

The Weekly Farbrengens



למען ישמעו • ואתחנן תשע"ח • 472
EDITOR - RABBI SHIMON HELLINGER

SENSITIVE SIGHT (I)

SAFEGUARDING ONESELF

The Torah commands us, *velo sosuru acharei levavchem ve'acharei eineichem*: do not follow your heart and eyes, for the eye sees, the heart desires, and the body then commits wrongdoings.

(שלח טו, לט, רש"י שם)

Yeshayahu HaNavi praises one "who closes his eyes from seeing evil" and promises that he will be protected, that he will lack no sustenance, that his children will grow up properly, and that he will merit seeing the glory of the King.

As an example of the above, Chazal speak of a person who does not gaze at the women laundering clothes by the river. When there is an alternative route, he is obligated to take it, and earns no special praise for doing so (for otherwise he would be transgressing.) Yeshayahu HaNavi is speaking of a person who must take the original route, yet forces himself, with great difficulty to turn his eyes away.

(ישעיהו לג, טו-יז, בבא בתרא נ"ז ע"ב, שו"ע אהע"ז סי' כ"א ס"א)

At a *farbrengen* in Riga, the Friediker Rebbe once said: "There are times when one should not go out in the streets. If one must go out, he should set hours when he will not go, and take the least populated roads when he does."

(סה"ש תרפ"ט ע' 60)

Someone once asked the Rebbe what to do when doing *mitvzo'im* in places that require caution regarding what can be seen there. The Rebbe replied, "When someone thinks words of Torah while going on *mitvzo'im*, the Rebbe accompanies him and protects him from all negative influences."

However, to another who told the Rebbe that he felt that doing *mitvzo'im* in such places was causing him damage *beruchniyus*, the Rebbe advised him not to go there.

(סיפורים חסידיים ח"א ע' 164)

The revered *mashpia*, Reb Mendel Futerfas, was exceptionally particular to shield his eyesight, even in his old age. When a gathering was held in Kfar Chabad for a mixed group of soldiers, Reb Mendel sat at the head table, unobtrusively looking down the entire time.

(מפי הרד"מ שי' דרוקמן)

CONSIDER

Why did only the Rebbe
Maharash think of wearing
opaque glasses?

What lesson did the talmid of
the Baal Shem Tov learn?

USING FORESIGHT

The Rebbe Maharash often had to travel to various health resorts. On one such trip, he met one of the *gedolei hamussar*, who also required this visit for his health. One of the procedures was washing oneself in the remedial mineral springs. Two lines of chairs, one for men and the other for women, were set up opposite each other for the people who were waiting their turn.

Sitting on line, the *rov* was greatly disturbed that he was facing immodestly dressed women, and wondered how the Rebbe Maharash, wearing his glasses, was able to sit there undisturbed. The Rebbe later showed him how he had come with opaque glasses, and so he was spared from seeing any immodesty.

(רשימת דברים ח"ג ע' קמ"ו, וראה כע"ז בלקו"ס ע' קנ ולשמע
אוזן ע' 76)

During the time that the Rebbe resided in Paris, he was very careful to protect his eyesight.

The vintage chossid, HaRav Shmaryahu Sosonkin, related: "One, day, while I was walking down the street in Paris, I passed the Rebbe who was holding a fully opened newspaper in front of him. When the Rebbe noticed me, he commented, 'Nu, it's impossible to walk in the streets of Paris with open eyes...'"

Chassidim once peeked into the newspaper and noticed that it was years old.

(ימי מלך ח"א ע' 465, ח"ג ע' 21)

TAKING CONTROL

A *talmid* of the Baal Shem Tov once requested his Rebbe's advice on how to guard his eyes from seeing evil. The Baal Shem Tov advised him to travel to a particular town and stay at the home of a certain individual. There he would learn how to conduct himself properly. Arriving at his destination, the *talmid* was surprised to find that his host was a simple, unsophisticated dock worker.

Some days later, while alone in his host's home, he noticed a window high up near the ceiling. Being very curious, he placed one table atop another, piled a third above those two, and climbed up. Moving aside the curtain to look out, he was shocked to see some neighbors behaving inappropriately.

When his host returned, the *talmid* remarked: "I'm surprised at you! How can you live near such bad neighbors?" – and related what he had seen through the window.

The host replied, "The question is on your behavior! I've been living here for twenty years and have never considered checking to see what my neighbors are doing. You're here for only a couple of days, yet you couldn't restrain yourself from climbing up to look..."

(רשימות דברים ח"א ע' ד)

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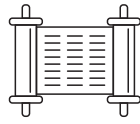
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SUNGLASSES ON SHABBOS

May I wear sunglasses on Shabbos?

