

The Weekly Farbrengens



603 • למען ישמעו • בשלח תשפ"א • EDITOR - RABBI SHIMON HELLINGER

DEALING HONESTLY (I)

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-ג)

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 בחור"מ, ובאר"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, סי' חסידים אות תתרס"ב)

CONSIDER

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?

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' 237)

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, שבט 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?

(ת"מ ח"ב ע' 107)

The *tzaddik* Reb Menachem Mendel of Rimanov 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.

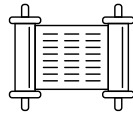
(אגרא דפרקא אות קכו)

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RECITING HASHEM'S NAME

Can I say Hashem's name when teaching children?

It is a severe prohibition to say Hashem's name in vain and the Gemara teaches that in a place where this occurs frequently, poverty and death are found.¹ This prohibition applies even to translations of Hashem's name in other languages, as the names G-d and L-rd have sanctity.²

Min haTorah, the prohibition is specifically when one says it in a completely useless way and not, for example, when mentioned in a *bracha*. Yet *midrabanan*, even an unnecessary *bracha* is prohibited. Such a *bracha* is equated with taking an oath in vain and it is forbidden for others to respond *amen*.³

When there is a valid purpose, one is allowed to say Hashem's name even if not *mitzva* related. For example, one can say "Thank G-d" if meant with sincere joy.⁴ Similarly, as long as it isn't a formal *bracha*, one may technically mention Hashem's name in supplications and requests. Chazal were nonetheless reluctant in this regard (and therefore, if someone omitted *yaaleh veyavo* from *bentching* on Rosh Chodesh when it isn't a full obligation, it isn't said as a *Harachaman* after *Bonei Yerushalayim* since it includes mentions of Hashem's, in contrast to *V'al hanisim*).⁵

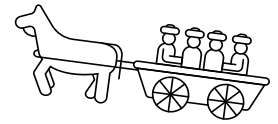
It is permitted to teach children how to make a *bracha* even at a time when they aren't eating since this education is not considered in vain (yet *amen* isn't responded on such *brachos*).⁶ The teacher is also allowed to recite Hashem's name when teaching students *brachos* or *davening*, even when the child is under the formal age of *chinuch*, and the Rebbe points out that this is in fact part of the *mitzva* of "*veshinantam levanecha*."⁷ It is still preferable, when possible, to accomplish the same goal without pronouncing Hashem's full name.⁸ If a child has a hard time making a *bracha* any adult can make the *bracha* for him and fulfill his obligation.⁹

When teaching an adult, there are different opinions if one can recite Hashem's name and the Alter Rebbe rules that one may not say it in vain. The Rebbe explains that one may not teach him at a time that he isn't obligated in the *bracha* since he can be taught when he is actually obligated by prompting him word-for-word.¹⁰ One can say a *brachas hamitzva* on behalf of another adult, but not *birchos hanehenin*.¹¹

Many allow saying Hashem's name even in a *maamar* Chazal or partial quote of a *posuk*, but our custom is to avoid this.¹²

1. נדרים דף ז ע"ב, וראה שוע"ר סי' קנ"ו ס"ב.
2. סדר ברכה"נ פ"ג ס"ד. וראה שוע"ר סי' פ"ה ס"ג ולקו"ש חכ"ד ע'.
3. שוע"ר או"ח סי' רט"ו ס"ג.
4. ראה שוע"ר סי' קנ"ו ס"ב ע"פ גמ' ברכות דף נ"ד ע"ב. וראה סדר ברכה"נ פ"ג ס"ד.
5. שוע"ר סי' קפ"ח ס"ב.
6. שוע"ר או"ח סי' רט"ו ס"ב.
7. ראה פרמ"ג סי' תרנ"ז משב"ז סק"א. וראה
8. אג"ק ח"ג ע' קל"ז-קל"ח.
9. כף החיים סי' רט"ו סקי"ח.
10. שוע"ר או"ח סי' קס"ז סכ"ג.
11. שוע"ר או"ח סי' רט"ו ס"ב. ראה אג"ק ח"ג ע' קל"ז, וראה ברכות דף נג ע"א.
12. שוע"ר או"ח סי' קס"ז סכ"ג.
13. המתירים - ראה שו"ע סי' רט"ו ס"ג, שאילת יעב"ץ סי' פ"א, וראה שו"ת יחוו"ד ח"ג סי"ג, ומנגד ראה ערוה"ש או"ח סי' רט"ו ס"ב, וכן נראה מנהגינו.

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



REB AIZIK HOMILER

Reb Yitzchak Aizik of Homil, known as Reb Aizil or Aizik Homiler, was one of the most famous and greatest Chabad chassidim ever to live. As a young man, he came to the Alter Rebbe, and after the Alter Rebbe's *histalkus*, he became a dedicated chossid of the Mittlerer Rebbe and the Tzemach Tzedek. He was an exceptional *gaon* in *nigleh* and *maskil* in Chassidus, and wrote *seforim* in Chassidus. Reb Aizil served as the Rov in Homil for 58 years, and passed away on the 26th of Iyar, תרי"ז (1857).

words of a Rebbe but the words of a chossid. The young people would listen to the old folk, the *baalei batim* would listen to the *melamdin* - and things were brighter."

Reb Aizil once overheard two of his students beginning a new *mesechta*. Reb Aizil called them over and rebuked them for not having made a *siyum* over the last *mesechta* that they finished. "It shows that you don't hold the Torah dear," he said.

One day, during his early years in Homil, Reb Aizil *farbrenge*d with the local *baalei batim* and told them: "The true '*mizrach*' is at the **back** of the *shul*, where the *melamdin* sit. You should listen and learn from the words of the *melamdin* just as you listen and learn from the Rebbe's words."

A *chossid* once approached Reb Aizil and asked him to recite for him *Chassidus*, saying that it was a matter of life and death for him.

From that day on, the *baalei batim* began to appreciate the *chassidische melamdin*, and the town of Homil became bright.

Reb Aizil replied, "Reciting *Chassidus* 'costs' me fifty ruble. Now, if I came and asked you for fifty ruble, would you just give it to me?" The man was quiet and the conversation continued on to other matters.

When the Frieddiker Rebbe related the above, he added: "In the past, people would study not only the

At the end of their conversation Reb Aizil said to the man, "Look at how you lied to me. If *Chassidus* truly mattered to you, would you have let me get away?"

A Moment with The Rebbe



NO DIFFERENCE WHERE THEY LIVE

When the *shliach* Reb Chaim Farro set out to purchase a building for activities in Manchester, England, he received great encouragement from the Rebbe. Upon the Rebbe's instruction, he followed the Rebbe after *mincha* into *Gan Eden Hatachton*, and the Rebbe began talking to him while standing next to the door of his room.

The Rebbe was not pleased with the argument, "We constantly talk about *ahavas Yisroel*, and no one hears what's being said! Tell them that these are *Yiddishe kinder* (Jewish children), and it makes no difference whether they live here or in Manchester!"

The Rebbe said, "You should raise funds for the building here, in America."

The Rebbe went into his room and returned holding a *Kuntres Ahavas Yisroel* and ten bills of ten pounds each. The booklet was a gift to Reb Chaim, and the bills were to be used to raise the funds.

Reb Chaim was baffled. "But it is difficult to collect money in America, for a *mosad* that serves the Manchester community," he said.

(*Teshura Machon Levi Yitzchok Manchester, Shevat 5756*)