



SUKKOS

A Holy Abode

The mitzvah of *sukkah* is described in the *possuk*, "His [HaShem] right hand embraces me." Just as a person embraces his friend out of great love, not letting him separate from the embrace, similarly on Sukkos, the *schach* and the four walls signify the embracing of HaShem, surrounding the person from every side with *kedusha* and closeness to HaShem.

The Friediker Rebbe said that a glimmer of the *sukkah* that will be in the days of Moshiach shines in every *sukkah*.

(לקוטי תורה סוכות עט, ב, ספר השיחות תש"ה ע' 45)

Once, as the builders were erecting the *sukkah* outside the home of the esteemed chossid Reb Hillel Paritcher, the elderly chossid himself appeared. Taking a hammer, he joined the effort by knocking nails into the walls. "Rebbe," the men pleaded with him, "We do not need your help. You can be sure that we will build for you a *kosher sukka*." Reb Hillel responded, "You should know that the four walls of the *sukkah* correspond to the four letters of HaShem's holy name. I too want to have a share in this."

(לקו"ס פרלוב ע' רצז)

It is the *minhag* to begin preparations for the *sukkah* on Motzoei Yom Kippur, at least in conversation. The Rebbe explains that since this is the time when *kelipos* are being returned to power, one protects himself by engaging in matters of the *sukkah*, which are a protection like the *'ananei hakovod*."

(ס' המנהגים, שמח"ת תשכ"ו)

The Encompassing Kedusha

The Torah commands us to set the *sukkah* as our home on *sukkos*. Therefore, throughout *sukkos* one should perform all respectable activities in the *sukkah*, such as learning, conversing and relaxing. The mitzvah of *sukkah* is unique in that one performs the mitzvah when doing ordinary activities inside it.

However, one must be careful not to act inappropriately in a *sukkah*, which can *ch"v* chase away the Shechinah. Conversely, through learning Torah in the *sukkah*, one reveals the *kedusha* more.

(שוע"ר ס' תרל"ט ס"ד, וראה לקו"ש ח"ב ע' 418, יערות דבש ח"א דרוש 1)

As a young child at his father's farbrengens, the Friediker Rebbe heard the following sayings:

The Baal Shem Tov said that a *sukkah* and a *mikveh* have a correlation, whereas they both refine the person and draw down new light. The Maggid said that while a *mikveh* purifies the person, the *sukkah* elevates him.

(לקו"ד ח"ג ע' 1010)

In Lubavitch they would not hang "*noi sukka*" (decorations) on the *sechach* or the walls. The reason for this: by the Rebbe Rashab the "*noi sukka*" was the one sitting in the *sukkah*. Since the fear of accepting the Heavenly yoke on Rosh Hashanah, the *avodah* of Erev Yom Kippur, Yom Kippur and the joy of *Sukkos*, were, for the Rebbe Rashab, experiences of the innermost soul.

(סה"ש תד"ש ע' 12)

The *sukkah* is a mitzvah article and must therefore be treated with reverence by keeping it clean and respectable.

(שוע"ר ס' תרל"ט ס"ב)

The *meshares* of the Rebbe Maharash, Reb Yosef Mordechai, once entered the *sukkah* in anger. The Rebbe said to him: "One must have *derech ertz* for of the *sechach*; *sechach* does not like anger."

(ספר השיחות תד"ש ע' 12)

Special Guests

The Zohar teaches that throughout *Sukkos*, our *sukkos* are honored with the *ruchniyus'dike* presence of the *Ushpizin*, the seven shepherds of *klal Yisroel*. On each day, one of the *tzaddikim* heads the visit, and his

kedusha dominates that day.

The Rebbe explains that these visits instill in us *kedusha* to overcome the long winter months.

(זו"ג קג ע"ב, שיח"ק תש"ל ח"א ע' 97, תו"מ ח"ד ע' 33)

There are two versions concerning the order of the *Ushpizin*, whether Moshe precedes Yosef or follows him. After many years of following one order, Reb Yitzchak Aizik of Komarna considered changing to the other order, and sent his son Reb Eliezer to consult with Reb Yitzchak Aizik of Zidatchov. The Zidatchover Rebbe replied, "I am surprised that your father suggested this change, for didn't we see last year how Moshe Rabbeinu entered our *sukkah* before Yosef Hatzaddik."

(סיפ"ח זוין מועדים ע' 151)

Reb Avrohom Mordechai of Ger once arrived late at the *sukkah* of his father the Chiddushei Harim. When questioned about his delay he replied that his young son, later to become the Sfas Emes, had cried, insisting that he be shown the *Ushpizin* in the *sukkah*.

