

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 pailsful and barrelsful 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 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 *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?



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A WAY OF LIFE

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

Sukkah Rain Cover

May I extend a rain cover over my *sukkah* or the canopy over my stroller on Shabbos or Yom Tov?

- Spreading a permanent “rooftop” on Shabbos or Yom Tov with either hard paneling or fabric is a Torah prohibition of *boneh*. Building a temporary structure is prohibited *midrabanan*.¹ If there is no intention to cover anything (e.g. a table or folded stroller) it is permissible (provided that one is not setting up “walls” as well).²
- If the “rooftop” was attached to walls before Shabbos, one is not considered to be creating a structure by opening it, and it may be opened on Shabbos even if one is erecting “walls” as well (e.g. a foldable *bima*).³ While some *poskim* permit opening a pre-attached covering even for *shelter*⁴ (e.g. camping tent, umbrella⁵), other *poskim*, including the Alter Rebbe, rule that it is only permissible when it is not for shelter.⁶
- Yet, many of those *poskim* who prohibit a pre-attached covering for shelter, the Alter Rebbe included,⁷ permit opening and closing a *sukkah* cover (*shlak*) attached by hinges to the wall.⁸ Two explanations are offered to resolve this apparent contradiction: (1) In the case of a *sukkah*, the entire framework is set up, and the *shlak* is like a door or window. This is unlike an umbrella where one is setting up the entire framework on Shabbos.⁹ (2) A *sukkah* already has a roof of *schach*, and the *shlak* is only an extra layer.¹⁰
- A practical difference between these explanations is whether one may open the canopy on a stroller that was standing before Shabbos. If an existing framework is sufficient, one may open the canopy since the stroller was already standing, but if one needs an existing roof it would be prohibited. This matter remains under dispute of contemporary *rabbonim*.¹¹
- If a partial “rooftop” of at least one *tefach* (3.3 inches) is already in place, Chazal allowed adding a temporary extension to it.¹² Thus, according to all opinions, one can make sure that the closed canopy is at least a *tefach* wide, and it may then be opened on Shabbos.

7. שוע"ר סי' תרכ"ו ס"ב.

1. שוע"ר או"ח סי' שט"ו ס"א.

8. הדרכ"מ סי' תרכ"ו סק"א מביא המהר"ל שאוסר והדרכ"מ עצמו מתיר.

2. שוע"ר שם ס"ט, אך מותר להתקין צדדים בשינוי – ראה שם.

9. ראה שו"ת נו"ב מהדו"ת או"ח ס"ו ס"ל, וראה דרכ"מ דלעיל.

3. שוע"ר שם ס"ג.

10. שו"ת מנח"י ח"י סי' כ"ו ע"י ש"ש.

4. משנ"ב או"ח סי' שט"ו סק"ז, וראה שעה"צ שם סק"ה.

11. נחלקו הפוסקים בדעת אדה"ז – בקצוה"ש סי' ק"כ בדה"ש סק"ח כתב לאיסור ועיין בס' במצות שבת גרוסה ע' רמ"ג כתב להתיר. ומו"ר הגר"מ אהרון שליט"א הורה שבשעת הצורך ששכח לפתוח טפח לפני שבת אפשר להקל.

5. להעיר שישנם טעמים נוספים שבגללם אסור לפתוח מטריה בשבת ראה שש"כ פכ"ד סט"ו וכן במשנ"ב עצמו שם ס"ח ביה"ל ד"ה טפח.

12. שוע"ר שם בהבנת המג"א סק"ח (וראה תה"ד או"ח סי' שט"ו סק"ח).

6. שוע"ר שם בהבנת המג"א סק"ח (וראה תה"ד או"ח סי' שט"ו סק"ח).

12. שוע"ר שם ס"ב.

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

OUR HEROES

Reb Avremke Zhebiner

Reb Avraham Landa, the *Rov* of Zhebin, is known by chassidim as Reb Avremkeh Zhebiner. He was a great chossid of the Tzemach Tzedek and the Rebbe Maharash. At first he was a business man and later became the *Rov* in Zhebin.



When he was a *Rav* in Zhebin, Reb Avraham was meticulous to review the *parsha Shnayim Mikra Vechad Targum* on Friday after Chatzos while dressed in his Shabbos clothing. He was particular to recite the entire *parsha* without interruption. As he was the *Rov*, the townspeople would often come with *shailos* about the *kashrus* of the chicken for Shabbos. He would interrupt and answer the *shaila*, and would then start the *parsha* again from the beginning. It happened that this repeated itself three or four times before he got through the *parsha* uninterrupted.



Reb Avremke once danced a very lot on Simchas Torah. He said: "Seemingly, what do we have to dance about? We are missing so much in our *avoda*!" He then answered his own question: "We dance because of our connection to Chassidus. If without learning Chassidus we thought ten *machshavos zaros*, now with the help of Chassidus we manage to think only nine. We have no idea how precious it is by Hashem when one thinks just one less *machshava zarah*."

A MOMENT WITH THE REBBE

The Words Are More Important

After the *yom tov* meal on Simchas Torah night 5724 (1963), before the Rebbe taught the *niggun* "*Ki Onu Amecho*," the Rebbe distributed *mashke* to whoever took upon themselves to add in their learning.

However, when small children joined the line, the Rebbe expressed displeasure: "Since it is apparently not being taken seriously enough, I don't know if we will teach a *niggun* next year. I will therefore teach an extra one this year."

It was already 5 AM but 770 was still full. The Rebbe related that this *niggun* was sung by Reb Yechiel the *chazzan* in Lubavitch. As the *bochurim* excitedly watched, the Rebbe took out a *siddur*, and began teaching the second *niggun* of the night: *Hu Elokeynu*.

After the Rebbe had taught the *niggun*, he asked Reb Reuven Dunin to sing it. When Reb Reuven replied that he had not yet managed to accurately catch the tune, the Rebbe responded, "With this *niggun*, the tune is not that significant; it is the words that are of importance. These words tell us of the imminent *geulah*."

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