

The Weekly Farbrengens



למען ישמעו • שמיני עצרת תשפ"ז • 899
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 תש"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, שיח"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)

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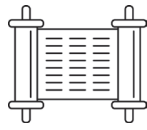


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FORGOT TO LIGHT SHABBOS CANDLES

What should a woman do if she forgot to light Shabbos candles?

The Rama, quoting the Maharil, rules that a woman who once forgot to light Shabbos candles lights an extra candle for the rest of her life, and if she forgets again, she adds another candle. The Alter Rebbe brings this as an accepted minhag and explains that the extra candle serves as a *heker* and a reminder, so that she will be careful with *kavod Shabbos* and not come to forget again.¹ Others say that the added candle corrects what was lost due to the forgotten lighting.²

If an *oness* prevented her, there is no *knas* at all. The Alter Rebbe's example is a woman who was detained, and poskim apply it to other situations, such as illness or a clock that stopped. Being occupied with other mitzvos or a delay she could have anticipated are not *oness*, though genuinely unforeseeable traffic is.³

Even with electric lights, there is an obligation to light candles, and forgetting to do so is a *bitul mitzvah*, which would require an additional candle.⁴ Though if the electric lights were turned on *lichvod Shabbos*, some are lenient.⁵

More common is a woman who lit fewer candles than usual. The Pri Megadim holds that here too she must add a candle, while the Mishna Brurah disagrees, since the practice is only a minhag.⁶ In practice, if it was an accident, nothing needs to be done.⁷

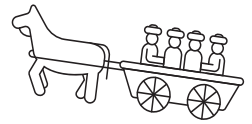
An unmarried girl, or a woman staying as a guest where the hosts light for her, is not obligated *me'ikar hadin*,⁸ and a lifelong addition would also cause her real embarrassment. Yet, she should light an extra candle at least once.⁹ Poskim say that a man who forgets is not fined, since the *knas* was placed on the woman, upon whom the needs of the home rest.¹⁰

Whether the *knas* applies on Yom Tov is debated since it has a different timeframe.¹¹ In practice, she need not add a candle.¹²

Where an extra candle every week is difficult, poskim offer other ways to accomplish the *tikun*, and a rav should be consulted.¹³

8. ראה שו"ע"ר שם סט"ו.
9. ראה קובץ מבית לוי שם הערה י'. ומשום כבוד הבריות, שהנעדרות מתביישות בהוספה זו שלא יחשבו שהיא נשואה. וראה באתרא דרב סי' א'תנו.
10. קובץ מבית לוי שם הערה י'. וכן דייקו מלשון הרמ"א "האשה ששכחה", ומפמ"ג א"א שם ס"ק ז' שקנסו באשה משום שעליה לתקן חטא חוה.
11. שו"ת קנין תורה ח"א סי' פ"ז ושו"ת מאזני צדק ח"ב סי' י"א שלא קנסו ביו"ט, כיון שבאפשרותה להלקי גם לאחר מכן. ולאידך שו"ת באר משה ח"א סי' ק"א, שר"ת שרגא המאיר ח"ה סי' י"ג, שו"ת אז נדברו ח"ג סי' ה', ושו"ת משנה הלכות ח"ז סי' ל"ה, שאין חילוק בין שבת ליו"ט. וראה באתרא דרב סי' א'שפא.
12. ראה ארוחת שבת ח"ד פל"ג סט"ו והערה קלט.
13. א"ד שם שם ס"ט ע"פ מהר"ל ומט"ל הובא במ"ב שם ס"ק ז' ובכה"ח שם ס"ק י"ב (הוספה בגדול הנר או בשמן). שו"ת ברכה לחיד"א בשם שער אריה, הובא בשע"ת שם ס"ק ז' ובכה"ח שם ס"ק י"ג (להספיק שמן לעניה). מהר"ל ומט"ל שם (להוסיף בשאש גרות מצוה). קובץ מבית לוי שם (להוסיף נר בשבת אחת בלבד).

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



R. DAN TUMARKIN

R. Dan Tumarkin of Rogatchov (d. 5652) was a chossid of the Tzemach Tzedek and Rebbe Maharash, the brother of the famous Rabbonim of Kremenichug, R. Yosef and R. Tzvi Hirsch Tumarkin. A *talmid chacham* in his own right, R. Dan was also a very successful businessman. Due to his unimpeachable trustworthiness, he was appointed by the Tzemach Tzedek to serve as main *gabbai* of Colel Chabad, and all of the money raised for this cause passed through his hands. In his later years he was instrumental in the efforts to prevail upon the Rebbe Rashab to officially accept the *nesius* of Lubavitch.

After the Tzemach Tzedek's *histalkus*, R. Dan followed the Rebbe Maharash, rather than the other holy sons of the Tzemach Tzedek. He explained himself:

"The impressive personalities of the different brothers is apparent – their *geonus*, Chassidus, and *avoda* – all besides for the youngest, the Maharash, where you don't see anything special. Yet, when you begin talking with him, you see that there isn't an area of Torah that he isn't

fluent in. That means that he learns Torah secretly *lishma*, and Chazal say in Pirkei Avos that such a person is blessed with special powers and secrets."

(ליקוטי סיפורים פרלוב חדש ע' 203)

After the printing of the Rebbe Maharash's *Likutei Torah L'Gimmel Parshiyos*, R. Shlomo Zalman of Kopust disputed a *chidush* written there that the letters of the '*reshimu*' weren't impacted by the *tzimtzum*. R. Dan Tumarkin stood up for his Rebbe's honor, and he began a weighty correspondence with the Kopuster Rebbe that lasted over two years.

Although he was defending his Rebbe's position, R. Dan nonetheless wrote to the Kopuster with great respect. While R. Dan was very knowledgeable in Chassidus, the mashpia R. Groinem thought that he "wore a garment too big for him" in debating with the Kopuster. Still, the Kopuster was impressed with R. Dan's understanding of Chassidus, and he wrote that "*halevai* there should be *baalebatim* like him in the thousands."

(תורת מנחם חנ"ח ע' 200, המולך במסיבו ח"ב ע' רע"א)

A Moment with The Rebbe



HAKAFOS BEFORE THE NESIUS

"When I was twelve, in the year 5707," relates Rabbi Yudel Krinsky, "I went to learn at the yeshiva in 770.

"I arrived Hoshana Raba night, and as I entered, I was struck by the image of a person standing in the Zal, at a shtender, saying Tehillim. It was the Rebbe, then known as the Ramash. I was captivated. There was something extraordinary about his face that drew me.

"That night, there were two minyonim for hakafos, one downstairs in the zal, and one upstairs, with the Friediker Rebbe. The Ramash attended the Friediker Rebbe's minyan, and at about 10:30 came downstairs, after the seuda, on his way home. But then he

came into the zal, wearing his coat, and turned to the five or six of us out-of-town bochurim, who were there.

"Did you have a *possuk*? Did you have a *hakafa*?" he asked us. We told him that we had neither; we were just bochurim, and nobody paid attention to us.

"The Rebbe went into his office, removed his coat, and returned to the zal. He then proceeded to arrange a full *hakafos*, with *ato horeiso*, for us youngsters. Everyone did a *possuk*, and then he danced with us, for a very long time. He put his hands on my shoulders, and I was elated. I was so taken by the Rebbe's warmth. From that moment, I was enamored."