



## REMEMBERING HIM (II)

### Who Are You Talking To?

It is the custom in many *shuls* to engrave on the *chazzan's shtender* the words "Da lifnei Mi atah omed," Know before Whom you stand. Why do *chassidische shuls* not post this reminder?

The Rebbe Rashab explained that *chassidim* would have this message engraved in their minds and hearts.

(ליקוטי דיבורים ע' תשצ)

The Rebbe reminded that realizing that we are speaking to *HaShem* is the basis of what *davening* is:

The basic concept of *davening* is to bear in mind that one stands before *HaShem*. This precedes other *kavanos* such as *pirush hamilos* and surely before contemplating *sefer histalshelus*. This is not a *chassidic practice* reserved for a great *chossid* or any *chossid* for that matter – this is a clear *halacha* in *Shulchan Aruch!*...

You entered *shul* to *daven*? Don't forget why you came: to *daven* to *HaShem*!

(תו"מ תשמ"ג ה"א ע' 144)

A certain unlettered *chossid* of the Alter Rebbe did not even know the plain meaning of much of the *davening*, yet he *davened* with intense *chayus* every day – *Shacharis, Mincha and Maariv*. It was obvious that his *davening* was genuine, and so earnest that it was as if he were wringing out his *neschama*. The other *chassidim* were puzzled.

When they questioned him he replied: "I only know that I heard a *vort* from the Rebbe on the statement, 'shamor vezachor bedibbur echad.' (The plain meaning of this phrase is that the two expressions regarding *Shabbos*—*zachor* and *shamor*—were both said by *HaShem* in the same utterance.) The Rebbe explained, "You should remember and watch over the *echad*, the oneness of *HaShem*, in every word."

Just imagine: For forty years he *davened* with this *vort*, day and night, weekdays, *Shabbos*,

and *Yom-Tov*. He didn't just hear the *vort*: he felt it. That's a *chossid*.

From this story, the Rebbe drew a lesson: Every individual, regardless of his knowledge of *Chassidus*, can *daven* at length, by contemplating the *Elokus* that enlivens every physical being.

(סה"ש תרצ"ו ע' 127, לקו"ש ח"ד ע' 224)

### His Torah

*HaShem* told the Yidden through Yirmeyahu HaNavi that *Eretz Yisroel* and the First *Beis HaMikdash* were destroyed "because they forsook my Torah." What exactly did they do? *Chazal* explain that the people of that time did not introduce their learning sessions by first saying *Birkas HaTorah*. But why should this omission cost us the *Beis HaMikdash* and *Eretz Yisroel*?

The Bach elaborates: Those great scholars studied Torah as a profound academic exercise, without intending to connect with the *kedusha* of the Torah and thereby to draw down the *Shechina*. That is why the land remained desolate, without the holiness of the *Shechina*.

In this spirit, the Rebbe reminds us that while Torah study of course requires a person to delve into its reasoning, he must first connect to the Giver of the Torah, and then he will be approaching his studies as he should.

(לקו"ש חט"ו ע' 3)

One day, between Yom Kippur and Sukkos, the Mittlerer Rebbe and his son Reb Nachum went for a walk. Outside their home, they beheld around two hundred *chassidim* listening intently as a *yungerman chazer'd* the *maamorim* from *Shabbos Selichos* and Rosh HaShana, through the day after Yom Kippur. The *chassidim* were so absorbed in the *maamar* that they did not notice the Rebbe and his son.

The Mittlerer Rebbe hid behind some trees,

and asked Reb Nachum to see who was *chazering* and which *maamar* it was. When Reb Nachum returned, saying that the speaker was Avrohom Sosnitzer, the Mittlerer Rebbe said, "My father once instructed me to tell Avrohom Sosnitzer, 'When one repeats profound *Chassidus* it is indeed sweet, but one must not forget about Whom one is speaking – *Ein Sof Boruch Hu*.'"

(לקו"ד ח"א ע' קצה)

### In the Head

When during his arrest the Alter Rebbe was brought to the interrogator's office, he was wearing his *tefillin*. As he positioned them on his head, a sudden fear fell upon all those present.

The Alter Rebbe later explained: This is what the *Gemara* means when it says that the *possuk*, "the nations of the word will see that the name of *HaShem* is declared upon you and they will fear you" refers to the *tefillin shel rosh*.

Someone then asked why this didn't happen when so-and-so wore *tefillin*.

The Alter Rebbe replied, "The expression in the *Gemara* is not *tefillin she'al harosh* (*tefillin on the head*) but rather *tefillin shebarosh* (*tefillin in the head*). When one wears *tefillin* in such a manner, they arouse a fear of Him."

(תו"מ חכ"ז ע' 229)

## CONSIDER THIS!

- Why can't *Da lifnei Mi atah omed* be both on the *shtender* and in our minds and hearts?

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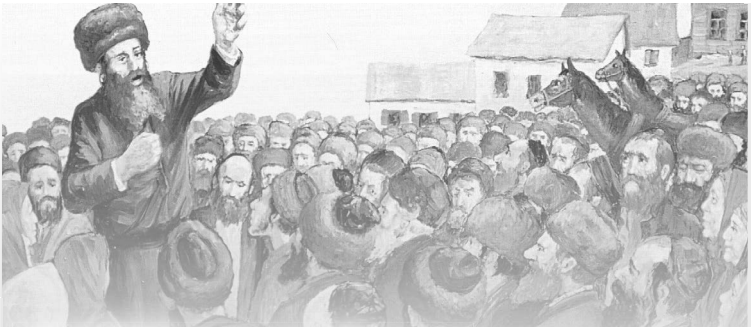


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# A WAY OF LIFE

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

## Sending a Child Shopping

Can I send my child to buy meat from a kosher store?

