

# The Weekly *Farbrenge*



למען ישמענו • חסות-מסעי תשע"ז • 419  
EDITOR - RABBI SHIMON HELLINGER

## FEELING PROUD (I)

### PROUD TO BE GREAT

Pride is usually a negative trait, but when it concerns the service of *HaShem*, it is praiseworthy. One should be proud of his achievements and aspire to further heights.

*Chazal* say that one should thank *HaShem* for placing him amongst those who study Torah, and King Yehoshafat is praised for taking pride in the ways of *HaShem*. This kind of pride does not detract from humility; rather, it makes a person be happy with good virtues, while enjoying and caring for the honor of his peers.

This pride also helps one stand strong in face of wrongdoings and evildoers. In such circumstances, a person should act proudly even if he will be suspected of arrogance. However, in material matters, he should concede to others, beyond the letter of the law.

In this spirit, the Baal Shem Tov taught that Yidden should use their pride for Torah matters and their humility for worldly matters.

(ארחות צדיקים שער הגאון, כ"ט אות סח)

The Rebbe often emphasized that the way a Yid gains respect in the eyes of others is by showing unwavering commitment to his standards. There have been people who thought that by bending their standards they would be accepted and well liked, but the outcome was the opposite. When others saw that a Yid felt inferior, they treated him as such.

The Rebbe pointed out that this message may be learned from the words of the *meraglim*: "We were like grasshoppers in our own eyes, and so" – that is, *and therefore* – "we were like that in their eyes," in the eyes of the *goyim*.

(שיחור"ק תשל"ח ח"ג ע' 215, לקו"ש חכ"ג ע' 479)

### STANDING TALL

Once, while standing before Izgadar, the King of Persia, the *amora* Huna bar Nassan was wearing his *gartl* too high. Noticing this, the king reached over, personally moved it to its place, and said,

"You belong to a royal and holy nation, so you must look regal."

When Huna bar Nassan shared this story with Ameimar, he replied, "With you, a *possuk* was fulfilled: 'Kings will be your servants.'"

The Rebbe notes that when a Yid stands confidently with the Torah and is not fazed by the non-Jews around him, even kings will come to his aid.

(זבחים יט ע"א, לקו"ש חכ"ד ע' 175)

### CONSIDER

Why doesn't holy pride lead to arrogance?

Where does a lack of Yiddishe pride come from?

The *amora* Rav Yehuda and Batti bar Tuvi were once sitting before the Persian king Shvor Malka, when a fruit was brought before them. The king took an unkosher knife and cut a slice for Batti. He then stabbed the knife in hard earth to *kasher* it, and cut another slice for Rav Yehuda. Surprised that the king didn't do so for him, Batti asked the king, "Am I not a Yid?!" The king responded, "With Rav Yehuda, I am sure that he will not eat it, no matter what the consequence may be. You will eat it, out of fear of me."

From here we see, says the Rebbe, that when a *goy* sees how a Yid is firm in his observance of *mitzvos*, he considers it an honor to personally serve the Yid with his needs.

(ע"ז עו ע"ב, לקו"ש ח"יט ע' 31)

The Rebbe once told someone at *yechidus*: "The fact that many rabbis in America don't have beards, and that Yidden flee from a community when *goyim* move nearby, and that land in *Eretz Yisroel* is being given away, – these are all rooted in the same problem: the inferiority complex the Yidden have with regard to *goyim*. If only Yiddishe

pride would be strong, all these issues would be resolved."

(משבחי רבי ע' 173)

A Yiddisher store-owner in Crown Heights noticed that when the Rebbe walked by his store daily, he greeted his *goyisher* neighbor with a few words, whereas to him the Rebbe would simply nod his head. When he asked the Rebbe about this, the Rebbe responded, "I never bow my head to a *goy*."

(כפר חב"ד גליון האלף)

### NO NEED TO IMPRESS

During the era of the communist regime, a group of American Rabbis traveled to Russia, to bring encouragement and support to Yidden living there. Arriving in Moscow, the delegates met the locals and prided themselves on their worldliness, such as their ability to play ball, and so on. The Russian Yidden were not impressed: "We have soccer players here as well, and for that, we do not need a delegation from America."

