



BEING DIFFERENT (2)

Yiddishe Features

The *Midrash* says that the distinct Yiddishe haircut is one of the signs of a Yid, just like *tzitzis* and *bris milah*. In fact, it is forbidden to grow one's hair like the *goyim*, cutting certain parts shorter than others.

(שו"ע יו"ד סי' קעה, שהש"ר פ"א פט"ו)

Unwavering Commitment

During the decree against Yiddishe dress, two officers barged into the home of Reb Hillel Paritcher to cut off his long *peyos*, but he held the *peyos* tightly, and did not allow them to do so. Violently, they withdrew their swords and began hitting his hands and head. His neighbor, a tailor who had a good relationship with the officers, heard his screams and came running to help. He promised the officers gifts and convinced them to leave. Very thankful, Reb Hillel promised the tailor that after 120 years, he would be buried near him.

Many years later, when Reb Hillel passed away, he was buried in the distant city of Kherson. The tailor, growing old, decided to move to the home of one of his children. On his journey there, he stopped in Kherson and stayed at the *hekdesh*, the community hostel, where he suddenly fell ill and passed away. The local *chevra kaddisha*, not knowing who he was, prepared his body and took him to be buried in the section for unknown people. It was in middle of the winter, and due to the fierce snow, they unknowingly buried him next to the grave of Reb Hillel. Spring arrived, and visitors to the *beis hachayim* were surprised to find an unidentified *kever* right next to the *kever* of the distinguished chossid. After some inquiry, they unearthed the promise made to the tailor – and recognized *HaShem's hashgacha* that had brought Reb Hillel's promise to fruition.

(רשימות דברים ח"א ע' רנ)

Regarding his *mesirus nefesh*, Reb Hillel explained that it had come from a handwritten note of the *tzaddik*, Reb Pinchas Koritzer, which he had in his possession. In the note it was written: The 50th gate of *tumah* is the *goyishe* way of dress (מקיף דבינה דקליפה), and had the Yidden in Mitzrayim fallen prey to it, they would have not been able to be redeemed. Similarly, in

the times before *Moshiach*, there will also be an attempt to make Yidden change their way of dress, and unfortunately they will succeed. Only in the *zechus* of individuals who will have *mesirus nefesh* not to change their dress, will all the Yidden be able to proceed to the *Geula*. Reb Hillel concluded, "Anyone who would have had this note would have had *mesirus nefesh* for Yiddishe dress."

Reb Hillel himself wrote that for the above-mentioned reason, every Yid should dress differently from the *goyim*, so that *kedusha* should rest upon him.

(מגדל עז ע' רל"ו, פלה הרמון שה"ש ע' יז)

Obviously Different

Chassidim have always been always particular that their *peyos* extend beyond the minimum measurement, as an obvious sign of being Yidden. Even when they were ridiculed for this, they remained unfazed.

While living in Russia, the chossid Reb Moshe Vishedsky gave much attention to his children's *chinuch*. When cutting their hair, he would give them a *chassidishe* haircut and leave large *peyos*. One of his children once said that he thought that his *peyos* stood out too much when he went outside. His father explained that if his *peyos* would not be noticeable, they would no longer be considered *peyos*...

(דברי הימים גורקאו ע' עה, סיפ"ח חב"ד ח"ב ע' 154)

The Friediker Rebbe notes that those Yidden who are particular about their *peyos* and *tzitzis* have a warmth and a love for Torah and *mitzvos*, whereas those who are lax in these matters become cold and apathetic to Torah and *mitzvos*.

(ספר המאמרים תש"ד ע' 122)

In Minsk there once lived two wealthy families which both supported Torah learning by maintaining a *beis Midrash* near their homes. One family stemmed from *chassidishe yichus*, whereas the other was from a *misnagdishe* background. When the time came to marry off their daughters, they both chose fine sons-in-law from respectable families. The *chassidishe* son-in-law had an untrimmed beard and dressed in the traditional way, while the

misnagdishe son-in-law cut his beard and dressed in a modern fashion.

