

The Weekly Farbrengens



למען ישמענו • האזינו תשע"ט • 480
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 Friediker Rebbe said that a glimmer of the *sukkah* that will be in the days of Moshiach shines in every *sukkah*.

(לקוטי תורה סוכות ע"ט, 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, שמו"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"ת ס' תרל"ט ס"ד, וראה לקו"ט ש"ב ע' 418, יערות דבש ח"א דרוש ו)

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)

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"ת תר"ש ע' 12)

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

(שו"ת 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 erez* for

the *sechach*; *sechach* does not like anger."

(ספר השיחות תר"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, שיחור"ק תש"ל ח"א 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 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 זו"ן 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 זו"ן 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 Friediker Rebbe.

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

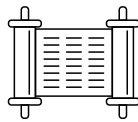


Perspectives
TWENTY TWO
COMING SOON
CHASSIDICDIGEST.COM

In merit of this publication's founder
ר' אהרן בן חנה
May the zechus of the thousands
of readers bring him a total and
immediate recovery

Wellspring PRESS
PREPARING YOUR BOOK FOR PRINT
— — —
editor@wellspring.press

SELL MILES NOW
www.SELLMILESNOW.com
732-987-7765



CHOL HAMOED ACTIVITIES

Is it permissible to go fishing for leisure during *chol hamoed*?

Chol hamoed is a semi *yom tov* and there are many detailed laws concerning what types of work and activities are permitted on these days (and even asking a non-Jew to do it).¹ One of the categories of work that is generally permissible is *melacha* for the purpose of *chol hamoed* or the final days of *yom tov* (with various conditions).

This includes, firstly, *melachos* related to food preparation. Thus, one is allowed to go fishing for his *chol hamoed* and *yom tov* needs. One may even fish more than needed since he might still catch a better fish for the *yom tov* meals.²

Additionally, activities performed by an amateur (*maaseh hedyot*) are permitted for general festival needs (*tzorech hamoed*) if they were **not scheduled** specifically for *chol hamoed* (i.e. he didn't push it off for *chol hamoed* because he was busy earlier). Halacha states that *tzorech hamoed* includes even leisure activities, e.g. driving in a car for a *chol hamoed* outing or to visit a friend.³ One may also perform **simple** procedures to the car to facilitate the trip, e.g. replace a flat tire or jumpstart the car.⁴ However, if the *melacha* isn't for the *moed per se* but one derives enjoyment from performing the task (such as fishing and fruit picking), *poskim* debate whether that is considered *tzorech hamoed*.⁵

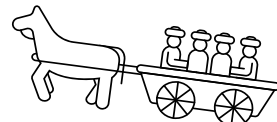
In the view that it is a *tzorech hamoed*, *poskim* write that one who enjoys it can go fishing on *chol hamoed* even if they don't need the fish for the *moed*. Likewise, apple or berry picking on *chol hamoed* for the purpose of having fruit for after *yom tov* is not permitted; yet, if one's intent is for pleasure, he may pick the fruit according to this view.⁶ In practice, when it will enhance the family's *chol hamoed* experience, one may follow the lenient opinion, but should nonetheless eat from the fish they caught or the fruit they picked.⁷

However, *melachos* that have an obvious purpose for after *yom tov* aren't allowed on *chol hamoed*, even if one enjoys doing them. For example, even one who enjoys shopping may not go shopping and purchase a garment not genuinely needed for the *moed*, even if they will make a point of wearing it on the *moed* as well.⁸ Likewise, one may not bake cookies for a *simcha* after *yom tov* even if they find baking enjoyable. These activities are performed primarily for their results, and not merely for the enjoyment.⁹

