

# NEFESH SHIMSHON



DIVREI TORAH ON THE WEEKLY PARSHA AND HOLIDAYS FROM THE TEACHINGS OF RABBEINU SHIMSHON DOVID PINCUS ZT"l

THIS PUBLICATION IS DEDICATED TO THE HATZLACHAH AND ZECHUS OF נחמה בן רחל נחמה ויעקב בן רחל נחמה ויהיה זכרם לטוב  
MAY THEY GROW TO BE TALMIDEI CHACHAMIM AND OVDEI HASHEM.



This week's festive Sukkos publication is dedicated to the honor and success of our dear friends, our faithful partners from the Adopt-a-Kollel organization, who are הני תרי צנתרי דדהבא, who are all gold:

**הרב יונתן בן ליבא היה שליט"א**  
**הרב אברהם יצחק בן מיחלא אלקא שליט"א**

who stand steadfastly by the Kollel with all their strength and resources.  
In their zechus, the Kollel grows and develops and raises talmidei chachamim.

May the zechus of Torah guarantee that the Torah shall never cease from their mouths and the mouths of their offspring.

With intense feelings of gratitude, all the members of the chaburah hakedoshah are davening for their success, that they should be very successful in all their undertakings, and experience nachas from all their offspring, and have only joy and happiness, with excellent health and clarity of mind and calmness of spirit.

It is our earnest wishes that as chag ha'asif approaches, the time of shefa, that a great and abundant shefa should be poured upon them from Above, and they should see only berachah and hatzlachah in everything they do, and see rich blessings in all their business matters.

Wishing you all the berachos, with all our hearts,

Harav Yosef Dov Pincus

Harav Shmuel Pincus

This week's festive Sukkos publication is dedicated, with great appreciation, to the zechus of every single member of our wonderful group עלון נפש שמשון who answered our call of מי לה' אליי and came to the assistance of the Kollel in its time of need. The Kollel is not in very good financial shape, but in your merit and with your help, we will pull through.

Thanks to you, the kol haTorah will continue to resound, in your zechus. Your reward is very great!

And of course those who sent ma'os yizkor and ma'os Sukkos, which bring a lot of happiness to dozens of Kollel families, and thanks to you, they will have more simchah during the chag --

May the merit of Torah guarantee that you should never come to lack. Just as you steadfastly supported the Torah in its time of need, so should the Giver of the Torah see to it that you will suffer no lack. Just as you brought happiness to talmidei chachamim and their families on the chag hasimchah, so should Hakadosh Baruch Hu bring you happiness and joy on this Sukkos and all year long.

May you experience only nachas from all your offspring, and may you and yours have only happiness and good health. May Hashem fulfill all the wishes of your heart for the good!

Wishing you all the berachos, with all our hearts,

Harav Yosef Dov Pincus

Harav Shmuel Pincus



# Sukkos Gems

## ❧ SIMCHAH ❧

Sukkos, which is *Zeman Simchaseinu*, is really a continuation of Rosh Hashanah and Yom Kippur. Blowing the *shofar* on Rosh Hashanah made us especially precious and dear to *Hashem*. Yom Kippur cleaned us and purified us. Now we are ready for the days of joy.

The joy of Sukkos has a certain form and shape. *Hashem* brings us into His home, so to speak, which is the *sukkah*. We live the presence of *Hashem*. And we have good “neighbors”: the *Ushpizin*. Avraham, Moshe, David... It builds us up so that we truly live our lives with *Hakadosh Baruch Hu*. This is the main goal of *Chag Hasukkos*.

Our *avodas Hashem* when we are in the *sukkah* is joy. And we attain this state of joy by recognizing that only the atmosphere of the *sukkah* is pleasant and desirable to us. This is the company we prefer; this is where we want to be. That’s the *simchah* of *Sukkos*. We are happy to be with *Hashem* and the *Avos Hakedoshim*. This is how we like it!

