

## REMEMBERING HIM (IV)

### In His Presence

Rebbi taught, "Reflect upon three things and you will not come to sin: An Eye that sees, an Ear that hears, and all your actions are recorded in a Book."

(אבות פ"ב מ"א)

In *Tanya*, the Alter Rebbe writes that before fulfilling a *mitzva* we should refresh our awareness of the Presence of *HaShem* and His concern for our performance.

Whenever we do a *mitzva*, *HaShem* (so to speak) sets aside everything else in the physical world and the spiritual realms, and focuses his Sovereignty upon this one Yid who performs the *mitzva*, just as he was concerned with the service of *Adam HaRishon* who was the only human being on the planet. Realizing this will cause a person to serve *HaShem* with awe and fear, as if he were standing before a mortal king.

Although every Yid is born with this latent fear of *HaShem*, it can be a challenging task to uncover it so that it will be felt in one's day-to-day life. To this end a person must meditate upon *HaShem's* all-seeing Presence until he feels it.

(תניא ריש פמ"א ופמ"ב)

### A Moment of Silence

In the summer of 5743 (1983) the Rebbe urged that in all schools a moment of silence should be instituted, at the beginning of every day. These sixty seconds should be designated to thinking about the Creator and Director of the world, and about performing the universal *Sheva Mitzvos Bnei Noach*. Heeding the Rebbe's call, the President of that time signed a call for the moment of silence. The Rebbe acclaimed this act of the President and wished that all Senators and Congressmen would follow suit. In the coming years the President's call was accepted in many states of America.

Many questions were raised concerning this idea and the Rebbe addressed and dealt with each of them during the *farbrengens* in the following years, explaining at length the reasoning and the purpose behind this campaign.

At one *farbrengen* the Rebbe explained:

The only way to guarantee that people should follow the straight and just path is to instill in them a faith in the Creator of the world.

In this country many parents do not have the time or patience to educate their children. They discharge their obligation by sending them off to school with tasty sandwiches, giving them spending money for treats, and nice clothing, of course. Education they leave for the school.

And for absurd reasons, mentioning the Creator and Conductor of the world is not allowed in school! As a result, hundreds of thousands of Jewish children and millions of non-Jewish children who are enrolled in public schools do not hear or know anything about the Creator! The only solution to this is to institute a moment of silence at the beginning of the school day, which is designated to thinking about the Creator. This, the Rebbe assured the critics, would influence the rest of the day.

Furthermore, even if children receive the best education at school, it is important that they hear these messages at home as well. As a result of the Moment of Silence children will ask their parents what they are meant to think about at that time, and this question will remind the parents of their role in educating their children.

(תו"מ תשד"מ ח"ד ע' 2172 ובכ"מ)

The Rebbe made it clear that the Moment of Silence is not a lifeless silence, but rather a purposeful meditation – that the Creator of the world also directs it in every detail. And His involvement includes the child himself, his parents and his friends.

(תו"מ תשמ"ו ח"ד ע' 265)

### How Much Time?

A non-chossid once asked the Alter Rebbe: *Chazal* say that one should divide his time in thirds between the study of *Mikra*, *Mishna*, and *Gemara*. Now, you say that the study of *Chassidus* fits into the category of *Mikra*. Why, then, do chassidim spend more than a third of their time studying *Chassidus*?

The Alter Rebbe did not respond, and instead steered the conversation to a discussion of this man's business endeavors.

"How much money do you have invested in business?" the Alter Rebbe asked. The man replied that practically all of his assets were invested in the business.

"But don't *Chazal* say that one should invest a third of his assets in business, a third in real estate, and a third he should keep in hard cash?!" the Alter Rebbe challenged.

"Rebbe, you obviously don't know very much about business. That may have worked fine in the old business model, but nowadays, even if you invest everything you own, you're lucky if you break even."

"Aha!" said the Alter Rebbe, "The same is true for the study of *Chassidus*. In earlier times, people didn't have to study so much to acquire a Fear of Heaven. Today, even if one were to study *Chassidus* all day long, *halevai* one should break even!"

