

The Weekly Farbrengens



674 • נשא תשפ"ב • לחמן ישמעו
EDITOR - RABBI SHIMON HELLINGER

THE BEAUTY OF MODESTY (III)

TODAY'S URGENT CHALLENGE

Reb Uriel Zimmer had a *yechidus* with the Rebbe in Tamuz תשכ"א (1961), and he inquired about the Rebbe's much sought after opinion on the upcoming elections in Eretz Yisroel. The Rebbe replied that he didn't wish to reveal his opinion about it yet, and went on at some length. The Rebbe mentioned a number of times during this conversation that action must be taken in the area of *tznius*, and he said: "This isn't just election season but *tznius* season!"

(היכל מנחם ח"א ע"ר רב)

Rabbi Shneur Zalman Gafni relates:

Before traveling to the Rebbe for Tishrei תש"ל (1969), my wife asked me to discuss with the Rebbe a *tznius* gathering which had taken place in Bnei Brak. The gathering was headed by the Rov, HaRav Yaakov Landau, and my wife was one of the organizers. I had many things to discuss with the Rebbe, but I added a few words about it at the end of my note.

I was surprised when the Rebbe replied in short to all the other issues, and began speaking about this subject at length. The Rebbe was very agitated: "Now the style has become to wear clothing that reaches the ground. That's the brainstorm of some crazy goy in Paris! Should Yiddishe women be taking cues from some goy in Paris?! Is that how it ought to be?!"

"Today's immoral people have contrived to make tight clothing the fashion. It accentuates the body and arouses men's desires. Long and tight clothing is the idea of these immoral people.

The Rebbe continued with specific directives:

"The knees must be covered while sitting, and this isn't always the case when women sit. Women's clothing must therefore extend at least 10 centimeters beneath the knees to ensure they remain covered. I'm not deciding the length, that's the Rabbonim's job. I'm simply stating the minimum. And may whoever adds beyond that be blessed.

"This isn't to say that women shouldn't dress well, but the clothing must be appropriate. Those designing the clothing are trying to make it inappropriate in the first place. The correct approach is to create nice, respectable clothing, but not too long or too tight."

The Rebbe praised HaRav Landau for arranging the gathering, but said that my wife should privately discuss *tznius* with other women, since this is more effective. The Rebbe concluded that this is a critical issue, since *tznius* is the wall protecting *klal Yisroel*, and more must be done, and the more the better.

(ס' הצנע לכת)

CONSIDER

What is the problem with modern styles: that they are immodest or that they are dictated by the fashion industry?

Why must a sheitl be modest?

"EXTREMELY IMPORTANT"

Here is a handwritten response of the Rebbe to Nshei Ubnos Chabad's question about which theme to choose for their convention:

"Urgent"

"It's obvious that anything done about *tznius* is extremely important. And by all means possible. Including turning (discreetly to the fashion designers and) to the women's clothing stores. Especially in light of the fact that some complain that it's hard to find modest clothing in the stores.

"It's important to stress, in an appropriate way, that a woman or girl who "declares" that she has

no quality or means that makes her attractive and admired other than being immodest is embarrassing herself."

(כפ"ח גליון 673 עמוד 11)

In תשמ"א (1981), Rabbi Moshe Nissan Wiener published *Kevuda Bas Melech*, which includes all the detailed *dinim* and halachic views concerning *tznius*. In his words:

"Throughout all the stages of its preparation, I constantly updated the Rebbe and asked for directives. The Rebbe was deeply involved, even giving specific instructions about the layout of the *sefer*, and encouraged me to complete it speedily.

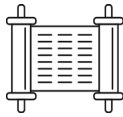
"In response to my comment that people had argued that it is forbidden to wear a *sheitl*, because it, too, can be showy and immodest, the Rebbe replied that although like other garments the *sheitl* must of course be modest, *pritzus* of the woman's natural hair is even worse.

"With the approach of Kislev, תשמ"א (1981), when the *sefer* was ready for press, I submitted it to the Rebbe, and I received his handwritten reply: 'Urgent'. As I have written repeatedly, every passing day on which this *sefer* could have been read and studied is a regrettable loss. You should therefore actively see to it that it is actually printed and bound, and the sooner the better.' And to spur me on, the Rebbe enclosed a hundred dollars!

"The Rebbe added orally: "When I wrote 'the sooner the better' (in the original: *shaa achas kodem*, which literally means 'preferably one hour earlier'), that doesn't mean a week earlier or a month earlier, but sixty minutes. Today is still a whole day... And don't allow yourself to be fazed by those of 'the other side' who are looking for strange ways and means of preventing this *sefer* from being published."

In addition to all the above input and encouragement, I was privileged in that the Rebbe devoted precious time to editing the Foreword.

(בת מלך פנימה פרק א')



KIDDUSH – TOGETHER OR INDIVIDUALLY?

Is it better to hear *kiddush* with others or to make it on my own?

From the *posuk* in Mishlei, “*B’rov am hadras Melech*” (“The King’s glory is in multitudes”), Chazal derive that every *mitzva* should be done with the largest number of people together.¹

By *bedikas chametz*, the Alter Rebbe rules that when many people are participating in the search, one of them should recite the *bracha* for all of them as together they are completing one *mitzvah*.² By the *sefer*, he also writes that it’s preferable for the family to hear the *haggada* from the head of the household due to *b’rov am*.³

Is there an advantage to saying a *bracha* oneself?

Halachically, hearing a *bracha* from someone else is equivalent to saying it (“*shome’a k’oneh*”). However, is it really considered like he recited the *bracha* himself, or is it that the other person serves as a *shliach* for the one hearing it?

