



BEING DIFFERENT (1)

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 *goyim* around him.

(תשא לג, טז, תו"מ חי"ט ע' 337)

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

(מדרש לקח טוב פי כי תבא)

The Torah tells us clearly, "In the way of their statutes you should not walk." The *Rambam* explains that just as a Yid is different from a *goy* with regard to his *emuna* and observance of Torah and *mitzvos*, so too, *HaShem* wants us to remain separate 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 *goyim* or imitate their actions in other areas.

(רמב"ם הל' עבודה זרה פי"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 *goyim*, 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, the Yidden have had a language of their own and spoke differently from the *goyim* 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 *goyim* 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 separate the Yidden from the *goyim*.

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)

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 permissible to converse in the *goyishe* language...

(תו"מ תשמ"ח ח"ב ע' 73, יחידות תשכ"ח – מפי 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 *Frierdiker* 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)

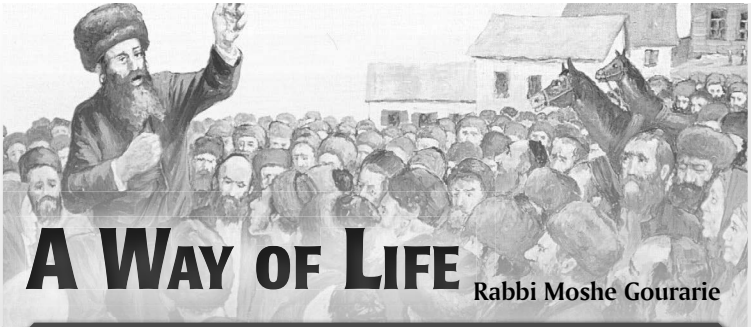
The wealthy baron Reb Shimon Rothschild wished to fulfill the *mitzva* of writing a *sefer* Torah, and wanted it to be written by a *talmid chacham* and *yerei Shamayim*. He heard of a *sofer* from Russia who met his criteria and had him brought over to Germany, where he lived. Under Reb Shimon's careful 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 *goyishe* months. Seeing this, Reb Shimon was filled with anger: "You calculate according to the *goyishe* 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' קלה)

CONSIDER THIS!

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



A WAY OF LIFE

Rabbi Moshe Gourarie

Last Moment Cancellation

Reuven booked Shimon, a Jewish taxi driver, to take him to the airport at 8pm. Shortly before the scheduled pick-up he cancels. Does Reuven have to pay Shimon for the ride?

- Our question can be divided into five cases.
- (1) Shimon had turned down other jobs for 8pm because of Reuven's reservation. Now he will not be able to find another job for that time. This includes whether or not Shimon has already left to pick up Reuven or not.
- (2) Shimon had turned down other jobs for 8pm because of Reuven's reservation. Now he will only be able to find jobs that will earn him **less money**. This includes whether or not Shimon has already left to pick up Reuven or not.
- (3) Shimon would not have found another job for 8pm, and has not yet left to pick up Reuven.
- (4) Shimon would not have found another job at 8pm, but has now already left to pick up Reuven.
- (5) Shimon already left to pick up Reuven, but can still find another job for 8pm for the same price.
- In case 1 and 4, Reuven is obligated to pay Shimon 'schar batolo,' the amount a worker would be willing to accept to have the time free. This is typically evaluated at half the wages (not including expenses such as gas, tolls, etc.), though it can vary based on the difficulty and pay-scale of that particular work.
- In case 2, Reuven is obligated to pay Shimon half of the difference between the original job and the lower paying current job.
- In case 5 Shimon has no monetary claim, but he does have the right to 'taromes' (legal complaint – see previous issue).
- In case 3 Shimon has no claim at all.

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

ראה בכ"ז שו"ע חו"מ סי' שלג סעיף א-ב ובנו"כ שם. ספר פתחי חושן – שכירות פ"י ב-ב ובהערות שם. ספר משיב הלכה סי' טו.

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

לזכות הבחור הבר מצוה מנחם מענדל שי
 לרגל הכנסו לעול המצוות ביום ה' ניסן ה'תשע"ד
 שיגדל להיות חסיד, יר"ש ולמדן
 נדבת הוריו הרה"ת דוד ורעיתו נחמה דינה שיחיו קורבסקי

לזכות התי' אהרן מנחם מענדל קופפר
 וב"ג שיינא ברכה פרלשטיין שיחיו
 לרגל בואם בקשרי שידוכין בשעטמו"צ

OUR HEROES

Reb Avraham Kalisker

Reb Avraham of Kalisk was a great *talmid* of the Mezritcher Maggid and led a following of *chassidim*. He later moved to *Eretz Yisroel* with Reb Mendel Horodoker in the well-known *aliya* of *chassidim*. After Reb Mendel's passing, Reb Avraham became the leader of the *chassidim* in *Eretz Yisroel*. He passed away on the 4th of Shvat, תק"ע (1810).



Reb Gershon Kitover, brother-in-law of the Baal Shem Tov, had grandchildren who were *sefardim*. Although they were very learned, they did not see the need of learning *Chassidus* or following its ways. Upon the request of friends of Reb Gershon, Reb Avraham spoke to the *sefardim*, but to no avail.

Upon further request, Reb Avraham called upon the men again, and asked them to open any Gemara to any *sugya*. They told him the *sugya* and Reb Avraham asked difficult questions on the Gemara from many angles. Reb Avraham again asked them to open any other Gemara. Upon complying, Reb Avraham said that on that page they would find the answer to all the previous questions. Reb Avraham began answering the questions and the men where in utter shock and amazement. Reb Avraham explained, "This is nothing shocking. The entire Torah – *shebiksav* and *shebaal peh* – are names of Hashem. When one can see the Torah this way, the entire Torah is one and as such, all questions disappear." From that time those *sefardic* Jews became *chassidim* of Reb Avraham.



An old man once complained to Reb Avraham that he was lacking meaning in his life. "Of what worth is living?" the man cried. Reb Avraham replied, "You are an old but foolish man! What are you talking about?! It is worth living in this world for eighty years just to put *tefillin* on even once!"

A MOMENT WITH THE REBBE

The Person and his Ways

Harav Zevin was a devout Lubavitcher chossid who also had many connections in the religious-Zionist community. Although he was under much pressure to take on the role of chief rabbi of *Eretz Yisroel*, he declined because of the Rebbe's explicit directive.



Harav Zevin was once asked to participate in an event which was connected to a certain Zionist Rov. The Rebbe wrote to him (Sivan 5720): "If you will participate, I will have no choice but to publicly express my [negative] opinion of this person's attitude towards certain matters. As a rule, I refrain from making declarations which may cause unnecessary *machlokes*. However, if you attend the event, there may be some confusion as to the Chabad stance on this matter, so I will be forced to clarify it."

When Harav Zevin received the letter he was surprised. He wrote to the Rebbe, noting that the previous *Rabbeim* had written great honorifics regarding this *Rov*, including the words *gaon* and *Tzaddik*.

The Rebbe answered, "clearly what I wrote was regarding that *Rov's* ways, which have caused much destruction; to be differentiated from the stature of the person himself..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה