

The Weekly Farbrengen



לחמן ישמעון • בהר תשפ"ב • 671
EDITOR - RABBI SHIMON HELLINGER

THE BEAUTY OF MODESTY (I)

HUMILITY AND BASHFULNESS

The *Midrash* teaches that there is nothing *HaShem* loves more dearly than modesty.

(פסיקתא רבתי מז, א)

The Rebbe Rashab explains that pride is referred to as *zeh* ("This!"), because it is revealed prominently, whereas the way of *kedushah* teaches the very opposite – "to walk humbly with *HaShem*." Modesty requires that a person should not be revealed, but should cover himself, out of his humility of spirit.

(ס' המאמרים תרנ"ד ע' קנד)

In a *sicha* to women, the Rebbe once explained that the main component of *tznius* is quiet and modest behavior at home. Appropriate conduct outside the home then flows from this as a matter of course.

(שיחור"ק תשכ"ח ח"ב ע' 159)

UPHOLDING PRIVACY

The Torah praises the trait of modesty in many sources. *Chazal* command that one should be modest in all his ways and not conduct himself in a shameless manner, not only while he is in company but even when alone. Even when he is alone at night, in his private rooms, he should conduct himself modestly and bashfully in the presence of *HaKadosh Baruch Hu*, for "the whole world is filled with His glory," and "in His sight, darkness is as light."

(שולחן ערוך אדה"ז מהדו"ב סי' ב' ס"א)

At one point during his chase to kill Dovid HaMelech, Shaul HaMelech entered a cave to take care of his needs, unaware that this was where Dovid and his men were hiding. To ensure that no one see him, Shaul HaMelech went deep inside the cave, and he concealed himself even more by using his cloak as a covering. Dovid HaMelech, who would have been allowed to kill Shaul to save his own life, was urged by his men to do so, but despite the opportunity, he

felt unable to kill him. Instead, he cut off part of Shaul's cloak. He later told Shaul that his *tznius* had protected him from being killed.

The *Maharal* explains that this was his reward for having concealed himself.

(שמואל א' כד, ד, ברכות ס"ב ע"ב, נתיבות עולם נתיב הצניעות פ"א)

CONSIDER

What is the connection
between feeling modest
and dressing modestly?

Why can't a person be
public and also beautiful
within?

When the *malochim* asked Avraham, "Where is Sara, your wife?" they were inquiring about what *zechus* she had, as a barren woman of ninety years, to merit having a child. Avraham replied, "She is in the tent," implying that in the merit of her modesty, she was worthy of *HaShem's* promise that "Kings will proceed from you."

(כלי יקר בראשית י"ח, ט')

When Bilam wanted to curse the Yidden, he noticed that the entrances of their tents were not facing one another, for reasons of modesty, and therefore *bensched* them instead. The Rebbe notes that we see from here how one should not focus only on the main requirements of *tznius*, disregarding the finer points, for even a minute aspect of *tznius* has the power to transform a curse to a *bracha*.

(במדבר כ"ד, ה, לקו"ש ח"ג ע' 83)

THE GLORY WITHIN

The Torah tells us that the true beauty of a Yiddishe woman is not expressed in her external appearance; rather, by virtue of her inner

qualities, she is *beautiful within*.

At a *farbrengen* on Simchas Torah תש"ל (1969), the Rebbe said that young girls should be told what a lack of modesty implies. When partially uncovering themselves to impress others, it is as if they are carrying a poster announcing that they have nothing else to show for themselves—neither intelligence nor *middos*, nor even a pleasant face ... Now, why would anyone want to proclaim such a situation publicly?

But in fact that is not the true situation. In fact, every individual girl has her own innate inner qualities, and once she understands this, the test of dressing in a modest manner will become easier.

(תהלים מז, יד; שיחור"ק תש"ל ח"א ע' 122)

In Winter 5722, Rabbi Refael Tzvi Hartman, a school principal in Eretz Yisroel presented the Rebbe with a dilemma that he had. Many schools had the practice of appointing older students to serve as cross-guards to make sure that the students only cross at the designated crossing. His school, which included a boys and girls department, also had such a system, and girls were chosen to this position. Rabbi Hartman was uncomfortable with the girls doing this and asked the Rebbe's advice.

To this the Rebbe replied: "Regarding this that you discontinued the girl cross-guards – it is obvious that this is how you should continue for the future."

(אג"ק חכ"ב ע' נה)

When the book on the Alter Rebbe's descendants was being compiled, the editor wished to include a picture of the Rebbetzin. He asked the Rebbe for her picture, and the Rebbe replied that she would need to be contacted directly, and her agreement would need to be procured. They contacted her, and she replied that under no circumstance would she agree for any photo of her to be published.

(מפי השמועה)

LEVIIM
art gallery



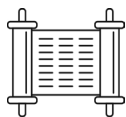
www.SELLMILESNOW.com
732-987-7765

THE LIONS OF THE LUXURY MARKET
BUY - SELL - TRADE
Patek Philippe
AP • Richard Mille
Rolex • Cartier
MOSHE KRAVITSKY • 347-243-1742
MENDY ROGATSKY • 718-866-5405



Yoseph Shomer
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



MEZUZA FOR STORE OR OFFICE

Do I make a bracha when affixing a mezuzah on my office door?

It is a *mitzva* to place *mezuzos* on all of one's doorposts. Some mistakenly think that the primary obligation applies only to the home's front door, but in truth, every room that fits the criteria has its own *mezuzah* obligation.

