

The Weekly Farbrengens



למען ישמעו • בראשית תשפ"ב • 638
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)

CONSIDER

Why is it so important to dress distinctively if it is only an externality?

What is defined as *goyishe* dress?

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...

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 ראסקין טבת 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 Mittlerer 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.

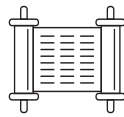
Before the *chassuna*, the young man entered the Alter Rebbe's room, dressed in his new *kapota*... which had a collar. The Alter Rebbe then tore off a small piece of fur from the inside of the coat. Years later Reb Nochum commented, "I was young and did not appreciate the greatness of the promise I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

(רשימוד' החדש ע' 97, ת"מ 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.

(רשימת דברים ח"א ע' רנא)



OWNING A KIBUD

Can a person have a *chazaka* on a *kibud* if he buys it every year?

If a certain person purchases a particular *kibud*—such as Maftir Yonah—every year, and others chose to outbid him one year, they receive the *kibud* for this *mitzva*. Even if their intentions are to take it from him, the fact is that *tzedaka* benefits from their added donation and that's what matters.¹

Poskim debate whether the same is true for one who had a *chazaka* to do a particular *mitzva*—such as *hagbaha*—for free and now someone offers to contribute money for the *zechus*.² Some hold it certainly does, while others argue that this *chazaka* was never dependent on money and money cannot take it away.³ Some *poskim* hold that the *zechus* may even be taken away to give it to someone of greater stature for no pay.⁴ Whenever a *zechus* is taken from a person, it is appropriate to let him do it once a month.⁵

If one had a *chazaka* to do a certain *mitzva*—such as serving as *chazzan* for a special *tefila*—and then he became unable to do it, the *chazaka* returns to him when he can do it again. However, if the *zechus* was taken from him when he was able to do it and he didn't object, that indicates his forgoing of his *chazaka*.⁶ If a *chazzan* is paid, there is dispute if he retains a *chazaka*.⁷

A purchased *kibud* is his to give away to whom he chooses (unless there is reason to believe that the *shul* would not allow that person to purchase that *kibud*). If, however, one was assigned a *kibud* by the *gabbai* or congregation, they wish to honor him and not necessarily the other person.⁸

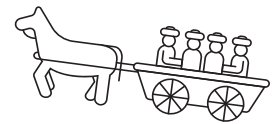
If one purchased a *kibud* for the year and then passed away, his heirs inherit it. Some places have the custom that lifetime *chazakos* are also inherited.⁹ A son is the first to inherit *chazzanus*.¹⁰

If one's *sefer Torah* was used in *shul* until now and then someone else donated a *Torah*, can he insist that they continue to use his *Torah*? If his was specifically chosen he may have a *chazaka*, but if not (his is the only one), he doesn't.¹¹ The common custom is that a new *sefer Torah* is used for the entire first year after its donation, while some hold only the first four weeks.¹²

1. ראה ספר חסידים סי' תשס"ד-תשס"ה.
2. שער המשפט ח"מ סי' קמ"ט סק"ו.
3. רדב"ז ח"ד סי' י"א, שו"ת מוהר"י הלוי סי' כ"א, שו"ת שאלת יעב"ץ ח"ב סי' ס"ח.
4. ראה פסק"ת סי' קנ"ג אות לב והע" 133.
5. כף החיים סי' קנ"ג סק"קפ"ב.
6. רמ"א חו"מ סי' קמ"ט סל"א. וראה סמ"ע שם סק"א.
7. ראה נט"ג ר"ה פט"ו ס"ה ובהמצויין שם, ובפרט ראה קונט"א לקצה המטה סי' והנסמן שם.
8. תקפ"א סקס"ד ואלף למטה סקס"א.
9. ראה ט"ז או"ח סי' קנ"ג סק"ק יא, ומקראי קדש על הל' קריה"ת שער שני אות ב.
10. ראה ביה"ל או"ח סי' קנ"ג ד"ה חוזר בשם שכנה"ג.
11. ראה רשב"א ח"ה סי' רפ"ג.
12. רמ"א שם. וראה נתה"מ חידושים סקמ"ט.

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

Our Heroes



R. ZALMAN VELKES OF DUBRAVNA

Born in Vilna, R. Zalman Velkes lived in Dubravna and was a chossid of the Alter Rebbe and the Mittlerer Rebbe. A great scholar in chassidus, R. Zalman was also a wealthy businessman and renowned for his generosity. His son-in-law was R. Nechemiah of Dubravna, the author of *Divrei Nechemiah*.

Though he grew up in a chassidische home, as a youth in Vilna, R. Zalman was influenced with corrupt beliefs. His father tried bringing him to the Alter Rebbe who even inquired about the youngster, but Zalman refused to come.

When the family moved to Dubrovna, they finally managed to bring him before the Rebbe. The Rebbe's words entered his heart like an arrow, and he was immediately transformed. He devoted himself to the Rebbe and began to study Chassidus and daven at length. So much so, that he could stand through a long winter night learning Chassidus in depth without noticing what was happening around him.

R. Zalman was an exceptional *baal tzedakah*. He designated three boxes of coins: gold, silver and copper. When a person would request *tzedakah*, he take a bulging handful of whichever coins he thought they deserved.

R. Pinchas Reizes, who was himself a great *baal tzedakah*, visited R. Zalman to learn from his ways. He later told the Alter Rebbe that he copied R. Zalman's practice, but with one difference: R. Zalman would give the entire handful without looking, while R. Pinchas gave his handful, but would open it up to see how much is inside...

Before his passing, R. Zalman wrote a *pan* asking the Mittlerer Rebbe to daven that he merit to enter Gehenom immediately after his passing. In his will, he wrote that he has nothing to rely on for the Day of Judgement except for the power of the Rebbe and of *tzedakah*.

A Moment with The Rebbe



MOST TALMIDIM ARE IN THE MIDDLE

As a young *mashpia* at the Newark Yeshivas Tomchei Temimim, Reb Moshe Herson felt forlorn. He was frustrated that he wasn't successfully inspiring some of his students to grow as *temimim*. At his next *yechidus*, he added these thoughts to the personal note that he handed the Rebbe.

When the Rebbe reached that part of his note, the Rebbe's expression turned very serious.

The Rebbe said to him, "There are *talmidim* who don't need any direction

from a *rosh yeshiva* or a *melamed*." The Rebbe paused, and continued, "But they are a minority.

"Then there are *talmidim* that all the best efforts of the *hanhala* won't change them." The Rebbe paused again and continued, "But they are also a minority.

"Most *talmidim* stand in the middle. If directed, they will do well, and if you are negligent, they won't..."

(*Sipurei Chassidim*, Raskin, Parshas Eikev 5776)

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