

# The Weekly Farbrengens

**MERKAZ ANASH**  
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604 • יתרו תשפ"א • לחמן ישמעו  
EDITOR - RABBI SHIMON HELLINGER

## DEALING HONESTLY (II)

### MAKING A KIDDUSH HASHEM

Chazal explain that the *mitzva* to love *HaShem* requires that a Yid should act in a way that makes Him beloved by others. When a person learns Torah and deals honestly in business, people will say, "How great is he who learns Torah; how wonderful are his ways! Woe to one who does not learn Torah! We promise that we too will now learn and teach our children Torah as well." But when (*chas veshalom*) a person who learns Torah does not act honestly, people will say the opposite, causing a *chillul HaShem*.

The Rebbe explained that dealing honestly means going even *beyond* the requirements of *halacha*. One should do so also when dealing with *goyim*, thus creating a *kiddush HaShem*.

(יבמא פו ע"א, תר"מ תשמ"ד ח"ב ע' 612)

The *tanna*, Rabbi Shimon ben Shetach, used to sell flax, which he would carry from place to place. Seeking to ease his work, his *talmidim* went off to the marketplace and bought him a donkey from an Arab merchant. On their way home they noticed that he had accidentally left a valuable jewel hanging on the donkey's neck. Excitedly, they hurried to Rabbi Shimon and told him that *HaShem* had sent a *bracha* and he would no longer have to work.

Rabbi Shimon asked, "Did the owner know about it?" "No," they replied.

"If so," he told them, "you must return it immediately, for he sold you a donkey and not a jewel."

When the *goy* received the gem, he exclaimed, "Blessed is the G-d of Rabbi Shimon ben Shetach!"

(דברים רבה גג, בשילוב ירושלמי בבא מציעא פ"ב ה"ה)

### AT ALL COSTS

Alexander the Great once visited the King of Katzia to observe that country's laws and customs. Just then, two citizens were admitted to have their judgment rendered by the king.

"My master, the King!" called out the plaintiff. "I bought a desolate piece of land from this man here, dug it up, and discovered a buried treasure. So I told him to take the treasure; I bought a ruin, not a treasure!"

"Just as you are afraid of being punished for stealing, so am I!" responded the other. "I sold the ruin to you, including everything in it, from the depths of the earth, until the sky!"

The king asked one man if he had a son, and the other, if he had a daughter. He advised that their children get married and the treasure be given to the new couple. Alexander looked on in amazement.

"Didn't I judge well?" queried the King of Katzia. "Sure!" replied Alexander the Great. "But if I had been the arbitrator, I would have killed them both, and taken the treasure for the kingdom's coffers..."

### CONSIDER

Why is a *kiddush HaShem* specifically related to going *beyond* the requirements of *halacha*?  
Is a *kiddush HaShem* more important than the loss of money, or will no loss be incurred?

The King of Katzia then asked, "Does the sun shine in your country?" "Yes," replied Alexander.

"Does it rain?" He nodded affirmatively.

"Do you have animals?" "Yes," he said.

"Well, then," declared the King of Katzia, "the sun shines and the rain falls in the merit of those animals."

(ויקרא רבה כז, א)

When he was a lad of fourteen, Reb Baruch, the Alter Rebbe's father, left his hometown, Vitebsk, and traveled through many villages. Arriving in Dobromysl, he settled down to learn in the *beis medrash*. One day, a man came over to him and introduced himself, "My name is Eliezer Reuven, and I have a smithy on the outskirts of town. I live nearby, and I could use some help, so if you would

care for such a job, I would provide you with food and drink and a place to sleep."

Baruch was overjoyed, for this was exactly what he had wanted. He was prepared to do the hardest labor as long as he would earn his own piece of bread, without having to rely on anyone's *tzedaka*, but asked to be paid with money, so he would not have to eat and sleep in the homes of strangers.

He worked conscientiously at the smithy throughout the day, and in the evening, he would go to the *beis medrash* to learn. And the more he observed Eliezer Reuven, the more did he respect him, for all day, as he stood hammering the red-hot iron, he would recite *Tehillim* by heart, *kapitl* after *kapitl*.

The smith's customers were the peasants of the surrounding villages, who would bring their wagons and tools to be repaired. Baruch noticed the exceptional honesty and devotion with which Eliezer Reuven treated his customers, never overcharging them even a fraction of a cent. One day in particular, Baruch noticed something which made a deep impression on him. A peasant from a nearby village had brought his horse to the smith for shoeing and at the same time he brought the wheel of his wagon to be fixed. Another peasant had brought his horse to have four new shoes put on. When the time came to ask for the money, Eliezer Reuven mistakenly charged the second peasant the amount he should have charged the first one, overcharging him six groshen.

Both peasants had already left when Eliezer Reuven realized his mistake. He was so upset about it that he immediately set off on foot to this peasant's village about three miles away, to give him back the tiny overcharged amount. Baruch was astounded. He had never seen such meticulousness on the part of an ordinary person. He asked the smith if he really thought it had been worthwhile to walk the six-mile distance for a matter of a mere six groshen.

Eliezer Reuven replied, "About the people who lived before the *mabul*, it is written that they were so corrupt that they were not even bothered when robbing from someone less than a little *prutah*. Would you really want me to behave even worse than the people of that wicked generation and rob a man of six groshen?!"

(ספר הזכרונות ח"א ע' 75)

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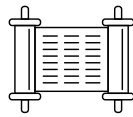
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**GOOD NEWS.**



LAST MINUTE SHABBOS

I forgot to turn on the hot water urn and it's past shkia. Anything I can do?

