

The Weekly Farbrengens



862 • לחמן ישמעו • וארא תשפ"ו
EDITOR - RABBI SHIMON HELLINGER

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, "I?! – 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 adds 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.

(תנ"ך 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 אורן 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 גורקאו ע' 174)

CONSIDER

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 to be embarrassed?

Once, as he entered the room of the Frierdiker Rebbe for *yechidus*, the chossid Reb Zalman Guray 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, the 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"ש תש"ב ע' 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?"

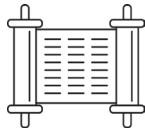
(שיחור"ק תשל"ח ח"ג ע' 170)

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' 34)





GROWING THE BEARD

Why are we particular not to cut the beard?

The Torah warns against “destroying” (*hashchasa*) and “shaving” (*giluach*) the five parts of a man’s beard, and doing so involves upwards of ten Torah prohibitions.¹

Chazal teach that one is only liable *malkus* for the *hashchasa* prohibition if one uses a razor (*ta’ar*), which fulfills both criteria of “destroying” and “shaving.” For tweezers aren’t commonly used for “shaving,” and scissors don’t “destroy” the hairs.² The views on the shortness of the hair qualifying as “destruction” range from being too short to be nicked by a nail to being too short to bend over to its root.³

The Beis Yosef, based on his understanding of the Rambam, rules that cutting the beard with scissors isn’t only exempt from punishment, but is permitted vis-à-vis *hashchasa*, even relatively close to the skin, “similar to a razor” (*k’ein ta’ar*).⁴ However, the Chinuch and others understand the Rambam to hold that although one is exempt from *malkus*, it is still forbidden as *hashchasa* (either *mide’oraisa* or *miderabanan*). Moreover, says the Tzemach Tzedek, had the Beis Yosef seen what those *rishonim* write, he would have prohibited it.⁵

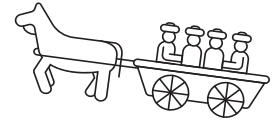
Moreover, many *poskim* understand that the “destruction” of a razor is determined by the **result**, and one would be liable for *malkus* with whatever shaving instrument produces a smooth surface on the skin. According to this view, electric shavers that achieve a clean cut are identical to a razor. For these and other reasons, the vast majority of *poskim* prohibit the use of electric shavers.⁶

In addition to the prohibition of destroying the beard, many *rishonim* and early *acharonim*, including the Tzemach Tzedek, hold that a man who removes his facial hair transgresses the Torah prohibition of *lo yilbashi*, beautifying himself like a woman (as found regarding removing body hair). This prohibition would apply to removing the beard hair in any way, and *poskim* note that it would apply even amongst a society where men commonly shave.⁷ Additional Torah prohibitions apply as well, including following the ways of the *goyim*.⁸

Trimming the beard even slightly is halachically forbidden according to the Chabad Rebbeim,⁹ and those who belong to their community are halachically bound by their *psak*.¹⁰ Those from other communities should be guided to follow the criteria of a legitimate halachic view.¹¹

The Zohar strongly condemns removing the beard, teaching that the “thirteen locks” of the beard correspond to Hashem’s Yud Gimmel Midos Harachamim, and act as channels for Hashem’s blessings.¹²

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



REB TZADOK OF KOPUST

Reb Tzadok of Kopust was a chossid of the Mitteler Rebbe and Tzemach Tzedek who was renowned for his *avodas hatefilah*.

Too young to have been a member of the Alter Rebbe's chadorim, R. Tzadok still managed to learn what the Alter Rebbe expected of Chabad chassidim. They would call him "Tzadok the davenner," due to his davening at great length.

R. Tzadok chose to earn a living through managing a windmill, not a watermill. Since windmills were only active several months a year, he could dedicate the rest of the year to Torah and *avoda*. His mill was not far from Lubavitch, and whenever his mill was not active, he would spend time in Lubavitch.

