



THE BEAUTY OF MODESTY (3)

Today's Urgent Challenge

Reb 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 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' רב)

Rabbi Shneur Zalman Gafni relates:

Before traveling to the Rebbe for Tishrei 5721, 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 Yiddische 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)

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

(כפ"ח גליון 673 עמוד 11)

In (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 instruction 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 מולך פנימה פרק א')

CONSIDER THIS!

- 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?

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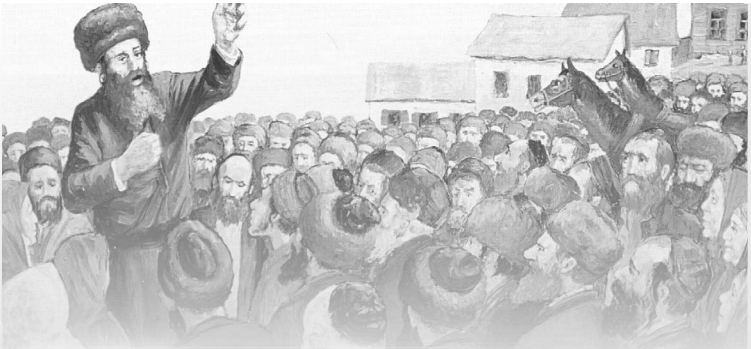


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A WAY OF LIFE

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

Borrowing Produce

I often borrow a few onions from my neighbor and return them soon after. Is it a problem if the onions returned are larger than the ones that I borrowed?

- *Mideoraisa*, the only form of *ribis* is when the interest is set at the time of loan (*ribis ketzutzah* – i.e. borrowing \$100 to return \$110). *Ribis* given at the time of payment is forbidden *midrabanan* (*ribis me'ucheres*). Therefore, when repaying a loan one may not pay more than he received.
- When borrowing an item, one must make sure to return the same item that was borrowed. Therefore, when borrowing produce, one must make sure that the returned produce (i.e. onions) does not weigh more than the ones borrowed. (If the item is the same, but the price can fluctuate – see the previous issue.)
- Some Poskim¹ claim that if the difference in weight is minimal is it permitted, but from the Alter Rebbe² it would not seem so.
- The optimal solution is for the lender to specify that he is giving the produce as a gift and it need not be returned. Since the borrower has no obligation to repay, it is not a loan and is thus not subject to *ribis*.
- Neighbors should make up from the outset that all small loans of produce will be a gift. If it is completely clear that the lender does not expect to have the loan returned, then such a stipulation need not be made.
- If this *heter* does not exist, it is still permissible to return the approximate amount (though he may unintentionally be adding), since the borrower does not intend to add but rather to return what he received³. Some however say that the borrower should tell the lender that if it's more then what was borrowed the extra is an unrelated gift.⁴

1. תורת ריבית פ"ז בירור הלכה סק"ז.

2. שו"ע"ר הלכות ריבית ס"ל. ועייני בס' קיצור דיני ריבית והית"ע ע"פ פסקי רבותינו נשיאנו פ"ד הע' 11 שהאריך בזה.

3. ראה שו"ת להורות נתן ח"ו י"ד ס" עו.

4. תורת ריבית פ"ג סעיף י"ג.

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

OUR HEROES

Reb Avrohom Abba Person

Reb Avrohom Abba Person grew up in the city of Kresleva (Vitebsk). His family were *chassidim* of the Mittlerer Rebbe and the Tzemach Tzedek. Before the Rebbe Rashab founded the *Yeshivas Tomchei Temimim* in Lubavitch, the Rebbe Rashab gathered a group of *bochurim* around whom he would form the *yeshiva*; only the most exceptional *bochurim* would do. The Rebbe Rashab then sent a group of ten of these *bochurim* to Kenigsburg to learn under the supervision of Reb Avrohom Abba; to learn from his behavior and *chassidische* lifestyle. Reb Avrohom Abba was like a *mashpia* to them. He would *farbrenge* with them and send reports to the Rebbe Rashab on each of them.



From a young age he was fascinated by *chassidische* stories and collected them like diamonds. He married the granddaughter of the famed *chossid* of the Alter Rebbe, Reb Velvel Vilenker, whose custom was to *farbrenge* every *Motzei Shabbos* with the local *chassidim*. Reb Avrohom Abba joined these *farbrenge*s and later recalled, "When I remember those *farbrenge*s, those memories chase out of me any feeling of pain and sadness. A *chassidische farbrenge* is the "chotzer" (courtyard) of *Chassidus*, through which one enters the "azoros" and "kodesh hakodoshim." During those *farbrenge*s the elder *chassidim*'s faces would shine brightly and their words would affect the listeners incredibly, in a way I could never forget."

(התמים ח"ב חוברת ו')

The Friediker Rebbe writes: "I really enjoyed learning *Mishnayos* by heart, and the *seforim* I knew already I would review lovingly, quickly but not skipping a letter. Reb Avrohom Abba Person once told my father that the *Tzemach Tzedek* told him at his first *yechidus*, "learn *Mishnayos* by heart, the word *Mishna* has the same letters as the word *neschama*, through saying *Mishnayos* by heart the *neschama* illuminates the body and the body shines very much." Reb Avrohom Abba Person was fluent in *shisha sidrei Mishna* and *Tanya* in an astounding way."

(לקוטי דיבורים ח"ד עמוד 1384)

A MOMENT WITH THE REBBE

Whence the Time?

During the first years of the Rebbe's *nesius*, the Rebbe would scarcely edit *ma'amorim*. When Reb Nissan Neminov was in *yechidus* during Tishrei 5717, he asked the Rebbe in the name of the *chassidim* for at least some *ma'amorim* to be edited. This would enable them to connect to the Rebbe by engrossing themselves in his *chassidus*.

"Where would I find the time?" the Rebbe asked. "Should I take time away from helping other *yidden*? That's out of the question. Should I take time off learning and *davening*? That's also impossible. So what is left? Should I take the time from eating and sleeping?" The Rebbe smiled, "There isn't much of that left anyway."

"I have now on my desk the *mafteichos* (indices) of the *Likkutei Torah*, which once published, will illuminate the entire *Likkutei Torah*. It only needs another hour and a half of editing work, but I simply don't have the time!"

"If the *chassidim* need the *ma'amorim* edited so that they can have *hiskashrus*, they could achieve this by learning what I learn. That way we will be connected."

When Reb Nissan asked what the Rebbe learns, the Rebbe replied, "the *ma'amorim* of the Rebbe Maharash."

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