"Nu," responded the grandfather, "Why didn't you oblige?"

(סיפ"ח זוין מועדים ע' 152)

The Rebbeim added that throughout *sukkos* we are also visited by the seven Rebbes from the Baal Shem Tov through the Rebbe Rashab. They accompany us in our *avodah* of refining the world during the time of *galus*.

The Rebbe added further that on Shemini Atzeres we are visited by Shlomo Hamelech and the Friediker Rebbe.

(אג"ק ריי"צ ח"ט ע' 444, ליל א' דחה"ס תש"ג)

CONSIDER THIS!

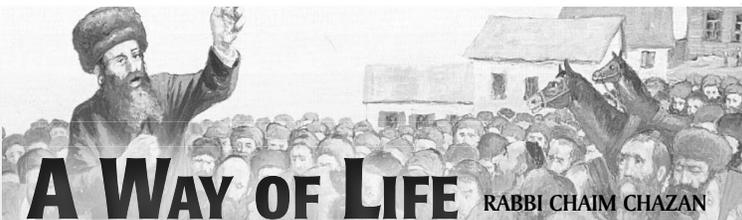
- Can the *kedusha* of the *sukkah* be felt? Does it affect us?
- What does it mean that the *Ushpizin* 'visit us'? What is the difference who heads the visit?

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A WAY OF LIFE

RABBI CHAIM CHAZAN

Canvas Sukkos

Is it permissible to *lechatchila* make a *sukkah* with walls of canvas?

- A *sukkah* wall which billows in regular winds, even if the wind does not have the strength to it knock down, is not considered a kosher wall for a *sukkah*¹.
- There is a *machlokes* among contemporary *poskim* how much, if at all, the sheets can billow in the wind before the *sukkah* becomes *posul*. Some say² that if it is stretched tightly and does not wave more than three *tefachim* it is kosher. Others³ invalidate any *sukkah* with walls made of canvas or plastic sheets.
- *Poskim* grapple with an additional problem concerning a *sukkah* made of sheets. The Shulchan Aruch⁴ states, "It is improper to make all the walls [of a *sukkah*] out of sheets of linen, even if he tied down the sheets well, because they can get untied without him noticing and they will then be a 'wall that cannot stand before a regular wind' [which is not valid as a *sukkah* wall]." The Shulchan Aruch suggests adding rods around the walls of the *sukkah* with less than three *tefachim* between them, to serve as independent *halachic* walls. This is based on the principle of '*lovud*,' that two objects less than three *tefachim* apart from each other are considered to be connected.
- Some *poskim*⁵, in an effort to justify the widespread use of canvas *sukkos*, say that today's sheets are different than the sheets referred to in the Shulchan Aruch. Today's canvas' are tied down on all four sides and are made of strong durable material, often with special holes made to allow the canvas to be fastened to the frame. This holds the fabric tight and secure without a realistic concern that they'll become dislodged, and therefore the issue raised by the Shulchan Aruch no longer applies.
- As mentioned, others nevertheless categorically invalidate canvas *sukkos*. Consult your *posek* for a final *psak*. Rav Moshe Feinstein points out⁶ that nothing can be concluded from the fact that such *sukkos* are sold, because this was not necessarily done after consultation with *rabbonim*.

1. משנה ברורה סי' תר"ל ס"ק מח ושעה צ"ס"ק מה בשם רש"י, ר"ן, ריטב"א, ואור זרוע.
 2. חזון איש הל' ערובין סי' עז סק"ו. והביא סיוע לדבריו בשו"ת קנין תורה ח"ד סי' ע.
 3. יחזה דעת ח"ג סי' מז, וחיזק דבריו בספרו יביע אומר ח"ט הנמ"ח.
 4. סי' תר"ל ס"י. [סי' זה בשו"ע"ר לא הגיע לידנין].
 5. שו"ת שלמות חיים סי' רנג, משנה הלכות ח"ה סי' עז, וראה במהדורות החדשות מה שהביא מהמהרי"ל הל' סוכה, מועדים וזמנים ח"א סי' פד, ספר משנת יעקב הו"ד בספר סוכת שלם על הל' סוכה פ"ה הע' כו וכבר נשתברו הרבה קולמסין בראיות לכאן ולכאן, ולא עת האסף פה.
 6. אג"מ או"ח ח"ה סי' מ סוף אות ב, וראה שם סי' לט אות ג.

