



FACING THE KING (I)

Standing before HaShem

A righteous Yid once stopped by the roadside to *daven*. A powerful minister came riding by and greeted him, but he did not reply. The minister waited for him to finish and then screamed: "Good-for-nothing that you are! Doesn't it say in your Torah that you should guard your life? So why didn't you return my greeting? I could have chopped off your head with my sword!"

The Yid replied with a question, "If you were standing in front of a king, and your friend passed by and greeted you, would you return the greeting?"

"Of course not!" said the minister.

The Yid continued, "And if you did return the greeting to your friend, what would the king have done to you?"

"He would have chopped off my head!" said the minister.

The Yid concluded, "How much more so does this apply to the King of Kings, Who is eternal!"

The minister was appeased and the Yid continued his journey in peace.

(ברכות לב ע"ב)

In a letter to his chassidim, the Alter Rebbe explains why *davening* is likened to standing before a king. If a person standing before a mortal king busies himself with his own matters, he is publicly displaying his foolishness. Moreover, by publicly insulting the king he is forfeiting his life. But what if a person lacks the sensitivity to appreciate the awesome privilege of beholding the king in all his glory? He, too, should at least conduct himself with respect when in the royal presence. How much more so does this apply to the eternal King.

(אגה"ק סי' כד)

One must give close attention to the responses to *Kaddish*, for its holiness is even greater than that of *Kedusha*. Even during *Shemoneh Esreh* one should pause and listen to *Kaddish* [until the end of the sentence, "Yehei shmei rabba..."]. Those who speak during *Kaddish* should be admonished, even if there is a *minyán* present without them.

During *chazoras hashatz* one should concentrate and listen to the *brachos* of the *chazzan*. It is forbidden to talk, recite *Tehillim* or learn, even if one answers *Amen*. Those who do otherwise should be admonished.

If someone engages in mundane conversation during *chazoras hashatz*, his transgression is too great to bear, for by speaking while the congregation is involved in praising *HaShem*, he is showing that he has no connection to Him.

(שו"ע אדה"ז סי' נו ס"א וס"ד, סי' קד ס"ה, סי' קכד ס"ו וס"ז)

In order to ensure silence during *davening*, the Alter Rebbe enacted a decree that no idle talk should be spoken from the moment the *sheliach tzibbur* begins until the end of the last *Kaddish*. This applies during *Shacharis*, *Mincha* and *Maariv*.

(אגה"ק סי' כד)

Showing Reverence

The *Zohar* writes that by speaking during *davening* one implies that he does not believe *HaShem* is in *shul*, for if he did, he surely would not talk.

The *Smak* says that we ought to deduce a *kal vachomer* from the way idolaters conduct themselves in their places of worship: throughout their prayers, they stand in silence. How much more so does this apply to us, who stand in the presence of *HaShem*.

(זהר תרומה קלא ע"ב, סמ"ק מצוה יא, ועד"ז בס' חסידים אות יח)

When Satan complains that Yidden commit *aveiros*, *HaShem* rejoins that if the *goyim* had accepted the Torah, they would have been far worse. However, when Satan argues that Yidden converse during *davening*, this response does not apply.

A hint for this can be found in the *possuk*, "*HaShem yilacheim lachem v'atem tacharishun*." The *pshat*, of course, is that "*HaShem* will fight your battle, and you shall remain silent." In addition, on the level of *derush*, that *possuk* is hinting that *HaShem* will protect us – on condition that we remain silent and refrain from idle talk during *davening*...

(דרך משה, רב יבי בקונו' מורא מקדש)

The two great students of the Baal Shem Tov – Reb Yaakov Yosef ("Reb Yeivi") of Ostroho and Reb Pinchas of Koretz – couldn't agree: What was the issue that needed the most urgent attention? Reb Yaakov Yosef held that it was the habit of idle conversation during *davening*, so he would go around and constantly arouse people to refrain from talking in *shul*. Reb Pinchas held that the most widespread problem was the lack of *tznius*, and he focused his efforts on correcting that.

