

בס"ד

A memento from

# A Celebration of Femininity

Discovering Inner Beauty & Enhancing Elegance.



7 Iyar, May 7, 2014  
Razag Ballroom

This evening is lovingly dedicated to the lasting memories of

ראשא ע"ה בת יבלח"ט חיים מאיר הלוי שי  
רבקה חיה הינדא ע"ה בת יבלח"ט אשר שי



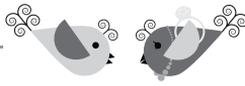
# Stories & Directives

The following are selections  
from the forthcoming sefer

## **Bas Melech Pnimah** The Rebbe on Tznius and Modesty

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# Today's Urgent Challenge

## Nice Clothing That Are Not Too Tight or Too Long

Rabbi Shneur Zalman Gafni recalls a *yechidus* where the Rebbe spoke sharply about *tznius*:

The Rebbe was very agitated, and there was anger in his voice: "Now the style has become to wear clothing that reaches the ground. That's the brainstorm of some crazy *goy* in Paris! Should Jewish women be taking cues from some *goy* in Paris?! Is that how it ought to be?!"

I was taken aback. The Rebbe was speaking with such vehemence. The Rebbe continued:

"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 are the brainchild of these immoral people.

"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.

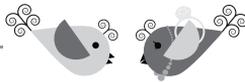
"This isn't to say that women shouldn't dress well, but the clothing must be appropriate. Those designing the clothing are trying to make it inappropriate in the first place. The correct approach is to create nice, respectable clothing, but not too long or too tight."

## A Maamar vs. a Fashion

One day the Rebbe Maharash summoned a number of *yungeleit* to his room and delivered a *maamar*. It was not a special date, so no one understood why this had happened.

Some time later it all became clear. The Rebbe had heard that in Paris a new – and very immodest – fashion was about to be launched, and due to his delivery of the *maamar*, that plan had been aborted.





## Elegant Hairstyles

Rabbi Shalom Ber Hecht relates:

My father, Rabbi Yaakov Yehudah "JJ" Hecht, was shown closeness by the Rebbe and our family would often merit a special yechidus. On one occasion, my sister came with loose hair. The Rebbe commented on this, "A *Yiddishe* girl does not have loose hair. The hair should be gathered in a refined manner."

## Against His Will

Some years before the Rebbe Rashab passed away, his brother, the Raza, moved from Lubavitch to Vitebsk, where he dealt in logs. Vitebsk was a big, modern city, and his daughter began to dress in a more modern fashion. Word of this reached her grandmother, *Rebbetzin* Rivkah, and it brought her to tears. When the Rebbe Rashab asked her what had happened, and she told him, he was surprised: "Even when Father (the Rebbe Maharash) passed away you did not cry like this!"

To which she replied, "That was *HaShem's* will, but this is against His will!"

## Summer Styles

Reb Hillel Paritcher wore a winter hat all year round, because during his time it was decreed that all summer hats must have a visor. Reb Hillel, therefore, not wanting to follow the *goyishe* style of dress, wore his winter hat, which had no visor, throughout the summer months.

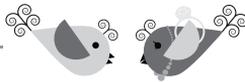
## Evidence of Yiras Shamayim

The following episode was related by Rabbi Dovid Meir Drukman:

For many years, Reb Mordechai (Mottel) Levin was the educational director of the Beis Rivkah Seminary in Kfar Chabad. Once, at *yechidus*, the Rebbe urged him to impress upon the students the particular importance of *tzniusdike* dress.

The Rebbe explained that since in the world at large this virtue is so widely neglected, when a girl "conquers herself" and dresses in a *tzniusdike* manner, this is evidence of her level of *yiras Shamayim*.





The Rebbe then directed Reb Mottel Levin to consult with a famous educational authority in Bnei Brak – Rabbi Wolff, founder of Seminar Wolff – in order to receive advice on how to cope with this educational challenge. Reb Mottel was somewhat surprised, because this particular *chareidi* personality did not identify with the chassidic world, but the Rebbe made it clear that this was the educator that he was to consult.

