

# The Weekly *Farbrengens*



לחצן ישמעון • נשא תשע"ז • 412  
EDITOR - RABBI SHIMON HELINGER

## THE BEAUTY OF MODESTY (I)

### HUMILITY AND BASHFULNESS

The *Midrash* teaches that there is nothing *HaShem* loves more dearly than modesty.

(פסיקתא רבתי מו, א)

The Rebbe Rashab explains that pride is referred to as *zeh* ("This!"), because it is revealed prominently, whereas the way of *kedushah* teaches the very opposite - "to walk humbly with *HaShem*." Modesty requires that a person should not be revealed, but should cover himself, out of his humility of spirit.

(ס' המאמרים תרנ"ד ע' קנד)

In a *sicha* to women, the Rebbe once explained that the main component of *tznius* is quiet and modest behavior at home. Appropriate conduct outside the home then flows from this as a matter of course.

(שיח"ק תשכ"ח ח"ב ע' 159)

### UPHOLDING PRIVACY

The Torah praises the trait of modesty in many sources. *Chazal* command that one should be modest in all his ways and not conduct himself in a shameless manner, not only while he is in company but even when alone. Even when he is alone at night, in his private rooms, he should conduct himself modestly and bashfully in the presence of *HaKadosh Baruch Hu*, for "the whole world is filled with His glory," and "in His sight, darkness is as light."

(שולחן ערוך אדה"ז מהדו"ב סי' ב' ס"א)

At one point during his chase to kill Dovid HaMelech, Shaul HaMelech entered a cave to take care of his needs, unaware that this was where Dovid and his men were hiding. To ensure that no one see him, Shaul HaMelech went deep inside the cave, and he concealed himself even more by using his cloak as a covering. Dovid HaMelech, who would have been allowed to kill Shaul to save his own life, was urged by his men to do so, but despite the opportunity, he

felt unable to kill him. Instead, he cut off part of Shaul's cloak. He later told Shaul that his *tznius* had protected him from being killed.

The *Maharal* explains that this was his reward for having concealed himself.

(שמואל א' כד, ד, ברכות ס"ב ע"ב, נתיבות עולם נתיב הצניעות פ"א)

### CONSIDER

*What is the connection between feeling modest and dressing modestly? Why can't a person be public and also beautiful within?*

When the *malochim* asked Avraham, "Where is Sara, your wife?" they were inquiring about what *zechus* she had, as a barren woman of ninety years, to merit having a child. Avraham replied, "She is in the tent," implying that in the merit of her modesty, she was worthy of *HaShem's* promise that 'Kings will proceed from you.'

(כלי יקר בראשית י"ח, ט')

When Bilam wanted to curse the Yidden, he noticed that the entrances of their tents were not facing one another, for reasons of modesty, and therefore *bensched* them instead. The Rebbe notes that we see from here how one should not focus only on the main requirements of *tznius*, disregarding the finer points, for even a minute aspect of *tznius* has the power to transform a curse to a *bracha*.

(במדבר כ"ד, ה', לקו"ש ח"ג ע' 83)

### THE GLORY WITHIN

The Torah tells us that the true beauty of a Yiddishe woman is not expressed in her external appearance; rather, by virtue of her inner

qualities, she is *beautiful within*.

At a *farbrengen* on Simchas Torah תש"ל (1969), the Rebbe said that young girls should be told what a lack of modesty implies. When partially uncovering themselves to impress others, it is as if they are carrying a poster announcing that they have nothing else to show for themselves—neither intelligence nor *middos*, nor even a pleasant face ... Now, why would anyone want to proclaim such a situation publicly?

But in fact that is not the true situation. In fact, every individual girl has her own innate inner qualities, and once she understands this, the test of dressing in a modest manner will become easier.

(תהלים מו, יד; שיח"ק תשל"ח ע' 122)

In Winter 5722, Rabbi Refael Tzvi Hartman, a school principal in Eretz Yisroel presented the Rebbe with a dilemma that he had. Many schools had the practice of appointing older students to serve as cross-guards to make sure that the students only cross at the designated crossing. His school, which included a boys and girls department, also had such a system, and girls were chosen to this position. Rabbi Hartman was uncomfortable with the girls doing this and asked the Rebbe's advice.

To this the Rebbe replied: "Regarding this that you discontinued the girl cross-guards - it is obvious that this is how you should continue for the future."

(אג"ק חכ"ב ע' נה)

When the book on the Alter Rebbe's descendants was being compiled, the editor wished to include a picture of the Rebbetzin. He asked the Rebbe for her picture, and the Rebbe replied that she would need to be contacted directly, and her agreement would need to be procured. They contacted her, and she replied that under no circumstance would she agree for any photo of her to be published.

(מפי השמועה)

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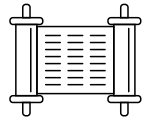


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EATING BEFORE PAYING

I am shopping in a supermarket and my child starts crying. Can I give him something to eat before paying for it?

Halacha rules that it is prohibited to take something with the intention to pay back. Some hold that it is considered stealing min haTorah, while others say that it is prohibited midrabananan so that one should not become accustomed to stealing.

The Rosh writes that one may switch it for a better item, since this is a benefit to the seller. Poskim list four conditions which allow us to assume that the owner would indeed be interested:

- (1) The item he takes is intended for sale, not a personal article; (2) The item he gives is better than the one he took; (3) He immediately transfers the item he is giving to the owner via a kinyan with someone else (zikui), so that the owner can easily collect it later (since he now owns it); (4) It's taken publicly and the owner will eventually be notified (by the buyer or by others), and is not similar to stealing which is done secretly.