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Dedicated in honor of the engagement of
Moshe Halevi Pape to Aidela Zirkind

DEDICATED IN HONOR OF THE ENGAGEMENT OF TZVI SELIGER TO RAIZEL BECK

OUR HEROES

Der Feter Reb Yossele

Reb Yissachar Ber, the rov of Lubavitch and teacher of the Alter Rebbe, had a son Reb Yosef, who later became the uncle of the Tzemach Tzedek, his wife being the sister of Reb Sholom Shachna, the Tzemach Tzedek's father. He was therefore known as 'the Feter (uncle) Yosele.' He was a great *baal madreiga*, and many wondrous stories are told about him.



Der feter Reb Yosele was capable of becoming immersed in an *inyan* in Chasidus for hours on end without noticing what was going on around him. Once, during the winter, he was traveling on a sled, and because it shook so violently he fell off. Engrossed as he was in his contemplation, he did not feel himself sliding off the sled, and the driver did not notice as well. Sometime later, other chasidim passed the same route and saw Reb Yosele sitting on the snow. They asked him what he was doing, he looked surprised and replied, "I am on my way to Lubavitch"...



Once, on a cold, rainy day, when the streets had turned into marshy mud, a man walked in and exclaimed, "What lousy whether!" Reb Yosele sharply responded, "And you could have made it better (than Hashem)?"



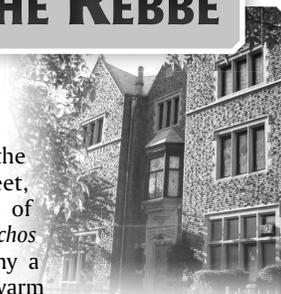
Reb Yosele was once in a way from Lubavitch for Rosh Hashanah, and later complained, "The *davening* of those people distracts me. All their *tefillas* are only for physical needs."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

In Lubavitch...

On *Erev Yom Kippur* and on *Hoshana Rabah*, the Rebbe would stand for many hours on his feet, handing out *lekach* (honey cake) to thousands of *Yidden*, men women and children. Many *brochos* were given together with the *lekach*, and many a person would walk away feeling lighter from a warm word they had heard from the Rebbe.



A little girl was waiting patiently in line, for her turn to get a piece of *lekach* from the Rebbe's hand. When her turn finally came, her face fell. She looked up to the Rebbe with big, disappointed eyes, "Rebbe, why is there no icing?" The Rebbe smiled, and answered the child in a soft, fatherly tone, "In Lubavitch there is no icing..."

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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 וא"ך)

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 ע"א סע"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 *farbrengen* 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*).

(סר"ש תשי"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 *Ushpizin* 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 ה"א ע' 195)

CONSIDER THIS!

- 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?

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THE KEDUSHA OF CHOL HaMOEID

Days of Kedusha

The *Mishna* says that one who relates disrespectfully toward the *moados*, forfeits his share in Olam HaBa. Bartenura explains that this refers to one who works on *Chol HaMoeid* or drinks and eats his meals as if these were ordinary weekdays.

(אבות פ"ג מי"א ובפי' הרע"ב)

The fruit in Rabi Yannai's orchard required harvesting on *Chol HaMoeid*, and since this was an unexpected monetary loss, he picked them at that time. The following year, other orchard owners postponed their fruitpicking until *Chol HaMoeid*. Seeing this, he made his orchard hefker and did not pick its fruit, because through him others had been brought to sin, by working during *Chol HaMoeid*.

Ravina once had an opportunity to make a sale on *Chol HaMoeid* that would earn him six thousand zuz. He decided to wait until after *Chol HaMoeid*, and the price soared to twelve thousand zuz, bringing him a significant profit.

(מועד קטן י"ב ע"ב, י' ע"ב)

The Alter Rebbe *paskens* in the *Shulchan Aruch* that on *Chol HaMoeid* there is a *mitzva* of *simcha* just as on *Yom-Tov* itself. Due to this obligation, one's clothing on *Yom-Tov* and also on *Chol HaMoeid* should be finer than one's *Shabbos* clothing.

(שו"ע אדה"ז תקכ"ט ס"ו-ז)

The Friediker Rebbe would wear

a silk *kapote* throughout the entire *Chol HaMoeid*, as was his *minhag* on *Shabbos* and *Yom-Tov*. The Rebbe would do the same.