## "I will have to Distance Them"

Rabbi Shmuel Chefer, head of the Beis Rivkah Seminary in Kfar Chabad, once shared some sharp words that he had heard at *yechidus*.

"The Rebbe raised the subject of short dresses and skirts that were fashionable at the time and expressed himself in strong terms. He asked me to assemble the students and their mothers and to address this subject, but I was not to tell them that I was speaking on behalf of the Rebbe. The reason: If they knew that, and nevertheless (*chalila!*) disobeyed, 'I would have to distance them from my presence.' Those were his words.

"Finally, the Rebbe said that he had been told that 'the goy in Paris' was about to launch the opposite style – long dresses and skirts – and he added: '*Och un vei* ("What a pitiful situation it would be!") if the girls would now change their style of dress to match the new fashion only because 'the goy in Paris' so decided, and not because of what is written in the *Shulchan Aruch*..."

## Tznius Season

R. Uriel Zimmer had a *yechidus* with the Rebbe in Tamuz 5721, and he inquired about the Rebbe's much sought after opinion on the upcoming elections in Israel. 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!"





## The Rebbetzin's Modesty (I)

Mrs. B. of Tel Aviv relates:

When I visited the Rebbetzin, she was wearing a long velvety robe. She once told me that she purchased the material herself and gave it to a seamstress so that she could sew something *tzniusdik* (since at that time *tznius* robes were difficult to find in stores).

## The Rebbetzin's Modesty (II)

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.

## The Rebbe's Involvement in the Sefer "Kevuda Bas Melech"

In תשפ"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 and encouraged me to complete it speedily.

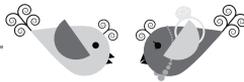
"In תשמ"ו (1980), on *erev Shabbos Nachamu*, I submitted a number of questions, and a few days later, on 15 Menachem Av, I received his detailed answers to them all, as follows:

In response to my proposal to produce an English translation of this work and to include it in the same volume, the Rebbe replied:

The English part should be set out from right to left, as in an English book. (The book was in fact printed with the Hebrew original at one end and the English translation at the other.)

The English text should omit all the long footnotes and all the sources, and the preface will advise the reader that they may be found in the *lashon hakodesh* text. The English can then also be published as a separate booklet.





The English chapters and subsections should correspond to the *lashon hakodesh* text, so that the sources will be easy to find.

As an additional benefit, the Rebbe suggested that the foot of each page should list the *titles* of the works that served as the source for each *din*.

In response to my comment that many people had argued that it is forbidden to wear a *sheitl*, because it, too, can be showy and immodest, the Rebbe wrote that [although anything that is worn must of course be *tzniusdik*], the *pritzus* of something that is worn (the *sheitl*) does not equal the *pritzus* of the actual body (the woman's natural hair).

Despite my doubts, the Rebbe advised that my name should appear in the *sefer*.

The Rebbe added: *Azkir al hatziyun lehatzlacha rabba*.

## "Every Passing Day is a Loss"

With the approach of *chodesh Kislev*, 1981) (תשנ"א), when the *sefer* was ready for press, I submitted it to the Rebbe, and on Wednesday, 4 Kislev, 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.





# The Final Test

## One Big Test

The Rebbe said: "Due to the weakness of the *neshamos* in our generation, *HaShem* has given us only one small test – to withstand ridicule. People today are afraid of being laughed at. Actually, what do you care if a fool will laugh at you? It should only confirm that whatever you've been doing is right, for they don't laugh at fools..."

On the other hand, the Rebbe noted that since this can be quite a challenge, it is placed at the very beginning of the entire *Shulchan Aruch*.

## Put to the Test

During the time of the Alter Rebbe, a new fashion in Russia dictated that jackets should henceforth have collars. When his grandson Reb Nochum, son of the Mittlerer Rebbe, was preparing for his *chassuna*, the Alter Rebbe called for him and asked him about his silk *kapota*: would it be made in the traditional way, or would it conform to the new fashion?

