

The Weekly Farbrengens



למען ישמעו • האיזון תשפ"ו • 847
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 Frierdiker 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"ס 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, 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.

(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 Frierdiker 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 sukka
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.

(ס"ה 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 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."

(סיפר"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?"

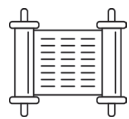
(סיפר"ח זיין מועדים ע' 152)

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 Frierdiker Rebbe.

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





INDIRECT IGNITION ON YOM TOV

Can I adjust a timer on *yom tov* to cause a light to turn on or off earlier than its original setting?

In contrast to Shabbos, when lighting a fire is a *melacha de'oraisa*, lighting a fire on *yom tov* is not a *melacha*, provided it serves some *yom tov* purpose.¹ However, the *chachomim* prohibited lighting a new fire, since bringing the flame into existence (*molid*) resembles a *melacha*, and since one could light a flame before *yom tov*, it may not be done on *yom tov*.²

Since the prohibition of lighting a new flame is entirely *miderabanan*, there is room to be lenient, in times of need, to ask a non-Jew³ or to ignite it indirectly.⁴ For example, if a mechanical timer wasn't set correctly, and a crockpot or light is set to turn on too late, one could move the pin to turn it on earlier, since this is a delayed, indirect ignition.⁵ Similarly, one may gradually add cold water to an electric urn, even if this will later cause the heating element to ignite.⁶

Direct extinguishing is only allowed on *yom tov* for bona fide cooking purposes; otherwise, it would be an *issur d'oraisa* (see also issue 533).⁷

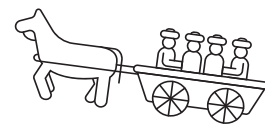
Indirect extinguishing, such as adjusting a timer to turn off earlier, is the subject of debate. While the Rama and Taz seem to be more lenient on *yom tov* than on Shabbos,⁸ the Alter Rebbe holds that on both Shabbos and *yom tov*, it is only allowed in a case of great need, monetary loss, or mitzva purpose. Thus, adjusting a mechanical timer to make a light turn off earlier would only be allowed for one of these reasons.⁹

The Alter Rebbe notes that on *yom tov*, one may cause a candle to finish burning faster — extinguishing — by increasing the fire. Thus, one may add wicks to an oil lamp or lean a burning wax candle on its side so that the wax will melt faster. These are allowed since the goal is achieved by having the flame burn more powerfully. However, cutting the candle is forbidden because this causes it to finish faster by a means other than increasing the flame.¹⁰

1. פליגי רש"י ותוס' אם תנאי זו מדאורייתא ראה שו"ע ורמ"א או"ח סי' של"ד וראה לקו"ש ח"ב ע' 29-36 והע' 35 שמשמע מאדה"ז שזה דאורייתא.
2. ראה שו"ע סי' תקכ"ב ס"א.
3. ראה משנ"ב סי' תק"י סקכ"ג אלא שחושש קצת לדעת הט"ז שהוא מה"ת ואדה"ז לא ס"ל הכי.
4. שו"ת אחיעזר ח"ג סי' ס.
5. ראה פסק"ת סי' תקי"ד הע' 56.
6. ש"כ פ"ב הע' כג. שלחן שלמה סי' תקי"ד אות י סק"ד. וראה אורחות שבת פ"ב ע' עג-עד.
7. ראה שו"ע סי' תקי"ד ס"ג-ה.
8. ראה שו"ע ורמ"א או"ח סי' של"ד וביה"ל שם ד"ה דבר. וראה ט"ז שם סוף סק"ו.
9. בשו"ת מנחת שלמה ח"א סי' י"ג מסתפק אם אזהרת המחוג נחשב גרמא כיון מתחיל תיכף להתקרב למקום הכיבוי אבל נוטה להקל במקרים של חולה או צורך גדול כשהכיבוי הוא רק כגחלת של מתכת דלא שייכא כלל בעשיית פחם.
10. ראה שו"ע סי' תקי"ד ס"ח-ט וקו"א שם סק"ג.

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

Our Heroes



R. CHAIM VEILER

R. Chaim Veiler "Pandeler" (5561-5633) was a chossid of the Mittler Rebbe, and a *talmid* of R. Yehuda Leib Batlan, a chossid of the Alter Rebbe and the Rov of Dvinsk. Reb Chaim assisted R. Leib in Dvinsk, and then served as the Rov of Pandel, Lithuania. A great *gaon*, the manuscripts of his works were unfortunately lost. He was also known for his selfless acts of *tzedakah*.

At his first *yechidus*, the Mittler Rebbe instructed R. Chaim to learn Tanya and his own Imrei Binah. Over the next year he learned the two seforim and he had many questions.

When he presented his questions to the Rebbe, the Mittler Rebbe told him, "I didn't write the Imrei Binah as my father wrote the Tanya. My father was precise with every 'vav,' but I didn't write with that degree of precision."

The Rebbe concluded, "Learn it once, twice, three, four, five more times, and then you'll understand it!"

During his tenure as *rov*, he focused his learning on Shas and poskim, and didn't learn anything else besides for Tanya.

Once a seforim seller arrived in shul and put out his seforim on a table for sale. Many of the seforim were still unbound, as was common in those days. The *rov* was drawn to one particular sefer, and he stood there reading it for a long while. His congregants were curious to know which special sefer had won his heart over. When they peered inside, they discovered that it was none other than his beloved Tanya...

In his town, there was a feeble-minded young man who would walk around barefoot, and so R. Chaim bought him shoes. Seeing him again walking barefoot, R. Chaim asked him about the shoes, and he responded that he was unable to put them on himself.

From that day on, R. Chaim would visit this young man's home each morning to put on his shoes, and again every evening to help him take them off.

(אהלי ליובאוויטש ח"ד ע' 7 ואילך)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



THE ARBA MINIM SET

Reb Meir Harlig related:

Every year, a set of *daled minim* was prepared for Rebbetzin Chana, the Rebbe's mother.

Mrs. Weiner lived with the elderly Rebbetzin in her apartment so that she wouldn't be alone, and she would also use the Rebbetzin's *lulav* and *esrog*.

A few days after the Rebbetzin's *histalkus*

on 6 Tishrei 5725, the Rebbe asked for a set to be prepared for Mrs. Weiner.

Before Yom Tov, prior to going to the Ohel, the Rebbe inquired whether it had been done. When a clear answer was not forthcoming, the Rebbe said, "I won't go to the Ohel until I have been told that the set for Mrs. Weiner has been prepared."

(Hiskashrus Issue 829)

In memory of
R' Ovadia ben R' Nachman Zev a"h Schtroks
 ה' תשרי - *For his yahrtzeit*