

The Weekly Farbrengens



למען ישמעו • חג הסוכות תשע"ט • 481
EDITOR - RABBI SHIMON HELLINGER

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 תשי"ג ע' 8)

PASSIONATE DANCING

During *hakafos*, the Mittlerer 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)

CONSIDER

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

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 Mittlerer 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 *neschama*, as it is in the world of *Atzilus*, and even higher."

(ספר השיחות תשי"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, שיחור"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 *farbrengens* 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 זיון 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)

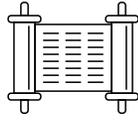


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PREPARING FOR THE NEXT DAY

Can a non-Jewish cleaning lady prepare the *simchas torah kiddush on shemini atzeres?*

It is rabbinically prohibited to prepare on *yom tov* or Shabbos for the next day, whether it is a weekday, Shabbos or the second day of *yom tov*.¹ This includes even tasks that don't involve any *melacha* and would otherwise be permitted to be done for the day itself; if they entail effort, one may not do them in preparation for the next day. For this reason, one may not wash dishes on the first day of *yom tov* for the evening meal, roll the sefer Torah for the next day's *kriah*, or bring wine from the basement for *kiddush* or *havdala* the following night.²

If, however, one actually benefits from this activity on the same day, it is permitted even if the same action also prepares for the next day. Thus, a *Baal Korei* may prepare the *leining* on *Yom Tov* for the next day (the Torah study is an immediate benefit).³ Likewise, one may do simple things which bring benefit the same day, e.g. return food to the fridge so it doesn't get ruined today (even though that way it will stay fresh for the next day).⁴

If there is an *eruv*, one may bring his *tallis* and *siddur* back home as long as he doesn't say he is preparing it for tomorrow, for it is considered completing its usage today and not a preparation for the next day. Where there is no *eruv*, one may not carry on *yom tov* unless it is for *yom tov* itself, thus one must wear the *tallis* home and use the *siddur* when he gets home.⁵

If the task itself entails a *melacha* that is permitted on *yom tov* (e.g. food related), there is a prohibition *min haTorah* to do it for the next day. If it will be ready early enough to potentially benefit from it that day, the prohibition is *midrabanan*.⁶ (See issue 411 for permissible methods to cook for the second day of *yom tov*.) For this reason, we may not light the *yom tov* candles (or even prepare them) on the second night until nightfall unless it is dark in the house.⁷

Although some *poskim* allow having a non-Jew do non-*melacha* activities for the next day, the Alter Rebbe rules that one may not do so, and it is akin to asking a non-Jew perform a rabbinic prohibition. The only time it is permitted is if there is a major necessity, great loss, or a *mitzva* need.⁸

Therefore, a *kiddush* for *Simchas Torah* evening should only be set up after nightfall, even if a non-Jew is the one setting it up. If one cannot find anyone who can set it up in the evening even for pay, this would be considered a great need, and it would be allowed to have a non-Jew do it for him by day. It is important to note that one may not plan or position himself to rely on asking a non-Jew to perform a rabbinic *melacha* because of a great need, and it is only permissible in the event that one is stuck.⁹

1. שו"ע א"ח סי' שכ"ג ס"ו וסי' תק"ג ס"א וס"ג.
2. שו"ע סי' תק"ג ס"ג (ויש להעיר שפוסקים התירו במקרה שהמטבח היא כגוף של רעני שאז חוננו אינה להדיח הכלים אלא שהבית יהיה נקי אבל בכדי להתיר יש לשקול טוב מזה הכוונה וראה פסק"ת סי' תק"ג סק"א).
3. ראה ש"כ פרק כ"ח הע' קע"ח.
4. ש"כ כ"ח ס"ט ארחות שבת פכ"ב סקע"ח.
5. ארחות שבת פכ"ב סעיף קע"ז והערה ע"ב.
6. שו"ע סי' תק"ג ס"א - ס"ג.
7. ראה סי' שולחן יו"ט ח"ב פכ"ה סכ"ד.
8. שו"ע סי' שכ"א ס"ו (וראה פרמ"ג א"א ריש סי' תק"ג שהסתפק). וראה שו"ע סי' ש"ז ס"ב.
9. ראה שו"ע סי' ש"ג קו"א סק"א.

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



R. SHMUEL LEVITIN

The *chossid* and *meshpia* R. Shmuel Levitin was born in the city of Pahar during the *shloshim* for the Rebbe Maharash, and was the first to be named after him. Soon after arriving in *Tomchei Temimim*, R. Shmuel was tested in Chassidus by the *meshpia* R. Groinem who was very impressed with him. After his marriage, R. Shmuel was appointed *rov* in the city of Rakshik in Lithuania, with the encouragement of the Rebbe Rashab. He later filled various appointments by the Frierdiker Rebbe throughout Russia, eventually being arrested and sent to Siberia for 3 years. In 5688 (1928) he became a *shadar* for the Frierdiker Rebbe in the United States. When the Frierdiker Rebbe arrived in the US and founded *Tomchei Temimim* in America, R. Shmuel was appointed *Mashpia* of the Yeshiva, a role he filled until his passing on 11 Elul 5734 (1974). The Rebbe accompanied the *levaya* until the cemetery, an honor accorded to a rare few.

R. Shmuel Levitin told the Rebbe about his time in the gulags of Siberia, recounting that at one point things got so tough that he couldn't remember whether the correct pronunciation was *hanosen la'oyef koach*, or *layoyef koach*.

The Rebbe noted how great the effect of the Rabbeim is on those connected to them. What was left in the memory of a Jew about his time in Siberia years later? Not the lack of minimal human needs, rather the fact that he could not remember how to make a certain *bracha* properly.

(תורת מנחם - מנחם ציון עמ' 417)

Before the Frierdiker Rebbe arrived in the United States R. Shmuel would *farbrenge* a lot about *hiskashrus* to the Rebbe, and about not losing the bond. At that time, there was a certain Chabad *chossid* who started acting like a Rebbe in the US, wearing special garments and giving *brachos* to people.

R. Shmuel articulated the deficiency of such conduct with the following metaphor:

The uniqueness of glass is that even if it is thick, one can see through it. A true *chossid* is not one who shows his individuality as a great person. The feat of a *chossid* is that others should see the Rebbe shining through him despite his own state.

(חסידים הראשונים עמ' 309)

A Moment with The Rebbe



DEDICATION

At the *Simchas Torah farbrengen* of 5717 (1956), the Rebbe told Reb Nissan Nemanov that the *bochurim* must be *neiros lehoir* (illuminating candles). Reb Nissan then asked a *bracha* for the Moroccan *bochurim* at his *yeshiva* to be drawn to *Chassidus*.

"You have to work with them!" the Rebbe answered.

Reb Nissan committed, but the Rebbe continued, "You have to work like a boss works, as the [Frierdiker] Rebbe

would say that a business owner is involved in his business even at night!"

Reb Nissan said, "I accept it upon myself."

The Rebbe instructed that full cups of *meshke* be poured for Reb Nissan and for himself, and the Rebbe uncharacteristically drank his cup to the last drop.

(As heard from Reb Sholom Feldman A"H)