"It'll have a collar, of course," Reb Nochum replied.

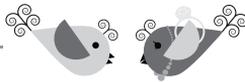
The Alter Rebbe requested that he have it made without one, but Reb Nochum, then still a young *bochur*, argued, "Everyone else will have one, and I'll be embarrassed."

The Alter Rebbe then promised him that if he would wear a *kapota* without a collar, he would be together with his grandfather in Gan Eden. He then asked Reb Nochum that when his *kapota* was ready, he should come to him dressed in it.

Before the *chassuna*, the young man entered the Alter Rebbe's room, dressed in his new *kapota*... which had a collar. The Alter Rebbe then tore off a small piece of fur from the inside of the coat. Years later Reb Nochum commented, "I was young and did not appreciate the greatness of the promise I had been given."

The Rebbe explained that at that time and place, the challenge of clothing was extremely difficult. Had the Alter Rebbe been





successful, that challenge would have been removed for generations to come. And that explains why he offered his grandson such a rich reward.

## It's not 'Inconvenient' when it's the Fashion

The Rebbe's response to the claim that *tznius* is not convenient:

"How is it possible, after reading the Mishna Berura about the blessings everyone in the family receives through *tznius*, that the "inconvenience" still plays a role?!"

"By the way, when those who dictate fashion recently decided that wigs were in style, tens of thousands followed suit with *zerizus* and *simcha*..."

## The Rebbe's Concern for a Woman's Feelings

R. Tuvya Bloi relates:

R. Uriel Zimmer and his wife belonged to a Hungarian Jewish community when he was *niskarev* to the Rebbe. The women in the shul where Mrs. Zimmer *davened* all wore wigs, and would tease her for wearing a kerchief, as is the Hungarian custom.

This was happening to the extent that she felt unpleasant in shul on Yom Kippur, despite the holiness of the day. When Yom Kippur was over she told her husband that she wanted to switch to a wig, because both Lubavitchers and the members of her *shul* wear it, and she can't stand their mockery.

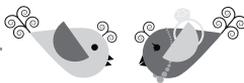
R. Uriel couldn't resist her, and they concluded they'd consult the Rebbe and follow his recommendation.

They immediately traveled to 770 and submitted their question through the secretariat. They received a call the next day from Rabbi Hodakov and he informed them that the Rebbe wished to respond orally, not in writing.

[Due to the busy nature of Tishrei, the Rebbe wouldn't see locals in *yechidus* (because they could visit all year round, unlike guests), but as an exception the Rebbe decided to meet them during *chol hamoe'd Succos*.]

When they entered, the Rebbe explained to them that he was answering directly in order to minimize aggravation, since he intended to recommend that Mrs. Zimmer keep to her good custom,





since they could use more *brachos* of *banei*, *chayei*, and *mezonei*, and the Zohar in Naso teaches us how much *brachos* depend on the care taken with a woman's hair. It is therefore worth keeping to the *chumra* for the extra *brachos*.

Hearing this directly from the Rebbe helped Mrs. Zimmer deal with the pressure.

On their way out, the Rebbe told R. Zimmer: "I see it's hard for her, so I ask that you constantly encourage and support her in standing up to this challenge."

## Everyone is Affected

In a fascinating response of the Rebbe, from the early 5730's, the Rebbe directs a Lubavitcher couple living in Kfar Chabad.

The husband had written to the Rebbe that his wife had just finished a three month course on cosmetics, in which she has revealed much talent. She plans on making this profession a source of livelihood for the family. His question was whether she should begin working in the field just yet.

