



PURE VISION (2)

Safeguarding Oneself

The Torah commands us, *velo sosuru acharei levavchem ve'acharei eineichem*: we should not follow our heart and eyes, for the eye sees, the heart desires, and the body then commits wrongdoings.

(שלח טו, לט, רש"י שם)

Yeshayahu HaNavi praises one "who closes his eyes from seeing evil" and promises that he will be protected, that he will lack no sustenance, that his children will grow up properly, and that he will merit seeing the glory of the King.

As an example of the above, *Chazal* speak of a person who does not gaze at the women laundering clothes by the river. When there is an alternative route, he is obligated to take it, and earns no special praise for doing so (for otherwise he would be transgressing.) Yeshayahu HaNavi is speaking of a person who must take the original route, yet forces himself, with great difficulty to turn his eyes away.

(ישעיהו לג, טו-יז, בבא בתרא נ"ז ע"ב, שו"ע אהע"ז סי' כ"א ס"א)

At a *farbrengen* in Riga, the Frieddiker Rebbe once said: "There are times when one should not go out in the streets. If one must go out, he should set hours when he will not go, and take the least populated roads when he does."

(סה"ש תרפ"ט ע' 60)

Someone once asked the Rebbe what to do when doing *mivtzo'im* in places that require caution regarding what can be looked at there. The Rebbe replied, "When someone thinks words of Torah while going on *mivtzo'im*, the Rebbe accompanies him and protects him from all negative influences."

However, to another who told the Rebbe that he felt that doing *mivtzo'im* in such places was causing him damage *beruchniyus*, the Rebbe responded, "If you feel you can't go there, then don't go there!"

(סיפורים חסידיים ה"א ע' 164)

The revered *mashpia*, Reb Mendel Futerfas, was exceptionally particular to protect his eyesight, even in his old age. Once some mothers of students in Beis Rivka of Kfar Chabad asked to meet with him to ask their questions, and Reb Mendel declined, for on principle he did not meet with women. On another occasion, a gathering was held in Kfar Chabad for a mixed group of soldiers, and Reb Mendel sat at the head table, unobtrusively looking down the entire time.

(מפי הרד"מ שי' דרוקמן)

Using Foresight

The Rebbe Maharash often had to travel to various health resorts. On one such trip, he met one of the *gedolei hamussar*, who also required this visit for his health. One of the procedures was washing oneself in the remedial mineral springs. Two lines of chairs, one for men and the other for women, were set up opposite each other for the people who were waiting their turn.

Sitting on line, the *rov* was greatly disturbed that he was facing immodestly dressed women, and wondered how the Rebbe Maharash, wearing his glasses, was able to sit there undisturbed. The Rebbe later showed him how he had come with opaque glasses, and so he was spared from seeing any immodesty.

(רשימת דברים ח"ג ע' קמ"ו, וראה כע"ז בלקו"ס ע' קנ לשמע אוזן ע' 76)

During the time that the Rebbe resided in Paris, he was very careful to protect his eyesight.

The vintage chossid, HaRav Shmaryahu Sosonkin, related: "One, day, while I was walking down the street in Paris, I passed the Rebbe who was holding a fully opened newspaper in front of him. When the Rebbe noticed me, he commented, 'Nu, it's impossible to walk in the streets of Paris with open eyes...'"

Chassidim once peeked into the newspaper and noticed that it was years old.

(ימי מלך ח"א ע' 465, ח"ג ע' 21)

Taking Control

A *talmid* of the Baal Shem Tov once requested his Rebbe's advice on how to guard his eyes from seeing evil. The Baal Shem Tov advised him to travel to a particular town and stay at the home of a certain individual. There he would learn how to conduct himself properly. Arriving at his destination, the *talmid* was surprised to find that his host was a simple, unsophisticated dock worker.

Some days later, while alone in his host's home, he noticed a window high up near the ceiling. Being very curious, he placed one table atop another, piled a third above those two, and climbed up. Moving aside the curtain to look out, he was shocked to see some neighbors behaving inappropriately.

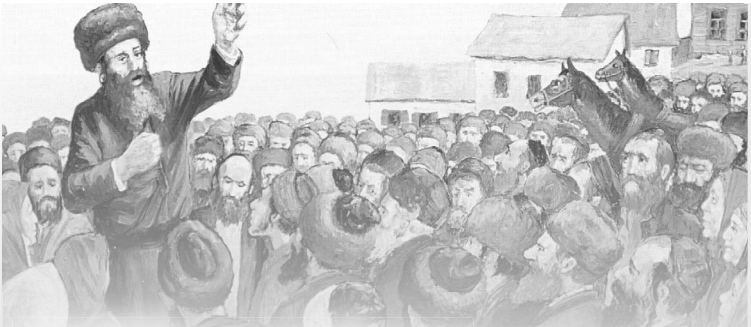
When his host returned, the *talmid* remarked: "I'm surprised at you! How can you live near such bad neighbors?" – and related what he had seen through the window.

The host replied, "The question is on your behavior! I've been living here for twenty years and have never considered checking to see what my neighbors are doing. You're here for only a couple of days, yet you couldn't restrain yourself from climbing up to look..."

(רשימות דברים ח"א ע' ד)

CONSIDER THIS!

- Why did only the Rebbe Maharash think of wearing opaque glasses?
- What lesson did the talmid of the Baal Shem Tov learn?



