



## DEALING HONESTLY (1)

### Question #1

When a person passes on to the next world, the first question the *Beis Din* on high asks him is, "Were your business dealings honest?"

(שבת לא ע"א)

A certain Yid was so occupied with his business throughout the entire week that he only had *Shabbos* to devote himself to learning *Torah*. He felt so bad about this that he asked a *chochom*: "What can I do that will be equivalent to all other *mitzvos* and will bring me to *Olam HaBa*?"

The *chochom* answered, "Since you are a businessman, make sure to deal honestly with both *Yidden* and *goyim*; tilt the scale to benefit your customer; and always do your business dealings with a smile."

The *chochom* concluded, "If you do so, may my portion in *Olam HaBa* be like yours!"

(ספר חסידים אות שצה)

Although Lavan tricked Yaakov Avinu countless times, Yaakov Avinu remained honest with him, never taking anything he was not entitled to. He watched over Lavan's sheep in the sweltering heat and bitter cold, and replaced any lost sheep even when the loss was entirely not his fault.

(ויצא לא, לב-טז)

The *Shulchan Aruch* goes into great detail when it *paskens* that it is forbidden to mislead anyone, whether a *Yid* or a *goy*, in business dealings, even when an extremely small amount is involved.

A few examples: If a customer is expecting a certain product, it is forbidden to sell him something of lesser quality. One is not allowed to polish a product so it will appear to be of superior quality. A worker must work faithfully, doing his job with the utmost diligence. If one gives his word to make a deal, he must abide by his word of honor. Indeed, a *yereh Shamayim* should not only keep his word: he should even abide by a decision he made in thought!

(שו"ע אדמו"ר הזקן בכ"מ בחו"מ, ובאו"ח סי' קנ"ו)

The *amora* Rav Safra had an item for sale. One day while he was reciting *Kerias Shema*, someone

approached him and offered to buy it for a certain price. Since Rav Safra did not respond, the man assumed that he wanted more money, and offered a higher figure. When Rav Safra finished, he sold it to the man at the original price, since in his mind he had agreed to that offer.

(מכות כד ע"א ברש"י)

### Honesty Brings Success

The Torah promises that if a person deals honestly, his earnings will increase, whereas if he is dishonest he will lose his money. Furthermore, one who deals honestly will be rewarded even for business he did not do, for had he done so, he would have surely been honest.

(ויקרא רבה טו, ז, ס' חסידים אות תתרס"ב)

Once, as Eliyahu HaNovi was walking on his way, a man approached him and asked him many questions in Torah. After Eliyahu HaNovi answered each one, the man related the following:

"A *goy* once came to my home to buy a large amount of dates. I only had a small measuring container, and therefore needed to measure small amounts and then total all the measurements together. Because of this, and the fact that my house was dark, I miscalculated and gave him less than I was supposed to. Later, I used the money to buy a jug of oil, and put it in the same place where I had sold the dates. A short while later the jug broke, and all the oil spilled out."

Eliyahu HaNovi explained to him that the Torah forbids stealing from a *goy*, just as it forbids stealing from a *Yid*.

(תנא דבי אליהו פרק טו)

Two business partners once asked the *tzaddik* Reb Meir of Premishlan for a *bracha* for success in an upcoming commercial venture.

"Have you written out your partnership contract?" the *tzaddik* asked.

"No," they said.

Reb Meir wrote the letters *alef, beis, gimmel, daled* on a piece of paper and handed it to them.

Seeing their amazement, he explained, "In these four letters, the secret to success is hidden. Each

one is an initial: *alef* is *emunah*, *beis* is *bracha*; *gimmel* is *gneiva*, and *daled* is *dalus*. If your transactions are trustworthy, they will be blessed; if you cheat, you can expect to become poor..."

(סיפורי חסידים זיון תורה ע' 732)

Shlomo HaMelech writes, "Treasures of wickedness will not avail, but *tzedaka* will rescue from death." Since the word *tzedaka* is related to *tzedek*, which means "righteousness," the Meiri explains this *possuk* to mean that money acquired in a dishonest manner will not bring benefit to a person; benefit can only come from money that is acquired *righteously*.

Another explanation of the above *possuk*: *Tzedaka* – in its usual sense of "charity" – that is given from dishonest money will bring no benefit, as it will fall into the hands of undeserving recipients. However, *tzedaka* given from righteously-earned money will find its way to worthy causes, and thereby protect the donor from death.

