

# The Weekly *Farbrengens*



למען ישמעו • עקב תשע"ז • 422  
EDITOR - RABBI SHIMON HELLINGER

## BEING DIFFERENT (I)

### STANDING APART

Moshe Rabbeinu *davened* to *HaShem* that the Yidden should be distinguished from all the other nations, even during the time of *golus*. This is expressed even in mundane activities, as a Yid stands apart from the nations around him.

(תשא לג, טז, תר"מ ח"ט ע' 337)

The *Midrash* writes that the Yidden were redeemed from *Mitzrayim* in the merit of keeping themselves separate. They did this by holding onto their Yiddishe names, speaking a Yiddishe language and wearing Yiddishe clothing.

(מדרש לקח טוב פ' כי תבא)

The Torah states clearly, "In the way of their statutes you should not walk." The *Rambam* explains that just as a Yid is different in his *emuna* and observance of Torah and *mitzvos*, so too, *HaShem* wants us to remain distinct in our dress and hair styles, and in the architecture of the *shuls* we build.

*Sefer HaChinuch* explains that the purpose of this *mitzva* is to ensure that we distance ourselves and despise the behavior of the *goyim*, even their clothing. The *Shulchan Aruch paskens* that one is not allowed to dress like the other nations or imitate their actions in other areas.

(רמב"ם הל' עבודה זרה פ"א ה"א, ס' החינוך מצוה רס"ב, שו"ע יו"ד סי' קע"ח ס"א)

The *Midrash* writes that *HaShem* tells the Yidden, "If you are separate from the nations, then you are mine (and can live a life of *geula* in *Eretz Yisroel*), but if not, you will be delivered into the hands of *Nevuchadnetzar*, or others like him, and you will go into *golus*."

(ספרא, רש"י סוף פ' קדושים)

A certain *maskil*, seeking to ridicule the *tzaddik* Reb Simcha Bunim of P'shischa, asked, "Did Avraham Avinu also wear a *shtreimel* and silk *kapota*?" Reb Simcha Bunim answered, "Exactly what kind of garments he wore - I do not know, but I do know that he looked to see how the *goyim* were dressed,

and made sure that he dressed differently."

(שיח שרפי קודש)

### DIFFERENT IN SPEECH

Throughout all generations, Yidden have had a language of their own and spoke differently from the nations around them. Generally, this was done by intentionally jumbling the local language, and adding many words from *lashon hakodesh*. (In fact some speakers of Yiddish call it not "Yiddish," but "*zhargon*.")

Some opinions consider speaking like the nations to be part of the Torah's explicit prohibition against following *chukos hagoyim*, the ways of the non-Jews, while the *Talmud Yerushalmi* includes this practice among the decrees that *Chazal* instituted during the days of Hillel and Shammai, to keep Yidden separate..

Some *tzaddikim* have explained that the language of a nation expresses its nature, and speaking that language influences the speaker.

(ירושלמי שבת פ"א ה"ד, סמ"ג ל"ת נ', שם משמואל פ' דברים)

### CONSIDER

Is *goyishe* dress forbidden because it is inappropriate or because of the identity it gives us?

What constitutes *goyishe* language?

The Rebbe spoke about the importance of speaking Yiddish several times. Once at *yechidus* the Rebbe expressed surprise at the fact that in Russia no Yid would think of speaking in Russian among themselves, while in America it has been considered acceptable even among fluent Yiddish speakers to converse in the *goyishe* language...

(תר"מ תשמ"ח ח"ב ע' 73, יחידות תשכ"ח - מפני השמועה)

Once, during the time of the czarist decree against distinctively Yiddishe dress, the son of the *Tzemach Tzedek*, the *Maharil*, was walking in *Lubavitch* dressed in full *chassidishe levush*, when he was stopped by a police officer. Attempting to tell him that he had paid the tax, the *Maharil*, who could not speak Russian, said, "I am one of the rebels." (The Russian words for 'tax' and 'rebels' are somewhat similar.)

The officer laughed and let him go.