If it’s considered a *shlichus*, then it could be preferable to actually say it on one’s own, since it’s always better to do a *mitzva* yourself rather than rely on a *shliach*.⁴ Therefore, writes the Alter Rebbe, when several people who are putting on their own *tefillin* at the same time — and each have a separate obligation to make a *bracha* — there is an advantage of making individual *brachos* which is equally balanced with the advantage of *b’rov am*. But if they are all being *yotzei* the same *mitzva* together — e.g. hearing shofar or *megilah* — one should make the *bracha* for all.⁵

(In this vein, some *rishonim* hold that even though one can pause their silent *Shemoneh Esreh* and listen to *kaddish* or *kedusha* in the middle, it isn’t as good as actually responding. Thus, one should not begin *Shemoneh Esreh* late if they won’t finish before *kedusha*.⁶)

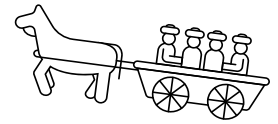
According to *Kabbalah*, there is preference for everyone to make their own *kiddush* since each person has his own sparks to elevate.⁷ Additionally, from a halachic standpoint, some are concerned that listeners may not concentrate fully on the extended *bracha*. Some add that if the night *kiddush* is *min hatorah*, there is reason to say that *shome’a k’oneh* doesn’t apply.

There is no clear *minhag* Chabad in this regard, but generally, heads of families prefer to make their own *kiddush* on Friday night when possible.⁸ (The Frierdiker Rebbe especially encouraged it on the night of Simchas Torah to say *Shehecheyanu* on the Torah.⁹)

Those hearing *kiddush* and drinking from the wine, should recite their own *hagafen* if there is concern for a *hefsek* (e.g. when there is a large crowd). By the *challah*, listeners should recite *hamotzi* on their piece, since they often don’t have *kavana* to be *yotzei* with the host’s *bracha*.¹⁰

1. משלי י"ד כ"ח. ראה ברכות נג ע"א. תוספתא ברכות
2. שו"ע י"ד א"ח ס"י ר"ג ס"ז.
3. סי' תע"ג סכ"ד.
4. ראה עולת שבת סי' רע"ג ס"ה.
5. שו"ע י"ד א"ח ס"י ר"ג ס"ז. וראה לקו"ש ח"ג קורח
6. תוס' ברכות כ"א ע"ב ד"ה עד שלא. אבל ראה שו"ת
7. הרשב"א ח"א ס"י ככ"ז וז"ה סי' י"ג.
8. ראה ח"י החיים א"ח ס"י קס"ז סקנ"ח.
9. ראה תוס' ברכות מה ע"א ד"ה אם רצו לזמן תירוץ הב'.
10. ראה רש"י תש"ד ע"כ.
11. ראה רש"י תש"ד ע"כ.
12. ראה רש"י תש"ד ע"כ.
13. ראה רש"י תש"ד ע"כ.
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15. ראה רש"י תש"ד ע"כ.
16. ראה רש"י תש"ד ע"כ.

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



R. BARUCH TAMARES

R. Baruch Tamares was a *chossid* primarily of the Mitteler Rebbe, and together with his brother-in-law R. Shmuel Tamares, was the leader of the *chassidim* in Kremenchug. R. Baruch was renowned as a *maskil* in Chassidus who would ponder and explain topics in Chassidus for hours on end, in the style of the Mitteler Rebbe. R. Baruch was the teacher of the famous “Berelach” of Kremenchug, R. Berel Moshe’s, R. Berel Mosayev, and R. Chaim Ber Vilensky.

in shul deep in thought, without realizing that the congregation had recited Kol Nidrei and davened Mairiv. After a few hours, he fell to the floor in a loud thump.

(רשימות הרב ש"ע 75)

R. Boruch was the primary *mashpia* of the venerable *chossid* R. Chaim Ber Vilensky, who had the greatest respect for R. Boruch, and considered it a great merit to have been his student. His son, Michoel, shared these two anecdotes:

R. Boruch was a flowing spring of Chassidus. Wherever he was, be it in the street or market in middle of the day when people were busy with business, he would sit on a large rock or crate and begin speaking Chassidus. Crowds of *chassidim*, and even ordinary people, would gather around him since he spoke eloquently. He would come prepared with a bottle of *mashke* and would pour for everyone to say *lchaim*.

(דברי הימים גורקאו ע" 18)

R. Boruch was deeply preoccupied with thinking Chassidus. One Yom Kippur night, he paced back and forth

Firstly, even the people closest to him had no idea that he was even remotely interested in *dikduk* until after he passed away and they discovered an entire *sefer* that he had written on the subject.

Secondly, I heard that he had an ongoing debate with R. Hillel Paritcher (who would stay in Kremenchug on his way to the colonies), about the Halachic status of liquor for which the tax wasn’t paid. R. Hillel would say “It’s permissible, yet I wouldn’t drink it,” while R. Boruch would say “It’s forbidden. Still, if it were served to me, I would drink from it.”

(פרדס חב"ד גליון ה' ע" 61)

A Moment with The Rebbe



A PARTNERSHIP

Reb Chaim Gutnick of the Vaad Harabonim of Melbourne, Australia received unique expressions of care from the Rebbe. Once, in a *yechidus*, the Rebbe told him that he takes responsibility for the welfare of Reb Chaim’s children.

for them too.”

But the Rebbe didn’t consent, “Why are you preoccupied with my responsibilities? Better reflect on what you should be taking upon yourself!”

Reb Chaim wouldn’t give up. “At least as a partner,” he pleaded.

“Yes,” agreed the Rebbe. “You have my partnership.”

(Zorea Tzedakos Matzmiach Yeshuos, Page 12)

Years later, on 13 Teves 5751 (1990), Reb Chaim came to the Rebbe at Sunday dollars. He asked the Rebbe that this old commitment now be extended to his grandchildren, so “the Rebbe will take responsibility