

# The Weekly Farbrengens



למען ישמעו • ירחי תשע"ח • 442  
EDITOR - RABBI SHIMON HELLINGER

## SPEAKING TRUTH (I)

### THE IMPORTANCE OF TRUTH

One should always speak truthfully; as the Torah says, *Midvar sheker tirchak* - "Distance yourself from falsehood." Even if the proposed lie will not cause any harm to anyone, it is forbidden to tamper with a story. Moreover, whoever is careful to ascertain the facts of a story before repeating it will always have many listeners.

(אורחות צדיקים שער כ"ב, ר"ח שער קדושה פ"ב)

There was once a town called Kushta (in Aramaic, "truth"), where the inhabitants never veered from the truth and no one died at a young age. The *amora* Rav Tavus moved to the town, married there, and had two sons. Once when his wife was washing herself, a neighbor knocked on their door, and feeling that it was inappropriate to have someone come in, Rav Tavus said that his wife was not there. As a result, shortly after, his two children died. When the townspeople heard the story, they asked him to leave Kushta and not bring the *malach hamaves* upon them.

(סנהדרין צ"ז ע"א)

The Torah warns us to *distance* ourselves from falsehood, since falsehood is more disgusting than all other negative traits. One who speaks truth follows the path of *HaShem*, and merits His *brachos*; one who chooses falsehood invites upon himself worry, conflict and pain.

(ס' החינוך מצוה ע"ד)

There was once a young man who, since his childhood, had always done as he pleased, and had committed many *aveiros*. One day, feeling remorseful, he went to Rebbi Shimon ben Shetach and told him he wanted to do *teshuva*. Rebbi Shimon told him that all he had to do was to watch himself from telling lies and he would be saved from transgression. "No problem," said the young man. Rebbi Shimon had him swear, and the young man went home.

Some time later, the young man was in his

neighbor's home and, not managing to control himself, he stole all the gold and silver. As he was leaving, he thought to himself, "What will I tell the neighbor when she asks about her possessions? If I deny taking them, it will be a lie, and what will be of my oath?"

He then returned whatever he had stolen, and understood the wisdom of Rebbi Shimon.

(אוצר המדרשים, ס' חסידים החדש ע' ג)

### CONSIDER

What is the problem with falsehood: the speaking itself or its bringing to distrust?

Is changing the facts for the sake of peace: a permissible form of falsehood or is it the real truth?

### THE MISFORTUNE OF FALSEHOOD

When *HaShem* commanded Noah to take a pair of all living creatures into the *teiva*, Falsehood wanted to enter as well, but was stopped because he had no pair. Searching for a match, he met Tragedy and asked if he was willing to be his pair.

"What will you give me in return?" Tragedy asked.

"All my profits," Falsehood promised, and Tragedy agreed.

After the *mabul*, when they left the *teiva*, Falsehood went around to collect his earnings, but they had all been taken by Tragedy.

"Where are all my profits?" he complained.

Tragedy replied, "Didn't we make an agreement?"

To this, Falsehood had no response. Nothing is achieved by falsehood, for everything will be taken by tragedy and misfortune.

(מדרש שו"ת ז)

All the letters of the word *emes* (אמת) stand on two feet, whereas the letters of the word *sheker* (שקר) stand on one. This teaches us that truth stands firm and endures, while falsehood does not. Additionally, the letters of *emes* are far apart in the sequence of the *alef-beis*, while the letters of *sheker* are close to one another, for keeping truthful can be difficult, while resorting to lying is easy to do.

(ילקוט שמעוני, בראשית ג)

The punishment of a liar, *Chazal* say, is that even when he tells the truth, no one believes him.

(סנהדרין פ"ט ע"ב)

### KEEPING TO TRUTH

One is allowed to change the truth for the purpose of peace. However, this only applies when relating something about the past, but not when promising something that is to be done in the future.

However the *Baal Shem Tov* cautions that one who often speaks falsehood should abstain from changing the truth for the purpose of peace, since this may strengthen his bad habit.

(ש"ע אדה"ז סי' קנ"ו, כתר שם טוב אות מ)

A wealthy man decided one night, while saying *Kerias Shema*, that he would give twenty-five rubles to *tzedaka* every time he said something that was not true. When the local *melamed* heard this, he exclaimed, "Then lie and provide for the poor!"

Later, when that *melamed* visited Lubavitch, the *Rebbe Maharash* rebuked him for his advice, for one is not allowed to lie, even for a good reason.

(סיפורי חסידים זוין תורה ע' 208)

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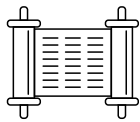


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CONSECUTIVE ALIYOS FOR RELATIVES

Can hagbaha and gelila be given to a father and son?

By the reading of the Torah, we avoid giving two consecutive aliyos to a father and son or two brothers.

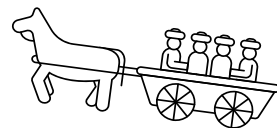
(1) Testimony - One view is that this is forbidden because the Torah is called by the posuk a "testimony," and those who receive aliyos are considered as testifying.

(2) Ayin Hara - Another view is that this practice is only to avoid evoking an ayin hara by honoring two family members one after the other (this might arouse jealousy as if the Torah only belongs to this family and they are getting all the honor).

Poskim write that the concern for ayin hara applies only when the relatives are called by name, and not if the kibud or aliya (like maftir in certain communities) is given without announcing their names.

Regarding hagbaha and gelila, some hold that there is no concern because these are not like aliyos, but others are still concerned for ayin hara.

- 1. שו"ע או"ח סי' קמ"א ס"ו, וראה ב"י שם.
2. ארחות חיים הל' שני וחמישי סי' כ"ו.
3. ע"פ פרמ"ג או"ח סי' קמ"א א"א סק"ו.
4. כל בו סי' כ'; מרדכי הל' קטנות סי' תתקס"ח.
5. בנוגע סבא ונכד, בשערי אפרים ש"א סל"א שאין לתת אם אין צורך כ"כ.
6. שערי אפרים שער א' סל"ג ומשנ"ב סי' קמ"א סק"ח, כיון שמצד הדין מותר.
7. שו"ע או"ח סי' קמ"א ס"ו, וראה ב"י שם.
8. ראה שו"ע או"ח סי' קמ"א ס"ו, ובבאיורי הגר"א מוכיח הכי מהלכה שקטן עולה לתורה וכן בירושלמי שעבד עולה לתורה.
9. למעשה במפתיר גם כשקורין בשם במקום צורך גדול אפשר להקל לפי ש"א שם אבל יש לציין שהמ"ב מחמיר בזה בסי' קמ"א סק"ב.
10. ע"פ משנ"ב שם סק"כ"א.
11. ראה שו"ת אבני חפץ סי' ט"ז.
12. ראה פסק"ת סי' קמ"א סק"ה ובנסמן שם.
13. ראה ספר המנהגים - חב"ד עמ' 15.
7. שערי אפרים שער א' ס"ל.



REB SHMUEL MICHEL TREININ

Reb Shmuel Michel Treinin was a chossid of the Rebbe Maharash and the Rebbe Rashab. He lived in Petersburg and was very rich. He was very involved in communal matters on behalf of the Yidden in Russia, and assisted the Rebbe Rashab and the Frierdiker Rebbe in this realm.

disrespect to the Czar. Reb Shmuel Michel was fined ten-thousand ruble. He bemoaned, "These are the ten-thousand ruble I refrained from giving to the Rebbe..."

(לקוטי סיפורים עמוד קצח)

Once when visiting the Rebbe Rashab in Lubavitch, the Rebbe told him to give ten-thousand ruble for communal matters. Reb Shmuel Michel however was hesitant and refrained from doing so. Some time later, he was riding in his carriage in the streets of Petersburg, when suddenly the Czar's carriage came towards them.

Reb Shmuel Michel had the rights to building the tracks for the trains near Petersburg. He had a huge factory for this task with thousands of employees. Once when the Rebbe Rashab visited Petersburg, Reb Shmuel Michel asked him to come tour his factory. The Rebbe agreed and visited the whole facility with all its wings and sections, inquiring about every detail.

A Moment with The Rebbe



TO MAKE A SIYUM

The Rebbe taught that Torah study should be celebrated. The Rebbe called for grand Rambam celebrations to be held at the end of each learning cycle, and would send warm letters to siyumim of Gemara, Talmud Yerushalmi, and even to children's mishanayos parties.

Reb Dovid's son-in-law, Reb Moshe Pinchas Katz, would deliver a daily Gemara shiur, in which he concluded many masechtos. When the shiur finished learning masechta Yevomos, he wrote in to the Rebbe that in line with the yechidus his father-in-law merited many years ago, he would be making a siyum celebration.

Reb Dovid Shtokhammer was an elder chossid from Poland, who settled in America twenty years before Lubavitch relocated there. When Reb Dovid was learning masechta Yevomos, he mentioned to the Rebbe that the tractate is difficult. The Rebbe countered that it is actually a "chassidisher masechta," and elaborated on some of its deeper meanings.

The Rebbe expressed surprise that one needs a reason to make a siyum. "The question must be asked, why is it that you didn't celebrate the completion of every masechta you have taught?"

(From a handwritten note, 9 Adar 5738)

לעילוי נשמת

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