A sanctuary in a *shul* used exclusively for *davening* is technically exempt from *mezuzah*. Since the room contains sanctity, it is only obligated if used for actual dwelling, e.g. eating or sleeping. If it is used for Torah study as well, it has the status of a *beis midrash*, and since some consider the study day and night as a sufficient form of dwelling, a *mezuzah* is affixed without a *bracha*. However, any rooms in the *shul* building used for eating (e.g. *kiddushim*, *farbrengens*, or snacks) are completely obligated, and a *mezuzah* is affixed with a *bracha* on their doors, and any outer doors that lead to those rooms.¹

While one's home and storage areas are obligated in *mezuzah*, Halacha rules that one's *sukka* during Sukkos and stores in the marketplace are exempt.² A *sukka's* exemption is due to its temporary status. Some understand the exemption of stores likewise refers to pop-up shops that open on market days, but aren't built all year long, like a *sukka*.³ Following this approach, regular permanent stores would be obligated.⁴

Others, however, hold that a store's exemption is since people don't spend the night there, unlike a dwelling that is lived in both all day and night.⁵ Still, *poskim* note that in contemporary times, people store merchandise and files in their offices and stores, thus possibly giving them the halachic status of a storage room.⁶ (Others counter that the primary function of the store is use and not storage. However, this distinction is questionable.)

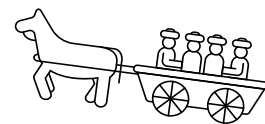
In practice, if one keeps things in their office or store, and also eats there, one can make a *bracha* on affixing the *mezuzah*.⁷

The obligation to affix *mezuzos* on the doors lies upon the Jewish store owner or manager. If he doesn't, an employee should ensure that his personal office has a *mezuzah*, and based on the principle of *arvus*, he should encourage the owner to affix on the rest or do so on his behalf.⁸

1. שו"ע יו"ד סי' רפ"ו ס"ג וס"ו, ונ"כ.
2. שו"ת שבה"ל ח"י סי' ס"ב.
3. שו"ת ח"א סי' תרמ"ז.
4. יד הקטנה פ"ב סק"א. קצשו"ע סי' 7.
5. י"א סי"ד, סדור יעב"ץ הל' מזוזה ס"ה.
6. ערוה"ש ס"ו.
7. שו"ת מנח"י ח"ב סי' פ"ג.
8. שו"ת ח"א סי' תרמ"ז.

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

Our Heroes



R. MENACHEM MENDEL GLUSKIN

R. Menachem Mendel Gluskin (5638-5697) was raised in Paritch, where his father served as the Rov. A great *talmid chacham* in both *nigleh* and *Chassidus*, R. Mendel became the son-in-law of the famous non-Chassidische Rov of Minsk, R. Eliezer Rabinowitz. He served as Rov in various towns, including Paritch, before being appointed in 5624 to succeed his father-in-law as Rov of Minsk, a large and prestigious community.

During this time the Communist oppression increased, and R. Mendel fought valiantly to preserve Yiddishkeit, despite being arrested and expelled from his home as a result. He was a prominent member of the Frierdiker Rebbe's underground network in Soviet Russia, nicknamed *Seder Hadoros* in their secret correspondence, after the author of *Seder Hadoros* R. Yechiel Halperin, the Rov of Minsk centuries earlier.

In 5695, R. Mendel accepted the position of Rov of Leningrad, where he continued his work with *mesiras nefesh* until his untimely passing two years later.

During the time when R. Gluskin served as rov of Minsk, the world became aware of the persecution of Yiddishkeit in Russia. The NKVD decided to resolve this issue by forcing *rabbonim* to sign on a letter that all was good for the Jews in Russia. R. Gluskin fought that *rabbonim* should not support this lie and he suggested a more honest text instead, which was of course rejected.

Since then, R. Gluskin was blacklisted by the government, and evicted from his home in the middle of *shiva* for his wife. Left without

a home, he moved into the women's section of the shul, but was soon arrested. Shortly after his release, he got an offer to serve as rov in Leningrad, which he accepted.

(זכרונותי (ששווקין) עמ' 256-255; מינסק עיר ואם א, עמ' 96)

R. Shmerel Sasonkin recalls a private conversation he held with R. Gluskin in Leningrad:

Once, when no one was around, I questioned him about his interrogations with the NKVD. He shared that they asked about his connection to "Rabbi Schneersohn." He told them that he had been in contact, but he discontinued when he was told that that it wasn't to the government's liking.

He then asked his interrogator why they had such hate for the Frierdiker Rebbe, when there were other *rabbonim* and *tzadikim*. The man replied, "If Rabbi Schneersohn would behave like all *rabbonim* and just bless his followers, we would remain silent. However, he doesn't sit still and is unceasingly active in spreading Yiddishkeit!

(זכרונותי, שם)

R. Gluskin had a charm to him, and no one was felt offended by him even when he put them in their place. Once, his brother-in-law, Professor Shaul Lieberman, repeated a comment insinuating that the *chassidische shtiblach* are unneeded. R. Gluskin replied with a smile, "I still think every town needs a *chassidische shteibel*. Inevitably one will end up stepping inside, and there he will be told who he really is..."

(אישים שהכרתי (זיידמן) עמ' 373)

A Moment with The Rebbe



INFLUENCING A DEFIANT SON

A frustrated mother came to the Rebbe at the Sunday dollars, on 4 Tammuz 5751 (1991), and poured out her heart. Her son has chosen the wrong path, she said, which grieved her to no end, and all her attempts at talking him out of his behavior had been fruitless.

The Rebbe gently suggested a shift in her approach:

"In today's world it is easier to affect a

youngster through his friend influencing him, than by his parents talking to him.

"Often," the Rebbe softly explained to her, "when youth are spoken to by their parents, they feel that their parents consider them to still be little children.

"Therefore, it is advisable to find someone, other than his parents, to speak to a child."

(Zorea Tzedakos Matzmiach Yeshuos, Page 140)