

The Weekly Farbrengens



למען ישמעו • בחוקותי תשפ"ב • 672
EDITOR - RABBI SHIMON HELLINGER

THE BEAUTY OF MODESTY (II)

A LASTING IMPACT

One woman in history had the unique merit of having seven sons become *Kohanim Gedolim*. When the *Chachomim* asked her why she had earned this great *zechus*, she replied, "Because I was careful that even the beams of my home should never see my hair."

The Rebbe highlights how this practice of hers impacted the *avoda* of the *Kohen Gadol* in the *Kodesh HaKadoshim* on Yom Kippur for many further generations, because the position of *Kohen Gadol*, being hereditary, stays within the family.

(יומא מ"ז ע"א. תו"מ תשמ"ב ח"ד ע' 2190)

The *Zohar* uses remarkable terms to describe the importance of *tznius*, and promises generous *brachos* to a woman who does so and to her family as well. Based on this, the Rebbe promised many *brachos* for *tznius* including health, *parnasa*, having children, having *nachas* from children and grandchildren, and finding a *shidduch*. The Rebbe contrasts any temporary discomfort involved to the everlasting *brachos* a woman will receive for generations to come, and question how anyone can act otherwise.

(זהר ח"א קטו, ב. ס' בת מלך פנימה פ"ג ופ"ד)

On his way to *Eretz Yisroel*, the Baal Shem Tov passed through Istanbul, Turkey, and saw young men whose *neshamos* were the *neshamos* of the *tanno'im*. The Baal Shem Tov explained that their mothers merited having sons with such *neshamos* because of their modesty. He added that in their merit, the *tefilos* that were *davened* in that city are accepted Above.

(שו"ת הגרש"א אלפנדרי, סוף ח"ב)

In the year תרי"ד (1854), a decree in Russia forbade women to wear head coverings. Twenty years later, a draft law required *all* men to join the army, whereas in previous years only a certain quota had to be provided from each city. The Rebbe Maharash recalled that the sons of those women who had staunchly kept their head covering despite the decree were able to evade the draft, and who knows what troubles befell the women who had not withstood the trial...

(שמועות וסיפורים ח"א ע' 74, וראה סה"ש ת"ש ע' 188)

A PRIME SEGULAH

A young woman requested a *bracha* for a *shidduch*. The Rebbe responded in his handwriting:

"I confirm receipt of your letter of 11/13 concerning a *shidduch* and marriage. The source of *brachos* is *HaShem*, Who gives the Torah and commands us to observe the *mitzvos*. The way to receive His *brachos* is by the daily observance [of the *Shulchan Aruch*]. And concerning a *shidduch*: First and foremost – a life of *tznius*, exactly as described in our Torah, the Torah of Life."

(מצילום המכתב)

CONSIDER

Why is *tznius* a source
for so many *brachos*?
Why are the benefits of
the *mitzvah* highlighted
by *tznius* more than by
other *mitzvos*?

In a handwritten note, the Rebbe emphasized the effect of *tznius* on the spiritual future of children:

"This reply is based on the words of my father-in-law, the [Friediker] Rebbe, in similar instances – that today's problem with young people, *Rachmana litzlan*, stems from laxities in family purity and *tznius*. From a positive statement about *Kimchis* we can deduce the opposite: Just as her *tznius* blessed her with *seven kohanim gedolim*, we can understand that..."

(מצילום המענה)

To the claim that *tznius* is inconvenient the Rebbe responded:

"How is it possible, after reading the Mishna Berura

about the blessings everyone in the family receives through *tznius*, that the "inconvenience" still plays a role?!

"By the way, when those who dictate fashion recently decided that wigs were in style, tens of thousands followed suit with *zerizus* and *simcha*..."

(מצילום המענה)

TO DESERVE THE REBBE'S BRACHA

The Rebbe Maharash was not present at the wedding of his son, the Rebbe Rashab, which took place in Ovrutch, the hometown of the *kalla*, *Rebbetzin Shterna Sara*. After the wedding, when the new couple traveled to Lubavitch, the *chossan* suggested to his *kalla* that she ask her father-in-law to give her the *brachos* she deserved, for had he been at the wedding, he would of course have *bensched* them under the *chuppa*. In response to her request, the Rebbe Maharash replied, "Of course – on condition that you cut off that feather."

She was wearing a hat decorated by a prominent feather, as was the style at the time. She cut it off, and the Rebbe *bensched* her.

(שמועות וסיפורים ח"א ע' 78)

A young girl, who was not *frum* at the time, passed by the Rebbe one Sunday for dollars. She was dressed in her usual style, which was not particularly modest. As she received her dollar, the Rebbe assured her that if she was dressed differently on her next visit, he would give her two dollars. When she asked her parents to buy her new clothing, they brushed her off – until they saw that this was affecting her health, so they agreed.

The following Sunday, she went once again to receive a dollar from the Rebbe, this time dressed in modest fashion. She passed by the Rebbe, but was disappointed to be given only one dollar. She continued walking, when she was suddenly summoned back. The Rebbe said, "I was sure you would remind me about what I had said, but seeing that you didn't, I had to remind you myself. Here's your extra dollar!"

(התן החסידי ע' 129)

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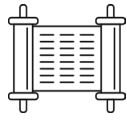
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SHUL SEATS

My shul moved to a new location. I previously purchased a front row seat am I still entitled to it?

Historically, many *dinei Torah* and halachic discussions throughout the centuries revolved around assigned places in shul.

Are the *gabba'im* allowed to add seats in the shul, causing it to be more crowded and squished?