Time went on and both sons-in-law went into business, traveling to Petersburg to strike big deals. The *chassidishe* one found his way to the local *chassidishe beis midrash*, where they learned *Chassidus* every night and *farbrenge*d, and he returned home with the report that Petersburg is a true *chassidishe* town... The other young man, however, was attracted to the malls of Petersburg and the fancy clothing. Looking to make successful deals, he 'needed' to spend time in the restaurants, play cards and befriend the entrepreneurs.

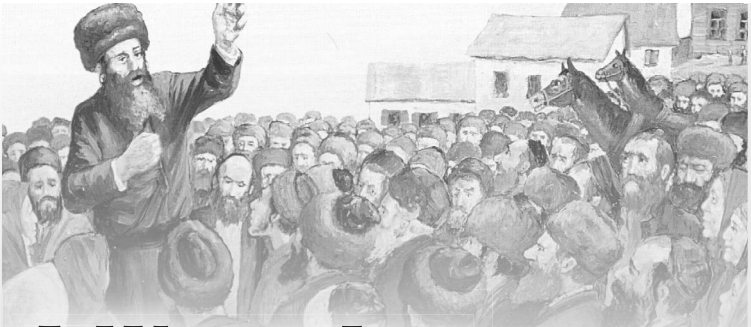
(הקריאה והקדושה ניסן תש"א ע' טו)

The Friediker Rebbe writes: "In Mitzrayim, the Yidden had *kabbalas ol*, and did not change their names, their way of dress, or their language – the three indicators that distinguish one type of people from another. Using a Yiddishe name, speaking the Yiddishe vernacular, and wearing a beard and *peyos* – these differentiate Yidden as "a nation that dwells apart." This prevents people from socializing with freethinking *porkei ol*, and prevents a Yid from visiting certain places. During the harsh times of *golus* Mitzrayim, the Yidden did this without asking 'Why', and by crying out to *HaShem* with *emuna* and with firm *kabbalas ol* in these matters, they merited their *geula*."

(לקוטי דיבורים ח"ג ע' ת"ו)

CONSIDER THIS!

- Are *peyos* and *tzitzis* an expression of one's warmth for Torah and *mitzvos* or do they bring that love?
- Why does it require a special *kabbalas ol* and *mesirus nefesh* to retain the Yiddishe mode?



A WAY OF LIFE

Rabbi Moshe Gourarie

Broken Glasses

Reuven put his glasses down near his bed. Shimon came to wake him up, stepped on the glasses and broke them. Is he responsible for the damage?

- Tripping over and breaking, something left on the floor involves two elements: (1) the broken object; (2) injury caused to the person who tripped. The general rule is as follows: If it is reasonable that something on the floor and care must be taken, Shimon, the person who tripped is at fault. He is liable for the damage object and cannot demand compensation for personal injury and damage.
- If it is not reasonable to expect things on the ground, Reuven, the person who placed the object there is at fault. Shimon, the person who tripped, is not liable for the damaged item, and can demand compensation for personal injury and damage.
- Therefore if someone tripped on a box left in the street and was hurt, the owner of the box is liable for damage caused.
- However, if someone tripped on toys left around by children in someone house, he is liable to pay for the damage of the toys and cannot demand compensation. It is normal for people to leave things lying around in their own house, and therefore one should know to be careful when walking.
- If however it is dark in the house, the one who tripped on a toy is not liable and can demand compensation for personal injury and damages, as he was not expected to notice the toys.
- Based on this, it would seem that in our case it depends if it is night or day. If it was daytime, Shimon would be liable to pay for the glasses, if it nighttime he would not be liable.
- Poskim add that if Reuven asked Shimon to come wake him up, he shouldn't have left his glasses there, knowing Shimon was coming. As such, Shimon would be exempt for damages even during the daytime.