As a youngster, the Rebbe Maharash asked R. Tzadok why he davened

so long. R. Tzadok replied, "I am fulfilling the Torah's instruction to 'retell the going out of Mitzrayim,' since during davening one goes out of his limitations (*meitzarim*)."

The Tzemach Tzedek called him "Tzadok the Baal Tefilah," since he was truly a master of davening, which came from his allowing the davening to become his master.

(ס"ה ש"ת-תש"א ע' 247)

Whenever he traveled through Kopust, R. Hillel Paritcher would stay at R. Tzadok's home. R. Hillel would say that R. Tzadok is a chossid according to the wishes of the Alter Rebbe, the Mitteler Rebbe and the Tzemach Tzedek.

(בית רבי ע' 337)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



THE MISSING WINNER

The Pras Yisrael award of 5748 was awarded to Reb Adin Even Yisroel, on the accomplishment of the Steinzaltz Talmud, for making Gemara study accessible to the masses for the first time in history.

This honorary, as well as monetary, prize, is bestowed by the State of Israel on Israeli Independence Day, in a state ceremony in the presence of the President, the Prime Minister, the Speaker of the Knesset and the Supreme Court President, and is considered the state's highest cultural honor.

Being a loyal chossid, Reb Adin asked the

Rebbe whether he should accept the award.

Upon the Rebbes guidance, when the ceremony began Reb Adin was nowhere to be found. He had left the country and could not be reached.

The organizers fumed, and the media erupted, but the Rebbe's approach was made plain for all to see. As the Maariv newspaper reported at the time, the reason the honorary winner did not appear was because he is a Chabadnik, “which as a movement opposes the state, and considers the state to be established illegitimately...”

אסור ברור מן התורה". וראה הנסמן ב' הדרת פנים זקן ח"ב פ"ג בארוכה. וראה שם הע' 24 ובפ"ד הע' 4 ובמילואים ע' תתינ ואילך. 8. ראה לרונגא מנחת חינוך מצוה רנא סק"א. וראה אג"ק אדמו"ר מוהרש"ב ח"ב ע' תתקכ"א ("שהוכיחו ובררו הרבה גאונים קדמוי ובתראי שעוברים בזה על כמה לאורן"). 9. ראה אג"ק אדמו"ר מוהרש"ב ח"ב ע' תתקכ"א. תשובת אדמו"ר מוהר"צ נ"ע. נדפסה בקובץ יגדיל תורה ג'. סיון-תמוז התשס"ג ע' רסג ואילך. אג"ק ח"א ע' ג ואילך וח"ב ע' קפב. 10. אג"ק ח"ב ע' פ-פח. 11. ראה אג"ק מוהר"צ ח"ב ע' רפה. 12. ראה זכר ח"ג קל ע"ב ואילך. ברכי יוסף יו"ד סי' קפא. אג"ק ח"ב ע' קסו ובכ"מ.

שמיעה ל"ט כ"ז. שם כ"א ה. וראה רש"י מצות כ"א. מנחת חינוך מצוה רנא. נדחי ישראל לבעל הח"פ כ"ז סק"ה. 2. מכות ע"א. 3. ראה המשנה וגמ' נדה ג ע"ב. שו"ת חת"ס אורח סי' קנ"ד. 4. ראה רמב"ם הל' ע"ז פ"ב ה"ז ("פטור"). ב"י יו"ד סי' קפ"א וכ"פ בשו"ע שם ס"י. וראה הגהת הרמ"א שם ע"פ התה"ד. 5. ראה ספר החינוך מצוה רנב. שו"ת מנחת אלעזר ח"ב סי' מ"ח. ויתירה מזו בשו"ת חת"ס חיד"ר סי' קלט-קמ הבין בשיטת הגליון (רצה) והמפרש בנזיר מ' ע"ב שדין מספרים כיען תער כדון תער ממש ושכן היא שיטת הרמ"א. ובשו"ת צ"צ יו"ד סי' צג אות ו' שהב"י לא ראה תשובת הרשב"א ח"א סי' ק"ו ואילו