

# The Weekly *Farbrengens*

  
**MERKAZ ANASH**  
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## SIMCHAS BEIS HASHOEIVA

### KEDUSHA AND SIMCHA

Every Sukkos, the *Beis HaMikdash* was all afire with the festivities that celebrated the *mitzva* of *nisuch hamayim*, when water was poured on the *mizbei'ach*. In fact Chazal noted that "Whoever never witnessed *Simchas Beis HaShoeiva* has never in his life seen true joy."

After the first *Yom-Tov* was over, the *Azara*, the courtyard in the *Beis HaMikdash*, would be prepared for the *simcha*. Balconies were built to accommodate all the women who came to watch, so that they should stand separate from the men. Golden candlesticks were set up, fifty *amos* high, with four gold bowls atop them. Four ladders led to the top of each candlestick, and four young *kohanim* mounted them, holding large jugs of oil which they poured into the golden bowls. Thick wicks were made from worn-out clothing of the *kohanim*, and when the candlesticks were lit, their brilliant light lit up every courtyard in Yerushalayim.

The *levi'im*, standing on the fifteen steps overlooking the gathering, played various musical instruments. The greatest *chachomim* and other men of stature danced joyfully, while all the other *Yidden* watched. Some of the *chachomim* would bear burning torches in their hands while singing *Tehillim* and other praises, and others heightened the *simcha* by performing incredible feats. Chazal relate that Rabbon Shimon ben Gamliel would juggle eight lit torches, which never touched each other. He would also bend down and kiss the ground and then draw himself up again, a feat which no one else could do.

Two *kohanim*, trumpets in hand, were stationed at the Upper Gate of the *Beis HaMikdash*. As the roosters crowed to announce the first light of dawn, they sounded their trumpets, and as they descended the steps on their way to draw the water, they blew additional rounds of blasts. When they reached the Eastern Gate, they would turn to face the *Beis HaMikdash* and exclaim: "We belong to *HaShem* and our eyes are turned to *HaShem*."

The water was drawn with a golden container from the spring of Shiloach, near Yerushalayim. When the *kohanim* returned from there to the gate of the *Beis HaMikdash*, the trumpets would be sounded again. A *kohein* would ascend the ramp of the *mizbei'ach*, and on its left side he would pour the water into a silver bowl which led down to the depths under the *Beis HaMikdash*.

In his later years, Rabi Yehoshua ben Chanania recalled: "When we used to rejoice at the *Simchas Beis HaShoeiva*, our eyes saw no proper sleep throughout the entire Sukkos. In the morning, the *korban tomid* was offered, followed by *Shacharis*, and then the *korban mussaf*. From there we would go to the *beis hamedrash* to study. Then we would go and eat. *Mincha* was followed by the afternoon *tomid* – and then the *Simchas Beis HaShoeiva* began once more."

(סוכה מ"ח ע"א, נ"א ע"א ואילך)

### CONSIDER

*Why did only the great chachomim dance at the original Simchas Beis HaShoeiva? And what changed today? Can one rejoice without understanding what he is joyous about?*

This event was called *Simchas Beis HaShoeiva*, which means "the celebration of the place of drawing." The plain meaning of that name refers, of course, to the drawing of water. In addition, Chazal point out another meaning: from that holy celebration, the people present drew *ruach hakodesh*, for where there is joy, the *Shechina* rests. Indeed, it was from his participation in *Simchas Beis HaShoeiva* that the *navi Yonah* was granted the prophetic inspiration of the *Shechina*.

(ירושלמי סוכה פ"ה ה"א)

Today we cannot physically participate in the *Nisuch HaMayim* in the *Beis HaMikdash*. The Alter Rebbe therefore teaches that each of us must therefore perform its equivalent in our own *avoda*. What is the spiritual equivalent of the pouring of water? – Quenching the burning love that a *Yid* has for *HaShem*, and from this, arriving at a state of inner *bittul*. This must be retained (as hinted at in the word *atzeres*) and continued, through the study of Torah.

(לקוטי תורה סוכות עח ס"ג)

### REJOICING IN OUR TIMES

The Rebbe taught that although the original

rejoicing would take place in the *Beis HaMikdash* on the occasion of *Nisuch HaMayim*, today, too, we can have this *avoda* – just as today we can carry out the *avoda* of the *korbanos*, by *davening*. The Rebbe noted that today we even have certain advantages, since with us the rejoicing begins from the first night, and even ordinary people can actively participate.