The Rebbe responded in an unusually sharp manner, writing on the margins of the original letter, in two parts:

1) Next to the word "cosmetics" the Rebbe commented: "***I believe that the customers of this service do not excel in yiras Shomayim etc, and ultimately everyone will be affected by the people they work with.***"

2) Alongside the words "begin working", the Rebbe wrote: "***In any case, no.***"

## Don't Desire 'Modernity'

From a letter by the Rebbe:

It's most important to not desire to be 'modern' and 'cutting edge', because modernity isn't good for Jews, and only the ancient spiritual values have been proven to be what the Jewish nation truly needs.

While this is true for Jews in general, it's particularly relevant for the Jewish youth, because it is young people who are possess particular strength and courage to stand up to challenges and difficulties.





## Embarrassed of Whom?

The Frierdiker Rebbe lamented: "In days gone by, a person would be embarrassed to say that he was acting in a 'worldly' manner, that he was simply following the crowd. Today, that has become an excuse. When questioned about a behavior, a person justifies himself by saying, 'But everyone does it!'"

On another occasion, Frierdiker Rebbe said: "Recently, people have begun feeling embarrassed. Embarrassed – *from whom?* From some 'clothing on a post'?! This embarrassment has actually caused many people to compromise their *Yiddishkeit*, so that they leave 'pieces' at the barbers and the tailors... We need not be embarrassed by *them*; they should be embarrassed by *us*."

## Unembarrassed

The Rebbe once remarked: "Some people make every effort to hide their meticulous observance of *mitzvos* out of fear that they will be dubbed a *farfrumter* (someone who is overly *frum*). Instead, one should observe his *mitzvos* publicly and disregard any scoffers."



# A Favor for Body and Soul

## A Segula for a Shidduch

A young girl requested a *bracha* for a *shidduch*, and the Rebbe responded in his handwriting:

I confirm receipt of your letter of 11/13 concerning a *shidduch* and marriage.

The source of *brachos* is *HaShem*, Who gives the Torah and commands us to observe the *mitzvos*. The way to receive His *brachos* is by the daily observance [of the *Shulchan Aruch*].

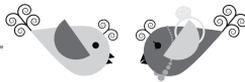
And concerning a *shidduch*: First and foremost – a life of *tznius*, exactly as described in our Torah, the Torah of Life.



מאשר הנני קבלת טב' מיום 11/13.  
בנוגע לשידוך ונישואין.  
הנה נקורו הברכות הוא השם נותן  
התורה ומצווה המצוות.  
הדרך לקבלת ברכותיו הרי זה ע"י  
[על-ידי] הנהגה יום... [יומית על  
פי שו"ע]  
ובנוגע לשידוך - לכל לראש חיי  
צניעות בדיוק כמבואר בתורתנו  
תורת חיים.

איור פ"ג





## Motherly Protection

In the year תרי"ד (1854), a decree in Russia forbade women to wear head coverings. Twenty years later, a draft law required all men to join the army, whereas in previous years only a certain quota had to be provided from each city. The Rebbe Maharash recalled that the sons of those women who had staunchly kept their head covering despite the decree were able to evade the draft, and who knows what troubles befell the women who had not withstood the trial...

## A Problem with Memory

From a letter of the Rebbe:

You write of a problem with your memory. First and foremost, you should of course review and reread each subject numerous times, and conduct yourself in a *tzniusdiker* manner. Then to increase the *siyata diShmaya* in this matter [...].

## To Deserve a Bracha

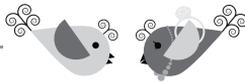
The Rebbe Maharash was not present at the wedding of his son, the Rebbe Rashab, which took place in Ovrutch, the hometown of the *kalla*, *Rebbetzin* Shterna Sara. After the wedding, when the new couple traveled to Lubavitch, the *chosson* suggested to his *kalla* that she ask her father-in-law to give her the *brachos* she deserved, for had he been at the wedding, he would of course have *bensched* them under the *chuppa*. In response to her request, the Rebbe Maharash replied, "Of course – on condition that you cut off that feather."

She was wearing a hat decorated by a prominent feather, as was the style at the time. She cut it off, and the Rebbe *bensched* her.

## Here's Your Extra Dollar

A young girl, who was not *frum* at the time, passed by the Rebbe one Sunday for dollars. She was dressed in her usual style, which was not particularly *tzniusdik*. As she received her dollar, the Rebbe assured her that if she was dressed differently on her next visit, he would give her two dollars. When she asked her parents to buy her new clothing, they brushed her off – until they saw that this was affecting her health, so they agreed.



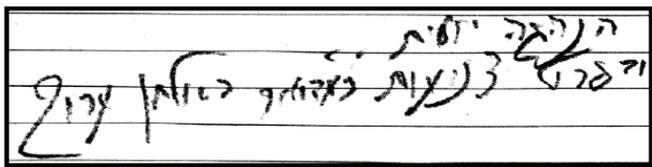


The following Sunday, she went once again to receive a dollar from the Rebbe, this time dressed in *tzniusdik* fashion. She passed by the Rebbe, but was disappointed to be given only one dollar. She continued walking, when she was suddenly summoned back. The Rebbe said, "I was sure you would remind me about what I had said, but seeing that you didn't, I had to remind you myself. Here's your extra dollar!"

### "Especially regarding Tznius"

From a handwritten response by the Rebbe to a request for a *bracha*:

Your everyday conduct – especially regarding *tznius* – should conform to what is set out in the *Shulchan Aruch*.

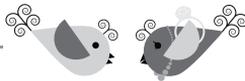


### The Solution for our Troubled Youth

From a handwritten note of the Rebbe (emphasis in the original):

This reply is based on the words of my father-in-law, the [Frierdiker]





Rebbe, in similar instances – that today's problem with young people, *Rachmana litzlan*, stems from laxities in family purity and **tznius**.

From a positive statement about Kimchis we can deduce the opposite: Just as her **tznius** blessed her with **seven kohanim gedolim**, we can understand that...



## A Special Segula

From a letter of the Rebbe:

You ask: Which *mitzva* is a particular *segula* for [...]?

Obviously: *Taharas hamishpacha*, and *tznius* (head covering, clothing, and so on).

## Protecting the Entire Jewish Nation

The Rebbe once said to one of *Anash* at *yechidus*: "Since not everyone is at the *madreiga* of Yosef HaTzaddik, women must carefully monitor their *tznius*, and thus protect the whole of *Beis Yisroel*."





## Damage of Altering Dress

The Alter Rebbe once interrupted himself in the middle of a *maamar* (with an unrelated remark) and said with his typical *dveikus* and tune:

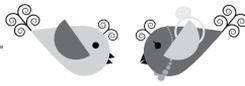
“Rivka took Esav’s clothing and dressed Yaakov,” how does it happen that Yaakov wears gentile clothing? How does it happen that Yaakov wears gentile clothing? The answer is that Yaakov foresaw that a time would come when Jews would have to wear gentile clothing, and he feared it would affect them (so Yaakov wanted to correct that by wearing that clothing) ... but it didn’t help and it affected them.”

## In the Merit of the Few

Reb Hillel had *mesirus nefesh* to retain the Jewish way of dress. He explained that his strength in this matter came from a handwritten 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 non-Jewish way of dress, and had the Jews in Mitzrayim fallen prey to it, they would have not been able to be redeemed. Similarly, in the times before *Moshiach*, there will also be an attempt to make Jews change their way of dress, and unfortunately they will succeed. Only in the merit of individuals who will have *mesirus nefesh* not to change their dress, will all Jews be able to proceed to the *Geula*. Reb Hillel concluded, “Anyone who would have had this note would have had *mesirus nefesh* for Jewish dress.”

Reb Hillel himself wrote that for the above-mentioned reason, every Jew should dress differently from non-Jews, so that *kedusha* should rest upon him.





