

# The Weekly Farbrenge



למען ישמעו • חג הסוכות תשפ"ה • 797  
EDITOR - RABBI SHIMON HELLINGER

## 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 *farbrenge* 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 *farbrenge* 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 *farbrenge* 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)



Yoseph Shomer  
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



Sketchish.art  
Contemporary Jewish Art

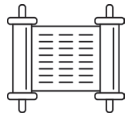
COTLAR PLLC  
Certified Public Accountant

audits, reviews, due diligence, and GAAP financials  
www.rabbiCPA.com | ben@cotlarpllc.com

Yodah Mohel.com  
TRAVELING MOHEL

510-671-0613





**DALED MINIM PAYMENT**

**Must one pay in full for his *daled minim* before Sukkos?**

One does not fulfill their obligation with stolen or borrowed *daled minim*, as the *posuk* refers to them as being “yours” (*ul’kachtem lachem*).<sup>1</sup>

To gain ownership of an item, one must do an act of *kinyan*, taking possession. There are some *kinyanim* which are effective *min haTorah* (such as giving payment), while others are only effective *midrabanan* (such as lifting it up, *meshicha*). Can a *d’rabanan* acquisition allow one to fulfill the mitzva of *daled minim min haTorah*?

This issue is the subject of debate among *acharonim*. For example, if a man gives an unpaid-for object to a woman as *kiddushin*, it is questionable whether the *kiddushin* is effective.<sup>2</sup> We also find that one cannot use *daled minim* belonging to a child even though a child can gift things on a *d’rabanan* level.<sup>3</sup>

Thus, some *achronim* rule that one can only fulfill the mitzva by paying for the *daled minim* before *yom tov* or by bringing them into your home for the sake of acquisition (*kinyan chatzer*), which is effective according to some views even prior to payment. The Mishna Berura suggests following this *l’chatchila*.<sup>4</sup>

Yet, the widespread minhag is not to be so particular about this. Some dispute the premise and contend that a *kinyan d’rabanan* is enough to enable the fulfillment of a Torah obligation.<sup>5</sup> Others explain that *kinyan d’rabanan* is effective in removing the *daled minim* from the seller’s ownership, and then the buyer can take ownership by lifting it up, as if acquiring it from *hefker*.<sup>6</sup> (Some also hold that buying on credit or turning the owed money into a loan is a sufficient form of “payment” for *meshicha* to be effective *min haTorah*.<sup>7</sup>)

A post-dated check is questionable whether it equals a bona fide payment, since it is merely the right to collect money from the bank at a later time, or perhaps this right itself has intrinsic monetary value.<sup>8</sup>

The Minhag Chabad recorded by the Rebbe is that we are not particular to pay before,<sup>9</sup> yet the Rebbe himself was particular.<sup>10</sup>

1. ויקרא כ"ג מ. ש"ע או"ח סי' 717.  
 2. מכתב אפרים קנין משיכה סימן ב'.  
 3. ראה רמב"ו לולב פ"ח ה"י.  
 4. או"ח סי' תרנ"ח סי' י.  
 5. שדי חמד כללים מערכת הלמד' ע' 85.  
 6. שו"ת אבני צדק או"ח סי' פ"ד.  
 7. ראה קצוה"ח סי' ר"ד סק"ד ושו"ת אור לי סי' ל"א.  
 8. שו"ת קנין תורה ח"ג סי' צ"א.  
 9. ספר המנהגים, תורת מנחם תשי" ע' 85.  
 10. אוצר מנהגי חב"ד ע' ע"ר.  
 גלל קמ"א אות כ"ד.

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

**REB YEHUDA EBER**

Reb Yuda Eber was born on *Isru Chag Pesach* 5661 (1901) to Reb Avrohom Yaakov, a *melamed* in Krasniluky. He learned in Lubavitch, Schedrin and Rostov. In Kislev 5686 (1925) he married Freida, the daughter of Reb Mendel Schneerson, a great-grandson of the Tzemach Tzedek. He taught in several branches of Tomchei Tmimim in Russia. In 5690 (1930) he managed to escape to Riga, Latvia where the Frieddiker Rebbe was then living. Shortly after, he was appointed as *rosh yeshivah* of Tomchei Tmimim in Warsaw (which later on moved to Otvotzk). Eventually he was also put in charge of raising funds for the central *yeshivah* and all its branches. He was a great *gaon*, and his deep *shiurim* were exceptionally clear; several of them were printed by his *talmidim* in the *sefer Sharei Yehuda* at the Rebbe's request. Being a talented *baal menagen*, he taught many *nigunim* to the *bochurim* in a very orderly fashion. Some *nigunim* he composed himself. He was killed by the Nazis together with his wife and two children in Kislev 5702 (1941), HY"D.

Once in one of the branches of the underground *yeshivah* in Russia, two police officers walked in on Reb Yuda giving a *shiur*, catching him red-handed. Reb Yuda immediately stopped the *shiur*. The officers asked why he did not continue, to which he replied that he was not their teacher, rather he had just answered a question they asked him. They didn't accept the excuse

and he was arrested. His punishment was to clean the streets of the city. He would do so wearing his Shabbos clothes, demonstrating that one should be proud to be punished for teaching Torah. Although he cleaned the streets by day, he continued to give the *shiur* by night. A non-Jewish woman saw him sweeping and took away the broom, asserting that a rabbi should not do such a task. She did so several times until the officer watching him told him that he was thereby exempt.

(תשורה אקונוב טבת תשס"ט ע' 5)

Reb Nissan Nemenov related:

At a certain point Reb Yuda served as the *meshgiach* in one of the branches of Tomchei Temimim. He requested from the Frieddiker Rebbe to excuse him from this post, explaining: "If I see a learned *bochur* coming five minutes late, although the five minutes will not really affect his learning, I have to rebuke and sometimes penalize him. However, if I see a less learned *bochur* coming on time, I have to pat him on the back!"

The Rebbe responded, "Explain to the talented *bochur* that by coming late he is like a person that comes to the train station with all of his baggage but misses the train. On the other hand, somebody else might not have all his belongings with him but he at least makes the train. The talented *bochur* will be successful in his learning, but he will not merit being on my train!"

(אוצר החסידים ברחבי תבל ע' 300)

*A Moment with The Rebbe*

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרף בגשמיות ורוחניות



**YOM TOV IS NOT A DAY OFF**

Nechama Lifshitz, a Yiddish language arts performer behind the Iron Curtain, became a key representative of Soviet Jewish culture and a world famous *refusenik*. When she was finally allowed to emigrate to Eretz Yisroel, she corresponded with the Rebbe.

In one letter, dated 10 Adar 1 5730, the Rebbe wrote that despite the importance of the Yiddishe heart, "Yiddishkeit must express itself in practical action."

The Rebbe then drew a distinction between

a Yiddishe and secular holiday:

"With Shabbos and *yom tov*, the day is entirely different than the rest of the week. Unlike other nations, by whom the difference is merely between a workday and a day of rest, Yidden categorize them as weekdays versus holy days. The day is holy, not mundane. Resting on that day is only a detail, and a result of the *kedusha*..."

(*Igros Kodesh*, Vol. 26 p. 328)