



לעילוי נשמות  
מרת חנה לאה בת הרה"ת ר' שמעון ע"ה  
ברוק  
נלב"ע ז' טבת ה'תשע"א  
ת"נ צ"ב  
נדפס על ידי ולזכות משפחתה שיחיו  
משפחות ברוק, באנון, דייטש  
ניו יארק. פלארידא.  
מאנטאנא. מאנטרעאל



# Stand Tall!

*Never be ashamed of what's right*

“עיקר העבודה דזמן הגלות ועקבתא דמשיחא היא  
המס”נ דאל יבוש מפני המלעיגים...”

**“The most important avoda in the times of galus and the final moments before the coming of Moshiach is to have mesirus nefesh to not be embarrassed by those who scoff...”**

(מאמר ד"ה כה תברכו ש"פ נשא תשמ"ה)

This month we mark the *yahrtzeit* of Rebbe's father's, Harav Levi Yitzchok. There are many stories of his fierce *mesirus nefesh*, refusing to back down even one iota from Torah and Yiddishkeit, eventually paying the ultimate price and passing before his time.

One of the stories the Rebbe would often relate was about Harav Levi Yitzchok's insistence that the government-owned flour mills provide only the most strictly guarded flour for use in the Pesach matzos throughout the region.

When telling this story at a children's rally in 5743, the Rebbe concluded with the important lesson that we too should not be intimidated by distractions to our own Yiddishkeit observance.

“True,” said the Rebbe, “not everyone has the wherewithal to stand up to a superpower



government of 200,000,000 citizens. But on the other hand, neither are we faced with such a challenge. All we have to do is stand up to our own *yetzer hara* who tries to persuade us not to do what's right!"<sup>1</sup>

In this spirit, we will explore one of the most important *halachos* in Shulchan Aruch, emphasized throughout Chassidus—and especially in the Rebbe's *sichos*—numerous times: “אל יבוש מפני המלעיגים” —Do not be embarrassed by those who scoff.”

As the Rebbe once put it: This command is written right at the beginning of Shulchan Aruch, before any other *halacha*, because it serves as an entranceway to all the rest. Without bearing this in mind, one will not be able to keep any other *halachos*!



## Humble Before Whom?

The Torah tells us that Moshe Rabbeinu was “עניר מאד מכל האדם אשר על פני האדמה—more humble than any person on the face of the earth.”

Chassidus explains that his humility was primarily before the *neshamos* of the last generation preceeding the coming of Moshiach (“עקבתא דמשיחא”). It is

a time when a Yid keeping Torah and mitzvos is faced with many challenges, trials, and tribulations. Nevertheless, the Yidden will remain steadfast and not be intimidated by all these hindrances.<sup>2</sup>

The Rebbe often explained that the *mesirus nefesh* of the final generation before the *geula* is not by withstanding persecution, because most Yidden live in free lands where they are able to practice Yiddishkeit openly. Rather, the *mesirus nefesh* is to have the resolve to ignore all the scoffers and stand up for what's right.

In previous generations, this wasn't as important. But in recent times, especially in our generation, the *halacha* of “אל יבוש מפני המלעיגים” has become the most important part of our *avoda*—“עיקר העבודה”<sup>3</sup>. Throughout the years of the Rebbe's *nesius*, many of the Rebbe's innovative methods of spreading Yiddishkeit and Chassidus were received in the Jewish world with skepticism and even, at times, outright opposition. The Rebbe taught Chassidim to keep moving, never for a moment stopping to pay attention to the scoffers.

On one particular occasion, when people had written articles in a frum newspaper against Chabad's

activities and their unconditional *ahavas Yisroel* even for non-religious Jews, the Rebbe suggested: “The Gemara has already given us advice for such a predicament: ‘השכם והערב עליהם לבית המדרש והן כלין’—Wake up early and stay late to study at the *beis midrash*, and they will disappear on their own...’

“The Shulchan Aruch teaches us that when one begins his day, he should know that scoffers exist in

this world, and that he must not be intimidated by them!

“How does one have the power to say *krias Shema* in the morning, which he will learn about in *Hilchos Krias Shema*, or to daven, which he will learn about in *Hilchos Tefilla*? It is only by staying true to the first *halacha* in Shulchan Aruch, not allowing the *מלעיגים* to have any effect on him.

“We remember that Hashem is always right before us, ‘שויתי ה’ לנגדי תמיד’, and watching our every move. We will stay true to His *shlichus* and lead our lives in a manner of ‘אורח חיים’—the true path of life, the path of Torah.”<sup>4</sup>

## How?

How can a Yid train himself to ignore these voices completely, when at times they can seem so disturbing?

The Rebbe explains that this can be accomplished through a simple contemplation on who we are and what we represent.

A Yid must realize that he belongs to a higher world, a world where all these trivial disturbances do not exist at all. The Torah says about us, “ונפלינו אני” —we are distinguished [above and beyond all the nations of the world]...” We are loved like Hashem’s only child and entrusted with a *shlichus* that only we can accomplish in this world.

With all this in mind, how can there be any room for scoffers from lower worlds?!<sup>5</sup>

## NO MATTER WHO!

Torah teaches us, in the beginning of the Shulchan Aruch, that one should never be intimidated by people who scoff.

They might make fun of you that you’re a “*batlan*,” that you don’t belong to any political party, that you don’t have an army at your command. All you do is learn Chassidus; you don’t even know what’s going on in other yeshivos where they speak ill of Chassidus...

Shulchan Aruch rules that a person should never be intimidated. No matter whether the scoffer is a Litvak, an “*olamisher*,” a regular Yid, or even a Chossid!

(*Motzei Shabbos Parshas Acharei* 5738)



RASKIN FAMILY ARCHIVES

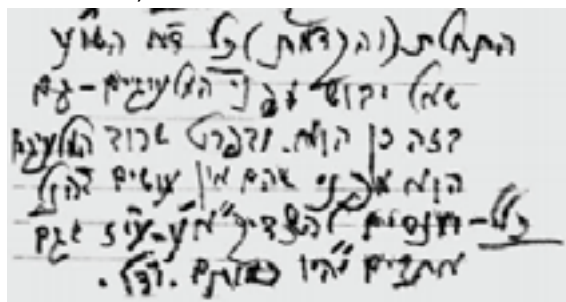


The Rebbe once pointed out that the *halacha* of אל יבוש is particularly important nowadays: On one hand it is relatively easy to fulfill, but on the other hand, it requires *mesirus nefesh*, giving up your comfort level and doing what's right.

But once you master this one thing, there is nothing stopping you from reaching great heights in Torah and mitzvos. Persecution and governmental regulation are no longer a factor, *baruch Hashem*. It depends entirely on your resolution that you will not be concerned about what the neighbor will say, or how it look in the eyes of someone else.<sup>6</sup>

### WHY?

*A portion of the Rebbe's response to someone about the need to spread Chassidus in a pleasant and peaceful manner, and not to be intimidated by people who stand in the way:*



התחלת (והקדמת) כל ד"ח השו"ע [=ד' חלקי השולחן ערוך] שאל יבוש מפני המלעיגים - גם בזה כן הוא. ובפרט שרוב המלעיגים הוא מפני שהם אין עושים בהג"ל כלל - ומנסים "להצדיק" א"ע - ע"י [את עצמם - על ידי זה] שגם אחרים יהיו כמותם. וד"ל [ודי לחכימא].

The beginning (and introduction) to all four volumes of the Shulchan Aruch is that one should not be embarrassed by those who scoff. This applies in our instance as well.

Especially considering that what makes most of them scoff is the fact that they themselves don't participate in the efforts at all, and they attempt to "justify" themselves by ensuring that others will act like them too.

This is sufficient for the wise.

When Shluchan Aruch tells a Yid, "שלא להתבייש" —is it a command or a matter of fact?

Both, says the Rebbe.

When you go out on *mitvzoim*, you may encounter people who chuckle at you, or some who may snub their noses at you ("קרימט מיטן נאז"); like the *possuk* says, "באפם הרגו איש".

It's a distorted snub, one that stands in the face of שויתי ה' לנגדי תמיד. Keeping Hashem's presence before you at all times will ensure that you are not embarrassed by these scoffers.

That's what it says in the first *siman* of Shulchan Aruch, in the first *se'if*, in the beginning of the *se'if*!

This can be read as both a command and an assurance. If you will do your part and not be intimidated by the scoffers, they will eventually wither away and come back eager to learn the rest of the Shulchan Aruch with you!<sup>7</sup>

### This is my reality!

We will conclude with a fascinating insight the Rebbe gave Rabbi Simcha Elberg in *yechidus*, after Rabbi Elberg had mentioned some of the opposition being raised against the Rebbe's various campaigns:

"...I am a Shulchan Aruch Yid, and I try to fulfill what it says right in the beginning of the Shluchan Aruch: אל יבוש מפני המלעיגים. *Baruch Hashem*, for me this is not even a challenge. It's what I learned from my father and from my father-in-law.

"Obviously, we must try to do everything peacefully and pleasantly, bringing Yidden closer to Torah by showing them its beauty and richness. But when it comes to matters of *pikuach nefesh* or the very foundations of Yiddishkeit, we need to stand upright and not compromise even one iota.

"This is what the Shulchan Aruch is referring to with אל יבוש מפני המלעיגים" **1**

1. Hisvaaduyos 5743 vol. 3, p. 1297.
2. Sefer Hamaamorim 5679 p. 464, et. al.
3. Maamar *Koh S'vorchu*, Shabbos Parshas Nasso 5745.
4. Sichos Kodesh 5737 vol. 1, p. 441.
5. Purim Katan 5738; Likutei Sichos vol. 21, p. 327.
6. Acharon Shel Pesach 5739; Sichos Kodesh vol. 2, p. 510.
7. Third night of Chol Hamoed Sukkos 5741; Sichos Kodesh vol. 1 p. 173.S
8. Kfar Chabad issue 734.