# Spreading Modesty

## All they Need to Know: Torah and Tznius

Reb Chaim Meir Friedland related:

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

## Plain and Simple!

One summer evening in 5729, Reb Alexander Bin-Nun entered *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 he not suffice with speaking about the general concept of *tznius* or to speak of lofty *tznius* ideals, but rather he should speak about *tznius* plain and simple: that the skirt should be the proper length, etc.

## Nice Clothing

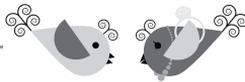
In the year 5750 (1990) a nuclear reactor exploded in Chernobyl, causing radioactive energy to spread in the entire region and placing all the local people in danger. Chassidim began transporting children from Chernobyl to Eretz Yisroel and settling them in Kfar Chabad.

The first group arrived in Eretz Yisroel on the 11<sup>th</sup> of Av 5750 (1990). They included 96 girls, the youngest five and a half, and the eldest eighteen. The girls brought their clothing with them, and the organizers faced the challenge of introducing them to *tznius* clothing.

They wrote about their difficulties to the Rebbe, and the Rebbe responded immediately. Amongst other directives the Rebbe wrote







## Tznius Club

Rabbi Mordechai Shmuel Ashkenazi and his wife had *yechidus* in Tishrei 5729. 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*."

## Women Discussing Tznius is the Most Effective

Rabbi Shneur Zalman Gafni relates:

Before traveling to the Rebbe for Tishrei 5730, 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 Rav, Rabbi Yaakov Landau, and my wife was one of the organizers. I had a lot of things to discuss with the Rebbe, so I was unsure if I wanted to mention this, but ultimately I added a few words about it at the end of the note I handed to the Rebbe.

I was quite shocked when the Rebbe replied in short to all the other issues, and began speaking about this subject at length. A whole *sicha*, really. I saw how much the Rebbe was affected by the issue.

The Rebbe spoke about the importance of *tznius*, and said that Rabbi Landau deserved a big thank you.

He also said that since my wife had brought the issue up, this proves that her words 'come from the heart,' and that she should therefore talk about this with other women. Not necessarily via large gatherings, but to discuss it, and see to it that other women discuss it amongst themselves, which makes it more effective.

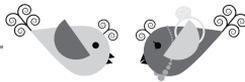
The Rebbe concluded that this is a critical issue, since *tznius* is the wall protecting *klal Yisroel*, and more must be done, and the more the better.

## Why Isn't There A Mivtza Tznius?

In an interesting exchange between the Rebbe and a *tznius* committee in Yerushalayim, the Rebbe addresses their suggestion to add *tznius* to the *mivtzaim*.

In the letter, from 17 Shvat 5738, after encouraging the work of the





committee and even sending a contribution towards future activities, the Rebbe adds the following:

“P.S. As to announcing a special campaign for fixing *tznius* within the framework of Chabad’s *mitzaim*, 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, and this seems more appropriate for a Rabbinical organization which you’re in contact with, which will be the most effective and successful route.”

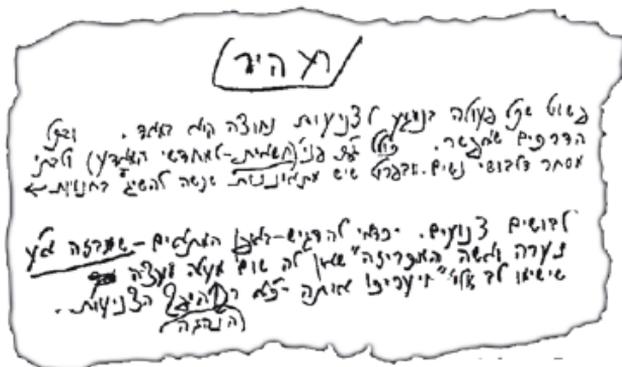
## A Women’s Tznius Gathering

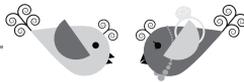
Here is a handwritten response of the Rebbe to Nshei Ubnos Chabad’s question about which theme to choose for their convention:

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





## Girls Must Learn about Tznius

During Elul 5741 (1981), Mrs. Michal Caplin wrote a letter to the Rebbe and among other things asked for a bracha for her work in Beis Rivkah in Kfar Chabad. In a handwritten response the Rebbe instructed her:

“Speak to **girls** about **tznius**.”

## The Rebbe Waited for the Hachlata

Dr. Y. L. was a renowned psychologist in California, and he was *niskarev* along with his wife through one of the *shluchim*. There was only one thing which she wasn't careful with; she continued wearing pants. She justified this by pointing out that many other 'observant women' also did.

When she sat *shiva* for one of her parents, the Rebbe sent the shliach R. Shmuel Dovid Raichik to visit her. While he was in their home, Rabbi Hodakov called and asked to speak with R. Raichik. Rabbi Hodakov said that the Rebbe was inquiring whether she accepts *tznius* upon herself and was waiting on the line for her reply. R. Raichik asked her, and she agreed immediately.

## Jews Should Be 'Yidden'

The months preceding and following the six day war were charged with many emotional and philosophical debates. The Rebbe persuaded many influential personalities to make use of the circumstances for the spreading of *yiddishkeit*.

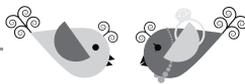
In a fascinating letter to Mr. Elyahu Amikam, a prominent reporter, the Rebbe wrote: “In your article, I did not find the primary, simple message which should be self understood ...

It has to be stated that Jews should be 'Yidden'. Meaning, they need to put on *tefillin*, keep *Shabbos*, and *kashrus*... The girls must dress as their grandmothers dressed... In today's age, if the Jews would be *Yidden*, the *geula* would certainly have arrived. This is what must be said.”

## Raising Girls with the Highest Standard of Tznius

The following letter of the Rebbe was written to Rabbi Schneur Zalman Garelik, the Rov of Kfar Chabad, in the year 5716 (1955).





At that time, the girls of Kfar Chabad were studying at a local 'Mizrachi' type high school. The level of *tznius* there was not suitable for girls from *chassidishe* homes, and the Rebbe asked that the girls be enrolled in a Beis Yaakov school instead.

Some of the girls and their parents were not fond of this idea, and gave excuses for being unable to transfer. Some disqualified Beis Yaakov since it was near a *yeshivah*, while others said that Beis Yaakov emphasizes *chitzoniyus* and the Lubavitch girls focus on *pnimiyus*. The parents therefore suggested that a girl's school be opened in Kfar Chabad.

In this letter, the Rebbe charges that the parents don't want to send their daughters to Beis Yaakov because they are unwilling to accept the Beis Yaakov standard of dress. The Rebbe highlights the need to educate the girls at the highest level of *tznius*.

The following is the letter condensed:

"Until a girl's school opens in Kfar Chabad, it is for the girls' benefit that they begin studying in Beis Yaakov, despite all the arguments being made to the contrary.

"Even if the current school is good, "if good is good, isn't better better?" And at this point the girls need the best education available, considering today's challenges.

"And even if Russia had its own challenges which were met with the appropriate response, the challenges today are of a completely different sort, and to a certain degree greater.

"The truth is that the only reasonable explanation for the big resistance to attending Beis Yaakov is the unwillingness to adhere to the dress code. And it appears that the mothers are more to blame here than the daughters themselves. The *helem v'hester* is so great that one parent wrote at length that Chabad focuses on *pnimiyus*, not *chitzoniyus*; apparently he really expects me to believe that the reason for avoiding Beis Yaakov is because our girls are so *pnimiyusdik* that they can't stand *chitzoniyus*...!

"This explains my disbelief at your argument that the problem with Beis Yaakov of Bnei Brak is that it's adjacent to a club and the Ponovezh Yeshiva. Do you really believe that that's the reason the girls refuse to switch?

"Hopefully, the residents will be inspired to open a girl's school in Kfar Chabad in accordance with the instructions of the Rebbeim."



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