

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • וירא תשפ"ה • 801
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.

(ת"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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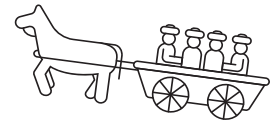
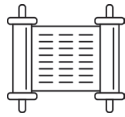
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HAFTARAH READER

May one receive *maftir* if unable to read the *haftarah*?

Chazal ordained that the reader of the *haftarah* from the *Nevi'im* must first receive an *aliyah* and read some *pesukim* from the Torah to honor the Torah by reading it before the *Navi*. This *aliyah* is known as *maftir*.¹

What if the one who receives *maftir* cannot read the *haftarah*? When the *haftarah* was read from a parchment without *nekudos*, this issue was more common. When reading from a *sefer* with *nekudos*, as is done today, many people can technically read it in a kosher way, since missing the *trop* cantillation doesn't invalidate the reading, though it's not *kavod hatzibur* for the *haftarah* to be read in this manner, and *maftir* should be given to someone who can read it properly.

Some *rishonim* hold that even if the one called for *maftir* doesn't know how to read the *haftarah*, and someone else reads it, the very fact that someone was called to reread some *pesukim* for *maftir*, after the requisite number of *aliyos* was already completed and *kaddish* was recited, sufficiently displays superior honor for the Torah.

Others, however, counter that the honor is only clear when the same person receives *maftir* and reads the *haftarah*. Therefore, the Alter Rebbe rules that *l'chatchila*, one may not call someone for *maftir* if he can't read the *haftarah* himself. Yet, if such a person was called up, a different person may read the *haftarah*, relying on the first view.²

Some contemporary *poskim* write that wanting *maftir* for a strong reason, such as a *yahrtzeit*, can qualify as *b'dieved*,³ though it's questionable whether the Alter Rebbe would agree with this stretch.⁴ Some posit that when the congregation reads along quietly, it's not as much of an issue if a different person reads it out loud. If it's the same *baal korei* who read the Torah who will read the *haftarah*, some say there is no concern.⁵

The one who received *maftir* often recites the *brachos* on the *haftarah* and then reads the *haftarah* quietly along with someone else who reads it aloud.⁶ However, *poskim* note that it is preferable for the one who is actually reading the *haftarah* to recite the *brachos*.⁷

1. סוטה לט ע"ב. רמב"ם הל' תפלה פ"ב הי"ג. שו"ע או"ח סי' רפ"ב ס"ה ושוע"ר שם ס"י. 2. שו"ע או"ח סי' רפ"ד ס"ט. 3. ראה שו"ת מנח"י ח"ט סי' כ"ב. 4. ראה שו"ע אדה"ז ע"ב ביאורי הלכה. 5. ע"פ פרמ"ג סי' רפ"ד א"א סק"ג. 6. ת"ק הע"י נ"ג שהסתפק בזה שלשון אדה"ז בדיעבד "אם קראו אותו". 7. ראה פסק"ת סי' רפ"ד אות ט והנסמן שם. 8. ראה שו"ת מנח"י שם.

REB AVRAHAM DOVID POIZNER

Reb Avraham Dovid Poizner was one of the first *talmidim* in Tomchei Temimim, later becoming a *mashpia* there until תרע"ח (1918). Even as a young bochur, Reb Avraham would be present when the *chozrim* would go to the Rebbe Rashab to *chazer* the *maamar* the Rebbe had said on Friday night, and there are many *hanachos* of *maamorim* from him. He was totally divested from worldly matters and when he *davened*; he did not see or feel anything going on around him. He passed away after much suffering in תרפ"א (1921).

Avraham Dovid was shown exceptional favor by the Rebbe Rashab, and he was allowed to enter the Rebbe's room whenever he had a question in a *maamar* or in *avodas Hashem*.

On one occasion, he asked the Rebbe, "What is *Atzilus*?" Avraham Dovid proceeded to offer various explanations of his own, but then knocked down each one. Finally, he described a level about which he said he has no understanding.

"That," said the Rebbe, "is *Atzilus*!"

(חסידים הראשונים ח"ב ע' 125)

In the year 5660 (1900), the Rebbe Rashab wrote *Kuntres Hatefila* for the *bochurim* of Tomchei Temimim. The message they received was that *davening ba'avoda* was something that belonged to them, and not only to outstanding *chassidim*.

During that time, Rashbatz, the senior *mashpia* in the *yeshiva*, asked the Rebbe Rashab, "For whom did you write the first chapter which discusses such sublime levels of pleasure in *Elokus* and *klos hanefesh*?"

The Rebbe replied simply, "For Avraham Dovid."

(חסידים הראשונים ח"ב ע' 123)

Reb Avraham Dovid was once sent by the Rebbe Rashab to serve as a *shochet* in a certain town, but after a short while he left the town.

Around that time, a resident there visited the Rebbe and the Rebbe asked how Reb Avraham Dovid was doing. The man replied that he had left, and added mockingly, "He's too afraid of the animal." The Rebbe became very serious and retorted, "Whether he's afraid of the animal I don't know, but he's definitely afraid of Hashem."

(זכרון לבני ישראל ע' סב)

A Moment with The Rebbe

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



EVERYONE ACTIVE IN THEIR WAY

Erev Rosh Hashana 5740 was on a Friday. At the *farbrenge* on the eve of Erev Rosh Hashana, the Rebbe dedicated a *sicha* to encouraging involvement in the *mitvzoim* campaigns. "But since it's a Friday, the emphasis must be on the *mitvza* of lighting *Shabbos* light."

At this point, the Rebbe addressed who should be active in this *mitvza*. "This *mitvza* is primarily for woman to be active in," the Rebbe said, "since they can lead by example, sharing their own experiences of lighting candles.

"However, men and boys can also be

involved. To encourage all those who they can reach, in a *tzniusdike* manner, in an appropriate manner for every individual."

In a *yechidus* with Reb Zusha Wilmovsky, on 6 Cheshvan 5735, the Rebbe was more explicit in how *bochurim* should partake in the holy work.

"Although *bochurim* shouldn't be directly active in this *mitvza*," the Rebbe told him, "they should be involved by encouraging their grandmother, their sister or their aunt, to influence other girls to light *Shabbos* light."

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