One may only walk outside on Shabbos wearing items that are considered either a garment (*beget*) or an ornament (*tachshit*), and are therefore nullified to one's body. Otherwise, it is considered a burden (*masui*) and one may not carry it on Shabbos even by wearing it. Moreover, even such items may not be worn outside if they might fall off or they are the type that one may take off and carry in his hand (unless they are attached in a way that he cannot take them off).¹

One who requires eye glasses in order to see properly, and therefore wears them all the time, is allowed to walk outside with them, for they are considered as a garment and not an additional item. While *poskim* in previous times were concerned that one's glasses might fall and one will come to carry them, contemporary *poskim* write that that this concern is no longer applicable to most current glasses.²

Reading glasses, however, are not needed for walking and they are therefore considered something extra at that time. In addition, there is a concern that he might take them off or slide them back over his head. Bifocals may be worn if one wears them all the time.³ One who is just starting to wear contact lenses should not go outside with them on Shabbos if there is concern that he might remove them because they irritate his eyes.⁴

Regular sun glasses that are for protection from the sun may not be worn outside, even in a situation where they help him walk, because he may take them off when he reaches a shady area and mistakenly carry them. The same is true for clip-on shades. However, prescription sunglasses are permitted if he won't take them off even in a shady area because he needs them to see.⁵ Certainly prescription glasses that change color in the sun are allowed since they are like regular glasses in the shade. (It isn't an issue of coloring on Shabbos since the color change is temporary and will disappear soon after.)

For one who must wear sunglasses all day due to a medical concern, the sunglasses are considered his regular glasses, and he may wear them outdoors on Shabbos as well.

1. בכללות שו"ע ט"ז סי' ש"א ס"ב. וראה ביה"ל או"ח סי' ש"א ס"ז ד"ה כל.
2. משנ"ב סי' ש"א סוס"ק מ"ד מחמיר בשם החיי אדם וראה שו"ת שבה"ל ח"ח סי' מ"ח שריבם מקילין וסוגיין דעלמא להקל.
3. ארחות שבת פכ"ח סקכ"ז.
4. ע"פ שו"ת פ"ח סי' וראה בארחות השבת פכ"ח הע' ר"ט באם מותר גם לאדם שרגיל בהם שאז יש חשש שיסירם.
5. שש"כ שם.

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

Our Heroes



REBBETZIN FRAIDA

Rebbetzin Fraida, a daughter of the Alter Rebbe, was an illustrious woman and was very dear to her father, who would recite *Chassidus* privately for her. Her brother, the Mittler Rebbe, would often ask his sister Fraida to ask their father a question about *Chassidus*, and then he would hide in the room to listen. Rebbetzin Fraida married R. Eliyahu Schneerson. She passed away on the 17th of Sivan, תקע"ג (1813), and is buried in Haditch near her father.

On one occasion of private *Chassidus* from the Alter Rebbe to Rebbetzin Fraida, when the Mittler Rebbe was hiding in the room, the Alter Rebbe spoke about the *bigdei kehuna* (the clothing of the *kohanim*). When it seemed to the Mittler Rebbe that his father was concluding without having explained the *avneit* (the belt), the Mittler Rebbe quickly took off his *gartel* and threw it towards his sister. Fraida took the cue, and asked the Alter Rebbe "Is there no explanation about the *avneit*?" The Rebbe responded, "It seems that someone else is in the

room besides the two of us..."

(*Likutei Sipurim* p. 46)

In a letter to her brother, the Mittler Rebbe, Rebbetzin Fraida explained the meaning of the "*kaitz*" and the *avoda* required to usher it in: The *geulah* is a great spiritual revelation which will cause everyone to perceive *Hashem* as the only true existence (*Yichuda Ila'a*). "*Kaitz*" refers to the end of material wants – as the *posuk* says, "*kaitz kol basar*," the end of all flesh – which is necessary to perceive *Eloku*. In preparation, we need to reduce our material desires through *Iskafya*. In his *Reshimos*, the Rebbe explains that to achieve this "*Kaitz*" and rid oneself completely of physical wants, one must have *bittul* to a Rebbe. The people of Ephraim "calculated the *kaitz*" on their own and left *Mitzrayim* without Moshe. They therefore fell amongst the frivolous and degrading *Plishtim*, since *yeshus* actually leads to becoming selfish and undignified. Their dry bones were ultimately revived by Yechezkel, who was a humble prophet.

(*Reshimos* 176 p. 12)

A Moment with The Rebbe



THE LUBAVITCH WAY

As Rebbetzin Chana's neighbor on Lincoln Street, Reb Elye Gross would always lend a helping hand. All her offers for payment were naturally turned down.

One day, she told him that if he doesn't accept her monetary compensation, she won't be able to ask him for his help anymore. That left Reb Elye with no choice. However, instead of

money, he asked for her son's used clothes.

A few days later, the Rebbetzin got back to him and said that she had spoken to her son, but he says that this is "*a Polisher minhag*," not customary among Chabad chassidim.

Instead, she gave him the first edition of Tanya printed in the United States.