

# The Weekly Farbrengens



למען ישמענו • חג הסוכות תש"פ • 536  
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 תש"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 *neshama*, 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 Berdichev 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 Frierdiker 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 זיו"ן 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)

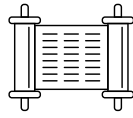


**Perspectives**  
TWENTY THREE  
FREE DOWNLOAD  
CHASSIDICDIGEST.COM

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

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

**Good News.** anash.org



## HONORING THE SUKKAH

### May I bring the pot of soup into the *sukkah*?

The *pasuk* says that one must dwell in the *sukkah* for seven days.<sup>1</sup> Chazal interpret this to mean that one must dwell in the *sukkah* in the manner one resides in his home—i.e. dining room—throughout the year (*teishvu k'ein taduru*). One should therefore bring into the *sukkah* nice vessels from the home. However, kitchen utensils used for food preparation and pantry storage should not be in the *sukkah*.<sup>2</sup>

The Gemara teaches that “food utensils should be kept outside of the *sukkah*,”<sup>3</sup> and two explanations are offered in the *rishonim*:

1) Dirty plates after eating should be promptly removed from the *sukkah*. Leaving them there is disgraceful to the *sukkah* and the *mitzva* of dwelling in it.

2) Based on the principle of *teishvu k'ein taduru*, baking pots or pans don't belong in the “living” area, as they are generally kept in a separate area.

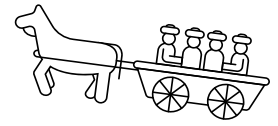
Bringing a pot filled with food would be allowed according to opinion concerned about disgrace, but would be precluded according to the opinion emphasizing “living space.” Whereas the obligation to remove dirty plates after eating applies only because of disgrace.<sup>4</sup>

The Magen Avraham rules that one may bring in full pots, but one may not leave dirty plates, and it seems that the Alter Rebbe holds likewise.<sup>5</sup> Yet, the Alter Rebbe does elaborate on *teishvu k'ein taduru* and accepts some of its elements in practice. Thus, one should avoid when possible bringing pots into the *sukkah*, especially for one who doesn't normally bring pots to the table.<sup>6</sup>

One may have a sink in the *sukkah* as long as the dirty water drains directly out of the *sukkah*.<sup>7</sup> However, washing dirty dishes is considered disgraceful to the *sukkah*; rinsing cups, however, isn't disgraceful and is permitted.<sup>8</sup> Likewise, a diaper should not be changed in the *sukkah*.

1. ויקרא פרק כ"ג פסוק מ"ב.
2. שו"ע"ר סי' תרל"ט ס"א. וראה משנ"ב שם סק"ד.
3. סוכה דף כ"ט ע"א. וראה פירוש"י ותוס' שם.
4. ראה מחזיק ברכה סי' תרל"ט ס"א.
5. ראה מג"א סי' תרל"ט סק"ג, וראה שו"ע"ר סי' תרל"ט ס"ב שמשמע שמתיר.
6. ראה חיי אדם כלל רמ"ז סק"ב ובמשנ"ב סי' תרל"ט סק"ה.
7. ראה ערוה"ש סי' תרל"ט ס"ד, ובנוגע כיוור ראה סי' בסוכה מהדורה חד' פל"ה ה' ב' שנראה שדעתו להסכים לזה.
8. שו"ע"ר סי' תרל"ט ס"ב, משנ"ב שם סק"ט.

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



## REB BORUCH MORDECHAI BABROISKER

Reb Boruch Mordechai Itinga, known as Reb Boruch Mordechai Babroisker, was of the great chassidim of the Alter Rebbe, the Mittlerer Rebbe and the Tzemach Tzedek. He was an exceptional *gaon* and chossid, renowned for his sharpness and wit. Reb Boruch Mordechai served as *rov* in Babroisk for about 50 years. He later traveled to *Eretz Yisroel*, and passed away on the 14<sup>th</sup> of Elul, 5616 (1856). He is buried on *Har Hazeisim*.

Two business partners once came to the Alter Rebbe to help resolve an argument. The Alter Rebbe looked into their contract, where he found their exact issue addressed, and the two left pleased with the ruling. Soon, however, they returned with a different argument, and again the Alter Rebbe looked into their contract and again found a clause that resolved the exact problem. After a few more repetitions of this occurrence, the Alter Rebbe inquired about the author of their contract. It was Reb Boruch Mordechai.

When Reb Boruch Mordechai next visited

the Alter Rebbe, the Rebbe reprimanded him, “Your head is too engrossed in business if you are able to think of every possibility...”

Two women, who worked as vendors in the market, once approached Reb Boruch Mordechai for a *Din Torah*. When the *Rov* *parkened* in favor of one of the women the other woman began shouting derogatory statements against the *Rov*. Reb Boruch Mordechai's *rebbetzin* could not contain herself, and asked her husband why he does not chase this wicked woman out of the house. “Don't worry,” the *Rov* soothed her, “She does not mean what she is saying.” Hearing this, the rants and curses escalated further!

Turning to the woman, the *Rov* asked, “Would you want your children to grow up like me?” The woman jumped up, “Oy, *halevai*! If only that were to become true...” Reb Boruch Mordechai commented to his wife, “You see, she does not mean it.”

## A Moment with The Rebbe



## THE PURPOSE OF THE BREAK

Spending *Simchas Torah* with the Rebbe was an elevation to another world. The lively dancing, the *sichos*, the *brachos* – Rebbe with Chassidim.

*Simchas Torah* night, before *hakafos*, a *farbrengen* would commence. The Rebbe would expound on the “*Atah Hareisa*” *pesukim*, often revealing emotion not seen throughout the year.

Between the *farbrengen* and the *hakofos* there would be a break, commonly

understood as time to set up the *shul*. At the *farbrengen* of 5733 (1973), the Rebbe explained otherwise.

“One reason for the break is so that those who have not finished *shnayim mikra* can do so now!”

When the *gabbai* then announced that the dancing would follow “with happy hearts,” the Rebbe interjected, “With happy feet!”

(*Sichos Kodesh* 5733 vol. 1, page 76)