



FEELING PROUD (3)

Strong Identity

The *chossid* Reb Michael Teitelbaum once related:

My father, Reb Chaim Moshe, dealt in logs and would travel by train regularly. As a young boy, I accompanied him on one of these long trips. When the sun rose and it was time to *daven Shacharis*, my father took out his *tallis* and *tefillin* and began to prepare himself. The car was filled with noisy Russian peasants, but my father was completely oblivious to his surroundings. As he stood up to put on his *tallis*, the car suddenly fell silent. My father *davened* at his usual pace and during the entire time nobody spoke. As soon as he finished and sat down, the loud talking resumed. I of course shared my surprise with my father.

He later told me that when he first began travelling by train he consulted with the Rebbe Rashab. At that time it was dangerous for a *Yid* to travel by train since it was common for hooligans to throw Yidden out of the door as it was moving. My father asked the Rebbe if when he was *davening* on the train he should perhaps cover his *tallis* and *tefillin* with a coat and a hat. The Rebbe replied, "If you won't stand proud in your *Yiddishkeit*, of whom can we expect it?"

From that day on, my father *davened* on the train without embarrassment, and the *goyim* accordingly respected him for it.

(מפי השמועה)

In a *sicha* addressed to women, the Rebbe spoke about the importance of keeping separate from the *goyim* by wearing distinctive clothing:

The *zechus* which enabled the Yidden to leave *Mitzrayim* was that the men and women held onto the Yiddishe way of dress, and were not influenced by the garb, nor by the behavior of the *mitzriyim* around them. Knowing that they were an *am echad*, it was self-understood that as Yidden, they should not lower themselves. For, does it make sense that just because a *mitzri* has decided

to wear certain clothing, a Yid should copy him?! We can learn from this that we must not change our dress in order to imitate the *goyim*. The nations amongst whom we live will then respect us, for they will see that we stand by our principles, and through this we will be lead out of *gulus*.

(לקו"ש ח"ח ע' 223)

In a letter, the Rebbe stresses that since Yidden are a minority and are in danger of being influenced by their surroundings, effort must always be made to retain their Yiddishe identity. This is done by emphasizing positive Yiddishe traits and downgrading the common ground with the *goyim* around them.

The Rebbe likewise bemoans the habit of those rabbis who use secular sources as proof of an idea, even when that idea is found in Torah sources. They imagine that this will impress the listeners, by demonstrating that they are well versed in secular literature and culture.

In a similar manner, at events in support of Yiddishe organizations, the Rebbe writes that emphasis should be placed on preserving Yiddishe values, instead of bringing a *goyishe* personality as a speaker or honored guest.

(היכל מנחם ח"ג ע' צד)

Ignoring Scoffers

Yehudah ben Teima said: "Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to carry out the will of your Father in heaven." 'Bold as a leopard' means that one should not to be embarrassed by people who mock his service of *HaShem*. On the other hand, one should not respond with brazen words, so that he will acquire a brazen nature.

(אבות ה', שוע"ר מהדו"ק ס"א ס"ג)

The Rebbe pointed out that the beginning of the entire *Shulchan Aruch* is, "Al yeivosh mipnei hamal'igim" – do not be embarrassed by scoffers, for that is the basis for observing the whole of the *Shulchan Aruch*. Since it is

recorded in the *Shulchan Aruch*, it has the status of an obligatory *halacha*.

(אג"ק ח"ו ע' שמ ועוד, לקו"ש חכ"א ע' 287)

The Frierdiker Rebbe writes: At the end of *galus*, before *Moshiach* comes, there are many who disturb and ridicule those who fear *HaShem*. This is very challenging, particularly when the scoffers are people whose only interest is to indulge in worldly pleasures, and they mock great scholars. However, *HaShem* gives people the power to prevail over them, even more than during the times of the *Beis HaMikdash*.

