



THE BEAUTY OF MODESTY (2)

A Lasting Impact

One woman in history had the unique merit of having seven sons become *Kohanim Gedolim*. When the *Chachomim* asked her why she had earned this great *zechus*, she replied, "Because I was careful that even the beams of my home should never see my hair."

The Rebbe highlights how this practice of hers impacted the *avoda* of the *Kohen Gadol* in the *Kodesh HaKadoshim* on Yom Kippur for many further generations, because the position of *Kohen Gadol*, being hereditary, stays within the family.

(יומא מ"ז ע"א, תו"מ תשמ"ב ח"ד ע' 2190)

The *Zohar* uses remarkable terms to describe the importance of *tznius*, and promises generous *brachos* to a woman who does so and to her family as well. Based on this, the Rebbe promised many *brachos* for *tznius* including health, *parnasa*, having children, having *nachas* from children and grandchildren, and finding a *shidduch*. The Rebbe contrasts any temporary discomfort involved to the everlasting *brachos* a woman will receive for generations to come, and question how anyone can act otherwise.

(זהר ח"א קטו, ב. ס' בת מלך פנימה פ"ג ופ"ד)

On his way to *Eretz Yisroel*, the Baal Shem Tov passed through Istanbul, Turkey, and saw young men whose *neshamos* were the *neshamos* of the *tanno'im*. The Baal Shem Tov explained that their mothers merited having sons with such *neshamos* because of their modesty. He added that in their merit, the *tefilos* that were *davened* in that city are accepted Above.

(שו"ת הגרש"א אלפנדר, סוף ח"ב)

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...

(שמועות וסיפורים ח"א ע' 74, וראה סה"ש תו"ש ע' 188)

A Prime Segulah

A young woman requested a *bracha* for a *shidduch*. 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."

(מצילום המכתב)

In a handwritten note, the Rebbe emphasized the effect of *tznius* on the spiritual future of children:

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

(מצילום המענה)

To the claim that *tznius* is inconvenient the Rebbe responded:

"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*..."

(מצילום המענה)

To Deserve the Rebbe's 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.

(שמועות וסיפורים ח"א ע' 78)

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 modest. 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 modest 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!"

(החן החסידי ע' 129)

CONSIDER THIS!

- Why is *tznius* a source for so many *brachos*?
- Why are the benefits of the *mitzvah* highlighted by *tznius* more than by other *mitzvos*?

CONNECTION
347.498.0008

Chassidische Inspiration at
Your Fingertips



MISHMERES
HABAYIS

P 347. 422.7704

E MishmeresHabayis@gmail.com



MEZUZAH
PLACEMENT

Endorsed by Rav Heller,
Rav Osdoba and Rav Schwel



ספרי תורה - תפילין - מזוזות

Higher standards of
kashrus & quality

MachonStam.com
718-778-STAM
415 Kingston Avenue



www.SELLMILESNOW.com
732-987-7765

A WAY OF LIFE

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

Borrowing a Bottle of Milk

I often borrow a bottle of milk from my neighbor and return them the next time I go shopping. Is there a problem if the price of the item returned is greater than it was when borrowed?

■ *Ribis mideoraisa*, interest prohibited by Torah law, is when the interest is set at the time of loan (*ribis ketzutzah* – i.e. borrowing \$100 to return \$110). *Ribis* which is uncertain at the time of the loan (i.e. the price of produce may remain the same or even decline) is prohibited only *midrabanan*.

■ Chazal¹ enacted a broad prohibition on borrowing produce or similar in a manner of “measure for measure” (*se'ah b'se'ah*). Since it is possible for the price of produce to go up and the additional value returned will be *ribis* (interest), they forbade making such a loan at all.

Nonetheless, Chazal allowed “measure for measure” loans in certain situations:

■ (1) If the borrower already has some of the product in his possession before he takes the loan (*yesh lo*), he may borrow. He may even borrow more than the amount of the item he has on hand, i.e. if he has one kernel or grain, he may borrow as much grain as he wants. Simply put, since the borrower could repay each kernel with his one kernel, we consider as if he repaid the loan immediately after borrowing, and the price went up in the possession of the lender. In fact, the lender may give the borrower one kernel so that he can lend him more.

■ (2) If the product has a fixed price (*yatza hash'a'ar*). This is common in Eretz Yisroel where the price for basic foods is fixed by the government. *Poskim*² also consider a general price range as fixed. The reason is: Since the borrower has the potential of buying it immediately at that price, it is considered as if he already has it in his possession.

