



REMEMBERING HIM (I)

Hide-and-Seek

The chossid Reb Mendel Gurary was once traveling by train to his hometown, Krementchug. The trip was days long and he was desperate for company, so he set about searching the cars for a Yid with whom he could converse. After some time, he spotted a figure in the corner wrapped in a blanket. Sensing that this was what he was looking for, Reb Mendel approached the figure and lifted the blanket. Sure enough, inside was the eminent chossid Reb Gershon Ber Paharer HaGadol, the *talmid* of Reb Hillel Paritcher. He was awake, but deep in thought, meditating on some concept in *Chassidus*.

Reb Gershon opened his eyes and exclaimed to the chossid in front of him, "Yungerman, yungerman! Remember to tell your children that *Hu levado ve'ein zulaso* – There is nothing else but *HaShem*."

(מפי חסידים, חסידים הראשונים ח"ב ע' 41)

As a young child, Reb Avrohom HaMalach, son of the Mezritcher Maggid, once played hide-and-seek with a friend. After some time Reb Avrohom came complaining to his father that he hid, but his friend did not come to look for him at all.

Hearing his child's words, the Maggid wept and said, "*HaShem*, too, complains that He hides from his children, but they don't look for Him. His real intention is that they should search for Him, and then they will surely find Him. Even when they merely *begin* searching for Him, He helps them and eases their search."

(לקוטי סיפורים פרלוב (חדש) ע' 12)

The Torah commands us to cleave to *HaShem*. How do we do that? The Sifri explains that by learning *aggada* we come to recognize "the One who spoke and the world came into being."

(שוע"ר סי' קנ"ו ס"ד)

All Day Long

At the opening of the *Shulchan Aruch* the Rama writes:

"I hold *HaShem* before me at all times" is a major principle in the Torah and amongst the virtues of the righteous who walk before *HaShem*. For a person's way of sitting, moving and dealing while he is alone at home are not like when he is before a great king, and his speech and free expression are not as when he is with his household members like when he is in a royal audience. All the more so when one takes to heart that the Great King, *HaKadosh Baruch Hu*, Whose glory fills the earth, is standing over him and watching his actions, he will immediately acquire fear and submission in dread of *HaShem*, and will be ashamed of Him constantly.

(רמ"א או"ח סי' א' ס"א)

In a letter of detailed instructions for *avoda*, the Alter Rebbe writes:

Always remember the Creator, as it is written, *Shivisi HaShem lenegdi tamid* – "I hold *HaShem* before me at all times." Forgetting about Him even for a brief moment should be viewed as a sin. Thus the Baal Shem Tov interpreted the *posuk* in *Tehillim*, "Praiseworthy is the man on whose account *HaShem* does not consider a sin," to mean, "Praiseworthy is the man for whom not considering *HaShem* at all times he views as a sin."

(אג"ק אדה"ז ע' שעד)

The father of Reb Menachem Mendel of Kosov was a *talmid* of the Baal Shem Tov by the name of Reb Kopel Shivisi. This is how he acquired his interesting name:

Reb Kopel was an extremely honest businessman. Before weighing goods, Reb Kopel would say "*Shivisi HaShem lenegdi tamid*," and remind himself of *HaShem's* presence. At the *yerid*, the regional fair, the *goyishe* merchants would trust him to

weigh their goods. Whenever he would not show up the merchants would say, "If *Shivisi* isn't here, the *yerid* won't prosper".

From these words, the Baal Shem Tov derived a lesson in *avodas HaShem*: When a person is not sufficiently aware of *HaShem's* presence ("*shivisi*"), he cannot serve *HaShem* properly in his day-to-day life.

(אהלי צדיקים ע' סד, כתבי ר"י שו"ב אות ס', ליקוטי סיפורי התנועות ע' 253)

Constant Reminder

The Czar once decreed that round hats without a brim may not be worn. The Alter Rebbe then said: "*Kelipa* is trying to block out the obligation, *Se'u marom eineichem* – 'Raise your eyes to the heavens,' as it is known that looking up at the sky is a *segula* for *yiras Shamayim*. Now therefore there must begin a new *avoda* – to turn the front-brimmed *kazirak* to the side."

(רשימת היומן ע' תג)

The Baal Shem Tov taught that a person who is always conscious of *HaShem* can receive practical guidance every day from what he learned that morning, for *HaShem* thereby guides him to reach the correct conclusions. However, if his awareness of *HaShem* is sporadic, he does not merit this special insight. Lacking the heavenly guidance, he may not encounter (for example) the food and clothes with the sparks of *kedusha* designated for him to elevate.

(כש"ט סי' קצו)

CONSIDER THIS!

- Why is awareness of *HaShem's* presence such an important principle in Yiddishkeit?
- If *HaShem* wants us to find Him, why does he hide at all?

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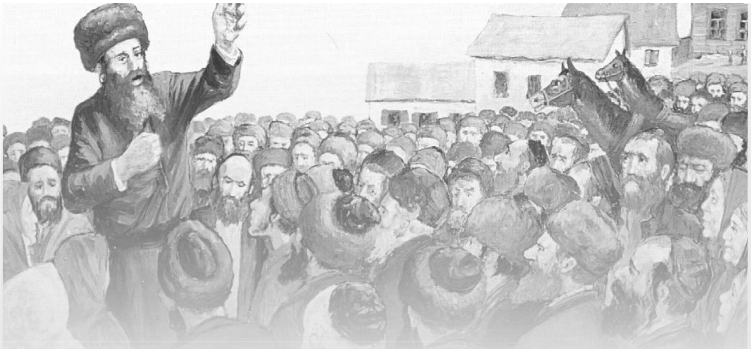


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OUR HEROES

Reb Boruch Sholom Kahn



Reb Boruch Sholom was born around the year 5630 (1870). His parents were both from Chabad families, and he visited the Rebbe Rashab quite often. He married in 5656 (1896) and later settled in Warsaw where he did business. During World War I he moved to Moscow, and he would host the Rebbe Rashab and the Frieddiker Rebbe when they visited the city. He regularly assisted in fundraising for Tomchei Temimim, and gave a lot of *tzedaka* himself. He passed away on 13 Shvat 5693 (1933).

Whenever the Frieddiker Rebbe would ask him for something, Reb Boruch Sholom would do it in the best possible manner. Once, the Frieddiker Rebbe asked him to purchase a set of mattresses for his parents (the Rebbe Rashab and Rebbetzin Shterna Sara). Reb Boruch Sholom went to the biggest store he knew and requested the best mattresses. Whatever they showed him, he asked for better ones until they said that they had prepared two mattresses for Czar Nikolai, and if he wished they could give those to him and prepare other ones for the Czar. Only then did he ascertain that he had obtained the best. He purchased the mattresses and sent them to the Rebbe.

(לב הארי ע' 24)



At a *farbrengen* in Rostov, the Rebbe Rashab announced that he needed funds for his holy activities. He took a sum of money, placed it in an envelope and proclaimed, "Whoever will give a sum like the amount in the envelope, will receive this money." The chassidim present began to offer different amounts until Reb Boruch Sholom said, "I will give ten times the amount in the envelope!" The Rebbe Rashab gave him the envelope with the money saying, "This is for you." When he opened it he found two hundred ruble. He excused himself to the Rebbe and confessed that he didn't have all the money he promised with him at that time. The Rebbe calmed him and said, "I trust you. You will send the money soon." And so it was.

(לב הארי ע' 28)

A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Hora'ah Rechovot

Tevilas Keilim by a Child

Can I send my child to *toivel* my new dishes?

- Although *tevilas keilim* is a *mitzva* and should be performed with that intention, the *tevilah* is nevertheless *kosher* without it.¹ Therefore, though a child is generally *halachically* incapable of having *kavana*, he may *toivel* a *keli* and recite the *bracha*.² However, another question is whether the child can be relied upon to say that he *toiveled* it.
- To set the kosher status of an unknown object one witness suffices. But an object that was known to be forbidden *min haTorah* (*ischazek isura*) requires two witnesses to permit it. The exception to this rule is when that witness can change its status (e.g. salt the meat),³ for since he can actually make it kosher he has the ability to tell us that it has changed (*byado*).
- A child does not have the level of trust (*nemanus*) needed to permit an *issur min haTorah*, even if he could change it himself. However, a child is relied upon regarding an *issur midrabanan* if (a) the object was never certainly forbidden (*lo ischazek isura*)⁴ or (b) the child can change its status.⁵
- *Kelim* requiring *tevilah* have a forbidden status (*ischazek isura*). Therefore, for metal vessels which as we *pasken* are obligated in *tevilah min haTorah* one cannot rely upon the child.⁶ Glass vessels are only obligated *midrabanan* and one may therefore rely upon a child.⁷ Whether the child can be relied upon to have an adult *toivel* metal vessels is another discussion.

1. רמ"א יו"ד סי' ק"כ סי"ד, שו"ת מהר"ם סי' רע"ה.
2. דרכ"ת יו"ד סי' ק"כ ס"ק ק"ה.
3. שו"ע ורמ"א יו"ד סי' ק"כ ס"ג.
4. רמ"א שם. אבל ראה שו"ע"ר תל"ב סי' שחמ"ז אתחזק איסורו.
5. ש"ך יו"ד סי' ק"כ סקל"א, שו"ע"ר תל"ב סי' ט"י. והוא דלא כהפרמ"ג או"ח סי' ט"ז.
6. ראה ספר טבילת כלים מבוא אותיות ג - ד בהרחבה. וראה שו"ע"ר יו"ד סי' א סקמ"ב ודו"ק.
7. רעק"א יו"ד סי' ק"כ, משנ"ב או"ח סי' תל"ז ס"ק ט"ז ש"ש"כ פל"ב ס"ב ראה ספר טבילת כלים פ"ח הע' ב* שהאריך בזה.

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

A MOMENT WITH THE REBBE

Ani Ma'amin

As the wheels of the cattle carts churned, carrying their cargo on their last journey to Treblinka, the soulful *niggun* of "Ani Ma'amin" emitted from a Modzitzer chossid. From there, through the horrors of the ghettos, the song made its way to Seven Seventy.

Reb Yoel Kahn describes the scene as it happened, in a letter following the Shabbos *Vayero farbrengen* of 5713 (1952):

"After the *maamar* and saying *lechayim*, there was something extraordinary. The Rebbe asked if anyone could sing the "Ani Ma'amin," referring to the song sung in the ghetto. As soon as the *niggun* began, his face changed, becoming very serious. We sang very low, because we were not sure what was happening, since this *niggun* was never sung by the *rabbeim*. The Rebbe signaled to sing louder...

"Upon the Rebbe's direct instruction, throughout the years, "Ani Ma'amin" was the opening *niggun* of the *Lag Ba'omer* parade. As the Rebbe walked out and up the steps to the platform, thousands of voices resounded in the steadfast belief of Moshiach's coming."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

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