

The Weekly *Farbrengens*



למען ישמעו • שמות תשע"ח • 443
EDITOR - RABBI SHIMON HELLINGER

SPEAKING TRUTH (II)

UNDER NO CIRCUMSTANCES

The wife of the *amora* Rav caused him much distress. Whenever he asked for lentils, she would serve him beans, and when he asked for beans, she would serve him lentils. When his son Chiya grew older, he began to switch his father's messages, so that his father now received what he had requested. At first Rav thought that his wife had mended her ways, but then the boy told him what he had been doing. Rav was pleased with his son's resourcefulness, but he told him not to continue with it, for he would become accustomed to speaking falsely.

(יבמות סג ע"א)

Rebbi Zeira said that one should not promise something to a child and then not fulfill it, for then he would be teaching him to lie.

The *tzaddik* Reb Yechezkel of Shinova was known as the 'lover of truth.' His father, the *Divrei Chaim* of Tzanz, once said that his son would never go back on his word, even if he was given everything in the world. Once, a tailor sewed a garment for Reb Yechezkel's grandchild. After trying it on, the boy refused to take it off until the tailor promised that he would sew pockets for it. The *tzaddik* then insisted that he do as he had promised, so the child would not become accustomed to telling lies.

(סוכה מ"ו ע"ב, סיפורי חסידים זוין תורה ע' 208)

Chazal say that when questioned about a matter about which one is not entirely sure, one should respond "I don't know," so that he should not end up telling a lie and be held responsible for his words.

(מס' דרך ארץ פ"ב ה"א)

When one answers Yes or No, that answer should be completely truthful. Even nodding or shaking one's head, or any kind of expression, should indicate only the truth.

(ספר חסידים ס' לתרנח)

EXACT WORDING

A decree against the *Yiddische* style of dress was

placed on many cities in Poland, and the *rabbanim* differed as to whether one had to be *moser nefesh* for this or not. The *tzaddik* Reb Avraham of Chechanov held that one must have *mesirus nefesh*, while other *talmidei chachomim* in his city insisted that another opinion should be considered on such a vital subject. Therefore, despite the dangers of travel, Reb Avrohom decided to travel to Warsaw to the *tzaddik*, the *Chiddushei HaRim*. When his family expressed their concern, he assured them that there was no need to worry. After all, he was not going to settle there ('*avek-zetzin zich*'). When he arrived, the Rebbe offered him a chair, but Reb Avrohom refused and remained standing as the *Chiddushei HaRim* gave his view (which also expressed the need for *mesirus nefesh*).

When Reb Avrohom left, he explained why he had refused to sit: "I had told my family that I was not going to '*avek-zetzin zich*' (literally, "sit"), and I did not want to go back on my word, even in its literal sense."

(סיפורי חסידים זוין מועדים ע' 259)

CONSIDER

Was it permissible for the Rov to deny owning the knife? How then could he admit it and put his life in danger?

Did Reb Refael hold that it was forbidden to say "it is raining" when coming in from the rain? Why did he refrain from saying so?

One of the *talmidim* of Reb Pinchas Koritzer, Reb Refael of Bershah, excelled in this *middah* - so much so, that if he were to walk into the *beis medrash* dripping wet and someone would ask him if it was raining outside, he would only say, "When

I was outside it was raining..."

(שמועות וסיפורים ח"א ע' 243)

STAYING FAR FROM FALSEHOOD

Once, in the city of the author of *Machatzis HaShekel*, a dead man was found, and the Rov's knife, full of blood, was lying near him. The murderer had evidently stolen it from the Rov in order to implicate him. The townsmen advised the Rov to tell the judge that the knife was not his. In court, however, the Rov told the truth, admitting that it was his knife, though he insisted that he had not committed the murder, and in the end he was freed. He later explained to his well-meaning townsmen that when the *shevatim* were told by Yosef to bring Binyomin to Mitzrayim, Yehuda could have taken another child and told Yosef that this was Binyomin, but he could not bring himself to tell a lie.

(הקדמת המו"ל למחצית השקל יורה דעה)

Reb Aizik of Vitebsk was one of the outstanding *chassidim* of the Alter Rebbe. He lived to the age of 105. During all his 85 years as a *rov*, he abstained from eating *lekach*, and when questioned about this, he would not answer. A short time before his passing he told the following story:

Once, as a young *rov*, I participated in a *simcha*, and took a piece of regular cake from the table. One of the guests asked me why I did not take the *lekach*, since it was more special. I had forgotten about the *lekach* but was embarrassed to say so, so I answered, "I don't eat *lekach*!"

From that day on, I never tasted a piece of *lekach* again, in order to stay true to my words.

(שמועות וסיפורים ח"א ע' 261)

Chazal teach that the *Yidden* were sent into *golus* only because they transgressed the *possuk*, *Midvar sheker tirchak* - "Distance yourself from falsehood."

The *tzaddik* Reb Pinchas Koritzer would tell his *talmidim* that if *Yidden* refrained from telling lies, *Moshiach* would have come long ago. The main deterrent to *Moshiach's* coming is falsehood.

(שערי הקדושה להר"ו, שמועות וסיפורים ח"א ע' 243)

The Daily *Farbrengens*
ENLIVEN YOUR DAY.

ADD +13474711770 TO YOUR CONTACTS
AND WHATSAPP: SUBSCRIBE.

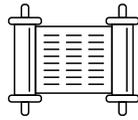


Perspectives
TWENTY
NOW AVAILABLE
CHASSIDICDIGEST.COM

Wellspring PRESS
PREPARING YOUR BOOK FOR PRINT
editor@wellspring.press



www.SELLMILESNOW.com
732-987-7765



SHARING BREAD FOR MEAT AND DAIRY

I eat specialty health bread. May I use the same loaf for both dairy and meat meals?

