

# The Weekly *Farbrengens*



**MERKAZ ANASH**  
מרכז אנאש

למען ישמעו • סוכות תשפ"ב • 637  
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 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.

(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 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, שיח"ק תשל"ח 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)

**LEVIIM**  
art gallery

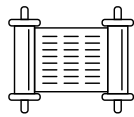


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**GOOD NEWS.**



SUKKAH ON A PORCH

What can invalidate a sukkah on a balcony?

The maximum height of a sukkah is 20 amos (31.5 ft.), which is measured from its floor. Thus, there is no problem for a sukkah to constructed high up on a roof or a porch, as long as the schach is within 20 amos of its own floor.

High places tend to be windier. The sukkah and schach need to be strong enough that a standard wind in that location won't move or dismantle them (see more details in issue 585).1 The Gemara teaches that a sukkah on a boat only needs to be strong enough to withstand wind on the land and need not withstand wind of the sea.2 Based on this, poskim write that a rooftop sukkah only needs to withstand the standard wind at ground level in that locale and not the extra wind due to the height.3

The schach must be the only roof of the sukkah without anything on top of it, and covered schach is invalid, thus it may not be constructed underneath a higher story's porch. However, there are ways for a sukkah to be kosher if it is only partially covered.

A sukkah requires at least 3 walls, and preferably 4 walls. If a roof or porch protrudes into the sukkah from one side, the wall on that side can still be counted as one of the sukkah's walls — as a dofen akuma, a bent wall — providing it's within four amos (6.3 ft.) of the kosher schach. However, one may not eat under this "bent wall."

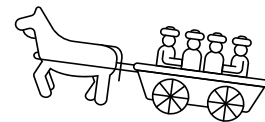
When the sukkah has 7 by 7 tefachim of kosher schach, interruptions of air up to 3 by 3 tefachim, and of invalid schach up to 4 by 4 tefachim, do not invalidate the sukkah.4 One may even eat under this invalid schach if it is less than 3 by 3 tefachim.5 These guidelines can be used to determine the status of an air conditioner that protrudes on top of a sukkah.

Wires are thin and certainly don't invalidate a sukkah underneath them. But what if there are multiple wires within 3 tefachim of each other—do we view them as connected under the rubric of lavud?

The Alter Rebbe writes that the kosher schach in between poles prevents the poles from joining as lavud. Additionally, the space between the wires isn't meant to be filled.6 While it isn't an issue according to the halacha, there is room to avoid it when possible.7

1. סוכה כהלכתה פ"ד סי"א.
2. שו"ע או"ח סי' תרכ"ח ס"ד.
3. ספר הסוכה ח"א פ"ט סי"ב ע"פ ספר סוכה כהלכתה שם, וראה תוס' הרא"ש כ"ג ע"א ד"ה דתניא.
4. שו"ע או"ח תרל"ב ס"א משנ"ב סק"ח. וראה פרמ"ג א"א סי' תרל"ב סק"ד שהפסול הוא בד' על ד'.
5. משנ"ב סי' תרל"ב סק"ג. ספר הסוכה ח"א
6. ראה מנח"ש סי' צ"א אות ט'. וראה מקראי קדש סוכה ח"א כד - שכאן בלבד דרוש שתי פעולות לאסור, לקרב ולסתום, וזה לא אמרינן.
7. ראה שו"ע ר"ד תרכו סי"ד ומג"א סם סק"ו, וראה ספר הסוכה פכ"ז ס"ד וס"ה.

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



R. YISRAEL YAFEH OF DUBRAVNA

R. Yisrael Yafeh of Dubravna was a chossid of the Alter Rebbe from the early years of his nesius in Liozna, and was the head of the menagnim by the Alter Rebbe. After the histalkus of the Alter Rebbe, R. Yisrael would travel to R. Aharon of Strashele, and in his later years to the Tzemach Tzedek. His kesavim in Chassidus were published in a sefer titled She'eiris Yisrael.

the concern of bittul Torah, we see that despite the disturbances, the Alter Rebbe managed to author incredible works.

Hearing this, the Alter Rebbe stood up from his place, went over to R. Yisroel and pat him on the shoulder and said, "With my Yisroel I won't argue!" and he laughed.

Once, a group of the Alter Rebbe's talmidim entered the Rebbe's room to learn at the designated time and found him upset. He began to bemoan the fact that people were troubling him about their physical problems, disturbing him from Torah and davening. Moreover, how could he answer them when it was only the neviim who knew such information.

R. Yisroel was an expert musician and would often play by the Alter Rebbe. At the great chassunah in Zhlobin, when the Alter Rebbe went to rest after the chuppah, he stood near the door and began playing on his violin. The Alter Rebbe opened the door and invited him to play for him inside, and he then recited a maamar beginning with the words, "And it was as the as the musician played, the hand of Hashem came upon him."

The students all stood silently, but R. Yisroel, who was the youngest among the students, spoke up. He quoted proofs from various tannaim who engaged in public matters, but the Alter Rebbe rejected all of his arguments. At last, he mentioned the Rambam who engaged in healing the sick and dispensing advice. And about

When the Rebbe's meshares heard that the Rebbe was saying Chassidus, he quickly ran to the various guesthouses to call the chassidim. The Alter Rebbe then continued saying Chassidus until 7 am.

(ס' שארית ישראל, היכל הבעש"ט גליון כ"ו ע' 128)

A Moment with The Rebbe



WHAT IS A MINHAG CHABAD

Reb Tuvia Bloi relates:

In the early 5720s (1960s), after we opened the first Chabad shul in the Pagi neighborhood of Yerushalayim, I very much wanted that the shul should adopt all the Chabad minhagim. Since many minhagim were not known, when I was in 770 I made note of the various practices.

"The Hayom Yom calendar, the minhagim lists [which the Rebbe wrote and were eventually incorporated into Sefer Haminhagim], and Luach Kolel Chabad are valid sources for minhagim.

I wrote up a list and gave it in the Rebbe. I added that I planned on hanging it up in our new shul, so that everyone could become well-acquainted with them. To my surprise, I didn't receive a response.

"However, the minhagim here at the shul are not a proof of anything."

At my next yechidus, the Rebbe brought the matter up, and said:

As I stood there, the Rebbe related to me, "When I prepared the Chabad machzor for publication, my father-in-law, the [Frierdiker] Rebbe, directed me to add a certain piyut. When I said that I heard that at Rebbe Rashab's shul in Lubavitch this was not said, he answered 'Father did not interfere with the management of the shul.'"

(Leket Uperet, Yerusholaim 5776)