

The Weekly Farbrengens



למען ישמעו • חג הסוכות תשע"ז • 430
EDITOR - RABBI SHIMON HELLINGER

SUKKOS

A HOLY ABODE

The mitzvah of *sukkah* is described in the *possuk*, "His [HaShem's] 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 Frierdiker 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"ט 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.

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

As a young child at his father's *farbrengens*, the Frierdiker 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)

CONSIDER

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?

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.

(שו"ע"ר סי' 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 erez* for

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.

(זח"ג קג ע"ב, שיח"ק תשל"ח ע' 79, תר"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 Zidatshov. The Zidatshover 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 Rebbeim 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 Frierdiker Rebbe.

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

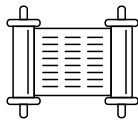
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LEISHEIV BASUKKAH

Do I recite *leisheiv basukkah* when drinking wine at a *farbrengen* in a friend's sukkah?

The *mitzvah* of dwelling in the sukkah requires a person to live in the sukkah just as he does at home (*"teishvu k'ein taduru"*), thus obligating one to eat the sukkah.¹ Although our custom is to be *mehader* and drink even water in the sukkah, the halachic obligation applies specifically when one eats in a permanent manner (*achilas keva*) and not in a casual manner (*achilas arai*), since it is normal to snack outside of one's home.²

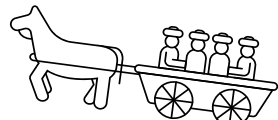
The halachic definition of a snack (*achilas arai*) depends on the type of food. Fruits and vegetables are considered *achilas arai* regardless of how much one eats. Bread and *mezonos* up to the size of an egg (*kabeitza*, approximately equivalent to 2 oz. or 55 grams, a "mouthful") is considered a snack. More than that is considered a meal,³ and since one is required to eat it in the sukkah, he recites the *bracha* of *leisheiv basukkah*.

Drinks, regardless of the amount or beverage, are considered casual, and may be drunk out of the sukkah, unless he sets himself (*kovei'a*) to drink it – like sitting down for a coffee.⁴ Yet, even then, one does not recite a *leisheiv basukkah* since the primary component of the *mitzva* is eating there, and the *leisheiv basukkah* that one recites over eating in that sukkah that day covers all the other activities he does in that sukkah as well. This is true even if he will only be eating and reciting the *bracha* in that sukkah later on.⁵ (Our custom is to recite a *leisheiv basukkah* on the *havdala* wine.⁶)

The *leisheiv basukkah* recited in one sukkah does not cover one's eating in a second sukkah, and he must recite a new *bracha* there. One who relocates to another sukkah during a meal must recite another *leisheiv basukkah* even if the scenario is such that he need not recite another *bracha* on the food.⁷ Thus, if one visits a sukkah and intends to only drink a fixed drink, he would need to recite a *leisheiv basukkah* on this alone, since in that sukkah he won't be reciting it that day over eating. Yet, the Alter Rebbe writes that since some say that drinks never require a sukkah,⁸ one should drink a permanent drink only where one will be eating.⁹

In practice, at a *farbrengen* in a friend's sukkah, one should preferably eat *mezonos* (more than a *kabeitza*) in order to make a *leisheiv basukkah*. However, if he only has wine and is also spending time at the *farbrengen* (which may also necessitate a *leisheiv basukkah*),¹⁰ he can recite a *leisheiv basukkah* on even a *revi'is* of wine.¹¹

1. ראה שו"ת שבה"ל ח"ו סי' מ"ב.
2. שו"ת א"ח סי' תרל"ט ס"ד.
3. שו"ת א"ח סי' תרל"ט ס"ז. א. ולהעיר שהמ"ב בסקט"ו חולק בתבשיל מזונות וסב"ל שאינו מברך עד שיאכל בחבורה או שאוכל שיעור חשוב שקובע סעודתו בזה.
4. ראה שער הציון סימן תרל"ט ס"ק לג ו"ל שבמדינותיו שיש בתי קפה יש מושג של קביעות לקפה שמחייב ישיבה בסוכה.
5. שו"ת א"ח סי' תרל"ט ס"ב. ולהעיר מהמג"א סק"ז להחמיר תמיד לאכול מזונות כשנכנס לסוכה אבל אדו"ז משיט זאת ו"ל שזהו בגלל שפוסק לגמרי שהאיילה שא"ח פטרת הפעילות שנגעשו לפני.
6. שו"ת א"ח סי' תרל"ט ס"ו. ומנהיגו שמברך לישב בסוכה בהבדלה: ראה אוצר מנהיגי חב"ד ע' שכד. אבל המבדיל בשכר אינו מברך לישב בסוכה שם.



