

# The Weekly Farbrenge



למען ישמעו • בלק תשע"ז • 417  
EDITOR - RABBI SHIMON HELLINGER

## A UNIQUE IMAGE (I)

### THE IMPORTANCE OF DRESS

Some years before the Rebbe Rashab passed away, his brother, the Raza, moved from Lubavitch to Vitebsk, where he dealt in logs. Vitebsk was a big, modern city, and his daughter began to dress in a more modern fashion. Word of this reached her grandmother, *Rebbetzin Rivkah*, and it brought her to tears. When the Rebbe Rashab asked her what had happened, and she told him, he was surprised: "Even when Father (the Rebbe Maharash) passed away you did not cry like this!"

To which she replied, "That was *HaShem's* will, but this is against His will!"

(בת מלך פנימה ע' 22)

The *Zohar* warns that the *Yetzer HaRa* begins its influence on a person by targeting his clothing, as with Yosef HaTzaddik, who was grabbed by his garment. One must strengthen himself to escape, exactly as Yosef did.

(זהר ח"א ע' ק"צ ע"ב)

The chossid Reb Peretz Chein once traveled to the *Tzemach Tzedek* together with another chossid, who had the *zechus* of having seen the Alter Rebbe, yet was now dressed in a more modern fashion. The *Tzemach Tzedek* did not recognize that chossid and asked Reb Peretz who he was.

After being told, the *Tzemach Tzedek* said in wonder, "Is that so? Had I known that clothing could have such an effect on a person, I would have had *mesirus nefesh* for it!"

(למען ידעו ע' 273)

Once, when questioned about the importance of distinctive Yiddishe clothing, the Rebbe expressed surprise that there could be any doubt in this matter, for it can clearly be understood from many of the teachings of *Chazal* and from *halacha*. The Rebbe mentioned the *possuk* in *Navi* which says that *HaShem* will judge those who wear *goyishe* clothing, and also noted the writings

of the *Tzemach Tzedek* against such dress.

(אג"ק ח"כ ע' שיב, צפני' א.ח.)

Once, one of the children waiting to receive a coin from the Rebbe was wearing a *Tzivos HaShem* cap and was dressed in a shirt that had a childish, secular character on it. The Rebbe asked him if he was in *Tzivos HaShem*, and when the boy nodded, the Rebbe inquired why he was wearing such a shirt...

### CONSIDER

Why is it so important  
to dress distinctively if  
it is only an externality?  
What is defined as  
*goyishe* dress?

On another occasion, in תשמ"ג (1983), when the Rebbe was shown pictures of a winter camp in Morocco, he noted that in one photo a child was dressed as an Arab and said, "It is not appropriate to dress like this."

(קובץ פניני העשור ע' 42, תשורה חורף תשנ"ט)

*Yidden* have always been particular that the right side of their garments go over the left. The Rebbe mentioned this a number of times, and explained that this is done so that *kedusha* and *chessed*, which are associated with the right side, should be the prevailing influences in one's life.

(י"ב תמוז תשכ"ג, ש"פ אמור תשד"מ ועוד)

### DISTINCTIVE DRESS

During the time of the Alter Rebbe, a new fashion

in Russia dictated that jackets should henceforth have collars. When his grandson Reb Nochum, son of the *Mitteler Rebbe*, was preparing for his *chassuna*, the Alter Rebbe called for him and asked him about his silk *kapota*: would it be made in the traditional way, or would it conform to the new fashion?

"It'll have a collar, of course," Reb Nochum replied.

The Alter Rebbe requested that he have it made without one, but Reb Nochum, then still a young *bochur*, argued, "Everyone else will have one, and I'll be embarrassed."

The Alter Rebbe then promised him that if he would wear a *kapota* without a collar, he would be together with his grandfather in Gan Eden. He then asked Reb Nochum that when his *kapota* was ready, he should come to him dressed in it.

Before the *chassuna*, the young man entered the Alter Rebbe's room, dressed in his new *kapota*... which had a collar. The Alter Rebbe then tore off a small piece of fur from the inside of the coat. Years later Reb Nochum commented, "I was young and did not appreciate the greatness of the promise I had been given."

The Rebbe explained that at that time and place, the challenge of clothing was extremely difficult. Had the Alter Rebbe been successful, that challenge would have been removed for generations to come. And that explains why he offered his grandson such a rich reward.

(רשימו"ד החדש ע' 97, ת"ימ חל"ה ע' 278 ועיי"ש)

Reb Hillel Paritcher wore a winter hat all year round, because during his time it was decreed that all summer hats must have a visor. Reb Hillel, not wanting to follow the gentile style of dress, wore his winter hat, which had no visor, throughout the summer months.

(רשימות דברים ח"א ע' רנא)

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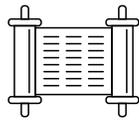


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## TORAH BY THE SPRINKLER

### May I recite Tehillim while my children are around in bathing suits?

The Torah says, "Hashem walks among your camp ... your camp should be holy and it should not be seen any nakedness."<sup>1</sup> Chazal understand that the Torah thus prohibits the exposure of the private body parts (*erva*) next to the recital of holy words, such as *davening* or learning.<sup>2</sup> In this situation, it doesn't help to close one's eyes.<sup>3</sup>

There is a further prohibition *midrabanan* for a man to recite holy words while seeing any inappropriate exposure of a woman, since it may cause him to have improper thoughts (*hirhur*).<sup>4</sup> *Poskim* are divided about reciting holy words facing exposure when one isn't concentrating on it. Some hold that one may not *daven* facing the exposure at all, and he must turn to face another direction. Others hold that the issue is only when gazing directly at the exposure. The Alter Rebbe rules that one who cannot possibly turn away (e.g. on a subway or airplane) or close his eyes, may be lenient and *daven* as long he doesn't look directly at the exposure.<sup>5</sup>