On the third day of *Chol HaMoeid* Sukkos תש"מ (1979), when the Rebbe came into *shul*, he turned to the photographer Reb Levi Itche Freiden and said, "Today is *Yom-Tov*; today one should wear *Yom-Tov* clothes."

(קובץ פניני העשור ע' 12, רשימת היומן ע' קסב)



The author of *Sefer HaChinuch* writes: The days of *Chol HaMoeid* were not instituted for work, but for rejoicing before *HaShem*. This means gathering in *shuls* and listening to the sweet words of Torah, learning the *halachos* of Pesach during Pesach and the *halachos* of Sukkos during Sukkos.

At the level of *pshat*, the two words *Chol HaMoeid* mean "the mundane days of the festival." At a different level, the *Tzemach Tzedek* explains that the *avoda* of *Chol HaMoeid* is to transform the mundane and weekday (*chol*) into a *Yom-Tov* (*moeid*).

(אור התורה בראשית ח"ד ע' 0341)

A Time to Learn

The *Talmud Yerushalmi* teaches: Work is forbidden on *Chol HaMoeid* in order to enable us to devote our time to rejoice and study Torah, not to celebrate and

party, *chas veshalom*.

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The author of *Seder HaYom* writes: One should not think that since he is not working, his time should be occupied with eating and touring. In

truth, these days are days of Divine goodwill (*yemei ratzon*) and were given to Yidden so that they can be free to learn Torah. There is heightened *kedusha* during these days, as can be understood from the extra *korban mussaf* and the extra *aliya* in *shul*. One should enjoy himself physically but should not forget to attend to his *neschama*, which should be his primary focus.

(מועד קטן פ"ב ה"ד, ספר החינוך מצוה שג, סדר היום – סדר ספירת העומר)

The Rebbe explains that since during *Chol HaMoeid* one is forbidden to do any

work, one is obligated to study Torah day and night, literally (*mamash*), just like someone who has all his work done by others, as explained in *Hilchos Talmud Torah* of the Alter Rebbe.

(לקו"ש ח"ז ע' 862, הלכות ת"ת פ"ג ה"ה)

CONSIDER THIS!

Is *Chol HaMoeid* a weekday or a *Yom Tov*?



THE AVODAH OF SIMCHAS TORAH

The Kedusha of the Day

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)

The Baal Shem Tov told his *talmidim*: On Simchas Torah, *Yidden* often *daven Shacharis* a little later than usual, because of the *hakafos* and *seuda* the night before. The *malochim*, who do not have this *avoda*, are preparing as usual to recite songs of praise. However, they must wait for the *Yidden*: they cannot sing praises to *HaShem* until the *Yidden* sing them below. In the meantime they occupy themselves 'cleaning up Gan Eden.' Suddenly, they find *shoes* there. This amazes them; they are used to finding *tzitzis* and *tefillin*, but not shoes. When they ask Malach Michael what this means, he explains that this is his merchandise: these are the shoes that were worn out during the dancing of the *Yidden* with their *sifrei* Torah. And as he counts the shoes he says, "These are from Kaminka, those are from Mezritch."

With this, Malach Michael glories over Malach Metat, who fashions crowns for his Creator from the *tefillos* of the *Yidden*, claiming that the crowns that he will make from these worn-out shoes are superior.

(הוספות לכתר שם טוב ק"ד)

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)

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 ח"ב ע' 92, שיחוק' תשל"א ח"א ע' 86)

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 זון 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)

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)

Originally the *minhag* had been that in the daily study cycle of *Chitas*, the beginning of *Parshas Bereishis* would be learned on *Isru Chag*. However, the Rebbe suggested that it be learned on Simchas Torah itself, since we begin *leining* the Book of *Bereishis* on that day. The Rebbe explained that in earlier years, every moment of Simchas Torah had been utilized for rejoicing, so the learning had been deferred to the following day. However, one who takes time off for other things, should better use that time to learn...

CONSIDER THIS!

- With what should one occupy his time on Simchas Torah?
- What is the joy of Simchas Torah about? How does it apply to everyone?

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GROWING FURTHER

The Rebbe Rashab said: "When a poor storekeeper accepts merchandise on credit, he is glad to be trusted, but his main concern is to profit. On Simchas Torah it is the same: true, we rejoice about the credit – that is, the *kochos* we are given on trust – but the real rejoicing comes when we succeed in paying back the debt for the 'merchandise,' when we utilize what we have received for Torah and *mitzvos*."

