

The Weekly *Farbrenge*



לחנן ישמעון • יתרו תשע"ח • 447
EDITOR - RABBI SHIMON HELLINGER

IMPACTFUL VISION (II)

VIEWING KEDUSHA

There are certain holy things which Chazal say one should look at because of their positive effects. For example, looking at the sky causes a person to think of HaShem and arouses *yiras Shamayim*.

When Czar Nicholas decreed that Yidden were only allowed to wear a hat with a large visor, the Alter Rebbe said, "*Kelipa* is disturbing people from gazing at the sky, which is a known *segula* for *yiras Shamayim*; now there will be additional *avoda* – turning around the hat." Indeed, many chassidim turned around their hat, making the visor face the back, so that they would easily be able to gaze above.

(רש"י ברכת ל"ד ע"ב, טעמי המצוות פ' ואתחנן, אג"ק רי"צ ח"ד ע' תלח)

The Shaloh HaKadosh writes that when studying Torah, one should look at the letters, because "*osiyos machkimos*" – seeing the letters of *lashon hakodesh* makes one wise. This is also a *segula* for remembering what he has learned. Similarly, the Rebbe added, when a person is *davening* he should look inside a *Siddur* – and the letters will enlighten his eyes.

(של"ה שבועות - תורה אור, ס, תר"מ תשמ"ד ח"א ע' 485)

One should gaze at *tzitzis*, as the Torah says this will remind him of the *mitzvos*, and consequently, he will keep them. At the beginning of *Kiddush*, one should look at the *Shabbos* candles, for this is a *segula* to heal eyesight. During *hagba*, one should make a point of seeing and actually reading letters of the Torah – and they will be endowed with a great light. For this reason the Alter Rebbe writes that at that time an effort should be made to come close to the *bimah*.

(ש"רע אדה"ז סי' כ"ד ס"ה, סי' רע"א ס"יט, שער הכוונות דף מה, פסקי הסידור בסוף שחרית)

APPORTIONING THE POWER

Chazal say that the heart and eyes can serve as "middlemen" for *aveiros*, for they can lead one to sin. HaShem says, "If you give me your eyes, then you are Mine!"

(ירושלמי ברכות פ"א ה"ה)

The Shaloh HaKadosh writes: The eye of a Yid in This World below corresponds to the *ruchniyus'dike* "eye" Above (*ayin tachas ayin*), so that when a person guards

his eyes and looks at proper things, his eyes will be brightened with *kedusha*. If, instead, a person looks at improper things, he separates his eyes from *kedusha* and causes a *p'gam* (blemish) Above.

(של"ה פרשת משפטים ד')

Once Rebbe Yonasan was being chased by *apikorsim*, heretics. He ran away from them until he entered his home and locked the door behind him. Standing behind the door they called out, "Rebbe Yonasan! Go and tell your mother, and compliment yourself, too – that you did not turn around to look at us, for had you done so, you would have been running after us to join us!"

(קהלת רבה א' כ"ה)

l'avchem v'acharei eineichem... l'maan tizkerul – You shall not follow your hearts and your eyes... in order that you remember!"

(סיפורי חסידים זין תורה ע' 419)

The great chossid Reb Avremke Zhebiner would not look out of his window on *Shabbos*: he didn't want to see *chillul Shabbos*. Though all the townspeople kept *Shabbos*, he was concerned that he might see a *goy* traveling through the town. He would say, "If one sees *chillul Shabbos*, even if it is performed by a *goy*, this blemishes the *neshama*."

(רשימות דברים ח"א ע' רסג)

Chazal list certain things at which one should not gaze, for they bring about negative results:

It is forbidden to gaze at the face of a *rasha*, for this brings a spirit of *tuma* upon the observer and weakens his eyesight. Indeed, Chazal teach that part of the cause for Yitzchak Avinu's loss of eyesight was his looking at Eisav. The *tanna* Rebbe Yehoshua ben Karcha said that he was blessed with long life because he never looked at a *rasha*.

Similarly, one should not look at a person who is angry, for this causes forgetfulness. One should not look at the moon, except for a moment before *Kiddush Levana*, nor at a rainbow, except when reciting the *bracha*, for this harms the eyes. Some sources hold that these restrictions apply only to concentrated staring.