In this time of *simchah*, we eat, drink and enjoy. And we *daven* to *Hashem*. When a person is in good spirits, he is willing to grant things that you can’t even ask him for at other times. And so it is with *Hashem*. Let us grab this time of *simchah* to *daven* for the things we so deeply wish to come true.

## ❧ SO MUCH TO BE HAPPY ABOUT ❧

In Elul and Yamim Nora'im we recite: לְדוֹד ה' אֹרֵי וישעי וגוי כי יצפנני בסוכה ביום רעה אורי. The word אורי is Rosh Hashanah, and ישעי is Yom Kippur, and בסוכה refers to Sukkos.

We similarly recite in the *Amidah*: מֶלֶךְ עוֹזֵר ומושיע ומגן. The word מֶלֶךְ is Rosh Hashanah, עוֹזֵר is Aseres Yemei Teshuvah, מושיע is Yom Kippur – when only *Hashem* can save us – and מגן is Sukkos. On Sukkos, *Hashem* protects and “shields” us: כי יצפנני בסוכה ביום רעה.

We start with *Melech* – Rosh Hashanah. *Hashem* becomes the focus of our life. We are servants of the King, and our lives revolve around Him, not around our own needs and interests. How do we adjust ourselves to

walking with such a great and lofty King, Who takes such wide steps, so to speak? *Ozeir*. Our King “helps” us to walk with Him.

However, we are still burdened with impurity. How can we accompany such a holy King? *Moshia*. He cleanses and purifies us, thus “saving” us from our *tum'ah* and sin. Since *Hashem* is doing the cleansing, we emerge incredibly clean without even a microscopic spot of filth.

After this whole wondrous process of אורי וישעי, this process of מושיע ועוזר, מלך עוזר ומושיע, we are pure and clean. Now we need protection. Because without protection we could fall down and get all dirty again. And that is all too easy.

Let’s say a king bestows



### לְעִילּוֹי נִשְׁמָה

מוֹהָ"ד מֹשֶׁה בֶּן אֱלִיעֶזֶר הַמְבוֹרָגָה זצ"ל

וּמוֹהָ"ד בְּרוּךְ זָאב בֶּן נִפְתָּלִי קְדָאוֹס זצ"ל

גִּבְתַּת נְכֵדִים ~ עֲטַדַּת זְקִינִים בְּנֵי בָנִים וְתַפְאֶרֶת בָּנִים אֲבוֹתָם

a diamond on his beloved subject. This naturally arouses the undue interest of those who seek to snatch it away from him. The more our *neshamah* is shining and pure, the more danger it is in, and the more we need *shemirah*.

That's why we have Sukkos: **כי יצפנני בסוכה ביום רעה**. It is the spiritual protection we need to keep the precious treasures of Yamim Nora'im. *Hashem* Himself granted us the "diamond" of total purity, and all the world's evil forces are intent on snatching it away from us. Sukkos protects us.

*Sukkos* is quite a varied holiday. It has *Ushpizin*. Each of our seven holy guests imbues us with his unique and wondrous trait. They come one after another, building a whole spiritual system that protects us from the dangers lying in wait.

But above all, Sukkos is *zeman simchaseinu*, and joy is the greatest *shemirah* of all.

A Jew is happy to be a Jew. And he is even happier to be a *ben Torah*. Even today, we have the custom of making a remembrance of the *Simchas Beis Hasho'evah* that once took place in *Beis Hamikdash*. We dance and sing with great energy, celebrating the fact that we are Jews and we are *b'nei Torah*.

My father would always tell us when we were children, "A prince doesn't play in the gutter." The first

thing we need to know is we are princes. We involve ourselves with great things, with diamonds – not with repugnant garbage. A *ben yeshivah* doesn't interest himself with which make of automobiles is better, or talk about the news. Why? Because he is a prince.