(משלי יב, מאירי שם, שבת מיהודה שם)

The Rebbe added that recognizing how a favorable livelihood comes from HaShem will lead a person to deal honestly. For what use is there for money made dishonestly, if it will be spent on doctor bills and other unfortunate expenses?

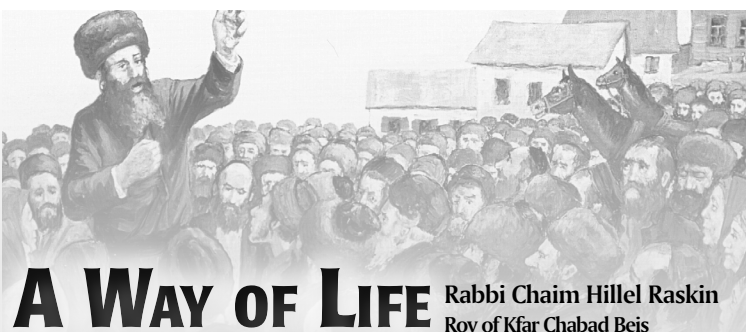
(תו"מ ח"ב ע' 701)

The *tzaddik* Reb Menachem Mendel of Riminov asked why we find that pure young children who daven and learn with fervor, later leave that path entirely. He explained that this is often a result of being fed food bought with dishonest money, which breeds negative *middos* and desires just like non-*kosher* food.

(אגרא דפרקא אות קכו)

### CONSIDER THIS!

- Why is dealing honestly more significant than all other *mitzvos*?
- Is success from honest business or loss due to dishonesty a punishment or a natural consequence?



## A WAY OF LIFE Rabbi Chaim Hillel Raskin Rov of Kfar Chabad Beis

### Krias HaTorah During Davening

If I'm in middle of *Shmoneh Esrei* and the *minyan* begins *krias haTorah*, what should I do?

- Throughout *davening* one is talking to Hashem and it is disrespectful to interrupt for any reason.<sup>1</sup> Waiting silently in middle of *Shmoneh Esrei* constitutes an interruption, and necessitates returning to the beginning of *Shmoneh Esrei*, provided that one single break is long enough for that individual to recite all of *Shmoneh Esrei* (*shaha kdei ligmor es kula*).<sup>2</sup>
- It's only considered an "interruption" (*hefsek*) if the person was compelled to wait against his will, such as a bad odor which prohibits *davening*. However, if the person waited by choice, it's not a real *hefsek*. Some consider outside disturbances, even overwhelming ones such as crime scene or someone fainting, not to be a *hefsek*, since it is caused by external factors. In practice one should return to the beginning of *Shmoneh Esrei* unless he waited of his own volition<sup>3</sup> or due to a tolerable nuisance.<sup>4</sup>
- If during *Shmoneh Esrei* one hears *kaddish* (until *yisbarech vyishtabach*),<sup>5</sup> *borchu* or *kedusha*, he should stop and listen silently and he thus fulfills his obligation as if he had recited it himself (*shomeia k'oneh*). One should also stop for the *Birkas Kohanim* recited by *kohanim*.<sup>6</sup>
- Whether he may stop to listen to *krias haTorah* is a dispute amongst later *poskim*, as its obligation is less than *kedusha* and it isn't obvious if one doesn't participate.<sup>7</sup> If one can hear *krias haTorah* later or if the breaks will add up to the time it would take him to recite the whole *Shmoneh Esrei* (e.g. *Shabbos kria*), all agree that one may not stop.<sup>8</sup> In practice, one it is advisable not to stop as one stand "before the King."<sup>9</sup>
- Is it okay to wait before starting *Shmoneh Esrei*?

There are opinions that hold that even during *Shema* or *birchos krias Shema* one may not break for the amount of time it would take him to recite that section. We accept their assertion only when a person is forced to stop, but not when he chooses to do so.<sup>10</sup> Moreover, during *birchos krias Shema* one is not considered to be "standing before the King" which would preclude stopping. Thus, one could wait and listen to *krias haTorah* during *birchos krias shema* (or during *Elokai N'tzor* which has the same status as *birchos krias Shema*).<sup>11</sup>

## OUR HEROES

### Reb Zalman Schneerson



Reb Zalman Schneerson from Lodz was a great-grandson of the Mittlerer Rebbe. He was a great *talmid chacham* and *chossid*. As a boy, the Rebbe Maharash had blessed him to be a *lamdan* and a *gevur*, both of which materialized. He was a profound *oved* who served Hashem with great fervor. He , passed away in the Lodz ghetto on Yud Beis Tammuz תש"ו (1940).



