



## THE BEAUTY OF MODESTY (4)

### The Final Test

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 *goyische* clothing? How does it happen that Yaakov wears *goyische* clothing? The answer is that Yaakov foresaw that a time would come when Yidden would have to wear *goyische* 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."

(קוני 'מפי חסידים' אות קעד)

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.

(ליקוטי סיפורי התועדויות ע' 299)

### Overcoming the Challenge

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 modest 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 modest manner, this is evidence of her level of *yiras Shamayim*. The Rebbe directed Reb Mottel to consult with a famous educational authority in Bnei Brak in order to receive advice on how to cope with this educational challenge.

(ס' הצנע לכת)

Reb Uriel Tzimmer and his wife belonged to a Hungarian Jewish community when he was drawn to the Rebbe. The women in the shul where Mrs. Tzimmer *davened* all wore *sheitlach*, and would tease her for wearing a *tichel*, 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 *sheitl*, because both Lubavitchers and the members of her *shul* wear it, and she can't stand their mockery. Reb 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 Chadakov and he informed them that the Rebbe wished to respond orally, not in writing. 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. Tzimmer keep to her good custom, since they could use more *brachos* of children, health, and livelihood, 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. Tzimmer deal with the pressure.

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

(משבחי רבי ע' 61)

Reb Yaakov Yehudah ("JJ") Hecht was once with his family at *yechidus* and one of his daughters had loose hair. The Rebbe commented on this, "A *Yiddische* girl does not have loose hair. The hair should be gathered in a refined manner."

(הצנע לכת ע' קמז)

### The Underlying Message

In a letter to a school principal in *Eretz Yisroel*,

the Rebbe writes: The manner in which a teacher dresses is extremely important, even in the lower grades – especially in light of the story that occurred in the times of the *Tzemach Tzedek*, when a *shochet* was removed from his post because he wore galoshes. Surely, there is no prohibition against wearing galoshes; however, since at the time they were worn only by *goyim*, they served as an external manifestation of what was transpiring inside.

(אגרות קודש ח"ט ע' 216)

And in the same vein: The *Chasam Sofer* was once visited by a *Yid* who had begun dressing more modernly, but insisted that nothing had changed and that he was still the same good *Yid*. The *Chasam Sofer* pointed to the clock on the wall and said, "If the hands of the clock would stop working, surely everyone would know that there is something wrong inside as well..."

(מפי השמועה)

The Friediker Rebbe once related: Frankfurt, although it had previously been inhabited by freethinking *maskilim*, was later populated by *frum* Yidden whose *yiras Shamayim* was legendary throughout Germany. All this came about in the *zechus* of three women who were firm in their resolve to wear a *sheitl*, to observe the *halachos* of the home, and to provide their children with a proper *chinuch*. This had an effect on the menfolk, and on other women as well, that it eventually changed the entire community of Frankfurt for the better.

(תו"מ ח"י"ב ע' 188)

### CONSIDER THIS!

- Why did the Rebbe encourage Mrs. Tzimmer to keep her tradition of *tznius*?
- Is dressing in modern fashion an inherent problem or is it a sign of something deeper?

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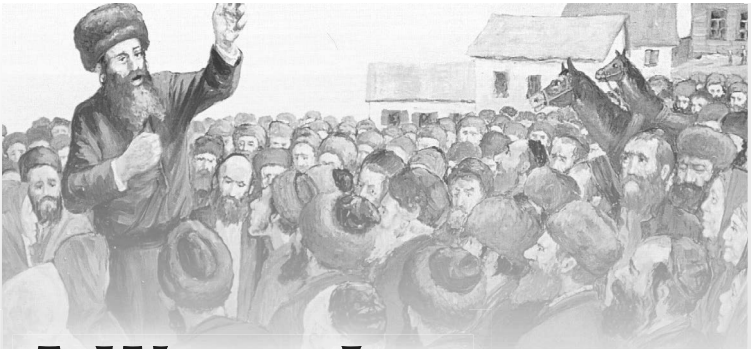


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# A WAY OF LIFE

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

## Shabbos Car Rental

May I rent or lend my car to a *goy* for the weekend?

Several issues are involved in this question:

### (1) *Shvisas Keilim*

There is a discussion in the Mishnayos, as to whether one is obligated to ensure that his vessels rest on Shabbos, and the *halacha* follows Beis Hillel, that there is no obligation to do so.<sup>1</sup> On that note, some Poskim<sup>2</sup> record a *chumrah* to ensure that vessels rest. Others<sup>3</sup> limit the *chumrah* to vessels which require a human input (i.e. a mill, unlike an air conditioner which functions on its own). By contrast, the Alter Rebbe<sup>4</sup> does not mention this *chumrah* at all.

