



# THE BEAUTY OF MODESTY (1)

## 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)

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"י"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 מה, יד; שיח"ק תש"ל ח"א 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)

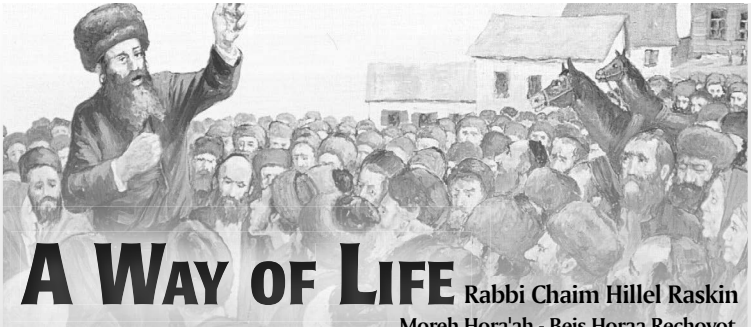
When the book on the Alter Rebbe's descendants was being compiled, the editor wished to include a picture of the Rebbetzin. He asked the Rebbe for her picture, and the Rebbe replied that she would need to be contacted directly, and her agreement would need to be procured. They contacted her, and she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

(מפי השמועה)

## CONSIDER THIS!

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





# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## OUR HEROES

### Reb Mordechai Dubin



Reb Mordechai (Mottel) Dubin grew up and lived in Riga, Latvia. His father, Reb Zalmen Ber, was a Lubavitcher *chossid*, and when Reb Mordechai was a young boy, he took him to *yechidus* with the Rebbe Rashab. As a young man Reb Mottel was involved with helping others in an extraordinary manner and eventually assumed the position of *Rosh Hakohol* of Riga. His house and office were always filled with throngs of people seeking his help and together with his secretaries, he would tend to each ones needs. Reb Mordechai also served as a member of the Latvian parliament, which he ultimately used to pressure the Russian government to free the Friedriker Rebbe from prison and allow him to leave Russia with his family and library. The Friedrike Rebbe referred to Reb Mottel as the "*sar hachessed*" (Minister of Kindness) for his outstanding kindness to others.

Once when Reb Mordechai was in *shul* he realized that someone had walked off with his coat. His first reaction was that probably the man must have been really cold and did not have the means to purchase himself a coat. "Let him wear it in good health and I will buy another one." The broad smile on his face testified that the stolen coat did not bother him and he was happy knowing that someone would be warmer from it.

During World War II, the Russians conquered Riga and soon thereafter arrested Reb Mottel. Reb Mottel was held in jail in Saratov, until one evening he was unexpectedly released. Having nowhere to go, he walked to the nearby city of Kobishov, hoping to find a home with a *mezuzah* that might take him in. After many hours, a tired, hungry and sick Reb Mordechai finally arrived in Kobishov and found a house with a *mezuzah*. After knocking on the door for a while, the door opened a crack but was immediately shut closed. Reb Mordechai, still wearing his prisoner uniform judged him favorably, "who would risk taking in such a person?"

But with no energy left to struggle to explain himself, Reb Mottel decided to lay down right there, and what will be, will be. He soon felt his end was near and starting saying *viduy*. Then, suddenly a thought entered his mind, "what will be tomorrow when the *yid* will find me dead on his doorstep!? He will feel terrible guilt for the rest of his life!" This thought gave him strength to knock again and this time he managed to convince the *yid* to take him in. Reb Mordechai would say "because of my *ahavas yisroel* my life was saved."

לזכות הילד כתיאל שלום חזן שיי שיגדלוהו הוריו לתורה לחופה ולמע"ט

### Kiddush for Women

May a woman who did not *daven Ma'ariv* hear *kiddush* from her husband who did?

Background for the question:

- From the *passuk* "*zachor es yom hashabas Ikadsho*," remember the Shabbos day to sanctify it, Chazal derive that there is a *mitzvah* to recite words of praise and sanctity about Shabbos when it sets in.<sup>1</sup> *Midrabanan* this should be done over a cup of wine.<sup>2</sup> Although *kiddush* is a time-bound *mitzvas asei*, women are nonetheless obligated *midoraisa* (as they are obligated in the *mitzvos lo saasei* of Shabbos).<sup>3</sup>
- When one *davens Ma'ariv* on Friday night he has fulfilled his Torah obligation of *kiddush*,<sup>4</sup> and the *kiddush* at home is *midrabanan*. The woman who did not *daven Ma'ariv* is fulfilling her obligation *min haTorah*. Can she fulfill her obligation from him?
- There is a general principle that even one who has fulfilled a *mitzvah* already can be *motzi* someone else (i.e. blow *shofar*, read *megillah* etc.), since all *yidden* are responsible for each other (*arvus*). However, Rishonim argue whether there is *arvus* between men and women.<sup>5</sup> If there is no *arvus*, then the man who was already fulfilled his Torah obligation cannot be *motzi* a woman who has not.<sup>6</sup>
- Some *acharonim*<sup>7</sup> write that once the woman wishes "Good Shabbos" she fulfilled the Torah obligation to remember Shabbos. Others argue that it is necessary to have words of praise about Shabbos as well.<sup>8</sup> Some add<sup>9</sup> that our *nusach* in the *bracha* for Shabbos candles, "*lehadlik neir shel Shabbos kodesh*" qualifies as praise about Shabbos.
- The Alter Rebbe, however, *paskens*<sup>10</sup> that there is *arvus* from men to women. Therefore a woman may fulfill her obligation of *kiddush* by listing to a man, although she did not *daven Ma'ariv*.<sup>11</sup>

1. רמב"ם הל' שבת פכ"ט ה"א, שוע"ר אור"ח סי' רע"א ס"א. וכן משמע משו"תהרשב"א ח"ד סי' רצ"ה.
2. רמב"ם שם הל' שבת פכ"ט ה"א, שוע"ר שם ס"ב.
3. ברכות כ' ע"ב, שוע"ר שם ס"ה ע"פ טוש"ע שם.
4. ראה שוע"ר שם סוס"ב, ודלא כשו"ת חת"ס סי' ט"ו וע"ז.
5. ברכות כ' ע"ב. הרא"ש ורבונו יונה ס"ל שאין ערבות לנשים. והריטב"א הל' ברכות פ"ה ה"ב וכן במרדכי מגילה סי' תשצ"ז-ח' שיש ערבות לנשים.
6. יש להעיר שבאם הגברים מוציא יד"ח לגברים אחרים ממילא יוכל להוציא גם נשים, פסק"ת רע"א ס"ח.
7. רעק"א בגליון השו"ע או"ח רע"א ס"א. וכן משמע משו"תהרשב"א ח"ד סי' רצ"ה.
8. וראה ביה"ל בשו"ע שם ד"ה איתקש שחולק בזה ע"פ הרמב"ם שצ"ל זכירת שבת וקידוש. גם יש להעיר שלכא"ו חסר כוונה לצאת.
9. ראה בכ"ז בקצוה"ש סי' ע"ט בבדה"ש סק"א, ובפרט על פי הנוסח שלנו שיש בה ממש זכירת קידוש השבת, ראה בהערה הקודמת.
10. סימן קפ"ו ס"ב.
11. ראה בכל הנ"ל דגמ"ר על שו"ע או"ח רע"א ס"ב.

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

## A MOMENT WITH THE REBBE

### The Power of Tanya

On Erev Yom Kippur 5739, the Rebbe gave an unusual instruction to Reb Leibel Groner. "Print a small format Tanya by tonight!"

In a *bochur's* diary of two weeks later, 25 Tishrei, 5739, the following is recorded:

"Tonight, the Rebbe told everyone who came for *yechidus*, that after they leave the Rebbe's room, they should pick a Tanya from the secretariat, which was printed in Brooklyn, as a souvenir from Tishrei. To everybody, the Rebbe ended off the same way, 'and you should use it.'

"To one person the Rebbe said, 'if you will use the Tanya, you will make the right decisions.' Another was told that if he studies the Tanya diligently, all his problem will go away, while someone who asked for a *brocho* was answered that if he learns from the Tanya, all the *brochos* will materialize."

Reb Bentzion Shemtov heard the following, in *yechidus*, 17 Cheshvan, 5723: "My Shver, the Friedriker Rebbe, said that when one learns Tanya, the Alter Rebbe is informed of this in heaven and derives *nachas ruach*."

The Rebbe concluded, "I take this literally..."

לזכות הילדה רבקה סימפסאן תחי שיגדלוהו הורי לתורה לחופה ולמע"ט

לזכות הילדה חי' מושקא תחי'  
שיגדלוהו הורי לתורה לחופה ולמע"ט  
נדבת הרה"ת אליעזר ורעייתו רבקה שיחיו לאש