(אג"ק אדמו"ר הרי"צ ח"ט ע' 370)

The Frieddiker Rebbe once said: After the *seuda* on Simchas Torah, it was the *minhag* of my father, the Rebbe Rashab, to announce: "Now is the time for *veYaakov halach ledarko* ('and Yaakov took to the road'). After the *avoda* of Tishrei, *Yidden* hit the road and take the path of Torah and *mitzvos* throughout the entire year.

The Frieddiker Rebbe explained that at the annual fair we acquire merchandise, and when we go home we unpack it and use it throughout the whole year as needed. Similarly, during the month of Tishrei, every *Yid* is given *ruchniusdikke* merchandise to provide for his needs during the whole year. However, one must open the packages, and do with the merchandise whatever is needed. It must be unpacked immediately, for otherwise it may fall apart or dry out, and sometimes the mice will be impatient (*veln arein-chapn*) and nibble it...

(אג"ק מוהרי"צ ח"א ע' קצ"ד, לקו"ש ח"כ ע' 556, סה"ש תש"ז ע' 74, אג"ק ח"ד ע' י"ח)

The Rebbe explained: After the month of Tishrei, the *avoda* required is to draw *Yiddishkeit* and *kedusha* into the mundane activities of the year. All our activities, even eating, drinking and business, should be done in a *Yiddische* way – eating with a *beracha*, thanking *HaShem* for the food, and doing business honestly, without intruding on another's livelihood.

(לקו"ש ח"ט ע' VII)

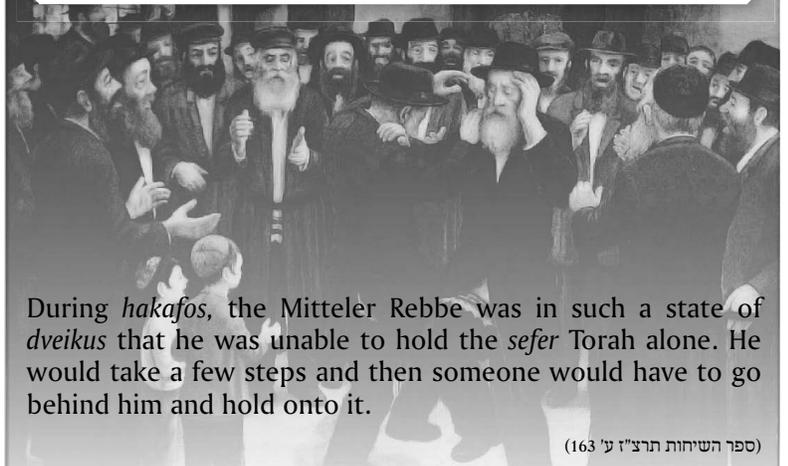
The Frieddiker Rebbe once said: The intense rejoicing of Simchas Torah is a *keili* for the provision of one's material needs for the whole year.

(סה"ש תרפ"ז ע' 236)

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

לזכות התמים שמעון בן-ציון סימפסאן
והי' מושקא בעגון שיחיו
לרגל בואם בקשרי שידוכין בשעטומ'צ
נדבת הורי החתן י"י ויפה שיחיו סימפסאן

DANCING WITH SIMCHA



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.

(ספר השיחות 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 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 *neshamas*, as it is in the world of *Atzilus*, and even higher."

(ספר השיחות תש"ג ע' 11)

On Simchas Torah in the year " (1887), when the Rebbe Rashab was honored with the first *hakafa*, he said that he was not yet ready. He called over a certain wholesaler and asked him to explain the nature of his business. The chossid explained that he brought merchandise from the big city and distributed it to the small retailers, and those who paid for the goods they had been given the previous time received a new batch on credit.

Hearing this, the Rebbe said, "After we have paid up our bill with the *avoda* of *chodesh* Elul, Rosh HaShanah, Yom Kippur, Sukkos, *Simchas Beis HaShoeiva* and Shemini Atzeres, we can now go to *hakafos* and get new merchandise on *credit*." (The word *hakafa* also means credit.)

(ספר השיחות תש"ה ע' 57)

The Frieddiker Rebbe related: "One Shemini Atzeres a few chassidim danced with lively fervor and *chayus*. The Rebbe Rashab later commented, 'Though they danced with feeling and *hislahavus*, it was not wild, for the Alter Rebbe drew down the light of intellect even into dancing.' "

The Frieddiker Rebbe concluded that this was possible only because those chassidim had teachers and mentors who guided them in their *avoda*: only then were they sure to follow the right path.

(ספר השיחות תרצ"ו ע' 263)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה



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