

The Weekly *Farbrengens*


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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.

(תנ"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 then 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?"

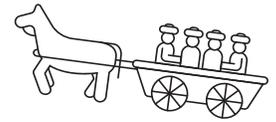
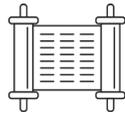
He replied, "If, while I'm standing before *HaShem*, thoughts of the logs can enter my mind, then surely holy thoughts can enter my mind while I'm dealing with logs...."

(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)





A LEFTY'S "RIGHT HAND"

Is a lefty's left hand halachically synonymous with a righty's right hand?

Halacha states that in all matters, the right should be given precedence over the left since Torah gives it prominence. Following this halachic reasoning, a lefty's left hand is considered his "right hand" since it is stronger and more prominent for him. However, sometimes the choice of right or left is based on another reason, such as the kabbalistic idea that the right side corresponds to chessed and the left to gevurah. For these mitzvos, a lefty uses the same side as everyone else.

As a rule, mitzvos and minhagim are performed with the right hand since it is more prominent and gives honor to the mitzva. Accordingly, a lefty uses his left hand, both in public and in private. Tzitzis are held in his left hand when making a bracha, as well as the lulav and kidush cup. Shabbos candles are lit by a lefty with her left hand.

A lefty washes his left hand first (following prominence), yet he should still lift the kvort with his right hand (following kabbalah). When reciting a bracha, a lefty should hold the food in his left hand. When getting dressed, he should give precedence to his left side, putting his left arm into the sleeve first and so on. If his left foot is stronger, he puts on his shoes in the opposite order compared to righties, donning the left first but tying the right (his "left") one first — following Torah's precedent regarding tying tefillin on the weaker arm. When washing his body, he washes and dries his left side first.

Yet in certain matters, a lefty uses the same side as righties.

When saying "Oseh shalom" at the end of Shmoneh Esreh, he should bow first to the left since this is the right of the Shechina facing him (yet he takes the first step back with his weaker foot to demonstrate how it is hard for him to depart). At the end of kaddish, he bows to the right first since this is the right of the congregation.

When saying shema, the eyes are always covered with the right hand al pi kabbalah, and tzitzis are held with the left hand to be near one's heart. By tachanun, he strikes his chest with his right hand just like righties. Similarly, he gives tzedaka with his right hand to symbolize how chessed overpowers the gevurah.

- 1. ראה שוע"ר מהד"ב סי' ב ס"ד וסי' קפ"ג סי' ז. דיני איטר פתיחה אות ה-ו.
2. שו"ת צ"צ או"ח סי' ה אות ו' וחי' ג, וראה לקט ציונים שו"ע אדה"ז סי' ס"א וסי"ד.
3. ראה שוע"ר סי' קנ"ח סי"ט. וראה סי' דיני איטר פ"א מקורות לסעיף א', וראה צ"צ או"ח סי' ד' סוף אות ו'.
4. וראה סי' דיני איטר פ"ג מקורות סי"א.
5. שוע"ר סי' ב' מהדו"ב ס"ד.
6. בן איש חי עוד יוסף חי וזרא אות ג', וראה לקט ציונים שו"ע אדה"ז סי' ס"א וסי"ה.
7. ראה שוע"ר סי' תר"ז ס"ז.
8. ראה ספר הליקוטים צ"צ אות י' עמ' תשצ"ח. וראה סי' אור צדיקים ודרך סעודה תיקון תפילה אות א'. דיני איטר פ"י ס"א.

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

R. ITCHE MASMID

R. Yitzchok Halevi Hurvitz (5650-5702) was a chossid of the Rebbe Rashab and Friediker Rebbe. Born in the Cherson region, he learned in Tomchei Temimim in Lubavitch where he earned the nickname "Itche Masmid," due to his incredible diligence in learning. R. Itche served as a shadar for the Friediker Rebbe and was legendary for his lengthy davening, intense yiras Shomayim, and heartfelt farbrengens. He was killed al kidush Hashem by the Nazis in Riga.

kept on sending me outside to check if the moon was visible. With only an hour and twenty minutes remaining, R. Itche went out himself into the frigid cold and begged Hashem for the moon to show.

Twenty minutes before the end time, the moon suddenly appeared. R. Itche immediately recited the bracha, and just as he finished, the moon disappeared once again. R. Itche's joy at being able to fulfil this mitzvah was indescribable.

(יראת ה' אוצר ע' 66)

R. Leibel Posner relates:

I was a young child of 6 or 7 years old when R. Itche visited our home in Linden, NJ, for Shabbos. We knew him as our father's teacher. My father had learned under R. Itche in the town of Rammen, and he was accepted to the yeshiva in Lubavitch without a test since R. Itche had sent him.

On Friday night, when mairiv ended, everyone went home for the seuda, but R. Itche remained in shul to daven. After the seuda concluded I went with my brother Zalman to the shul to check on R. Itche and we found him standing alone, engrossed in his davening.

On Sunday, my father took us to R. Itche, and he gave us a bracha. I was a small child at the time, but this memory is etched into my heart.

(מפי בעל המעשה שי')

Each night, the Zal in Lubavitch was converted into a large dormitory with bedboards that extended from the wall. R. Itche would continue learning while standing by a shtender with a candle, with his feet immersed in ice cold water. Concerned for his health, his friends would sometimes extinguish the candle so he would be compelled to go to sleep.

Once, he dozed off out of sheer exhaustion, and fell with his shtender and candle on a sleeping bochur...

(יראת ה' אוצר ע' 27)

R. Simcha Gorodetzky recounted:

It was in the middle an overcast winter month, and the moon was yet to be seen. R. Itche was deeply distressed that he wouldn't be able to be mekadesh the levana, and on the last day, it troubled him so deeply that he cried. On that last night, he

A Moment with The Rebbe



THE SOLUTION

Reb Aharon Dovid Ganz, the mashgiach at the Morristown Lubavitch yeshiva, relates:

settle, and so I decided to write a letter to the Rebbe.

When I was drawn to Chassidus as a Williamsburg yungerman under the guidance of Reb Mendel Vechter, there was great backlash from the local community. Matters escalated quickly, even to the extent of violence, and I relocated to Monsey until the air would clear.

Since I was used to writing in poetic style, I concluded my letter with the classic proverb, saying that although matters are presently unclear, I hope that "what intellect won't solve will be solved by [the passage of] time."

At the time I was very concerned about my future. I was worried about my livelihood options, whether I should pursue a teaching position, and regarding where to

The Rebbe erased the word "time" and corrected it to say, "Will be solved by Hakadosh Boruch Hu."

(As heard from Reb Aharon Dovid Ganz)