■ (3) If the loan is officially transferred to monetary value it is not a loan of *se'ah b'se'ah* which Chazal forbade. If at the time of the loan the bottle of wine is worth \$20, the borrower must return \$20 or the equivalent value of that wine.

■ (4) If the product is inexpensive and the difference of price is minimal, it is always permitted, since it is insignificant.³

In our situation, since the difference in price of a bottle of milk is minimal, it is always permitted.

1. ב"מ ע"ה ע"א, שו"עיו"ד סי' קס"ב, שו"ע"ר הלכות ריבית ס"ל.
2. שו"ת להורות נתן ח"ו י"ד סי' ע.
3. שו"ע"ר שם סל"ג ("ככר לחם").

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

לזכות הילד יוסף הירש שי'

שיגדלוהו הור"י לתורה לחופה ולמע"ט

נדבת הרה"ת אביגדור ורעיתו סימא שיחיו סיימאנדס

לזכות הילדה מושקא תחי'

שיגדלוהו הור"י לתורה לחופה ולמע"ט

נדבת הרה"ת שאול יחזקאל ורעיתו נחמה שיחיו ווייער

OUR HEROES

Reb Yaakov Pollack



Reb Yaakov Pollack founded the way of learning known as *pilpul* and *chilukim* (a unique style of analyzing Gemara). He was a *Rov* and *Rosh Yeshiva* with an incredibly sharp mind. He served first in Prague and then, after a great controversy over a *psak* he gave, moved to Cracow. In Cracow he headed a *yeshiva* and taught many great *talmidim*, including Reb Sholom Shachna of Lublin (the Rebbe of the Maharshal and the Rema). He was a staunch *Rov* who stood firmly for the uncompromised truth. He passed away on the 23rd of Sivan, ה'ש"א (1541).



The Klausenberger Rebbe, Reb Yekusiel Yehuda Halberstam, recounted:

When Reb Yaakov Pollack came to Poland, he found the place totally bereft of Torah; it is impossible to fathom the ignorance there. Before his appointment as *Rov*, the weddings in the city had mixed dancing *R"L*. When Reb Yaakov became the *Rov*, a position which in those days had governmental backing, he issued a decree forbidding this. After the first wedding that took place after the decree, the mother of the *chossan* came and banged on his window yelling to him, 'May G-d disrupt your joy as you disrupted the joy of my son!' Such was the situation in Poland. But Reb Yaakov did not admonish or ridicule the people, rather he began spreading Torah. His talks were in the *pilpul* of Torah and he gathered students who learned from him. In a short time, Cracow became a center of Torah and *Yiddishkeit*.



Reb Yaakov's position in Cracow came to a sudden halt because of his faithfulness to the dictate that a *Rov* "shall not fear any person":

The doctor of the King of Poland was a Jew from Italy. One day, a group of people came to his Beis Din and testified that the doctor had committed a grave sin. Reb Yaakov made a sharp statement condemning the deed. The doctor immediately requested the king's intervention to help him counter the *Rov*. At first, Reb Yaakov denied that he had publicly condemned the doctor. The king wanted to punish him severely and would only relent if Reb Yaakov would swear in *shul* in front of the '*Aseres Hadibros*' that he had not said anything against his doctor. If he would not do this, he would be charged with treason and sentenced to death. Seeing that his life was in danger, Reb Yaakov secretly fled Poland in the middle of the night.

לזכות הילדה אסתר שתחי' ליפסקער שיגדלוהו הור"י לתורה לחופה ולמע"ט

A MOMENT WITH THE REBBE

I Don't Understand...

Reb Mendel Dubrawsky, Shliach to Dallas, Texas, relates the following personal story:

"I was turning fourteen and I went into the Rebbe for my birthday. In those days, we were only allowed to have a *yechidus* if we brought with us a detailed report from our teachers, which we had to hand to the Rebbe at the beginning of the *yechidus*. The Rebbe would look over the report and only then begin to speak.

"On my report, my teacher wrote that I was doing well in *nigleh* but that I did not have a *gishmak* in *chassidus*.

"As soon as I walked in, I handed the Rebbe the report. The Rebbe read quickly, and within seconds reached the part about *chassidus*. The Rebbe looked up, straight at me, and said, '*ich farshtei nit, vi ken men nit hoben a gishmak in chassidus?*' (I don't understand, how one could not have enjoyment while learning *chassidus*)..."

Those words penetrated my heart and changed me forever."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה