

The Weekly Farbrengens



841 • לחמן ישמעו • ראה תשפ"ה
EDITOR - RABBI SHIMON HELLINGER

FEELING PROUD (I)

PROUD TO BE GREAT

Pride is usually a negative trait, but when it concerns the service of *HaShem*, it is praiseworthy. One should be proud of his achievements and aspire to further heights.

Chazal say that one should thank *HaShem* for placing him amongst those who study Torah, and King Yehoshafat is praised for taking pride in the ways of *HaShem*. This kind of pride does not detract from humility; rather, it makes a person be happy with good virtues, while enjoying and caring for the honor of his peers.

This pride also helps one stand strong in face of wrongdoings and evildoers. In such circumstances, a person should act proudly even if he will be suspected of arrogance. However, in material matters, he should concede to others, beyond the letter of the law.

In this spirit, the Baal Shem Tov taught that Yidden should use their pride for Torah matters and their humility for worldly matters.

(ארחות צדיקים שער הגאון, כ"ט אות טח)

The Rebbe often emphasized that the way a Yid gains respect in the eyes of others is by showing unwavering commitment to his standards. There have been people who thought that by bending their standards they would be accepted and well liked, but the outcome was the opposite. When others saw that a Yid felt inferior, they treated him as such.

The Rebbe pointed out that this message may be learned from the words of the *meraglim*: "We were like grasshoppers in our own eyes, and so" – that is, *and therefore* – "we were like that in their eyes," in the eyes of the *goyim*.

(שיחור"ק תשל"ח ח"ג ע' 215, לקו"ש חכ"ג ע' 479)

STANDING TALL

Once, while standing before Izgadar, the King of Persia, the *amora* Huna bar Nassan was wearing his *gartl* too high. Noticing this, the king reached over, personally moved it to its place, and said,

"You belong to a royal and holy nation, so you must look regal."

When Huna bar Nassan shared this story with Ameimar, he replied, "With you, a *possuk* was fulfilled: 'Kings will be your servants.'"

The Rebbe notes that when a Yid stands confidently with the Torah and is not fazed by the non-Jews around him, even kings will come to his aid.

(זבחים י"ט ע"א, לקו"ש חכ"ד ע' 175)

CONSIDER

Why doesn't holy pride lead to arrogance?

Where does a lack of Yiddishe pride come from?

The *amora* Rav Yehuda and Batti bar Tuvi were once sitting before the Persian king Shvor Malka, when a fruit was brought before them. The king took an unkosher knife and cut a slice for Batti. He then stabbed the knife in hard earth to *kasher* it, and cut another slice for Rav Yehuda. Surprised that the king didn't do so for him, Batti asked the king, "Am I not a Yid?!" The king responded, "With Rav Yehuda, I am sure that he will not eat it, no matter what the consequence may be. You will eat it, out of fear of me."

From here we see, says the Rebbe, that when a *goy* sees how a Yid is firm in his observance of *mitzvos*, he considers it an honor to personally serve the Yid with his needs.

(ע"ז עו ע"ב, לקו"ש ח"ט ע' 31)

The Rebbe once told someone at *yechidus*: "The fact that many rabbis in America don't have beards, and that Yidden flee from a community when *goyim* move nearby, and that land in *Eretz Yisroel* is being given away, – these are all rooted in the same problem: the inferiority complex the Yidden have with regard to *goyim*. If only Yiddishe

pride would be strong, all these issues would be resolved."

(משבחי רבי ע' 173)

A Yiddisher store-owner in Crown Heights noticed that when the Rebbe walked by his store daily, he greeted his *goyisher* neighbor with a few words, whereas to him the Rebbe would simply nod his head. When he asked the Rebbe about this, the Rebbe responded, "I never bow my head to a *goy*."

(כפר חב"ד גליון האלף)

NO NEED TO IMPRESS

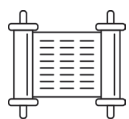
During the era of the communist regime, a group of American Rabbis traveled to Russia, to bring encouragement and support to Yidden living there. Arriving in Moscow, the delegates met the locals and prided themselves on their worldliness, such as their ability to play ball, and so on. The Russian Yidden were not impressed: "We have soccer players here as well, and for that, we do not need a delegation from America."

Two years later, a group of Yidden from *Eretz Yisroel* traveled there, on a similar mission. They were dressed in the modern fashion, trying not to appear too Jewish, and boasted of their sports and drama. The Russian Yidden were shocked: "We are here, *with mesirus nefesh* to observe Torah and *mitzvos* – and the Yidden in *Eretz HaKodesh* are investing their efforts in worldly culture?!" They then went their way, uninspired and in fact discouraged.

In a letter to a member of the second group, the Rebbe laments the lack of Yiddishe pride amongst the youth: "It is imperative that the youth walk the streets noticeably as Yidden, so that they are clearly recognized as being *frum*. When questioned how they spend their time, the obvious response should be, 'With learning Torah and keeping *mitzvos*, and a little work on the side to earn a *parnasa*.' Their energy should be devoted towards that which is unique to Yidden, and not the kinds of things that *goyim* are also excited about."