Joy of the right type protects our spiritual property. We have tremendous wealth. We are involved with millions and billions. Every word of *Torah* and every *mitzvah* we do is eternity. Therefore we need to distance ourselves from all the nonsense around us.

*Hashem* created His world in such a way that after **מלך עוזר ומושיע**, we need **מגן**. That's the nature of the world. If we don't protect what we gained, we will lose it. The Creator of the world set the need for protection as a rule of nature, and there is nothing we can do to change that.

The **מגן**, the "shield" that protects the great treasures we gained in the *Yamim Nora'im*, is the festival of Sukkos. And the festival of Sukkos is *zeman simchaseinu*. This joy is the strongest protection for everything we acquired. When a Jew is happy with who he really is, and what he really has, he takes no interest in things that are not *Torah* and *kedushah*. He has no need for them. He is very happy with the tremendous riches that he was blessed with: *Torah* and *mitzvos*.

This is the best protection that could be!

## ❧ VICTORY ❧

The *Midrash* teaches us that Sukkos continues the preceding days of judgment and sums them up.

**וְלִקְחֶתֶם לָכֶם בְּיוֹם הָרִאשׁוֹן וְגו'** – "You shall take for yourselves [four species] on the first day [of Sukkos]"<sup>1</sup> – What is the verse speaking about? Yisrael and the nations of the world, whom *Hashem* judged on Yom Kippur. These and those came before the King for judgment, but we don't [yet] know who won the case.

This may be compared to two people who came before a king for judgment, and no one except for the king knew what the issue was between them. The king judged them, and people didn't know who won the case. The king then said, "Whoever goes out holding a spear in his hand, you may know that he won."

Similarly, Yisrael and the nations of the world come in for judgment on Yom Kippur, but people don't know who won. *Hakadosh Baruch Hu* said, "Pick up your *lulavim* in

<sup>1</sup> *Vayikra* 23:40.

your hands, so everyone will know that you won the case.”<sup>2</sup>

The Masters of *Avodah* said that the three weeks from Rosh Hashanah until Shemini Atzeres are one ladder on which we continually climb higher and higher. *Aseres Yemei Teshuvah* are the time we do *teshuvah* from fear. The days between Yom Kippur and Sukkos are days that are free of sin. And the seven days of Sukkos, together with Shemini Atzeres, are the time we do *teshuvah* from love.

There is a question hanging over all this. *Aseres Yemei Teshuvah* were days of *yirah*. We reached very high levels during this period. Our *tefilos* and *berachos* were full of power and emotion, we recited them with the excitement of *kedushah*, until we reached the peak, which is *Tefilas Ne'ilah*. And the *shofar* was sounded at the end of *Ne'ilah*.

Where do we go from there?

It is written in early *Torah* sources<sup>3</sup> that this blast of the *shofar* signifies the *Shechinah's* departure from our world and return to its hidden place high up in the heavens above. At this moment, the lofty level of spirituality we were on suddenly leaves us.

Accordingly, how does Sukkos pick up where the *Yamim Noraim* left off? Why is it the time of climbing even higher, from *yirah* to *ahavah*? On the contrary, the *Shechinah* left us behind, and now the whole lofty *madreigah* of *Yamim Noraim* is gone from us!

The answer is that *yirah* and *ahavah* are two very different things. Fear is induced by an external factor that acts upon a person. Whereas love comes from within a person's heart.

*Aseres Yemei Teshuvah* were a time of fear. They were a time of *דרשו ה' בהמצאו קראוהו בהיותו קרוב* – “Search out *Hashem* when He is present, call out to

Him when He is close.”<sup>4</sup> *Chazal* say that this verse refers to “the ten days between Rosh Hashanah and Yom Kippur.”<sup>5</sup> *Hashem* draws close to us and makes Himself available to us. The high *madreigah* we then attained is not really coming from us. Rather, *Hakadosh Baruch Hu* draws close to us. He stirs up the fire of *yiras Shamayim* within us. He is acting on us. It may feel as if we are coming close to *Hashem*, but really it is He Who is coming close to us.

