

The Weekly *Farbrenge*

MERKAZ ANASH
מרכז אנאש

למען ישמעו • בלק תשפ"א • 624
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FEELING PROUD (II)

A CHOSSID'S PRIDE

Reb Mordechai Lieplier, a prominent chossid of the Alter Rebbe, was firm in his observance of *mitzvos*, thanks to his pride. When his *Yetzer HaRa* would try to incite him to do something wrong, he would stand up tall and shout, "I?! - the chossid of the Alter Rebbe, the wealthy *lamdan* and *maskil* (who learns *Chassidus* in depth), should do an *aveira*?! That is not befitting for me!"

The Rebbe adds that every Yid can have this pride. When a Yid thinks of his great ancestors, recalls that he stood at Har Sinai and was given the Torah, and that the entire world was created for him - he will feel that it is unbecoming for him to lower himself even in the slightest.

(ת"מ ח"י ע' 58)

After a *yechidus* with the Rebbe Rashab, Reb Zalman Duchman went out to the courtyard, where the Frierdiker Rebbe asked him what the Rebbe Rashab had told him. Reb Zalman related that he had been instructed to travel to Warsaw. In response, the Frierdiker Rebbe encouraged him at length not to be influenced by his surroundings and to act just as he did when in Lubavitch.

"Look at the Chinese," said the Frierdiker Rebbe. "They walk around here in the same way they do in their homeland, because they know that at home everyone dresses as they do..."

(לשמע אורן ע' 123)

The chossid Reb Meir Gurkov records in his memoirs:

Living in communist Russia, the children of chassidim were distinct from their neighbors. Their clothes were refined and covered them properly, and their *tzitzis* showed from under their clothes, even in the summer heat. *Yiras Shamayim* and *eidelkeit* could be seen on their faces, especially with the long *peyos* that extended down their cheeks.

Even during play, the difference was noticeable. They would not take part in wild activities and stood on the side with dignity. Their *derech ertz* led the way. In *shul*, they would stand near their

fathers, *davening* slowly from a *Siddur*. Many were envious because their children were different. They would wonder aloud: "How did these come to behave like this? These *kleine yidelach!*"

When boys were ridiculed for their *peyos* and *tzitzis* they were not ashamed, nor did they respond, for they knew the vast difference between them and other children, and looked upon them with pity and sympathy.

(דברי הימים גורקאוו ע' 17)

CONSIDER

Did the Chinese people not care about what anyone thought of them? Or did they only care about a different society?

How does realizing the inferiority of those who ridicule us cause us not to be embarrassed?

Once, as he entered the room of the Frierdiker Rebbe for *yechidus*, the chossid Reb Zalman Guray found him looking downcast. The Frierdiker Rebbe told him that he was upset because he did not see enough Yiddishe pride among his chassidim.

Reb Zalman responded, "How can that be? In all other circles, they speak highly of the pride of Lubavitcher chassidim."

The Frierdiker Rebbe's face lit up: "Is that so?"

Reb Zalman later found out that this had greatly uplifted the Rebbe's spirits.

(בכל ביתי נאמן הוא ע' 179)

EMBARRASSED OF WHOM?

The Frierdiker Rebbe lamented: "In days gone by, a person would be embarrassed to say that he was

acting in a 'worldly' manner, that he was simply following the crowd. Today, that has become an excuse. When questioned about a behavior, a person justifies himself by saying, 'But everyone does it!'"

On another occasion, the Frierdiker Rebbe said: "Recently, people have begun feeling embarrassed. Embarrassed - *from whom?* From some 'clothing on a post'?! This embarrassment has actually caused many people to compromise their *Yiddishkeit*, so that they leave 'pieces' at the barbers and the tailors... We need not be embarrassed by *them*; they should be embarrassed by *us*."

(סה"ש תש"ב ע' 126, 120, 92)

The Rebbe once expressed surprise as to how a Yid could possibly feel inferior, relative to the *goyishe* lifestyle and culture: "You are part of a nation that *HaShem* chose from among all other nations - and you are *ashamed* of them?! At the time when their ancestors were cannibals, the Yidden had received the Torah and were following its moral ways, and only later did the *goyim* begin following those ways! Why should a Yid be ashamed to lead the rest of the world by the light of the Torah?"

(שיח"ק תשל"ח ח"ג ע' 170)

In the year תש"ב (in 1941), one of the young chassidim served as a *rov* in a small community. He strove to improve the observance of *Yiddishkeit* there, but he was met with resistance. Some of the local Yidden did not appreciate his efforts and constantly ridiculed him. This had such a strong effect on the young chossid that he even considered leaving his position.

When the Frierdiker Rebbe got word of this, he sent him a letter of encouragement in which he wrote: "I am surprised that you are being affected by the opinions of the people. You must bear in mind that 'there will always be poor amongst us', people who are 'poor' in Torah and good *middos* and will brazenly try to disturb good things. You must not be affected by their words, just as a person riding in a fancy carriage would ignore the shouts of crazies. Take it as a sign that you are doing good work, and the truth will prevail."

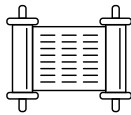
(אג"ק רי"צ ח"ו ע' 37)

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SECULAR COURT

When am I allowed to take a Jewish business associate to civil court?