(אגרות קודש ח"ט ע' קיח)





CHECKING MEZUZOS

How often do I need to check my mezuzos?

The Gemara teaches that a personal mezuzah must be checked twice in seven years, while a public mezuzah is to be checked twice in fifty years. Rashi explains that we don't want to burden the public too much, because then each person will just rely on someone else to do it.¹

For a shul or beis midrash that has a gabbai responsible for its upkeep, some write that the mezuzos should be checked twice in seven years, like personal ones, and certainly when there is reason to be concerned about their kashrus.²

The Mateh Efraim writes that *anshei maisseh* who examine their deeds during the month of Elul check their tefillin and mezuzos.³ The Rebbe quoted this *minhag* many times, and noted that when one is in need of extra brachos, one should check their mezuzos annually. Additionally, the way parchment is processed nowadays causes common ink (letters or crowns) to last shorter than in the times of the Gemara.⁴

What constitutes checking? The Chasam Sofer notes that once the mezuzah was checked once properly and thoroughly, the subsequent examinations aren't looking out for missing letters but rather that the letters are intact and not cracking or smudging.⁵ This does not require a *sofer* specifically, and one can inspect their own mezuzos themselves for these issues.

Another important element of checking mezuzos is ensuring they are properly placed. One may have a *mehudar* mezuzah, but if it's not placed correctly, the mezuzah is not valid. Since the halachos of mezuzah placement are detailed and complex, some suggest bringing someone knowledgeable in these halachos to verify their proper placement.⁶ The Rebbe also notes that checking mezuzos "obviously includes checking their placement" (including their positioning according to *heker tzir*).⁷

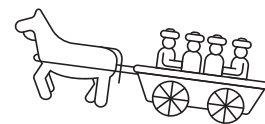
1. יומא י"א ע"א ורש"י שם. שו"ע י"ד סי' רצ"א ס"א.
2. ראה העו"ב גל' תתשמ"ו ע' 76 בהערות הרב יעקב אהרן סקוציילס.
3. מטה אפרים סי' תרפ"א ס"י.
4. ראה שיחות קודש תשל"ד ח"ב ע' 378.
5. תו"מ תשמ"ח ח"ד ע' 209. וראה ערוה"ש או"ח סי' לט.
6. שו"ת חת"ס סי' רפ"ג.
7. קול סופרים ע' 43.

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

DEDICATE AN ISSUE

in honor of a *simcha* or *yahrtzeit*

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REBBETZIN MENUCHA ROCHEL

Rebbetzin Menucha Rochel, the daughter of the Mittlerer Rebbe, was born on Yud-Tes Kislev תקנ"ט (1798), on the actual day that the Alter Rebbe was freed from prison. She married R. Yaakov Kuli Slonim and later moved to Chevron in Eretz Yisroel. She was a saintly woman to whom many *mofsim* are attributed, and many people came to her home to seek her blessing and advice. She passed away on the 24th of Shvat תרמ"ח (1888) and is buried in Chevron.

While preparing to travel to Eretz Yisroel, Rebbetzin Menucha Rochel went to the Tzemach Tzedek and expressed her fear of travel, being that it was then winter and she would perhaps fall sick from the rain. The Rebbe replied, "Worry not! You will travel between the raindrops!" For the rest of her life, not a drop of rain ever fell on her!

There was a group of bandits in Chevron called "The Black Hand" who would break into Jewish homes, robbing and plundering, cursing and threatening all the while. They wreaked havoc until one day the group leader's wife was having difficulty giving birth and

both she and the baby where in grave danger. Having no other choice, the chief bandit sent a message to the home of Rebbetzin Menucha Rochel pleading for a blessing. She returned with a message that if he would cease his wicked activities against the *Yidden*, everything would be alright. The *goy* swore that he would stop and hurried home, where he thankfully found out that his wife had given birth. The *Yidden* of Chevron were thus able to live without fear.

Rebbetzin Menucha Rochel attributed great importance to cleanliness and purity; the word "purity" was the word most often carried on her lips. There was never a stain seen on her clothing. Even in her later years, when she was quite old and bedridden, she maintained a pristine presence.

This was also the way she educated her children and descendants; whenever she met them she would bring this important virtue to the forefront of their minds.

She would say in the name of her father the Mittlerer Rebbe and her grandfather the Alter Rebbe that "where there is cleanliness and purity, there is *kashrus* and *Yiddishkeit*."

(עטרת מלכות עמ' 255)

A Moment with The Rebbe



לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה

NOT EVERY HOUR

Reb Avrohom Alter Heber, after learning in Kfar Chabad for a few years, came to learn at the 770 Yeshiva in 5726.

As a serious bochur, he was quite intense, and when he went into *yechidus*, he asked the Rebbe how to deal with his anxiety.

"This that you write about your strained nerves," the Rebbe responded, "this is due to you making self-assessments too

often, every day or every hour.

"This itself restrains you from actually doing things."

"When the [Frierdiker] Rebbe spoke of *cheshbon nefesh*, he was referring to a few times a year, or a few time a month, or at special times. But not every hour..."

(Ovinu Roeinu p. 77)