Farbrengen



778 • במדבר תשפ"ד EDITOR - RABBI SHIMON HELLINGER

SHAVUOS

AN AUSPICIOUS DAY

What happens when two *tzaddikim* and *mekubalim* of the stature of Reb Shlomo Alkabetz and Rav Yosef Caro spend the awesome night of Shavuos together?

The answer is recorded in a 16th-century manuscript written by R. Shlomo Alkabetz: "The Beis Yosef and I decided to stay awake on the night of Shavuos and read passages of the Torah. [These passages are the basis of what later became the Tikkun Leil Shavuos.] After chatzos, as we reached the section of Mishnayos, a sweet voice was heard aloud from the mouth of the Beis Yosef. We all fell on our faces from sheer fright. The voice grew ever louder, until even the neighbors were able hear it, though they were unable to understand it. The voice, having been created by the Mishna we had learnt, told us of the pain suffered by the Shechina [in exile], and the great impact our learning this night had, silencing all the Malochim and piercing all the heavens. It then spoke of our great zechus of staying awake this night, and the greater effect it would have had with a minyan. The voice then encouraged us to continue learning throughout the night, not wasting even a moment. Finally, the Shechina instructed us to stand up and say Boruch Shem... aloud, as is done on Yom Kippur.

We wept profusely, from the joy of our experience and for the pain of the *Shechina*. "When we met three other *chachomim* in the *mikve* the next morning, we related to them what had happened that night. They were understandably distressed, and we resolved to gather again on the second night, this time with a *minyan*.

"That night, because of our joy at having a *minyan*, the voice of the *Shechina* began speaking as soon as we started reading the *Aseres HaDibros* of *Devarim*. The voice praised our attainment, told us of the *ruchnius'dike* fire surrounding the house, and then directed us to say *Boruch Shem*. As the time of *chatzos* drew near, the *Shechina* spoke again and told us that for hundreds of years no such accomplishment had been attained."

The Shaloh HaKadosh copied this story from the manuscript of Reb Shlomo Alkabetz and concluded: "It is apparent in his writing that there was much more that he was not allowed to reveal. From this story we must learn how important it is to conduct ourselves with a special *kedusha* on this night."

(של"ה הקדוש מס' שבועות נר מצוה ה')

The Frierdiker Rebbe said:

Shavuos is an *eis ratzon*, when *HaShem* confuses the one who accuses Yidden, just as He confuses him during the sounding of the *shofar* on Rosh HaShana and Yom Kippur.

Shavuos is an opportune time to make every effort to improve one's Torah learning and avoda in yiras shamayim, and to strive to do teshuvah concerning one's Torah study, without Satan's interference.

(היום יום, ג' וד' סיון)

CONSIDER

What brought the revelation of the Shechina in the beis medrash of the Beis Yosef: their learning or the auspicious night?

What should one do to receive the revelation of *Matan Torah*?

RECEIVING THE TORAH

The Frierdiker Rebbe said: Every year on Shavuos, the same revelation of *HaShem* that was revealed at the time of *matan Torah* is revealed anew, and a Yid who at this time arouses himself to establish set times for studying Torah is successful in his *avoda*.

(129 'סה"ש קיץ ה'ש"ת ע' 116 , תש"ג ע' (129)

"Once," related the Rebbe Maharash, "on the first night of Shavuos, I went to say *Gut Yom-Tov* to my great-uncle Reb Chaim Avraham, son of the Alter Rebbe. I found him sitting with his hands covering his tear-stained face. I asked him why he was crying on *Yom-Tov*. He explained that the Baal Shem Tov said that when one prepares himself properly during *Sefiras HaOmer*, he is found worthy on Shavuos of being admitted to the Fiftieth Gate of *kedusha* – "and I can't feel it," concluded Reb Chaim Avraham."

The Rebbe Maharash concluded, "My great uncle Reb Chaim Avraham was then seventy seven years old and was completely removed from all worldly matters. Yet on the night of Shavuos, he wept for the revelation of the Fiftieth Gate. This left me with a deep impression."

(73 'טפר התולדות אדמו"ר מהר"ש ע'

The eminent chossid, Reb Aizik Homiler, recalled that once before Shavuos, a number of chassidim discussed what they should ask of *HaShem* on the night of Shavuos. They decided to ask the Mitteler Rebbe, and assumed that he would surely speak of the study and understanding of *pnimiyus haTorah*.