(למען ידעו ע' 245)

## CONSIDER THIS!

Why is remembering the Creator the only way to influence people to be honest? Does it always work?

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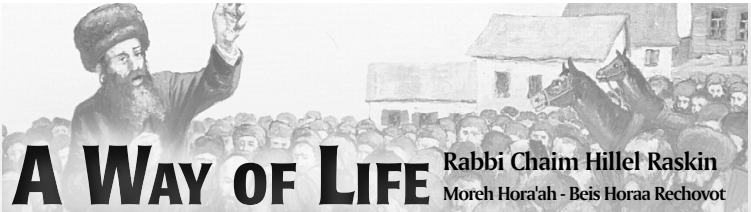


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# A WAY OF LIFE

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

## OUR HEROES

### Reb Yosef Chaim Zonenfeld



Reb Yosef Chaim Zonenfeld was born in Slabodka to his father Reb Avrohom Shlomo on 6 Kislev 5609 (1848). In his youth, he learned in Pressburg in the *yeshiva* of the Ksav Sofer, son of the Chasam Sofer, who respected him greatly and would even stand up for him. In the year 5633 (1873), he moved to Yerusholayim, where he soon became the right-hand man of Reb Yehoshua Leib Diskin of Brisk. He was very involved in communal matters and fought very strong for *Yiddishkeit*. He did not want to be an official *rov*, until in 5680 (1920) he agreed and became the Chief *Rov* of Yerusholayim and all the Ashkanzim in Eretz Yisroel. In 5689 (1929) he was visited by the Friediker Rebbe in his home. He passed away on 19 Adar 5692 (1932).



A *Yid* living in Yerusholayim once opened his door and found Reb Yosef Chaim standing there with buckets full of water to bring into his home. After recovering from the shock of this sight, it turned out his wife had gone with the children to fill up the buckets from the well, and not being able to carry all of them home, she took one bucket and instructed the children to watch over the rest until her return. After some time, the children got restless and started *schlepping* the other buckets home. Reb Yosef Chaim had just come by and saw the children struggling with the buckets. He asked them for their address and carried the buckets up the twenty steps to their home by himself with the children following happily. Reb Yosef Chaim explained, "The *mitzvah* of helping – 'ozov tazov' – that the adults don't let me do, these children gave to me."

(עוד יוסף חי ע' 394)



It says in the end of the *haftora* of *Shabbos Chazon* ובצדקה ושבייה בצדקה Reb Yosef Chaim would explain it this way: the *gematria* of the words "tziyon *bmishat tipode*" is 1060, which is the same *gematria* as "Talmud Yerushalmi," and the *gematria* of "vshoveha bitzedaka" is 524, the same *gematria* as "Talmud Bavli." This is to teach us that we will be redeemed from *golus* in the *zechus* of learning Torah.

(הילולא דצדיקיא ע' שמג)

לזכות יהושע העשל בן חנה שיי לרפו"ש וקרובה

### Pressure for a Shidduch

Can I try to persuade a family to consider my daughter as a *shidduch* for their son?