(לקו"ס פרלוב ע' קל"ג)

### A HOLY CALENDAR

The *mashpia* Reb Volf Greenglass related:

When the Rebbe went to the *Friediker Rebbe's Ohel* for the first time, he looked around at the *matzeivos* of *anash* that surrounded the *Ohel*. Upon seeing that some of them listed *goyishe* dates, he was very disturbed and expressed his displeasure.

(מהרמ"ז גרינגלאס ע"ה)

The wealthy baron Reb Shimon Rothschild wished to fulfill the *mitzva* of writing a *sefer Torah*, and wanted it to be written by a *talmid chacham* and *yerei Shamayim*. He heard of a *sofer* from Russia who met his criteria and had him brought over to Germany, where he lived. Under Reb Shimon's careful watch, the *sofer* began writing, and received payment in increments, enabling him to send funds home for his family's support.

Finally, as the *sefer Torah* neared completion, Reb Shimon asked the *sofer* how much he still owed him. The *sofer* took out his notebook, where he had listed the payments according to the secular months. Seeing this, Reb Shimon was filled with anger: "You calculate according to the secular months?! Someone like you should follow either the Yiddishe months, or the *parshiyos*!"

He gave him the rest of the payment and sent him home... together with the *sefer Torah*.

(סיפורים למעשה ח"א ע' קלח)

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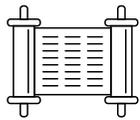
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### ICE CUBES ON SHABBOS

#### May I make ice cubes on Shabbos?

Chazal prohibited crushing ice to produce water on Shabbos,<sup>1</sup> and *Rishonim* offer different reasons why: (1) forming a new entity (*borei*),<sup>2</sup> (2) the resulting liquid is *nolad* (a new entity which is *muktza*).<sup>3</sup> Taking ice out of the freezer and allowing it to melt on its own is not an active deed of producing water, though the resulting liquid is *nolad*.<sup>5</sup> The Alter Rebbe advises being stringent except when there is a need.<sup>4</sup>

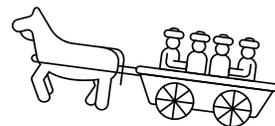
Placing liquid in the freezer also results in a new entity, ice, coming into existence in a passive manner. Some *poskim* write that since ice generally becomes water, but water doesn't become ice at room temperature, ice is considered a new entity according to all opinions.<sup>5</sup> Others write that it is the same as melting, and one should only freeze when there is a pressing need (i.e. food that will spoil if not frozen).<sup>6</sup> A third opinion is that since ice doesn't last, it isn't considered a new entity at all, and can be created according to all opinions, (especially when the food item isn't improved by freezing, e.g. all foods besides ices and ice cream).<sup>7</sup>

Chazal say that creating a mass of cheese on Shabbos is an offshoot of *boneh*, "building." *Poskim* explain that ice is different since (a) there are no particles that need to be pressed together, (b) ice has no lasting "structure," unlike cheese or a building.<sup>8</sup>

In practice, the middle opinion is followed and liquid may be frozen in case of great need, such as food that will deteriorate, ice cubes on a hot Shabbos day, or ices for a children's program (when one forgot before Shabbos).<sup>9</sup> Freezing leftover food or soup to preserve their flavor is not considered to be preparing for after Shabbos, since it is standard practice to put away food after use to prevent it from deteriorating.<sup>10</sup>

Placing drinks in the freezer to chill is definitely permissible, and there is no concern that they will be left to freeze, (as the concern exists by warming liquids near a source of heat). The reason is that freezing is certainly not a Torah prohibition, and is even permissible according to some.<sup>11</sup> One may also place liquid in the freezer even shortly before Shabbos so that it will freeze on Shabbos, since one did not do anything at all on Shabbos.<sup>12</sup>