On eruv Shabbos, one must cease all melacha a little bit before sunset. After sunset, it is prohibited min haTorah to do any melacha since it may be considered night. Since, however, the time of Bein Hashmashos until tzeis (three stars) has somewhat of a doubtful status, and is considered an "extension" of Shabbos, Chazal permit rabbinic Shabbos prohibitions to be waived during this time for mitzva purposes, an urgent need, or a pressing Shabbos need even if not urgent.

One may move muktza if needed, and one may place fully cooked food on the blech as long as there is no issue of bishul. One may toivel utensils if he has no other utensils for Shabbos or establish an eruv chatzeiros to permit carrying in a shared area (but not an eruv techumin which is like an acquisition).

Asking a non-Jew to do a melacha for you is a rabbinic prohibition, so in cases of urgent need (e.g. one forgot to turn on the hot water urn), this method may be used during this time. If one forgot to light Shabbos candles, a non-Jew can light one candle and the Jewish woman can recite the bracha. A non-Jew may also be asked to light a yahrtzeit candle since people are conscientious about this custom.

Some poskim argue that these leniencies may not apply during Bein Hashmashos at the conclusion of Shabbos. Whereas at the onset of Shabbos the status quo was weekday, on Shabbos afternoon the status quo is Shabbos. Yet, the Alter Rebbe rules leniently.

Davening maariv or even just responding to barchu constitutes acceptance of the "essence" of Shabbos, even before tzeis. At that point, even if it's still Bein Hashmashos, one may not do any act himself, though he may ask a non-Jew to do a melacha for a great need or mitzva purpose.

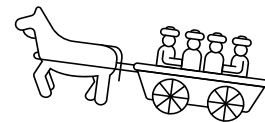
When a woman lights Shabbos candles, she formally accepts Shabbos, and she should therefore daven mincha beforehand. Poskim debate whether this acceptance includes the "essence" of Shabbos, and in practice, she should act stringently. If she didn't daven mincha yet, she may stipulate that she only wants to accept the "extension" of Shabbos and not its "essence," and then daven. Lighting candles by a man doesn't constitute an acceptance of Shabbos, but it is still preferred that he make a stipulation.

8. ראה תהליך ס' רס"א סק"י שהסתפק בזה ומדייק משוער ס' רס"ג ס"א שדעתו להחמיר, אבל ראה שו"ת חת"ס או"ח ס' ס"ה שמיקל, וראה שו"ת משנה שלמה שלכתחילה יש להחמיר ובשעה"ד להקל. 9. ראה להרחבה בזה לקו"ש חט"ז יתרו ה' הע' 24 והע' 31. ראה קצוה"ש ס' ע"ד סק"ה שיש לה להתפלל מעריב פעמיים, וראה שם ס' ע"ו בדה"ש סק"א. וראה שו"ת מגדלות אליהו ח"א ס' פ"ט. וראה שו"ת מנח"י ח"ט ס' כ' שמוטר בדיעבד להתפלל מנחה גם אחר קבלת שבת. 10. שוער ס' רס"ג ס"ז.

1. ראה שוער ס' רס"א ס"א, וראה ס' שמ"ב ס"א. 2. שוער ס' רס"ו קו"א סק"ו. 3. שוער ס' רס"א ס"ב. 4. ראה שוער ס' רס"א ס"ב וס"ג ס"א. 5. שוער ס' שמ"ב ס"א. 6. ראה קו"א סק"ג או"ח ס' רס"א. וראה קצוה"ש ס' ע"ו סק"א שסב"ל שה"ה קבלת שבת בדיבור. 7. שוער ס' רס"א ס"ג, ושם שלפני חצי שעה קודם הלילה מותר אפילו שלא לצורך גדול ולדבר רשות.

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

Our Heroes



R. ZALMAN ZEZMER

R. Zalman Zezmer was of the greatest chassidim of the Alter Rebbe. He was an incredible maskil, used by the Rabbeim as a prime example for in-depth understanding of Chassidus. He travelled to many places to teach Chassidus, and served as Rov in the town of Zezmer and later in Denenburg and Krislava, where he is buried. One of his talmidim was the esteemed chossid R. Hillel Paritcher.

a letter with Reb Zalman to R. Meir Refael's asking him to accept the young man and send him to Liozna.

(רשימ"ד החדש עמ' 235)

The Alter Rebbe would recite Chassidus for the older and newer Chassidim separately, and was very particular that neither group should attend the other's Chassidus. R. Zalman, already a seasoned chossid, wanted very much to attend the "yungeh Chassidus." He asked his roommate in Liozna—a newer chossid—to notify him when he is called to a maamar so he could sneak in. That afternoon R. Zalman was napping, and when heard about the maamar, he rushed out without washing neggel vasser. When the Alter Rebbe entered the room he fervently exclaimed, "What's this? Without neggel vasser?!" R. Zalman quickly escaped.

(רמ"ח אותיות אות פ"א)

Before his passing, R. Zalman said that he could account for every second of his life for the past seven years.

(רמ"ח אותיות אות כ"ו)

A Moment with The Rebbe



COULD WE TALK IN YIDDISH YET?

Harav Shlomo Giladi, rosh hakolel of Ohr Zorua of Rechovot, relates:

to the language barrier, but later my friends told me that the Rebbe had come out of his room and was standing in the hallway, listening into the shiur. They all moved, so as not to block the Rebbe's view.

I was a bochur in 770 in 5725 (1965). As one of the seven kanim in nigleh, our rosh yeshiva Harav Mentlik insisted that I deliver a pilpul. He brushed aside my protests that I didn't speak Yiddish, and encouraged me to give the shiur in Ivrit.

I was of course honored that the Rebbe listened in. However, during my next yechidus, the Rebbe asked me, "Can we talk in Yiddish yet?"

As I was talking, I noticed some bochorim getting up from their places. At first, I thought that it was due

(Kuntres Divrei Rashag, Rechovot 5771)

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