

BEING DIFFERENT

78

לימוד הדבר תורה ליכות ר' שלום מרדכי הלוי שיי' בן רבקה לגאולה קרובה מן המיצר אל המרחב

STANDING APART

The Medrash 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 פ' כי תבא)

The Torah tells us clearly, "ובחוקותיהם לא תלכו", and in their statutes you should not go. The Rambam explains that just as a Yid is different from a goy regarding his emunah and keeping of Torah and mitzvos, so too, Hashem wants us to remain separate in our dress, hair styles and architecture of the Shuls we build. The Sefer HaChinuch explains that the purpose of this mitzvah is for us to 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 פ"א ה"א, ס' החינוך מצוה רס"ב, שו"ע יו"ד סי' קע"ח א')

The Medrash writes that Hashem tells the Yidden, "If you are separate from the goyim, then you are mine (and can live in a condition of geula in Eretz Yisroel), but if not, you will be placed in the hands of Nevuchadnetzar or others like him and you will go into golus."

(ספרא, רש"י סוף פ' קדושים)

In Minsk there once lived two wealthy families who both supported Torah learning by maintaining a Beis Medrash near their home. One family stemmed from chassidische yichus, whereas the other was from a misnagdishe background. When the time came to marry off their daughters, they both chose good sons-in-law from respectable families. The chassidische son-in-law had an untouched 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 chassidische one found his way to the local chassidische Beis Medrash, where they learnt chassidus every night and farbrenged, and returned home saying that Petersburg is a true chassidische town... The other young

man, however, was attracted to the malls of Petersburg and the fancy clothing. Looking to strike successful deals, he 'needed' to spend time in the restaurants, playing cards and befriending the entrepreneurs.

(הקריאה והקדושה ניסן תש"א ע' טו)

YIDDISHE FEATURES

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

Many years later, when Reb Hillel passed away, he was buried in the distant city of Cherson. The tailor, getting older, decided to move to one of children's homes. On his journey there, he stopped in Cherson and stayed at the community hostel, where he suddenly fell ill and passed away. The Chevra Kadisha, not knowing the man, 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 near Reb Hillel. Spring arrived, and visitors to the Beis Hachayim were surprised to find an unknown kever near the great chossid. After some inquiry, they unearthed the promise made to the tailor, and recognized Hashem's hashgacha that brought Reb Hillel's promise to fruition.

(רשימות דברים ה"א ע' רנ)

Regarding his Mesiras Nefesh, Reb Hillel explained that it had come from a hand written 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) and had the Yidden in Mitzrayim fallen into it, they would not have been able to be redeemed. Similarly, in the time 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 mesiras nefesh

L'ma'an Yishme'u

"Strengthening Yiras Shomayim and Chassidische Middos"

a division of:



CARING FOR OUR OWN

To hear the Dvar Torah, call:

347.498.0008

Audio Archive 641.715.3800 ext. 94500#

לע"נ שרה רבקה בת ר' יוסף ע"ה

not to change their dress, will all the Yidden be able to go to the Geula. Reb Hillel concluded, "Anyone who would have this note would have mesiras nefesh for Yiddishe dress."

Reb Hillel himself wrote that for the above mentioned reason, every Yid should be different in dress from the goyim, so that kedusha should rest upon them.

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

The Friediker Rebbe notes that those Yidden who are particular about their peiyos 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)

Chassidim were always particular that the peiyos should extend beyond the minimum measurement, as an obvious sign of being a Yid. Though they were ridiculed for this they were not fazed.

While living in Russia, the chossid Reb Moshe Vishedsky gave much attention to his childrens' chinuch. When cutting their hair, he would give a chassidishe haircut and leave large peiyos. One of his children once told him that he thinks that his peiyos stand out too much when he goes outside. His father explained to him that if his peiyos will not be noticeable, then they will no longer be considered as peiyos...

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

Chazal say that it is forbidden to grow ones hair like the goyim, cutting certain parts shorter while leaving other areas longer. The Medrash says that this is one of the signs of a Yid next to tzitzis and bris milah.

Reb Shmuel Abohav (Rov of Venice about 750 years ago) writes about the importance of having a yiddishe haircut. He records that in his youth, the heads of the community would enter the beis medrash with scissors in their hands, and if they would see any youth with extended portions of hair, they would immediately snip it off. The fathers, seeing this, would not object, but rejoice.

(שו"ע יו"ד סי' קעה, שהש"ר פ"א פט"ו, ס' הזכרונות סוף הל' פאות הראש)

DIFFERENT IN SPEECH

Throughout all generations, the Yidden had a special language and spoke differently from the goyim around them. Generally, this was done by intentionally jumbling the local language, adding many words from לשון הקודש. Some include not speaking like the goyim in חוקות הגויים, while the Gemara Yerushalmi includes it in the 18 things which Chazal have forbade during the times of Hillel and Shamai.

Some explain that the language of a nation expresses its nature, and speaking the language influences the speaker.

A number of times, the Rebbe spoke about the importance of speaking Yiddish. Once in yechidus (in תשכ"ח), the Rebbe expressed surprise at the fact that in Russia no Yid would think of speaking in Russian, while in America it has been considered

permissible to speak the goyishe language...

(ירושלמי שבת פ"א ה"ד, סמ"ג ל"ת נ', מפ"י השמועה)

Once, during the time of the גזירת המלבושים, 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 from the rebels." (The words 'tax' and 'rebels' are somewhat similar). The officer laughed and let him go.

(ספ"ח ערך אתכפיא בלבושים)

The wealthy baron Reb Shimon Rothchild wished to fulfill the mitzvah of writing a Sefer Torah, and wanted it to be written by a talmid chochom and yirei 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 its completion, Reb Shimon asked the Sofer how much he still owed him. The Sofer took out his notebook, where he had marked 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 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' קלח)

The Friediker Rebbe writes: In mitzrayim, the Yidden had קבלת עול, and did not change their names, way of dress, and language, the three things that distinguish one type of people from another. Using a Yiddishe name, speaking the spoken Yiddishe language (גלות שפראך), and going with a beard and peiyos, differentiates the Yidden as an עם לבדד ישכון, a nation kept apart. This prevents socializing with פורקי עול (freethinkers) and prevents a Yid from visiting certain places. During the harsh times of galus mitzrayim, the Yidden did this without asking 'Why', and by crying out to Hashem with emunah and by firm קבלת עול in these matters, they merited having the geula.

(לקוטי דיבורים ח"ג ע' ת"ו)

לזכות הילדה חי' מושקא שתחי'
שיגדלוה לתורה, לחופה ולמעשים טובים
נדבת ר' שמואל ומשפחתו שיחיו העכט

לזכות הילדה ביילא מלכה שתחי' שיגדלוה לתורה, לחופה ולמעשים
טובים להרגל בואם בקשרי שידוכין בשעטומצ'
לע"נ הרב יצחק דוד בן הרב מרדכי אברהם ישעיהו ע"ה גרונור שליח כ"ק אדמו"ר
50 שנה במלבורן אוסטרליה