1. ראה שו"ע או"ח הל' חול המועד סי' תקל"ז - תקמ"ו ונ"ז. (אמירה לנכרי - סי' תקמ"ג).
2. שו"ע ורמ"א או"ח סי' תקל"ג סי' ד' ומשנ"ב שם סק"ח.
3. ראה משנ"ב שם סק"כ וסק"ג שיוצא מדבריו שאסור לאומן לצוד דגים בפרהסיא. הרמ"א שם מותר לאומן לצוד דגים בפרהסיא, והעיר יפה בס' פסק"ט שלפי המציאות של היום שיש מקרים אין הבדל בין דג לחיה ועוף, ובס' חוה"מ כהלכתו הכריע שראוי להתמיד בזה.
4. ראה שו"ע או"ח סי' תקל"ז סי' א"א ומשנ"ב שם סק"א.
5. ראה פסק"ט סי' תקל"ז סק"א, שו"ת שבה"ל ח"א סי' סק"א. (ואם מדובר על פעולה יותר מסובכת יש להתייחס עם רב שלפעמים אסור ולפעמים מותר רק ע"י נכרי וכן
6. במקום הפסד גדול וצורך רבים יהיה מקום להתיר. (אמירה לנכרי - סי' תקמ"ג).
7. המתמרים הור"ד בס' חוה"מ כהלכתו פ"א הל' ס"ז (שו"ת רבנות אפרים, וכו' בשם הרבנים איועבאך וואנער ע"ה).
8. שמירת המועד כהלכתו פ"ג ס"ז. דרכי הוראה להגיד אשר ווייס שליט"א ח"ז שולח קצרות לחוה"מ סי' ב'.
9. כך מובא בשם הגר"מ פיינשטיין ע"ה (מובא חוה"מ כהלכתו פ"א הערה ס"ח).
10. שמירת המועד כהלכתו פ"ג ס"ז. וראה או"ח סי' תקמ"א סי' משנ"ב שם סק"ג.
11. שמירת המועד כהלכתו פ"ג ס"ז עיי"ש.

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

Our Heroes



R. GROINEM

R. Shmuel Groinem Esterman was the first and foremost *mashpia* in *Tomchei Temimim* and set hundreds of *talmidim* in the ways of Chassidus. He was educated by the chossid Reb Avraham, rov of Zhebin ("Reb Avremkeh Zhebener"). Hundreds of stories and anecdotes were heard from him and transcribed by his students. He passed away in the year 5681 (1921).

At a *farbrengen*, R. Groinem once turned to a bochur who had a hard being accepted to *Tomchei Temimim*, though eventually was admitted, and said:

"Do you remember when you stood crying outside the door when you weren't accepted? It was not you crying; it was your *neshama*. Even when one moves a finger, our *Chazal* say that it happens only because it was announced on high; surely so for a soul that yearns to enter *Tomchei Temimim*."

(זכרון לבני עמי י"ג)

R. Groinem once said:

It is written in the *siddur* that it is proper to know the exact time of the

molad (renewal of the new moon) before *bentching* the new month. Though the *siddur* only states that it is "proper" everyone runs to the calendar to check the time. Yet, strangely, when it comes to an explicit command of the Torah, "*Da es elokei avicha*" – know the G-d of your father, which is accomplished through the study of *Chassidus*, people aren't running...

(שמועות וסיפורים ח"א עמ' 281)

One of his students recalled:

At his *farbrengens*, R. Groinem would bring out his points with many stories. He had a special talent to bring his episodes to life. He would describe the main character of the story in such a way that we felt as if we had met him. Likewise, in describing the happenings of the story in a way he made us feel like they had experienced it ourselves.

We sensed that the point of it all was to ingrain within us *middos tovos* and deeper sensibility to life, which would then enable us to properly appreciate the uplifting and pleasurable ways of *Chassidus*.

(זכרונות סבא - גורלינק עמ' מ"ג)

A Moment with The Rebbe



THE FOLLOW-UP SICHA

During Sukkos 5730 (1969), Harav Yehuda Kalman Marlow, who was then a teacher at the Lubavitcher Yeshiva school, asked the Rashag to ask the Rebbe why in Lubavitch it is customary not to sleep in the *sukkah*. The Rashag posed the question to the Rebbe, who dedicated a *sicha* to the topic at the *yom tov farbrengen*.

As the *sicha* finished, the Rebbe said that rather than discussing sleep, a lively *niggun* should be sung. A *lebediker niggun* was started, and the crowd danced in their places with vigor.

Suddenly, one of the makeshift bleachers collapsed. Rabbi Marlow's leg broke, and he was rushed to hospital.

Motzoei Simchas Torah, a few friends brought him in to the *farbrengen*, on crutches. As soon as the Rebbe saw him, the Rebbe instructed that he be handed a *lechayim*, and said, "It is now most appropriate to continue our discussion regarding sleeping in the *sukkah*." And with that began a follow-up *sicha* on the topic.