



THE BEAUTY OF MODESTY (5)

Encouraging Modesty

Reb Chaim Meir Friedland related:

"On *Shabbos Parshas Chukas* 5707 (1947) my *ufruf* took place in 770. At the *Kiddush* that was held after *davening*, the Rebbe, then the son-in-law of the Frieddiker Rebbe, 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 girls do not have to conduct themselves like other girls in America who are taught "to curtsy before the queen," and they don't have to know how to dance. They must only know Torah and how to conduct themselves in a manner of *tznius*."

(אלבום מקדש ישראל ע' 35)

Rabbi Mordechai Shmuel Ashkenazi, the *Rov* of Kfar Chabad, and his wife had *yechidus* in Tishrei תשכ"ט (1968). 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*."

(מהרב מ"ש אשכנזי)

One summer evening in תשכ"ט (1969), Reb Alexander Bin-Nun entered the Rebbe's study for *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 it would not suffice to speak about the concept of modesty in general, nor to speak of lofty *tznius* ideals. Rather, he should speak about plain and simple *tznius*: that the skirt should be the proper length, and so on.

(יומן תשכ"ט, תשורה בלינוב תמוז תשנ"ה ע' 75)

In the year תש"נ (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 on the 11th of Av תש"נ (1990). They included 96 girls, the youngest five-and-a-half, and the eldest, eighteen. The girls of course brought their clothing with them, and the organizers faced the challenge of introducing them to modest clothing.

They wrote about their difficulties to the Rebbe, who responded immediately. Amongst other directives the Rebbe wrote that it must be stated that the long-held community standards could be changed and that only a firm stance would prevent friction and set the standard. The Rebbe advised that nice modest clothing be bought for the immigrant girls, thus making modesty attractive.

(צדיק למלך ח"ז ע' 237, החן החסידי ע' 160)

"Mivtza Tznius"

Two girls wrote to the Rebbe about *tznius* problems in their school. In a letter dated Chanukah תשל"ל (1969) the Rebbe wrote about Yiddishe women and their mission and then added in his own handwriting: "With blessings for success in *mivtza tznius* and for good news in this area soon."

Two months later, the girls received another letter in the Rebbe's name, signed by the secretary: "In connection with your letter from *motza'ei Shabbos* 12 Kislev about dressing modestly, please provide updates."

(מצילום המכתב)

In an interesting exchange between the Rebbe and a *tznius* committee in Yerushalayim, the Rebbe addresses their suggestion to add *tznius* to the ten *mivtzoim*. In the letter, dated 17 Shvat תשל"ח (1978), after encouraging the work of the committee and even sending a contribution towards their future activities, the Rebbe adds the following:

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

(כפר חב"ד גיליון 991, עמ' 178)

The Traditional Way

The Rebbe once wrote in a letter: Soon after my father-in-law, the Frieddiker Rebbe, arrived in America in the year ת"ש (1940), he announced that his *shlichus* in this land was to transform it into a place of Torah and *yiras Shamayim*. There were those who asked him, "But isn't this, after all, America, not like The Old Country, *der alter heim*?"

The Frieddiker Rebbe replied, "*America is no different!* With regard to Torah and *mitzvos*, America is no exception!"

The Rebbe added: Yiddishe women must know that the very same Torah and *mitzvos*, and the very same principle—that "the entire nobility of a princess is within"—which applied in the Old Country apply in America as well.

(לקו"ש ח"ו ע' 364)

CONSIDER THIS!

- Why did the Rebbe have to clarify that *tznius* must be spoken about in "plain and simple terms"?
- What does it mean practically that the modesty of the Old Country applies in America as well?

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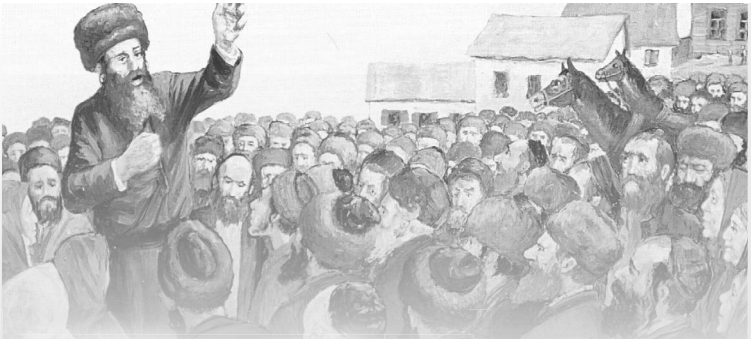


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A WAY OF LIFE

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

Shabbos Lawnmower Rental

My Jewish neighbor, who is not *shomer Shabbos*, asked to borrow my lawnmower for the weekend. May I lend it to him if I know he will use it on Shabbos?

