



## 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, "?! – 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 added 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.

(תו"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 און 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 erez* 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' עה)

Once, as he entered the room of the Frierdiker Rebbe for *yechidus*, the chossid Reb Zalman Gurary 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, 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*."

(ס"ה תש"ב ע' 92, 120, 126)

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?"

(שיחו"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 ריי"צ ח"ו ע' צה)

### CONSIDER THIS!

- 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 be embarrassed?

## Canceling a Taxi

Reuven booked Shimon, a Jewish taxi driver, to take him to the airport at 8pm. At 2pm Reuven realizes that he has another free ride and calls Shimon to cancel his reservation. Does Reuven have to pay Shimon for the ride?

To understand this Halacha we must introduce two Halachic terms: *'taromes'* – complaint, *'mechusar amana'* – untrustworthy.

- *'Taromes'* means that in some situations when one who caused a loss is not Halachically bound to pay, the one who suffered the loss has the right to complaint, even though the one who caused may have acted permissibly.<sup>1</sup> The legal ramification of this complaint is: If later the damager wants to do business with the person damaged and appeases him to agree, the damaged one may claim that he had agreed on the understanding that he would be repaid. He can halachically demand that payment, unless it was specified at the beginning of the deal that he would not pay.<sup>2</sup>
- *'Mechusar amana'* implies that although no monetary claim can be made at all, there is nevertheless a prohibition to back out. (It is also possible for one situation to fall under both categories.)
- Regarding our scenario: If Shimon would have anyway not had any other job at the arranged time, he has no claim against Reuven, since he did not cause him any loss.
- If he would have been able to find other work for that time, the *halacha* will depend how much hassle did Reuven cause Shimon:
- If by not accepting Reuven's reservation, Shimon could have easily found another job, and it is now a hassle to find one, Shimon may have *'taromes'* on Reuven<sup>3</sup>. According to one opinion, Reuven will also be considered *'mechusar amana'* and will thus be transgressing by cancelling.<sup>4</sup>
- If however Shimon can still easily find another job for that time, he cannot have *'taromes'* on Shimon,<sup>5</sup> though according to one opinion, Reuven is still *'mechusar amana'* for having backed out from his word.<sup>6</sup>
- The above is only true if Reuven still needs the job done (e.g. Reuven still needs to go to the airport, just that he found other means to get there). If, for whatever reason, Reuven doesn't need the job anymore (e.g. his flight was cancelled), he is not subject to *'taromes'* nor *'mechusar amana'* since the what happened was not in the hands of Reuven.<sup>7</sup> It is important to note, that the above is not applicable if: (a) Shimon start the job already (i.e. he started driving towards Reuven to pick him up); (b) Shimon cannot find another job. Both of these cases will be discussed in the next issue bez"H.

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

1. ראה סמ"ע סי' שלג סק"א.
2. ראה רמ"א חו"מ סי' שלב ס"ה ובש"ך שם סקכ"ב, ובש"ך סי' שלג סוף סק"א.
3. שו"ע סי' שלג ס"א.
4. ראה סמ"ע שם.
5. ראה ש"ך שם סק"א, וראה סמ"ע שם.
6. עי' היטב בסמ"ע שם, וראה ספר פתחי חושן (להגר"י בלוי ז"ל) – שכירות, פ"י הערה ה.
7. ערוך השלחן שם ס"א.

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

לזכות הילדה מרים שתחי' סיימאן

שיגדלוה הורי' לתורה, לחופה ולמעשים טובים  
נדבת הרה"ת אליעזר וזוגתו מושקא שי' סיימאן

## OUR HEROES

### Reb Hirshel Azimov

Reb Tzvi Hirsh Azimov of Klimovitch was born to his father Reb Moshe Nissan, a Lubavitcher chossid. Reb Tzvi Hirsh was of the first *'temimim'* in Lubavitch. There, he devoted himself to the service of Hashem. Later, he became one of the *'chozrim'*. At the young age of 33 years old, he passed away from an illness. The Rebbe Rashab said that he had a pure body and pure *neschama*; his *neschama* left him with the same purity as when it came.



Reb Hirshel's niece, Mrs. Freida Levin, related:

Reb Hirshel was said to be totally disconnected from the physical world. My mother told me that after his wedding he encountered a young *bochur* who was going to get married and had no money or possessions. Reb Hirshel simply gave him his own jacket and coat as a gift, which for those times was no small gift.

Reb Leizer Karasik related:

One of the great *Temimim* that I knew was Reb Hirshel. My knowledge about chassidim and *Chassidus* was quite limited then, and I could not properly appreciate his depth of learning, understanding of *Chassidus*, or *avodah* in *davening*. But even after forty-five years, it is etched in my mind and heart, that when I saw Hirshel Klimovitcher learning, *davening* or eating, it looked like a pure body with the light of the *neschama* shining straight through it.

I have a vivid memory of one time when I found Hirshel *davening ma'ariv* in the home of Reb Mendel Ladier, the place where he and some of the older *bochurim* slept. I do not have the words to describe what I saw and heard. I felt as if Hirshel was standing and speaking to Hashem, literally as someone would talk to another person. There was nothing separating them; it was him and the Aibershter.

## A MOMENT WITH THE REBBE

### The Focus of the *Farbrengen*

Following the Yom Kippur War, there was a conference of world leaders in Geneva, where the decisions made had direct ramifications to *shleimus ho'oretz*. As expected, that Shabbos the Rebbe mentioned the conference at the *farbrengen*, stating the Torah view on the matter.

The following week the chassidim were in for a surprise. At the *farbrengen*, the Rebbe rebuked them, saying, "Last week's *farbrengen* was focused to expounding on a passage of *Rashi*, clarifying a difficult *Rambam*; yet the first question I received this week was regarding the Geneva conference!"

Reb Leibel Groner recalls that the Rebbe once told him with pain:

"I hear the chassidim are involved in the *sicha* regarding *Eretz Yisroel*, but the Torah I said from the Baal Shem Tov, the Maggid, the Alter Rebbe – no one seemed to notice..."

The Rebbe motioned with his hand in disappointment, and continued, "If these matters were the purpose of the *farbrengen*, we should have made a demonstration rally, not a *farbrengen*!"

לזכות ר' שלום מרדכי הלוי שי' בן רבקה