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

ראה שו"ע חו"מ סי' תיב ס"א-ב ובסמ"ע פתחי חושן - נזיקין פרק ח הערה כה. שם. שו"ת קנה בושם ח"א סי' קכד. ספר

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שיגדלוהו הורי' לתורה לחופה ולמע"ט

נדבת זקני' ר' אברהם ורעייתו דבורה שיהיו הימן

לזכות הת' חיים אשר בן חוה

לרפנו"ש בקרוב ברמ"ה אבריו ושם"ה גידיו

OUR HEROES

The Beis Yosef

Reb Yosef Karo, known by his famous work of the Beis Yosef, was born in Spain just four years before the Spanish expulsion. He was forced to flee Spain together with his family, wandering from place to place (Lisbon, Portugal, Constantinople, Turkey, Adrianople, Greece). The Beis Yosef eventually moved to Eretz Yisroel where he established a yeshiva in Tzfas and guided many great talmidim including Reb Moshe Alshich, Reb Moshe Galanti, and Reb Moshe Kordoviro (Ramak). He wrote some of the most monumental works in Torah including Kesef Mishneh on Mishneh Torah, Beis Yosef on Tur, Shulchan Aruch and other seforim. Later in his life, a malach visited him regularly to teach him secrets of the Torah, which he compiled into the sefer Maggid Meishorim. The Beis Yosef passed away on the 13th of Nissan, ש"ל"ה (1575).



The Chida writes:

The Beis Yosef once learned a very difficult passage in the Rambam. Days passed and no explanations were found. One night, late into the night, the Beis Yosef was deep in thought and suddenly uncovered the answer. The next day in the yeshiva he announced, "Yesterday Hashem gave me the merit to understand the words of the Rambam." He began by presenting the question to the yeshiva students when a young boy asked for permission to offer an answer. The young student presented the very conclusion reached by the Beis Yosef only after days of toil! The Beis Yosef congratulated the boy saying, "Blessed are you to Hashem! This is the path I took and it is the true one." The Beis Yosef, however, was bothered that he had to work so hard for something that this boy came to so easily.

Later, the malach that taught him secrets of the Torah shared, "Do not feel bad. You had the merit of toiling and working out the meaning of that section of the Rambam. Until today, there was no one who understood that section, but after you brought the pshat into the world, it became accessible to everyone, and as such this young man was able to uncover the answer."



One of the grandchildren of the Tzemach Tzedek related that his grandfather used to praise the amazing structure of the Beis Yosef's sefer on the Tur. In his sefer, he quotes lengthy texts of earlier sages even when there is nothing novel in what he is quoting. "If he were saying something novel," said the Rebbe, "the pleasure of the 'chidush' offsets the tedious task of writing so much, but just to quote is something that has no pleasure in it. His pleasure was a G-dly one and not that of the mind. This is how he reached a level of total bittul, being merely a conduit to the Divine."

לזכות הילד שמואל שטיינמעץ שי' שיגדלוהו הוריו לתורה לחופה ולמע"ט

A MOMENT WITH THE REBBE

Appropriate Respect

Reb Moshe Katzenelenbogen, presently residing in London, was trapped behind the iron curtain until 5731. Whilst there, he was active in spreading yiddishkeit clandestinely, and he brought a yid by the name of Professor Kasdan closer to yiddishkeit.

After leaving Russia, the Rebbe directed Reb Moshe how the professor should proceed in order to leave. Through following the Rebbe's directives, the professor was able to leave Russia, settle in America, and serve as a professor in Harvard University.

Upon the instruction of the Rebbe to continue his growth in yididshkeit, Reb Moshe arranged for him to visit Crown Heights periodically in order to learn and discuss Chassidus with the chozer Reb Yoel Kahn.

Once, the Rebbe asked Reb Moshe, "Who is learning with Professor Kasdan?" Reb Moshe, who is Reb Yoel's age, replied "Yoel Kahn".

The Rebbe corrected him: "Reb Yoel"...

לזכות שיינא רייזא בת העניא' האשא תחי' שיגדלוהו הורי' לתורה לחופה ולמע"ט