Some *poskim* rule that those who previously bought existing seats can oppose this move, since adding more seats infringes on their *chazaka*, just as one may not install fixed objects in a common area (e.g. building hallway) if it detracts from the space that is shared by others.¹ Others disagree with this analogy, since additional seats don't detract from the usage. Moreover, by matters of *kedusha*, mild crowdedness is advantageous, as the Gemara says, "The reward for attending the *yarchei kalla* lecture is for the crowding."²

Some *acharonim* posit that this dispute only applies when other seats are available, only not affordable. But if there aren't enough seats in shul, all agree that more benches or chairs may be added.³ The Rema rules that we follow the local *minhag*, and contemporary *poskim* note that today it is common for the *gabba'im* to add benches before the *yamim nora'im*.⁴

What happens to the assigned seats if the shul moves?

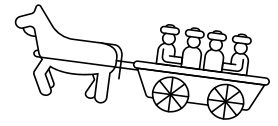
Even if a congregant purchased a seat for life, he only acquired the right to use the place but not more than that. Additionally, his *chazaka* does not remain in the event that the shul moves or is rebuilt since one cannot purchase something that does not yet exist.⁵ However, some *poskim* write that congregants have the right to raise an objection and sometimes can block the move if they aren't happy with the new arrangement.⁶ (This wouldn't apply if it wasn't a voluntary move, such as if the shul burned down or they got evicted.)

If the sale or rent of places takes place annually, then the one who purchased a particular place one year has the first right to purchase that same place the next year. If he doesn't pay, he loses his right.⁷

שיש להם רק זכות ממוני כפי חלקם
במקום הראשון כנראה בתנאי שהיה
לקהל זכות במקום) וסי' קצ"ב סק"ו.
6. ראה מנח"י ח"ט סי' קנ"ד שהרחיב
בדינים אלו.
7. פשוט, וראה רמ"א חו"מ סי' קמ"ט
סל"א, וראה שו"ע או"ח סי' קנ"ג סכ"ב.

1. רמ"א חו"מ סי' קס"ד ס"ז.
2. פת"ש חו"מ סי' קס"ד סק"ה בשם
מ"ב סי' ד'.
3. שם בשם שו"ת הצ"צ סי' צ"ד.
4. סי' ועד הבית הכלה פ"ב ע' תק"ב.
5. נה"מ סי' קס"ד סק"ב (וראה שם
לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

Our Heroes



R. PESACH KUPER

Reb Pesach Kuper of Taganrog (in the Rostov region) was a chossid of the Tzemach Tzedek, Rebbe Maharash, and Rebbe Rashab. He was a successful businessman, and he devoted himself to raising money for Colel Chabad and needy chassidim. As one of the elder chassidim, the Rebbe Rashab held R. Pesach in high esteem and would accord him great honor when he came to Lubavitch.

R. Pesach related:

Before my Bar Mitzvah, my father brought me to the Tzemach Tzedek for a bracha. When the Rebbe wanted to *bentch* me, my father asked if the Rebbe could place his hands on my head, and the Rebbe agreed.

After the Tzemach Tzedek's *histalkus*, I came for *yechidus* to the Rebbe Maharash. At the end, when he came to *bentch* me, I asked that he place his hands on my head, and he complied.

When I came to the Rebbe Rashab for the first time, I told him how his father and grandfather *bentched* me and I asked that he do the same. He acquiesced, and then turned to me with a request: "Since my father and grandfather *bentched* you with their holy hands, I ask that you *bentch* me." The Rebbe indicated that I should sit down and place my hands on his head.

I had no choice but to fulfil the Rebbe's request.

(When Reb Fole Kahn would relate this story as he heard it from R. Pesach he would always cry, "why didn't I ask him to *bentch*

me in the same way...")

(שמועות וסיפורים ח"א ע' 128)

R. Pesach was once presented with a lucrative opportunity to partner with Jewish magnates in constructing the Russian highways. However, when he brought it up in *yechidus*, the Rebbe Maharash rejected the idea. R. Pesach shared various reasons why he thought it would be a good investment, but the Rebbe simply replied, "I want that your success should be yours alone." R. Pesach didn't raise the topic again.

After that *yechidus*, R. Pesach started to succeed in his business more than he ever imagined, while those magnates lost all their wealth.

(תורת שלום ע' 221)

One summer, the Rebbe Rashab went for *datche* to Zaulsha where R. Pesach lived at that time. On Mondays and Thursdays, after Krias HaTorah, R. Pesach would go around and collect money for needy chassidim. Then, he would empty all the coins and approach the Rebbe Rashab. He would take the coins the Rebbe gave him and sell them to raise additional money for *tzedaka*.

Once, when he approached the Rebbe, he asked the Rebbe to have a special *kavana*, since he would be selling the coins. The Rebbe replied, "There's a simple *kavana* to be had: the more one gives, the better."

(שמועות וסיפורים ח"א ע' 128)

A Moment with The Rebbe



BECAUSE YOU WANT TO

Reb Shlomo Maidanchik's official occupation was a train driver, but he spent most of his time serving voluntarily as mayor of the Kfar Chabad village. In this capacity he developed many relationships with political figures, harnessing all his charm and wit to bring them closer to *Yiddishkeit* and Chassidus.

When Member of Knesset Mr. Yehoshua Kaufman traveled to New York to undergo a surgery, Reb Shlomo encouraged him to

see the Rebbe. It was impossible to say no to Reb Shlomo.

When he came to the Rebbe, on 16 Shvat 5750 (1990), he said, "Rabbi Maidanchik told me that I must see the Rebbe before I return to the Holy Land."

The Rebbe smiled and said, "I hope that you are not here because he ordered so, but because you want to be here..."

(Zorea Tzedakos Matzmiach Yeshuos, Page 35)