1. שבת נ"א ע"ב.  
2. רש"י שם ד"ה כ"ד. וראה ח"י הרשב"א והר"ן שם מצד גזירת משקין שזכו. ויש להאריך.  
3. ספר התרומה סי' רל"ה.  
4. שו"ע ד"ס ש"ח סכ"ז וסי' ש"כ ס"ט.  
5. שו"ת דובב מירשים ח"א סי' נ"ה.  
6. שבה"ל ח"ג ח"ג סי' נ"ה. באר משה ח"ב סי' ר"ה ועוד.  
7. ראה שש"כ פ"י הג"י. וראה שו"ת משנה הלכות ח"ד סי' ס"ח שבגידוד אפ"ל דהרוב"מ היה מתיר דלפי הנראה עיקר טעמו משום דמחשבתו לאמפיק מידי משקה. וא"כ י"ל בגידוד דאדרבה  
8. שו"ת שבה"ל ח"ג סי' נ"ה.  
9. שו"ת שבה"ל שם שו"ת יחוד"ד ח"א סי' ל'.  
10. מנח"י ח"ח סי' כ"ד.  
11. אז נדברו ח"ה סי' ח'.  
12. ראה מג"א סי' ש"ח סק"ג.



### REB ZALMAN ZEZMER

Reb Zalman Zezmer was of the greatest chassidim of the Alter Rebbe. He was an incredible *maskil*, used by the Rebbeim as a prime example for in-depth understanding of *Chassidus*. He travelled to many places to teach *Chassidus*, and served as *Rov* in the town of Zezmer and later in Denenburg and Krislava, where he is buried. One of his *talmidim* was the esteemed chossid Reb Hillel Paritcher.

A number of factors brought Reb Zalman to *Chassidus*. One of them was as follows:

Reb Binyamin Kletzker, a great chossid of the Alter Rebbe, once visited Reb Zalman's town for Shabbos Zachor. As the parsha of *Amalek* was read from the Torah, Reb Zalman noticed strong emotions of hate and disgust on Reb Binyamin's face, something that he had never witnessed before. Reb Binyamin's *davening* also made a deep impression on him. After *davening*, he approached him and asked, "Could you tell me what evil *Amalek* caused you that you hate him so much?" Reb Binyamin said, "Our Rebbe explained what *Amalek* is all about." "Could I meet your Rebbe?" Reb Zalman inquired. Reb Binyamin sent a letter with Reb Zalman

to Reb Meir Refael's asking him to accept the young man and send him to Liozna.

The Alter Rebbe would recite *Chassidus* for the older and newer Chassidim separately, and was very particular that neither group should attend the other's *Chassidus*. Reb Zalman, already a seasoned chossid, wanted very much to attend the "yungeh *Chassidus*." He asked his roommate in Liozna—a newer chossid—to notify him when he is called to a *maamar* so he could sneak in. That afternoon Reb Zalman was napping, and when he heard about the *maamar*, he rushed out without washing *neggel vasser*.

When the Alter Rebbe entered the room he fervently exclaimed, "What's this? Without *neggel vasser*?!" Reb Zalman quickly escaped.

(למען ידעו ע' 249)

Someone once informed Reb Hillel about a certain *Rov* that wasn't affected by his surroundings at all. Reb Hillel replied, "I knew extreme *baalei mochin* (great minds) like Reb Zalman Zezmer, and even he was affected by his surroundings."

Before passing away, Reb Zalman said that he could account for every moment during the previous seven years.

### A Moment with The Rebbe



### FREILICHE SOLDIERS

Reb Yosef Yitzchok Pinson of Paris, France relates:

My parents had just survived communist Russia by the skin of their teeth, when they received a directive to move on *shlichus* to Morocco – culturely a different universe. My mother found it very difficult, especially since many others were moving to New York, and expressed these sentiments to Reb Binyomin Gorodetzki.

The Rebbe must have heard of their

conversation, since she received a long letter from the Rebbe explaining why not to move to America. One line stood out: "If only others would follow my directive, ninety-nine percent of those here would pack their bags and leave."

Indeed, my parents moved out, and seven years later were relocated to Tunis, an even harder *shlichus*.

Once, while in *yechidus*, my mother told the Rebbe, "We are the Rebbes soldiers!" The Rebbe responded, "*Freiliche soldiers!*"

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