

# The Weekly Farbrengens



MERKAZ ANASH  
מרכז אנאש

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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.

(תו"מ תשמ"ט ח"א ע' 247, וראה תו"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 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 *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 *Yiddische* 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 kتانim*, 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:



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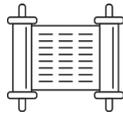
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“SHABBOS MAKEUP”

Is there a kind of makeup that may be applied on Shabbos?

The Mishna teaches us that kocheles (coloring one's skin) is prohibited on Shabbos. According to the tanna R. Eliezer, one transgresses the melacha d'oraissa of tzoveia, coloring, while the Chachomim hold it is prohibited midrabanan. They hold that min haTorah the melacha of tzoveia doesn't apply to coloring on the human body, either since it isn't the normal manner of painting, or because it isn't "lasting."<sup>1</sup> The majority of Rishonim rule like the Chachomim.<sup>2</sup>

Spreading cream or paste may also transgress the Torah prohibition of memarei'ach (smoothing).<sup>3</sup> Because of these two issues, poskim rule that applying makeup on Shabbos is prohibited.<sup>4</sup> Since they may not be applied, the makeup is classified as muktza on Shabbos.

Some contemporary authorities find leeway for applying pure powder without any oil-based additives, arguing that the powder does not color the skin, and it merely sits on the surface of the skin. It would be permissible only when applied to completely clean dry skin, but not if the skin is wet or has residue of previous makeup on it.<sup>5</sup> One would need to use a designated brush that doesn't have any cream or makeup on it (which can cause stickiness) and keep it separate from the brushes used during the week so that it isn't a weekday activity. "One must also avoid mixing colors which would be creating a new color.

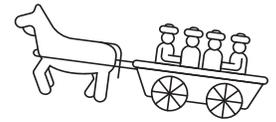
Others, however, contend that any powder that sticks even somewhat to the skin is prohibited on Shabbos since the intent is to color the skin and that it should remain there for some time.<sup>7</sup> A practical concern is that many of the so-called "Shabbos makeups" were tested and found to be lacking the halachic requirements.

The practice of frum women has traditionally been to abstain from applying makeup on Shabbos due to the shailos involved. In a particularly sensitive situation, there is room for leniency on a tested powder with a reliable hechsher following the above precautions.

1. משנ"ב שם. וראה אבנ"ז סי' קע"ג סי'. חיי אדם ריש כלל כ"ד. 2. מסי' שבת דף צ"ד ע"ב צ"ה ע"א, רמב"ם שבת פכ"ב ה"ב, שו"ע או"ח סי' ש"ג סכ"ה. 3. ראה רמב"ם שבת פ"א סי'. שו"ע סי' שיד"א סי' א. 4. שו"ת פ"ד סס"ג - סס"ה. 5. ראה יבי"א ח"ו או"ח סי' ל"ו, וראה קצוה"ש ח"ח בדה"ש דל"ג ע"א. 6. דעת טהרה ע' ל"א. 7. ראה שו"ת שם הע' קע"ג.

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

Our Heroes



R. AHARON (AREH) DOKSHITZER

R. Aharon Kugel of Dokshitz (d. 5563) was a chossid of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab. He was a melamed in Dokshitz, and the Rebbe Rashab would correspond with him about Chassidus. As one of the elder Chassidim, the Friediker Rebbe would seek him out when he visited Lubavitch to hear his stories.

Every Motzaei Shabbos during the winter, chassidim would gather with R. Areh Dokshitzer in the large shul, where they would drink punch liquor and learn Torah Ohr. When R. Areh would return from Lubavitch in Cheshvan, they would prepare a large barrel of punch, and he would repeat all the maamorim that he heard from the Rebbe.

One time in yechidus, the Rebbe Maharash said to him, "I have heard that Dokshitz you drink punch and learn Chassidus. What connection is there between the two? Going forward, you should learn Chassidus without the punch."

When R. Areh returned to Dokshitz, he repeated the Rebbe's instructions and taught the maamorim without the punch. The next Motzaei Shabbos, the number of attendees dropped, and they continued to decrease in the subsequent week.

The next Tishrei, the Rebbe Maharash asked R. Areh how it was working out. Hearing of the results, the Rebbe said, "If so, make the punch and drink it; abi m'lernt Torah Ohr, so long as you learn the Torah Ohr!"

(זכרון הרז"ש דווארקיין ע' 59)

During yechidus, the Rebbe Maharash once told R. Areh to learn every maamar forty times, and explained, "When you do that, lines from the maamar will fall into your head wherever you are and you will be constantly thinking Chassidus. Now, since a person dreams about what they thought during the daytime, you will dream Chassidus. And lastly, since people grow when they sleep, you will grow in Chassidus!"

Upon returning home, R. Areh applied the Rebbe's instructions. He would recline on a couch and think Chassidus for hours at a time.

(שמועות וסיפורים ח"ג ע' 183)

R. Yochanon Gordon related:

My father, a shochet in Dokshitz, was once headed to the shechita when he bumped into R. Areh.

"What are you thinking about?" R. Areh asked. "I was just calculating how much the butcher owes me," was the shochet's reply. "It does not befit a shochet who calls himself a chossid to think about such mundane matters while walking in the street," R. Areh said, and he proceeded to tell R. Gordon the maamar he was thinking about.

(שמועות וסיפורים ח"ג ע' 183)

R. Mendel Deitsch recalled how R. Areh would buy up the grain which he would resell in Smargon. Leading a team of Russian villagers, R. Areh face would shine and it was clear that he was contemplating some concept in Chassidus.

(חסידים הראשונים ח"א ע' 145)

A Moment with The Rebbe



THE SOUND OF TORAH STUDY

The Bostoner Rebbe Shlita of Flatbush relates:

My father the Bostoner Rebbe [Reb Moshe] ztz"l purchased a building on President Street to establish a yeshiva, and was waiting for zoning. Shortly thereafter, a neighboring house was bought for the Lubavitcher Rebbe.

When some Lubavitcher chassidim heard of my father's plans to establish his yeshiva there, they approached my father and suggested that the yeshiva be relocated. They argued that the noise of the bochurim's learning would disturb the Rebbe, who got little rest.

Shortly thereafter, a messenger from the

Lubavitcher Rebbe arrived at our home. He said that the Rebbe had gotten wind of the request of the chassidim, and that under no circumstances should I listen to them. In fact, said the chossid, the Rebbe said that "the sound of Torah study is very pleasant to my ears."

Indeed, the yeshiva was established, and a unique relationship ensued between us. I distinctly remember the Lubavitcher Rebbetzin telling my mother that she davens with the kedusha of the Bostoner shul, since she would daven with our minyan from her porch, as my father led the tefila.

(As heard directly by Rabbi Shimon Kramer, Shliach to Merrick, NY)