



THE BEAUTY OF MODESTY (6)

Common Responsibility

Rebbi Yochanan said: "We have learned true fear of sin from a young woman who was heard davening, *'Ribbono shel Olam! May it be your will that no man stumble because of me.'*"

Rabbeinu Yonah writes: A women must be modest and cautious, for people who gaze upon her face are punished, and she receives punishment for every person who sinned because of her.

(סוטה כ"ב ע"א, אגרת התשובה לרבינו יונה אות נח)

When the mother of Reb Elimelech and Reb Zusya was a young girl, she worked in her father's inn, and since most of the clients were men, she made a point of speaking in a heavier voice, so that she would not attract unwanted attention.

Every week, when traveling to town to distribute money to the poor, she used the same wagon driver. Yet years later he could still not identify her, for she made a point of being inconspicuous.

(סיפורים למעשה ח"א ע' תלח)

The *Chasam Sofer's* daughter Gittel was exceptionally good-looking and therefore kept herself away from the public eye. She once went to the market to take care of something important, and noticed a man staring at her. She quickly ran home, took out the *Tehillim* that her father would use in times of trouble, and sobbed as she read it. When her father asked her what was wrong, she explained that she was *davening to HaShem* that He take away her beauty, to enable her to live a modest life.

Hearing this, he replied, "Because you are willing to give up your beauty *leshem Shamayim*, you will merit having a son who will light up the world." Some time later Gittel fell ill, and this affected her

appearance. She eventually gave birth to a holy child, who became renowned as the *Chasan Sofer*.

(סיפורים למעשה ח"א ע' תלט)

The Rebbe once said during *yechidus*: "Since not everyone is at the *madreiga* of Yosef HaTzaddik, women must carefully monitor their *tznius*, and thus protect the whole of *Beis Yisroel*."

(לבשי בגדי תפארתך - ד)

At the Highest Level

Until the year תשט"ז (1955), the girls of Kfar Chabad studied at a frum high school in Tel Aviv. The level of *tznius* there was not suitable for girls from *chassidische* homes, and the Rebbe asked that the girls be enrolled in a Beis Yaakov school instead.

Some of the girls and their parents were not fond of this idea, and gave excuses for being unable to transfer. Some disqualified Beis Yaakov since it was near a *yeshivah*, while others said that Beis Yaakov emphasizes *chitzoniyyus* and the Lubavitch girls focus on *pnimiyus*.

The Rebbe wrote a pointed letter to Rabbi Schneur Zalman Garelik, the Rov of Kfar Chabad, in which he charged that the parents didn't want to send their daughters to Beis Yaakov because they were unwilling to accept the Beis Yaakov standard of dress. The Rebbe highlighted the need to give the girls the best education including the highest level of *tznius*.

(מצילום המכתב)

When, during a *yechidus*, the Rebbe appointed Rebbetzin Sima Ralbag to work in the Beis Chana school in Yerushalayim, she asked the Rebbe for guidance concerning the school *tznius* standards. The

Rebbe instructed to follow the standards used in the 'Beis Yaakov' schools.

(כפר חב"ד גליון 1380)

Rabbi Shmuel Chefer, head of the Beis Rivkah Seminary in Kfar Chabad, once shared some sharp words that he had heard at *yechidus*.

"The Rebbe raised the subject of short dresses and skirts that were fashionable at the time and expressed himself in strong terms. He asked me to assemble the students and their mothers and to address this subject, but I was not to tell them that I was speaking on behalf of the Rebbe. The reason: If they knew that, and nevertheless (*chalila!*) disobeyed, I would have to distance them from my presence.' Those were his words.

"Finally, the Rebbe said that he had been told that 'the *goy* in Paris' was about to launch the opposite style – long dresses and skirts – and he added: '*Och un vei* ("What a pitiful situation it would be!") if the girls would now change their style of dress to match the new fashion only because 'the *goy* in Paris' so decided, and not because of what is written in the *Shulchan Aruch*...'"

(ס' הצנע לכת)

CONSIDER THIS!

- Why does the woman have a responsibility to those who see her?
- What is the difference between the general frum standard for *tznius* and the *chassidische* standard?

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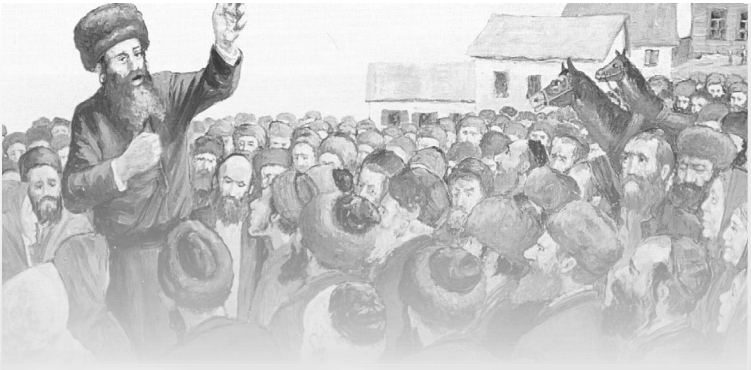


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OUR HEROES

Reb Hillel Paritcher



Reb Hillel Paritcher is one of the most well-known *chassidim* of all time, the symbol of an *oived*, and a hallowed *gaon* and *tzadik*. Reb Hillel was a *chossid* of the Mitteler Rebbe and the Tzemach Tzedek, and was appointed by the Mitteler Rebbe as *mashpia* for the *Yidden* living in the colonies. Reb Hillel reared many young *chassidim* according to the ways of *Chassidus*, and even taught and wrote unique teachings of *Chassidus*, some of which are printed in the *sefer* "Pelach Harimon." Reb Hillel passed away on the 11th of Av, תרכ"ד (1864).

