

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, בספר 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."

(לקוטי פרובו 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.

(שוע"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)

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.

(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.

(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 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.

(זה"ג קג ע"ב, שיחויק 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 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' 152)

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"ו)

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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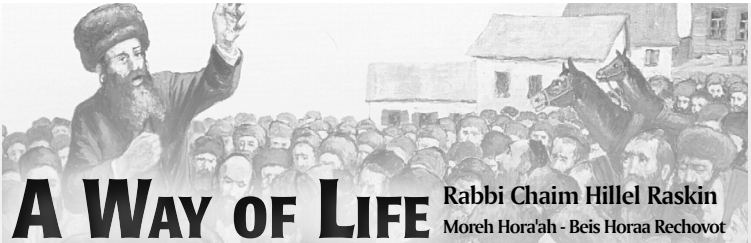


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OUR HEROES

Reb Avrohom Abba Person



Reb Avrohom Abba Person grew up in the city of Kresleva (Vitebsk). His family members were chassidim of the Mitteler Rebbe and the Tzemach Tzedek. Before the Rebbe Rashab founded the *yeshiva* of Tomchei Temimim in Lubavitch, he gathered the group of *bochurim* that would start the *yeshiva*. The Rebbe wanted the most excellent *bochurim*, so he sent the group of ten to Kenigsburg to be under the supervision of Reb Avrohom Abba, instructing them to learn from his behavior and chassidische customs. Reb Avrohom Abba was like a *maspia* to them, and he would *farbrenge* with them and report to the Rebbe Rashab on each of them individually.



From a young age he was fascinated by *chassidische* stories, and he would collect them like diamonds. He married the granddaughter of the famed chossid of the Alter Rebbe, Reb Velvel Vilenker, whose custom was to *farbrenge* every *motzai Shabbos* with the local chassidim. Reb Avrohom Abba began joining these events and later on described it: "When I remember those *farbrenge*s, those memories chase any feeling of pain and sadness out of me. A *chassidische farbrengen* is the 'chotzer' (courtyard) of Chassidus, through which one enters the 'azoros' and 'kodesh hakodoshim.' During those *farbrenge*s, the elder chassidim's faces would shine brightly and their words would affect the listeners incredibly, in a way he would never forget."

(התמים ח"ב חוברת ו')



The Friediker Rebbe writes: "I really enjoyed learning *mishnayos* by heart, and the *sedorim* I knew already I would review lovingly, quickly though not skipping a letter. Reb Avrohom Abba Person once told my father that the Tzemach Tzedek told him at his first *yechidus*, 'Learn *mishnayos* by heart- the word *mishna* has the same letters as the word *neshama*. By saying *mishnayos* by heart the *neshama* illuminates the body and the body shines.' Reb Avrohom Abba Person was fluent in *shisha sidrei mishna* and Tanya in an astounding way."

(לקוטי דיבורים ח"ד ע' 1384)

לזכות יהושע העשל בן חנה שיי לרפ"ש וקרובה

Sukkah for Children

We are traveling and my children are hungry. Can I feed them lunch outside of the *sukkah*?

- Besides the general obligation of *chinuch*, that a father must ensure that his children observe *mitzvos* in their precise manner, the *mitzvah* of eating in the *sukkah* obligates the child as well. Chazal expound the *possuk*, "all Jewish citizens should sit in the *sukkah*," that "all" is coming to include children.¹ This obligation is *midrabanan*.²
- On the first night of Sukkos one is obligated to eat a *kazayis* of bread in the *sukkah* (unlike the rest of Sukkos when one must only eat in the *sukkah* if he wants to eat).³ A child must observe this *mitzvah* due to *chinuch*.⁴
- The age of *chinuch* for *sukkah* is when a child is not completely dependent on his mother (he can go back to sleep if he awakes during the night, and he can take care of himself in the restroom).⁵ The Alter Rebbe sets this age at six-years-old, or five-years-old if the child is particularly sharp.⁶
- Simply understood, the reason such a child is exempt is since we are not obligated to separate him from his mother (who is not obligated to eat in the *sukkah*).⁷ However, some *acharonim* explain that the *mitzvah* of *chinuch* is to accustom the child to fulfil the obligation that he will have to perform when he is older. Since one who is pained is exempt from sitting in the *sukkah*, there is no obligation to separate the child from his mother thereby paining him to sit in the *sukkah*, since if he would face a similar situation when he is older he would be exempt.⁸
- It is the father's obligation to ensure that his son eats in the *sukkah*, and he must reprimand him if he doesn't.⁹ While some *poskim* write that the mother also carries part of the obligation, especially when the father is not around,¹⁰ the Alter Rebbe concludes that the mother may offer him food outside of the *sukkah*, but may not feed him or instruct him to eat outside of the *sukkah*.¹¹
- Of course, the mandatory *chinuch* for *sukkah* only applies to bread or cake which must be eaten in the *sukkah*,¹² but not to water or fruit which are only a *minhag*.¹³

1. סוכה כ"ח ע"ב. ויקרא כ"ג מ"ב.
2. ראה שו"ע ר"א ו"ח ס"י שמ"ג ס"ב, לקו"ש חל"ה עמ' 16.
3. שו"ע ר"י ס"י תרל"ט ס"ז.
4. וראה פסקי תשובה ח"א דף ל"ה שע"פ שיטת רש"י בגדר מצוות חינוך י"ל צריך הקטן לאכול כביצה להיחשב קבועות, משי"כ בגדול שמוצות" אחשבי, אבל ראה חינוך הבנים כהלכתם פרק ק' ס"א שדעתו שלהלכה מספיק כזית וראה לקו"ש ח"א ע' 432 ושם הע' 72.
5. שם, עירובין פ"ב ע"א.
6. שו"ע ר"י תר"מ ס"ג.
7. שו"ע ר"י ס"י תר"מ ס"ב.
8. גרי"ז ערכין ב' ע"ב, ודומה לזה שו"ת אבנ"ז או"ח ס"י תפ"א סק"ח.
9. שו"ע ר"י שם ס"ד.
10. ראה נ"ט סוכות פרק ס"ה דין ב'.
11. מג"א ס"י תר"מ סק"ג, שו"ע ר"י שם.
12. ישועות חכמה על קצו"ע ס"י קל"ה אות ו' וראה חינוך הבנים כהלכתו פרק ק' ס"ג.
13. ראה שו"ע ר"י תרל"ט ס"ז וסי"א.

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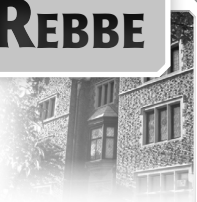
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נדבת משפחתה שיחיו

A MOMENT WITH THE REBBE

Be a Player



Reb Shimshon Stock related:
In the early 5710's (1950's), I was walking in the street with my friend and his thirteen-year-old son. While walking, we met the Rebbe, and I introduced them to him. The Rebbe surprised father and son alike when he addressed a question to the youngster, "Are you a baseball fan?" The *bar mitzvah* boy replied that he was, of the Dodgers.

The Rebbe asked, "How was the game?" "It was disappointing," the boy confessed. "By the sixth inning, the Dodgers were losing nine-to-two, so we decided to leave."

"Did the players also leave?" the Rebbe asked.
"Rabbi, the players can't leave in the middle of the game!"

"Why not?" asked the Rebbe. "Explain to me how this works." "There are players and fans," the young fan patiently explained. "The fans can leave when they like — they're not part of the game and the game continues without them. But the players need to stay until the end, and try to win."

"That is the lesson I want to teach you," said the Rebbe with a smile. "In *Yiddishkeit*, you can be either a fan or a player. Be a player."

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