

לזכות  
הת' חנוך שיחי'  
לרגל הגיעו לעול מצוות כ"ז שבט ה'תשפ"ד

נדפס ע"י הוריו  
הרה"ת ר' משה פינחס  
וזוגתו מרת עלקא ומשפחתם שיחי'  
וואלף

# PRACTICAL HORA'OS

A CLOSER  
LOOK AT  
SOME OF  
THE REBBE'S  
HORA'OS

## SUCCEEDING IN BUSINESS

THE REBBE'S HORA'OS TO MEMBERS OF THE  
MACHNE ISRAEL DEVELOPMENT FUND

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*Machne Israel is an organization founded by the Friediker Rebbe, and he appointed the Rebbe to direct it. In 5745, the Machne Israel Development Fund was established to sustain the growth and expansion of Chabad-Lubavitch activities around the world. Twice a year—during Tishrei and before Pesach (usually at the end of Adar)—the Rebbe would hold special gatherings with members of the fund who had contributed significant amounts, and were mostly businessmen and philanthropists. A full overview about this fund can be found in “To Greater Heights”—Derher Elul 5775.*

*Here are some of the hora'os the Rebbe gave to this unique group of individuals.*

### BE LIKE ZEVLUN

When Moshe blessed *Shevet Zevulun*, he said “Rejoice, Zevulun, in your departure<sup>1</sup>.” What was unique about *Shevet Zevulun* was that its members were involved in commerce.

Moshe therefore *bentches* them to rejoice when they go out, because in order for a businessman to succeed, he cannot remain stationary, in one location. Instead, he must go out—as demonstrated by the fact that business typically takes place in an office, and by way of travel to other places and towns, outside one’s home. The success of the business depends upon having an office where the business takes place—and the more successful the business, the larger the office becomes.

In addition to physically going out, Zevulun must also—and more importantly—go out of “himself” — out of his self-imposed limitations and out of the limitations created by his surroundings, striving towards perfection.

This is what the *bracha*, “Rejoice, Zevulun, in your departure” consists of—as Rashi says, “Prosper when you go out to trade.” Moshe, in the eternal Torah, is blessing everyone in any generation who is connected to Zevulun’s work — trade and commerce — that the going out for business should be successful; that despite the fact that one is going out of their own place to somewhere foreign, they will be successful, and this will bring true joy, brought about by using their capabilities to their fullest and striving for perfection.

Moshe’s *bracha* to Zevulun also included another lesson: Yissachar and Zevulun were included in the same *bracha*, “Rejoice, Zevulun, in your departure, and Yissachar, in your tents.” Yissachar’s main work is learning Torah, and so they get a special *bracha* to rejoice in their tents. But since the *bracha* for Zevulun is said as part of the same statement, it is understood that the completeness of Zevulun’s *bracha* is connected to the *bracha* to Yissachar.

This teaches us several things:



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1. In the way one conducts the business itself, he does not rely on his own understanding and evaluation, for people are biased towards themselves, and he might make a mistake. Instead, he bases his conduct on the Torah's teachings, and if he has a question, he asks a *rov*. In everything he does in his business, he seeks out what the Torah says on the topic and checks whether this is something in keeping completely with the Torah's teachings.

For example, he makes sure his business expansion doesn't encroach on someone else's, and isn't unjust; on the contrary, he goes beyond the letter of the law...

2. Besides for running the business in a Yissachar-like manner, Zevulun must also take part in Yissachar's activities. This is done by using a portion of the profit from his business to support Torah institutions, both schools for children and institutions for adults, like *yeshivos*, shuls and *batei midrash*.

Every businessperson must give a portion of his income (at least *maaser*, with the addition of a dollar (or penny)) to the "business" of Hashem: *tzedakah* to the poor and to matters of Torah and holiness.

This must be done happily, with joy in knowing that he is using his money in the right way.

3. Most importantly: A businessperson must set aside time each day to learn Torah—like Yissachar—and all the more so on days when he is not working (especially Shabbos, Yom Tov etc.), he uses the free time to increase in Torah study, ideally, in a place of Torah like a shul, *beis midrash*, or *yeshiva*.<sup>2</sup>

## DON'T COMPETE – PARTNER INSTEAD

Businesspeople have a competitive nature, but this desire to surpass another must be done in a Yiddishe way; the desire

to surpass another must not be in order to damage them—especially if this is someone with who he has business dealings. Instead of a rivalry, one should create a partnership that brings gain to both sides.

This behavior is something we learn from the way Hashem acts towards each of us with love, showing how we must relate to our fellow Jews; as the Friediker Rebbe explained, *Ahavas Yisroel* is loving the ones that are beloved by Hashem.

*Ahavas Yisroel*, which means "loving your fellow as yourself" means you love the partner and want him to succeed, just as you love yourself—and all the better if his success brings you benefit...<sup>3</sup>

## GIVE TO THE MAX

It is customary to have a separate bank account for *tzedakah*, so that when someone asks for a donation, one doesn't have to consider where to give the money from, but can give it immediately.

What's more, these donations are made in a way that is limitless, as typically the contributions are managed by a secretary, who knows that his boss is a Yid whose entire *chayus* comes from giving *tzedakah* generously, with an overflowing hand, without any limits. This being the case, when the secretary has to write a check, it is done without a doubt as to how large a sum to write—he writes the maximum amount, and knows that the boss will be happy.<sup>4</sup> **T**

1. Devarim 33:18.

2. Sefer Hasichos 5751 vol. 1 pg. 28-30.

3. Toras Menachem Hisvaaduyos 5752 vol. 1 pg. 42.

4. Ibid pg. 46.