

SIMCHAS TORAH

A Special Day

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 pailsful and barrelsful of treasures, both *b'gashmius* and *b'ruchnius*. This is accomplished through dancing."

(סה"מ תשי"א ע' 79)

The Friediker Rebbe once said: The intense rejoicing of Simchas Torah is a *keili* for the provision of one's material needs for the whole year.

(סה"ש תרפ"ז ע' 236)

On Simchas Torah in the year תרמ"ה (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, Sukkos, *Simchas Beis HaShoeiva* and Shemini Atzeres, we can now go to *hakafos* and get new merchandise on credit." (The word *hakafa* also means credit.)

(סה"ש תש"ה ע' 57)

Dancing Joyfully

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)

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

(סה"ש תש"ג ע' 11)

The Friediker Rebbe related: "One Shemini Atzeres a few chassidim danced with lively fervor and *chayus*. The Rebbe Rashab later commented, "Though they danced with feeling and *hislahavus*, it was not wild, for the Alter Rebbe drew down the light of intellect even into dancing."

The Friediker Rebbe concluded that this was possible only because those chassidim had teachers and mentors who guided them in their *avoda*: only then were they sure to follow the right path.

(סה"ש תרצ"ו ע' 263)

Growing Further

The Rebbe Rashab said: "When a poor storekeeper accepts merchandise on credit, he is glad to be trusted, but his main concern is to profit. On Simchas Torah it is the same: true, 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*."

(אג"ק מוהרי"י צ"ח ט"ע ע' שע)

The Friediker Rebbe once said: 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 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"י צ"ח א"ע ע' קצ"ד)

The Friediker Rebbe explained 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"ה, לקו"ש ח"כ ע' 556)

The Rebbe elaborated: 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)

CONSIDER THIS!

- Is the dancing of Simchas Torah contingent on our *avoda* on Rosh Hashana and Yom Kippur, or not?
- What does it mean to "unpack the merchandise"? Why must it be done immediately?

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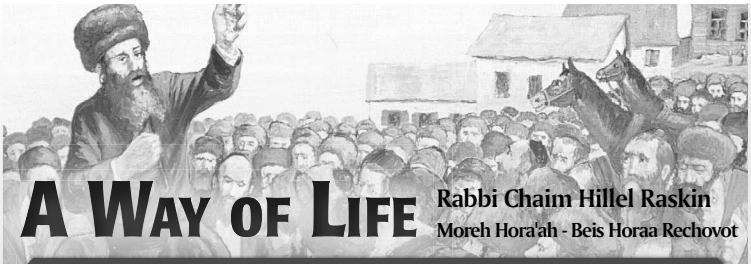


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A WAY OF LIFE

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

OUR HEROES

Reb Chatzkel Druyer



Reb Yechezkel of Druyeh, known as Reb Chatzkel Druyer, was a great *chossid* of the Alter Rebbe. He was already an older man when he came to the Alter Rebbe and the Alter Rebbe said that it was difficult getting through to him, but he was successful. He became a profound *maskil* in *Chassidus* and would become oblivious to everything around him during his in-depth study and contemplation. He did not become a *chossid* of the Mitteler Rebbe but did travel to the Tzemach Tzedek several times.



The Rebbe related:

As was the custom under the leadership of the Tzemach Tzedek, all Pesach guests received Seder provisions from the Rebbe's kitchen a few days before Yom Tov. One Pesach, Reb Yechezkel visited Lubavitch, and upon receiving his package of provisions he promptly ate all of it. When Erev Pesach came, he went to the Rebbe's court and complained that he did not have food for the Seder. He was told that he was sent a package with everything he needed. He thought for a moment and said "Ah... that? I ate it! That was amazing! It helped me in my *avodah* and in the study of *Chassidus*." The Rebbe invited him to his own Seder.

The Rebbe elaborated on this saying that this *chossid* was no '*metzius*' (existence) for himself, his totality was the service of Hashem. Thus, when he received a package from the Rebbe he understood that this was obviously something to use now for the service of Hashem.



Once, Reb Yechezkel spent Rosh Hashana with the Tzemach Tzedek. The Rebbe entered the shul for *davening*, was called up for *maftir*, blew the Shofar with tremendous fervor, and remained in shul for *musaf*. During all this, Reb Yechezkel stood lost in thought. When he awoke, he asked when the Rebbe would be coming in for *tekios*...

