

# The Weekly *Farbrengens*



517 • במדבר תשע"ט • למען ישמעו  
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 Friediker 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' ד' 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 Friediker 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*.

(סה"ש קיץ ה"ש"ח 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."

(ספר התולדות אדמו"ר מהר"ש ע' 73)

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 *primiyus 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 Friediker 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 Friediker 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.

(לקי"ש ח"ח ע' 292)

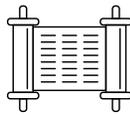


**Perspectives**  
TWENTYTHREE  
FREE DOWNLOAD  
CHASSIDICDIGEST.COM

In merit of this publication's founder  
ר' אהרן בן חנה  
May the *zechus* of the thousands  
of readers bring him a total and  
immediate recovery

**מתיבתא דקינגסטאן**  
A small out-of-town mesivta  
in Kingston, PA  
Email office@KingstonMesiuta.org  
or call (570) 212-9408

**SELL MILES NOW**  
www.SELLMILESNOW.com  
732-987-7765



## NEIGHBORING PROPERTIES

I found a house in a competitive market and I went into contract. Now, the Jewish next-door neighbor claims that he should have first rights to the house as a “*bar metzra*.” Do I have to yield?

The Torah says “You must do what is fair and good in the eyes of Hashem.”<sup>1</sup> Based on this, Chazal outlined the rules of *bar metzra*, their underlying principle being good and fair with others.<sup>2</sup> When one sells a field, the neighbor (*bar metzra*) has the first right to purchase it. It will make his life much easier if all of his fields are together, while someone else can purchase elsewhere as well.<sup>3</sup>

This right granted by Chazal is so strong that if someone else purchased the field without the neighbor’s proper consent, the neighbor has the halachic right to oust him by compensating him the purchase price.<sup>4</sup>

Whether these laws apply also to houses is the subject of dispute. Rabbeinu Tam holds it applies only to a field, as this enables the neighbor to plow and sow the entire area simultaneously, while neighboring houses are anyway independent from each other. Yet, the majority of *rishonim* rule that it applies also to houses, as one can then connect the houses that one can go directly from one to the other, and so is the *halacha*.<sup>5</sup> If, however, a public road separates the two houses and they can’t be directly connected, the Taz holds that *bar metzra* doesn’t apply.<sup>6</sup>

If the prospective buyer is financially tight, doesn’t yet own any property, and wishes to purchase this property as a source of income, many *poskim* rule that the neighbor who already has a field doesn’t get first rights, since the good and fair thing is to allow the other person to purchase his first property (assuming that he lives locally and can’t easily find another suitable property in that area).<sup>7</sup> This applies all the more so when the buyer wants this house to live in and he can’t find another house to buy, for renting—although an option—isn’t ideal.<sup>8</sup>

Chazal wanted to make business easier for women, so they lifted the rule of *bar metzra* if the buyer is a woman who is buying it for herself.<sup>9</sup> Many *poskim* hold similarly when the seller is a woman, that we don’t apply the laws of *bar metzra* which can delay the sale process.<sup>10</sup>

We also look at the reason of the purchase: someone buying the property to build a home (i.e. to live in) overrules a neighbor who just wants to expand his field (i.e. business, prosperity), for settlement of the land has more permanence and is better for the general public.<sup>11</sup>

There are many details involved, so when relevant practically, one should consult with a *rov* who has expertise in these *halachos*.

