

The Weekly Farbrengens



834 • לחמן ישמעו • חוקת תשפ"ה
EDITOR - RABBI SHIMON HELLINGER

REVERING THE TORAH (III)

DEFENDING THEIR HONOR

Chazal teach that a *talmid chacham* is called "Shabbos." The Rebbe explains that just as *Shabbos* is removed from the weekday and its worldly activities, so too a *talmid chacham* is a person who is removed from the material activities of this world and is dedicated to *ruchniyus*.

(זהר ח"ג כט, א, לקו"ש ח"א ע' 40)

One day the Baal Shem Tov was shocked that he had seen a Yid being *mechalel Shabbos*, since everything a person sees exists within himself to a degree. He then recalled that once, after having heard someone degrading a *talmid chacham*, he himself had remained silent – and Chazal teach that a *talmid chacham* is called "Shabbos."

Others relate that the Baal Shem Tov was told of a Yid who desecrated *Shabbos*. In response, the Baal Shem Tov said that he himself had a share in the *aveira*, since he had once made use of a *talmid chacham*, and this had led to that Yid's actual *chillul Shabbos*.

(רשימות דברים ח"ג ע' כה, רב ייבי כב, כח, תר"מ ח"ל ע' 7)

It was a tense time: the Russian government was about to decree that all *rabbonim* must learn Russian. A meeting of *rabbonim* and *maskilim* was held in Petersburg, in which the Rebbe Rashab and Reb Chaim Brisker participated. During Reb Chaim's speech, some *maskilim* began to ridicule what he was saying. The Rebbe Rashab wrote something on a note, handed it to his chossid, Reb Mendel Chein, and left.

After the speech they opened the note to find out why the Rebbe had left, and read that he could not take part in a meeting at which the words of *gedolei Yisroel* are ridiculed. Hearing this, all the *rabbonim* stood up and left as well.

(ס' הצאצאים ע' 193, קדושת הדיבור ח"ג ע' 128)

The Rebbe once overheard one of his secretaries calling a certain *rov* by his first name. The Rebbe told him sternly, "He is a *rov*!"

(ניצוצי רבי 693)

SPEAKING UP

It was the custom of Rabbeinu Chaim ben Atar, known as the Or HaChaim HaKadosh, to distribute meat to poor *talmidei chachomim* in honor of *Shabbos*. One week a plague broke out amongst the cattle, and as a result, all the animals in town were found after *shechita* to be *treif*. Only the calf that was *shechted* for the *tzaddik* was *kosher limehadrin*. When one of the wealthy townsmen heard about this, he rushed to Reb Chaim's house, hoping to get some meat in honor of *Shabbos*. He offered an enormous price for a piece, yet was told, "This is not a butcher shop. The meat is reserved for poor *talmidei chachomim*."

CONSIDER

What is the purpose of defending the honor of a talmid chacham? Will the other person necessarily change his mind?

While they were speaking, one of Reb Chayim's regular "customers" walked in. Upset, the rich man exclaimed: "Eh... You call this a *talmid chacham*?"

Reb Chaim ignored his comment and gave the visitor his portion. The rich man realized the futility of his endeavor and left, furious. That night, the Or HaChaim HaKadosh had a dream in which he was told from Heaven that since he had not protested against the embarrassment of a *talmid chacham*, he would have to go into *golus* for a full year. He immediately packed his few belongings and set out on a long and arduous trek, traveling from one place to another, making sure never to sleep two nights in the same place. He often went to sleep hungry, yet he accepted his pain with love and davened to HaShem to forgive him for his sin.

On *erev Shabbos Parshas Bechukosai* the *tzaddik* found himself on the outskirts of a city. Sitting down on a stone to rest his weak body, he reflected on the first *posuk* of the *parsha*, which begins with the words, *Im*

bechukosai teileichu. As he then continued walking towards the city, still in *dveikus*, he conceived forty-two original insights on this *posuk*. When he finally reached the *shul*, the *shammes* asked this needy stranger to be his guest for *Shabbos*. At the conclusion of the Friday night *seuda*, the *shammes* told him of the local *minhag* to visit the *rov* at his home, and together they set out, joining the throngs already gathered, all eagerly waiting to hear *divrei Torah* from the *rov*.