In the previous issue, we discussed various issues with sharing *melacha*-related tools with a *goy*. Besides those issues, there are additional issues when sharing them with a *yid*:

(1) *Lifnei Iveir* and *Mesayeia*

- There is an *issur min haTorah* to enable someone to transgress where they would otherwise have been unable to (*lifnei iveir*). If they have other ways to transgress it is nevertheless forbidden *midrabanan* to assist them (*mesayeia*). These prohibitions apply even to one who willingly chooses to transgress (see issue 256 at length).
- When there is a possibility that the *yid* won't use the lawnmower on Shabbos, it is permissible to lend or rent it on Erev Shabbos¹ (especially since the owner does not want it used on Shabbos).

(2) *Chilul Hashem*

- If the borrower clearly expresses his intention to use it on Shabbos, assisting him constitutes a *Chilul Hashem* and is forbidden.² Similarly, since leaving a *shul* parking lot open on Shabbos constitutes a *Chilul Hashem*³ (an open defiance of Hashem's instructions), it is forbidden even if it is left open from before Shabbos.
- Although when both of the above guidelines are met it is permissible to lend the tool to a *mechalel Shabbos*, nevertheless some *Poskim*⁴ write that one should try to refrain from enabling *Chilul Shabbos* even in a permissible manner.

Since the details are complex, each person should consult his *Rov* with his specific details.

1. פסק"ת סימן רמ"ו סק"ה. וראה ג"כ שו"ת במראה הבזק ח"ב ע' 40. וראה שו"ת ר"ס רמ"ו ס"ב, שו"ת השלוחים ס"ז.
2. ראה שו"ת השלוחים שם.
3. שו"ת במראה הבזק ח"ב ע' 40. וראה שו"ת ר"ס רמ"ו ס"ב, שו"ת השלוחים ס"ז.
4. ראה בפסק"ת שם בהע' 37 והמצוין שם.
5. ראה שו"ת השלוחים שם.

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שיגדלוה הורי' לתורה לחופה ולמע"ט
נדבת הרה"ת שמואל ורעיתו מושקא שיחיו נפרסטק

OUR HEROES

Reb Shneur Zalman Moshe Hayitzchaki



Reb Zalman Moshe learned as a *tomim* in Lubavitch. He served as a *shochet* and *mashpia* in Nevel and later in *Eretz Yisroel*. He was a *chossid* and *oved* in the full sense of the word. He was known for the sharp and unapologetic style of *farbrengen* and demands he made from his listeners. At the end of his life he became paralyzed and could not speak well. He passed away on the 3rd of Shvat, תשי"ב (1952).



For many years, Reb Zalman Moshe maintained a steady schedule of learning *Chassidus*. Each morning before dawn he would rise early to learn for six hours straight. When he finished he marked his place with a pencil. At times he was found to have only learned a number of lines, having spent the time internalizing it.

(אנשים חסידים היו ע' 32)



Reb Moshe Naparstak recounts:

We were a group of *bochurim* and Reb Zalman Moshe came to visit us. He was paralyzed and his speech was very unclear. In the middle of the visit, a Tanya was placed on his table. He took it and started kissing it many times as tears rolled down his cheeks...

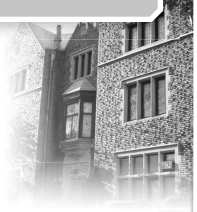


Reb Yoel Kahan relates:

Reb Zalman Moshe was a special *chossid* and his *davening* was unique. When I knew him in Tel Aviv he was already paralyzed and he could barely speak, but every word of his *davening* was crystal clear. I once visited him one afternoon and found him wrapped in *tallis* and *tefillin* and reciting *shir shel yom*. I wondered why he was *davening* at such a late hour. Then I found out that he had davened in the morning but when he got to the *Shir Shel Yom* he had no strength left and he had to take off his *tallis* and *tefillin*. In the afternoon, after he regained some strength, he put on his *tallis* and *tefillin* again, something very difficult for him being partially paralyzed, just to recite *shir shel yom, kavei, and aleinu*.

A MOMENT WITH THE REBBE

Useless Talk



The Rebbe's relationship with the Lev Simcha of Ger was unique. Already from the first week of his accepting the *Nesius* of Ger, the Rebbe dedicated an entire *sicha* to commemorate the occasion, where he discussed the rich history of the Lubavitch – Ger connection.

On the ninth of Elul, 5738, the Lev Simcha visited the Rebbe. During their meeting, the Lev Simcha asked for some wine to say *l'chaim* to the Rebbe. Wine was brought and he made a *l'chaim* for peace in *Eretz Yisroel*.

The Rebbe said, "I wasn't sure whether to broach the topic, but now that you brought it up..." The Rebbe began discussing *shleimus ho'oretz*.

Before the Lev Simcha left, the Rebbe said, "The meaning of *devorim beteilim* (idle talk), is not 'forbidden talk', rather it means 'useless talk'. We have to make sure that in retrospect our discussion should not be *devorim beteilim*..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה