

SIMCHAS TORAH

Precious Hours

The Friediker Rebbe related, in the name of his father, the Rebbe Rashab: "The 48 hours of Shemini Atzeres and Simchas Torah must be held very precious, for at every moment one can draw pails full and barrels full of treasures, both *b'gashmius* and *b'ruchnius*. This is accomplished through dancing."

(ספר המאמרים תשי"א ע' 79)

A certain chossid, distraught, once made a long trek to visit one of our Rebbeim. (When the Friediker Rebbe narrated this incident, he added: "And I'm not going to tell you who was the chossid and who was the Rebbe.") That chossid had come to report that his mentor had come to him in a dream with fearful news: It had been decreed in Heaven that one of his children would pass away. The Rebbe heard his words, sighed, and did not answer.

Since it was before Succos, the chossid remained near his Rebbe until after *Yom-Tov*, and before returning home, he asked him for a *beracha*. The Rebbe said, "It will be good; the child will live."

The chossid asked the Rebbe for a promise that this would be so. The Rebbe promised, and then asked him, "What did you do on Simchas Torah?"

The chossid replied, "When everyone was dancing at *hakafos* I stood by the oven and cried. But then I reminded myself that it was Simchas Torah, so I washed my face and went to dance with the Torah."

The Rebbe replied, "You should know that by doing so, you reversed your situation."

(ספר המאמרים תרפ"ז ע' 241)

Once, while dancing during *hakafos*, the Friediker Rebbe (before he was Rebbe) told a certain chossid: "Granted that we are not up to the *avoda* of Rosh HaShanah and Yom Kippur. But the *avoda* of Simchas Torah – dancing – that we *can* do. So dance! Raise yourself up!"

(מפי השמועה, וכע"ז בסה"ש תש"ג ע' 8)

Passionate Dancing

During *hakafos*, the Mitteler Rebbe was in such a state of *dveikus* that he was unable to hold the *sefer* Torah alone. He would take a few steps and then someone would have to go behind him and hold onto it.

(סה"ש תרצ"ז ע' 163)

One Simchas Torah, the *Tzemach Tzedek* danced energetically at *hakafos* without tiring. Robust young men could not keep up with him. A few even collapsed from exhaustion. While dancing, he encouraged them, "Dance, *Yidden!* Dance! Rejoice on Simchas Torah and be blessed with children, life, and an abundant livelihood!"

The wife of the *Tzemach Tzedek* complained to her father, the Mitteler Rebbe, that her husband was wearing out the chassidim with his dancing. The Rebbe replied, "A revelation of the light of Simchas Torah is now shining for him as it shone in the *Beis HaMikdosh*. Through his rejoicing he is meriting a revelation of the essence of the *neschama*, as it is in the world of *Atzilus*, and even higher."

(ספר השיחות תש"ג ע' 11)

Rejoicing with the Torah

Reb Levi Yitzchok of Berditchev once observed a simple person dancing with gusto on Simchas Torah. Recognizing that he was utterly unlearned, the *tzaddik* asked him what he was rejoicing about. The *Yid* answered, "When my *brother* marries off his daughter, should I not participate in his rejoicing...?"

The Rebbe explains that in fact Simchas Torah is not "a brother's *chassunah*," the celebration of some other *Yid*, but rather every individual's personal rejoicing. The joy on Simchas Torah is about the essence of the Torah, which is accessible to every *Yid*, for when he studies even the smallest segment of Torah, through it he is connected to the entire Torah.

(תו"מ חל"ב ע' 92, שיח"ו ק תשל"א ח"א ע' 86)

The Friediker Rebbe once expressed himself: "It is not enough that on Simchas Torah we rejoice with the Torah; the Torah must also be happy *with us*."

(ספר השיחות תש"ב ע' 3)

One year after *davening* on Simchas Torah morning, the *Tzemach Tzedek* sat down to *farbreng*. During that time he drank a large quantity of *mashke*, taught a lot of *Chassidus*, and spoke a great deal about his grandfather, the Alter Rebbe. Whenever he mentioned his *zeide's* holy name his face was aflame, and his eyes filled with tears that streamed down his cheeks like two springs of water. The *farbrengen* extended throughout the day and continued until the early hours of the morning.

After everyone left and the *Tzemach Tzedek* returned to his room, some chassidim peeked through the cracks to see what he was doing. They saw him sitting with a *Gemara*, learning with delight and enthusiasm.

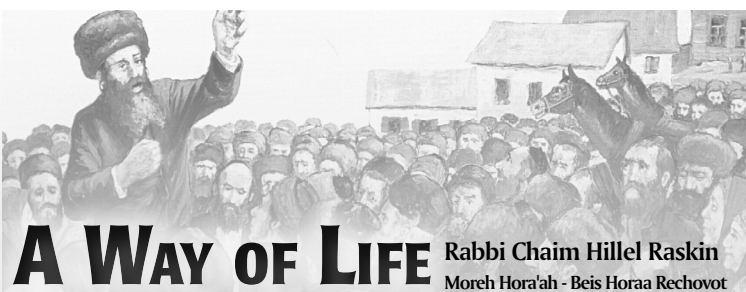
(סיפורי חסידים מועדים זין ע' 239)

Early in the morning, after a night of *hakafos* on Simchas Torah, the Rebbe would return to his study. One year, a young boy was curious to know what the Rebbe was doing at such an hour, so he climbed up, peeked through the window, and saw the Rebbe sitting and learning from a big *Gemara* or *Shulchan Aruch*.

(מפי בעל המעשה)

CONSIDER THIS!

■ What is the joy of Simchas Torah about? How does it apply to everyone?