Instead, he shared his own wish: "I would wish to have the fiery flame of *matan Torah.*"

(סה"ש תש"ה ע' 108)

Recollecting his experience of Shavuos in תרמ"ה (1885), when he was a child of five, the Frierdiker Rebbe once said:

"On erev Shavuos, our melamed told us how Moshe Rabbeinu led the Yidden to matan Torah. He then called to us, 'Kinderlach! Come with me and I will take you to matan Torah.' He took all thirty of us to Reb Binyomin's beis medrash and told us that the next morning, the first day of Shavuos, we should wake up an hour earlier than usual and come to this beis medrash for kabbalas haTorah.

"On Shavuos morning I awoke at seven o'clock and prepared to go there. My mother [Rebbetzin Shterna Sara] wanted me to eat something before leaving, but I insisted that I wouldn't eat before matan Torah. I set out to the beis midrash, where I found all of my classmates, and after davening our melamed took us all on a walk."

(סה"ש תש"ה ע' 100)

It was the custom of the Frierdiker Rebbe, and also of the Rebbe, to wish all Yidden the *brocho* of *kabbalas haTorah besimcha uvipnimiyus* – that we receive the Torah with *joy*, and that it *permeate* us.

The Rebbe explained this dual blessing as follows: Appreciating that we are *HaShem's* holy nation and that we are able to connect to Him via the Torah and its *mitzvos*, we are joyful – and this *joy* will enable us to be *permeated* by the Torah and not regard it (*chas veshalom*) as a burden.

(לקו"ש ח"ח ע' 292)









Way of Life



RABBI CHAIM HILLEL RASKIN ROV OF ANASH - PETACH TIKVA

MINYAN FOR ASERES HADIBROS

What must I know for arranging a minyan for Aseres Hadibros?

Krias haTorah, like any davar shebikdusha, requires a minyan.¹ Even if there was a minyan for Shmoneh Esreh but one person left afterward, the Torah may not be read with less than ten present. According to many poskim, it's not sufficient that they are in the room; rather, they also must be listening to the kriah.²

How many of the ten nust not have heard *kriah* before? Some hold that there must be ten men who haven't heard *kriah*, while others hold that a majority—i.e., six—is sufficient, and this seems to be the accepted practice in Chabad. While some say that in *davening* the Torah should be read even if the majority earlier heard since *krias haTorah* is a part of *davening*, the Rebbe seems to reject this notion.

Can one have in mind that the *kriah* he hears in *shul* should not be counted so he can make up a *minyan* later?

As a rule, one can have in mind while doing a mitzvah not to fulfill his obligation (*kavana shelo latzeis*). Moreover, since *krias haTorah* is *midrabanan*, one could make a stipulation (*breira*) that if he is needed for the *minyan* later, then the *kriah* he heard in *shul* won't count retroactively. However, others argue that *kavana* not to be *yotzei* doesn't work for *kriah*, which is a communal obligation and doesn't require individual intent. According to them, so long as one heard the *kriah*, it is counted. The accepted custom is to allow a stipulation.

When making a *kriah* for Aseres Hadibros, one must read the entire *kriah* for the day (not just the Aseres Hadibros),⁹ and ensure that there is proper a proper *mechitza* in place.¹⁰ When reading in a location other than a shul, one must be careful with transporting the Torah to another location, which is subject to certain conditions (see issue 543).

It should be noted that the Rebbe asked for children to be brought specifically to **shul** to hear the Aseres Hadibros to reenact the original Matan Torah. Moreover, due to numerous halachic issues it is best to hold public krios in shul and not in a different location.

ראה נתיבים בשדה השליחות ח"ג ע' 39 הע' 6 שהביא טענת החולקים ומה שיש לדחותה, ע"ש. וכעת הוסיף רא' מוצקת מהמשנה בתענית כ"ו כעת הוסיף רא' מוצקת מהמשנה בתענית כ"ו א" "במנוחה נכנסין וקורין על פיהן כקורין את שמע", היינו שאנשי מעמד קראו הפרשה של השאחד, כל אחד לבדר, ומוכח לכאורה שקריה"ת היא חובה על כ"א.
ראה נתיבים בשדה השליחות שם ע' 40

ל. רואה מנבים בשרה השקיחות שם ע ישר המסומון שם. 10. ראה לקו"ש חכ"ג ע' 250 הע' 56. יש להעיר כאשר קוראים במקום ציבורי האם בדיעבד

כאשר קוראים במקום ציבורי האם בדיעבד חייב מחיצה או מספיק הפרדה האם נחשב דבר שבקדושה או שיעור תורה וצ"ע, ועכ"פ לכתחילה בוודאי צ"ל מחיצה ולכן סתמנו בפנים. 11. ראה מאמר ד"ה אנוכי תשמ"ט, לקו"ש חכ"ח

ע' 315 וע"ש, חכ"ג ע' 250, תורת מנחם סה"מ מלוקט ח"ג ע' שיא. 12. ראה שו"ת השלוחים ח"א סי' נ"ג בעיות הלכתיות שהעלה בענין. 1. ראה שו"ע או"ח סי' קל"ה ס"א. שוע"ר או"ח סי' נ"ה ס"ב. נ"ה ס"ב.