Let's say you are in a car traveling at high speed. You look out the window and it seems as if the trees on each side of the road are rushing toward you. It's hard to discern who is rushing toward who.

In *Aseres Yemei Teshuvah*, it's not we who are drawing close to *Hakadosh Baruch Hu*. It is *Hakadosh Baruch Hu* Who is drawing close to us. On Rosh Hashanah, it looks like we are blowing the *shofar*, but really it is *Hashem* blowing the *shofar* for us. True, we blow the *shofar* here in this world, but then *Hashem* correspondingly blows the *shofar* in the heavens above, and that is where all the great spiritual influence comes to us from.

On Yom Kippur, we resemble angels.<sup>6</sup> Who makes us like angels? The Arizal says that on Yom Kippur, *Hashem* wraps us in a *tallis*.

We are like a little child sitting in a car and going all the way from Monsey to New York in a relatively short time. It seems so amazing. How can a small child get all the way from Monsey to New York? Is he Superman? No, it wasn't him doing it. He just sat in the car and was transported from one place to another.

All the *madreigos* to which we rise, one after another, during *Aseres Yemei Teshuvah*, are not coming from us. We didn't do it; *Hashem* raised us up. But the love we feel on Sukkos is truly our own.

<sup>2</sup> Midrash Tanchuma Emor 18.

<sup>3</sup> See the Bach's commentary on *Arba Turim*, *Orach Chayim* 624.

<sup>4</sup> *Yeshayahu* 55:6.

<sup>5</sup> *Rosh Hashanah* 18a.

<sup>6</sup> *Yalkut Shimoni Devarim* 834.

## THE FIRST DAY

*Chazal* explain the meaning of וְלָקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן – “You shall take for yourselves on the first day.” What “first day” is the *pasuk* speaking of?

It is the first day for counting sins.<sup>7</sup>

*Hashem* doesn't start “counting” our sins until the first day of Sukkos. On Yom Kippur, our sins were forgiven, and we were cleansed. This purified state sticks with us even after Yom Kippur. However, the fear and trepidation of the Yamim Nora'im naturally fades as time goes on, and people tend to go back to their old habits. But this is only from the first day of Sukkos and on. On the days leading up to Sukkos we still feel the *kedushah* of Yom Kippur and this time is without sin.

Simply speaking, it is because the Jewish people are busy on these days with the many preparations for the coming *chag* which has very complex *halachos*. It takes a lot of time to find proper *arba minim*, especially if you want really nice and *mehudar* ones, and many people are accustomed to look around for the best, because they love *mitzvos*. Building the *sukkah* is also an involving and time-consuming task, and there are other preparations for the *chag* as well. There simply isn't time for *aveiros*.

However, the real reason is much deeper than that. It's not just because there is no time to sin. How long does it take to speak a little *lashon hara*? On the contrary, there is so much to do, and so little time to do it, that people tend to feel pressured, and this lends itself to anger and impatience, which leads to quarrels, both in the home and out.

The sinless state we enjoy between Yom Kippur and Sukkos is rather because we are so busy preparing

for *mitzvos* that the blessed influence of Yom Kippur's sanctity sticks with us, so we are careful not to do *aveiros*. And *Hakadosh Baruch Hu*, due to the great love and *deveikus* that we attained on Yom Kippur, does not look at the sins that are committed on these in-between days.

This teaches us a great practical lesson: we can maintain the *taharah* of Yom Kippur and bring it into the whole coming year. The *Shechinah*, and all the *taharah* and *teshuvah* that accompanies it, doesn't have to fly away when the *shofar* is blown after *Ne'ilah* on Yom Kippur. All the beauty that Yom Kippur brought us, all the beautiful resolutions we make to improve ourselves – to strengthen our *Torah* learning and our deeds and our *davening* – we can keep it all going. From Yom Kippur to Sukkos, by preparing for the coming *chag*. And on Sukkos itself, by all its wondrous *mitzvos*. And from there to the rest of the year, if we will put in a little thought and attention.