(מגילה כח ע"א, מגן אברהם רכ"ה סק"כ, ש"ע או"ח רכ"ט ס"א)

At a *farbrenge* (י"א ניסן תשל"ח), the Rebbe mentioned the practice of many Yiddische women to surround a child with images of *kedusha* and *Yiddishkeit* and not *r'l* with non-kosher animals or ammunition. Although adults, too, should not be exposed to such things, he said, this is especially important for children, who are so impressionable.

When the Rebbe spoke of this again (כ' מרחשון תשד"מ), he encouraged everyone to adopt this practice, and added that even pictures drawn for illustration purposes should be completely holy. The Rebbe connected this heightened level of *kedusha* to the imminent *Geula*, when all impurity will be removed from the world.

(שיח"ק תשל"ח ח"ב ע' 140, לקו"ש חכ"ה ע' 311)

CONSIDER

Of the various types of negative viewings, what is the order of severity?

Why did the Rebbe only mention non-kosher animals and ammunition, and not any of the other negative sights?

Reb Aharon of Karlin, once said: "It's no surprise that the younger chassidim are unable to uplift themselves! It is because they make light of the 'small matters.' We, however, turn away from even a slightly immodest sight, and we thank HaShem for his kindness..."

(קדושת עינים ע' שמו)

A scholarly chossid once complained to Reb Menachem Mendel of Kotzk about his weak memory in Torah.

"The Torah itself gives us a *segula* to improve memory," said the *tzaddik*. He then quoted the two adjacent *p'sukim* from *Shema*: "*V'lo sosuru acharei*

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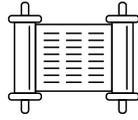


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LOX AND CREAM CHEESE

Is it permissible to eat a tuna melt or lox together with cream cheese?

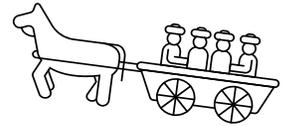
It is evident from the Mishna that fish may be cooked together with milk, and so rules the Shulchan Aruch.¹ Yet, in his commentary on the Tur, the Beis Yosef writes that fish and milk may not be eaten together since it is harmful to one's health.² Some consider it a printing error and milk was substituted for meat which is prohibited in the Gemara to be eaten with fish, especially as the Beis Yosef references the section of Shulchan Aruch that discusses fish and meat. Others understand that R. Yosef Caro intended to extend the Gemara's restriction.³

Amongst the Poskim that accept the prohibition, some apply it to all dairy products, while others limit it to milk and dairy products like cottage cheese and yogurt, but not to butter which is churned and warms the body.⁴ Some write that it depends on the climate and one should rely on the opinion of local doctors.⁵ In practice, most Sefardim are particular not to mix (though some are lenient with butter), whereas most Ashkenazim permit fish with milk entirely.⁶

The Rebbe records a tradition from the Tzemach Tzedek that we essentially assume it to be an error, yet because it was recorded in *halacha*, we are cautious and add butter or cream ("smeteneh") to the milk.⁷ (Some understand this to mean that specifically butter or fatty cream mitigate the negative effect of the milk when they are mixed in, but low-fat cheeses may not be eaten with fish. Others understand this to be symbolic, demonstrating that it isn't purely milk (as "smeteneh" is a fatty cream), and as long as anything is mixed into the milk it may be eaten with fish.⁸)

Fatty dairy products (i.e. creams and cheeses) may thus certainly be eaten with fish. Accordingly, one may eat a tuna melt or lox with cream cheese.⁹

