

# The Weekly *Farbrengens*



למען ישמעו • לך-לך תשפ"א • 590  
EDITOR - RABBI SHIMON HELLINGER

## WORKING THE WORLD (III)

### SETTING PRIORITIES

Reb Elye Abeler, a chossid of the Rebbe Maharash, was a businessman, and not particularly learned.

One day the Rebbe told him: "Elye, I envy you! You travel to fairs, meet many people, and in the course of your business dealings, you share a Torah thought and inspire the folk around you to study *nigleh* and *Chassidus*. This arouses joy Above, and *HaShem* rewards such 'business deals' with the *brachos* of children, health and sustenance. The larger the fair, the more work there is, and the greater the *parnasa* earned."

(היום יום ט"ז אייר, וראה היום יום ד' ניסן)

In his early years, the Baal Shem Tov would travel from one Yiddisher township to the next, gather a crowd in the marketplace, and speak to them about *ahavas Yisroel*. Once, he explained his message with a *mashal*:

There was a man named Reb Yaakov who was *baki* in the entire *Shas*, and thanks to his studious concentration, he was able to recite fluently all of *Rashi* and *Tosafos* by heart. Once while engrossed in a weighty passage of *Tosafos*, his young son interrupted him to relate a clever thought. Though the thought was not profound, relative to his father's level of understanding and scholarship, the father nevertheless stopped to listen.

Similarly, *HaShem* is occupied with lofty matters, to the point that the *malochim* objected to His creating mortal man who is involved in mundane activities. Yet, when a Yid rises in the morning and hurries off to *daven* with a *minyan*, and then, in the midst of his workday, even though he is busy and preoccupied, he drops everything and runs to *shul* to *daven Mincha*, then listens to a shiur in *Ein Yaakov* and later shares it with his family, - *HaShem* then says to the *malochim*: "You *malochim* have no challenges. But just look how man, who unwillingly has the burden of *parnasa*, lives his life!"

And so *HaShem* continues to pride himself before the *malochim* with the conduct of a Yid.

(תו"מ חכ"ג ע' 288)

### PREPARING FOR WORK

At a *farbrengen*, a chossid once asked the Frierdiker Rebbe: "How is a businessman, who is busy all day, able to *daven* at length like those who sit and learn and have the time to do so?"

The Frierdiker Rebbe explained that a *chassidisher* businessman should conduct himself like an *eidem af kest* - a young man who is supported by his father-in-law. With his income secure, the young man has no worries, and when his father-in-law drops a hint that his help is needed, he lends a hand, but only after he finishes eating comfortably. Similarly, the *chassidisher* businessman *davens* and learns at ease, and then he goes off to work....

(לקוטי דיבורים ח"א ע' 20)

### CONSIDER

Why does setting priorities straight, bring additional success in business?

If HaShem wants a Yid to do business, shouldn't he put himself entirely into it?

The Rebbe describes how a Yid must go about his business. The first thing in the morning must be the *avoda* of *davening*, followed by a session of learning, and only after being steeped in *ruchniyus* can he - unenthusiastically - go to work. In addition, at work he must be distinguishable as a Yid, thinking or saying words of Torah, and while going about his business, having the intention of serving *HaShem*.

(לקו"ש ח"ג ע' 792)

The Rebbe made it clear that in order for a Yid to be capable of elevating the world through his work, it is imperative that he elevate himself through

studying Torah before and during his work.

(לקו"ש ח"כ ע' 43)

### LEARNING ON THE JOB

A store-owner was once sitting at a *farbrengen* of the Frierdiker Rebbe in Russia, when the Rebbe turned to him and said that he wanted to make a covenant with him. The Rebbe first asked him if he had a *Tanya* in his store and stipulated, "I do not mean a *Tanya* that sits unused, but one that is the focus of all comings and goings."

The Frierdiker Rebbe went on to assure him that if he became more deeply involved in that *sefer*, the communist investigators would not become too deeply involved in his books....

(סה"ש תרפ"ז ע' 116)

Reb Binyamin Kletzker, a prominent chossid of the Alter Rebbe, had a log business. One day, while calculating his earnings, he wrote out all the entries in the column correctly, but when he reached the Total line, he inadvertently filled in the words, *Ein od milvado* - "Nothing exists apart from *HaShem*."

Someone asked him, "How can you be involved in *Chassidus* while you're doing business?"

He replied, "If, while I'm standing before *HaShem*, thoughts of the logs can enter my mind, then surely holy thoughts can enter my mind while I'm dealing with logs...."

(אג"ק ח"ז ע' רג"ז)

Reb Shlomeh *der Geler*, a chossid of the Rebbe Rashab, worked as a builder's assistant, and he and the builder would discuss *Chassidus* while working. Once, while building a wall, they were so raptly engrossed in their chassidic discussion that Reb Shlomeh found himself unintentionally enclosed behind the wall! When they realized this, they had to break it down to take him out.

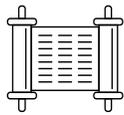
(סיפורים חסידיים ח"א ע' 201)

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NAMING A CHILD

Can I name my child after a Rebbe if a living grandparent has one of that Rebbe's names?

When choosing a name for one's child, it is customary to name the baby after one's ancestors, as this displays honor for one's parents, and it is a segula for long life.

While Sefardim name after a living grandparent as a sign of respect, and they view it as a segula for arichus yamim for the grandparent, Ashkenazim are cautious not to name after a living person. Reasons include that it poses danger for the living person as if the newborn came in his place, or that it shouldn't chas v'shalom appear as anticipating the namesake's passing. If the person passed away shortly after a child was born, his name may be given once he is buried.

