

The Weekly Farbrenge



לחמן ישמעו • בראשית תשע"ח • 431
EDITOR - RABBI SHIMON HELLINGER

SIMCHAS TORAH

PRECIOUS HOURS

The Frierdiker 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 Frierdiker 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 Frierdiker 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 תשי"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 HaMikdash*. Through his rejoicing he is meriting a revelation of the essence of the *neshama*, as it is in the world of *Atzilus*, and even higher."

(ספר השיחות תש"ג ע' 11)

CONSIDER

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

GROWING FURTHER

On Simchas Torah in the year תרמ"ח (1887), when the Rebbe Rashab was honored with the first *hakafa*, he said that he was not yet ready. He called over a certain wholesaler and asked him to explain the nature of his business. The chossid explained that he brought merchandise from the big city and distributed it to the small retailers, and those who paid for the goods they had been given the previous time received a new batch on credit.

Hearing this, the Rebbe said, "After we have paid

up our bill with the *avoda* of *chodesh* Elul, Rosh HaShanah, Yom Kippur, Succos, *Simchas Beis HaShoeiva* and Shemini Atzeres, we can now go to *hakafos* and get new merchandise on *credit*." (The word *hakafa* also means *credit*.)

However, at the next year's *hakafos* the Rebbe Rashab added: "When a poor storekeeper accepts merchandise on credit, he is glad to be trusted, but his main concern is to profit. On Simchas Torah we rejoice about the *credit* – that is, the *kochos* we are given on trust – but the real rejoicing comes when we succeed in paying back the debt for the 'merchandise,' when we utilize what we have received for Torah and *mitzvos*."

(סה"ש תש"ה ע' 57, אג"ק מוהרי"צ ח"ט ע' שע)

The Frierdiker Rebbe related: After the *seuda* on Simchas Torah, it was the *minhag* of my father, the Rebbe Rashab, to announce: "Now is the time for *veYaakov halach ledarko* ('and Yaakov took to the road'). After the *avoda* of Tishrei, *Yidden* hit the road and take the path of Torah and *mitzvos* throughout the entire year.

(אג"ק מוהרי"צ ח"א ע' קצ"ד)

The Frierdiker Rebbe said that at the annual fair we acquire merchandise, and when we go home we unpack it and use it throughout the whole year as needed. Similarly, during the month of Tishrei, every *Yid* is given *ruchniusdike* merchandise to provide for his needs during the whole year. However, one must open the packages, and do with the merchandise whatever is needed. It must be unpacked immediately, for otherwise it may fall apart or dry out, and sometimes the mice will be impatient (*veln arein-chapn*) and nibble it...

(סה"ש תש"ז ע' 74, אג"ק ח"ד ע' י"ח, לקו"ש ח"כ ע' 556)

The Rebbe explained: After the month of Tishrei, the *avoda* required is to draw *Yiddishkeit* and *kedusha* into the mundane activities of the year. All our activities, even eating, drinking and business, should be done in a *Yiddishe* way – eating with a *beracha*, thanking *HaShem* for the food, and doing business honestly, without intruding on another's livelihood.

(לקו"ש ח"ט ע' VII)

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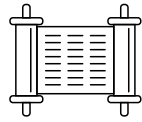
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KIDDUSH BEFORE HAKAFOS

When should one make kiddush and seuda on Simchas Torah day?

There is an obligation on yom tov to eat and recite kiddush as on Shabbos. We follow the opinion that the obligation to recite kiddush applies not just at night but even during the day of yom tov, and the reason is to distinguish the yom tov meal from weekday meals. While some hold that the obligation of kiddush sets in only after musaf, the Alter Rebbe rules that it begins after shacharis.

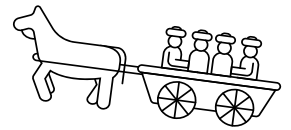
Many Chassidim have a custom to make l'chaim before hakafos on Simchas Torah, and kiddush must be made first. In order for the kiddush to take effect, one must make it at the location of a meal (b'makom seudah), which may consist of a kazayis (1 oz. or 28 gm) of bread or mezonos, or an additional reviyis (2.9 fl. oz. or 86 ml) of wine.

Although one may generally not eat a kabeitzta (2 oz. or 55 gm) of bread or mezonos before a tefilah once its time arrived, there is an allowance here since the many people that are eating together will remind each other to daven and they will not forget. Even some who don't rely on this allowance all year round rely on it specifically on Simchas Torah. Still, the minhag Chabad is to have the full yom tov seudah later in the day.