Two years later, a group of Yidden from *Eretz Yisroel* traveled there, on a similar mission. They were dressed in the modern fashion, trying not to appear too Jewish, and boasted of their sports and drama. The Russian Yidden were shocked: "We are here, *with mesirus nefesh* to observe Torah and *mitzvos* – and the Yidden in *Eretz HaKodesh* are investing their efforts in worldly culture?!" They then went their way, uninspired and in fact discouraged.

In a letter to a member of the second group, the Rebbe laments the lack of Yiddishe pride amongst the youth: "It is imperative that the youth walk the streets noticeably as Yidden, so that they are clearly recognized as being *frum*. When questioned how they spend their time, the obvious response should be, 'With learning Torah and keeping *mitzvos*, and a little work on the side to earn a *parnasa*.' Their energy should be devoted towards that which is unique to Yidden, and not the kinds of things that *goyim* are also excited about."

(אגרות קודש ח"ט ע' קיה)

The Daily *Farbrenge*  
ENLIVEN YOUR DAY.

ADD +13474711770 TO YOUR CONTACTS  
AND WHATSAPP: SUBSCRIBE

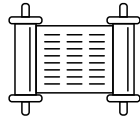


Perspectives  
EIGHTEEN  
NOW AVAILABLE  
CHASSIDICDIGEST.COM

Wellspring PRESS  
PREPARING YOUR BOOK FOR PRINT  
editor@wellspring.press



www.SELLMILESNOW.com  
732-987-7765



## THERAPEUTIC MUSIC

### Is it permissible to listen to music during the Three Weeks for therapeutic purposes?

The Gemara says that after the destruction of the Beis HaMikdash, Chazal put a limitation on listening to music year round, and *Rishonim* are divided over what exactly it was:<sup>1</sup>

Some say it was a restriction against playing music at a wine party, where only wine is served and leads to excessive levity.<sup>2</sup> Others add from the Yerushalmi not to indulge in musical pleasure, such as by having it played “when rising and going to sleep” or in any consistent manner.<sup>3</sup> A third opinion is that music from musical instruments is always prohibited (except in the situations listed below).<sup>4</sup>

In the *Shulchan Aruch*, R. Yosef Karo rules like the most stringent opinion (and many *Acharonim* concur<sup>5</sup>), while the Rama allows music as long as it is neither at a wine party nor at a fixed schedule (such as when rising or at mealtimes). Contemporary *poskim* rule that the Rama’s leniency may be followed, however a *baal nefesh* is advised to abstain.<sup>6</sup>

Yet, *halacha* lists a number of situations when even a *baal nefesh* may be lenient:

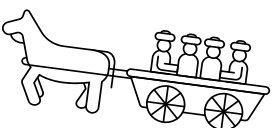
(1) Songs of praise of Hashem or inspiration to serve Hashem are permissible.<sup>7</sup> This includes any sort of *niggunim* whose purpose is to arouse one for *avodas Hashem*. This exception does not include songs where the objective is to enjoy music and *pesukim* are pasted on as an allowance.<sup>8</sup>

(2) At a *seudas mitzva*, such as a *chassuna*, *bar mitzvah*, *bris*, *siyum*, *Chol Hamoed seuda*, *Simchas Beis Hashoivah* or *melava malka*.<sup>9</sup> Some say that this also includes fundraisers for *tzedaka* organizations.<sup>10</sup>

(3) For therapeutic purposes – if one isn’t listening for pleasure, but to balance their mood, it is permissible.<sup>11</sup> Exercise music which is played to set a beat or listening to music while driving to stay alert is likewise permissible.<sup>12</sup>

During the Three Weeks of mourning for the Beis Hamikdash, the widespread custom is to abstain from all sorts of music, even those that are permissible year round. Contemporary *poskim* discuss whether recorded music is the same as live music, and the custom is to be *machmir*.<sup>13</sup> One may listen to music for health reasons<sup>14</sup> or to help one drive.<sup>15</sup> However one should only listen as needed, as *poskim* note that the destruction of the Beis Hamikdash is worthy of our mourning at least during this time of the year.<sup>16</sup>

שבה"ל ח"ו סי' ט"ט.  
 8. מג"א שם סק"י בשם מהר"ל. וראה ט"ו שם סק"ה.  
 9. תוס' שם ורמ"א סי' תק"ס ס"ג. וראה פ"ת המקדש פ"ה שמרחיב בפרטים אלו.  
 10. בס' אשרי האיש מהגר"ש א' פ"ג סי' א' מ"ק, אך בא"מ שם סוף הס"י כ' ט"ו בהתמיר אין למחות במקליו.  
 11. שו"ת מהרש"ג ח"ב סי' קכ"ה. שו"ת שבה"ל ח"ח סי' קכ"ז אות ב'.  
 12. ספר ישועות נדאל שו"ע סי' תקנ"א אות א' זו בשם הגר"ש אולמן שליט"א כשהוא כבדו לעשות תנועות לפי הקצב ולא סתם ליהנות בשעת הספורט. (י"ל שלוחה התכוון בהליכות אבן ישראל עמ' י"צ סי' שאין להחיד זמרה בעת ההתעמלות).  
 13. ראה שבה"ל שם.  
 14. שו"ת בנין אריאל להג"ד זלמן נחמ"י גולדברג ע' 66.  
 15. אשרי האיש פ"ח אות ד'.  
 16. הליכות שלמה י"ג ובהערה ה.



## REB MENDEL CHEIN

Reb Mendel Chein was born in Tchernigov in the year 5640 (1879). He studied under his father the Radatz, who served as rov of the city and was a great *gaon*. He traveled many times to the Rebbe Rashab in Lubavitch who was very much *mekarev* him. He had a phenomenal memory; at age six he knew the whole Tanach by heart and at eighteen, the whole *Shas* and Rambam word for word, and many other *seforim* as well. He married the daughter of Reb Shabsi Berman, a Chabad chossid from Lithuania, and shortly after assumed the position of rov in the city of Niezhin at the young age of 26. His brilliance soon became known and *rabbonim* from far and wide would come seeking his opinion. He was killed *al kidush Hashem* on 4 Elul 5679 (1919).

quiet until one man piped up and said, “You realize that Reb Chaim is not a young man anymore...” Reb Mendel became angry and said, “Do you know what it means that Reb Chaim should live one more day? That he should put on *tefillin* one more time?!”

Due to the different armies fighting over the city of Niezhin during World War I, chaos reigned and there was not much control and protection for the civilians. Reb Mendel went together with a priest to meet with the city officials to try to calm the situation. On their way back, they saw a group of gangsters coming towards them. The priest suggested that they should take shelter in a nearby church. Some *Yidden* went along, but Reb Mendel refused and instead risked his life and went into a Jewish hotel across the street. After a few moments the gangsters entered the hotel. Reb Mendel saw the end was near and he inspired all the *Yidden* present to do *teshuvah* and to make a resolution that if they will be saved they will strengthen their *Yiddishkeit*, especially keeping *Shabbos*. After reciting *vidui* with everyone, the gangsters entered and murdered him.

(בטאון חב"ד חוברת כ"ו)

In the year 5670 (1910), Reb Mendel attended a conference of *rabbonim* in Russia, assisting the Rebbe Rashab. There he became very friendly with Reb Chaim Brisker (who was much older than him), and their friendship continued afterwards. When Reb Chaim became sick, Reb Mendel called upon the rich people of Niezhin to bring a specialist from abroad to treat Reb Chaim. The wealthy men kept

## A Moment with The Rebbe



### KVOD KEDUSHAS ADMUR SHLITA

“In the year 5702 (1942), I once went to speak in a *shul* in the Bronx for *hafotzah* purposes,” Reb Yitzchok Dovid Groner related. “The *shul* belonged to a certain *Polisher* Rebbe, but he let me talk.

what I think would be an appropriate title.

“I wasn’t thinking, and I replied ‘Just write “*Kvod Kedushas Admur Shlita*,” as is the accepted language.’

“Soon after, the Rebbe, as head of *Merkos*, called me over. He said that he wants to send a letter of appreciation to this *Polisher* Rebbe, and he asked me

“The Rebbe gave me a stern look and said, ‘We only have one “*Kvod Kedushas Admur Shlita*.” I can write “*Harav Hatzadik*.””

☎ PHONE 347.471.1770  
 ✉ EMAIL INFO@MERKAZANASH.COM  
 🌐 WEB WWW.MERKAZANASH.COM