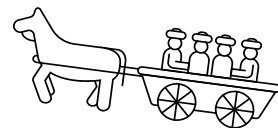
If instead of commodities one pays with currency – as is normally done nowadays (cash, check or credit card) – some poskim write that there is no need for zikui, since the owner surely prefers the cash. Others argue that the only time zikui is not necessary is when one intends to pay with currency immediately.

It follows, that one who is shopping and has the money with which to pay when finished shopping may take food in a public manner with intention to pay, unless the owner/manager expressly forbids it. Needless to say, foods that are sold by weight cannot be eaten before an exact weighing.

- 6. ש"ך שם סק"ג. וראה שו"ע ר"ר שם חו"מ סי' שמו"ח ס"א וסי' שני"ט ס"ב, שו"ע ר"ר הל' גזילה וגניבה ס"ג, וראה לקו"א שם סק"ב דאורחיה דרמב"ם לפרושי טעמא דקרא.
7. מתנ"ט ס"ב, סמ"ע חו"מ סי' שני"ט סק"ח. וראה קצוה"ח שם סק"א.
8. ראה גליון מהרש"א על שו"ע שם ד"ה וייזכה.
9. ביררתי אצל בעלי מכולות: יש שהקפיד שפוגע בסדר ומעין גזל (רק שאינו מעיר ללקוחות מצד לא תחסום), ואו"ל שזה מוכיח שאינו מקפיד כ"כ), ויש שלא איכפת לו ואדרבה. ויש שאמר (בחנות ירקות) שרצונו שיתנו לילד הבוכה אפי"אם ישכחו לשלם עליו.

- 1. רמב"ם הל' גנבה פ"א ה"ב, שו"ע חו"מ סי' שמו"ח ס"א וסי' שני"ט ס"ב, שו"ע ר"ר הל' גזילה וגניבה ס"ג, וראה לקו"א שם סק"ב דאורחיה דרמב"ם לפרושי טעמא דקרא.
2. ב"ק פ"ו סי' י"ב, שו"ע חו"מ סי' שני"ט ס"ב, סמ"ע חו"מ סי' שני"ט סק"ח. וראה קצוה"ח שם סק"א.
3. ש"ך חו"מ סי' שני"ט סק"ד. וראה קצוה"ח שם סק"א שחולק על הש"ך שהש"ך מתיר דווקא דברים העומדים למכירה והוא סב"ל כ"ז שאינו מחפצי הבית מותר. ולשו"ן אדה"ז שם "העומד לימכר ולא מחפצי ביתו".
4. שו"ע ושוע"ר שם.
5. שו"ע שם ס"ב, ושם בסמ"ע סק"ח.

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



REB AVREMKE ZHEBINER

Reb Avrohom Halevi Landau, known as Reb Avremke Zhebener, was a chossid of the Tzemach Tzedek and the Rebbe Maharash. He was a grandson of Reb Zalman Kurnitzer, who was the head of the city of Kurenitz and was of the great chassidim of the Alter Rebbe. At first, Reb Avremke was in business in Kurenitz and was quite a gvir. When things turned, and he lost his fortune, the Rebbe Maharash appointed him to be the Rov of the city Zhebener.

derasha he gave. However, there were some who felt that he was lacking in yiras shomayim. The townsmen were truly G-d fearing and turned to Reb Avremke of the nearby town. Reb Avremke instructed them to check and see if this man has a Zohar in his seforim collection, as this would be evidence if he is truly G-d fearing and worthy enough to be their Rov. After looking into the matter they discovered that he did not own a Zohar and he was not hired.

(לקוטי סיפורים ע' תנח)

As Rov, Reb Avremke sat at the mizrach wall in shul, far from the bima. When he would be called up for an aliya, everyone would stand up for him out of respect. Out of his humility, this bothered him very much and he would cover his face with his tallis. When he reached the age of seventy he stopped covering his face saying that now he doesn't mind because it says in the Torah "mipnei seiva tokum" and they are simply fulfilling a mitzvah.

(לקוטי סיפורים ע' תנח)

A city near Zhebin was in need of a Rov. Many people came to try out for the position and the townspeople were considering hiring one specific person based on an excellent

Before Reb Avremke passed away, he said to his talmid Reb Shmuel Groinem Esterman, "Pass me the Tanya, I would like to part with it." When he took the Tanya, he sat up in his bed, opened the sefer with both hands and cried so hard until the pages were soaked with his tears. After a while Reb Avremke said, "The Alter Rebbe said, that with the Tanya one can be a chossid like Avrohom avinu!" Reb Avrohom continued to cry, and then handed the Tanya back to Reb Groinem. He lay back down in bed and after a few moments passed away. When Reb Groinem would repeat this episode, he too would shed tears uncontrollably.

(כפ"ח גליון 1021)

A Moment with The Rebbe



RESPECT FOR A ROV

Despite disagreements and irrespective of the actual dispute, the Rebbe taught that respect for rabbonim must be upheld. To this end, in 5747 (1987), when as a result of a machlokes the local rabbonim were not honored with the Aseres Hadibros aliya, the Rebbe publicly protested.

Harav Mordechai Shmuel Ashkenazi A"H related:

In the 5710's (1950's), there was a certain fundraiser in Eretz Yisroel who created much strife within the Chabad mosdos. The

episode involved my grandfather, Harav Meir Ashkenazi, the former rov of Shanghai.

Once, in a conversation with the Rebbe, this man called my grandfather a shakran [liar].

The Rebbe responded sharply, "Az men ruft a rov a shakron, fallen di tzeiner fun moil!" [If one calls a rov a liar, one's teeth fall out!]

Indeed, not long thereafter, this man's teeth came loose and began falling out...

(Otzar Hachassidim NY page 425)

In memory of Zev Wolfben Dovid (William) Kracoff for his first yahrtzeit 11 Sivan By David Kracoff and Family