1. דברים ו, יח.  
2. ב"מ דף ק"ח. וראה שבת דף פח ע"ב שזו היתה טענת המלאכים "תנה הודך על השמים". וראה לקור'ש ח"י"ח ע' 28 ואילך והנסמך שם הערה 6.  
3. סמ"ע חו"מ סי' קע"ה סק"ו.  
4. רמ"א חו"מ סי' קע"ה שם, אבל ראה סמ"ע ס"ק פ"ז מחלוקת הפוסקים בזה. להעיר שיש דינים שסב"ל היום נשתנה הדיון ביחס לנשים וצ"ע שהרי פסק רעק"א שאפילו כשקונה לנדן בתו נח' כאישה שקנתה וליכא דין ב"מ.  
5. שו"ע חו"מ שם סכ"ו. סמ"ע שם ס"ק מ"ג. וראה שם שניטעית אילנות חשובה יותר במתים. אבל ראה הט"ז שם שחולק.  
6. דברים ו, יח.  
7. עיין סמ"ע שם סקמ"ט שבבגנן דא כו"ע מסכימים וראה פת"ש שם סקכ"א.  
8. שו"ע חו"מ סי' קע"ה סמ"ו, וראה באריכות בב"י שם ובמחודשים סק"ז.  
9. רמ"א חו"מ שם, אבל ראה סמ"ע ס"ק פ"ז מחלוקת הפוסקים בזה. להעיר שיש דינים שסב"ל היום נשתנה הדיון ביחס לנשים וצ"ע שהרי פסק רעק"א שאפילו כשקונה לנדן בתו נח' כאישה שקנתה וליכא דין ב"מ.  
10. שו"ע חו"מ שם סכ"ו. סמ"ע שם ס"ק מ"ג. וראה שם שניטעית אילנות חשובה יותר במתים. אבל ראה הט"ז שם שחולק.  
11. ראה רמ"א סי' קע"ה סמ"ט, ובסמ"ע שם סקמ"ט



## R. YOSEF TUMARKIN

R. Yosef Tumarkin was the son of R. Eliyahu, a prominent chossid of the Alter Rebbe. R. Yosef was a chossid of the Tzemach Tzedek and the Rebbe Maharash, and was a *talmid* of R. Nechemya of Dubrovna, the great *rov* and chossid of the Alter Rebbe. R. Yosef was a great *gaon* with an incredible mind. He loved collecting *seforim* and amassed many rare ones. He was the *rov* in Kremenchug and devoted himself to his community, especially with freeing Jews from army service. R. Yosef passed away on the 23rd of Tammuz, תרל"ד (1876).

R. Yosef once told of his schedule of learning with R. Nechemia of Dubrovna when he was R. Nechemia’s student, that they would study for 18 hours a day. Between topics of *gemoro* they would play chess, so that the intricacies of one topic would not interfere with the next.

(שמועות וסיפורים ח"ב עמ' 58)

When the Rebbe’s great-grandfather R. Avrohom Dovid Lavut composed his work of *Kav Naki* on the halachos of Get, he asked the Rabash, the son of the Tzemach Tzedek to write an

approbation. The Rabash said that he would not write his own approbation until R. Yosef would review the *sefer* and agree with its content.

(מאורי ישראל עמ' 30)

R. Yosef once met a man in the *mikvah* building who said to him, “You will surely be going soon to Lubavitch; please send my regards to the Rebbe”.

“And who are you?” asked R. Yosef.

“Tell the Rebbe that the ‘*deitchel*’ sends regards” the man said. (*Deitchel*, literally a German, was used by Russian Jews to refer to a modern Jew.) R. Yosef understood that the matter was not simple, and set out for Lubavitch immediately after *shabbos*.

He went in to the Rebbe Maharash and delivered regards from the “*deitchel*.” When the Rebbe heard this, he stood up in amazement, exclaiming three times consecutively: “Wow! I can’t believe this; you saw the *deitchel*!?”

Apparently the “*deitchel*” was a hidden *tzadik*, and R. Yosef merited seeing him and communicating his regards to the Rebbe.

(חסידים הראשונים ח"ב עמ' 90)

## A Moment with The Rebbe



## HOW TO DEAL WITH GA'AVA

Reb Yosef Yitzchok Zaltzman, *shliach* to Toronto, Canada, relates:

I was in *yechidus* for my seventeenth birthday, 25 Shevat 5733 (1973). I had written on my note that I suffer from *gaivah* (pride), and whatever I do makes me feel that I am a *groiser mentch* (a great person).

The Rebbe answered the following:

“Firstly, there is a solution to learn *perek* 41 of Tanya by heart. Whenever you feel *gaivah*, just contemplate about what is explained there: that Hashem is standing over you and examining your inner parts... This

awareness should make the *gaivah* decrease.

“Secondly, it is explained in many *seforim*, including the Alter Rebbe’s *Shulchan Aruch*, that one should toil in Torah also *shelo lishmo* (for ulterior motives). So when the *yetzer hara* confuses you with the notion of your greatness, simply answer him, ‘True, I’m great! Therefore I ought to learn like a great person – with diligence! And therefore I must be *mehader* in *mitzvos*!’

“And when the *yetzer hara* sees that you’re utilizing the *gaivah* for *kedusha*, he’ll leave you alone.”