RADATZ

The *gaon* and *chossid* Reb Dovid Tzvi Chein, known amongst *chassidim* as the Radatz, was a son of the great *chossid* Reb Peretz Chein of Tchernigov. Radatz was one of the extraordinary *chassidim* of the Rebbe Maharash, the Rebbe Rashab and the Frierdiker Rebbe. He was among the three *chassidim* who received *semicha* from the Rebbe Maharash, after having tested them himself. He was an unusual *gaon* in both *nigleh* and *chassidus* and served as the Rov in Tchernigov. In the year תרפ"ה, he traveled to Eretz Yisrael and passed away about nine months later on the 24th of Kislev, תרפ"ו (1925).

The Czars in Russia did as they wished, without being limited by powers of Congress or the like. In the later years, when the Czar who ruled the country was often drunk, the Yidden would greet his visiting entourage with a Sefer Torah to arouse his consideration.

During the time when Radatz was the Rov of Tchernigov, the Czar once came for a visit to the city. Following the custom, he went out to greet the Czar dressed in his *kapote* and carrying

a Sefer Torah. When he drew closer, he put his hand on his forehead (the way he would always do while saying a *bracha*) and with much *kavana*, he loudly recited the *bracha* "*Shenasan m'chvodo l'basar v'dam*" enabling those around him to answer *Amein*. The Czar, from his viewpoint, saw some Jew next to him, dressed eccentrically, holding a Torah scroll and shouting at him... but his ministers immediately explained to him what was going on.

When the Yidden turned homeward, the nephew of the Radatz, who was a bit of an 'enlightened' *maskil* ("*abisel oifgeklert*"), asked him, "*Feter* (uncle)! You know that the Czar is a drunkard... how then can you do all this? Make a *bracha*, go out with the Torah etc.?" The Radatz replied, "*Petach* (fool)! It's not him who we are honoring; he has a *sar* (ministering *malach*) above!"

(תורת מנחם ח"א ע' 132)

The Radatz would learn Mishnayos with his grandson. Once, his grandson did not understand what his grandfather was saying, so the Radatz comforted him, "*Heilige osyois*," the letters are holy.

(תורת מנחם ח"א ע' 79)

A Moment with The Rebbe



HOSHANA RABA 5738

Leil Shemini Atzeres 5738 (1977), the Rebbe suffered a severe heart attack. Earlier that day, the Rebbetzin had inquired regarding the Rebbe's health. The following is an excerpt from the diary of Reb Michoel Aharon Seligson, from that Hoshana Raba afternoon:

"The Rebbe stood and distributed *lekach* for many hours. Someone came past with a walking stick, and the Rebbe said, 'You should walk on two, not on three!' The man tossed away his stick, and walked away just fine.

"A Russian *Yid* asked for a *bracha* and began to weep. The attendants pushed him along, but the Rebbe pulled him back, invited him inside the

sukka, giving him a piece of *lekach*, and telling him to make a *bracha* '*Leisheiv Basukka*.'

"When he finished eating, the Rebbe encouraged him to make a *bracha-acharona*. He didn't understand, so the Rebbe repeated himself. The Rebbe gave him his *siddur*, but he couldn't find *bentching*, so the Rebbe told him that it's in the pages before *mincha*. As he *bentched*, he began crying again; the Rebbe told him one shouldn't cry on *yom tov* and assisted him with the *bracha*. Before *mincha*, the Rebbe spent some more time with the man in *Gan Eden Hatachton* (the entrance hall to the Rebbe's room)."