A WAY OF LIFE

Rabbi Moshe Gourarie

Maos Chitim

Can one pay *Maos Chitim* from *maaser* money?

- Before Pesach every community is obligated to place a tax on every resident to be used to supply Pesach needs to those in need.¹ While the community's obligation to provide Yom Tov needs is not limited to Pesach,² there is special importance to the Pesach fund. Since Pesach is "zman cheruseinu," when everyone is supposed to act in a royal and free manner, it is inappropriate that we rejoice comfortably while others suffer.³
- Even *Talmidei Chachomim*, who are not obligated to pay community taxes, are obligated to pay this tax, since it is for the sake of the poor as opposed to city maintenance.⁴
- If after collecting the money it is discovered that extra money was collected, the community may not use the money for other *tzedaka* causes, and must use it to provide for the needy more generously.⁵
- As previously discussed (issue 217), according to the majority of *Poskim*, one may not use *maaser* money to pay up an obligation, like educational expenses or to purchase items needed to perform particular *mitzvos*, like *lulav* and *esrog*. Therefore, a community tax may not be paid from *maaser* since one is obligated to pay it.⁶
- Contemporary *Poskim* suggest that as long as one sets aside some personal money for the fund, he may give the rest from *maaser* money.⁷ Others argue that since there is no set amount for *Maos Chitim* and everyone must give as much as they can afford, one must give his full amount from personal money. However, it would seem that if one already gave a substantial sum befitting someone of his financial situation, all would agree that he can add from *maaser* money.
- Some *Poskim* differentiate between our case and other community taxes for a *mitzva* (e.g. building a shul), and suggest that since this tax is for the sake of *tzedaka*, one may pay the entire amount of *Maos Chitim* from *maaser*.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. ראה שו"ע אדה"ז סי' תרכ"ט וראה.
 2. ראה לקו"ש שם.
 3. ראה שער הציזון למשנ"ב שם סק"י.
 4. ראה שו"ע אדה"ז סי' תרכ"ט וראה.
 5. שו"ע"ת שם סק"א.
 6. ט"ז יו"ד סי' רמט סק"א.
 7. ראה כמה תשובות בענין זה מפוסקים חשובים, בקובץ 'נור התורה' (כרך ז') ע' רמ.

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

לזכות ההתחן יוסף שיי טיפענברון
 והכלה ח' תחי' חן
 לרגל התנתם ביום כ"ה אדר שני הבעל"ט

OUR HEROES

Reb Ziskind Kurenitzer

Reb Ziskind was a *Rov* in Kurenitz and was the son of Reb Zalman Kurenitzer, a great *chossid* of the Alter Rebbe. He was very great in Torah and *Chassidus* and was a devoted *chossid* of the Tzemach Tzedek. He was a great *baal madreiga* and *chassidim* used to say that he had *ruach hakodesh*.



The Frierdiker Rebbe related:

Reb Hendel of Lubavitch told me that when he was a young man, before becoming a *chossid*, he went to Reb Ziskind of Kurenitz to watch his conduct. It happened that Reb Hendel was going to sleep when Reb Ziskind got up for *tikkun chatzos*, after which he learned for a few hours. He then went to the *mikvah* and started preparing for *shacharis*. Seeing all this, Reb Hendel started doubting if he should become a *chossid*; it seemed too hard.

Later on, Reb Hendel observed Reb Ziskind during the work day. First, a woman came to him and told him about someone who had fallen ill, and Reb Ziskind burst into tears. Later, he saw Reb Ziskind going out to ask someone to do a favor for another Yid in town.

Finally, Reb Hendel was ready to become a *chossid*. He went to Reb Ziskind and said, "I want to be a *chossid*. How does one do this? ... but don't make it too difficult." Reb Ziskind answered "It is quite simple. The first step in *Chassidus* is *Ahavas Yisroel*." And proceeded to explain to Reb Hendel what is the meaning of *Ahavas Yisroel* according to *Chassidus*.

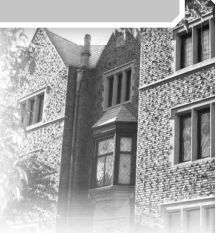
As we know Reb Hendel became a great *chossid*, known for his endless *Ahavas Yisroel*.

לזכות ראשע רבקה בת ח' אביגיל לשנת הצלחה בגו"ר

A MOMENT WITH THE REBBE

Imperative to American Chinuch

On the 28th of Adar, 5728 (1968), the Rebbe held a *yechidus* with a delegation from Beis Ya'akov of Borough Park, who came to receive inspiration and direction for their work.



The Rebbe said, "There are two points which are imperative to stress in the education of youth in America, especially with girls.

"The first is the opening passage of the *Shulchan Aruch*, 'One should not be embarrassed by scoffers.' Even before the *Shulchan Aruch* talks of the qualities a person should have, it established this premise, not to be ashamed of *yiddishkeit*."

The second point: "... Children must be taught *kabbolas ol*. This simply means having a respect for parents and teachers and doing as they say."

Another thing mentioned during the *yechidus*: "the *alef-beis* and the *nekudos* should be taught before the children learn the sounds."

The Rebbe also said, "You should talk to the girls about the greatness of Hashem, the greatness of the creation and the sanctity of humanity."

לע"נ בן ציון יעקב בן שמעון ע"ה ונוחנחום נדי' בת יהודה ע"ה