### (2) *Schar Shabbos*

Chazal<sup>5</sup> forbade earnings from a Shabbos rental (whether an object or a room) since it is equivalent to doing business on Shabbos (*schar Shabbos*). It is, however, permitted to rent for a larger unit of time in which Shabbos is not explicitly counted (i.e. week, month etc.), since the rent money of Shabbos is not specified in the total (*havla'ah*). Alternatively, the rental can be for a number of days and explicitly not charge him for Shabbos.

### (3) *Shlichus*

An object with which *melacha* is done may not be rented to a *goy* on Erev Shabbos, since it appears as if he is acting as the *gid's* messenger.<sup>6</sup> However, he may lend him the tool on Erev Shabbos since the *gid* won't benefit from the *melacha* (he must however leave the *gid's* property before Shabbos).

### (4) *Maris Ayin*

Even in a situation where lending or renting is permissible, all items that might distinguish the car as belonging to a Jew should be removed (e.g. *seforim*), in order to avoid *maris ayin* (a mistaken assumption that car is being driven for the *gid*).<sup>7</sup>

1. שבת י"ח ע"א, שו"ע רמ"ו ס"א.
2. ב"ח ס"י רמ"ו מיוסד על שיטת הרוקח.
3. שו"ת חת"ס או"ח ס"ג.
4. בס"י רמ"ו. וכנראה שזהו ע"פ דברי הב"י שהרוקח יסודו משיטת ב"ש.
5. שו"ע רמ"ו ס"א.
6. שו"ע רמ"ו ס"ב. ויש להסתפק האם איסור זה חל ליהודי שאינו ש"ש.
7. ראה ש"כ פ"ל סמ"א, שו"ת קנין תורה ח"א ס"ג.

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

# OUR HEROES

## Reb Yitzchak Yoel Refoelovitz



Reb Yitzchak Yoel Refoelovitz was the *Rov* of Kremenchug and a *chossid* of the Rebbe Maharash, Rebbe Rashab, and Frierdiker Rebbe. He was also a successful business man and supported many of the activities of the Rebbe Rashab. He was a leading figure in the fight against the *maskilim* in preserving Torah Judaism in Russia. He was very wise and was well respected by all. Later on he became weak and unable to carry on the *rabbonus*, so he moved to *Yerushalayim*. He passed away on the 15<sup>th</sup> of Tammuz, תרצ"ו (1936) and is buried on Har HaZeisim.

The Frierdiker Rebbe related:

Reb Yitzchak Yoel once spent Rosh Hashana with the Rebbe Maharash and noticed that the *teruah* blown by the Rebbe had 24 blasts. He was surprised at this, but did not share his thoughts with anybody. When he went into *yechidus*, the Rebbe said, "What do you think? *Machshovos zoros* (improper thoughts) are only when one thinks about nonsense?! Thinking about those things that one need not think about, even in matters of holiness, is also *machshovos zoros*."

Reb Yitzchak Yoel related:

Once, I was invited to the Shabbos meal of the Rebbe Rashab. The table was filled with various foods, many of which I could not partake of as I had a strict diet because of ulcers. The Rebbe noticed this and asked why I was not eating. I answered, "The Rebbe knows that I am on a diet". The Rebbe said, "Shabbos food does not harm." I ate and felt fine and had no pain afterwards.

Next Shabbos, I was back home. I told my wife that I could eat everything because the Rebbe told me that Shabbos food does not harm, and that she need not prepare special food for me. The food gave me terrible pains; I had put my life in danger. Evidently, the Rebbe assurance was for that time only...

לזכות הילד נחמן יוסף שי' צפתמאן לרגל יום האפשרניש שלו

# A MOMENT WITH THE REBBE

## Likkutei Torah

The year 5725 (1965) will always be remembered as the year of the *Likkutei Torah*. At the beginning of the year that the Rebbe demanded from *chassidim* to finish the entire part of *Torah Or* and *Likkutei Torah* on the weekly *parsha*. Though it was not an easy task, *Anash* lived up to the Rebbe's expectations, and the Rebbe expressed much *nachas* from the learning.

When the *Likkutei Torah* was published, later in the year, the Rebbe dedicated part of the *farbrengen* of *Parshas Pekudei* to thank the sponsors and made a *l'chaim* with them.

A diary from that Shabbos, describes what happened next:

"As the Rebbe was saying the *l'chaim*, a *niggun* was begun. Suddenly, the Rebbe burst into exuberant singing. The Rebbe began swinging his hands rapidly in the air, all the while shaking his body in all directions.

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