1. משנה חולין דף ק"ג ע"ב, שו"ע יו"ד סי' 6. ספרדים - כנה"ג יו"ד סי' קט"ז הגה"ט את כ"א. כף החיים יו"ד סי' פ"ז סקכ"ד (ויש מקפידים אף ליטול ידיהם, אבל אלה שמקילין בין בשר ודגים יקילו גם בזה). וראה יחוד"ד ח"ו סי' מ"ח לגבי חמאה. אשכנזים - ערוך השולחן יו"ד סי' פ"ז סט"ו.
 2. רשימות חוב' קפ"ה, הובא בס' אוצר מנהיגים והנהגות ע' מ"ג. וראה הע"ב גל' התק"ו.
 3. ראה הע"ב גל' התק"ו עמ' 15. ולהעיר גם מהמתירים הנ"ל בחמאה ושומן שעל גבי החלב.
 4. וראה הע"ב גל' התכ"ה שהריב"ה היה אוכל קוטג' עם הערנג. וכן שמעתי שבישיבה בכפר חב"ד בשנות הכפ"ים היו אוכלים דגים וגבינה (הר"ש גלעדי שליט"א).
 5. ראה דרכ"ת סי' פ"ו סקמ"ג.
 6. בחולין ק"א ע"א נאסר דגים עם בשר. הסבורים שחלב הוא טעות - ד"מ על אתר, וראה ט"ז סק"ג וש"ך סק"ה. לאידך כבר זכר דוגמתו ברבינו בחיי שמות כג, יט (דעת הרופאים ברגובינה שנתבשרו יחד), ונעתק במור וקציעה או"ח סי' קע"ג (אבל מסיים לא מדעת חכמי ישראל אמרה).
 7. אין שום חי פ"ר בהעלותך שנה ב' אות ט"ו מחמיר אפילו בחמאה. המתירים חמאה - פתי"ש סק"ט בשם בלח"י, פרמ"ג מש"ז סק"ג. וי"ל שהחמאה מחמם וממילא מתבטלת פעולת הקירור של החלב.
 8. ראה דרכ"ת סי' פ"ו סקמ"ג.



REBBETZIN RIVKAH - MOTHER OF THE ALTER REBBE

Rebbetzin Rivkah was born in Vitebsk to her father Reb Avrohom "Der Gertner" (the gardener), a great tzadik and gaon who was a descendant of Reb Avrohom Chaim, author of *Tzon Kodoshim* and *Toras Chaim on Gemara*. On 17 Elul 5503 (1743), she married Reb Boruch who was the sixth generation from the Maharal of Prague. She was very learned, and was fluent in *Tanach* and *Midrash*. She also learned *mussar seforim* and some *Mishna* and *Gemara*. The Alter Rebbe instructed his grandson the Tzemach Tzedek to hear stories from his mother Rebbetzin Rivkah.

Mitteler Rebbe fainted twice from excessive weakness and pain. Rebbetzin Rivkah told him, "I swear with my life, that it will be as my father prophesied to me that this week your father will be released from his imprisonment."

(ספר התולדות אדה"ז ח"ג ע' 701)

Chassidim once asked Maharil, the Alter Rebbe's brother: What was the *zechus* by virtue of which his parents were blessed with four sons who were Torah giants?

Maharil told them that it was probably due to the *yiras Shamayim* and the passionate love of Torah of his mother, Rebbetzin Rivka. He illustrated this with the following story:

My father, Reb Baruch, once traveled on a business trip and brought back an expensive coat as a gift for my mother. Our *melamed's* wife became so envious that she began nagging him to give her gifts as well. This distressed him, and his usual enthusiasm faded. Noticing this, my mother questioned him and he told her of his troubles. Without hesitation, she took out her coat and gave it to the *melamed*, saying, "Give this to your wife, and continue to teach my sons with enthusiasm."

(רשימו"ד חדש ע' 198)

A Moment with The Rebbe



A SOURCE OF ENCOURAGEMENT FOR ME

After the Rebbetzin's *histalkus*, 22 Shevat 5748 (1988), thousands of chassidim and admirers sought to bring the Rebbe *nechama*. One woman, the widow of a famous *New York Times* journalist, penned the following *nichtav tanchumin*:

there for me to give to you, who has comforted so many of us?"

The Rebbe wrote his answer on the side of her letter, to be communicated to her:

"Most revered Rebbe, please accept my deepest sympathy. I wish I knew what to say that would help ease your pain and grief. What words of comfort are

"Your deeds in continuing a *Yiddische* life, despite being widowed, is itself a source of encouragement and support for me."

(Teshura Krinsky-New, 25 Adar 5768)

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