

# The Weekly Farbrengens



588 • לחמן ישמעו • בראשית תשפ"א  
EDITOR - RABBI SHIMON HELLINGER

## WORKING THE WORLD (I)

### GROWING FURTHER

On Simchas Torah in the year תרמ"ח (1887), when the Rebbe Rashab was honored with the first *hakafa*, he said that he was not yet ready. He called over a certain wholesaler and asked him to explain the nature of his business. The chossid explained that he brought merchandise from the big city and distributed it to the small retailers, and those who paid for the goods they had been given the previous time received a new batch on credit.

Hearing this, the Rebbe said, "After we have paid up our bill with the *avoda* of *chodesh* Elul, Rosh HaShanah, Yom Kippur, Sukkos, *Simchas Beis HaShoeiva* and *Shemini Atzeres*, we can now go to *hakafos* and get new merchandise on *credit*." (The word *hakafa* also means credit.)

However, at the next year's *hakafos* the Rebbe Rashab added: "When a poor storekeeper accepts merchandise on credit, he is glad to be trusted, but his main concern is to profit. On Simchas Torah we rejoice about the credit – that is, the *kochos* we are given on trust – but the real rejoicing comes when we succeed in paying back the debt for the 'merchandise,' when we utilize what we have received for Torah and *mitzvos*."

(סה"ש תש"ה ע' 57, אנ"ק מוהר"י צ"ח ט"ע ש"ע)

The Frierdiker Rebbe related: After the *seuda* on Simchas Torah, it was the *minhag* of my father, the Rebbe Rashab, to announce: "Now is the time for *veYaakov halach ledarko* ('and Yaakov took to the road'). After the *avoda* of Tishrei, *Yidden* hit the road and take the path of Torah and *mitzvos* throughout the entire year.

(אנ"ק מוהר"י צ"ח ט"א ע' קצ"ד)

The Frierdiker Rebbe said that at the annual fair we acquire merchandise, and when we go home we unpack it and use it throughout the whole year as needed. Similarly, during the month of Tishrei, every *Yid* is given *ruchniusdike* merchandise to provide for his needs during the whole year. However, one must open the packages, and do with the merchandise whatever is needed. It must be unpacked immediately, for otherwise it may fall apart or dry out, and sometimes the mice will

be impatient (*veln arein-chapn*) and nibble it...

(סה"ש תש"ז ע' 74, אנ"ק ח"ד ע' י"ח, לקו"ש ח"כ ע' 556)

The Rebbe explained: After the month of Tishrei, the *avoda* required is to draw *Yiddishkeit* and *kedusha* into the mundane activities of the year. All our activities, even eating, drinking and business, should be done in a *Yiddishe* way – eating with a *beracha*, thanking *HaShem* for the food, and doing business honestly, without intruding on another's livelihood.

(לקו"ש ח"ט ע' VII)

### CONSIDER

What does it mean to “unpack” the *ruchniusdike* merchandise?  
And what does it mean that otherwise it will “fall apart,” “dry out” or “mice will nibble it”?  
Why did *HaShem* make us earn a livelihood through physical work: To elevate the world or to elicit a greater love for *Him*?

### TAKING TO THE ROAD

A chossid who earned his *parnasa* by managing a tavern traveled to visit the *tzaddik*, Reb Arye Leib, better known as the Shpoler Zeide, to pour out his heart. He was afraid that his constant contact with the coarse customers who frequented his tavern might dull his spiritual sensitivity.

The Shpoler Zeide smiled and said, "It seems that you want to fulfill your purpose as a *Yid* by being presented with a sack full of gold, being seated in a clean and splendid palace, dressed in silken garments with a *shtreimel* on your head, and being surrounded by shelves filled with holy *sefarim*..., and then you will be able to serve *HaShem* by *davening*

and studying Torah with a clear, pure mind. But if *HaShem* wants individuals to serve Him without any distractions, for that He has countless myriads of *malochim*! The real delight that He finds in this world comes from those who are surrounded by obstacles and hardships and feel that they are confined in a gutter – and despite this they think about *HaShem* and anxiously yearn for the moment when they will be able to say just a few words to Him. No *malach* can experience such a longing!"

The Shpoler Zeide concluded, "Don't complain about your livelihood. On the contrary, thank *HaShem* for having given you the privilege of serving Him in this manner!"

(סיפורי חסידים זוין מועדים ע' 380)

Every *Shabbos*, during *seuda shlishis*, the chassidim of Reb Yitzchak Aizik of Zhidachov would sit in awed silence as the *tzaddik* sang moving *niggunim* and expounded lofty *divrei Torah*. So deeply were they engulfed by a profound yearning for *teshuva* and *ruchniyus*, that the morning following one such *Shabbos*, none of the visiting businessmen wanted to leave. It did not even occur to them that they should now be returning to their mundane affairs.

Not knowing this, the *tzaddik* asked his sons why no one had yet left. They went to investigate, and were told, "Only yesterday our Rebbe made all worldly things so unworthy in our eyes, that we are ashamed to face him with our problems about our farm animals and our businesses."

Hearing this, the *tzaddik* smiled and related that there had been a similar occurrence with the *tzaddik*, Reb Menachem Mendel of Rimanov, who had then told his chassidim, "*Shabbos* is one thing; weekdays are something different. Let the businessmen return to their homes and engage honestly in their commerce."

Reb Yitzchak Aizik went on to quote the words of *Tehillim*: "The heavens belong to *HaShem*, but the earth He has given to man," that is, to labor. Hearing his message, each chassid folded up his *tallis*, packed his bags, and returned home to his daily affairs.

(סיפורי חסידים זוין מועדים ע' 166)



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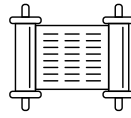
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## LYING IN COURT

### May I lie in *beis din* to bring to the truth?

The Torah states, *midvar sheker tirchak*, that we are obligated to always speak the complete truth. Thus, when arguing in *beis din*, you may not present a claim that isn't entirely true, even if your intent is to collect what belongs to you.<sup>1</sup>

In Gemara and *poskim*, we find this point illustrated in a few examples:

If three people are each owed \$100 by the same individual, they may not team up and have one of them request repayment of a \$300 loan with the other two serving as witnesses for the loan.

If the plaintiff is owed \$100, he can't demand \$200 so that the borrower becomes a *modeh bemiktzas* (one who admits partially) and take an obligatory oath to defend his claim, allowing the plaintiff to require further oaths under the rubric of *gilgul*.<sup>2</sup>

If a plaintiff is owed \$100 and the defendant denied his claim, one may not testify fabricated testimony to back the plaintiff's true claim. Or if a borrower owes \$100 and the plaintiff is demanding \$200, the borrower may not deny the loan in *beis din* to avoid the oath for partial admission, even if he will then pay the \$100 that he owes. Although the oath seems unnecessary, the circumstances require it and there is no excuse to evade the oath.<sup>3</sup>

If one is unsure whether the defendant owes him money, he may not demand the money in *beis din* so that *beis din* will make the defendant take an oath (which can lead him to pay to avoid swearing, or because he isn't sure whether he owes).<sup>4</sup>

Contemporary *poskim* observe that the prohibition in these cases is either: (1) on the witnesses, who must only relay exactly what they saw;<sup>5</sup> or (2) on the plaintiff, when he demands more than what he actually deserves to maneuver the case so that he ends up receiving what he deserves.

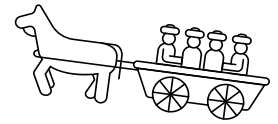
There are, however, specific cases when a claim that isn't completely true may be employed to receive the amount that one is owed—on condition that: (1) it is the plaintiff and not a witness; and (2) he isn't asking for more than he deserves or denying what he owes; all he does is change the specific claim on the money he actually deserves so that his claim will be accepted.<sup>6</sup>

Thus, if someone forged a loan document on top of your genuine signature and demands payment from you, you may claim that you repaid the loan—a claim more readily accepted in this case—instead of dismissing the document as a forgery—a claim that may be dismissed.<sup>7</sup>

Likewise, one who denies a claim may sometimes be obligated to take an oath through *gilgul*, while one who responds that they don't know will be exempt from the oath. In these cases, one may claim that they don't know—even if in fact they do know—in order to be exempt from the oath.<sup>8</sup> A lender who is truly owed money but doesn't have proof possibly may bring a forged document to court in an attempt to collect his loan.<sup>9</sup>

1. ש"ך ח"מ סי' ע"ה סק"א.  
2. ש"ך שם.  
3. פת"ש שם סק"א, ע"פ תשו' חוות יאיר סי' קל"ו.  
4. ראה חידושי הר"ם ח"מ סי' ע"ה אות א'.  
5. ע"ד הגמ' שבועות דף ל"א ע"א, וראה סמ"ע ח"מ סי' ל"ג סק"א שלכן אוהב מעיד אע"פ שפסול לדון.  
6. ראה משפט ערוך להג"ד זלמן נחמיה גולדברג ע"ה סי'  
7. ע"ה ס"א ס"ק ל"ל"ד.  
8. ע"פ גמ' כתובות כ"א ע"א, וראה רא"ש שם כתובות פ"ב סי"ז ודיקו הגר"ן ע"ה בזה משפט הערוך ע' 16 בביאור המשפט הע" 45.  
9. ע"פ ש"ך ח"מ סי' ע"ה סקנ"ז.  
10. ראה משפט ערוך שם אות ל"ג והע" 48 (ראה קצורה"ח ח"מ סי' ל"ב סק"ב).

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



## REB SHIMON MENASHE CHAIKIN

Reb Shimon Menashe was born around the year 5562 (1802), and moved to Tzfas when he was 18 years old. Later on, he moved to Chevron along with all the Chabad chassidim, as per the instruction of the Mittlerer Rebbe. He eventually became the rov there for all *Ashknazim*. He passed away on 29 Sivan 5653 (1893).

saying "Whoever will buy this note is promised a portion in my world to come!" At first, the woman did not grasp the value of the note, but having no other choice, she took the note and went to one of the rich men of Chevron. The rich man was ecstatic and offered her a very nice sum. The next day a different widow came to the home of the rov, and he wrote yet another note. After some time, Reb Shimon Menashe managed to sell almost his whole *alam haba*.

(לב ישראל (גרסומן) עמוד שב)

Reb Shimon Menashe was appointed by the Tzemach Tzedek to take charge of Colel Chabad, and to distribute the *tzedaka* funds sent by him from Russia. The needy were still many and the money was all used up, when a poor, broken-hearted widow came crying to the rov, asking for help feeding her orphaned children. The rov was very pained by the woman's plight but could not even find one coin to give her. But how could he let her go empty-handed?

Reb Shlomo Leib Eliezrov was a very close disciple of Reb Shimon Menashe, and would often speak with great awe about his teacher. He would relate episodes about his diligence and love for learning Torah. He told that although he was fluent in all parts of Torah, at the age of ninety-four he opened a *Shulchon Aruch Yore Deah to simon 98* and learned with such zeal and passion it was as if he was learning it for the first time in his life.

(שאלת שלמה עמוד 20)

He thought hard and then said to her, "I have a good offer for you. Since in this city people consider me a *tzadik*, I will prepare a note

## A Moment with The Rebbe



### THE TWO CIRCUMSTANCES

A woman once asked the Rebbe whether she should work out of the home. Before answering the question, the Rebbe prefaced by clarifying the Torah perspective on the matter:

circumstances:

"The primary duty of a married woman is to be a good homemaker, running the house in general and raising and educating the children in particular. This is also compatible with the theme of *kol kevuda bas melech penima*, the glory of the king's daughter is inward.

"One, in order to work in the field of education. Since women have a unique motherly sensitivity, they therefore have a deeper effect on children.

"Two, in order to assist in *parnassa*. Either so that the husband can learn Torah diligently, or in a case where the husband's breadwinning efforts do not make ends meet."

"With difficulty, *gedolei Yisroel* have permitted a woman to work outside the home, in two

The Rebbe then directed his question to the petitioner, "Do any of those reasons apply to you?"

(Teshura Levin, Nissan 5767)