Halacha rules that one who is intoxicated may not daven, and he should wait until the effect of the alcohol passes. (The halacha is the same for Shema and its brachos, but he may recite any other bracha.) If he so drunk that he slurs his words, his davening doesn't count even b'dieved, and he must repeat it when he sobered. If the time of the tefilah passed before he sobered, he may recite the next tefilah twice (tashlumin), and it is not considered deliberate (meizid) if he thought that he would sober before the time of the tefilah would pass. (The time for musaf extends until it gets dark, however, it doesn't have the option of tashlumin.)

It is self-understood that one must ensure that the eating and drinking do not cause disrespect to the Torah or to davening.

- 7. שועיר סי רפ"ו סי.
8. ראה רמ"א א"ח סי ט"ב וס"ג, וראה ש"ש פנ"ב הע"ב נ"ב היתר משום רבים, ומציין למ"ב סי רל"ב סי"ק כ"ו.
9. ע"ד היתור המופיע בערוה"ש שם ס"ב "אף שאינו נכון מ"מ מפני שמחת סינמה עושין כ"י.
10. ראה אוצר מנהגי חב"ד ע' שפ"ו-שפט שנהגו להתפלל מנחה קודם ואח"כ להתועוד בסעודה עד מוצאי החג.
11. שועיר א"ח סי צ"ט וס"ד, וראה שם שהיום שלא מכוונים כ"כ מותר לשתוי להתפלל אם יש חשש שיעבור זמן תפילה (אבל לא לשיכור).
12. שועיר סי ק"ח סי"ב.
13. שועיר סי ק"ח סי"ג.



REB SHMUEL MUNKES

Reb Shmuel Munkes, from the town Kalisk, was one of the great chassidim of the Alter Rebbe. The author of the Beis Rabbi writes about him: "He was a great chossid and clever in his fear of Hashem, and was well respected by the Alter Rebbe. His conduct is well known, and superficially it seemed as if he acted foolishly, but even there one could see his exceptional genius."

Rebbe's handiwork. However, there is a difference: the shoe and garment are hung by the artisan, but the chossid is not hung by the Rebbe but by the chossid himself (as Reb Shmuel did). This means that in order for the Rebbe's efforts to have their effect, the chossid must 'suspend himself,' with total dedication to the Rebbe's directives.

(לקו"ס פרלוב ע' שי"א)

The Radatz Chein related:

My father, Reb Peretz Chein, once arrived at the home of Reb Shmuel Munkes, and before going to bed he asked Reb Shmuel what time he would be getting up. Reb Shmuel replied that he would rise at 3 a.m. In the morning, Reb Shmuel prepared a cup of coffee for himself and for his guest, but Reb Peretz found the coffee to be incredibly bitter and undrinkable. He rummaged around and discovered that Reb Shmuel had unknowingly placed snuff tobacco instead of coffee grinds.

My father asked Reb Shmuel, "How did you drink from this bitter 'coffee'?" To which Reb Shmuel replied, "Believe me, already thirteen years that I don't taste anything that I eat."

(חסידים הראשונים ח"א ע' 73)

A Moment with The Rebbe



THE YESHIVAH BOCHURIM'S POSSUK

It was Simchas Torah night 5712 (1951), the first after the official nesius-acceptance, in the wee hours of the morning. The Rebbe had finished seudas yom tov, and unexpectedly came out to the bochurim who were still dancing downstairs. To the chassidim's suprise, the Rebbe instructed them to do a second set of hakofos!

repetition didn't satisfy the Rebbe, and the third try also wasn't good enough, but the Rebbe said to continue.

The next time the possuk was read, in the next round of "Ato Horeiso," the bochurim invested all they had in the possuk. The Rebbe remarked with satisfaction, "Es geit shoin afa veg..." (We're getting there).

The Rebbe honored all the yeshivah bochurim with the possuk "Vayehi Binsoa." After they recited the possuk, the Rebbe said that they should repeat it, "shtarker un lebediker" (with more energy). The

The next year, 5713 (1952), at 3:00am the Rebbe again joined the dancing circle, and then again honored di yunge noisei ha'aron (the young aron-carriers) with the possuk "Vayehi Binso'a."