What about young children? *Poskim* dispute whether *erva* applies to young children – girls under three and boys under nine – and the Alter Rebbe is lenient.<sup>6</sup> (For this reason a *mohel* need not cover the child when he recites the *bracha*.)<sup>7</sup> Regarding *hirhur*, some say it applies to girls age three and older,<sup>8</sup> while others say it applies when the girl begins to look like a grown girl and not a toddler (around 6-7 years of age).<sup>9</sup> The Rebbe seems to side with the stringent opinion of three years old.<sup>10</sup> *Hirhur* also doesn't apply to a father until the daughter is eleven years old.<sup>11</sup>

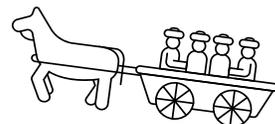
The problem of *erva* is relevant to all, however *hirhur* is only applicable to men viewing women,<sup>12</sup> (though women are encouraged to see only pure and holy things while reciting holy words<sup>13</sup>).

In practice: A woman can speak holy words in the presence of children wearing bathing suits. A man may do so near his own daughter until 11, and other girls until 3. Of course, one must ensure that the children are completely safe.

1. תצא כג, טו.
2. שו"ע א"ח סי' ע"ד ס"א. וראה סידור רבינו סוף הלכות תפילין.
3. ראה שו"ע סי' ע"ד ס"ב וסי' ע"ה ס"ט.
4. שו"ע שם ס"א-ב וסי' ד. וראה שו"ע אדה"י המבואר סימן ע"ה ביאור ז'.
5. שו"ע שם ס"א. באג"ק ח"ד ע"ג מסביר קיום מבצע לולב ברה"ר, ומציין שם לכמה תשובות מהצ"צ.
6. שם ס"ז.
7. ולהעיר ממש"כ המב"ט (בס' קרית ספר סוף פ"ג דק"ש שגם הרמב"ם שמחמיר שיש דין ערוה לקטן סב"ל שמוטר למוהל לברך מול ערוה של הקטן שדין החומרא
8. היא דווקא בק"ש והוא מצד דין הרהור ולא מצד ערוה ממש וכן מצינו בשו"ת הרמב"ם סי' ק"ו (מהדורת מכון ירושלים) שאנה ערוה לענין הברכות "ומעולם לא ראינו מי שיכסה ערות הקטן בשעת המילה".
9. משנ"ב סי' ע"ה ביה"ד"ה טפח מגולה, הליכות בת ישראל פ"ד ס"ג.
10. ראה חו"א א"ח סי' ט"ז סק"ח.
11. לקו"ש ח"ח ע" 448.
12. הליכות בת ישראל פ"ד סי' ג ע"פ שו"ע אבה"ע"י סי' כ"א ס"ז.
13. שו"ע שם ס"ב.
14. פסק"ת סי' ע"ה ס"ג.

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

# Our Heroes



## REB YEHOSHUA LEIN

Reb Yehoshua Lein was born in Nevel around the year 5641 (1881). At *bar mitzvah* age he was sent by his father Reb Chaim Dovid to learn under his great-uncle, the Radatz, in Tchernigov. After some years he continued his learning in Lubavitch and was among the *yoshvim* (full-time learners in Lubavitch before the opening of Tomchei Temimim). He received guidance from the elder chassidim there – Reb Yerachmiel Binyominson, Reb Shlomo Zalman Havlin, and also from the Rebbe Rashab himself. In 5666 (1906), he headed the *yeshiva* in Dokshitz. After a few years, as per the Rebbe Rashab's directive, he accepted the position of *rov* first in Ovstravna, near Vitebsk, and later in Beshenkovich. After the revolution he was forced to flee and settled in Rudnia near Lubavitch, where he served as a *shochet*. On Rosh Chodesh Cheshvan 5702 (1941) he was killed by the Nazis *al kidush Hashem*.

After his marriage, Reb Yehoshua came to Lubavitch and requested a daily *sefer*

from the Rebbe Rashab. The Rebbe Rashab instructed him to get up in the morning no later than seven o'clock and to begin *davening* around nine-ten o'clock. He also gave him specific *shiurim* to learn every day. Reb Yehoshua asked if he must finish all the *shiurim* immediately after *davening*. The Rebbe Rashab explained that quite the contrary is more desirable, since then the whole day he would carry in his mind the "ol" (burden) of finishing the *shiurim*.

(תשורה אבני חן ע' 27)

Reb Yochanan Gordon related:

When I came to Lubavitch for Rosh Hashana 5669 (1909), Reb Yehousha was also there, and during *Aseres Yemei Teshuvah* he *farbrenge*d. I remember that he was saying that it's a *chutzpah* for one to prepare himself and go lie down in bed deliberately, saying "Now I can relax." To fall asleep is one thing, but to prepare oneself is a *chutzpah*.

(תשורה גאלדמאן י' אלול תשנ"ח ע' 47)

## A Moment with The Rebbe



### IN THE REBBE'S HANDS

"I was eight years old," recalls Reb Mordechai Meshulovin, "and was visiting 770 for my first time, in Elul 5738 (1978).

"One Friday, my uncle Yitzchok Chazan advised me to stand in the lobby, so I would get a dime from the Rebbe's holy hand. Indeed, as the Rebbe came out, he noticed me and gave me the coin.

"Here is where the trouble began. Try as

I might, I couldn't reach the slot in the *pushkah* to put the coin in. In those days, there was only the higher slot. I jumped a few times, but couldn't manage.

"What happened next took a split second. The Rebbe slipped his *siddur* under his holy arm, and picked me up in the air. I put the dime in the *pushkah*, and the Rebbe put me down."

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