Right in the middle of all the action preceding Sukkos, when the fear and the impression of Yom Kippur is still upon us, we should grab a few minutes to sit and think. Even better if we write it down. What resolutions did I make on Yom Kippur? What decisions did I come to? What do I need to do in order to implement these decisions?

And even after the *chag* is over, keep it up. Fortunate is the person who continues to make this *cheshbon hanefesh* all year long, at least once a month. (It's good to set a fixed day for this, such as *Erev Rosh Chodesh*, or the 10<sup>th</sup> of the month, as a remembrance of Yom Kippur which is on the 10<sup>th</sup>.)

This way we can keep the *kedushah* of Yom Kippur flowing through the whole year. This is such a tremendously wonderful thing!!

<sup>7</sup> *Midrash Tanchuma, Emor 22.*

## ARBA MINIM

On Sukkos we see that our connection to *Hashem* is not dependent on Yom Kippur; our relationship

with Him is not just through Divine judgment, but also through love and attachment.

The *lulav* corresponds to the spine, the *esrog* to the heart, the *hadasim* to the eyes and the *aravos* to the lips. These are the parts of the body that connect a person to the outside world.

Our eyes see the world. Thus, *hadas* represents acquisition of knowledge and wisdom by means of sight. When a person sees something and understands its nature, he connects to the wisdom that is inherent in it. The three *hadasim* symbolize the three *Avos*. The *hadasim* bring us to “see” the deeds of the *Avos* and connect to them. This is a proper seeing, this is looking straight ahead and not veering aside to foreign and unbecoming sights. The *avodah* it represents is to place our gaze on *Hakadosh Baruch Hu* and not get distracted by other things.

*Aravah* corresponds to the lips, which are a part of the body that enables connection between one person’s spirit and another’s. – ישקני מנשיקות פיהו – “May He kiss me with the kisses of His mouth” (*Shir Hashirim* 1:2). This verse expresses the connection of one spirit to another.

We connect to *Hashem* and to Torah in this way. Mouth to mouth, with total dedication of spirit. When a person puts his whole spirit into *avodas Hashem*, he receives a new spirit from the Source of spirits: “May He kiss me with the kisses of His mouth.”

The lips represent the power of *tefilah*. When a person feels a need for something, he *davens*. Someone who has at least a little bit of *emunah* expresses his feelings through prayer. This is such

a natural response that it doesn’t take a great effort to stand before the King and pray to Him. (Perhaps this is why the *aravos* have no taste or scent.)

A person’s attachment to *Hashem* in *tefilah* creates an absolute connection of spirit to spirit. This is *aravah*. And then comes *Hoshana Rabbah*, when we take *aravos* on their own, when we make an absolute acquisition on *tefilah*. *Sukkos* causes the power of *tefilah*, which we experienced on the Yamim Nora’im, to stay with us all year long, even on the mundane days of the coming year.

*Lulav* corresponds to the backbone. We live in a physical world that calls for actions performed by the limbs of our body. The backbone contains the spinal cord which connects our limbs to the brain and enables them to function. Thus, *lulav* is the main part of the *mitzvah*, because we live and function mainly in the physical world.

However, actions performed without the heart are lifeless, so we join the *esrog* to the *lulav*. The beauty and perfection of our physical actions is by putting our heart (the *esrog*) into them, thus giving our heart to *Hashem*. This connects the inner desire of the heart to the physical limbs of the body.

The *Arba Minim* thus represent the total connection of a person to *avodas Hashem*. The eyes and seeing, the lips and praying, the backbone and physical actions, the heart and feelings. Unifying them all connects a person to *avodas Hashem* in the most perfect way.

