

# The Weekly *Farbrengens*



למען ישמעו • חוקת תשע"ז • 416  
EDITOR - RABBI SHIMON HELINGER

## THE BEAUTY OF MODESTY (V)

### ENCOURAGING MODESTY

Reb Chaim Meir Friedland related:

“On *Shabbos Parshas Chukas* 5707 (1947) my *ufruf* took place in 770. At the *Kiddush* that was held after *davening*, the Rebbe, then the son-in-law of the *Friediker Rebbe*, spoke about the education of girls, and emphasized the need to raise each of them to be an *ishes chayil*, instead of trying to imitate the secular world. He also noted that girls do not have to conduct themselves like other girls in America who are taught “to curtsy before the queen,” and they don’t have to know how to dance. They must only know Torah and how to conduct themselves in a manner of *tznius*.”

(אלבום מוקדש ישראל ע' 35)

Rabbi Mordechai Shmuel Ashkenazi, the *Rov* of Kfar Chabad, and his wife had *yechidus* in Tishrei תשכ"ט (1968). The Rebbe asked Mrs. Ashkenazi: “What about the *yiras shamayim* of the girls and women in Kfar Chabad?” And without waiting for a response, he said: “The true test of *yiras Shamayim* is *tznius* and *tahara*.”

The Rebbe continued: “When you return to *Eretz Yisroel*, divide Kfar Chabad into districts, and arrange a *tznius* club in each area where they'll study the appropriate *halachos*.”

(בת מלך פנימה ע' 108)

One summer evening in תשכ"ט (1969), Reb Alexander Bin-Nun entered the Rebbe's study for *yechidus*. He later related that the Rebbe had instructed him to speak about *tznius* during his forthcoming visit to Camp Emunah. The Rebbe emphasized that it would not suffice to speak about the concept of modesty in general, nor to speak of lofty *tznius* ideals. Rather, he should speak about plain and simple *tznius*: that the skirt should be the proper length, and so on.

(יומן תשכ"ט, תשורה בלינוב תמוז תשנ"ח ע' 75)

In the year תשי"ג (1990) a nuclear reactor exploded in Chernobyl, causing radioactive energy to spread in the entire region and placing all the local people in danger. Chassidim began

transporting children from Chernobyl to *Eretz Yisroel* and settling them in Kfar Chabad.

The first group arrived on the 11<sup>th</sup> of Av תשי"ג (1990). They included 96 girls, the youngest five-and-a-half, and the eldest, eighteen. The girls of course brought their clothing with them, and the organizers faced the challenge of introducing them to modest clothing.

### CONSIDER

*Why did the Rebbe have to clarify that tznius must be spoken about in “plain and simple terms”?*

*What does it mean practically that the modesty of the Old Country applies in America as well?*

They wrote about their difficulties to the Rebbe, who responded immediately. Amongst other directives the Rebbe wrote that it must be stated that the long-held community standards could not be changed and that only a firm stance would prevent friction and set the standard. The Rebbe advised that nice modest clothing be bought for the immigrant girls, thus making modesty attractive.

(צדיק למלך ח"ז ע' 237. החן החסידי ע' 160)

### “MIVTZA TZNIUS”

Two girls wrote to the Rebbe about *tznius* problems in their school. In a letter dated Chanukah תשל"ב (1969) the Rebbe wrote about Yiddishe women and their mission and then added in his own handwriting: “With blessings for success in *mivtza tznius* and for good news in this area soon.”

Two months later, the girls received another letter in the Rebbe's name, signed by the secretary: “In connection with your letter from *motza'ei Shabbos* 12 Kislev about dressing modestly, please provide updates.”

(בת מלך פנימה ע' 106)

In an interesting exchange between the Rebbe and a *tznius* committee in Yerushalayim, the Rebbe addresses their suggestion to add *tznius* to the ten *mivtzoim*. In the letter, dated 17 Shvat תשל"ח (1978), after encouraging the work of the committee and even sending a contribution towards their future activities, the Rebbe adds the following:

“P.S. As to announcing a special campaign for fixing *tznius* within the framework of Chabad's *mivtzoim*, it is dubious for a number of reasons as to whether we can task the young men and women who are the bulk of Chabad's activists with this type of campaign. It seems more appropriate for a Rabbinical organization which you're in contact with, and this will be the most effective and successful route.”

(כפר חב"ד גיליון 991. עמ' 178)

### THE TRADITIONAL WAY

The Rebbe once wrote in a letter: Soon after my father-in-law, the *Friediker Rebbe*, arrived in America in the year ת"ש (1940), he announced that his *shlichus* in this land was to transform it into a place of Torah and *yiras Shamayim*. There were those who asked him, “But isn't this, after all, America, not like The Old Country, *der alter heim*?”

The *Friediker Rebbe* replied, “*America is no different!* With regard to Torah and *mitzvos*, America is no exception!”

The Rebbe added: Yiddishe women must know that the very same Torah and *mitzvos*, and the very same principle—that “the entire nobility of a princess is within”—which applied in the Old Country apply in America as well.

(לקו"ש ח"ו ע' 364)

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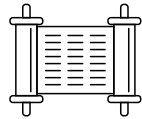


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## OVERPRICED JEWELRY

**I purchased a piece of jewelry and soon after found out that I was significantly overcharged. Can I demand a refund?**

One may not cheat another person in business and overcharge them without their consent.<sup>1</sup> *Poskim* are divided as to whether one who overcharged in error is considered to have transgressed,<sup>2</sup> however regardless he should return the money as a form of *hashovas avieda*.<sup>3</sup>

If the mistake is at more than a sixth above the true value, the buyer may choose to retract on the deal completely (*bittul mekach*),<sup>4</sup> but he not insist on keeping the item and be refunded the price difference.<sup>5</sup> According to the Rama the seller may also retract, for since the price was inaccurate, the sale was never clinched.<sup>6</sup>

Contemporary *poskim* write that in today's business world where there is a bigger market and a broad spectrum of pricing, it is only considered *ona'ah* if it was sold for more than the highest going market price.<sup>7</sup>

How long does the buyer have to notice the mistake and back out?

