



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 *minyana*, 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)

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....

(סד"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)

CONSIDER THIS!

- 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?

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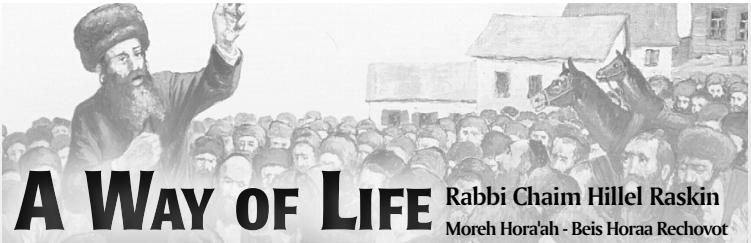


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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Lost Jacket in Cleaners

I came to pick up my jacket at the cleaners and they said that a *tzedaka* took it since it was left for a long time. Must they reimburse me?

- Although a craftsman is considered a *shomer sachar*, who is responsible for disappearance or theft (see issue 327),¹ once the craftsman notifies the owner that his item is ready, he becomes a *shomer chinam*, and is responsible only if he acted negligently.² If he tells the owner to pick it up and he doesn't want any responsibility, he is not liable at all.³
- If the craftsman tells the owner to bring payment first (implying that he intends not to release the item until he gets paid⁴), he remains a *shomer sachar*.⁵ Since he is holding onto the object as security for payment, he does not forgo his original level of responsibility.⁶ If the charge is added to an account on file, the cleaners can forgo their *shomer sachar* responsibility from the time it is said to be ready.
- What if the craftsman tells the owner in advance to come by a certain date after which he takes no responsibility? The Tzemach Tzedek⁷ is unsure. Logically, the craftsman should not bear any responsibility since he specified that he doesn't accept responsibility past that date, but some sources indicate that he is responsible.⁸
- This is only relevant if the craftsman acted negligently and as a result it was lost or destroyed (e.g. he left it in a corner from where it was taken for *tzedaka*, or left the store unlocked and it was stolen, or left it where it grew mold). However, if the craftsman actively gave it away or damaged it, he will be responsible regardless.⁹
- If the cleaners posts a clear notice in advance that anything left after a certain number of days is *hefker*, then one who brings clothes automatically agrees to that condition, and the cleaners is not responsible.¹⁰

1. שו"ע חו"מ ס"ו ס"א.
 2. ב"מ פ"א ע"א וראה רש"י שם ד"ה קמ"ל.
 3. רמ"א חו"מ שם סוס"א.
 4. באה"ג שו"ע שם סק"ג.
 5. סמ"ע שו"ע חו"מ שם סק"ד נה"מ שם סק"א.
 6. ב"מ פ"א ע"א שו"ע שם.
 7. צ"צ חידושים ב"מ פ"ו ממשנה ו' ד"ה בגמ'.
 8. ולמעשה צ"ע האם יוכל לומר קי"ל.
9. ראה פת"ח פ"ז הכ"ד שגם מציינן ל"צ"צ (זה).
10. ראה פתחי חושן ה' פקדון פ"א סכ"ה ופ"ז הע' ו' להרחבה מתי יקרא מזיק בידים ומתי רק פושע.
11. ראה פת"ח שם פ"ז הע' כ"ד שמחלק בין כתוב בשלט שאין עליו אחריות שאז אינו יכול למכרו לבין אם כתוב בשלט שאעשה כמו שאני רוצה שאז יכול למכרו. ועד"ז בס' שערי משפט (סילבר) עמ' קנ"ט. ועיי"ש ע' קנ"ז בנוגע ביהכ"נ ומקוה.

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OUR HEROES

Rabash



Reb Boruch Sholom, known as the Rabash, was the eldest son of the Tzemach Tzeddek. His great grandfather the Alter Rebbe, expressed a profound love for him. He was extremely modest and refused to become the Rebbe after his father's passing, unlike his other brothers who all became Rebbes. Both the Tzemach Tzeddek and the Rebbe Maharash would seek his counsel regarding communal matters. He passed away on the 16th of Shevat, תרכ"ט.



The Alter Rebbe taught Reb Boruch Sholom the *trop* (tune) of Tanach, and Reb Boruch Sholom taught them to the Rebbe Maharash. Even though the Rebbe Maharash had a long breath, singing these notes would strain his heart.



The Rebbe Rashab was once in the home of Reb Yuzik Gurevitz in Warsaw, and there were many chassidim there; the house was packed, and some attendees began pushing. The room quieted, and the Rebbe Rashab began relating, "Once, when the Tzemach Tzeddek was saying Chassidus, his eldest son Reb Boruch Sholom put his foot on the fireplace and wanted to lift his second foot unto it as well. However, because the room was jam packed, he was unable to lift his foot, and was forced to remain in that position for the duration of the entire *maamor*."

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

A MOMENT WITH THE REBBE

Not By The Way



Reb Zalman Vilenkin, the Rebbe's childhood *melamed*, was *niftar* on 23 Iyar 5723 (1963).

Although the Rebbe generally accompanied a *levaya* only a few paces, for his teacher the Rebbe made an exception to the rule, and joined the *levaya* up until the *beis hachayim*. As expected, many chassidim, seeing the Rebbe join, quickly made their own way there, thus according great *kovod* to the Rebbe's *melamed*.

However, as the entourage reached the *beis hachayim* and accompanied the *aron* to the *kevura* (burial), the Rebbe did not go in.

The revered *mashpia*, Reb Shmuel Levitin *a"h*, seeing the Rebbe standing at the entrance, stopped at the Rebbe's side. The Rebbe said to him:

"The reason I am not going in is because I cannot pass by the *shver* [the Frieddiker Rebbe's *Ohel*] without stopping by. On the other hand, to go in by the way, just because I am already here, would be inappropriate."

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