## 🌀 HOSHANA RABBA 🌀

Among Hoshanah Rabba’s aspects is love. After we beat the *aravos*, we say יהי רצון וכי ותתעורר – “May it be Your will... that the love will be awakened between them and You will kiss us with the kisses of Your mouth.” *Sukkos* expresses love. The *Halachic* shape of a valid *sukkah* – two adjacent walls and a third, small one – forms the shape of an arm giving an embrace. The *sukkah* is an embrace from *Hashem*.

Hoshana Rabba, the “Day of *aravah*,” expresses love even more intensely. The shape of *aravah* resembles the lips. Hoshana Rabba is a kiss from *Hashem*, and a kiss is an even greater expression of love.

When it came time for Moshe *Rabbeinu* to leave this world, Moshe’s soul did not agree. It did not want to leave such a sanctified body. In the end, *Hashem* gave him a “kiss” and thereby took his soul

(*Devarim Rabbah* 11:10). But what kind of a kiss was that? The soul of Moshe was forced to leave. Is that love?

When someone bestows good on another, the recipient has a debt of gratitude. In fact, he owes him everything, except for the gift itself. Let's say someone gifts his friend with a \$10 pen. The next day, he asks him for a loan of \$10,000. Gratitude obligates the recipient to grant the loan. But if the giver asks for the pen itself, the recipient doesn't have to give it back to him. The recipient owes him everything, but not the pen.

Moshe's soul didn't want to leave, and it didn't have to, because you can't force someone to give back a gift. So *Hashem* said, so to speak: You're right, you don't have to give yourself to Me. I am asking you to give Me a gift. This was communicated through a "kiss." A kiss on the mouth is a mutual expression of love which is both given and received simultaneously. Thus, Moshe returned his soul to *Hashem* through a "kiss" of total love and devotion to *Hashem*.

Hoshana Rabba is a day of kisses. We "kiss" *Hashem*, so to speak, meaning that we devote and give ourselves totally to Him. This *mesirus nefesh* doesn't mean that we actually give up our lives. It

means that we totally dedicate ourselves to serve *Hashem*.

Beating *aravos* is a *minhag* originating with the *Nevi'im* (*Sukkah* 44a). It is not a legally binding obligation. *Aravah* resembles the mouth, it represents a kiss of total devotion, and *mesirus nefesh* of this type is not something that you can ordain and obligate. You can't force someone to give his very self. It is a "*minhag*," meaning that it comes from deep within a person.

This may be compared to a father who told his son to do some tasks for him. After the son finished all he was told to do, he also gave his father a kiss. He was not asked to give a kiss – it came from the son himself.

On Rosh Hashanah we blew the *shofar*. On Yom Kippur we fasted. Then we built *sukkos* and dwelt in them, and took *lulavim*, too. After we finished all we were told to do, and we put down the *lulav*, and there was no more specific *mitzvah* we need to perform, our Jewish heart feels love and devotion for *Hashem*, and we give ourselves totally to Him through a kiss, through the *aravos* of Hoshana Rabba.

After this, *Hashem* kisses us back, and that is the day of Shemini Atzeres.

## ❧ SHEMINI ATZERES/SIMCHAS TORAH ❧

We experienced Sukkos with all its special *mitzvos*. Now comes Shemini Atzeres, which has no unique *mitzvah*. This is unusual. Pesach has *matzah*, Rosh Hashanah has *shofar*, Yom Kippur has fasting, Sukkos has *sukkah* and *lulav*. Shemini Atzeres has none.

When Sukkos comes to an end, *Hashem* says to us, "*Kasheh alai p'reidas'chem* – I don't want you to leave." *Hashem* knows that when the holidays are over, we are liable to leave Him and drift away because we lack special *mitzvos* to keep us attached. This may be compared to someone hooked up to a

respirator. When he is disconnected, he doesn't have the ability to breath on his own. So it is when the holidays are over. We are liable to leave *Hashem* and drift away.