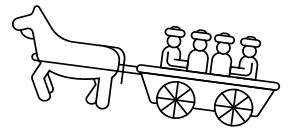
*Halacha* defines it as long as it takes for him to show it to a professional who can assess its value. Nowadays, the value of most consumer items can be ascertained instantly online or over the phone.<sup>8</sup>

If the buyer was aware that the item is overpriced, there is no prohibition, since he can choose to pay as much as he wants. If the discrepancy is so great that it is obviously overpriced, we assume that the buyer was aware.<sup>9</sup> However, if the seller stipulates that the buyer cannot claim *ona'ah*, it is invalid, unless the buyer actually knew that the item was overpriced. Likewise, a local law that negates *ona'ah* is not binding.<sup>10</sup>

In practice, if it is undisputable that the buyer was overcharged more than a sixth of the price, she can return the item and receive a refund, but she cannot demand to keep the item and be refunded the price difference.

- |   |  |
|---|--|
| 1. שו"ע חו"מ ריש סי' רכ"ז.  | 7. ראה סי' הלכות הונאה שם ס"ב הכרעתו למעשה ע"פ ס' משפט הפועלים פ"ט הע' ג'.                                   |
| 2. טור ריש סי' רכ"ז. רמב"ן עה"ת בהר פכ"ה פ"ד, וראה סי' החינוך מצוה שלז.   | 8. ע"פ שו"ת מהרש"ם ח"ג סי' ש"ז הו"ד בס' פת"ח פ"א הע"כ כ"ח.   |
| 3. ערוה"ש חו"מ סי' רכ"ז ס"ב (דלא כהגהות לטור ל"ה העשיל מקראקא שסב"ל שבספק אונאה אין חיוב השהב). ועייין בס' משפטי הממון סי' רכ"ז ס"ב ובהערות שם. | 9. שו"ע סי' ר"כ ס"ח וסי' רכ"ז ס"ט. ואם יוכיח שלא ידע אז יש אונאה - סי' הלכות הונאה, משפטי חושן פ"יב הע"ג 13. |
| 4. שם ס"ד.  | 10. שו"ת תשורת שי ח"א סי' תנ"ו. וראה פת"ח סי' סק"ו והערה כ"ז. שיש חולקים בזה.                                |
| 5. סמ"ע חו"מ שם סק"ו.   |  |
| 6. ע"פ סמ"ע שם סק"ח.  |  |

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



## REB CHONYE MOROZOV

Reb Elchonon Dov (Chonye) Morozov was born in Cherkass, Ukraine in 5638 (1878). He was sent to learn in Minsk and eventually made his way to Lubavitch, where he was part of the first group of *bochurim* in Tomchei Temimim. He was chosen by the Rebbe Rashab to be a *chavrusa* with the Frierdiker Rebbe. After his marriage, he was appointed *mashgiach* of *Chassidus* in Lubavitch. Later on he was appointed as the Rebbe Rashab's *gabbai* and secretary, a position he continued to hold under the Frierdiker Rebbe in Rostov. Shortly before Pesach 5698 (1938), the NKVD arrested Reb Chonye and sentenced him to death. Before being killed the officer barked to him: "The Lubavitcher Rebbe is G-d's emissary on this world, and because you are the Rebbe's emissary in Russia we are killing you."

Reb Chonye would fast quite often, especially during the weeks of "*Shovavim Tat*" (an acronym for the *parshiyos* of *Shmos*

through *Tzaveh*, for which some have the custom of fasting during these weeks), eating his meal only after dark. He kept his fasting a private matter with the Holy One, and even his closest friends didn't know about it. On one of his fast days, two friends paid him an unexpected visit with the intention of *farbrenging*. Reb Chonye motioned to his children to bring out food and *mashke* and Reb Chonye sat down and said *l'chaim* with them. This was his nature; he would rather break his personal fast than let it become known to others.

The *sefer Derech Chaim* by the Mitteler Rebbe discusses the various levels of *teshuvah* at great length. When Reb Chonye learned this *sefer* he would cry bitterly, until the Rebbe Rashab called for Reb Chonye and forbade him to learn the book. However, Reb Chonye was so affected by learning this book that he would burst into tears whenever he saw the cover.

## A Moment with The Rebbe



## OVERCOMING THE MECHITZA CHALLENGE

"During the 5710's, there were still many *klipas* to be conquered in America," related Reb Nachman Sudak A"H. "One, was the concept of a *mechitzah*, which was a challenge even among *frum Yidden*.

"I had a friend who made a condition at his engagement that there be a *mechitzah* at the *chasunah*. However, when he walked into the wedding hall, there was none to be seen. The *bochur* was furious, and he stormed out of the hall.

"The *bochurim*, his friends, who had come to join in his *simcha*, were at a loss. In their quandary, they telephoned the Rebbe's

secretariat, and explained the situation. The Rebbe instructed that that they proceed with the *chasunah*. However, they should set up tables around themselves as *mechitzos*, be *freilach* with the *choson*, 'and make enough noise so that others should want to join you.'

"Indeed, others joined, and brought more *mechitzos*-tables with them. The lonely, distinguished dignitaries sitting on the dais, a respected *rosh yeshivah* amongst them, could only watch the sincere *temimim* with envy."

(Main Nachman, page 8)

לע"נ מרת דישא בת ר' אריה לייב ע"ה  
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