

# The Weekly Farbrengens

  
**MERKAZ ANASH**  
 מרכז אנש  
 831 • למען ישמעו • בהעלותך תשפ"ה •  
 EDITOR - RABBI SHIMON HELLINGER

## REVERING TORAH (I)

### SHOWING RESPECT

The Rambam writes that it is a *mitzvas aseh* to honor those who know Torah and teach it, for this shows an admiration for HaShem's Torah. In this spirit, it is *paskened* in the *Shulchan Aruch* that one is obligated to rise out of reverence for a *talmid chacham*, and even more so, for one's own *rov*.

(רמב"ם הל' ת"ת פ"ו ה"א, שו"ע י"ד סי' רמ"ד)

Rava taught: "A person who loves *talmidei chachomim* will have children who will be *talmidei chachomim*. One who honors *talmidei chachomim* will have sons-in-law who will be *talmidei chachomim*. One who is in awe of *talmidei chachomim* will become a *talmid chacham* himself, and if he does not have the capacity to become a scholar, his words will be accepted like those of a *talmid chacham*." Rava further said: "How foolish are those people that stand up for a *sefer Torah* but not for a *talmid chacham*" – because of the degree to which the Torah empowers them to interpret its words.

(שבת כ"ג ע"ב, מכות כ"ב ע"ב)

When R. Zeira needed to rest from his learning, he would relax near the entrance of the *beis midrash* so that he could rise and thereby express his reverence for the *chachomim* passing by.

(עירובין כח ע"ב)

The two great *geonim*, Reb Akiva Eiger and Reb Yaakov of Lisa (author of the *Nesivos*), were once strolling together, when they passed two youngsters sitting on a bench. The young men noticed the two *geonim* but ignored them and did not stand up.

Reb Akiva Eiger shared his surprise with his colleague: "This is surely the era before the coming of *Moshiach*, when '*chutzpah* will thrive...'"

Reb Yaakov responded, "Not yet! When we will be sitting on the bench and the two youngsters will pass by demanding that we stand up for *them*,

then that '*chutzpah* will thrive.'"

(טללי תשובה ע' 418)

In a letter to the *yeshiva* in Montreal, the Frierdiker Rebbe highlights essential values that must be transmitted to the children. One of those values: "It is especially vital to guide them to *derech erez* and admiration towards those who study Torah and to elders in general, particularly their own parents."

(אג"ק ריי"צ ח"ו ע' קסט)

To be termed a *talmid chacham*, one must have *yiras Shamayim* and observe the *mitzvos* conscientiously. At another level, the Alter Rebbe adds that a true *talmid chacham* is a person who nullifies his own will before the Will of HaShem, and who, like a *talmid*, a humble student, is ready and willing to receive his directives from the level of *Chochma* in the world Above.

(שו"ע י"ד סי' רמ"ג ס"ג, תו"א מג"א קיט, ג)

### CONSIDER

*What is the difference between showing respect and genuine appreciation? Which of them is necessary?*

### GENUINE ADMIRATION

The Frierdiker Rebbe once said: Chassidim are people of outstanding *derech erez*; they love and appreciate those who study Torah. With people educated in the chassidic tradition, these feelings are vibrant and deep-seated, and are expressed in genuine respect.

(סה"מ תש"י ע' 90)

The Tzemach Tzedek once said, "The level of *chassidishkeit* has gone down."

He went on to explain that in the days of the Mittlerer Rebbe, first the *melamdim* and *rabbonim* were admitted for *yechidus*, and only then would the *baalei-batim* take their turn. Now, he said, the *baalei-batim* enter first. (After all, they have important matters to discuss; besides, they are the ones who support the *rabbonim*....) Only afterwards are the *rabbonim* and *melamdim* admitted.

When the elder *mashpia*, Reb Groinem, related this story, the *temimim* in Lubavitch asked him why the Tzemach Tzedek did not reverse the order to the way it had been in the past. Reb Groinem, in true chassidic tradition, explained with a story:

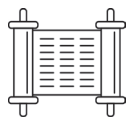
"There was once a villager, a simple *yishuvnik*, who would occasionally visit the *rov* of the nearby town and ask him all his *shaylos*. One day he arrived at the home of the *rov* and found him at a meeting discussing a serious matter with his colleagues. When the meeting ended, the villager presented his *shaylos*, and then asked the *rov* if he could know what was the matter of such great concern.

"The *rov* explained that since it hadn't rained for a while, they were deliberating whether they should declare a day of fasting and *davening* for the much-needed rain, to save them from possible famine. The villager, astonished, offered his counsel.

"I have a far simpler solution," he said. 'Whenever my cat runs into the house and crouches near the oven, rain begins to fall shortly after. All we must do is grab the cat, place it near the oven, and the rain will surely follow!'"

The *mashpia* concluded: "In the days of the Mittlerer Rebbe, the *baalei-batim* admired and respected the *melamdim* and *rabbonim* and gave them precedence. But now that the situation has declined and they no longer respect them, rearranging them in the correct order is no more helpful than putting the cat near the oven to bring the rain...."

