

The Weekly Farbrengens

MERKAZ ANASH
מרכז אנש
לחמן ישמעו • צו תשע"ט • 506
EDITOR - RABBI SHIMON HELLINGER

THRILLED TO ACTION (II)

SPLENDOR AND FANFARE

The *Mishna* describes how the Yidden would bring their *bikkurim* to the *Beis HaMikdash* with pomp and ceremony:

The people from the little villages would assemble in a central town and would lodge for the night in the streets. Early in the morning, the leader would announce, "Arise and let us go up unto *Tziyon*, to the House of *HaShem*, our G-d!"

An ox whose horns were overlaid with gold and crowned with olive leaves would head the procession, and flute players would play throughout their journey. When the pilgrims neared *Yerushalayim*, they would send messengers to notify of their arrival, and would adorn their *bikkurim*.

The townsmen of *Yerushalayim* would then come out to greet them, "Our brethren of such-and-such a place, welcome!" The flute players would continue to play until they arrived at *Har HaMoriya*, the Temple Mount. Each person would then set his basket upon his shoulders, and carry it up the hill and into the *Azara*.

(ביכורים פ"ג מ"ב ומ"ג)

CELEBRATING THE TORAH

In this letter the *Friediker Rebbe* describes the intense joy that used to accompany the completion of a *Sefer Torah* and a *hachnosas Sefer Torah*, and the great value of emotional involvement in Torah and *mitzvos*:

"In reply to your letter concerning the purchase of the *Sefer Torah* which, G-d willing, you are preparing to soon complete and bring to *shul*...

"Various *seforim* expound on the greatness of fulfilling this *mitzva*. They praise, admire, and hold holy every action and minute mark of honor that is shown when beginning to write the *Sefer Torah*, when it is completed, and when it is brought to *shul* with a multitude of people and fanfare, with a *chuppa* and lit candles, with song and musical instruments, the people dressed in their *Yom-Tov* clothes, and in tangible joy with dancing and the singing of hymns.

"One must make every effort to enable all the *Yidden* present, men and women and particularly children, to have the merit to kiss the mantle of the *Sefer Torah* while it is being carried to *shul*. That is a *segula* for health and long life. Some people used to bring their

children still in the cradle to the processional path of the *Sefer Torah*, in order to place the its mantle on the child's face...

"The accepted custom is that a few days before the *Siyum Sefer Torah*, announcements are made in all the *shuls* of the city that on such and such a day there will be a *Siyum*, and all congregants are invited to come to give honor to the Torah. That day was a holiday on which *Tachanun* was not said, and all the townsmen would prepare for the celebration in honor of the Torah. *Chassidim* and *anshei maase* immersed themselves in the *mikve*, and during the *tefilos*, additional candles were lit in *shul*.

CONSIDER

Why is this ceremony not seen as an artificial form of celebration?

"After the ceremony of the completion – with the sewing of the parchment, placing the mantle and the sash, and the initiation of the *Sefer Torah* with a public reading – it was time for the *tahalucha*, the festive procession. The celebrant and his relatives would surround the *Sefer Torah* under the *chuppa*, and sing, while all those present would bless them with *Mazal Tov!* The celebrant would carry the *Sefer Torah* from his house for a number of steps, and pause. Then the honors of carrying the *Sefer Torah* would begin. They would announce that so-and-so should step forward to honor the Torah, and he would carry it for a few steps. Then a second person would be honored, and a third, until they arrived at the *shul*. A few steps before they arrived, the celebrant would again be given the honor of carrying the *Sefer Torah*. His relatives would form a guard of honor around him, and they would bring the *Sefer Torah* into the *shul*.

"As they prepared to enter, the *gabbai* and his assistants and the *chazzan* of the *shul* would open the *Aron* and take out all the *Sifrei Torah*. Before opening it, the *chazzan* would say: "*Sifrei Torah*, you are requested by all the holy community, the congregants of this *shul*, to allow yourselves to be brought out in order to welcome the *Sefer Torah* which so-and-so has merited to write and to bring in to this *shul*, in an auspicious and successful hour." They would then take out the *Sifrei Torah* and stand

in two rows, while the celebrant and his relatives would pass between the two rows with the new *Sefer Torah*.

"After announcing the *psukim* of *Ato Horeysa* as on *Simchas Torah*, seven *hakofos* were made, and during each *hakofa* they would dance with the *Sefer Torah* as on *Simchas Torah*. When the seventh *hakofah* ended, they said *Sisu vesimchu besimchas Torah*, and while saying this passage an eighth *hakofah* was made, in order to distinguish between the *hakofos* of *Simchas Torah* proper and these of a *hachnosas Sefer Torah*. After *Yehallelu* all the *Sifrei Torah* were returned to the *Aron*, and *Aleinu* and *Kaddish* were said.

