

# CHABAD LUBAVITCH OF CHAUTAUQUA

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Everyday Ethics – Week 8 – 2020

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1. You shall not steal. (Exodus 20:13)
2. You shall not steal [-plural]. (Leviticus 19:11)
3. Distance yourself from a false matter; (Exodus 23:7)
4. And when you make a sale to your fellow or make a purchase from the hand of your fellow, you shall not wrong one another. (Leviticus 25:14)
  - a. RASHI: you shall not wrong: This means wronging through money. - [Torath Kohanim 25:31]
5. And you shall not wrong, one man his fellow, and you shall fear your G-d, for I am the L-rd, your G-d. (Leviticus 25:17)
  - a. RASHI: And you shall not wrong, one man his fellow: Here, Scripture is warning against wronging verbally, namely, that one must not provoke his fellow, nor may one offer advice to him that is unsound for him but according to the mode of life or the benefit of the advisor. And if you say, “Who can tell whether I had evil intentions”. Therefore, it says, “and you shall fear your G-d.”-The One Who knows all thoughts-He knows. Concerning anything held in the heart and known only to the one who bears this thought in his mind, it says “and you shall fear your G-d!” [Talmud, B.M. 58b]
6. ...you shall not taunt him. (Leviticus 19:33)
  - a. RASHI: you shall not taunt him: Heb. לֹא תוֹנֵן. [This refers to] tormenting with words [as opposed to torment through other means, e.g., financially] — [Torath Kohanim 19:82]
7. **MISHNA:** Just as there is a prohibition against exploitation [*ona'a*] in buying and selling, so is there *ona'a* in statements, i.e., verbal mistreatment. One may not say to a seller: For how much are you selling this item, if he does not wish to purchase it. [He thereby upsets the seller when the deal fails to materialize.] If one is a penitent, another may not say to him: Remember your earlier deeds...
8. **GEMARA:** The Sages taught: It is written: “And you shall not mistreat [*tonu*] one man his colleague; and you shall fear your G-d, for I am the L-rd your G-d” (Leviticus 25:17). The *tanna* explains: The verse is speaking with regard to verbal mistreatment. Do you say that it is speaking of verbal mistreatment [*be'ona'at devarim*], or perhaps it is speaking only with regard to monetary exploitation [*be'ona'at mammon*]? When it says in a previous verse: “And if you sell to your colleague an item that is sold, or acquire from your colleague’s hand, you shall not exploit [*tonu*] his brother” (Leviticus 25:14), monetary exploitation is explicitly stated. How then do I realize the meaning of the verse: “And you shall not mistreat one man his colleague”? It is with regard to verbal mistreatment.  
How so? If one is a penitent, another may not say to him: Remember your earlier deeds...
9. Rabbi Yehuda says: One may not even cast his eyes on the merchandise for sale, creating the impression that he is interested, at a time when he does not have money to purchase it.
10. Verbal mistreatment is not typically obvious, and it is difficult to ascertain the intent of the offender, as the matter is given to the heart of each individual, as only he knows what his intention was when he spoke. And with regard to any matter given to the heart, it is stated: “And you shall fear your G-d” (Leviticus 25:17), as G-d is privy to the intent of the heart.

