

# The Weekly Farbrengens



**MERKAZ ANASH**  
מרכז אנש

למען ישמעו • האיזון תשע"ט • 535  
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 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 sukkah*." Reb Hillel responded, "You should know that the three walls of the *sukkah* and the *schach* correspond to the four letters of HaShem's holy name. I too want to have a share in this."

(לקו"ס פרלוב ע' רצד ובלוח התיקון שם)

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.

(שויע"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 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"ש תד"ש ע' 12)

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

(שויע"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, תו"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 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 Friediker Rebbe.

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



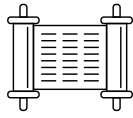
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WASHING DISHES ON YOM TOV

May I wash dishes on yom tov with hot water?

It is permitted on yom tov to heat water—with a preexisting fire—for drinking and washing one’s hands, feet or head.1 Using the hot water tap is permitted even if it may cause a fire to be ignited in the boiler, as long as this isn’t an immediate effect rather after a duration of time (grama), or once the fire is already ignited in the boiler, one may continue its effect. (Solar heating doesn’t present this issue).2

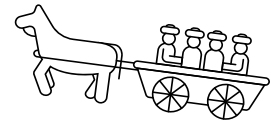
When washing dishes for the meal taking place on the same day, one is generally permitted to wash more than what is actually needed, and it isn’t considered preparing for the next day, as each individual dish may potentially be used.3 Water may be heated for this purpose, as it is food related (ochel nefesh), and additionally, since it is uncomfortable to wash with cold water, heating the water is considered somewhat for the purpose of his personal comfort.4

The permissibility of heating water to wash dishes that became dirty before yom tov hinges on whether the dirty dishes are categorized as actual food preparation (ochel nefesh), for which melacha may be done on yom tov, or the stage prior (machshirei ochel nefesh), which is only allowed on yom tov if it couldn’t have been done beforehand—either because the situation only arose on yom tov, or circumstances beyond his control prevented him from doing it before yom tov. From the Alter Rebbe it seems to have the status of the earlier stage,5 thus such dishes must be washed with cold water.6 (Unless his circumstances did not allow him to, in which case he may turn on the hot water with a shinui.7)

After the day meal, when one doesn’t plan to use dishes again that day, one may not wash them—even with cold water—as this is preparing for the next day, even if it is also yom tov. Cups may be cleaned throughout the entire day, as one might always take a drink.8 One may place the dirty dishes in the sink so that they will be somewhat cleaned from whenever the sink is used.9 If the dirty dishes are causing smell and discomfort, and the kitchen is connected to the dining or living room, one may wash them—as the purpose is for yom tov itself—but only with cold water.10 (If there is a big need to have them ready for the night meal, one may have a non-Jew wash the dishes in the afternoon, under the conditions outlined in issue 481.)

The use of soap and a sponge, however, has the same restrictions as on Shabbos.

1. ש"ע או"ח סי' תקי"א ס"ב (לרחוץ ידיו). 2. שש"כ פ"ב ס"ד, וראה שו"ע סי' תצ"ה אב"ל לא להדליק אש מחדש - ראה שו"ע או"ח סי' תק"ב ס"א. 3. ראה פסק"ת ח"ה סי' תקי"א סק"ג. 4. שלחן יו"ט פכ"ו ס"ג, וראה בהערה שם שאולי יכול קודם לרחוץ מה שא"צ. 5. ראה נט"ג יו"ט ח"א פכ"ז הע' א'. וראה שש"כ פ"ב הע' י"ד. 6. ע"פ שו"ע סי' תקי"ד ס"ב (וראה שו"ת אבנ"ז סי' ת"ו אות י"ד ועוד שלומד אחרת). 7. שש"כ פ"ב ס"ד, וראה שו"ע סי' תצ"ה אב"ל לא להדליק אש מחדש - ראה שו"ע או"ח סי' תק"ב ס"א. 8. גמ' שבת קי"ח ע"א. 9. שלחן יו"ט פכ"ו ס"ה והערה י"ח ע"פ שו"ת הרשב"א ח"ד סי' ע"ג וצ"ע. 10. שלחן יו"ט פכ"ו ס"ו ובהערה י"ט בשם שו"ת מהרש"ג סי' ס"א, אבל ראה פסק"ת סי' תקי"א ס"ג שסב"ל שגם בזה מותר בחמין, והמיקל יש לו על מי לסמוך.



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 Zhebiner"). Hundreds of stories and anecdotes were heard from him and transcribed by his students. He passed away in the year 5681 (1921).

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 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)

At a farbrengen, R. Groinem once turned to a bochur who had a hard time 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" עמ' י"ג)

R. Groinem once said:

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

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 we 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



WHAT IS A SUKKA?

"Why don't Lubavitchers hang noi sukka decorations on the wall of their sukka? Is there no significance in beautifying a mitzva?"

korban of value.

This question was posed to a chossid, who passed it on to the Rebbe. In a response dated 7 Cheshvan 5715 (1954), the Rebbe clarified the matter, beginning with the halachic aspect:

"However, decorations on the walls of the sukka are only external trappings, which provide pleasure to the person in the sukka. The sukkah itself is the sechach, the walls and the meaning they import."

"As a rule, the concept of enhancing a mitzva pertains to the mitzva itself, such as a talis from quality wool, and a

The Rebbe then delved deeper, with a poignant message. "A Chabad chossid is expected to appreciate the raw sukka itself and be aroused by its message."

(Rainitz Teshurah, Kislev 5766)