



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, כש"ט אות סח)

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*.

(שיח"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 explains that a Yid must stand confidently with the Torah and not be fazed by the non-Jews around him, and then even kings will come to his aid.

(זבחים יט ע"א, לקו"ש חכ"ד ע' 175)

The *amora* Rav Yehuda and Batti bar Tivi 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."

The Rebbe explains 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 rabbis in America do not 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 wave of the hand, 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*."

(מפי השמועה)

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."

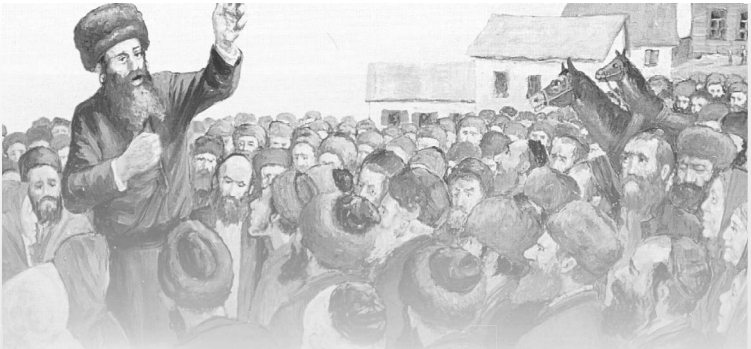
Two years later, a group of Yidden from *Eretz Yisroel* traveled there, on a similar mission. They were dressed in the modern fashion, trying not to appear too Jewish, and boasted of their sports and drama. The Russian Yidden were shocked: "We are here, with *mesirus nefesh* to observe Torah and *mitzvos* – 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)

CONSIDER THIS!

- Why doesn't holy pride lead to arrogance?
- Where does a lack of Yiddishe pride come from?



A WAY OF LIFE

Rabbi Moshe Gourarie

Borrowing Money

Is a lender allowed to use the money he borrowed for whatever he wants?

- Paying back a loan on time is a *mitzva*¹, according to some *Min Hatorah*².
- Some Poskim maintain that the *mitzva* applies as soon as the time specified arrives³. Other maintain that if the lender did not approach the borrower at that time it is an indication that he is willingly extending the time⁴.
- If the borrower approaches the lender and the lender has the money to pay but tells the lender to come back later, he transgresses an additional sin⁵. If the borrower is busy and intends to pay back later, he may tell the lender to come later for the money⁶.
- Although strictly speaking the lender has no say on to how the borrower spends the borrowed money, it is the lender's obligation to make sure to spend the money only in a way that he will surely have a way to pay back.
- Therefore *halacha* states that if someone is not sure exactly how he will pay back, he may only use the money for his livelihood, but for no extra needs. If he does spend the money on extra things and as a result lacks the funds to pay back, he is in violation of an *aveira*⁷. This applies just the same even if the lender is wealthy and the borrower is poor⁸.
- If however he knows that he will have a way to pay back the money no matter what (such as he has someone else who will lend him money), he may use the borrowed money for whatever he desires.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. גמ' כתובות פו, א. ערכין כב, א. קצה"ח סי' קד סק"א.
2. ראה מנחת חינוך מצוה רנט. 3. ראה שו"ע אדה"ז הלכות הלאה ס"ד.
4. ראה נתיבות המשפט סי' קד סק"א. 5. שם דיני שאלה סי"ד.
6. ש"ך חו"מ סי' רלב סק"ב בשם השלטי גיבורים. וביארנו את זה לפי מה שביאר הערך ש"י חו"מ סי' שלט ס"י. וראה שם.
7. שו"ע אדה"ז הלכות הלאה ס"ה.
8. שם.

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OUR HEROES

Maharam Shik



Reb Moshe Shik was a great *Rov* and *Rosh Yeshiva* in Hungary. He was a very dear *talmid* of the 'Chasam Sofer.' The Chasam Sofer called Reb Moshe 'my *seforim* bookcase' for his vast knowledge. Following in the footsteps of his Rebbe, Reb Moshe was active in combating the early stages of the reform movement. He passed away after much suffering on Rosh Chodesh Shvat, תרל"ט (1879).



The Maharam Shik once had pain in his eyes and the doctor told him that he should not look into *seforim*. The *gaon* lamented, "If I cannot look into a *sefer*, why do I need eyes?"



The son of the Chasam Sofer, known as the 'Ksav Sofer,' was once in a health resort at the same time as the Maharam Shik. While learning, the Ksav Sofer needed to look something up in the 'Tur.' Since there was no set of Tur and Beis Yosef in the resort, the Ksav Sofer sent his attendant to the Maharam Shik to see if he had the *sefer*. The Maharam said that he could not lend him the Tur but he would copy the paragraphs that were needed. Sure enough, he soon sent the transcript over.

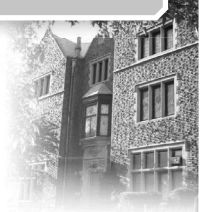
Later on, when the Ksav Sofer visited the Maharam's room, he asked to see the actual *sefer*. Reb Moshe admitted that he too did not have the Tur and had written it from memory.



The Maharam was not born with a brilliant mind. As a young child, he would learn something and forget it the next day. He accustomed himself to an intense system of *chazara* and thus he became the *gaon* that he was.

A MOMENT WITH THE REBBE

The Relationship with the Satmar Rebbe



Chol Hamoed Pesach, 5740, Harav Efraim Eliezer Yalles had a *yechidus*, accompanied by a grandson, who presented the Rebbe with a booklet of his own original *chiddushei Torah*. After some hesitation, he said, "I also showed the booklet to the Satmar Rebbe, Reb Yoelish, two weeks before his passing and he even wrote some notes on it."

The Rebbe gave the grandson a *brocha* for success in learning and referred to his question on a *Gemara*. The Rebbe then said, "I saw you were hesitant to mention the Satmar Rebbe because you thought I would not appreciate it. You should know that we had a very good relationship. I visited him when he sat *shivah*, and he visited me."

The Rebbe clarified, "Sometimes visitors are entertained for diplomatic reasons, but with me it was apparent that it was genuine. When he came to me, we also discussed *divrei Torah*. Indeed, we did disagree, but it was purely a dispute in *halacha*."

"Regarding the *machlokes*, it was the 'Dason and Aviram' who caused it."

The Rebbe repeated the last phrase: "regarding the *machlokes* – it was the 'Dason and Aviram'..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה