

The Weekly *Farbrenge*



לחנן ישמעוני • שלח תשע"ז • 414
EDITOR - RABBI SHIMON HELINGER

THE BEAUTY OF MODESTY (III)

TODAY'S URGENT CHALLENGE

Reb Uriel Zimmer had a *yechidus* with the Rebbe in Tamuz תשכ"א (1961), and he inquired about the Rebbe's much sought after opinion on the upcoming elections in Eretz Yisroel. The Rebbe replied that he didn't wish to reveal his opinion about it yet, and went on at some length. The Rebbe mentioned a number of times during this conversation that action must be taken in the area of *tznius*, and he said: "This isn't just election season but *tznius* season!"

(היכל מנחם ח"א ע"ר רב)

Rabbi Shneur Zalman Gafni relates:

Before traveling to the Rebbe for Tishrei תש"ל (1969), my wife asked me to discuss with the Rebbe a *tznius* gathering which had taken place in Bnei Brak. The gathering was headed by the Rov, HaRav Yaakov Landau, and my wife was one of the organizers. I had many things to discuss with the Rebbe, but I added a few words about it at the end of my note.

I was surprised when the Rebbe replied in short to all the other issues, and began speaking about this subject at length. The Rebbe was very agitated: "Now the style has become to wear clothing that reaches the ground. That's the brainstorm of some crazy *goy* in Paris! Should Yiddishe women be taking cues from some *goy* in Paris?! Is that how it ought to be?!"

"Today's immoral people have contrived to make tight clothing the fashion. It accentuates the body and arouses men's desires. Long and tight clothing is the idea of these immoral people.

The Rebbe continued with specific directives:

"The knees must be covered while sitting, and this isn't always the case when women sit. Women's clothing must therefore extend at least 10 centimeters beneath the knees to ensure they remain covered. I'm not deciding the length, that's the Rabbonim's job. I'm simply stating the minimum. And may whoever adds beyond that be blessed.

"This isn't to say that women shouldn't dress well, but the clothing must be appropriate. Those designing the clothing are trying to make it inappropriate in the first place. The correct approach is to create nice, respectable clothing, but not too long or too tight."

The Rebbe praised HaRav Landau for arranging the gathering, but said that my wife should privately discuss *tznius* with other women, since this is more effective. The Rebbe concluded that this is a critical issue, since *tznius* is the wall protecting *klal Yisroel*, and more must be done, and the more the better.

(ס' הצנע לכת)

no quality or means that makes her attractive and admired other than being immodest is embarrassing herself."

(כפ"ח גליון 673 עמוד 11)

In תשמ"א (1981), Rabbi Moshe Nissan Wiener published *Kevuda Bas Melech*, which includes all the detailed *dinim* and halachic views concerning *tznius*. In his words:

"Throughout all the stages of its preparation, I constantly updated the Rebbe and asked for directives. The Rebbe was deeply involved, even giving specific instructions about the layout of the *sefer*, and encouraged me to complete it speedily.

"In response to my comment that people had argued that it is forbidden to wear a *sheitl*, because it, too, can be showy and immodest, the Rebbe replied that although like other garments the *sheitl* must of course be modest, *pritzus* of the woman's natural hair is even worse.

"With the approach of Kislev, תשמ"א (1981), when the *sefer* was ready for press, I submitted it to the Rebbe, and I received his handwritten reply: 'Urgent. As I have written repeatedly, every passing day on which this *sefer* could have been read and studied is a regrettable loss. You should therefore actively see to it that it is actually printed and bound, and the sooner the better.' And to spur me on, the Rebbe enclosed a hundred dollars!

"The Rebbe added orally: "When I wrote 'the sooner the better' (in the original: *shaa achas kodem*, which literally means 'preferably one hour earlier'), that doesn't mean a week earlier or a month earlier, but sixty minutes. Today is still a whole day... And don't allow yourself to be fazed by those of 'the other side' who are looking for strange ways and means of preventing this *sefer* from being published."

In addition to all the above input and encouragement, I was privileged in that the Rebbe devoted precious time to editing the Foreword.

(בת מלך פנימה פרק א')

CONSIDER

What is the problem with modern styles: that they are immodest or that they are dictated by the fashion industry?

Why must a sheitl be modest?

"EXTREMELY IMPORTANT"

Here is a handwritten response of the Rebbe to Nshei Ubnos Chabad's question about which theme to choose for their convention:

"Urgent

"It's obvious that anything done about *tznius* is extremely important. And by all means possible. Including turning (discreetly to the fashion designers and) to the women's clothing stores. Especially in light of the fact that some complain that it's hard to find modest clothing in the stores.

"It's important to stress, in an appropriate way, that a woman or girl who "declares" that she has

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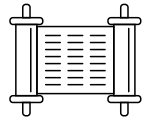
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SWAPPED COAT

Someone took my raincoat at a *simcha* and left me his, which doesn't have an indication of who owns it. May I use it?

