



THE POWER OF VISION (2)

Viewing Kedusha

There are certain holy things which *Chazal* say one should look at because of their positive effects. For example, looking at the sky causes a person to think of *HaShem* and arouses *yiras Shamayim*.

When Czar Nicholas decreed that Yidden were only allowed to wear a hat with a large visor, the Alter Rebbe said, "*Kelipa* is disturbing people from gazing at the sky, which is a known *segula* for *yiras Shamayim*; now there will be additional *avoda* – turning around the hat." Indeed, many chassidim turned around their hat, making the visor face the back, so that they would easily be able to gaze above.

(רש"י ברכות ל"ד ע"ב, טעמי המצוות פ' ואתחנן, אג"ק ריי"צ
הי"ד ע' תלה)

The *Shaloh HaKadosh* writes that when studying Torah, one should look at the letters, because "*osiyos machkimos*" – seeing the letters of *lashon hakodesh* makes one wise. This is also a *segula* for remembering what he has learned. Similarly, the Rebbe added, when a person is *davening* he should look inside a *Siddur* – and the letters will enlighten his eyes.

(של"ה שבועות - תורה אור ס, תנ"מ תשמ"ד ח"א ע' 485)

One should gaze at *tzitzis*, as the Torah says this will remind him of the *mitzvos*, and consequently keep them. At the beginning of *Kiddush*, one should look at the *Shabbos* candles, for this is a *segula* to heal eyesight. During *hagbaha* ("*hagba*"), one should make a point of seeing and actually reading letters of the Torah – and they will be endowed with a great light. For this reason the Alter Rebbe writes that at that time an effort should be made to come close to the *bimam*.

(שו"ע אדה"ז סי' כ"ד ס"ה, סי' רע"א סי"ט, שער הכוונות דף
מו, פסקי הסיודור בסוף שחרית)

Apportioning the Power

Chazal say that the heart and eyes can serve as "middlemen" for *aveiros*, for they can lead one to sin. *HaShem* says, "If you give me your eyes, then you are Mine!"

(ירושלמי ברכות פ"א ה"ה)

The *Shaloh HaKadosh* writes: The eye of a Yid in This World below corresponds to the *ruchniyus/dike* "eye" Above (*ayin tachas ayin*), so that when a person guards his eyes and looks at proper things, his eyes will be brightened with *kedusha*. If, instead, a person looks at improper things, he separates his eyes from *kedusha* and causes a *p'gam* (blemish) Above.

(של"ה פרשת משפטים)

Once Rebbe Yonasan was being chased by *apikorsim*, heretics. He ran away from them until he entered his home and locked the door behind him. Standing behind the door they called out, "Rebbe Yonasan! Go and tell your mother, and compliment yourself, too - that you did not turn around to look at us, for had you done so, you would have been running after us to join us!"

(קהלת רבה א' כ"ה)

The *tzaddik*, Reb Aharon of Karlin, once said: "It's not surprising that the younger chassidim are unable to uplift themselves! It is because they make light of the 'small matters.' We, however, when noticing a *goyishe* woman with a slight breach of *tznius*, find it disgusting and immediately turn away, and then, upon our return home, we thank *HaShem* for his kindness..."

(קדושת עינים ע' שמו)

A scholarly chossid once complained to the *tzaddik*, Reb Menachem Mendel of Kotzk, about his weak memory in Torah.

"The Torah itself gives us a *segula* to improve memory," said the *tzaddik*. He then quoted the two adjacent *p'sukim* from *Shema*: "*V'lo sosuru acharei Ivavchem v'acharei eineichem... I'maan tizkeru!* – You shall not follow your hearts and your eyes... in order that you remember!"

(סיפורי חסידים זוין תורה ע' 419)

The great chossid Reb Avremke Zhebner would not look out of his window on *Shabbos*: he didn't want to see *chillul Shabbos*. Though all the townspeople kept *Shabbos*, he was concerned that he might see a *goy* traveling through the town. He would say, "If one sees *chillul Shabbos*, even if it is performed by a *goy*, this blemishes the *neshama*."

