

לזכות הורינו
 ר' אברהם שמואל זוגתו מרת
 רבקה מירל שיחיו שפאלטר
 ר' משה חיים זוגתו מרת שרה שיחיו גיפען

נדפס ע"י
 הרה"ת ר' יצחק מאיר זוגתו מרת
 לאה ומשפחתם שיחיו
 שפאלטר

PRACTICAL
 HORA'OS

A CLOSER
 LOOK AT
 SOME OF
 THE REBBE'S
 HORA'OS

ASERES HADIBROS

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From the beginning of the *Nesius*, the Rebbe often quoted a Midrash¹ describing the preparation for *Mattan Torah*.

In a letter from 5711, the Rebbe writes²: “The Midrash relates that before *Mattan Torah*, Hashem asked for guarantors. He did not accept the guarantee of the *Avos Hakedoshim* or the *Ro’ei* [shepherds of] *Yisroel* as satisfactory. Only when the Yidden said that their children would be their guarantors — [and that] they, [the parents,] would teach them Torah and educate them in Yiddishkeit — did Hashem agree to give the holy Torah.”

There are a number of lessons that the Rebbe derives from this story; but in 5740 (amid a passionate campaign focused on children³), the Rebbe gave a unique *hora’ah* based on this description, and it became a fixture of the Rebbe’s *sichos* during the Shavuos season thereafter: that every effort be made to bring every Jewish child—and adult—to hear the *Aseres Hadibros* read from the Torah.

The Rebbe connected this idea to another Midrash⁴: “Hashem told the Yidden: My children, you should read this *parsha* every year, and I will consider it as though you are standing before Har Sinai receiving the Torah.”

What follows is a collection of the Rebbe’s *hora’os* regarding this *mitvza* from the first year, and the years following.

GATHER THE CHILDREN

On Shavuos, all children — boys and girls — should be gathered in the shuls during the reading of the *Aseres Hadibros* in the Torah—to the extent that during the reading of the *Aseres Hadibros* this Shavuos, the shuls should all be filled with children, both boys and girls.⁵

FROM A MONTH-OLD

Shevet Levi was counted [in *Parshas Bamidbar*] from the age of one month old and up, and what’s more, “That *Shevet (Levi)* was accustomed to be counted from when they were in utero.”⁶ It is, therefore, worthwhile that children from the age of a month old and up should be in shul for the reading of the *Aseres Hadibros* on Shavuos—if the child’s health will not be negatively affected. Those who wish [may bring children] who are even younger than this.⁷

WHY BRING KIDS WHO DON’T UNDERSTAND?

There are those who argue: what is the point of bringing

very young children to the reading of Aseres Hadibros when they don't understand?

There is a clear directive in Torah—and what's more, one that comes from a *ma'aseh rav* [i.e. there is practical precedent for this conduct]. Rebbi Yehoshua ben Chananya is described with the term, 'fortunate is she who bore him,' because from a very young age his mother would take him to the *beis medrash* to hear what was being studied, 'so that his ears should cling to the words of Torah.'⁸ Hearing the words of Torah as an infant helped make him one of the greatest of our sages.

This is true of hearing Torah in the *beis medrash*, where comprehension is key. All the more so is this true when it comes to hearing *krias Hatorah*, where one fulfills the mitzvah of learning Torah even without understanding ...⁹



Our sages tell us that in the mother's womb, a child is taught the entire Torah, after which a *malach* strikes the child's lips, causing the child to forget.¹⁰ As explained [elsewhere in Chassidus], the Torah taught to the child gives strength even after the child is born. In our case, this is true all the more, as 1) the child is hearing Torah after birth, and 2) no *malach* will cause the child to forget.¹¹

REGARDLESS OF AGE OR LEVEL OF KNOWLEDGE

Certainly, [the *Chassidim*] won't forget about the *mivtza* connected with *Zman Mattan Toraseinu*—to bring every Jewish child to Shul to hear the Aseres Hadibros on *Zman Mattan Toraseinu*.

The intent is to bring small children in age, as well as [those who are like] small children in their level of knowledge, which includes every single Jewish person ... since we are preparing to learn the innermost parts of Torah in the "*cheder*" of *Moshiach Tzidkeinu* ...¹²



An effort should be made that when the Aseres Hadibros are read ... all Yidden, especially children, should be in shul¹³



Now is the time to once again mention and encourage that in each and every place, an effort should be made that all Jewish children, as well as all adults, should be in shul during the reading of the Aseres Hadibros on *Zman Mattan Toraseinu*.¹⁴

WHAT TO TELL THE GABBOIM WHEN THE KIDS MAKE NOISE

When the *gabboim* come with complaints that the children are making noise and *chas v'shalom* disturbing the [crowd from] listening to the Aseres Hadibros, explain to them the saying of our sages אָמַר וְאָמַרְתָּ "Speak [to the Kohanim ...] and say [to them]," lit. "Say...and you shall say." [This double expression comes] "to admonish (*l'hazhir*) the adults [to be responsible] for the minors."¹⁵ And the explanation is known, that through the adults admonishing (*mazhirim*) the children, there is a shining light ('*zohar*', as in *l'hazhir*) for the adults ...¹⁶

SCHEDULE DIFFERENT TIMES FOR LEININGS

To avoid the difficulty of having to bring the entire family to shul, especially when it's necessary for a family member to remain at home, the family can take turns going to shul to hear the Aseres Hadibros, at different times [by going] to two different shuls that read the Aseres Hadibros at different times, or [by going to] two different *minyanim* in the same shul, as is the custom in many shuls.¹⁷ ⓘ

1. Shir Hashirim Rabbah on the possuk Moshcheini Acharecha Narutza.
2. Igros Kodesh vol. 4, p. 300.
3. See "Children at the Forefront" - Derher Sivan 5774.
4. Pesikta d'Rav Kahana, Parshas Bachodesh Hash'lishi.
5. Likkutei Sichos vol. 23, p. 250.
6. Rashi on Bamidbar, 3:15.
7. Likkutei Sichos ibid. p. 251.
8. Yerushalmi, Yevamos ch. 1:6.
9. Likkutei Sichos ibid. p. 257-8.
10. Niddah 30b.
11. Likkutei Sichos ibid. fn. 20.
12. Toras Menachem - Hisva'aduyos 5743 vol. 3, p. 1520.
13. Toras Menachem - Hisva'aduyos 5745 vol. 4, p. 2169.
14. Toras Menachem - Hisva'aduyos 5747 vol. 3, p. 378.
15. Yevamos 114a.
16. Toras Menachem - Hisva'aduyos 5745 ibid.
17. Toras Menachem - Hisva'aduyos 5750 vol. 3, p. 252.