

SUKKOS

A Holy Abode

The mitzvah of *sukkah* is described in the *possuk*, "His [HaShem] 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 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"ס 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' המנהיגים, 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.

(שוע"ר סי' תרל"ט ס"ד, וראה לקו"ש ח"ב ע' 418, יערו"ת דבש ח"א דרוש 1)

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)

In Lubavitch they would not hang "*noi sukkah*" (decorations) on the *sechach* or the walls. The reason for this: by the Rebbe Rashab the "*noi sukkah*" 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.

(ספר השיחות תד"ש ע' 12)

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

(שוע"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 of 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 קע"ב, שיח"ק תש"ל ח"א 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 Zidatchof. 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 Rebbes 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"נ)

CONSIDER THIS!

- 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?

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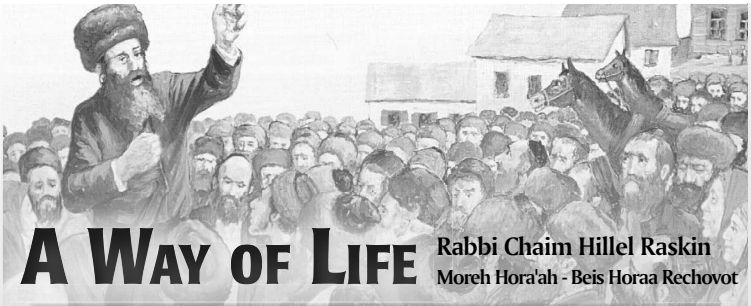
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A WAY OF LIFE Rabbi Chaim Hillel Raskin Moreh Hora'ah - Beis Horaa Rechovot

Lending a Lulav

My ten year old son wants to *bentch* on my *lulav* on Yom Tov. Should I give it to him as a "*matana al mnas l'hachzir*"?

- As previously mentioned, the Torah says that on the first day of Sukkos one must own the *minim* while performing the *mitzva*.¹ In *Chutz Laaretz* this applies on the second day as well since it is treated as a possible first day.²
- In order to use a friend's *minim*, the owner must give them to the borrower as a gift. To ensure that he returns them, the owner can give them as a "gift on the condition that it be returned" (*matana al mnas l'hachzir*).
- Whether a child with an understanding of the business concept (*peutos* – around six-seven years old) can receive and return the *minim* is subject to a *machlokes*.³ Some say that the child acquires gifts *min haTorah*, but only can give gifts *midrabanan*, and thus the lender does not get it back *min haTorah*. Others argue that the child's acquiring is also only *midrabanan* and so he returns whatever he took.⁴ Since some opinions hold that a child must own the *minim* for the *mitzva*, it is preferable that a boy have his own set.
- If the child does not have his own set, some have suggested that it be given to the child as an unconditional gift towards the end of the first day⁵ (once the adults have all finished) and the child should return it on that day so it will be available for the father's use at the onset of the second day.⁶ However, many contemporary *poskim* say that the child should fulfill his obligation with a borrowed *lulav* (which according to many earlier *poskim* suffices for *chinuch* – see previous issue),⁷ and this has been the age-old practice.⁸
- A younger child (who lacks the business concept) cannot give a gift at all, and thus the *lulav* must be lent to him according to all opinions. If he is younger than *chinuch* age (five-six years old) he may perform the *mitzva*⁹ and may even be assisted with the *bracha*.¹⁰