(רשימות דברים ח"א ע' רסג)

Chazal list certain things at which one should not gaze, for they bring about negative results:

It is forbidden to gaze at the face of a *rasha* or a *goy*, for this brings a spirit of *tuma* upon the observer and weakens his eyesight. Indeed, *Chazal* teach that part of the cause for Yitzchak Avinu's loss of eyesight was his looking at Eisav. The *tanna* Rabbi Yehoshua ben Karcha said that he was blessed with long life because he never looked at a *rasha*.

Similarly, one should not look at a person who is angry, for this causes forgetfulness. One should not look at the moon, except for a moment before *Kiddush Levana*, nor at a rainbow, except when reciting the *bracha*, for this harms the eyes. Some sources hold that these restrictions apply only to concentrated staring.

(מגילה כה ע"א, מגן אברהם רכ"ה סק"כ, שו"ע או"ח רכ"ט ס"א)

At a *farbrengen* ("א"א ניסן תשל"ח"), the Rebbe mentioned the practice of many Yiddishe women to surround a child with images of *kedusha* and *Yiddishkeit* and not *r'l* with non-*kosher* animals or ammunition. Although adults, too, should not be exposed to such things, he said, this is especially important for children, who are so impressionable.

When the Rebbe spoke of this again (כ' מרחשון) *כ' מרחשון*, he encouraged everyone to adopt this practice, and added that even pictures drawn for illustration purposes should be completely holy and *kosher*. The Rebbe connected this heightened level of *kedusha* to the imminent *Geula*, when all impurity will be removed from the world.

(שיח"ק תשל"ח ח"ב ע' 140, לקו"ש חכ"ה ע' 311)

CONSIDER THIS!

- Of the various types of negative viewings, what is the order of severity?
- Why did the Rebbe only mention non-*kosher* animals and ammunition, and not any of the other negative sights?

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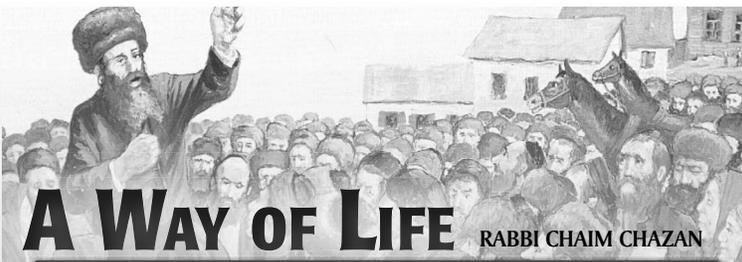
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A WAY OF LIFE RABBI CHAIM CHAZAN

Forgetting To Separate Challah

A woman baked *challah* and realized on Shabbos that she had forgotten to be *mafrish challah*. May *challah* be taken on Shabbos?

- *Lechatchilah*, *challah* should be taken before baking, as the *possuk* says to separate it from **dough**. If one forgot to be *mafrish challah* before baking, one should separate *challah* afterwards¹. A *bracha* is made then as well, provided that the dough had the required amount.
- It is forbidden to eat from bread from which *challah* had not been taken (*tevel*). The *chachomim* prohibited separating *challah* on Shabbos or Yom Tov, since one is making something previously unfit (for consumption) become suitable for use, similar to fixing a utensil². One may, however, take *challah* from dough which was kneaded on Yom Tov itself. The *chachomim* rendered this permissible because on Yom Tov one is allowed to knead and bake, and only once *challah* has been taken can it be eaten³.
- *Min hatorah* the obligation to separate *challah* only applies in Eretz Yisroel. The *chachomim* instituted for *challah* to be taken in *chutz la'aretz* as well, in order for the concept of *challah* not to be forgotten⁴. [This concern is more relevant by *challah* than by *trumah* and *maiser*, because the latter only apply to those engaged in agriculture, whereas *challah* pertains to any person baking bread, hence the concern that people might get used to baking bread without taking *challah* is more pertinent⁵.]
- Regarding *chutz la'aretz*, the *chachomim* were lenient, that one may eat bread before *challah* is taken, leave over a piece and separate *challah* from that which is left over⁶. However, one should not make a practice of doing this, lest one forgets to leave some over and then retroactively one would have eaten *tevel*⁷.
- In light of the above, the *din* will depend on the location of this *shailah*: If it took place in Eretz Yisroel, then the *challah* loaves would be forbidden until Motzo'ei Shabbos when *challah* may be taken⁸. However, in *chutz la'aretz* one should set aside a slice from which to separate *challah* after Shabbos, and the rest of the *challah* may then be eaten⁹.