2. ראה ביה"ל או"ח סי' קמ"ו ד"ה ולקרות שניים - שיותר חמור מתפילה. ובמקום הצורך יש על מה לסמוך אם אין כל העשרה מאזינים - הסכמת הרי"י ברוין לס' בירורי מנהגים.

ה ייד בודן לט בירוד מנהגים. 3. ראה שערי אפרים שער ז' סל"ט. ביה"ל סי' קמ"ג ד"ה פחות. 4. ראה ביה"ל שם. א"א בוטשאש סי' פ"ט.

ובהעו"ב גל" קפד ע"פ הצ"צ שצ"ל כמנין העולים באותה קריאה. 5. ראה מכ' רבינו ליו"ד שבט שיקראו בתורה בחדרים שונים בלי להוטיף על מספר הקרואים, ואם כולם רוצים להעלות בהכרח שחלקם

משלימים אף שכבר שמעו. 6. ראה פסק"ת סי' קמ"ג סק"ג, וש"נ. אג"ק ח"ג ע' ד. אמנם ראה כרם מנחם ע' רפב שפי' שרק נמנע מלהכריע.

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

Our Heroes



REB MENDEL CHEIN

Reb Mendel Chein was born in Tchernigov in the year 5640 (1879). He studied under his father the Radatz, who served as rov of the city and was a great gaon. He traveled many times to the Rebbe Rashab in Lubavitch who was very much mekarev him. He had a phenomenal memory; at age six he knew the whole Tanach by heart and at eighteen, the whole Shas and Rambam word for word, and many other seforim as well. He married the daughter of Reb Shabsi Berman, a Chabad chossid from Lithuania, and shortly after assumed the position of rov in the city of Niezhin at the young age of 26. His brilliance soon became known and rabbonim from far and wide would come seeking his opinion. He was killed al kidush Hashem on 4 Elul 5679 (1919).

In the year 5670 (1910), Reb Mendel attended a conference of *rabbonim* in Russia, assisting the Rebbe Rashab. There he became very friendly with Reb Chaim Brisker (who was much older than him), and their friendship continued afterwards. When Reb Chaim became sick, Reb Mendel called upon the rich people of Niezhin to bring a specialist from abroad to treat Reb Chaim. The wealthy men kept quiet

until one man piped up and said, "You realize that Reb Chaim is not a young man anymore..." Reb Mendel became angry and said, "Do you know what it means that Reb Chaim should live one more day? That he should put on *tefillin* one more time?!"

Due to the different armies fighting over the city of Niezhin during World War I, chaos reigned and there was not much control and protection for the civilians. Reb Mendel went together with a priest to meet with the city officials to try to calm the situation. On their way back, they saw a group of gangsters coming towards them. The priest suggested that they should take shelter in a nearby church. Some Yidden went along, but Reb Mendel refused and instead risked his life and went into a Iewish hotel across the street. After a few moments the gangsters entered the hotel. Reb Mendel saw the end was near and he inspired all the Yidden present to do teshuvah and to make a resolution that if they will be saved they will strengthen their Yiddishkeit, especially keeping Shabbos. After reciting vidui with everyone, the gangsters entered and murdered him.

(בטאון חב"ד חוברת כ"ו)

A Moment with The Rebbe



HERE WE POLISH OUR HEADS

"You can remove your tie, and you don't need to look so meticulous..." the Rebbe told someone at the Shavuos 5711 farbrengen.

"A story is told of the chossid Reb Michoel," the Rebbe began to relate, referring to the elder *mashpia* in Lubavitch, Reb Michoel Beliner ("der alter").

"One of the guests, a simpleton who came to Lubavitch from the Yiddishe colonies, was searching for a brush to polish his shoes before Shabbos.

"When Reb Michoel heard what he was looking for, he told him, 'Here in Lubavitch, we polish our heads, not our shoes..."

(Toras Menachem vol 3 p. 157)

לעילוי נשמת מרת מוסיא בת ר' אברהם ישעי' ע"ה שטראקס נפטרה כ"ה אד"ר תשפ"ד