"They would then celebrate with a festive meal in honor of the *mitzva*, complete with Torah teachings, and words of inspiration. Together they would resolve to set aside fixed times for the group study of Torah, for the dissemination of Torah with *yiras Shamayim*, and undertake to support those who study Torah..."

* * *

[Parallel to the obligation to study the Torah, there is an ideal called *shimusha shel Torah*, which in this context means a total and loving involvement in everything that the Torah stands for.]

"The study of Torah and *shimusha shel Torah* are not only of equal importance, but in our generation we have clearly seen the tremendous moral deficiency that results from abstract study alone. Even in the eyes of those who cherish the text of the Torah, and believe in its holiness, it is like a body without a soul. Thus, *Chazal* have said that sometimes *shimusha shel Torah* outweighs the study itself, since it is specifically *shimusha shel Torah* that upholds the study."

The *Friediker Rebbe* then speaks of the importance of *shimusha shel Torah* that is communicated through *chassidische* stories and at *chassidische farbrengens*, and the superiority of genuine feeling (*regesh*) over understanding. He then concludes:

"Even the external honor of the Torah with its great beauty and the multitude of people can arouse the feelings of the soul, like all matters of beauty and splendor. Besides this, the glory and honor of the Torah arouse the *pintele Yid* that is present within every man and woman. This arousal is precious in itself, and can spark an arousal of *teshuva* that will bring a person to choose the ways of Torah and *mitzvos*."

(אג"ק אדהר"י"צ ח"ו ע' עג ואילך)

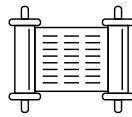


Perspectives
TWENTY THREE
FREE DOWNLOAD
CHASSIDICDIGEST.COM

In merit of this publication's founder
ר' אהרן בן חנה
May the *zechus* of the thousands
of readers bring him a total and
immediate recovery

מתיבתא דקינגסטאן
A small out-of-town *mesiuata* in Kingston, PA
Available for *Shiurim Alef* and *Beis*.
Email office@KingstonMesiuta.org
or call (570) 212-9408

SELL MILES NOW
www.SELLMILESNOW.com
732-987-7765



SHEMIRA FOR CHASSAN AND KALLA

May one *chassan* be a *shomer* for a fellow *chassan*?

Halacha states that a *chassan* should not walk alone outdoors during the seven days of *sheva brachos*.¹ Two reasons are given:

- 1) The *chassan* and the *kalla* are like king and queen and their dignity requires to be accompanied.² (*Poskim* add that they cannot forgo this dignity even if their spouse agrees.)
- 2) The *chassan* and the *kalla* need protection from evil spirits who wish to harm them.³

While honor applies only from the *chupah* when he is accorded royal status, protection is necessary even earlier. It is customary to start a few days before the wedding, optimally from *motzei Shabbos* after the *ufruf*.⁴ The Rebbe says that the *shmira* prior to the *chasuna* helps ensure a *binyan adei ad*.⁵

When there are anyways people on the street, honor still necessitates accompaniment, though there is not as much need for protection in this case.⁶ Therefore, a *chassan* may walk outside during the days before his wedding as long as there are others on the street.⁷ Some are *mehader* to have *shmira* indoors as well,⁸ though the widespread custom is to only be particular outdoors.

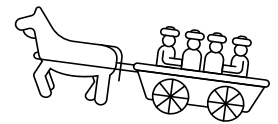
Lack of proper *shmira* is legitimate reason, according to some *poskim*, for the *chassan* not to go to shul during *sheva brachos*. Others hold that as long as there are other people on the street and the concern of harm is thus circumvented, the *chassan* should give up his honor and go to shul. While others add that when going for *mitzva* purposes (e.g. *mikva*, shul), we apply the dictum "one who observes a *mitzva* will know no harm," and he may go even when the streets are empty. In practice, one should arrange a *shomer* in advance, so he can behave as a proper *chasson* who is like a king.⁹

The requirement for *shmira* extends as long as the obligation of *simcha* applies (i.e., 7 days by a first marriage, and 3 days by a second marriage from both sides).¹⁰ The one who accompanies should be within 4 *amos* (6 feet) of the *chassan*. A child of six years and older can be a *shomer*, however a gentile (e.g. a taxi driver) cannot be considered a *shomer*.

