

The Weekly Farbrengens


MERKAZ ANASH
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BEING CONNECTED

SEEKING GUIDANCE

A chossid once traveled to see his Rebbe and was admitted to *yechidus*. He told the Rebbe of his spiritual challenges, and also mentioned his business troubles. The Rebbe gave him advice and gave him a *bracha*, and shortly after, the chossid's business greatly improved. One of his neighbors noticed his sudden success, and she nagged her husband, who was not a chossid, to visit the Rebbe. The husband eventually gave in to her prolonged pressure, and took to the road. However, when he finally asked for advice and for a *brocha* for success in *parnasa*, he was told, "I have no advice for you."

"But you had for my neighbor," complained the simple fellow. As an explanation, the Rebbe told him a parable:

A merchant traveled to Leipzig to buy and sell his merchandise. When it was time to return home, he noticed that the wheels of his carriage needed to be oiled, but all the shops were closed. Walking around in an anxious search, he finally met a fellow businessman who offered to sell him some of his oil. Seeing this, another wagon driver, asked to buy oil as well. "I don't sell oil; I deal with precious stones and diamonds," the businessman replied. "But you gave the other man," the driver protested. The businessman said, "How can you compare? We do business together, and I am always ready to do him an extra favor, but in general, I don't sell oil."

Explaining the *meshal*, the Rebbe continued, "Your neighbor, the chossid, has always come to me for guidance in his *avodas HaShem*. His material needs only come up while we discuss his spiritual needs so, sensing his difficulties, I try to help him. However, you have approached me only for your material needs. That's not my line of business..."

(רשימות דברים לר"י חסידים)

The Alter Rebbe likens our connection with *tzaddikim* to our relationship with *HaShem*.

The connection of *Yidden* to *HaShem* is to his inner Will, which is expressed in Torah and *mitzvos*; other nations connect only to the external energy of *HaShem*, by receiving physical bounty. Likewise, which *neshamos* do *tzaddikim* enliven with the ray of the *Shechina*? – Those *neshamos* that connect to

them through Torah and *tefila*. Those who do not bond to them in this manner, and especially those who rebel against them, receive their material sustenance from the external aspect of the *tzaddikim*.

(מאמרי אדה"ז תורה ע' תתלא)

CONSIDER

What is the purpose of our connection to the Rebbe?

*What's the difference between the physical brachos of the Rebbe to one who has a *ruchniyus'dike hiskashrus* and one who doesn't?*

WHY ARE WE GOING?

Once, at the end of the week, Reb Hillel Paritcher was suddenly inspired to spend *Shabbos* with the *Tzemach Tzedek*. It didn't seem feasible to travel from his hometown of Babroisk to Lubavitch in such a short time, until a man offered his team of stallions for the trip. However, he stipulated two conditions: that they travel on the main highway built by the wicked Czar Nicholas, which Reb Hillel normally avoided, and that Reb Hillel not delay the trip by *davening* at length on the way. Left without a choice, Reb Hillel agreed.

On the first night of their trip they stayed overnight at an inn. In the morning, the young man had already *davened* and eaten, but Reb Hillel was still *davening*. Hours later, when Reb Hillel finally finished *davening*, the man came to him in complaint: "Didn't you promise that you would *daven* at a regular pace? Now we won't be able to arrive in Lubavitch in time for *Shabbos*!"

Reb Hillel answered him with a *meshal*: "Say a person traveled to great fair in Leipzig to purchase some materials which were available only there,

and on the way he happened to meet someone who was selling that very material at a reasonable price. Should he refuse to buy it and insist on buying it exclusively in Leipzig?! That would be a foolish thing to do, for what difference does it make if he buys it here, there or in Leipzig? After all, this is the material that he needs!"

Now Reb Hillel arrived at his point: "Why do we travel to Lubavitch? We go to the Rebbe for advice and assistance so that our *davening* should spring forth spontaneously (*es zol zich davenen*). Now, if along the way we somehow succeed in *davening*, one has to be a fool to forgo the opportunity and rush off to the fair..."

As things turned out, they actually did arrive in Lubavitch before *Shabbos*.

(שמו"ס ח"ב ע' 56)

WORTHY OF BLESSING

When HaRav Shmuel Vozner *a"h* was a young student in the Pressburg *yeshiva* in the year חצרת" (1938), he already had a connection with the Frieddiker Rebbe. After some of his friends visited the Frieddiker Rebbe, HaRav Vozner received a letter from him on how to guide them in the basics of *Chassidus* and *hiskashrus*.

In that letter the Frieddiker Rebbe wrote:

"A chossid according to *Chabad Chassidus* is a person who is aware of his standing in the knowledge and study of Torah, and in the observance of *mitzvos*. He knows what he is lacking, makes a point of correcting it, and excels in obedience and *kabbolas ol*.

"A *mekushar* according to *Chabad Chassidus* is a person who studies *Chassidus* at a set time every day and especially on *Shabbos*, observes the instruction to recite *Tehillim* every day after *davening* as well as on *Shabbos Mevarchim*, and from time to time corresponds [with the Rebbe] to report on his progress in Torah study and in *avoda*."

The Frieddiker Rebbe then asks HaRav Vozner to direct his friends in their study of *Chassidus* and *sichos*, and thereby to allow them to become *mekusharim*.

(אג"ק ריי"צ ח"ד ע' ע"ה)


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 FRESHLY SQUEEZED
 FRUIT INFUSED SELTZER

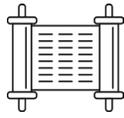

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לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

AVOIDING YICHUD

Can I have an electrician working in my home when my husband and kids are out of town?