Some hold that if the grandfather gives permission to give his name to the baby, the concern doesn't exist. Moreover, if the living relative has two names, some hold that the baby may be given one of them, as it is considered a different name. It is preferable to also give the baby an additional name and call the child by that other name. The Rebbe mentioned this idea of not using the name of the living relative in situations when the name was given by mistake and it was only realized afterwards.

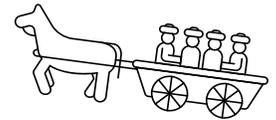
Another important custom is to give a name after tzadikim. Since Hashem decided that this name should be of a tzadik, this helps the namesake to also be a tzadik. Additionally, the child is inspired when he knows after whom he is named. The Rebbe mentions that it is preferable not to combine the name of a tzadik with the name of a relative.

Which parent chooses the names for which child?

According to some, the mother names the first child, while others hold that the father does. In some communities, the father decides the boys' names while the mother decides the girls' names. From the Rebbe it seems that wherever there is no established custom, the first name is chosen by the father. Of course, it should be a joint decision.

- 1. שד"ח ע' כי כלל ק"ד, דברי יחזקאל במכתבים.
2. שד"ח מע' חו"כ אות ה', ברית אבות סי' ח' אות י"ד, וראה יבי"א סי' כ"א ע"פ "עטרת זקנים בני בנינים".
3. ראה תו"מ התועודיות תשמ"ג ח"ב ע' 760, וראה סי' זכר דוד מ"א פ' פ"ג.
4. ספר חסידים סי' ת"ס, וראה אג"ק ח"ג ע' קפ"א שמדייק שעיקר הבע"י ע"ש אביו.
5. סי' ברית אבות סי' ח' אות ל"ד.
6. ראה משמרת שלום ערך ש' אות מ'.
7. ראה חו' בנות מלכים פ"ח סי' בשם אוצר הברית.
8. קו' ויקרא שמו בישראל פ"ה ס"א, שו"ת אפרסקא דעניא סי' ק"א, וראה אג"ק ח"ז ע' רפ"ו, שלחן מנחם ח"ה ע' קס"ב.
9. ראה תו"מ שם ואג"ק שם.
10. ראה אבדר"ן פי"ב, נועם אלימלך פ' במדבר, שו"ת מנחת"א ח"ד סי' ר"ו.
11. אג"ק ח"ב ע' רט"ו (כי אין מערבין קודש בחול), וראה שולחן מנחם ח"ה ע' קנ"ט הע' ל"א.
12. נחל קדומים שמות פ"ח פסוק ג' לימוד מצפורה ומשה, וראה שו"ת כתב אפרים סי' ל"ט, אבל ראה דעת זקנים בראשית פל"ח פסוק ה' ושו"ת תשב"ץ סי' רצ"א.
13. אג"ק ח"ה ע' קכ"ג.

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



REB AVROHOM OF TCHECHNOV

Reb Avrohom Landau was the rov in Tchechnov, Poland starting from 5580 (1820). He came from a very distinguished lineage, and was a descendant of the Ateres Zkeinim on Shulchon Aruch. He was a master in halacha and wrote many seforim. Towards the end of his life, after the passing of the Chidushei HaRim, he conducted himself as a Rebbe and many chassidim flocked to him. To others he was known as "The Tzadik of Tchechnov." He passed away on 5 Adar I 5635 (1875).

It is told that after reciting kinos on Tisha B'Av, Reb Avrohom would not take the sefer home with him. He would say, "Why do I need it in my home? This coming year I will anyway not need it—I believe every day Moshiach will come."

(זכותא דאברהם ע' נון)

A fellow once traveled to Tchechnov only taking along his tefilin, figuring that he will borrow a talis at his destination. However, when he arrived, he could not find a proper kosher talis with which to daven.

In the meantime chassidim went to greet the Rebbe and he joined them. When his turn came, the Rebbe asked him if he had already davened, and the man replied he had not, since he had left his talis at home and could not find one here.

Reb Avrohom rebuked the man's carelessness saying, "You have embarrassed your talis by leaving him at home. The talis is now laughing at you, saying that there will come a time when you will leave your tefilin and only take your talis with you..."

(אוצר ישראל ע' צט)

In Tchechnov there was a simple Yid that would celebrate and get drunk the entire month of Adar. Reb Avrohom said that the man was actually acting correctly. Haman drew lots when to kill the Jews and it fell out on the entire month of Adar; why did he request from Achashverosh to kill the Jews only on 13 Adar, and not the entire month? We must say that Haman was afraid he might not succeed in his plot, and thereby the Jews would have celebrated the entire month. This thought Haman could not bear so he limited the decree to one day. But we, who know what his thoughts were, should celebrate the entire month.

(לקוטי סיפורי התועודיות לרמ"ג ע' 422)

A Moment with The Rebbe



FOR THE STUDENTS' GOOD

A girl who was studying at a Beis Yaakov high school wrote to the Rebbe, "My school has just now implemented a new rule, that one may not have a television set. Since I do have a television, should I change schools?"

the perspective of this girl. "First and foremost, it is important that you understand that this rule is obviously solely for the good of the students themselves.

The Rebbe began his response with, "Your question is surprising, since the answer is obvious."

"Therefore, you, and indeed also your friends, should cease using the television, and continue your studies at the school. And Hashem should grant you success."

Then, before directly addressing the question, the Rebbe sought to change

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