

# The Weekly *Farbrenge*



**MERKAZ ANASH**  
מרכז אנאש

784 • לחמן ישמעו • בלק תשפ"ד  
EDITOR - RABBI SHIMON HELLINGER

## HEARING GOOD

### UNCEASING SOUND WAVES

One of the first chassidim who came to Lubavitch after the Mittlerer Rebbe settled there in תקע"ג (1813) was the eminent cossid, Reb Hillel Paritcher. The Mittlerer Rebbe had instructed his chassidim that whenever they were traveling home, they should stay over in every town through which they passed, and *chazer a maamar* that they had recently heard.

Once, when Reb Hillel was about to return home, he asked the Rebbe what he should do about this directive, because the villagers whom he would meet on his way were simple folk who could not grasp the abstract concepts of *Chassidus*.

The Rebbe went into deep thought for a moment and then assured him, *Di neshama hert* - "The teachings of *Chassidus* are heard by the *neshama*, which is identical in everyone. Those words then trickle down into the body and give the listener the strength to fulfill the 248 *mitzvos-aseh*, and to abstain from transgressing the 365 *mitzvos losa'aseh*."

(אג"ק הרי"צ ח"ג ע' שלא, היום יום כד אדר א')

Upon seeing his younger colleague, Rabbi Yehoshua ben Chananya, the *tanna* Rebbe Dosa exclaimed, "I remember that when he was an infant, his mother would take him in his carriage to the *beis midrash* so that his ears would absorb the words of Torah!"

(תלמוד ירושלמי יבמות פ"א ה"ו)

The Rebbe often mentioned that mothers used to rock their little ones to sleep with rhyming lullabies of Yiddishe content, such as "*Torah iz di beste sechorah*" (Torah is the best merchandise).

The Rebbe said, "Some people think that it makes no difference what one sings to a young child, since anyway he does not understand. The truth is that everything that enters a child's ears affects his *neshama* in the years ahead." A mother must therefore not only know about the importance of Torah: she should sing about it to her child.

(שיח"ק תשל"ט ח"א ע' 616, תשל"ז ח"א ע' 112)

### HEARING ONLY GOOD

Rabbeinu Yonah writes that just as speaking indecently harms a Yid's *neshama*, so too listening to indecent talk tarnishes one's *neshama*. The Shaloh writes that a child who hears *goyishe* songs will develop a negative nature.

(ס' היראה לרבינו יונה, [שבת נט ע"א], משנ"ב ס"י תקס שעה"צ כה)

The *Tzemach Tzedek* said, "The bell in Petersburg brought forgetfulness upon me." Until he visited Petersburg in the year תר"ג (1843), he forgot nothing, but hearing the church bells caused him to forget.

(לקוטי סיפורים ע' קלח)

### CONSIDER

*How can hearing words of Torah affect a person if he doesn't understand them at all?*

Imagine the surprise of the *talmid* who entered the home of the *Chasam Sofer* and found him with his fingers in his ears. He stood perplexed until the *Chasam Sofer* asked him, "Is it still chiming?"

He then understood that his mentor wanted to avoid hearing the sound of the bells.

(קדושת עיניים ע' 331)

Reb Nachman of Breslov, said that hearing a *rasha* speak has a negative influence on the listener.

(לקוטי עצות דיבור סק"ח)

When a certain cossid complained that he was having doubts in *emunah*, the Rebbe instructed him to discontinue setting his clock by the chimes of the local church.

(כפר חב"ד 672 ע' 6)

### PROTECTING ONESELF

*HaShem* created man's fingertips narrow enough

to enable him to obstruct his ears from hearing improper things. The soft earlobe was created for the same purpose.

(כתובות ח ע"ב)

The Rebbe points out that unlike the other senses, hearing does not require the cooperation of the listener. One will hear a nearby conversation unless he makes an effort to avoid hearing it.

(תו"מ תשמ"ח ח"ד ע' 15)

Reb Shlomo Leib of Linchna, a student of the Chozeh of Lublin and the Yid HaKadosh of Pshischa, made every effort not to listen to unsuitable talk, and for his part, he was careful to speak only when necessary. When he was young, he rented a room together with some others in the home of a tailor, but would always return there only after they had already gone to sleep.