The prohibition of *yichud* — which in some cases is *min haTorah* — is transgressed if a man and woman are alone in a room or secluded location together. Boys over nine and girls over three are included, if the member of the opposite gender is *bar* or *bas mitzva*.¹

If there is an open door ("*pesach pasuach*") through which someone may **realistically** enter at this time and location, *yichud* doesn't apply. While some hold it is sufficient for the door to be unlocked, in practice we ensure the door is left ajar.²

The same is true if passerby can easily see inside through a window, as long as both the man and woman are visible from outdoors the entire time.³ If part of the way out is obscured, they should leave one at a time, with the man leaving first.⁴

What if there are security cameras? Some *poskim* hold that video surveillance can cancel *yichud* as long as they can't easily erase the footage.⁵ Some would rely on this together with another mitigating factor, such as an unlocked but closed door.

Pesach pasuach is effective even for *yichud* with a non-Jew. However, *poskim* debate whether it works when the man and woman are comfortable with each other, and some only rely on it when the door is wide open to the street.⁶ In practice, one may rely on it in difficult situations.⁷

Practical ways to implement *pesach pasuach* include:

1) Leaving the front door to the street ajar, so that anyone may walk in, and all subsequent doors wide open. This helps only if there is a **possibility** of someone entering without warning, at the hour in question. In an apartment building, leaving the apartment door open is sufficient if neighbors from the building could walk in.

If a technician comes to fix something in the house, leaving the front door open only cancels *yichud* in the front area and not further into the house were people wouldn't enter.

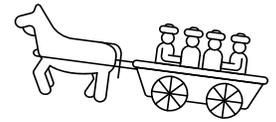
2) If it usual for family members to enter the house during this hour without knocking, there is no *issur yichud*. But this wouldn't work for a babysitter who knows that the parents aren't coming home for a while.

3) One can give the house key to a male neighbor and inform them that they can enter without warning. (One can also give the key to a female relative, with whom *yichud* is permitted, such as one's mother, sister or daughter.) However, this will only work if that person will, from time to time, actually enter without warning. At night — during the hours when people are usually asleep — one must give the key to two neighbors to increase the possibility of someone entering.

סקי"ג. שו"ת שבה"ל ח"ה סי' ר"ג אות ז'. קובץ אור ישראל גל' ס"ז בשם הגרעש"א.
7. משמרת היחוד פ"ו ס"כ.

ולעיר שבתורת היחוד פ"ה ה' ז' הביא לאסור בזה בשם הגר"ש.
5. דאה ס' משמרת היחוד פ"ו הע' ל'.
6. דאה שו"ע אה"ע ס' כ"ב ח"מ סקי"ג וב"ש

Our Heroes



R. MOSHE DOV BER OF VELIZH

R. Moshe Dov Ber of Velizh was a chossid of the Tzemach Tzedek, and later of Kopust and the Rebbe Maharash. He lived in Velizh most of his life, before becoming the rov of Lochvitch, Ukraine in his later years. He was known for his rigorous *avodas Hashem* and refined character traits.

marketplace than depend on the help of others.' Corrupt *middos* are like a carcass. Don't touch it with your hands. Just shake it off like you shake the mud off your shoe. But if you don't do it yourself, you will come to 'depend on the help of others' — someone else is going to do it for you."

Though he had met the Mittlerer Rebbe, R. Moshe Dov was mostly a chossid of the Tzemach Tzedek, and then of the Maharil of Kopust and the Rebbe Maharash.

In Velizh, there was a melamed R. Yisroel Dov, a maskil and oved, who would daven at length almost every day. During davening, he would cry and shake up whoever was listening.

He was revered amongst chassidim for his broad knowledge of Chassidus, his *avoda*, and choice *middos*. He was a toiling "*gehoreveter*" chossid. He would often say, "If you want to earn, you need to toil (*horeven*)."

R. Moshe Dov once told him, "I don't understand what's with you. You work hard in learning and davening, sing, clap and bang, and at the end, you're at the same place where you were the day before. When we were younger, we would not move from our place until some inner change resulted from our davening."

When speaking about fixing *middos*, he would say, "It is said that 'one should rather skin a carcass in the

(סה"ש ת"ש ע' 145)

A Moment with The Rebbe



CARE

It was Tishrei 5749 (1988), 770 was packed with Tishrei guests, and over Sukkos the crowds grew.

body wedge. And even if he could, he would certainly lose his place. Besides, it was too late; at that very moment, the Rebbe entered the *farbrengen*.

Moshe Borisute, a *bochur*, managed to make himself a place on the crammed bleachers for a Shabbos *farbrengen*.

As the Rebbe strode to his place, encouraging the singing, a path parted before him. Suddenly, the Rebbe stopped in his tracks, and pointed to the pair of glasses. The Rebbe looked up towards young Moshe's place, and back again at the floor. Only once they were picked up, the Rebbe continued to his place and began the *farbrengen*.

As Moshe was standing there squeezed between his fellow eager chassidim, awaiting the Rebbe's entrance, he was accidentally pushed. He regained his balance, but his glasses flew off his face, onto the floor.

He wanted to retrieve them, but he simply could not move from the mass-

(Rebbe and Chossid, Vol. 2, Page 31)

If the husband is elsewhere in town, that is subject to the rules of "*baala ba'ir*" which is another discussion.

1. ידיושין פא ע"א, רמב"ם הל' אסוב פ"ב, טוש"ע אה"ע ס' כ"ב ס"ט. דאה שו"ת הרדב"ז ח"א ס' קכ"א. וראה קריינא דאגרתא ח"ב מ"כ קכ"ב.

2. דאה פת"ש אה"ז ס' כ"ב ס"ק ח'.
3. דאה מהרש"ם ח"ב מפ' אבה"ע ס' ע"ו וראה תורת היחוד פ"ה הע' י"ג.
4. דאה מנח"ש קמא ס' צ"א סוף אות כ"א.