

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

לחצן ישמעו • שמות תשפ"ד • 756
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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 ח"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 *neshamah*. 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)

CONSIDER

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

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 *Mitteler Rebbe* and his son *Reb Nochum* 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 *Mitteler Rebbe* hid behind some trees, and asked *Reb Nochum* to see who was *chazering* and which *maamar* it was. When *Reb Nochum* returned, saying that the speaker was *Avrohom Sosnitzer*, the *Mitteler 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."

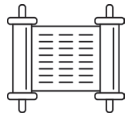
(תו"מ חכ"ז ע' 229)

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KASHERING AT 212 DEGREES

A certain kosher item was produced after kashering the machinery at less than 212° F. Is it acceptable?

The halachic rule we follow when *kashering* is *kebol'o kach polto*, "the way the prohibited taste was swallowed is the way it is released." Thus, if the prohibition was absorbed with hot liquid, it could be removed with hot liquid (*hagala*). But if the absorption was through dry heat, the *kashering* method required would be purging with fire (*libun*). Furthermore, the intensity of *hagala* will vary: if the absorption was in a *kli rishon*, *hagala* must be done with a *kli rishon*, but if it was in a *kli sheini*, the same would suffice for kashering.¹

Does this rule also determine the **temperature** needed for *hagala*, or must one always use boiling water? A utensil can absorb the taste of food that touches it at the temperature of *yad soledes* — when the hand recoils from the heat — approximately 104° F. If the absorption occurred at 115°, would *hagala* at 125° be sufficient?

The consensus of major *poskim* is that only boiling water has the power to extract a forbidden absorption, regardless of the temperature at which the original absorption took place.² This point is evident from *Rishonim*, and this is how the Rama and Alter Rebbe rule.³

The Pri Megadim, however, writes that although *l'chatchila* the water should indeed be boiling, *mei'ikar hadin* non-boiling water could also work.⁴ In cases of serious need, Reb Moshe Feinstein allows for relying on this view, though many prominent kashrus agencies avoid doing so.⁵

At what temperature is water considered "boiling"?

While 212° F is the boiling point for water at sea level, the temperature of the boiling point at higher altitudes is lower. In Denver, Colorado, for instance, water's boiling point is about 203° F, and *hagala* could be done in Denver with boiling water at 203° F. While some *poskim* hold that the water must actually boil, others consider the water's temperature, regardless of whether it is actually boiling.

Based on the latter view, some kashrus agencies rely on performing *hagala* at 190° F when needed, since they view this temperature as the "beginning of boiling," and water in fact boils at this temperature in cities with very high elevations.

The Alter Rebbe doesn't seem to allow such leniency.⁶ Thus, one should investigate whether a particular *hechsher* or item relies on this leniency.

1. ראה שו"ע או"ח סי' תנ"א ס"ה.
2. וראה זרע יעקב ח"ח ע' מ"ג בביאור הדבר.
3. איסור והיתר שער נ"ח אות מ'. שו"ע או"ח סי' תנ"ב ס"א, שו"ע ר' שם סי' ג' ובס"ל תנ"א סכ"ה.
4. פרמ"ג סי' תנ"א מושב"ז סק"ט.
5. אג"מ ח"ד סי' ל"ו אות ב'.
6. ראה שו"ע ר' סי' תנ"ב ס"ג (שההגעה אינה אלא ברותחין שמעלין אבעובעות אבל לא בחמין אף על פי שהי' סולדת בו). וכ"כ הר"ש דווארקין בדעת אדה"ז בתשובה שנדפסה בקובץ רז"ש ע' 34 שהרבי הגיה - ראה 'עבודת הקודש' מענה לגבי חוברת כ" של יגד"ת. וראה מ"ש הרב שד"ב לוי' בשיעורי הלכה למעשה על הכשר כלים סי' תנ"ב ס"ג שמפרש בדעת אדה"ז קצת להקל (וצ"ע על פירושו) אבל ראה שם שהצ"צ מחמיר לגמרי.

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



REB AVROHOM ELYEH AKSLEROD

Reb Avrohom Eliyohu Akslerod ("Kabilniker") learned in Tomchei Temimim Lubavitch and was an outstanding *yerei shomayim*. In the winter of 5684 (1924) he moved to America, and he took on the position of *rov* in the Tzemach Tzedek *shul* in Baltimore. He conducted himself in America as a *tomim* would in Lubavitch. He walked the streets with his *talis koton* visible, a rare scene in those years. When the Frierdiker Rebbe arrived in America he would often visit 770. When the *bochurim* requested him to *farbreng*, he would generally refuse, saying he came to the Rebbe to receive. He passed away on 4 Adar 5714 (1954).

America?" Reb Avrohom Elye replied, "Sacks of *mesiras nefesh*."

Reb Avrohom Elye's *davening* in Baltimore was just like he was accustomed to in Lubavitch. On the first night of Rosh Hashanah after becoming *rov*, he *davened* at great length, well after the *minyan* was finished. The congregants who were not accustomed to such conduct figured he must be requesting from Hashem to receive a higher paycheck to be able to afford a more comfortable lifestyle. They got together and decided to raise his salary. However, when they approached him and offered the raise, Reb Avrohom Elye declined, explaining that he is content with what he has and does need the extra American luxury.

It is said that the Frierdiker Rebbe remarked, "I can testify that Avrohom Elye has never lifted his eyes to see the skyscrapers of New York."

His work in America was no easy task; one needed great *mesiras nefesh* to stand strong in matters of *Yiddishkeit*. Reb Zev Kazinitz was a *tomim* learning in Lubavitch, and when the time came for him to join his parents who lived in America, he wrote a letter to Reb Avrohom Elye asking, "What is important for me to bring along to

A Moment with The Rebbe



THANK YOU FOR THE OPPORTUNITY

Starting with just three boys, the Chabad Cheder in Bnei Brak, *al taharas hakodesh*, was established in 5725. Throughout the years, the administration received tremendous encouragement for their chinuch work.

When the director, Reb Mordechai Engelman, came to the Rebbe for Tishrei 5741, the *mazkirus* gave him a \$500 donation from the Rebbe.

During his *yechidus*, Reb Mordechai thanked the Rebbe for the contribution.

"Every possible avenue, and every strength should be invested to keep the cheder going," the Rebbe told Kfar Chabad Rosh Yeshiva Reb Yankel Katz, a resident of Bnei Brak.

"I shouldn't be thanked," the Rebbe responded. "The gratitude should go to you, for the opportunity to partake in an endeavor that you are *moser nefesh* for – and succeeding!"

"Yell (ריעיש) at Anash of Bnei Brak!" the Cheder Hanhala were told when they went through difficult times.

(*Hiskashrus Issue 477*)

לע"נ ר' חיים מרדכי ב"ר משה ע"ה

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