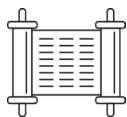
At the head of the long table, with eyes closed, sat the *rov*, enraptured in a state of *dveikus*. After a few moments he awoke, quietly shared fourteen insights on the above *posuk*, and concluded, "These *peirushim* I just heard in Heaven, cited in the name of the holy *tzaddik*, Reb Chaim ben Atar."

"Chaim ben Atar!" the unknown guest corrected him loudly.

All eyes turned to see: Who could have the *chutzpa* to dishonor the Or HaChaim? The *shammes*, feeling responsible for his guest, begged them to leave the poor man alone. At the daytime meal, the *rov* expounded a second set of fourteen *peirushim*, explaining again that he had heard these in Heaven in the name of the holy *tzaddik*, Reb Chaim ben Atar. The same scenario repeated itself. Again the guest called out, "Chaim ben Atar!" This irritated the townsmen even more. Before *shaaleshudes*, the *shammes* warned his guest to behave properly. However, the scene repeated itself a third time, and Reb Chaim was locked in a room where he was to stay until fitting measures would be decided upon.

That night, a violent storm swept through the city, and the townspeople frantically rushed to ask the *rov* for its cause. The *rov* was told from Heaven that on *Shabbos, gehinom* closes, and it reopens on *motzaei Shabbos* when the Or HaChaim HaKadosh recites *havdala*. And since the *tzaddik* is currently locked in a room and thus cannot recite *havdala*, there is a great uproar Above. That was what was causing such a harrowing storm below. Hearing this, the townsmen immediately released their holy guest from his confinement. Reb Chaim understood that his *teshuva* had been accepted in Heaven, took his knapsack, and made his way back to his hometown.

(תולדות אור החיים הקדוש)



SOF ZMAN KRIAS SHEMA

Why are there two *zmanim* for the latest Shema time on the *zmanim* calendars?

The mishna quotes several opinions regarding the latest time in the morning to fulfill the mitzvah of shema. Halacha rules that one has until the end of the third hour of the day, since children of royalty are still waking up at that time.¹

The hours referred to are *shaos zmaniyos* ("seasonal hours"), which are each a twelfth of the daytime on that particular day. Halachic hours are longer than sixty minutes in the summer and shorter than sixty minutes in the winter, and the difference grows the further north or south the location is. Some *poskim* measure with 60-minute hours (i.e., end of 9 hours from halachic midnight), and although the halacha isn't so, one who missed the official *zman* should at least try before this *zman*, which is sometimes a later option in the summer.²

Some *achronim* — notably, the Magen Avrohom and the Alter Rebbe in his Shulchan Aruch — consider daytime hours to be from *alos hashachar* (dawn) to *tzeis hakochavim* (nightfall).³ *Shema* may be recited *b'dieved* from *alos hashachar*, as some people already begin waking up at that time, so this view holds that the three seasonal hours begin then.⁴

However, the Alter Rebbe in his siddur and others — like the Gra — hold that the day begins at *netz hachama* (sunrise) and ends at *shkiah* (sunset). (Within the Alter Rebbe's view, some understand the calculation to be based on the "true" *shkiah*, which is slightly later, and some also mirror this adjustment for the "true" sunrise, which is slightly earlier.) Thus, the seasonal hours are shorter, but are counted from sunrise, resulting in a later *zman*.

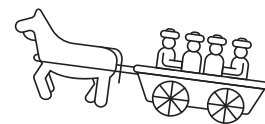
Some explain that the counting of daytime from dawn followed the original custom to accept Rabbeinu Tam's view on *shkiah*, according to which *bein hashmashos* only begins around an hour after the visible sunset, leaving official "daytime" after sunset. But once the custom accepted the Geonim's view, that *bein hashmashos* starts at the visible sunset, the daytime in the morning also only starts from sunrise and not dawn.⁵

Thus, those who are *makpid* on the morning *krias shema* before the earlier *zman* ought to be *makpid* to recite the evening *krias shema* after Rabbeinu Tam's *shkiah*, as the two are interdependent.⁶

Notably, the Alter Rebbe writes in the Siddur that one should not wait until the last minute, especially because clocks may not be precise, but rather fulfill the mitzvah with ample time to spare (finishing *shema* 45 minutes early).

