

# The Weekly Farbrenge



למען ישמעו • בהעלותך תשפ"ד • 780  
EDITOR - RABBI SHIMON HELLINGER

## BEING CONNECTED (II)

### 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 ה'תר"ט (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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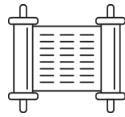
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KOL ISHA

May a girl sing with her brothers at the Shabbos table?

It is forbidden — according to some, min haTorah — to hear the voice of a woman who is an ervah singing. In today's society, any girl over the age of twelve falls in this category. The prohibition applies even if multiple women are singing together.

Besides the prohibition of ervah, there is also concern that it will lead to hirhur (erotic thoughts), an issur d'oraisa. There are differences of opinion from which age this begins: some permit until approximately 11 in case of great need, others set it at age 6-7, while others avoid it from the age of three (like tznius).

The Rebbe instructed that girls shouldn't sing at children's rallies, following the more stringent view. During kos shel bracha on Motzoei Simchas Torah 5747, when Chazzan Tzvi Hirsh Tzatzkis began singing a Russian niggun and his seven-year-old daughter joined him, the Rebbe asked to gently remind them that girls should only clap along, and the Rebbe then clapped with the girl.

What about hearing family members sing?

While it is forbidden while davening, at other times, a man may hear his daughter or mother (just as there is no issue of contact). The consensus of poskim is that a brother may hear a sister sing, provided that it doesn't lead to hirhur. While some are machmir while reciting any devorim shebikdusha (which would include singing zemiros like Eishes Chayil), the common custom is to allow sisters to join their brothers for zemiros at the Shabbos table (if there are no other men present).

While some have argued that listening to a recording of an unknown woman is permitted if it doesn't cause hirhur, the consensus of poskim is not so, and it certainly is not a preferred conduct.

- 1. ברכות דף כ"ד ע"א "קול באשה ערוה".
2. ראה פרמ"ג משב"ז סי' ע"ה סק"ב, ובשו"ת חת"ס חו"מ סי' ק"צ שנדה פנוי בכלל עריות. וראה משנ"ב סי' ע"ה ס"ק י"ז.
3. ראה שבה"ל ח"ה סי' קצ"ז. הליכות בת ישראל ע"צ הע"י י"ח.
4. ראה כס"מ על רמב"ם הל' ק"ש פ"ג הט"ז לגבי איסור הנאה. וראה לבוש סי' כ"א ס"א לגבי חשש הרהור.
5. ראה אג"מ או"ח סי' כ"ו.
6. ראה בן איש חי שנה א' פר' בא אות י"ג. וראה הנסמן בפסקי תשובות סי' ע"ה הע"י 118.
7. ראה הליכות שלמה פ"כ סק"כ בשם הגרש"א.
8. אגרות קודש ח"ט ע' רסא. וראה גם תו"מ תנש"א ח"א ע"ג 173 אודות ילדות קטנות.
9. https://www.chabad.org/1547902.9
10. שו"ע או"ח סי' ע"ה ס"ג.
11. ראה שו"ת דברי יציב אבהע"ז סי' ל"ז, שו"ת אבן ישראל ח"ט סי' ס"ג (וראה המחמירים אורחות איש שער י"א סי' ט').
12. פסקי תשובות סי' ע"ה אות י"ג. ושו"ת שבה"ל ח"י סי' כ"ו.
13. יש שהתירו אם אינו מכירה אבל הוא חידוש גדול, כי הטעם בגמרא הוא "כי קולך ערב", והרמב"ם והשו"ע לא חילקו אם מכירה או לא רק לגבי בגדים - ראה שבה"ל שם. ואם מהרהר, אסור לכל הדעות ואפ"ל אם כבר נפטרה - פסקי"ת שם הע"י 120.
14. תו"מ תשד"מ ח"ג ע' 2124.

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

Our Heroes



R. YOSEF TUMARKIN

Reb Yosef Tumarkin was the son of R. Eliyahu, a prominent chossid of the Alter Rebbe. R. Yosef was a chossid of the Tzemach Tzedek and the Rebbe Maharash, and was a talmid of R. Nechemya of Dubrovna, the great rov and chossid of the Alter Rebbe. R. Yosef was a great gaon with an incredible mind. He loved collecting seforim and amassed many rare ones. He was the rov in Kremenchug and devoted himself to his community, especially with freeing Jews from army service. R. Yosef passed away on the 23rd of Tammuz, תרל"ד (1876).

R. Yosef once told of his schedule of learning with R. Nechemia of Dubrovna when he was R. Nechemia's student, that they would study for 18 hours a day. Between topics of gemoro they would play chess, so that the intricacies of one topic would not interfere with the next.

(שמועות וסיפורים ח"ב עמ' 58)

When the Rebbe's great-grandfather R. Avrohom Dovid Lavut composed his work of Kav Naki on the halachos of Get, he asked the Rabash, the son of the Tzemach Tzedek to write an approbation.

The Rabash said that he would not write his own approbation until R. Yosef would reviewed the sefer and agree with its content.

(מאורי ישראל עמ' 30)

R. Yosef once met a man in the mikvah building who said to him, "You will surely be going soon to Lubavitch; please send my regards to the Rebbe".

"And who are you?" asked R. Yosef.

"Tell the Rebbe that the 'deitchel' sends regards" the man said. (Deitchel, literally a German, was used by Russian Jews to refer to a modern Jew.) R. Yosef understood that the matter was not simple, and set out for Lubavitch immediately after shabbos.

He went in to the Rebbe Maharash and delivered regards from the "deitchel." When the Rebbe heard this, he stood up in amazement, exclaiming three times consecutively: "Wow! I can't believe this; you saw the deitchel!?"

Apparently the "deitchel" was a hidden tzadik, and R. Yosef merited seeing him and communicating his regards to the Rebbe.

(חסידים הראשונים ח"ב עמ' 90)

A Moment with The Rebbe



לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות

THE POTENTIAL OF ONE DEED

The Merkos Shlichus program, in which a pair of bochurim scout an area for Yidden, planting seeds for Yiddishkeit, was established in 5703 under the Frierdiker Rebbe, and was expanded over the years.

One such bochur, after doing the Merkos Shlichus work over the summer of 5719, was disheartened with how relatively few people were reached. He shared his disillusionment with the Rebbe.

The Rebbe's response, which included three points, "all of which are accurate," was recorded by the Rebbe's mazkir Harav Chodakov in his personal notes:

- 1) Sometimes one person who was inspired reaches out to another. This is called a chain reaction.
2) In a more successful scenario, a person of greater character can be influenced. If this person begins to be active with his own talents, an explosion can occur, like a spark reaching a barrel of gun powder.
3) Besides for the above, it is an explicit halacha in Rambam: One must value one mitzva as if this one deed can tip the scale for the entire world.

(Hiskashrus 631)