(סה"מ תש"ט ע' 118)

The Rebbe said: "Due to the weakness of the *neshamos* in our generation, *HaShem* has given us only one small test – to withstand ridicule. People today are afraid of being laughed at. Actually, what do you care if a fool will laugh at you? It should only confirm that whatever you've been doing is right, for they don't laugh at fools..."

On the other hand, the Rebbe noted that since this can be quite a challenge, it is placed at the very beginning of the entire *Shulchan Aruch*.

(שיח"ק תשל"ח ח"א ע' 295, תו"מ תשמ"ח ח"א ע' 246)

The Rebbe once remarked: "Some people make every effort to hide their meticulous observance of *mitzvos* out of fear that they will be dubbed a *farfrumter* (someone who is overly *frum*). Instead, one should observe his *mitzvos* publicly and disregard any scoffers."

(תו"מ ח"ח ע' 231)

CONSIDER THIS!

- Why is finding common ground with secular society, quoting secular proofs and inviting a *goyishe* speaker expressions of a weak identity?
- Is withstanding ridicule an easy test or a difficult one?

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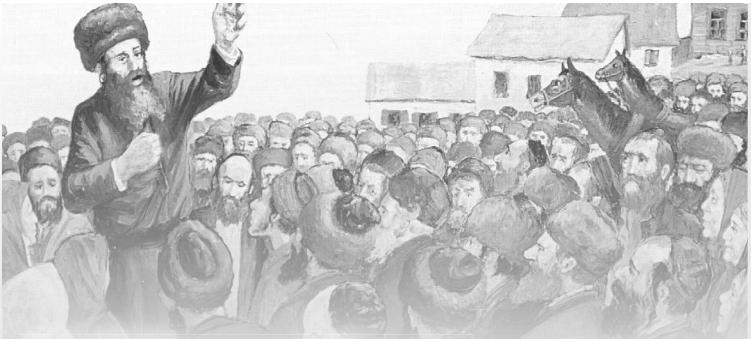


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A WAY OF LIFE

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

Conflicting Mezuzos

I have *mezuzos* in my home written according to the *ksav* of the Beis Yosef. May I put up a *mezuzah* which follows the Arizal or the Alter Rebbe?

- There is a rule in *halacha* that even when two conflicting opinions are both acceptable, one may not follow both of them at the same time (*tarti d'sasri* – two that contradict).
- For example: There is a *machlokes* in Gemara¹ concerning the beginning of night for *davening*, before which one must *daven mincha* and after which one can *daven maariv*. R. Yehuda says it is Plag HaMincha (an hour and a quarter *zmaniyos* (halachic hours) before sunset) and the Chachomim who say it is sunset. Since the halacha remains undecided one can follow either opinion. However, one may not *daven* both *mincha* and *maariv* during the hour and a quarter between Plag HaMincha and sunset since they are in contradiction.² Therefore those who take Shabbos in early must make sure to *daven mincha* before Plag HaMincha³.
- Indeed, there are opinions who apply this to the writing styles of STaM. According to this one must make sure all the *mezuzos* in his home are of one *ksav*⁴, and according to some he should not take an *aliya* to the Torah while wearing *tefillin* of a different *ksav*.
- Yet, the majority of the acharonim reject this concern. They argue that unlike a *machlokes* in *halacha*, the differences in *ksav* are merely stylistic variations and are only a question of added *hiddur*.⁵ While *rishonim* discuss these styles,⁶ and several of them have special significance according to *kabala*, they are nevertheless all halachically acceptable and do not present a *tarti d'sasri*. Furthermore, some argue that each door is an independent *mitzva* and there is therefore not a direct contradiction.
- Although it is permissible, there is room to be *mehader* that all *mezuzos* of one's home should be of the same *ksav*.⁷

1. ברכות כ"ו ע"א.
2. שו"ע או"ח סי' רל"ג ס"א.
3. שו"ע ר"או"ח סי' רס"ז ס"ב.
4. ראה שו"ת ויחי יעקב יור"ד סי' ע' וכתב שהסכים השפ"א להוראה זו.
5. ראה נו"במהדו"ק יור"ד סי' פ' מזוזות הבית.
6. ראה תשובת הרא"ש כלל ג' סי' י"א.
7. ראה ס' הליכות שלמה פ"ד הע' ל"א בשם הגרש"ז א שראוי להשוות כל מזוזות הבית.

