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MA'AMOR IN THE MORNING

YEARLY MATAN TORAH

“זייהי ביום השלישי...”

One of the most special moments with the Rebbe on Shavuos throughout the years was the early morning Ma'amor known as “Ma'amor Matan Torah.”

In the years when the Rebbe had Yom Tov meals in the Friediker Rebbe's apartment, he would return to his room after the meal on the first night of Shavuos. Within a few hours, Chassidim would already prepare for the early morning Ma'amor. The benches were cleared out of the Shul and everyone would stand.

At 3:00am, the Shul became silent as the Rebbe walked in and sat down at his place. The Rebbe had a handkerchief wrapped around his hand and immediately began to recite the Ma'amor (usually without an introductory Niggun).

The following is an excerpt from a letter of Reb Yoel Kahn in which he vividly describes the first time this custom was practiced, on Shavuos, 5712.

The Rebbe then asked, “When was it chazzered?”

“As on every Shabbos Mevorchim, there was a far-brengen on Shabbos Parshas Bamidbar, and the Rebbe said a Ma’amor – “Chamisha Kinyonim.” There was an additional Ma’amor with the same Dibur Hamaschil on Shavuos night as well, but more interesting was the time this Ma’amor was said.

Following Seudas Yom Tov, everyone gathered in Shul to recite Tikkun. (The Frieddiker Rebbe emphasized the importance of reciting “Oisiyos”—simple words of Torah on Shavuos night. He instructed for everyone to recite Tikkun, and thus, only Tikkun is said, instead of studying Chassidus or the like.)

Upon completing Tikkun, some people began studying while others simply hung around till morning, when it was time for Mikvah. Unfortunately I had also gone to the Mikvah, and while I was gone, the Rebbe suddenly entered the Shul and asked, “Where is everyone?” (Only fifteen people or so were still in 770.) Someone remarked that everyone had gone to Mikvah. The Rebbe continued, “Yoel is also in the Mikvah?” Someone responded, “Yes,” and the Rebbe said “Ah!”

The Rebbe then took off his coat, sat down at his place, and instructed to begin the Nigun [in preparation for a Ma’amor]. In the meantime, someone was sent to the Mikvah to inform us that the Rebbe had appeared in Shul. I met the messenger at the door on my way out and, hearing the news, I obviously ran to the Shul, where I found the Rebbe in the midst of a Ma’amor, with a crowd of only thirty people (some of those who managed to get back from the Mikvah in time).

When the Rebbe concluded the

Ma’amor, we sat down to review it and the *chazzora* went very well. After davening I reviewed the Ma’amor once more for those who hadn’t been present when it was said, and then again that night before Kabolas Shabbos.

On the day following Shavuos, an individual was with the Rebbe in Yechidus and the Rebbe asked him, “What ever happened with the Ma’amor from Shavuos morning, was it reviewed?” He answered that indeed it had been.

“Who chazzered it?” the Rebbe asked.

“Yoel.”

“But Yoel wasn’t there!”

He explained that I arrived soon after.

The Rebbe then asked, “When was it *chazzered*?”

When he responded that the *chazzora* took place immediately afterwards, the Rebbe said with a big smile “But it was already long past daybreak; they *ersht* sat down to *chazzar* then? When did they sleep?”

The Rebbe continued: “And what about the people who weren’t present for the Ma’amor, did they also hear a *chazzora*?” The man replied that it was reviewed again after davening and before Kabolas Shabbos.

The Rebbe was very pleased and concluded: “No one tells me good news. A Ma’amor was *chazzered* three times. About such things no one bothers to notify me...” ■



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