

# The Weekly Farbrengens



MERKAZ ANASH  
מרכז אנאש

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## 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 sukka*." 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"ם פרלוב ע' רצז 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, שמו"ח 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 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.

(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 ertz* 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.

(זו"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 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 ח' זיין 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 ח' זיין 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"ג)



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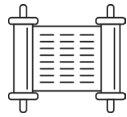
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**BUYING A SHEMITA ESROG**

**Can I buy an *esrog* from Eretz Yisroel that grew during Shemita?**

Even after the Shemita year concludes, any produce grown during Shemita still has *kedushas shvi'is* and must be treated accordingly.

When it comes to *daled minim* grown in Eretz Yisroel, the *lulav* and *aravos* do not ever have *kedushas shvi'is* according to most *poskim* since they are not meant for eating or smell.<sup>1</sup> *Hadasim*, on the other hand, are grown for smell, and may be similar to flowers that are made for scent which do have *kedushas shvi'is*. Yet, many *poskim* note that if they were harvested for the *mitzva*, they have a different status since *mitzvos* aren't meant for pleasure, and they don't have *kedushas shvi'is*. This is the accepted practice.<sup>2</sup>

The *esrog* is a fruit and therefore it has *kedushas shvi'is*.<sup>3</sup> Produce with *kedushas shvi'is* may not be discarded. Thus, after Sukkos in Eretz Yisroel, one should either eat the *esrog* or dispose of it in a respectable way after it becomes dried out. If consumed, it must be before *zman habiur* – the time when it is no longer found in the wild – which is Rosh Chodesh Shevat.

Fruits with *kedushas shvi'is* are *hefker* for all and one is not allowed to trade it or do business with them.<sup>4</sup> (There is a way for them to be sold for the cost of harvesting them, known as Otzar Beis Din.)

What about taking the *esrog* out of Eretz Yisroel?

Chazal decreed that one may not take Shemita produce out of Eretz Yisroel – to prevent one from doing business with it or mixing it with other fruit – and even if it was taken out, its sanctity remains.<sup>5</sup> Though not the mainstream *halacha*, there is a view that fruit taken out should be returned to be consumed in Eretz Yisroel.<sup>6</sup>

Some *poskim* rule that *esrogim* may be taken out for private use but not for selling. Other *poskim* allow even importing for sale due to the need for *esrogim* and since the seller's *parnassa* depends on this. An additional basis for *heter* is if the surplus of *esrogim* in Eretz Yisroel would go to waste and get ruined.<sup>7</sup> In 5726, the Rebbe wrote that the ruling on this matter belongs to the rabbonim in Eretz Yisroel who are familiar with these halachos.<sup>8</sup>

This is all with regards to *esrogim* that were grown permissibly (without being guarded or worked upon in a forbidden manner). If they were grown in a forbidden manner, they may not be used.<sup>9</sup>

Though the Rebbe would normally have an *esrog* from Eretz Yisroel in addition to his Yanover one, on the year following Shemita they wouldn't bring the Rebbe an *esrog* from Eretz Yisroel due to the above concerns.<sup>10</sup>

1. ספר השמיטה ע' ל"ג, מנחת שלמה ח"א סי' נ"א  
 2. ראה שו"ת מנח"י ח'ו סי' ק"ל אות ג' שמסביר חוברת של העדה"ח על השמיטה (ושאם נלקטו לריח יש בהם קדושת שביעית).  
 3. ראה חזו"א שביעית סי' י' אות ו'.  
 4. עבודה זרה ס"ב ע"א.  
 5. חזו"א סי' י"ג אות ד'.  
 6. ראה מנחה ש"פ מ"ה דשביעית.  
 7. ספר ארבעת המינים ע' שכ"ג - מהחזו"א חשש שיתבטל המצווה. וראה משפטי ארץ ע' 292 סק"ו בשם הגריש"א.  
 8. ראה התקשרות גל' תרפ"ח ע' 9.  
 9. דיני שביעית השלם פכ"ז ה"ט.  
 10. ראה אוצר מנהגי חב"ד - תשרי ע' רסט.

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



**R. DOVID MEIR RABINOWITZ**

R. Dovid Meir Rabinowitz (5623-5703) was a chossid of the Rebbe Rashab and Frieddiker Rebbe. In his youth, he was a talmid of R. Peretz Chein and his son R. Dovid Tzvi (Radatz) Chein, the Rabbonim of Chernigov. In 5656 (1896), he moved to the United States and served as a Rov in Boston for almost 50 years.

One of the early Lubavitcher Chassidim in America, R. Dovid Meir raised money for the Frieddiker Rebbe's *mosdos* in Poland, Eretz Yisrael, and later in the U.S. He merited a very close relationship with the Frieddiker Rebbe, and he received many lengthy letters from him about Lubavitch financial affairs, the Frieddiker Rebbe's personal health, and matters of *askanus* in the U.S. R. Dovid Meir's son Asher was a well-connected lawyer, and the father and son played a key role in obtaining the visa for the Rebbe to come to America during the war.

As a young boy in Chernigov, R. Dovid Meir learned in cheder alongside a gifted boy who was an only child. One day, the two boys were brought for an entrance exam with Radatz Chein to be admitted to his group of students. When the fathers were told that Radatz was out of town, they asked if R. Peretz, the senior Rov himself, would agree to test them.

R. Peretz first called for the young Dovid Meir and asked him some questions. Though the boy didn't do especially well, R. Peretz praised his character and invited the boy to join their group.

The other boy knew the material much better, yet despite the father's pleas, R. Peretz would not accept him. Indeed, that boy went on to attend university in Moscow and converted RL.

R. Dovid Meir felt indebted to R. Peretz and Radatz for his chassidische chinuch. Years later, he named his son Peretz and helped Radatz's daughter-in-law (the widow of R. Mendel Chein) buy a home in Yerushalayim.

(אבני חן ע' 100)

While visiting the Frieddiker Rebbe in Otvotzk in the summer of 5696, R. Dovid Meir visited the local branch of Tomchei Temimim. R. Yuda Eber described the scene in a letter:

"Last week, we were visited by R. Dovid Meir, his son Peretz and some other guests from America. Without exaggeration, when he entered the *zal* and saw it filled with 70 senior bochurim learning, he sat down in faint from great emotion. For some time, he could not even get a word out of his mouth. He then visited the younger classes and spent some time there.

"At the goodbye gathering, he stood up and literally began shouting at us, 'Batlanim that you are! Why are you silent? Do you appreciate the value of these gems here? I never imagined that today there is a Tomchei Temimim *yeshiva* at such a level!'"

(תולדות חב"ד בפולין ע' 171)

*A Moment with The Rebbe*



**SIMCHA**

Reb Yosef Sheinberger, the secretary of the Eidah Hachareidis in Yerushalayim and a prolific author, was once in *yechidus*.

"What is the novelty of Chassidus?" he asked the Rebbe.

"*Simcha shel mitzva*," was the Rebbe's response.

"When a soldier marches out to battle," the Rebbe once wrote, "he sings

a joyous song. The singing itself enables and hastens the victory."

In another letter, directed to a miserable chossid, the Rebbe wrote: "What do you have to do with gloom? I am surprised that a member of *Anash* has the time for it. Is it not evident that in our time every moment is precious, and cannot be wasted on such trivial matters?"

(Talelei Teshuvah, Page 642; Igros Kodesh Vol. 14, Letters 5197 and 5287)