(רשימות דברים ח"א ע' קלז)



## EARLY BIRD DISCOUNTS

**Does an early bird discount for camp registration involve an issue of *ribbis*?**

Offering two different prices for a received item or services already rendered—one for immediate payment and a higher price for later payment—is generally prohibited under *ribbis derabanan*. Chazal viewed the higher price as charging the buyer interest for holding onto the money for a longer period. (This doesn't violate *ribbis de'oraisa* since it occurs within a business transaction rather than as an outright loan.)

A discount for advance payment on future services raises the same concern. While it's true that payment for services is typically due only after completing the work, and the client is voluntarily paying early to receive a discount on an amount **not yet owed**, it will depend:

When the service provider only begins work at a later date, the arrangement appears more like a loan than a service transaction—the advance payment resembles lending money, with the later service serving as repayment, accompanied by “interest” (in the form of the discount).

When the service provider begins work immediately upon receiving advance payment, offering a discount is permissible. Since the work commences immediately, the payment is directly linked to active service provision and does not resemble a loan.<sup>1</sup>

If a camp's back office is already operational when advance payment is received, there's halachic room to offer an early bird discount, as some services are being provided immediately. Furthermore, when a camp operates as a non-profit *mosad* rather than a personal business venture, it falls under the category of *dvar mitzvah*, for which *ribbis derabanan* restrictions may be relaxed (see issue 253).<sup>2</sup>

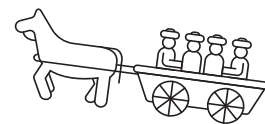
A straightforward halachic solution is to incentivize early registration by offering a discount to the first set number of registrants. The camp can then decide whether to extend this promotion or end it at your discretion.

Minor registration deposits to demonstrate serious commitment and prevent cancellations are not considered advance payments in the problematic sense, even if they lock in a discounted rate, and are therefore permitted.<sup>3</sup>

When there's uncertainty about whether a *ribbis* issue applies to a particular arrangement, it's advisable to include language in the contract stating that the transaction is conducted according to a *heter iska* (a business partnership structure that avoids *ribbis* concerns).

1. ראה יו"ד סי' ק"ט והלאה ונ"כ שם.  
2. ראה שו"ע אדה"ז סי' רמ"ב ס"ט וק"א שם.  
3. ראה משפט שלום למהרש"ם סי' ר"ט סי' ז.

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



## REB BINYOMIN KLETZKER

Reb Binyomin Kletzker was one of the greatest chassidim of the Alter Rebbe. Originally from a family of big *misnadgim* in the city of Shklov, Reb Binyomin eventually became a chossid. He was a profound *maskil* in *Chassidus* and a great *ba'al madrega*. He was a businessman and gave a lot of *tzedaka*. He was brothers-in-law with the chossid Reb Pinchas Reizes.

Reb Binyomin had the ability to be so deeply engrossed in *Chassidus* that he would be oblivious of what was happening around him. Once, while walking home from *shul* holding his *tallis* and *tefillin*, he became lost in thought. It was a market day and he put down his *tallis* bag on one of the wagons of the merchants. He leaned against something and rested his foot on the axle of the wagon while he carried on thinking. In the meantime, the merchant finished his business, loaded his wagon and drove away. So engrossed in thought, Reb Binyomin held his foot in the air for a short while before lowering his foot, still lost in thought. Only the need to *daven mincha* in time awoke Reb Binyomin from his thoughts.

As the non-Jewish wagon driver was

leaving town, he offered some of the produce that he was selling to a passing-by Jew. The man noticed the *tallis* and *tefillin* and managed to retrieve them and return them to Reb Binyomin.

The Friediker Rebbe emphasized the strength of *yiras Shamayim* in this story. Although Reb Binyomin was so engrossed in thought, he nevertheless sensed that the time for *davening mincha* had come!

One of Reb Binyomin's business enterprises was lumber. Once he was standing in a forest surrounded by workmen who were waiting for instructions, but Reb Binyamin was engrossed in thought. The workmen gently nudged him and asked for the next instructions. Reb Binyamin said, “Wait a moment”, and carried on thinking. After quite a while they nudged him again saying, “Reb Binyamin! Everything has its time! The time to think *Chassidus* is during *davening*, not now!” Reb Binyamin responded, “Is that so? When thoughts about lumber come in middle of *davening*, that's not so terrible, but when thoughts of *davening* come in middle of the lumber it causes such a commotion!”

## A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



## UNPACK YOUR BAGS

As a *bochur*, Reb Sholom Ber Wolpo came from Eretz Yisroel to learn under the Rebbe's wing in 770, in 5727 (1967).

As his year by the Rebbe came to a close, before returning to Eretz Yisroel, he merited a *yechidus*.

“I want a *bracha* that I should be able to come back to the Rebbe speedily!” he wrote in his note.

“To come back?!” the Rebbe responded with surprise.

“First you must unpack your bags, everything that you gained here. Which includes everything you are aware that you gained, and so much more that you are not yet aware of...”

(Teshura Adar II 5750)

In honor of the Bar Mitzvah of  
הת' מנחם מענדל הלוי סיימאן  
By his family