



## A UNIQUE IMAGE (I)

### The Importance of Dress

Some years before the Rebbe Rashab passed away, his brother, the Raza, moved from Lubavitch to Vitebsk, where he dealt in logs. Vitebsk was a big, modern city, and his daughter began to dress in a more modern fashion. Word of this reached her grandmother, *Rebbetzin Rivkah*, and it brought her to tears. When the Rebbe Rashab asked her what had happened, and she told him, he was surprised: "Even when Father (the Rebbe Maharash) passed away you did not cry like this!"

To which she replied, "That was *HaShem's* will, but this is against His will!"

(מפי הרמ"ז גרינגלאס ע"ה)

The *Zohar* warns that the *Yetzer HaRa* begins its influence on a person by targeting his clothing, as with Yosef HaTzaddik, who was grabbed by his garment. One must strengthen himself to escape, exactly as Yosef did.

(זהר ח"א ע' ק"צ ע"ב)

The chossid Reb Peretz Chein once traveled to the *Tzemach Tzedek* together with another chossid, who had the *zechus* of having seen the Alter Rebbe, yet was now dressed in a more modern fashion. The *Tzemach Tzedek* did not recognize that chossid and asked Reb Peretz who he was.

After being told, the *Tzemach Tzedek* said in wonder, "Is that so? Had I known that clothing could have such an effect on a person, I would have had *mesirus nefesh* for it!"

(למען ידעו ע' 273)

Once, when questioned about the importance of distinctive Yiddishe clothing, the Rebbe expressed surprise that there could be any doubt in this matter, for it can clearly be understood from many of the teachings of *Chazal* and from *halacha*. The Rebbe mentioned the *possuk* in *Navi* which

says that *HaShem* will judge those who wear *goyishe* clothing, and also noted the writings of the *Tzemach Tzedek* against such dress.

(אג"ק ח"כ ע' שיב, צפני"א, ח)

Once, one of the children waiting to receive a coin from the Rebbe was wearing a *Tzivos HaShem* cap and was dressed in a shirt that had a childish, *goyishe* character on it. The Rebbe asked him if he was in *Tzivos HaShem*, and when the boy nodded, the Rebbe inquired why he was wearing such a shirt...

On another occasion, in תשמ"ג (1983), when the Rebbe was shown pictures of a winter camp in Morocco, he noted that in one photo a child was dressed as an Arab and said, "It is not appropriate to dress like this."

(קובץ פניני העשור ע' 42, תשורה חורף תשנ"ט)

Yidden have always been particular that the right side of their garments go over the left. The Rebbe mentioned this a number of times, and explained that this is done so that *kedusha* and *chessed*, which are associated with the right side, should be the prevailing influences in one's life.

(י"ב תמוז תשכ"ג, ש"פ אמור תשד"מ ועוד)

### Distinctive Dress

During the time of the Alter Rebbe, a new fashion in Russia dictated that jackets should henceforth have collars. When his grandson Reb Nochum, son of the *Mitteler Rebbe*, was preparing for his *chassuna*, the Alter Rebbe called for him and asked him about his silk *kapota*: would it be made in the traditional way, or would it conform to the new fashion?

"It'll have a collar, of course," Reb Nochum replied.

The Alter Rebbe requested that he have it made without one, but Reb Nochum, then

still a young *bochur*, argued, "Everyone else will have one, and I'll be embarrassed."

The Alter Rebbe then promised him that if he would wear a *kapota* without a collar, he would be together with his grandfather in Gan Eden. He then asked Reb Nochum that when his *kapota* was ready, he should come to him dressed in it.

Before the *chassuna*, the young man entered the Alter Rebbe's room, dressed in his new *kapota*... which had a collar. The Alter Rebbe then tore off a small piece of fur from the inside of the coat. Years later Reb Nochum commented, "I was young and did not appreciate the greatness of the promise I had been given."

The Rebbe explained that at that time and place, the challenge of clothing was extremely difficult. Had the Alter Rebbe been successful, that challenge would have been removed for generations to come. And that explains why he offered his grandson such a rich reward.

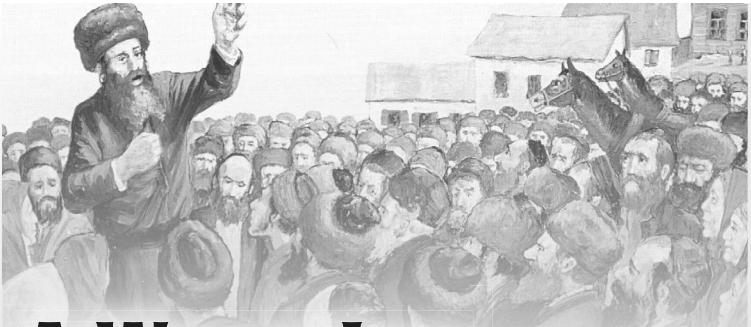
(רשימו"ד החדש ע' 97, תו"מ חל"ה ע' 278 ועיי"ש)

Reb Hillel Paritcher wore a winter hat all year round, because during his time it was decreed that all summer hats must have a visor. Reb Hillel, not wanting to follow the *goyishe* style of dress, wore his winter hat, which had no visor, throughout the summer months.

(רשימת דברים ח"א ע' רנא)

### CONSIDER THIS!

- Why is it so important to dress distinctively if it is only an externality?
- What is defined as *goyishe* dress?



# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## OUR HEROES

### Reb Yechiel Halperin



Reb Yechiel Halperin, also known as Yechiel der Chazan, possessed a beautifully sweet voice and served as the chazan for the *Yomim Noroim* for the Rebbe Rashab in Lubavitch and later on for the Frierdiker Rebbe. He was also known as Reb Yechiel der Meshulach as he was a fundraiser for Tomchei Temimim in its first years.



As a young man Reb Yechiel worked in Charkov. While Reb Yechiel's grandfather was a *chossid* of the Alter Rebbe, Reb Yechiel grew up lacking a real *chassidische chinuch*. One time, the *chossid* Reb Bere Volf Kozevnikov of Yaketrinislav visited Charkov, where he spoke about the *chassidim's* way of life. Reb Yechiel was immediately inspired and traveled at once to Lubavitch. He arrived shortly after the passing of the Rebbe Maharash and remained in Lubavitch for close to a year. He later moved to Moscow and served as the *chazan* in a big shul. Soon after, the Rebbe Rashab visited Moscow and Reb Yechiel assisted him. It was during that visit that the Rebbe Rashab taught him the *nusach* of many parts of the *davening* of the *Yomim Noroim*.

(סה"ש תש"ה ע' 25)



The Frierdike Rebbe writes: "...there were about forty *bochurim* learning in Tomchei Temimim, and I received letters from the cities in which Reb Yechiel fundraised for the Yeshiva saying that Reb Yechiel said there were about four hundred *talmidim*! I wrote to Reb Yechiel asking him why he's exaggerating ten times more than the truth! He responded to me that he is not exaggerating; because he does not say there are four hundred *bochurim*, rather there are four hundred *talmidim*. Being that every *talmid* uses all of his ten *kochos* for Torah and *avodah* thus there are four hundred *talmidim*. When I wrote this to my father [the Rebbe Rashab], he replied, "Indeed so, one must use all of his ten *kochos* in order for his learning to be done properly."

(אג"ק אדהרי"צ ח"ו ע' מח)

לזכות הילדה חי' מושקא תחי' פרענקל שיגדלוה הורי' לתורה לחופה ולמע"ט

### Paying Tuition with Maaser Money

The cost of out-of-town mesivta is challenging. Can I pay tuition with my *maaser* money?

- As explained in previous (issues 217-218) one cannot pay for obligations with *maaser* money, since *tzedakah* is supposed to be an added donation.<sup>1</sup> This includes all *mitzvos*, community taxes and *matanos lo'evyonim*. Since a father is obligated to teach his son Torah, it would not be permissible to hire a teacher to teach the child. However, other costs, such as food, lodging, rent, maintenance, etc., which is often a significant part of the tuition, can sometimes be paid with *maaser*.
- The obligation of a father to support his child is only until the age of six.<sup>2</sup> After that age, the obligation is a branch of *tzedakah* (which is enforced by Beis Din). Therefore, some *Poskim*<sup>3</sup> say that after that age one can use *maaser* money to pay for the child's needs.
- Others<sup>4</sup> argue that although supporting children older than six is indeed *tzedakah*, it can nevertheless not come from *maaser* money which is meant for poor people who don't have a way to get support. As some put it<sup>5</sup>, if one could use *maaser* money to support his children, then needy families would never receive anything.
- The Alter Rebbe<sup>6</sup> permits using *maaser* money for the expense of room and board for a child in *yeshivah*. He nevertheless adds that one who uses his personal money will be rewarded and whatever money was spent is not deducted from the amount he was destined to receive that year.<sup>7</sup>

1. שו"ע יו"ד סימן רמ"ט ס"א  
 2. שו"ע אה"ע"ז ס' ע"א ס"א  
 3. מהר"ם מרוטנבורג תשובה ע"ד הובא בש"ך יו"ד סימן רמ"ט סק"ג  
 4. ט"ז יו"ד סימן רמ"ט סק"א  
 5. ערוך השולחן יו"ד סימן רמ"ט סעיף ז'  
 6. הל' תלמוד תורה פרק א' ס"ז  
 7. ראה בארוכה שו"ת יחוה דעת ח"ג סימן ע"ו

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

## A MOMENT WITH THE REBBE

### To Draw Chassidim Dancing

On the third of Cheshvan, 5739, the Rebbe advised the artist Reb Boruch Nachshon of Chevron to make an exhibition of his paintings in New York. When he told the Rebbe that he would like to show his work to the Rebbe, the Rebbe surprised him with his consent. Indeed, on the sixth of Kislev, 5739, after setting up his art in 788 Eastern Parkway, the Rebbe came to view his art.

The Rebbe gave very detailed comments, including pointing out an astronomical inaccuracy in a painting of the moon, corrections regarding the *keruvim* and instructions on how to draw the *kedusha* higher than *kelipa*.

The Rebbe then asked, somewhat surprised, "Are there no pictures of chassidim dancing?"

The artist showed the Rebbe a painting of someone dancing, wearing a crown. The Rebbe was not satisfied, and said, "You still have time [before the exhibition]. Make a picture of chassidim dancing."

Before the Rebbe finished, he gave a general instruction. "Draw pictures that have a connection to practical *mitzvos*, such as *tefillin*, *tzitzis*, *neiros Shabbos*, *kashrus* and *Shofar*."

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