Shulchan Aruch rules that if your garment was switched at an event or at a shop (e.g. cleaners) you may not use the exchanged garment. Although the owner presumably has your garment, he never agreed to the exchange and you may not use his garment without permission. Instead, you must hold onto it until the owner turns up, and return it to him even if he doesn't have yours anymore.¹

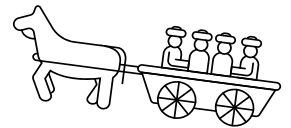
Contemporary *poskim* write that after a given length of time, you may assume that the switcher realized his mistake and now allows you to take and use his garment, in place of your garment which he took. Until that time passes you cannot take the other's object, and if you did you must wait until the time passes to use it.² The amount of time that it takes for the switcher to realize his mistake depends on the place, the time, and the type of item. However, you must be certain that the coat you found belongs to the one who took your coat, and not to a third person. You are also required to place a sign in a relevant place that the one who made the switch can contact you to get his switched item.³

What about generic items which the owner will most likely never realize that he made a switch (e.g. common umbrella)? Some *poskim* rule that you may use impersonal items which people are not particular about if switched, even before the switcher realizes.⁴

If it seems like the switch was done intentionally (i.e. yours was noticeably better), *poskim* say that you may take his item immediately.⁵ If you are unsure if the object is yours and it doesn't have an identifying mark (*siman*), you may possess it immediately.⁶

1. חו"מ סי' קל"ו ס"ב, שוע"ר הלכות גנבה וגזלה ס"ל.
2. פתחי חושן הל' אבדה פ"ד הע' מ"ה. וראה שו"ת אבן ישראל ח"ח סי' צ"ו דומה.
3. הרי הלכות חו"מ אבידה פכ"א. וראה אמרי יעקב על שוע"ר גזילה וגניבה ס"ל שנותן עוד שני ביאורים שמתיר שימוש בחפץ זה אבל לפי דבריו אין לתת לאחרים. וראה
4. הגרש"ז א"ב בס' השבת אבידה כהלכה פ"ז ס"ו.
5. בא"ח ש"א פ' תצא י'.
6. פת"ח שם פ"ג הע' נ"ג.

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



REB ZALMAN ZLATAPOLSKY

Reb Shlomo Schneur Zalman Zlatapolsky lived in Kremenchug, and was a chosid of the Rebbe Maharash. The Rebbe Maharash held him in high esteem and would occasionally say maamorim especially for him upon his visits to Lubavitch. Reb Zalman was very thorough in everything he did. He had a special seder when coming to Lubavitch, how long to stay and when to leave. His trips to Lubavitch, hearing Chassidus and going into yechidus were particularly meaningful to him.

The Rebbe once related:

After the Rebbe Maharash passed away, Reb Zalman longed greatly to see him. He discussed his feelings with the Rebbe Rashab. After doing many preparations that the Rebbe Rashab had instructed him (including wearing a gartel while sleeping), the Rebbe Maharash appeared to him in a dream.

(ת"מ ח"ג ע' 76)

The Friediker Rebbe related:

In the year 5671 (1911) when we were in Menton, I once went with my father, the Rebbe Rashab, on a stroll along the shore. In a corner amongst beautiful trees, my

father pointed out a bench and said to me:

"In the year 5645 (1885), three years after the passing of my father, the Rebbe Maharash, Reb Zalman sat on this bench, and while deep in thought, sang a niggun with great dveikus for many hours straight. I did not want to disturb him from his dveikus, I just looked at his face and saw Reb Zalman's eyes were shut and tears were flowing on his cheeks. He was totally immersed in the niggun. At a later opportunity I asked Reb Zalman which maamar he was thinking at the time. Reb Zalman was not soft hearted (he was from Kremenchug - known for their intellectual strength), but nonetheless when I asked him that, he burst out crying and could neither speak nor catch his breath. When he calmed down he said, 'It was maamar [he mentioned the opening of the maamar] that the Rebbe [Maharash] said on Shabbos [he recalled on which Shabbos it was said].'"

My father concluded, "Looking at Reb Zalman, was a mirror of the yearning life of a chosid who physically lost his Rebbe a few years earlier but *b'ruchniyus* it is as if he is standing before him."

(משיחת י"ג תמוז תרצ"ב, ספר השיחות תש"ז עמוד 70)

A Moment with The Rebbe



PRESS RELEASE: REBBE CALLS FOR EDUCATION AND MORALITY DURING SUMMER

From a *Lubavitch News Service* press release, following the 12 Tammuz 5724 (1964) *farbrengen*, edited by the Rebbe:

The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, announced his disapproval of the fact that nearly all Jewish educational institutions close their doors during the summer period. The Rebbe stated that this lapse in education must be avoided, and urged that schools provide a constructive summer program for the children in schools, and that similar programs be arranged in resort areas.

At the same occasion, the world leader of the Lubavitcher movement expressed his

concern over the manner of conduct and attire in summer resort areas. The proper manner of dress for woman is clearly stated in the *Shulchan Oruch*, the *Code of Jewish Law*, the Rebbe stated, which is valid even during the summer months. It should be remembered, the Rebbe continued, that modest attire must not only be heeded by women, for the *Shulchan Oruch* prescribes the moral manor of dress for men as well as for women.

The Rebbe chided that he hoped the *Shulchan Oruch* would not be left home under lock and key, but would rather go along with the vacationers as an important guide at this crucial time.