1. שו"ע יו"ד סי' שכז סעי' ה.
2. שו"ע ר"ס סי' רס"ה, וראה שם סי' שלט.
3. שו"ע יו"ד סי' שכג ס"א.
4. שו"ע ר"ס סי' תקו ס"ה.
5. מסכת חלה פ"ד מ"ה, רמב"ם בכורים.
6. פ"ה ה"ז טושו"ע יו"ד שכב, שכג.
7. תוס' בקדושין לו ע"ב ד"ה כל, וראה.
8. תוס' יו"ט חלה שם ד"ה שתי חלות, וע"ע אנצקלופדיה תלמודית ערך חלה או"ק טז.
9. תנז סי"ב.

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

ליכות הילדה חי' מושקא תחי'
שיגדלוה הורי' לתורה לחופה ולמע"ט
נדבת הורי' הרה"ת מנחם מענדל הכהן וזוגתו דבורה לאה
שיחיו פערלאוו

OUR HEROES

Reb Moshe Vilenker

Reb Moshe Vilenker, a great chossid of the Alter Rebbe, was unique in his ability to grasp and discover depths in Chasidus. The Rebbeim spoke extremely highly of him, describing Reb Moshe as having attained very lofty levels in *avodas Hashem*. Eventually, he also became a chossid of the Mittlerer Rebbe.



The Rebbe writes in *Hayom Yom*: For three years, Reb Moshe Vilenker prepared himself for his first *yechidus* with the Alter Rebbe. Then he remained an additional seven years in Liozna to apply what he had discussed in *yechidus* into actual *avodah*.

Reb Aharon Strasheler told the Tzemach Tzeddek, "After his first *yechidus* with the Alter Rebbe, Reb Moshe was so engrossed in thinking about the Rebbe's words, that he asked two young *chassidim*, Sholom Yanovitsher and Chaim Droier, to make sure he does not miss any words in Maariv or Krias Shma Sheal Hamita due to his great ecstasy. He went around on such a high for about two weeks, until he returned to his regular self..."



The Frierdiker Rebbe quotes the following in the name of Reb Moshe Vilenker: One of the achievements of the Alter Rebbe was the *takana* of *mikvah*, which was widely accepted by all *chassidim*.

He then explained its application in the daily *avoda* of a chossid: The walls of a *mikvah* are essential to it, unlike a sukkah whose walls are only there to serve the *s'chach* (which is why it is not obligatory to have four complete walls). The walls of a *mikvah* are must be complete; one crack creates a *shaala*. Similarly, every chossid must have 'walls', limiting how much he can express himself, and whom he can let in to his world.

ליכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Bittul Torah

When Rebbetzin Chana finally left communist Russia, the Rebbe traveled to Paris to meet his mother, after not having seen her for almost twenty years. In Paris, the Rebbe met with the *vaad hatzalah*, to assist her in her immigration to the U.S.A.

Reb S. Lerner, the clerk of the *vaad hatzala* related: "One day, the Rebbe walked into my office and asked me to assist him in sorting out the appropriate documents. The Rebbe asked me how much of his time I assume it will steal, for he wants to plan his schedule accordingly.

"The Rebbe then said, 'I want to make sure it will not cause me too much *bittul Torah*!'

"I was shocked. I had dealt with many leading *Rabbonim* in the past, but in those tumultuous years, in war torn Europe, who had the peace of mind to care for their learning?!

"Twelve years later, I was at a *farbrengen* of the Rebbe, and the Rebbe called me up to his place. He had recognized me in the crowd, and he wished to express his heartfelt *hakoras hatov* for the work I had done for his mother."

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