Many *bochurim* of Tomchei Temimim used to come listen to Reb Zalman teach *Chassidus*, and share stories and guidance. He encouraged the *bochurim* to memorize *ma'amorim*. He would speak about how memorizing *Chassidus* purifies the mind, and he would cite examples of older *chassidim* in previous generations.



Reb Yehuda Chitrik related:

When I was still young, Reb Zalman took the *sefer ma'amorim* Kuntreisim that was printed in Warsaw and told me to read a few lines. He then closed the *sefer* and told me to repeat those lines by heart. Re-opening the *sefer*, he told me to read the next few lines; thus he trained me to learn *bal-peh*.



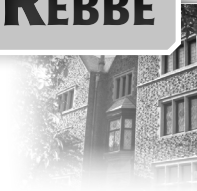
Reb Volf Greenglass related:

I was once with Reb Zalman for Simchas Torah. Before *hakafos* there was a *farbrengen*. Because of health reasons, he was not allowed to consume any alcohol, not even wine. I remember he said this, "Today is Simchas Torah; we need to be *besimcha*." He called a *bochur* named Shraga (a big *lamdan* that knew a great deal of *Kabbalah* and *Chassidus*. He was killed by the Nazis – HY"D) and asked him to bring a Tanya and read *perek lamed gimmel* (A *perek* discussing the great *simcha* one will have when he realizes *HaShem's* omnipresence). He barely read a few lines and Reb Zalman interrupted and said "Enough! Enough!" and he started dancing round the table so fast as if he was a young lad. Everyone was taken aback; how did he have the strength to dance like that? His children tried to stop him but to no avail.

This was not with '*mashkeh*' but rather with a few lines of Tanya.

## A MOMENT WITH THE REBBE

### The Good Minhogim of Samarkand



Five outstanding *bochurim* arrived in New York from Europe in the winter of 5710 (1951) to join the *yeshiva* at 770: Sholom Marozov, Dovid Raskin, Berl Junik, Yitzchok Shlomo Pevzner and Gedalya Korf.

Before they went into the Friediker Rebbe for *yechidus*, they came to the Rebbe for direction.

Amongst other things, the Rebbe instructed them, "Keep the good *minhogim* of Samarkand [a *chassidishe* haven during the World War II], and bring them here.

"For example," the Rebbe explained, "when you buy kosher poultry or meat, don't rely on the *hechsher*, even if it's good. Find out yourself who the *shochet* and the *bodek* were.

"Similarly, when you buy *tzitzis*, make sure you know who made them. Likewise with *tefilin*, who made the *batim*, who the *sofer* is - that he is a *chossid* and *yerei Shomayim*."

1. ראה לדוגמא, שו"ע סי' ק"ד ס"א.

2. שו"ע או"ח סי' ס"ה ס"א. וראה מושג"ב שם סק"ד (שהפסקות לסירוגין אינם מצטרפים).

3. שו"ע"ר שם, סי' ק"ד ס"ד.

4. ראה פסק"ת או"ח סי' ק"ד סק"א.

5. ברכות כ"א ע"ב תוד"ה עד. שו"ע"ר סי' ק"ד ס"ה, דלא כגשר החיים פ"ל ס"ה ה' אות ב שעומד עד "ואמרו אמן".

6. שו"ת אג"מ או"ח ח"ד סי' כ"א סוס"ק ב'.

7. משכנות יעקב (על רמב"ם) ברכות פ"א.

8. מנחם מנדל (על רמב"ם) ברכות פ"א.

9. שו"ת אג"מ או"ח ח"ד סי' כ"א סוס"ק ב'.

10. שו"ת אג"מ או"ח ח"ד סי' כ"א סוס"ק ב'.

כ"ט מותר.

8. וראה שו"ע"ר סי' ק"ד ס"ו שבנוגע קריה"ת כ' לא יפסיק" ולא כ' להקשיב כמ"ש בסעיף הקודם לענין קדושה. ואע"פ שיש לחלק

בשתיים: א' לא נחית לדון הזה כיון שלא הובא בפוסקים, ב' כאן מטרות רק לדבר שהעולה לא יעלה אבל לא בנוגע לעצם השמיעה וזמ"מ נראה כמ"ש בפנים.

9. תשו"ת ח"ב סי' ע', קובץ מביט לוי ח"ב ע"ב.

10. בשמו"ע י"א שברצון ג"כ הוי הפסק, אבל בברכות ק"ש אין מי שסובר כן, וראה שו"ע"ר סי' ס"ה שם.

11. שו"ע"ר סי' קכ"ב ס"א.

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



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