The Rebbe added that in order for the *simcha* to be real, we must first understand it. On the other hand, this understanding and feeling must find expression in physical dancing.

(מעייני הישועה ע' 43)

One night on *Chol HaMoeid*, the talmidim of the Tomchei Temimim Yeshiva in Dokshitz arrived at the *sukkah* of Reb Yehoshua Lein to *farbreng* and rejoice in *Simchas Beis HaShoeiva*. The *chossid* told them, "What kind of *simcha* can one possibly have without studying beforehand the *maamar* that begins *U'She'avtem* (which explains the reason for the joy)?"

The *bochurim* went off to bring a few copies of *Likkutei Torah* from their homes and then studied that *maamar* for over an hour. Only then did they rejoice, dancing till late at night.

(לקוטי סיפורים פערלאוו ע' ש"ח)

After *Maariv* on the second night of Sukkos, the *Tzemach Tzedek* would *farbreng* in honor of *Simchas Beis HaShoeiva*. He would explain profound concepts in *Chassidus*, and then *niggunim* were sung and the *chassidim* would dance. The *Tzemach Tzedek* himself would dance so vigorously that even the *yungeleit* were unable to keep up with his pace. After the *farbreng* he would study a *halacha* in *Choshen Mishpot* in depth, so that the sweat of the *mitzva* (*zeiah shel mitzva*) should dry, thus ensuring that the energy previously generated by *kedusha* should not be diverted to *kelipa* (*yenikas chitzonim*).

(סה"ש תש"ג ע' 10)

From the year תשמ"א (1980), the Rebbe delivered a *sicha* after *Maariv* on each night of Sukkos, explaining the distinctive significance of that particular day and of the *Ushpizim* who come to visit. That year some *chassidim* celebrated *Simchas Beis HaShoeiva* by dancing, first in the Shul and later in the streets. The Rebbe encouraged their practice and explained the advantage of bringing the *kedusha* outside of the *Shul* and into the streets.

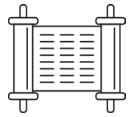
(מעייני הישועה ע' 7, שיח"ק תשמ"א ח"א ע' 195)

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## SUKKAH PROTRUSIONS

**A porch jots out into the middle of my sukka. Is it kosher?**

Invalid *schach* less than 3x3 *tefachim* does not pose a problem and one may even sit under it.<sup>1</sup> A larger area is invalid for sitting under it but does not always invalidate the rest of the sukka. If the invalid *schach* is less than four *amos* (6.3 ft.) and is against a wall, we consider that roof as a “crooked wall” (*dofen akuma*) and the continuation of the *schach* can be kosher.

A *sukka* requires at least three walls — preferably four — surrounding at least 7x7 *tefachim* (22x22 inches) of *schach*. If a strip of invalid *schach* or airspace runs across the entire *sukka*, it can potentially invalidate any part left without sufficient walls.

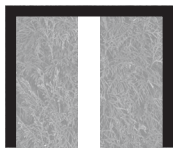


Figure 1

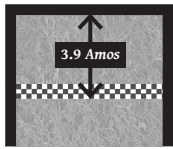


Figure 2

Thus, if a strip of *posull schach* four *tefachim* (12.6 inches) wide or airspace three *tefachim* (9.4 inches) wide runs along the **depth** of a three-walled *sukka* (Figure 1), then both sides have only two walls and are both invalid. If it runs from wall to wall (Figure 2), it cuts the *sukka* into two parts. The inner side attached to all three walls is kosher (provided it is at least 7x7 *tefachim*), but the outer area with only two walls is invalid.<sup>2</sup>

Yet, if the invalid *schach* is within four *amos* of the wall, we can validate the area beyond the invalid *schach* through *dofen akuma*. We view the inner area and the invalid *schach* at its edge as a long “crooked wall” for the outer area.

Usually, the area under a “crooked wall” isn’t kosher for eating. But in this case, the inner area is kosher on its own, and we only consider it a “wall” vis-a-vis the outer area. It isn’t considered a logical contradiction (*tarti d’sasri*) for it to be both kosher *s’chach* and serve as a wall, even if people sit in both areas simultaneously, since we judge each area independently as kosher.<sup>3</sup>

A “crooked wall” must be solid with either kosher or invalid *schach*, but three *tefachim* of airspace interrupt it. If the gap is less than three *tefachim*, we use the *lavud* rule to consider the gap closed, and *dofen akuma* can then be used.<sup>4</sup>

If there is slightly less than four *amos* of invalid *schach* followed by a strip of airspace with less than three *tefachim*, resulting in a total of more than four *amos* from the wall, some *poskim* permit it since airspace is a different kind of invalidation that doesn’t combine to the *dofen akuma*.<sup>5</sup>

A strip of invalid *schach* less than four *tefachim* wide or airspace less than three *tefachim* does not divide the *sukka*. A strip of invalid *schach* followed immediately by a strip of airspace does not combine as long as each one is less than its own *shiur*.<sup>6</sup>

1. ראה משנ"ב סי' תרל"ב סק"ג.  
2. רמ"א שם ס"ב ומשנ"ב שם סק"ד-ט"ו.  
3. משנ"ב שם סק"ט"ו ושעה"צ שם ובסי' תרל"ג סק"ג.  
4. ראה משנ"ב שם סק"ד.  
5. בכור"י שם סק"י (וראה פרמ"ג סק"א שהסתפק בזה).  
6. ראה שו"ע שם ס"ג-ד.

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

# Our Heroes



## MAHARIL – SON OF TZEMACH TZEDEK

Reb Yehuda Leib was the second son born to the Tzemach Tzedek around the year 5571 (1811) in Liadi. His great-grandfather the Alter Rebbe was his *sandak*. He was very close to his grandfather the Mittlerer Rebbe, and would learn with him very often. He was his father’s right-hand man, as most of his father’s activities would go through him. He married the daughter of Reb Shlomo Friedes of Shklov, a great chossid of the Alter Rebbe. After his father the Tzemach Tzedek passed away, he moved to the city of Kopust and many chassidim flocked to him. After a short time he fell ill and passed away on 3 Cheshvan 5627 (1866).

Throughout the year after the Tzemach Tzedek’s passing, each of the sons *davened* in a *minyan* of his own. The Maharil’s manner of *davening* was with a lot of excitement, sometimes walking

from place to place and even dancing. His *davening* was also at great length. The men *davening* in his *minyan* told him that they cannot *daven* so long, and every time he would promise to keep it short, however once he started to *daven* he would forget about the deal. Once he decided to tie himself to the *omud* as a reminder to keep the *davening* short, but from such great fervor he started walking around and dragged the *omud* with him to the other side of *shul*.

(אוצר סיפורי חב"ד ח"ח)

All of the Tzemach Tzedek’s sons had business partnerships with various merchants. The Maharil had a partnership with a merchant who dealt with horses. At one point, the Maharil made a calculation of the business. As the total he wrote, “*leis asar ponui minei*,” there is no place empty of Hashem.

(סה"ש תש"ה ע' 14)

## A Moment with The Rebbe



### WHEN THE MASTER DOESN'T ASK

One of the first activities of the Rebbe on the shores of America, was to hold a public *farbrengen* on Sukkos. Geared to non chassidische *yeshiva bochurim*, the Rebbe would share torah thoughts, and expound of fundamental Chassidus ideas, opening hearts and minds to these new concepts.

At one such *farbrengen*, in the 5700’s, the Rebbe elaborated on the Chassidus approach to the value of a *minhag*.

“When a master commands his servant to do something, the servant of course obeys. However, when the master merely motions to him, and the work is done, that shows on a deeper

relationship between the master and the servant.

“This is the difference between a *mitzva d’oraiss* and a *d’rabanan*. A *d’rabanan* is so much more precious to Hashem, since it shows that we can listen to him, with only a little prodding.

“However,” the Rebbe continued, “there is an even deeper relationship. When the master doesn’t say anything, and the servant understands on his own what is expected of him. And that is a *minhag*.”

“This is how we can appreciate the dancing on Simchas Torah.”

(Haaros Ubiurim Oholei Torah, issue 892, p. 110)

לע"נ ר' חיים מרדכי ב"ר משה ע"ה

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