- Although a child doesn't have *nemanus* (halachic trust) with respect to Torah prohibitions (see previous issue), there are nonetheless exceptions to this rule<sup>1</sup>:
- (1) When the child knows that his word can be verified, he is afraid to lie (*mirtas*) and we can trust his word. For example, a trustworthy child can be trusted that the Rov said that a *shailah* on a *mezuzah* is *kosher* since we can speak to the Rov and verify his words.<sup>2</sup>
- However a child cannot be trusted to take a pot to be *kashered* or *toiveled* by an unknown adult<sup>3</sup> on site, since this cannot be verified.<sup>4</sup> A solution would be to have the adult sign his name and number on a note, so that there would be the ability to confirm it.<sup>5</sup>
- (2) When a responsible child says that he performed a simple act to bring a *kosher* item, he is believed. In this case we know that he did the action (of bringing the item), we are only unsure if he brought it from the *kosher* store. Since we have no reason to suspect otherwise we presume that he followed our instruction.
- In other words, in this situation we are not relying on the **child's word**, but on a **presumption** (*chazaka*) that a simple act carried out by a capable child was carried out as instructed.<sup>6</sup> Whereas in a case where the child is asked to perform an **action** (e.g. *toiveling* a pot), we have no indication that he did **anything**, and there isn't a *chazaka*.<sup>7</sup>
- It follows that a child is believed to buy meat from a kosher store even when it cannot be verified.<sup>8</sup>

1. בכל הבא לקמן ראה שוע"ר יו"ד סי' א' ס"ק מ"ב.  
 2. בית הלל יו"ד סי' ק"כ סק"ב ושוע"ר שם.  
 3. ראה גליון שבוע שעבר בדיון האם קטן יכול לטבול.  
 4. ראה הנהגות השואל עם הנשאל לפרימ"ג סדר ראשון ס"א שמזהיר להיזהר בזה.  
 5. ראה שערי מישור ח"א סי' י"ט.  
 6. משמרת הבית בית א' ש"א דף ח' ד"ה אמר הכותב ושוע"ר שם.  
 7. עירובין ל"א ע"ב, ותוס שם ד"ה כאן וגליון הש"ס שם, שערי מישור שם בארוכה.  
 8. ראה פרי"ח יו"ד סי' קי"ח סקכ"ז.

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

# OUR HEROES

## Reb Ahron from Kremenchug



Reb Ahron was the son of Rebbetzin Freida, daughter of the Alter Rebbe. He married Rebbetzin Sarah, the youngest daughter of the Mitteler Rebbe, in her second marriage (after her previous husband Reb Ahron ben Reb Moshe of Shklov passed away); therefore he was the stepfather of Rebbetzin Rivka, wife of the Rebbe Maharash. He lived in Kremenchug and was an immense *lamdan* and *davened* at great length. He was extremely adored by all and he greeted everyone with a smile. After a few years of marriage, Rebbetzin Sarah passed away.

Reb Boruch and Reb Shmuel Tamares, chassidim in Kremenchug, did not treat Reb Ahron with proper respect. Once while learning *Chassidus* in depth Reb Shmuel fell asleep and saw the Mitteler Rebbe who ordered him, "Go out of my *daled amos*." The next day Reb Shmuel asked Reb Boruch if he also saw something, but Reb Boruch answered that he had not. Later however, Reb Boruch dreamt the same thing, and they concluded that the reason behind it was their lack of respect to Reb Ahron. They decided to go and appease him. At first out of his profound humility Reb Ahron wondered what they wanted from him. When they began begging, he told them that the Alter Rebbe appeared to him in a dream and instructed him to be *mekarev* the chassidim Reb Shmuel and Reb Boruch. Reb Ahron continued, "I told the Alter Rebbe, 'I should be *mekarev* them? I would be happy if they would be *mekarev* me!'" Reb Shmuel and Reb Boruch then understood what the Mitteler Rebbe meant in their dreams.

(ספר השיחות תש"א ע' 42)



Reb Ahron used to *daven* privately at home. Sometimes he would *daven* in an unusually pleasant, melodious voice, at other times he would *daven* silently. One thing was certain: while he *davened* he was oblivious to everything happening around him. Once a fire broke out in the house and everyone began to scream. Reb Ahron remained locked in his room and heard nothing. In the end, the rescuers had to break down the door, and upon entering, they discovered that he was still *davening*! They carried him out through the window but he still remained completely unaware of the situation. When he finally finished *davening*, he asked in surprise, "Where am I? What happened?"

(דברי ימי הרבנית רבקה ע' כח)

# A MOMENT WITH THE REBBE

## To Encourage the Learning

During the *Yud Alef Nissan farbrengen* of 5722 (1962) celebrating sixty years since the Rebbe's birth, the idea of a Lubavitch *kolel* was introduced. During the following weeks, the central Lubavitch *kolel* in Crown Heights was established, beginning the *kolel* era in Chabad, and spreading to Montreal, Melbourne, Tzfas, Yerusholayim and Kiryat Malachi.

The Rebbe's keen interest in the development of the *kolels* was apparent to all. On one occasion, the Rebbe publicly said of the *kolel*: "This is my personal *taivah* (innate desire), that *yungerlait* should sit and learn!"

One day in 5736 (1976), all of the Lubavitch *kolels* received a letter with a question in learning enclosed, with a directive that the *yungerlait* settle the issue within one week. This was one way the Rebbe invigorated the learning in the *kolels*.

However, the *kolel* of Tzfas, under the direction of Reb Leibel Kaplan, did not receive the letter. When they found out, the *yungerlait* were extremely disappointed, thinking that they were not worthy. Upon learning the content of the question, they realized their mistake: this was a question they had handed out in their own *kolel*, a week earlier. They could not have received a greater compliment.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

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