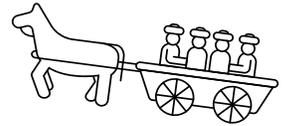
Min haTorah, the prohibition of basar bechalav applies only to milk and meat that were cooked together; yet midrabanan, we scrupulously avoid any form of mixture between meat and milk.

The Rema quotes that it is customary to have separate salt dishes for milk and meat because food is sometimes dipped into the salt and it might contain food remnants that are milchig or fleishig.¹ The same would apply to otherwise pareve spreads because an unclean knife may have been dipped into them. Although this concern doesn't apply to a salt shaker, it is still important to have designated salt shakers for two reasons: (1) Food can get stuck to the shaker, and (2) taste can be transferred to the salt when pouring it onto hot food which has steam yad soledes bo. Based on these concerns, one should be careful to have designated containers of salt, sugar, ketchup, and the like. If the same container is shared for milchig and fleishig, one must be cautious not to pour directly onto milchig or fleishig food, and one shouldn't touch the cover with dirty hands.

Shulchan Aruch rules that if bread is touched by milchigs or fleishigs, it may not be eaten with the opposite type.² As a precaution for this, if one ate dairy and now wants to eat meat (or vice versa), in addition to cleaning the table and changing the cloth, he must remove all leftover bread pieces from the previous meal out of concern that this bread has residue of dairy or meat and thus it may not be eaten with the opposite type.³ Nevertheless, eating such bread on its own doesn't require waiting afterwards like actual dairy or meat if there is no noticeable residue for the concern is only doubtful.⁴

Poskim explain that if one had a loaf of bread or challah on the table, the concern is only on the slices that he cut to use during the meal, but not on the remainder, if it was kept clean.⁵ Likewise, if one had a bag of sliced bread on the table, one need be concerned only with the slices of bread which were taken out of the bag, but not the slices that he kept inside the bag.⁶ If there are young children by the table, one may not use even the remainder of the loaf with the other type if they may have touched it with their dirty hands.⁷

1. רמ"א יו"ד סי' פ"ח ס"ב.
2. שו"ע יו"ד סי' צ"א ס"ג וראה ערוה"ש יו"ד סי' פ"ט סט"ו (שמצוה מן המוכרח להעביר מעל השלחן הלחם וכל המאכלים שאכלו עם החלב ולהשתמש בלחם אחר וכלים אחרים וכן המנהג פשוט).
3. שו"ע יו"ד סי' פ"ט ס"ד.
4. ע"ד ש"ך יו"ד סי' פ"ט סק"ט וראה פת"ש שם סק"ז שדווקא שאינו נותן טעם ממשות.
5. שו"ת אג"מ יו"ד ח"א סי' ל"ח.
6. סי' להלכה כשרות הבית סי' ל"ז ס"ד.
7. סי' להלכה כשרות הבית שם הע' ג.



REB NOCHUM

Reb Menachem Nochum, the oldest son of the Mittlerer Rebbe, was born around the year 5547 (1787) and resided in Lubavitch. Later on, he moved to Niezhin, making frequent extended visits to the kever of his grandfather the Alter Rebbe in Haditch. He passed away around eighty-years-old, and is buried in Niezhin.

During the time of the Alter Rebbe, a new fashion in Russia dictated that jackets should henceforth have collars. When his grandson Reb Nochum, son of the Mittlerer Rebbe, was preparing for his chassuna, the Alter Rebbe called for him and asked him about his silk kapota: would it be made in the traditional way, or would it conform to the new fashion? "It'll have a collar, of course," Reb Nochum replied.

The Alter Rebbe requested that he have it made without one, but Reb Nochum, then still a young bochur, argued, "Everyone else will have one, and I'll be embarrassed." The Alter Rebbe then promised him that if he wore a kapota without a collar, he would be together with his grandfather in Gan Eden. He then asked Reb Nochum that when his

kapota was ready, he should come to him dressed in it. Reb Nochum asked if he must do it wholeheartedly or kabolos ol would be sufficient. The Alter Rebbe replied, "Of course it must be truthfully, and with the truth of the 'yechida.'" Reb Nochum was silent and nothing more was said.

Before the chassuna, the young man entered the Alter Rebbe's room, dressed in his new kapota... which had a collar. The Alter Rebbe then tore off a small piece of fur from the inside of the coat and promised him long life for that. Years later Reb Nochum commented, "I was young and didn't appreciate how great was the promise I had been given." To correct this incident, Reb Nochum would spend much time in Haditch by the Ohel of the Alter Rebbe.

The Rebbe explained that at that time and place, the challenge of fashions was extremely difficult. Had the Alter Rebbe been successful, that challenge would have been removed for generations to come. And that explains why he offered his grandson such a rich reward.

(לקוטי דיבורים ח"א עמוד 29, רשימ"ד חדש ע' 97, תר"מ ח"ה ע' 278)

A Moment with The Rebbe



HOW MEMORY WORKS

"Stories and niggunim are good, but they cannot equal the hiskashrus achieved by reciting a maamar Chassidus," stated the Rebbe on Shabbos Bereishis 5724 (1963). The Rebbe didn't take excuses for not repeating maamorim, even when some people argued that they were incapable.

Twenty years later, at a Chof Kislev farbrengen, the Rebbe expressed his disappointment that there were some

Chassidim who hadn't repeated a maamar at all during the last thirty years!

"He says he has a bad memory... So how does he remember what the media writes about stocks and shares?!"

"The answer is, because that is something that he wants to remember. If he truly wanted to retain Chassidus, his memory would absorb it."

(Toras Menachem 5744, Vol. 2, p. 667)