Reb Hillel travelled to Lubavitch twice a year, for Chanukah and Shavuot. One year after Chanukah, the middle of the month was approaching and the moon had not been seen. Reb Hillel mentioned his concerns of missing *kiddush levana* to the Tzemach Tzedek. The Rebbe assured him that there will be a *levana*. Reb Hillel went to *farbreng* joyously with the *chassidim* about the Rebbe's promise that the *levana* will be seen.

In middle of the *farbrengen* someone burst in and announced, "There is a *levana*!" Reb Hillel saw the partially hidden *levana* and said, "This is not what the Rebbe meant. If the Rebbe said there will be a *levana*, he meant a nice one." He returned to the *farbrengen*. A few hours later, a completely unobstructed *levana* appeared.

Reb Hillel later told the other *chassidim*, "Believe me, in my youth I would have been able to bear passing a month without *kiddush levana*, but now I would not be able to bear it." (Reb Groinem, the *mashpia* in Lubavitch, would say that if Reb Hillel said "believe me" you could believe him...)

In his later years, the Tzemach Tzedek did not say *Chassidus* regularly. Once, a group of new *chassidim* came to Lubavitch and were disappointed that the Tzemach Tzedek was not saying *maamorim*. They complained to the Tzemach Tzedek that they came to hear *Chassidus*. The Rebbe told them they should go to Reb Hillel and he would teach them *Chassidus*. The *chassidim* complained, "A *kli sheini* cannot cook." (A borrowed term from Hilchos Shabbos, implying that learning *Chassidus* from Reb Hillel would not have the same "cooking effect" as hearing it directly from the source, the Rebbe himself.) The Rebbe replied, "But it is *yad soledes bo*." (Another borrowed term implying that the *Chassidus* of Reb Hillel was still boiling hot and would have an effect.)

Reb Hillel taught them the beginning of Tanya, and he prefaced it by saying, "Tanya discusses a *Beinoni* and a *Tzaddik*. A *Beinoni* is one who is of this world (since he is constantly challenged by the world around him). A *Tzaddik* is divested from this world (he is higher than this world and it has no affect on him). A Rebbe, however, is a greater level. He is divested from this world, yet is able to be in the world at the same time (he can live an ordinary lifestyle, though in truth he is totally above it all)."

ליכות הילד אהרן לרמן שי' שיגדלוהו הוריו לתורה לחופה ולמע"ט

A WAY OF LIFE

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

Ribbis Dvarim

May a borrower say "thank you" or "tizkeh l'mitzvos" to the lender?

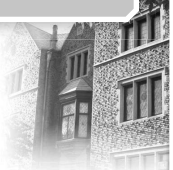
- When discussing *ribbis* the Torah says that one may not add to the loan "kol davar," simply meaning anything. Chazal¹ interpret this as adding "dibur", speech, that one is prohibited from paying interest with good words alone.
- Some understand that this prohibition refers specifically to substantial speech, such as a public recognition or special praise for the loan, nonetheless, a mere "thank you" is just common decency.² However, the Alter Rebbe³ *paskens* that one may not even thank or bless the lender at all.
- To wish "tizkeh l'mitzvos" to the lender is a sort of blessing, and therefore some say that it is prohibited.⁴ However, others are lenient in this case since: (1) It's not quite a *bracha*, it is just a statement; since "mitzvah goreres mitzvah" he will naturally merit more *mitzvos*.⁵ (2) Since *ribbis midrabanan* is permitted for the sake of a *mitzvah*, it is likewise permissible to bless the lender (*ribbis*) to have *mitzvos*.⁶ (Although some hold that *ribbis* of words is *mideoraisa*,⁷ that is only if it was agreed upon at the time of the loan, for example that the borrower will publicly thank the lender.) The accepted practice is to permit saying "tizkeh l'mitzvos"⁸, provided that it isn't said in an excessive manner.
- If there was a hassle in order to arrange the loan one may thank the lender for the hassle, since he is thanking him for the hassle and not for the loan itself.⁹

1. ב"מ ע"ה ע"ב.
2. מנחת שלמה סי' כ"ז. וראה נתיבות שלום סי' ק"ס סי"א.
3. שוע"ר הלכות ריבית ס"ט.
4. מנחת שלמה שם.
5. קובץ דיני ריבית והית"ע פ"ג פסקי רבותינו נשיאנו פ"ג הערה 29, ברית יהודה פ"א הערה ס"ד, תורת ריבית פ"ד הערה ז'. ויש להוסיף ג"כ שמצוות לאו ליהנות.
6. אמרי יעקב אה"ז סי' ס"ו.
7. ריב"ש סי' קמ"ז, ובר"ן כתובות מ"ו שהוא מדרבנן - ראה נתיבות שלום שם סק"ב.
8. קובץ דיני ריבית הנ"ל פ"ג אות כ', תו"ר פ"ד ס"ב, ברית יהודה שם.
9. קובץ דיני ריבית הנ"ל אות י"ט והערה 28.

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

A MOMENT WITH THE REBBE

A Day Without Torah?!



During *yechidus*, the Rebbe would often ask children what they were learning, and have a small discussion with them on the subject.

On Rosh Chodesh Cheshvan, 5740 (1980), the Rebbe asked a child what he is learning. The boy answered *mishnayos* and *Chumash*. The Rebbe tested the boy on *Parshas Beshalach*, after which he asked, "Are there *mitzriyim* today?"

The boy did not answer. The Rebbe turned to the father and said, "He obviously doesn't follow world events..."

That same evening, a six-year-old boy entered *yechidus*, and the Rebbe asked him what he had learned that day. Since the boy was visiting New York with his father for *Tishrei*, he had not learned anything that day. The boy, therefore, did not answer.

The Rebbe looked at the father and said with disappointment, "How could this be?!"

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