11. Rabbi Yoḥanan says in the name of Rabbi Shimon ben Yoḥai: Greater is the transgression of verbal mistreatment than the transgression of monetary exploitation, as with regard to this, verbal mistreatment, it is stated: "And you shall fear your G-d." But with regard to that, monetary exploitation, it is not stated: "And you shall fear your G-d."
12. And Rabbi Elazar said this explanation: This, verbal mistreatment, affects one's body; but that, monetary exploitation, affects one's money. Rabbi Shmuel bar Naḥmani says: This, monetary exploitation, is given to restitution; but that, verbal mistreatment, is not given to restitution.
13. The *tanna* who recited *mishnayot* and *baraitot* in the study hall taught a *baraita* before Rav Naḥman bar Yitzḥak: Anyone who humiliates another in public, it is as though he were spilling blood. Rav Naḥman bar Yitzḥak said to him: You have spoken well, as we see that after the humiliated person blushes, the red leaves his face and pallor comes in its place, which is tantamount to spilling his blood.
14. Abaye said to Rav Dimi: In the West, i.e., Eretz Yisrael, with regard to what mitzva are they particularly vigilant?  
Rav Dimi said to him: They are vigilant in refraining from humiliating others, as Rabbi Ḥanina says: ...Anyone who descends to Gehenna ultimately ascends, except for three who descend and do not ascend, and these are they: ...and one who humiliates another in public... (Talmud, Tractate Baba Metziah 58b)
15. Just as the prohibition against *ona'ah* applies with regard to business transactions, it applies with regard to speech, as Leviticus 25:17 states: "A person should not abuse his colleague, and you shall fear your G-d. I am the L-rd"; this refers to verbal abuse.  
What is implied? If a person is one who has repented, one should not say: "Remember your initial deeds."...
16. Verbally abusing a person is more severe than taking unfair advantage of him financially. For the latter can be repaid, while the former can never be repaid. The latter involves only the person's possessions, while the former involves his person.  
And with regard to verbal abuse, Leviticus 25:17 states: "And you shall fear your G-d," for the matter is one of feelings. With regard to all matters of feeling, the Torah states: "And you shall fear your G-d."  
Whenever a person cries out because of verbal abuse, he is answered immediately, as implied by the conclusion of the above verse: "...I am G-d." (Miamonides, Hilchot Mechira 14:12-18)
17. Shmuel said: It is prohibited to deceive people, and even to deceive a gentile.  
And this ruling of Shmuel was not stated explicitly; rather, it was stated by inference, i.e., it was inferred based upon the following incident: Shmuel was once crossing a river in a ferry [*mavra*]. He said to his attendant: Compensate the ferryman with an appropriate gift. The attendant compensated him, but Shmuel became angry with his attendant.
18. What is the reason that Shmuel became angry?  
Abaye said: The compensation that the attendant gave the ferryman was a chicken that was a *tereifa*, and he gave it to him as though it were a slaughtered, kosher chicken.  
Rava said: Shmuel told him to give the ferryman wine for drinking in an *anpaka*, i.e., a utensil that holds a quarter-*log* and which was generally used for undiluted wine, but he gave him diluted wine for drinking...
19. ...It is taught in a *baraita* that Rabbi Meir would say: A person may not importune [*yesarhev*] another to eat with him, making it seem as though he genuinely wants his company, but in reality he entreats him only because he knows that the other will not eat with him, i.e., will not accept the invitation. And similarly, one may not send another person many gifts merely because he knows that the other will not accept them.

