

The Weekly Farbrengens



למען ישמעו • שמיני עצרת תשפ"א • 587
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 בס"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.

(ס"ה 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 HaMikdosh*. 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 תש"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 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 *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 זוין 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)



YOSSI SHOMER, CPA

- » Tax-return Preparation & Filing
- » Consultation Services
- » Quickbooks & Bookkeeping Assistance

✉ Shomertax@gmail.com ☎ 716.531.5125



www.SELLMILESNOW.com
732-987-7765

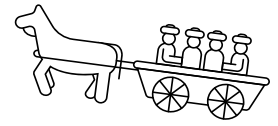
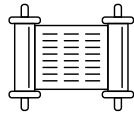
Wellspring PRESS

GET YOUR BOOK PUBLISHED

editor@wellspringpress.com



GOOD
NEWS.



MUKTZA ON YOM TOV

May I clear away used matches for candle-lighting on yom tov?

The laws of *muktza* apply on *yom tov* and not just Shabbos. In fact, in some ways they are more stringent on *yom tov* since Chazal wished to counterbalance the feeling that *yom tov* is more lenient than Shabbos regarding food preparation and the inclination to treat it lightly.¹

Nolad—something that became fit for a different purpose than at the onset of *yom tov*, such as bones or peels that are edible to animals—is prohibited to be handled on *yom tov*, unlike Shabbos. Some hold that some types of *muktza* that are permitted on Shabbos—such as food set aside as merchandise or repugnant utensils (*machmas mius*)—are prohibited on *yom tov*. The Alter Rebbe rules that custom is to be lenient, though one who is stringent will be blessed.² When *yom tov* coincides with Shabbos, it is questionable whether the stringencies of *yom tov* still apply.³

Inedible raw foods—e.g. rice, potatoes, raw fish, meat—although predominantly *muktza* on Shabbos are not *muktza* on *yom tov*, since one is allowed to cook and eat them on *yom tov*. Even towards the end of *yom tov* when there isn't enough time for them to be edible on *yom tov* and they may therefore not be put up to cook, they are not *muktza* since they have the potential to be cooked on *yom tov*.⁴

Cooking utensils may be used for cooking on *yom tov*, but *poskim* rule that it still has the halachic status of a *kli shem'lichto l'isur* (a utensil used primarily for a activity prohibited on *yom tov*), since cooking isn't totally allowed on *yom tov* and is subject to the limitations of *ochel nefesh*. It therefore may only be moved for a permitted use (*gufo*) or to use its place (*mekomo*), but not to protect the utensils themselves.⁵

Handling matches on *yom tov* is debated among the *poskim*. Some hold that although one may not strike them to produce a new flame, one may use them to transfer a flame from an existing fire, thus they are not *muktza*. The same holds true for a used match that can still be used to transfer a flame. Others hold that since their primary usage—creating a new flame—is prohibited on *yom tov*, they have the status of *kli shem'lichto l'isur*.⁶ The accepted practice seems to follow the more lenient opinion.

1. ביצה ב, ב.
 2. שו"ע"ר אורח סי' תצ"ה סי"ג.
 3. ראה פסק"ת סי' תצ"ה סק"ט מה בב"אורים.
 4. ראה שש"כ פ"כ הע' מ'.
 5. ע"פ הליכות שלמה יו"ט סי' תצ"ה ז' סק"ג.
 6. אור לציון ח"ג פ"כ סק"ב בב"אורים.

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

REB BEREH VOLF KOZ'VENIKOV

The chossid Reb Dov Zev (Bereh Volf) Koz'venikov was a great chossid and the Rov of Yaketrinaslav (his successor was Reb Levik, the Rebbe's father). As a young man he was a chossid of the Tzemach Tzedek and then of the Rebbe Maharash and Rebbe Rashab. He was a great *gaon* in *Nigleh* and *Chassidus* and a great *oved*. He was a very modest and humble person but still became known as an exceptional man. He passed away on כ"ד טבת תרס"ח (1908). When his *kever* was moved twenty five years later, his body was found whole and complete.

"In that village there were many Jewish families that were ignorant, to the extent of not even knowing the meaning of the *davening*. My heart was filled with sympathy for these people and so I organized a *shiur* to teach them the *siddur*. In the course of the *shiur*, I would include different *agados* from *Gemara* and *Midrash*. This carried on for three years and I kept it up even though it was very hard for me since I had a stutter. As the years carried on, it became much harder for me to speak, especially after I lost my father. I nevertheless continued learning and *farbrenging* with the simple people. When I turned seventeen, I went to Lubavitch to visit the Tzemach Tzedek. In *yechidus*, I told the Rebbe about the *shiur* and complained about my speech impediment. The Rebbe thought for a while and said, 'Carry on with your conduct with the simple people and become a *melamed*.' He went on to bless me with the ability to explain and teach, and with a 'smooth-mouth'.

Once, during a visit to the Rebbe Maharash, Reb Bereh Volf came to the home of the Rebbe Rashab to *farbreng*. On that occasion the Rebbe Rashab asked him, "What is a chossid?" Reb Bereh Volf answered, "A chossid is someone who is dedicated to seeking the good of his fellow. The *chinuch* and guidance of the older chassidim should be used to imbue the children of the younger chassidim with a feeling of seeking the good of one's fellow with absolute dedication. When doing this one receives the greatest reward.

"When I went out of the Rebbe's room, I could not recognize myself. I started talking like a regular person and I could not understand how. When I came home and publicly taught the three *ma'amorim* that I heard from the Rebbe; everyone was in total shock. I told them, "I am the Rebbe's *golem*. The MaharaI made a *golem* out of clay, and the Rebbe made a *golem* out of flesh."

"I can attest to this," Reb Bereh Volf continued, "I was born and raised in a small village near Dobryanka, in the region of Chernigov. In this village were *lamdanim* and great *chassidim* who understood *Nigleh* and *Chassidus*. Reb Yoel Zalman, one of the great *lomdim* and *chassidim*, was in charge of my education. He was one of the people who imbued me with the good trait of seeking the good of another. When I became twelve years old, I already had a broad knowledge in learning and I was well versed in many *ma'amorei Chazal*.

When the Frieddiker Rebbe told this story, he added, "We, who knew Reb Bereh Volf and remember his mouth that 'emanated pearls', could have some understanding of the reward of a chossid who is dedicated to the good of his fellow."

A Moment with The Rebbe



IT WILL BE OKAY

He arrived at the Rebbe's Simch After being held in Soviet labor camps for twenty years, the elderly Reb Leizer Nanas finally exited the Soviet Union in 5726 (1966) and settled in Eretz Yisroel. At his first opportunity, he traveled to the Rebbe, for Tishrei 5727.

stick and threw it away. I couldn't believe the audacity: to take a seventy-year-old person's cane from him just like that. But the Rebbe smiled to me, and motioned that it's okay...

as Torah *hakafos* clutching his walking stick, due to severe leg pains he suffered as a result of the prolonged prison time.

"After *yom tov*, I said to the Rebbe that I had indeed managed to get around in *shul*, but what will be when I'm back in the mountainous Yerushalayim?

"Suddenly the Rebbe motioned to me," he writes in his diary. "I didn't understand the signal, but one of the *bochurim* grabbed my

"The Rebbe responded, 'Reb Leizer, it will be okay!' And so it was, I walked for many years without my cane."

(Haish Shelo Nichna, Vol. 2, page 764)