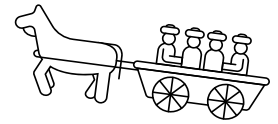
To force someone to pay, one must have proof. While it is sometimes assumed that a certain person infected him, it is usually not known for sure that it was indeed that person. Thus, he can claim it wasn't him and avoid paying. In situations of need, *beis din* has the authority to institute special laws and enforce them.

It goes without saying that one of the fundamentals of *ahavas Yisroel* is not to do to others what you wouldn't want done to yourself. Since one would not want someone else to infect him with the virus,⁵ he should take appropriate precautions to avoid spreading the virus.

1. ראה שו"ע חו"מ סי' תי"ח ס"א וסי"ז (וראה שם שאם כלו חציו יהיה לזה דין ממנו שהזיק וחייב רק בנזק) וסי' תי"א ס"א.
2. ש"ך חו"מ סי' ר"א מביא בשם המהרש"ל שלא דנים בזמנה"ז משום שאינו שכח, אבל ראה בפת"ש שם סק"ב שמביא ציור פוסקים שדנים בה בזמנה"ז.
3. ראה חו"מ סו"ס א' וסימן ב'. וראה שערי צדק ח"ו ע' 171
4. שו"ת מג"ש ח"א סי' פ"ח.
5. שבת דף ל"א ע"א, וראה שו"ת תת"ס או"ח סי' ר"ח.

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

PHONE 347.471.1770
EMAIL INFO@MERKAZANASH.COM
WEB WWW.MERKAZANASH.COM



REB YITZCHAK YOEL REFOELOVITZ

Reb Yitzchak Yoel Refoelovitz was the Rov of Kremenchug and a chossid of the Rebbe Maharash, Rebbe Rashab, and Friediker Rebbe. He was also a successful business man and supported many of the activities of the Rebbe Rashab. He was a leading figure in the fight against the *maskilim* in preserving Torah Judaism in Russia. He was very wise and was well respected by all. Later on he became weak and unable to carry on the *rabbonus*, so he moved to *Yerushalayim*. He passed away on the 15th of Tammuz, תרצ"ו (1936) and is buried on Har HaZeisim.

The Friediker Rebbe related:

Reb Yitzchak Yoel once spent Rosh Hashana with the Rebbe Maharash and noticed that the *teruah* blown by the Rebbe had 24 blasts. He was surprised at this, but did not share his thoughts with anybody. When he went into *yechidus*, the Rebbe said, "What do you think? *Machshovos zoros* (improper

thoughts) are only when one thinks about nonsense?! Thinking about those things that one need not think about, even in matters of holiness, is also *machshovos zoros*."

Reb Yitzchak Yoel related:

Once, I was invited to the Shabbos meal of the Rebbe Rashab. The table was filled with various foods, many of which I could not partake of as I had a strict diet because of ulcers. The Rebbe noticed this and asked why I was not eating. I answered, "The Rebbe knows that I am on a diet". The Rebbe said, "Shabbos food does not harm." I ate and felt fine and had no pain afterwards.

Next Shabbos, I was back home. I told my wife that I could eat everything because the Rebbe told me that Shabbos food does not harm, and that she need not prepare special food for me. The food gave me terrible pains; I had put my life in danger. Evidently, the Rebbe's assurance was for that time only...

A Moment with The Rebbe



WHERE ARE THOSE PEOPLE?

As a community, as a neighborhood and as a center for *hafatzas hamaayanos*, Crown Heights received unique care from the Rebbe.

"This is the *shechuna* of my father-in-law, the Rebbe, and as such he has certainly not left it," the Rebbe declared on Shabbos Parshas Mishpatim 5747 (1987). "A shepherd doesn't leave his flock, even after his *histalkus* - he is therefore still here and sees everything that is being done!"

In the late 5720's (1960's), when the neighborhood took a turn for the worse, causing many to flee, the Rebbe called upon loyal chassidim

to dedicate themselves to the *shechuna's* needs.

At the *farbrengen* of Shabbos Parshas Shemini 5735 (1975), as the Rebbe began discussing the dire state of the neighborhood, the Rebbe's voice quivered with emotion.

"My father-in-law, the Rebbe, chose this place, and bestowed his *brachos* upon its residents. And now, those very people who gained from these *brachos* - why don't they 'put their fingers in cold water' for the needs of Crown Heights?"

The Rebbe stopped, holding back tears.