One day, while they were debating this question, each trying to convince the other that he was right, they finally agreed that they would open a *Chumash* at random, and the first *possuk* to catch their eye would indicate who was right.

They opened a *Chumash Bereishis*, and immediately saw the words of Shimon and Levi concerning Dina: "Should he deal with our sister so grossly?!"

A victory for Reb Pinchas!

"Wait," said Reb Yaakov Yosef. "Let us look at the explanation written in *Targum Yonasan*." Sure enough, there it is written: "It is not proper that it be talked about in the *shuls* that... idolaters defiled the daughter of Yaakov Avinu..."

(סיפורי חסידים זיין תורה ע' 125)

Sometime around the year 5705 (1945), the Rebbe entered the *shul* at 770, stood at the *bima*, and announced that he had just come from speaking with his father-in-law, the Friediker Rebbe, who had asked him to convey the following message: "My father (the Rebbe Rashab) was with me and asked, 'How does it come to pass that in your *beis midrash* people talk during *kerias haTorah*?' "

(קדושת הדיבור ח"ג ע' 129)

CONSIDER THIS!

Why shouldn't one talk during *davening*: for the sake of others, for himself or for *HaShem*?



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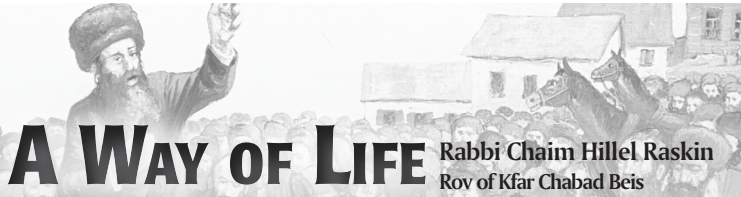
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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Rov of Kfar Chabad Beis

Shidduch Against Parents' Consent

Do parents have the right to bar a child from pursuing a certain *shidduch*?

- Halacha rules that a son need not listen to his father regarding whom to marry.¹ Three reasons are given for this:²
 1. While a child is obligated to service his parents, he is not required to pay out of pocket (when the parents can support themselves) or suffer a monetary loss. Likewise, a child need not endure possible lifelong discomfort to marry a spouse whom he/she don't like.³
 2. A child is only required to assist his parents and observe their instructions in treating the parents,⁴ but they cannot dictate the child's conduct in his/her personal life.⁵
 3. Most importantly, *kibud av va'eim* is only binding when it doesn't interfere with other *mitzvos*.⁶ Since part of the *mitzva* to marry and have children is to marry a person who finds favor in one's eyes,⁷ one is not obligated to compromise this *mitzva* to honor parents.
- This ruling is true for both sons and daughters, as the first two reasons apply equally to both.⁸ Although women don't have the same obligation as men to bear children,⁹ many hold that they are nonetheless bound by the general commandment to "settle the world" (*lasheves yetzarah*).¹⁰ Furthermore, they still have a *mitzva* to marry,¹¹ and they are *halachically* expected to like who they marry.¹²
- If the prospective *shidduch* will cause actual shame to the parents, the child is required to consider other suggestions and not shame his parents.¹³ An unbiased opinion should be sought out to ascertain whether the shame is real or perceived.
- Regardless, the child should try to influence the parents to approve the prospective match.¹⁴