A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Hora'ah Rechovot

Clearing the Sukkah

Can I bring in the table and chairs from the *sukkah* on Shmini Atzeres after the day meal?

- In *chutz la'aretz* there are two days of *yom tov* which originated from a doubt (*sfeka d'yoma*) regarding which day is the true day of *yom tov*, (*min haTorah* there is only one day).¹ For this reason, one may not prepare on one day of *yom tov* for the next, since it may really be that one is preparing on *yom tov* for a weekday. This includes even non-*melacha* activities such as rolling the *sefer Torah* or moving items.²
- Activities which serve the first day of *yom tov* as well are permissible. Examples include: straightening up the dining room so it shouldn't be messy, bringing in items when it's about to rain so they won't get ruined.
- Can one take food out of the freezer for the next day? Many contemporary *poskim* permit it if it can be easily removed from the freezer and the defrosting is by default. This seems to be the Alter Rebbe's stance as well.³ It is thus advisable to arrange the freezer items before *yom tov* so that the item needed for the second day will be easily accessible.
- Notwithstanding the above, many *poskim*⁴ permit bringing in utensils and the table from the *sukkah* on Shmini Atzeres⁵ (after *mincha ketana*, 2½ halachic hours before *shkiah*⁶). Some *poskim* explain that the *sukkah* table is needed at the onset of Simchas Torah, for it is respectful to have a table in one's home.⁷ However, items needed for the meal or a table other than the main dining room table may not be brought in until night.⁸
- Others reason that bringing the table and chairs in at night will be more difficult or delay the meal, and it couldn't have been done before *yom tov*.⁹ This explanation would allow bringing in any item that would cause an additional hassle to bring in at night. However, setting up the tables or chairs is not permissible, since that can be done at night without significant delay.
- Still another opinion permits removing items from the *sukkah* since it doesn't look like one is preparing for Simchas Torah; rather he is just clearing his *sukkah*.¹⁰
- In practice: In a situation where it will be particularly challenging to bring in a table and chairs at night, one can rely on the lenient opinions to bring the items in but not to set them up. However, since carrying is only permitted on *yom tov* for a *yom tov* need, permissible items may only be carried through an area in which carrying is permissible on Shabbos.¹¹

1. ראה שו"ע סי' תק"ג ס"א. שו"ע ר"ס ס"א.
2. מהרי"ל (סוף סדר תפילת יו"ט).
3. אורח סימן תק"ס ס"ב.
4. ראה מג"א אורח סי' תרס"ז ס"ג (ולהעיר שו"ע שיהיה צריך שם חולק).
5. שו"ע סי' תרס"ז. מג"א אורח סי' תרס"ז ס"ג.
6. משנ"ב סי' תרס"ז ס"ק ע"פ פרמ"ג.
7. ע"פ סי' יו"ט כהלכתו פ"ט הערה 801.
8. ראה סי' שולחן יו"ט ח"ב פכ"ה.
9. ע"פ פסק"ת סי' תרס"ז ס"א ע"פ עולת ראיה סי' ע"ו.
10. בגדי ישיע.
11. ע"ג סוכה פרק פ"ח ס"ב וטעמו שהרי הוצאה שלא לצורך יו"ט אסורה (סי' תק"ח).

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

OUR HEROES

Reb Elye Chaim Althaus



Reb Eliyahu Chaim Althaus from Nikolayev was a very close chossid of the Frieddiker Rebbe and stood by his side in all his holy activities, and was given the title "*yedid beis Rebbe*". He was the official *shadchan* of the Rebbe and Rebbetzin. When the Frieddiker Rebbe was exiled to Kastrama in the summer of 5687 (1927), he traveled with. He joined the Frieddiker Rebbe when he moved to Riga, Latvia, where he became active in the Lubavitch community, and was the *gabai* of the Rebbe's *minyan*. He served as one of the three *mashpi'im* of Achos Temimim, the Lubavitch girls group established by the Frieddiker Rebbe in Riga. In Kislev 5742 (1941) he was killed in Riga by the Nazis along with many other Chassidim.



About a month after the Rebbe Rashab passed away, Reb Itche *der masmid*, who had heard rumors of the Rebbe's *histalkus* came to visit Reb Elye Chaim. Reb Elye Chaim came out of his house to greet him and, Reb Itche who was standing at the bottom of the steps leading up to the house, asked, "Is it true or not?" Reb Elye Chaim did not answer, he just let out a deep sigh. Reb Itche asked again but Reb Elye did not reply. When Reb Itche asked the question a third time Reb Elye Chaim simply fainted, and toppled down the steps.



Reb Yisroel Jacobson related:

One year on Erev Rosh Hashana in Leningrad, I walked into the room that was supposed to be used as the *shul*, and saw that not even one bentch had been set up. I turned to Reb Elye Chaim and said, "It's Erev Rosh Hashana and nothing is set up?!" Reb Elye Chaim responded by repeating the same words back to me, "It's Erev Rosh Hashana and nothing is set up?!"

I got the message Reb Elye Chaim was teaching me: Demand of yourself, not of others.

A MOMENT WITH THE REBBE

We Dance with Hashem!



After the meal on Simchas Torah night 5712 (1951), the Rebbe came downstairs to partake in the lively dancing. The Rebbe himself joined the circle with great joy, pulled in bystanders and danced with ecstasy. His holy face alit, the Rebbe danced with the chassidim in unity.

After the dancing, the Rebbe apologized to one American *balabos*, who had been pulled into the circle, for the evening's disorderliness.

This gentleman was taken aback, and said that he considered it an honor for him dance with the Rebbe.

The Rebbe immediately replied, "*Tantzen, tantzt men mit der Eibishter!*" (Dancing? We dance with Hashem!)