- 20.** And one may not open barrels of wine for a guest if they have already been sold to a storekeeper, unless he notifies the guest beforehand that the barrel had been sold. And he may not say to another: Anoint yourself with oil, and place an empty jug before him with the knowledge that he will not attempt to anoint himself. But if he does so for the guest's honor, [to show that he holds his guest in high esteem, rather than to deceive the guest so that he will feel indebted to him,] it is permitted.
- 21.** ...The Sages taught in a *baraita*: A person may not sell to another a sandal made from the hide of an animal that died of natural causes as though it were a sandal made from the hide of a healthy animal that was slaughtered. This is prohibited due to two factors: One, because he misleads the customer into thinking that the leather is of higher quality than it really is...
- 22.** ...Are we not then deceiving them? — No. They are deceiving themselves. As in the following incident. Mar Zutra the son of R. Nahman was once going from Sikara to Mahuza, while Raba and R. Safra were going to Sikara; and they met on the way. Believing that they had come to meet him he said: 'Why did the Rabbis take this trouble to come so far [to meet me]?' R. Safra replied: 'We did not know that the Master was coming; had we known of it we should have put ourselves out more than this'. Raba said to him, 'Why did you tell him this; you have now upset him'? He replied: 'But we would be deceiving him otherwise'. 'No. He would be deceiving himself'. (Talmud, Tractate Chullin 94a-b)
- 23.** A person is forbidden to act in a smooth-tongued and luring manner. He should not speak one thing outwardly and think otherwise in his heart. Rather, his inner self should be like the self which he shows to the world. What he feels in his heart should be the same as the words on his lips.
- 24.** It is forbidden to deceive people, even a non-Jew. For example, one should not sell a gentile the meat of an animal which has not been ritually slaughtered as if it were ritually slaughtered meat, nor a shoe made from the hide of an animal which has died of natural causes as if it were made of the hide of a slaughtered animal. One should not press his colleague to share a meal with him when he knows that his colleague will not accept the invitation, nor should he press presents upon him when he knows that his colleague will not accept them. He should not open casks supposedly for his colleague which he must open for sale, in order to deceive him into thinking that they have been opened in his honor. The same applies with all matters of this sort.
- 25.** It is forbidden to utter a single word of deception or fraud. Rather, one should have only truthful speech, a proper spirit and a heart pure from all deceit and trickery. (Maimonides, Hilchot Deot 2:6)
- 26.** It is forbidden to deceive people with regard to a business deal or to beguile them. This prohibition applies equally to Jews and to gentiles.
- 27.** If a seller knows that the article he is selling has a blemish, he must notify the purchaser about it. It is even forbidden to beguile a person with false flattery.
- 28.** One may not improve the appearance of ...an animal, nor of old utensils, by making them appear to be new. One may, however, improve the appearance of new utensils, by polishing them, ironing them and beautifying them as much as necessary.
- 29.** ...One may not sell a gentile meat from an animal that was not ritually slaughtered on the pretense that it was ritually slaughtered, although religiously there is no difference to him whether or not ritual slaughter was performed.

30. ...It is permitted for a merchant to distribute roasted seeds and nuts to children and maidservants so that they will frequent his establishment. A merchant may discount the ordinary market price of an item to increase his volume of customers. The other merchants in the market place may not prevent him from doing so, nor is this considered to be deceiving a customer. ((Ibid, Hilchot Mechira 18:1-4)
31. ...If an individual should have realized that something was not necessarily being done for his benefit but mistakenly on his own believed so, then one is not obligated to inform him of his erroneous assumption.
32. If one... is doing so not because he seeks undeserved gratitude but because he wants to show honor and respect for the other party, then it is permitted. (Shulchan Aruch, C.M. 228:6-7)
33. Rabbi Yosei, son of Rabbi Yehuda, says: What is the meaning when the verse states: "A just ephah, and a just *hin*, shall you have" (Leviticus 19:36)? But wasn't a *hin* included in an ephah? Why is it necessary to state both? Rather, this is an allusion that serves to say to you that your yes [*hen*] should be just, and your no should be just.  
Abaye says: That verse means that one should not say one matter with his mouth and think one other matter in his heart. (Talmud, Tractate Baba Metzia 49a)
34. A Torah Sage [should conduct] his business dealings with honesty and good faith. When [his] answer is "no," he says, "no;" when [his answer] is "yes," he says, "yes." (Maimonides, Hilchot Deot 5:13)
35. The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth... (Zephaniah 3:13)
36. "I will punish all that oppress them" (Jeremiah 30:20), and Rabbi Yitzhak bar Shmuel bar Marta says in the name of Rav: And punishment will be meted out even to charity collectors...  
...That, Rabbi Yitzhak's statement, applies when he is not rich, in which case the collectors who take money from him by force are termed oppressors of Israel. (Talmus, Tractate Baba Basra 8b)
37. It is forbidden to demand and to collect charity from a soft-hearted person who gives more than is appropriate to charity or from a person who causes himself difficulty and gives to charity collectors so that he will not be embarrassed. When a charity collector embarrasses such a person and asks him [for charity], [the charity collector] will be subjected to retribution in the future, as [implied by Jeremiah 30:20:] "I will visit My providence on those who pressure him." (Maimonides, Hilchot Matnot Aniyim 7:11)
38. ...any extra is considered like a subtracted. (Talmud, Chulin 58b)

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