Standing for a Torah

Is it necessary to stand every time the *aron kodesh* is opened? What about during *hakafos*?

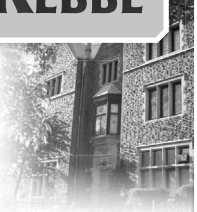
- Chazal instruct to stand up for a Sefer Torah similarly to how we must stand up for a *talmid chacham*.¹ This would mean to include standing until the Torah is out of sight and its bells cannot be heard, or until it is in another domain.² This applies even when one is in the middle of learning.³
- When the Sefer Torah is on the *bima* or in the *aron kodesh* one may sit. Two reasons are given for this: (1) The large *bima* and *aron kodesh* are a separate domain.⁴ (2) The Torah on the *bima* or *aron kodesh* is at rest in its place (like when the *talmid chacham* reaches his place).⁵
- Nevertheless, the *minhag* is to show respect and rise when the *aron kodesh* is open.⁶ On Rosh Hashana and Yom Kippur when the *aron* is open for lengthy periods of time, one need not exert himself to stand (except for those *tefilos* which require standing: *Avinu Malkeinu*, *Unesaneh Tokef*, *Aleinu*, etc.).
- During *hakafos* when the Torah is on the ground level, the *Poskim* offer various justifications for the practice to sit in front of the Torah. Some say that one fulfills his obligation of showing respect by standing for the actual *hakafa* (the first circle when the *pesukim* are recited) and he may then sit during the additional dancing.⁷ Others say that the crowd around the Torah serves as a *mehitza* between the Torah and those sitting.⁸ Others argue further that during *hakafos* the entire *shul* is the Torah's place (like in the *aron*) when it is not necessary to stand.⁹ However, some are stringent and only sit if holding a Torah.¹⁰ Women behind the *mehitza* are in a separate domain and may therefore sit.
- In practice: One should stand during the actual *hakafa* and try to stand during the dancing as well. If tired, one may rest in *shul*, and does not need to walk out.¹¹

1. קידושין ל"ג ע"ב.
2. שו"ע יו"ד סי' רפ"ב וברמ"א שם.
3. שו"ת יד אליהו סי' ד'.
4. רמ"א יו"ד סי' רמ"ב סי"ח וט"ז שם ס"ק י"ג, והיינו כשהם גבוהים י"ט ורחבים ד' או שהארון מחזיק מ' סאה.
5. מג"א או"ח סי' קמ"ו סק"ו ע"פ שו"ע יו"ד רפ"ב ס"ב. פרמ"ג משב"ז סי' קמ"א אות ג'.
6. ט"ז שם.
7. תשובות והנהגות ח"ב סי' שיט.
8. הליכות שלמה פי"ב ס"ט.
9. הליכות שלמה שם.
10. ראה קיצור דיני ומנהגי שמחת פ"ב אות ז' וחי'.
11. ע"פ הליכות שלמה שם ותשו"ה שם. וראה ערוה"ש יו"ד סי' רפ"ב ס"ה.

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

A MOMENT WITH THE REBBE

Shamil



It was the night of Simchas Torah, 5719. The evening had begun with a *farbrengen* lasting several hours, followed by vigorous *hakafos* dancing. Afterwards, the Rebbe went upstairs for *seudas Yom Tov*. Close to sunrise, the Rebbe came back downstairs and handed out *mashke* exclusively to those who had taken upon themselves to increase in their study of *Chassidus*.

After the *mashke* distribution, the Rebbe got up on a bench and began telling the story of the Cossack *Shamil*, who led a successful revolt, and was eventually imprisoned. There *Shamil* sang a song expressing his glorious past, his desperate present situation, and his hopes for the future. The Rebbe connected the story to the *neshoma*, which sings about her sweet memories from on high, her dire present, and her anticipations for her future.

Reb Yisroel Friedman describes what followed:

"The Rebbe then closed his eyes, and began singing. The notes the Rebbe hit were unreal. It sounded like a violin. Even when the Rebbe asked Reb Yoel Kahn and *Chazzan* Moshe Teleshevsky to repeat the *niggun*, they could not do it. Eventually, after several failed attempts, the Rebbe said he will not be particular about the fine notes..."

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