- Background: There are two potential Torah prohibitions involved in purchasing a friend's personal items that are not for sale: (1) *Lo sisaveh* – not to scheme ways of how to acquire a friend's possessions, persuading him to sell it.<sup>1</sup> (2) *Lo sachmod* – not to actually buy the object even if one pays its full value.<sup>2</sup> One who buys a friend's personal item transgresses both prohibitions.<sup>3</sup> As a *middas chassidus* one should not consciously desire what another person owns.<sup>4</sup>
- Some say that one may ask the owner once or twice if the item is for sale. More than that is pressuring and would be transgressing "lo sisaveh".<sup>5</sup> Some *acharonim* write that since any amount of asking may constitute pressuring, one should be cautious and only inquire when the owner put it up for sale on his own.<sup>6</sup> (Whether one may persistently ask to borrow or rent a personal item is a *machlokes*.)<sup>7</sup>
- Some *poskim* say that one may ask for an item as a gift, since no payment is involved and the owner would not feel pressured to part with the item (though it is still inappropriate).<sup>8</sup> However, other *poskim* hold that since the owner still feels some pressure it is a Torah prohibition.<sup>9</sup>
- Some say that the prohibitions only apply to unique items which cannot be bought anywhere (e.g. artwork, clothing, home), but a standard item which is available on the market is not subject to prohibition. However, others contest this allowance.<sup>10</sup>
- The prohibition only applies to physical objects which can only belong to one person at a time. Therefore, one may pressure someone to teach him an idea or profession,<sup>11</sup> or to perform a job. It would also seem permissible to pressure someone to copy something he owns.
- Whether one may persuade someone to sell his possessions to another person is the subject of dispute. However, one may convince someone to sell his house to a *shul*, since this is not a personal desire.<sup>12</sup> However to convince someone to sell an *esrog* or *tefillin* is considered *lo sachmod* according to many opinions.
- The prohibition only applies to compelling an owner to give up his possessions. Thus, one may persuade someone who is single or their parents to marry, since they aren't anyone's possessions.<sup>13</sup>

1. דברים ה, יח.  
 2. שמות כ, יד. שו"ע חו"מ סי' שנ"ט סי', סמ"ע שם סק"ז.  
 3. שו"ע חו"מ הל' גזילה ה"ה.  
 4. ערוה"ש שם ס"ח.  
 5. שו"ת בצל התכמה ח"ג סי' מ"ג אות ט' ע"פ סמ"ע חו"מ רכ"ח סק"ח.  
 6. ערוה"ש חו"מ שנ"ט סי"ג.  
 7. פתחי חושן הל' גניבה פ"א ס"ק כ"ח.  
 8. שו"ת ארץ צבי סי' ג' אות ו' בשם האמרי אמת מגור. וכן דייק ידידי הגר"י שי' הלפרין מלשון שו"ע"ר שמזכיר תמיד הלשון מכר ולא לשון מתנה.  
 9. רבנו יונה בשערי תשובה, וראה שו"ת בצל התכמה סי' מ"ד.  
 10. קול לחיות כהלכה ח"ד עמ' ס"ז.  
 11. ערוה"ש חו"מ שנ"ט סי' ע"פ המכילתא.  
 12. בן איש חי ספר רב ברכות מע' ל' אות ב'.  
 13. מכילתא יתרו עה"פ לא תחמוד, ערוה"ש שם סי"א (וראה שם שגם בבית קטנה הדין הכי).

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

לזכות הילדה חיענא שתחי וואלף  
שיגדלוה הוריה לתורה לחופה ולמעשים טובים  
נדבת הרה"ת יצחק וזוגתו חנה שיחיו וואלף

## A MOMENT WITH THE REBBE

### This Is What You Accomplished

Reb Yisroel Rosenfeld related: When my aunt from Pittsburgh was *niftar*, I represented my ailing mother at the *levaya* with the Rebbe's permission. Before my trip, the Rebbe told me to consult with *Harav* Dvorkin in order to receive *halachic* guidance regarding the *levaya*. On the evening before the trip, I went into the Rebbe's room, and after confirming that I had studied the *halachos*, the Rebbe *benched* me that I should always relay only good news.

When I arrived, I immediately realized that there was indeed a need for adjustments in the arrangements.

Three weeks later, Reb Yudel Krinsky handed me an envelope on which was written "For *HaTomim* Yisroel Rosenfeld *sheyichye*."

The envelope contained a newspaper report regarding a Pittsburgh woman who merited having an orthodox funeral, arranged by a young Rabbi dispatched by the Lubavitcher Rebbe. As a result, the article continued, the Pittsburgh community has demanded that these burial laws be instituted in their city. The community leadership met, and concluded that all the Pittsburgh cemeteries should conduct funerals in accordance with the *Shulchan Aruch*.

At the end of the article, the Rebbe wrote, "This is what you accomplished."

(כפ"ח גליון 669, 688)