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| <p>עקב שיהיה ב'.
10. תוס' ב"ב י"ג ע"א ד"ה שגא, מוג"א או"ח
סי' קנ"ג ס"ק ט' (דלא כח"מ אבה"ע סי' א' שם
סק"א). וראה ב"ש אבה"ע שם ס"ק ב'.
11. שו"ת תורה לשמה סי' רס"ו.
12. בשו"ע אבה"ע סי' ל"ז ס"א שצ"ל ברצונה.
ואף שאינה חייבת לראות בעלה (דבכל דהו
ניחא לה), מ"מ הרי נפסק שם סי' ל"ז ס"ח
שצריך להכות עד שתאמר "בפלוגי אני רוצה".
הרי שיש מצוה בדבר.
13. שו"ת משיב דבר (נצי"ב) ח"ב סי' נ' (שזה
נכלל בארוך מקלה אביו ואמו גו). וראה ספר
חסידים סי' תקס"ד.
14. משנת איש סי' קכ"א.</p> | <p>1. רמ"א יו"ד סי' ר"מ ס"ה.
2. שו"ת מהרי"ק שורש קס"ו.
3. רמ"א יו"ד סי' ר"מ ס"ה (ולפי השו"ע שם
רק במקרה שאין לאב חייב הבן).
4. שו"ע יו"ד שם ס"ב-ה.
5. וראה ביאור הגר"א שו"ע שם סקל"ו (לפי
שארין עיקר כבוד אלא במה ש"ל הנאה).
6. שו"ע שם סט"ו (וראה שם סט"ז).
7. ראה אבה"ע סי' ל"ה סי' א'.
8. שו"ת נו"ב אבה"ע תנינא סי' מ"ה. וראה
קובץ תשובות ח"ג יו"ד סי' קמ"ג, שו"ת שבת
הלוי ח"ד סי' קכד, שו"ת יביע אומר ח"ח יורה
דעה סי' כב.
9. יבמות דף ס"ה ע"ב, וראה לקו"ש ח"ד פר'</p> |
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לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

OUR HEROES

Reb Shmuel Ber Barisover

Reb Shmuel Dovber Lipkin of Borisov, known to Chabad chasidim as "Reb Shmuel Ber Barisover," was a great *maskil*, *oived* and *chossid* of the Tzemach Tzedek, the Rebbe Maharash and the Rebbe Rashab. The Rebbe Rashab used to call him "Rashdam." The Frieddiker Rebbe spent much time with him, listening to the stories he related about the previous generations of chassidim.



Reb Shmuel Ber once spent a long time in *yechidus* with the Rebbe Maharash, after which he asked the Rebbe, "After everything has been said, I still want to know what a *chossid* is."

"Go to my son, the Rashab," the Rebbe responded. Reb Shmuel was somewhat perplexed, for he was already an elderly *chossid* while the Rashab was still a young man.

The Rebbe explained, "I get up early every morning. One morning, at an early hour, I sent my *shamash* to see what my son the Rashab was busy with, and he reported that my son was sitting with a *Siddur*, though he could not tell exactly what he was doing. I sent someone else, who returned to tell me that the Rashab was sitting with a *Siddur*, an Abudraham, and a *Nac"n*, learning the translation of the *davening*."

"This", the Rebbe concluded, "is what a *chossid* is. He is capable of harnessing himself. After all the levels he may have attained, he can still sit with a *Siddur* and learn the simple meaning of the words in *davening*."

Reb Shmuel Groinem, the revered *mashpia* in Lubavitch, once visited Reb Shmuel Ber Borisover and, standing behind the door, he overheard him telling a local butcher: "The *Mishna* says that whoever acts as if he is lame or blind will not die of old age until he becomes lame or blind. This can be understood positively, as follows: A person who pretends to be lame, meaning that he does not go to inappropriate places, or a person who pretends to be blind, not looking where a *ruchniusdiker* danger is involved, will not die until *HaShem* helps him become 'lame' or 'blind,' so that he will not even desire such things."

(למען ידעו ע' 311)

A MOMENT WITH THE REBBE

Reb Michael Will Be There

Reb Volf Greenglass related:

During the early years, the group of *Anash* who came from Russia would hold weekly *melave malkas*. The Rebbe took a keen interest in them.

One *motzei Shabbos*, the *melave malka* was held at the home of a *chossid* who had become somewhat American-ized. On the wall of his dining room he had hung a picture of himself with his wife.

As the *fabrengen* proceeded, Reb Michael Teitelboim, who had said some *lechayims*, got up and removed the picture.

The next time a *melave malka* was held at the home of someone with similar leanings, the Rebbe suggested that the pictures be removed in advance...

(Likutei Sipurei Hisvaaduyos, page 341)

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