It once happened that the *beis midrash* closed earlier than usual, and as Reb Shlomo neared his boarding home, he noticed that the tailor was still wide awake and was sitting and joking with his friends. True to his principle, he kept at a distance, but due to the freezing temperature, he walked to and fro to keep himself warm. This did not help much, but he refused to go inside, though he knew this might cost him his life. With the help of *HaShem*, the lamp suddenly went out, and the renters retired for the night. Only then did Reb Shlomo go inside.

"From then on, in order to avoid such a situation again," he later said, "I learned to give myself a forewarning, by honing my listening abilities and being able to hear whispering even at a distance."

(סיפורי חסידים זווין תורה ע' 488)

The Rebbe Rashab once mentioned that he had lost his hearing in one ear. Seeking the cause of the problem, some of the chassidim recalled that the previous *Shabbos*, the conversation of people in the adjoining room had disturbed him while he was delivering a *maamar* of *Chassidus*. He had therefore weakened his sense of hearing in the ear closest to that disturbance.

(תו"מ ח"ז ע' 651, תו"מ תשמ"ח ח"ד ע' 51 הע' 56)



**Yoseph Shomer**  
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



**SELL MILES NOW**

www.SELLMILESNOW.com  
732-987-7765

**COTLAR PLLC**  
Certified Public Accountant

audits, reviews, compilations, & GAAP financials

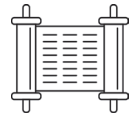
RabbiCPA.com | (713) 419-0780



**Kvation**  
Kosher Rentals

Instantly Book on  
kvation.com

Got a rental? Free for hosts on kvation.com



**SQUARE TEFILLIN**

**My tefillin got banged on the corner. Are they still kosher?**

It is a *halacha l'Moshe miSinai* that tefillin are to be square in their length and width.<sup>1</sup> The *bayis* (box) itself must be square throughout its entire height, as well as the *titura* (tefillin base), and the stitches holding the *titura* closed.

The head tefillin is comprised of four compartments, and all four together must combine to form a square. Additionally, each compartment should *l'chatchila* be the same *shiur*, with one not being wider than the others. If the tefillin started out square but got ruined later, they must be fixed since their squareness is a constant obligation.<sup>2</sup>

How much off is not square enough?

There is no halachic requirement to use an instrument to measure as long as it looks like a perfect square to the naked eye.<sup>3</sup> *Poskim* write that it's an issue whenever it is noticeably skewed and, therefore, would vary according to the size of the tefillin.

Likewise, if an edge or corner got banged and has a slight indent, it is kosher if the indent isn't so noticeable.<sup>4</sup> Yet, if the dent is deep enough that a hand nail would get caught in it (approx. 1 mm), it should be fixed.<sup>5</sup>

What can be done if the tefillin get damaged?

While the Mishna Berurah notes that *batim* must be square in their own right, not from something added to them,<sup>6</sup> *acharonim* say that paint doesn't have its own distinct entity and can therefore be counted towards the shape of the *bayis*. Thus, by adding a few layers of paint, one can sometimes restore the requisite squareness.<sup>7</sup>

Another idea is to use glue made out of ground leather. Yet, some hold that this is only sufficient for adding to the *titura*.<sup>8</sup> Others hold that this glue is a new entity, and is only helpful when the crack is small and the tefillin are essentially kosher regardless or in a *sh'as hadchak*.<sup>9</sup>

One does not need to check the tefillin daily as they have a *chezkas kashrus*, and this isn't a common *pesul*.<sup>10</sup> However, one should be mindful not to wear tefillin on wet hair since this can cause the squareness of the stitches on the bottom to lose shape.