1. שו"ע סי' תרנ"ח ס"ג.
 2. ראה באריכות שו"ע תרמ"ט ס"א.
 3. שו"ע סי' תרנ"ח ס"ו.
 4. ראה באה"ל סי' תרנ"ח ס"ו ד"ה לא יתנונו.
 5. שו"ע שם.
 6. יש מורים כן בצירוף שו"ע תרמ"ט ס"א שבעיקרון יו"ט שני מדרבנן יש לסמוך על קניין קטן. ואחרים מורים כן ע"פ מנח"י ח"ב סל"ד והג"ב שו"ת אהע"ז תניינא סי' ל"ד דקנין דרבנן מועיל לדאורייתא בענין אחר (יו"ט שני). וראה שד"ח מערכת ל' כלל קמ"א אות י"ד. וראה עוד פתרונות בס' חינוך הבנים כהלכתו פרק ק"ד סעי' י"ז-כ"ג.
 7. משנ"ב סי' תרנ"ח ס"ק כ"ח מיוסד על ראב"ן, אג"מ יו"ד ח"א סי' קל"ז, מנח"י ח"ט סי' קס"ג, ובפרט בקטנים שמתחת לגיל חינוך.
 8. כן נתקבל מהגרי"א העלער. וכשיש כמה ילדים בלאה"כ יקיימו שאר הילדים ע"י שאלה. ועי"ז יוכל גם לברך בבוקר קודם אכילה.
 9. ט"ז סימן תרנ"ז ס"ק א'.
 10. פרמ"ג סי' תרנ"ז משב"ז א'. וכן הכריע בס' חינוך הבנים כהלכתו פק"ג ס"ו.

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

OUR HEROES

Reb Meir Simcha Chein



Reb Meir Simcha Chein was a chossid of the Rebbe Rashab and the Frierdiker Rebbe. He was a great chossid and also a wealthy merchant who gave tremendous amounts of *tzedaka*. Reb Meir Simcha was involved in community work under the constant guidance of the Rebbe Rashab. He would learn *Chassidus* and *daven ba'arichus* with great fervor. Reb Meir Simcha passed away on the 4th of Shevat, תרצ"ד (1934).

At the advice of the Rebbe Rashab, Reb Meir Simcha became a major wholesaler of flour, sugar, oil and wax. As the business developed and managers began administering the transactions, Reb Meir Simcha dedicated his time to *davening* and learning. Early each morning he would learn *Chassidus* and then *daven* until four o'clock in the afternoon! Subsequently, he would spend time checking the mail and reviewing the dealings, before returning to his learning once more.

Being blessed with exceptional wealth, Reb Meir Simcha had the liberty to give generously to *tzedaka*. Every month he would calculate how much money he needed for his family, and the rest would go to *tzedaka*. His family related that there was never extra money in his bank account. Every penny that was not needed went to *tzedaka*.

When the communists took over in 1917, they nationalized all private businesses. Everyone's wealth disappeared overnight. Reb Meir Simcha was left penniless and constantly struggled to make a living, sometimes being left without anything to eat. But through it all, he never lost his temper. Bas Sheva, his daughter, related, "One day my father locked himself in his room. This was unusual for father, and as children we were curious to see what he was doing. I peeked through the key hole and saw my father pacing nervously. Suddenly, he raised his hands upward and said, 'Master of the Universe! Until now I was a 'Gabei Tzedaka'. I knew what to do with the money you gave me. Now, that you have taken your deposit back, I have one request from you: give me a clear mind so that I can sit and learn peacefully.'" When he finished this *tefilah* he sat down to learn.

A MOMENT WITH THE REBBE

What's More Important?

Erev Succos, 5738, the Rebbe entered the *shul* for *ma'ariv*, accompanied by joyous singing. The festive atmosphere was intensified by the many Tishrei guests. The Rebbe made his way to his place and from there encouraged the singing.

Suddenly, the Rebbe's face became serious. The Rebbe gave a sharp look towards the eastern wall where someone was standing and photographing.

The Rebbe asked, "Has he learned *chitas* today?"

The person didn't understand, so the Rebbe repeated the question, to which he answered that usually he says but did not yet today. The Rebbe then asked, "and what about the one next to you, did he learn *chitas*?" That *bochur* hid.

"There is another person photographing," the Rebbe continued, "did he learn *chitas*?" The Rebbe's face was pale. "No?! What's more important, taking pictures in *shul*, or learning *chitas*?"

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

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