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

לזכות ר' אברהם יהודה הכהן שיחי' שווארטץ

בעל החנות Sweet Expressions

להצלחה רבה ומופלגה בכל אשר יפנה בגשמיות וברוחניות

OUR HEROES

Reb Leib Hofman

Reb Yehuda Leib Hofman from Tchashnik was a *chossid* of the Rebbe Maharash. As a young man he was instructed by the Rebbe Maharash to work in the forest but as a supervisor, so not to be overloaded with work. He did so for twenty two years, learning every day for about fifteen hours and with time became a great *talmid chacham* and *mekubal*. Even though he worked in the forest, his real essence was Torah and *avoda*. In the year 5658 (1898) he was chosen by the Rebbe Rashab as a *shadar* to *chazer Chassidus* and collect money. He was also a talented *baal menagen*.



The Frierdiker Rebbe related:

In the winter of 5652 (1892) I witnessed how the *chossid* and *maskil* Reb Zalman Zlatapolsky was debating with the *mekubal* Reb Yehuda Leib Hofman about a *maamar* of my grandfather, the Rebbe Maharash, that they had heard on Shabbos Parshas Toldos 5637 (1876) – about fifteen year earlier. They both spoke with such a passion, Reb Zalman saying this is what the Rebbe meant, and Reb Leib saying that the Rebbe meant something else, both bringing proofs to their words, and by both of them the *maamar* is fresh and they are living with it, as if they had just heard the *maamar* that very day.

(סה"ש תש"ג ע' 104)

At a *farbrengen* Reb Leib shared a *vort* that he saw in a *sefer*: It is said that Paroh said the *possuk* "*mi chamocha bo'eilim hashem mi kamocho nedar bakodesh*." That is why the second *kamocho* is written with a *kaf* (though according to *dikduk* it should be a *chaf*) since at that moment Paroh's mouth was full of water.

The *meshpia* Reb Groinem, who was also present, suspected this was Reb Leib's original idea, but Reb Leib said he thinks he saw it in Shoshan Sodos by a *talmid* of the Ramban. They found that *sefer* and Reb two *bochurim* looked through the *sefer* simultaneously from both ends but they did not find it. A while later Reb Groinem told Reb Shaul Ber Zislin (one of the *bochurim* who I) that he found the *pirush* in the Alshich, and added, "One should not question a *talmid chacham* when he quotes something".

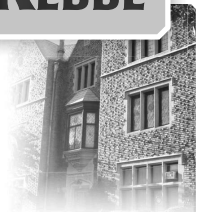
(הלקח והלבוש ע' ריד)

ליכות הילד שניאור זלמן שי' מינסקי לרגל יום האפשערניש שלו

A MOMENT WITH THE REBBE

You Drag Me In!

A well-known Lubavitch activist related part of a *yechidus*, from Tishrei 5737. The Rebbe spoke with great anguish.



"I never hear from you regarding your daily Torah learning. I understand from this that you indeed do not learn on a daily basis.

"This puts a question mark on your entire work. It is well known that the Tzemach Tzedek dealt with thousands of *chassidim*, and nevertheless he still found time to write a wealth of *divrei Torah*. Although we are not the Tzemach Tzedek, we are able to accomplish something of his level!"

The Rebbe raised his voice, and continued, "Not to have structured times for learning *iz a vilde zach, un a vilde hanhoge* (is a reckless thing, and a rash behavior).

"In fact, when there is no learning, the activities themselves suffer as well. We see time and again that those who have set times for learning every day are more successful."

"...And the most frightening thing of all is that you *schlep* me into this! You justify the fact that you're not learning by saying that you are doing my work!"

ליכות ר' שלום מרדכי הלוי שי' בן רבקה