Chazal derive from the posuk "asher tasim lifneihem" that all disputes between Jews must be adjudicated in beis din and one may not go to a civil court even if their law is the same as the Torah.

Yet, there are certain cases when one is allowed to involve or go to a civil court.

If the defendant is not willing to go to beis din, one can take the case to a civil court. One first requests the defendant to come to beis din and then when he refuses, beis din will allow the claimant to continue in court.

Asking the court to issue a restraining order and stop immediate injustice before beginning the procedure in beis din is allowed. In these situations, one should initially check with a dayan to ascertain that the court's restraining order is indeed necessary and a restraining order from beis din won't suffice.

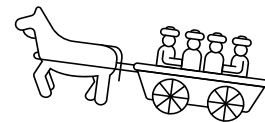
If a damage is currently occurring - e.g. to stop a break-in or fight - one may call the police since that's the only way to stop the problem, and beis din usually doesn't have the power to interfere.

In many instances, taking a dispute to court will transgress additional prohibitions, such as taking money that does not belong to him if the court allocated him money that he isn't entitled to according to halacha, and the court may charge interest for what is owed which would be prohibited due to the laws of ribbis.

If the claimant initially lost the case in civil court and now wants a retrial in beis din, halacha rules not to grant him the retrial. This is either because the litigants had accepted upon themselves the court's verdict, or as a penalty for going to court. A difference would be in a case where the civil ruling was corrupted by bribery.

- 1. שמות פכ"א פ"א, ראה רש"י ד"ה לפניהם. גיטין פ"ח ע"ב. רמב"ם סנהדרין פכ"ו ה"ו. שו"ע חו"מ סי' כ"ו ונתיבות אות ד.
2. כסף קדושים חו"מ סי' כ"ו בשם אחרונים.
3. ראה תשב"ץ ח"ב סי' ר"צ, או"ז ח"ג פס' בב"ק הל' ערכאות סי' א'.
4. שו"ע חו"מ סי' כ"ו ס"ב, סדר הדין פט"ו ס"כ. וראה חת"ס ח"ה סי' ג'.
5. ראה סדר הדין פט"ו הערות ג"ב ו"ג.
6. ראה אג"מ חו"מ ח"ב סי' י"א, תשובות והנהגות ח"ג סו"ס תמ"ח. וראה שו"ת מנחם עזריה סי' נ"א.
7. מהרש"ם חו"מ ח"א סי' פ"ט, וראה אג"מ חו"מ ח"ב סי' י'.
8. ראה רמ"א שו"ת סי' פ"ח. וראה שו"ת פרי הארץ סי' י"ג. וראה סדר הדין שם אות נ"ה.
9. ראה רמ"א חו"מ סי' כ"ו ס"א וראה נתי"מ שם.
10. לב אריה סי' נ"א.

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



REB SHLOMEH DER GELER

Reb Shlomeh Beilin was a chossid of the Rebbe Maharash and the Rebbe Rashab, and a talmid of the Rashbatz. He was called "Der Geler" because of his blond beard. He worked as a melamed in Nevel, and although he had a hard life, he was always cheerful and happy.

Reb Shlomeh worked as a builder's assistant, and he and the builder would discuss Chassidus while working. Once, while building a wall, they were so raptly engrossed in their discussion of Chassidus that Reb Shlomeh found himself unintentionally enclosed behind the wall!

(סיפורים חסידיים ח"א ע' 201)

Reb Shlomeh would make his trips to Lubavitch by foot and would often say, "When chassidim arrive in the World to Come, Malach Michael will list their merits, including the fact that they traveled to the Rebbeim in Lubavitch. The horses and wagons which they used to travel will demand their reward as well, and Hashem who does not hold back the reward of even the smallest creatures will

repay them too. In my "Lubavitch," horses or wagons will have no share. I myself am the horse and the rider."

(אג"ק הרי"צ ח"ו ע' רסט)

Reb Mendel Futerfas related:

In the hard times in Russia there was a shortage of seforim, especially of Chassidus. I once saw Reb Shlomeh going through the sheimos and he emerged with some ripped papers of Chassidus - each from a different maamar - and he immediately sat down to learn them.

Reb Shlomeh replied, "There are three levels in learning Torah: to understand what is being learned, to toil in Torah, and an even higher level - to study the letters of Torah into which Hashem placed His Essence. The last level of learning is from the pnimiyus hanefesh, and through it we connect to Hashem's Essence which is beyond understanding. If so, what difference does it make if I don't really understand what it says? The main thing is that Hashem's Essence is in it..."

(ר' מענדל ע' 172)

A Moment with The Rebbe



MISPLACED PITY ON A CHILD

"It has become an accepted practice that during the summer months children learn less," lamented the Rebbe at the 12 Tammuz farbrengen of 5720 (1960).

"This is why Gan Yisroel was established; to have a healthy summer, in terms of physical well-being and in Torah study."

The Rebbe continued to explain that in camp there is an advantage over the child being at home.

"There are parents who have misplaced pity on the child. They argue that the child can't be pressured too much. Out of sheer love for their child, they hug and squeeze, until they 'suffocate' the poor thing..."

"This is the virtue of Gan Yisroel: Children are removed from the forgiving attitude of their parents, and they could be pushed to learn properly, as Torah dictates."

(Toras Menachem, Vol. 28, Page 162)