1. ברייתא מנחות ל"ה ע"א.  
 2. שו"ע י"ד א"ח סי' ל"ב ס"ג.  
 3. ראה שו"ת אג"מ י"ד ח"ג סי' ק"כ.  
 4. שו"ת מנחת חיים ח"ו סי' ו' ח"א סי' א'  
 5. שו"ת שבה"ל ח"ג סי' ב'  
 6. וראה ערוה"ש סי' ל"ב סע"ז.  
 7. ראה שו"ת שבט הלוי ח"ג סי' ב' וח"י.  
 8. ס' קנ"ו. פסק"ת סי' לב אות ס"ג.  
 9. א"ח סי' ל"ב סקע"ח.  
 10. ארוחת רבינו ח"א ע"ל ג'.  
 11. שו"ת מנחת חיים ח"ו סי' ו' ח"א סי' א'.  
 12. שו"ת שבה"ל ח"ג סי' ב'.  
 13. משנ"ב שם ס"ק קפ"ב.

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



**REB SHLOMO ZALMEN - THE MAGEN AVOS**

Reb Shlomo Zalmen was the eldest son of the Maharil, and a grandson of the Tzemach Tzedek. He was born circa 5590 (1830), and in 5607 (1847) he married the daughter of Reb Yaakov Aryeh Leib Luria from Lepli. For the first few years after his *chasuna* he lived in Lepli, studying diligently while being supported by his father-in-law. In 5615 (1855) he returned to Lubavitch where he gleaned much from his grandfather the Tzemach Tzedek and great chassidim. After the Tzemach Tzedek's *histalkus*, Reb Shlomo Zalmen followed his father to Kopust, where he was eventually appointed by the chassidim to take his father's place upon his passing in 5627 (1866). He led the Kopuster chassidim until his own departure from this world on 27 Iyar 5660 (1900). Although there were differences in practices and philosophy between the chassidim of Lubavitch and Kopust, his *maamorim* followed the Chabad style and some of them were printed in the *sefer Magen Avos* after his passing.

In a letter to a *mashpia* who requested to be exempt from his task of *chazering Chassidus* publicly, Reb Shlomo Zalmen writes: Prior to *chazering Chassidus* for a big crowd, if *Hashem* will help you, (and surely He will), firstly remove all ulterior motives and selfishness,

thinking deeply about one's lowliness. Then draw down upon oneself fear of *Hashem's* kingdom — at least in thought — by remembering the subject about which you are talking: *Kudsha Brich Hu, yichud Havaye and Elokim, sovev and memalei*. Like the Rambam writes regarding *davening*, think that you are a low creature standing in front of the great Almighty. Behold, this is a great and special *avodah* that brings pleasure that is a thousand times greater to our Creator than would your isolation. Words that emanate from the depths of the heart will penetrate the hearts of others.

(מגדל עז ע' שי)

The *yeshiva* Tomchei Temimim was founded in Lubavitch at the end of 5657 (1897), and the *sefer* included learning *Chassidus* four hours every day: two hours in the morning before *davening* and two hours at night after *nigleh*. Concerning this practice Reb Shlomo Zalmen declared: "At first when I heard that young *bochurim* were learning four hours of *Chassidus* daily, it didn't sit well with me. But now I see that he (the Rebbe Rashab) was correct. *Di velt falt oif shaois* (the world is deteriorating by the hour) and he will be very successful."

(לקוטי סיפורים ע' שמט)

*A Moment with The Rebbe*

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



**AS ONE'S PERSONAL BUSINESS**

As one of the first *temimim* at Tomechi Temimim in Lubavitch, Reb Avrohom Sender Nemtzov was imbued with Chassidische warmth which he spread to his surroundings. When he moved to Manchester UK, upon the directive of the Rebbe Rashab, he was actively involved in establishing the local frum and Chassidische community.

Reb Avrohom Sender was already in his eighties, on vacation in New Haven CN, when he received the following letter from the rebbe:

"I was happy to hear that you are resting in New Haven. You are certainly actively

looking for opportunities to spread the light of Torah..."

The Rebbe continues to inspire this elderly chossid with a sense of mission, by serving as a role model for the public.

"One must see Torah as one's own business. This means that it should be conducted in a public throughfare, where others can be reached, and not locked in a private room, waiting for someone to perhaps come offer some business opportunity..."

"Likewise, Torah must be studied with a business minded approach..."

(Igras Kodesh Vol 9 p. 218)