

# The Weekly Farbrengens

  
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 מרכז אנאש  
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## IMPACTFUL VISION (I)

### LOFTY EYES

The reason Yerushalayim was established to be the center for Torah learning was that the *talmidim* there would see its great *kedusha* and the *kohanim* involved with their *avoda*. This would increase their *yiras Shamayim* and Torah learning.

(תוס' בבא בתרא כ"א ע"א)

From the *AriZal* we learn that eyesight connects a person with the subject being viewed, and whatever one sees leaves an impression on his *neshamah*, for better or worse. Thus an ostrich can hatch its eggs just by looking at them.

(ס' הליקוט' פ' קדושים, קב הישר פ"ב)

When Basya, King Paroh's daughter, heard an infant's cry and opened the basket floating on the water, she was moved by a strong *rachmanus* for the baby. Though *rachmanus* is a Yiddish characteristic, Basya felt it, since looking at a *tzaddik* leaves a strong impression.

(תורת יחיאל שמות)

### SEEING TZADDIKIM

The *Navi Yeshaya* says, "*Vehayu einecha ro'os es morecha*," – "Your eyes should look upon your mentor." *Chazal* learn from here that much can be gained by seeing the face of a *tzaddik*, such as a Rebbe.

Rebbi Yehuda HaNasi attributed his superior sharpness in learning, comparative to the other *tanno'im*, to his having seen Rebbi Meir's back. He added that if he had seen the face of Rebbi Meir, his mind would have become even sharper.

Conversely, the *chachomim* relied less on the teachings that Rav Sheishes heard after he lost his sight, since he was then unable to see the gestures that his Rebbe had made while teaching.

(ישעי' ל, כ, עירובין יג ע"ב, ירושלמי פ"א ה"ב)

*Chazal* relate how Yosef HaTzaddik was saved from committing an *aveira* when he saw the image of his father in a vision. In addition, the *AriZal* writes that envisioning the image of one's Rebbe can help him understand a difficulty in learning.

(סוטה לו ע"ב, מדבר קדמות ערך ציור)

### CONSIDER

Is the impact of vision a natural effect or a spiritual one?

Will every person who sees a *tzaddik* be transformed?

Why not?

At a *farbrengens* (ש"פ ראה תשמ"ו), the Rebbe said that through envisioning the image of a Rebbe, one can be aroused in an exceptional way, and have all obstacles removed. Speaking of the *Friediker Rebbe*, the Rebbe said that even those who never saw him in real life can accomplish this by looking at a picture.

(התועודיות תשמ"ו ח"ד ע' 311)

A Yid who had committed many grievous *aveiros* once asked Reb Mottel Chernobyler to show him a path to *teshuva*. Seeing his *pan*, the *tzaddik* told him, "I am too old to handle this. Go to the *Ruzhiner* and he will help you."

The Yid traveled to the *tzaddik* of *Ruzhin*, and gave him the note listing all his wrongdoings. After reading it, the *tzaddik* instructed the Yid that from that day on, he should say every single word of *davening* and *benching* from a *Siddur*, even the *bracha* of *Asher Yotzar*. He further instructed him to look at his face the entire time he was at his *tish*. The Yid did as the *tzaddik* had directed and reached great heights.

(דברי דוד כ"ב ע"ב)

In the Ukrainian city of *Kremenchug* there lived many devout and learned Yidden, including generous philanthropists who funded the many communal needs. One of them, the exceptionally prosperous owner of a flourmill, had many dealings with elite Russian officials. Over time, he left the path of *Yiddishkeit* completely and, proud of his riches and impressive connections, spent his time socializing with Russian ministers.

Once, while in *Petersburg* for business, he heard that the Rebbe *Rashab* was then in town, staying in a hotel. Though steeped in worldly desires, he had a strong desire to see the Rebbe, who was known throughout the world for his wisdom and *kedusha*. He arrived at the hotel when *chassidim* were being admitted to *yechidus*, but was refused entry by the *chossid* in charge.

The affluent businessman attempted to enter by force. Hearing the commotion, the Rebbe *Rashab* opened the door and motioned that he should be allowed in. As he entered and beheld the Rebbe, he was suddenly filled with awe and fear. He could not utter a word. The Rebbe calmed him and asked why he had come. Finally, the Yid was able to reply, "I did not come for anything; I just came to see." The Rebbe gave him a *bracha* and he left.

Years later, this wealthy man related, "From the moment I saw the Rebbe, I changed completely. Seeing his holy face made a deep impression on me. I have seen great ministers and leaders of the kingdom, but never felt any fear. Yet when I saw the Rebbe, an intense awe overcame me and I decided to change my ways. When I arrived home, I got rid of all my dishes and closed my mill on *Shabbos*."

In due course he became a proper Yid in every way and formed a strong connection to the Rebbe.

(זכרונותי שונקין ע' 47)

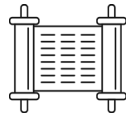
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DONATION SOURCES

A local gentile would like to donate a Torah to our shul. Is that acceptable?

Shulchan Aruch rules that a Jew may not take tzedaka for the poor from a non-Jew. Some poskim explain that it is a chillul Hashem, as it may give the impression that Yidden don't take care of their needy. Others adopt the reason that accepting from idolaters increases their merits and could, chas veshalom, extend the duration of their reign and our golus.

While the first reason only precludes accepting from them publicly, the second applies even to private donations. However, some poskim limit the second issue to when their donations are intended for Jews specifically (i.e., because the recipients are Jewish), and not if they extend care in a general manner to all people in need.