That's why we have Shemini Atzeres. No *sukkah*, no *lulav*. It is a Yom Tov on which we rejoice with *Hashem* without any external help. This is the *avodah* of Shemini Atzeres: to be close and attached to *Hashem* without any practical *mitzvos* to fulfill. This gives us the strength to continue that way all year long!

## ❧ HAKAFOS ❧

It is a universal custom among the Jewish people to make *hakafos* on Shemini Atzeres and Simchas Torah.

The Arizal explained the deeper levels of meaning in very many different *mitzvos* and *minhagim*. He wrote detailed explanations even of the custom to beat the *aravos* on *Hoshana Rabba*. But he wrote nothing at all about the meaning of *hakafos* on Shemini Atzeres and Simchas Torah.

We do know that after the Arizal finished his *hakafos* – which he would do in *Maariv*, *Shacharis*, *Musaf*, *Minchah* and even *Motzaei Yom Tov* – when he passed by a *shul* where they were still doing *hakafos*, he would go in and join them.

We see how important the *hakafos* were to the Arizal, so it is surprising that he wrote nothing of their deeper meaning. It is also surprising that *hakafos*, which would seem to be relevant only on *Yom Tov* itself, are practiced on *Motzaei Yom Tov* as well.

On Hoshana Rabba we make seven *hakafos* with the *lulav*. When we finish them, we don't add an extra *hakafah*. We finished the *mitzvah* and that's it. But when we make *hakafos* with a *Sefer Torah*, there is no such thing as "we finished the *mitzvah* and that's it." We make seven *hakafos*, and again and again and again.

When we make the *hakafos* during Sukkos with the *lulav*, we recite *hoshanos*. We don't sing them; we recite the words. But on Shemini Atzeres and Simchas Torah when we make *hakafos* with the *Sefer Torah* it is accompanied by songs and melodies.

Song expresses something very deep. There are various emotions that we express to *Hashem*. We thank Him and we plead with Him. When we plead, we say *Hosha-na* ("Please save!") and when we thank, we say *Halleluyah* (which is the essence of the *Hallel*.) When a person cannot express the deep emotions he feels, either because he doesn't know

how to or because he is so overflowing with feeling that he can't express it in words, he breaks out in song.

When a Jew takes the *Arba Minim*, which symbolizes the taking of his heart, eyes, lips and backbone, and he circles the *bimah*, he feels great happiness. But he still manages to recite the *hoshanos*.

When he holds a *Sefer Torah*, it's beyond him. All he can do is dance and sing.

The meaning of *hakafos* is so powerful that it can't even be put down on paper. There is simply no way to describe what happens in the world when Jews dance and make *hakafos* to rejoice over the Torah.

The *chagim* are over. There is no more *shofar*, no *lulav* and no *sukkah*. But Simchas Torah, joy over the holy Torah, is not confined to a specific holiday. When it comes to the *Torah*, you never "finish the *mitzvah* and that's it." You can finish the *mitzvah* of *sukkah* or *lulav* but you can't finish the *mitzvah* of learning Torah. So we dance and circle and sing endlessly.

We can make *hakafos* with the *Sefer Torah* in every *tefilah* because Torah is not limited to a specific time. It is non-stop *deveikus*.

Even after we make *Havdalah*, and the *Yom Tov* is over, we can keep on celebrating, because with *Torah* there is no separation between sacred time and mundane time. Torah is limitless and endless.

*Hashem* showers us with "candies" when we dance and celebrate over His holy *Torah*. He grants us the *ahavah*, *achvah*, *shalom v'rei'us* of Torah and *yiras Shamayim*. And we ask Him to send us also the "candies" of abundant *parnassah*, of the ability to learn Torah with physical and emotional health, and to have blessing and success in all our undertakings. The *Zohar* states that all the gates are open on Shemini Atzeres.

May *Hashem* help us to all rejoice together in Simchas Hatorah. ●