

The Weekly Farbrengens



601 • וארא תשפ"א • לחמן ישמעו
EDITOR - RABBI SHIMON HELLINGER

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' נ"א וסי' ד, סי' קד ס"ה, סי' קכד ס"ו וסי')

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)

CONSIDER

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

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 ייבי בקוני 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 זוין 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 Frierdiker 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)



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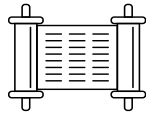


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GOOD NEWS.



TWILIGHT ZONE

If the *minyan* for mincha is delayed, may I wait and daven after *shkiah*?

The time period between sunset and the emergence of three medium stars is called *bein hashmashos*, and it is a doubtful zone between day and night.¹ Its duration is the time it takes to walk $\frac{1}{4}$ of a *mil*. Assuming that to walk a *mil* takes 24 minutes, it is 18 minutes long. (The Alter Rebbe primarily follows this view, but writes to be stringent *lechatchila* to consider a *mil* 18 minutes.)²

R. Yosei's opinion in the Gemara is that *bein hashmashos* itself is very short, but begins immediately after the $\frac{1}{4}$ *mil*. Therefore, 2 more minutes are added following the 18 minutes.³ In addition, the exact *shkia* is 4 minutes after the sunset that we see. The count only starts then, totaling 24 minutes from the visible sunset.⁴

This formula is based on the sun's position below the horizon (6°) as seen from Yerushalayim on the spring equinox. The precise amount of time fluctuates according to the location and time of year. The conclusion of Shabbos is always slightly later to factor in *tosefes* Shabbos.⁵

Mincha ought to be davened before *shkia* when it is unquestionably daytime. Since, however, *bein hashmashos* may possibly still be considered day, the Alter Rebbe rules in case of need that it may be davened until *tzeis*. Since the times for davening are *derabanan*, we rule leniently in case of doubt.⁶ According to *minhag Chabad*, one would still recite *tachnun* during *bein hashmashos*.⁷

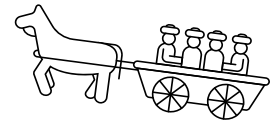
Shema is to be recited after it is positively night (and many wait until three small stars, 6.83° , for biblical obligations like *shema*).⁸ The Tzemach Tzedek rules that if one regularly *davens maariv* after *tzeis* and the only available *minyan* is earlier, it is better to daven alone at the right time to properly recite *shema* with its *brachos* before *Shmoneh Esreh*.⁹

If a child is born during *bein hashmashos*, his *bris* is counted eight days from the night. (If this occurred at the onset of Shabbos, his *bris* is postponed until the following Sunday since a *bris* overrides Shabbos only when it is positively the eighth day.¹⁰) A child is considered *bar* or *bas mitzva* only from the second day when they are certainly of age.

If a person passed away during *bein hashmashos*, *kaddish* should preferably be recited on both days. If one wishes to set only one day, he should discuss with his *rov* which day to choose (if it was at the conclusion of Shabbos, Shabbos is often the preferred choice).¹¹

1. שבת ל"ה ע"ב.
2. ראה שו"ע או"ח סי' תנ"ט ס"י.
3. ראה גמ' שבת ל"ד ע"ב ו"ה ע"א. סדר הכנסת שבת לאדה"ז, אלא שיש לבאר כוונתו מקסימום 2 דק', וראה שעה"צ סי' רצ"ג אות ג'.
4. ראה תחילת סדר הכנסת שבת שם.
5. וראה זמנים בהבנה ע' קפ"ג - קפ"ד בשיטת אדה"ז. ואף שהביא ביטול ר"ת בשו"ע סי' של"א ס"ה למעשה חזיר בו בסדר הכנסת שבת.
6. סדר הכנסת שבת שם.
7. ראה שו"ע סי' קל"א ס"ה, וראה אג"ק חז"ט ע' ר"ד.
8. ראה סדר הכנסת שבת להרב שד"ב שי' לין ע' 14.
9. צ"צ חידושים דף א' ע"ב.
10. שו"ע סי' של"א ס"ה.
11. ראה פני ברך פל"ט סל"ט ובהערות שם.

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



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 Friediker Rebbe spent much time with him, listening to the stories he related about the previous generations of chasidim.

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 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

Reb Shmuel Groinem, the revered *mashpia* in Lubavitch, once visited Reb Shmuel Ber Barisover 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



THE TIME IS NOT MINE

After leaving Russia in 5707 (1947), Reb Yeshaya *HaKohen* Matlin settled in Crown Heights, where he served as the Rebbe's personal *sofer*. Although he initially refused to take payment form the Rebbe for checking his *tefillin*, the Rebbe insisted that he take the money, saying that otherwise he wouldn't be laying *tefillin* that were entirely his own.

A unique relationship developed between this *chossid* and his Rebbe, in which the Rebbe once called him "an *emeser guteh fraint* - a truly good

friend." Indeed, since the Rebbe would send *mishloach manos* to a *Kohen*, *Levi* and *Yisroel*, for some years he received the one designated for the *Kohen*.

Once, during the early years of the *nesius*, Reb Yeshaya approached the Rebbe with an urgent matter. "I apologize for taking up your precious time," he began.

The Rebbe cut him off, "The time is not mine; it belongs to Hashem."

(*Teshurah Neparstak*, Elul 5769)

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