If one has no choice and can't sustain himself without their donation, he may accept from them (preferably privately, but publicly is also permitted if needed). Some poskim hold that if the donation passes through a Jewish intermediary and isn't given directly to the recipient, there is no prohibition.

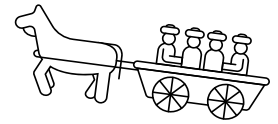
The problematic donations are those intended to support living expenses, which would also include a kollel whose members live off their stipends. However, donations to a shul may be accepted. These donations are compared to voluntary korbanos in the Beis HaMikdash that were accepted from non-Jews as well, as derived from a posuk. Additionally, by these donations, the concern of chilul Hashem does not apply, and voluntary korbanos are not associated with atonement in the same way that tzedaka is.

For this reason, it is not a problem to accept donations from non-Jews for a building campaign. Yet, some poskim rule that the building should not be dedicated with the non-Jew's name. Similarly, poskim allow non-Jews to contribute a sefer Torah or aron kodesh as they all are comparable to a korban.

- 1. שו"ע יו"ד סי' רנ"ד ס"א, ש"ך שם סק"א, חכמ"א כלל קמ"ו ס"ב.
2. ראה ב"ב י"ב ע"ב. וראה רמב"ם מלכים פ"ה י"ג. וראה ערוה"ש יו"ד סי' רנ"ד ס"ג.
3. ראה ערוה"ש יו"ד סי' רנ"ד ס"א.
4. ט"ז שם סק"ב.
5. שו"ע וערוה"ש שם.
6. הגהות חכמת שלמה יו"ד סי' רנ"ד.
7. ראה ישועות דניאל צדקה על קפה.
8. שו"ת שמע שלמה ח"ה יו"ד סי' י"ז.
9. ראה שו"ע שם ס"ב, א"ר יו"ד סי' רנ"ד סי"ז.

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

Our Heroes



R. ZALMAN DUCHMAN OF KORMA

Born in Homel around 5590, R. Zalman Duchman—the older brother of R. Mordechai Yoel—was a talmid of R. Aizel Homiler, and a chossid of the Tzemach Tzedek and then of his son Harav Chaim Shneur Zalman of Liadi. R. Zalman served as the Rov of the town of Korma and passed away in 5670.

R. Zalman's father, R. Avrohom Bartzuker, was a poor and simple chossid and the family was supported by their mother's baking. In their youth, R. Zalman and his younger R. Mordechai Yoel, who was 6-7 years his junior, would look for opportunities to spend time around R. Aizel Homiler. At one point, R. Aizel offered to teach them both Nigleh and Chassidus according to their level. When R. Aizel married off his granddaughter to R. Shimon Leizer Tumarkin, he encouraged his grandson-in-law to spend time with the Duchman brothers.

(שמועות וסיפורים ח"ב ע' 207)

Having spent three weeks visiting his ailing father, it was time for R. Zalman to return to his community in Korma. As they said their goodbyes, R. Zalman told his father, "First thing, zie gezunt (be well). And if not, you shouldn't be afraid of any malach or saraf, only of Hashem alone!"

(לשמע אהן ע' 167)

To travel to the Tzemach Tzedek, poor chassidim would often buy an old horse and a wagon and

resell upon their return, thus they would only have to cover the difference in price.

One erev Rosh Hashana, a group of chassidim including R. Zalman Duchman and R. Abba Shaul's, who later became the rov in Liadi, were not far from Lubavitch, when the horse suddenly stopped and refused to budge. R. Abba, who was the oldest of the group, commented, "Our horse is apparently not a chossid, since he doesn't want to go to the Rebbe." R. Zalman retorted, "No, our horse is a chossid and he decided to no longer be a 'horse'..."

(שמועות וסיפורים ח"ב ע' 168)

R. Zalman related that on Shabbos he saw that R. Chaim Shneur Zalman, the Rebbe in Liadi, was taller on Shabbos than during the week.

(כתבי הרח"א ביחובסקי ע' 163)

R. Zalman once came to the Rebbe Rashab and complained that he was having machshavos zaros during davening. Chassidim who were then in Lubavitch heard about his plight, and they discussed among themselves what type of machshavos zaros would an elderly, distinguished oved Hashem like R. Zalman have?

They concluded that it must be like the Rebbe Maharash writes in a maamar that a tzadik has machshavos zaros in davening that his mind drifts to matters of Chassidus unrelated to the part in davening where he is holding.

(ניצוצי אור - וויינגארטן)

A Moment with The Rebbe



EVERY JEWISH GIRL

Reb Leibel Zalmanov related:

When HaRav Shlomo Goren, the chief rabbi of Tzahal, returned from his visit to the Rebbe, he was very taken by his meeting. His wife told me that since his trip, the Likutei Sichos is always on his study desk.

When we went to meet him, HaRav Goren told us that the Rebbe brought up to him the halachic prohibition of female service in the Israeli army.

"We are working on this issue," HaRav Goren assured the Rebbe, "and looking at ways to absolve as many frum girls as possible from service under the laws of religious exemption."

The Rebbe looked disappointed. "I am not discussing frum girls," the Rebbe said. "The issue at hand applies to every Jewish girl!"

HaRav Goren also told us that he told the Rebbe that a solution lies with a recent immigration from North Africa, "Within two years, which how long it will take for them to learn the language, they will be able to take the place of the female soldiers."

The Rebbe responded, "You have given me a heavy heart for the next two years..."

("Hatomim," Issue 44)