1. שו"ע אורח סי' נ"ח ס"א.
2. ראה פסק"ת סי' נ"ח סק"ב. וראה יעב"ץ מור וקציעה סי' א'. פנ"י ליקוטים עמ"ס ברכות. ולהעיר משו"ע"ר סי' תמ"ג ס"ד לענין מכירת חמץ שבהפס"מ יש לסמוך על השיטה שהשעות של חמץ הן בינוניות.
3. מג"א סי' נ"ח סק"א. להעיר שלפי הגישה
שהזמן המדויק 72 דק' ממילא סודק"ש למג"א באמת 7-9 דק' יותר מאוחר מהלוחות.
4. ראה שו"ע"ר שם ס"ב-ג.
5. ראה שיעורי ציון ע' עה הע' 16.
6. זמנים כהלכתם פ"א ס"ט. וראה שם ח"ב פ"ו סי' ע"ה שסט.

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



R. LEIB DOKSHITZER

R. Aryeh Leib Sheinin was born in 5649 in Bobroisk and was sent to learn in Lubavitch at a young age. He was known in Lubavitch for being completely removed from the material world, absolutely devoted to learning and *davening*, to the extent that the Rebbe Rashab is said to have referred to him as a *beinoni*, as defined in Tanya. After his marriage R. Leib served as a *mashpia* in Zhebin and then as the rov of the town of Dokshitz. He was killed by the Nazis on Lag Baomer 5702.

R. Avrohom Pariz related:

"I was walking down the streets of my hometown Bobroisk on a break from *yeshiva* in Lubavitch, when I was called into a shul to complete a *minyan* for Mincha. When I entered the shul, I saw my good friend Leibeh Sheinin wearing *tefillin* and *davening baarichus*. When I asked why they didn't count him for the *minyan*, they replied that he'd been sitting there since the morning, oblivious to his surroundings. Clearly he had lost his mind, and is unsuitable to be counted for a *minyan*...

"That's when I realized the distance

between myself and Leibeh Sheinin: they still considered me 'normal.' That stirred me to become more dedicated to *davening*."

Though the Frieddiker Rebbe sent R. Leib to serve as the rov of Dokshitz, many townspeople were unhappy with a true chassidishe rov who didn't follow *baalibatishe* protocol. They complained to the regional governor and described him as a "*batlan*" who is unfit for the position. The governor asked to meet R. Leib, but when he saw his striking appearance, he confirmed that he should be the rov.

During the *machlokes* in town, R. Leib gave a Shabbos Hagadol *derashah* in which he spoke about the opening Mishna in Pesachim, "Any place where one does not bring chometz, he does not need to check." R. Leib explained it in chassidishe style: chometz refers to negative traits and pride. Since you did not deposit by your friend, you shouldn't be checking there for negative traits. Instead, check inside yourself...

(חסידים הראשונים ח"ב ע' 244, 247)

A Moment with The Rebbe



זכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה

WHY DIDN'T YOU BRING THE TABLE?

With the outbreak of World War II, refugees flocked to Tashkent, and Reb Mordechai (Motte) Sirota and his wife opened their three-bedroom home in which was already crowded with their eight children. He would go to the train station and look for Jewish faces, bring them home with great honor, and gave them a meal. Reb Mordechai could also be found sleeping on the floor in the hallway, with all the guests.

Anash in Tashkent knew that when they wanted to *farbreng*, they could go to the Sirota home.

With brotherly love, in the face of the dangers, these fiery *Farbrengens* would last through the night, often commencing with dancing on the table until dawn.

Reb Mordechai remained trapped behind the iron curtain long after most Chassidim left. When he finally came to the Rebbe for Yud Shevat 5732, he had a *yechidus*, along with his son Yisrael.

As soon as they entered for the *yechidus*, the Rebbe smiled broadly and asked him, "Why didn't you bring the table that you *farbrenged* on so much?"