One king can't serve as accompaniment of honor for a fellow king, but they do serve as protection for each other prior to the wedding.¹¹ Therefore, during the period of *sheva brachos*, two *chasanim* walking together, or the *chassan* and *kallah* walking together, need an additional *shomer* for honor.¹²

6. ראה הליכות שלמה תפילה פ"ה הל' 26, שבשבע לפני עיקר השמירה היא מלכת למקומות מסוכנים. 7. ובפרט ש"א שכל השמירה מתחיל רק כשיש לו דין חתן וכן י"א שגדר השמירה מן מזיקין וכו' הכוונה לא ללכת במקומות המסוכנים כנ"ל. 8. ערוה"ש אבה"ע סי' ס"א וכו' נראה כי הורה הרבי רי"ץ לרבי ראה שלחן מנחם אבה"ע על קפ"ד בשו"ג. 9. ראה ב"ש אבה"ע סי' ס"ד סק"ב (המנהג שאינו יוצא). הליכות שלמה פ"ה סק"ז (כשיש אנשים ברחוב). שערי הנישואין פ"כ ה"א (סדר בעוד מועד). 10. שו"ע אבה"ע סי' ס"ד ח"מ סק"ב. 11. הרבי, מקדש ישראל ע"ל ד". 12. ספר המנהגים ח"ב ד"ע 76.

1. שו"ע אבה"ע סי' ס"ד. 2. אף שלשון חז"ל קאי אחתן בלבד, מ"מ ה"ה לכלה - ראה שולחן הערוך סי' ו' ס"א (שמלה לצבי אות א), כתיב הרח"א ביהובסקי ע' לו, אגרא דבי הלולי מערכה ד' דף לו ע"א, וכו' לכה דתי תשי"ד וכו' וכו' מ"מ ח" . . (מפרקי דר"א) שחתן דומה למלך והכלה למלכה". 3. פרקי דר"א סוף פרק ט"ז (דומה למלך). גמ' ברכות דף נ"ד ע"ב, משנ"ב או"ח סי' רל"ט סק"ט (מזיקין). 4. לקו"ש ח"א עמ' 52 "מכ"ק מו"ח אדמו"ר שמעתי כמה ימים לפני החתונה". וראה ס' שערי הנישואין פ"ה ס"ה. וראה בכורי יעקב סי' תרס"ט סק"ג (ממוצ"ש אויפרוף). 5. תו"מ ח"ז ע" 190.



REBBETZIN DEVORAH LEAH

Rebbetzin Devorah Leah was one of the Alter Rebbe's three daughters, and was as extremely dedicated to her father as one of the great *chassidim*. Her husband was Reb Sholom Shachna (son of Reb Noach Altshuler, a *chossid* of Reb Mendel Horodoker), and they had one son: the Tzemach Tzedek. She had great *mesirus nefesh* to annul the decree against *Chassidus* by giving up her life in the place of her father. She passed away at age 26 on 3 Tishrei 5553 (1792) and is buried in Liozhna.

The Tzemach Tzedek related:

In 5603 (1843) when I was called to the conference of *rabbonim* in Petersburg, I went to the resting place of my mother in Liozhna. There she told me that as a result of her *mesirus nefesh* for *chassidim* and *Chassidus* she was granted the merit to be in the chamber of the Baal Shem Tov to arouse mercy for me. There she requested from him that he should give her a *segula* with which I will *b'ezras Hashem* be able to stand strong against the opponents of *Chassidus*. The Baal Shem Tov told her, "Your son is fluent in all of the letters of the five books of Torah, Tehilim and

Tanya by heart. It is written "Vayehi chitas Elokim." *ChiTaS* is an acronym of Chumash, Tehilim and Tanya, and one that is versed in all of its letters breaks all concealments.

(קיצורים והערות בספר התני"א ע' קכו)

Before she passed away she requested from her father that he himself should educate and guide her only son. The Alter Rebbe fulfilled his promise and every day, including *Shabbos*, *yom tov*, and even *Rosh Hashana* and *Yom Kippur*, he would learn with his grandson, saying that by doing so he pays up his obligation to his daughter. Reb Moshe, the Alter Rebbe's youngest son, writes in one of his diaries of the year 5555 (1795) that the Alter Rebbe spoke about the elevation the *neshama* of Devorah Leah receives through their learning. He continued to explain at length the great spiritual goodness that children cause for their parents through learning Torah and conducting themselves with good *midos*.

(ספר השיחות קיץ ת"ש ע' 40)

A Moment with The Rebbe



THE RISK OF A COUNTERFEIT

Reb Yehoshua Mondshine once prepared a study on the Chabad leanings of a popular Israeli writer. In the article he demonstrated how one of his novels was influenced from Chabad thought, by showing some direct quotes from *Chassidus*.

Reb Yehoshua asked the Rebbe in *yechidus* whether to publish it. The Rebbe responded that there is a danger in drawing comparisons to Chabad, since it gives the writer credibility.

"I am told that the writer was

personally *frum*. But his writings... [The problem is that he will be confused with truth, since] with potatoes one cannot counterfeit a coin; but with gold, silver or copper slugs, one could."

In a note, the Rebbe followed up with another metaphor:

"The problem of a counterfeit document is that it actually has quotes from a genuine one. The more correct quotes, the worse the forgery..."

(Teshura Mondshine Bar Mitzvah 5768)