



# Torah U'Tefilah

*A Collection of Inspiring Insights*

ט"ו תשרי  
15 Tishrei

## Besamei HaTorah

...Beneath the Surface

By: R' Shmuel Winzelberg

ובחמשה עשר יום לחודש השביעי מקרא-קדש... (במדבר כט:יב)

*And on the fifteenth day of the seventh month shall be holy...*

(Bamidbar 29:12)

Many commentators ask why in *Parshas Pinchas*, where the *Yamim Tovim* are enumerated, there is no mention of the commandment to sit in the *Succah*, as the *Torah* mentions actions to perform by the other holidays? For example, by Pesach the *Pasuk* says (28:17) *שבעת ימים מצות יאכל*, for seven days *Matzos should be eaten*, by Rosh Hashanah the *Pasuk* says (29:1) *יום תרועה*, a day of blasts it should be for you, and by Yom Kippur the *Pasuk* says (29:7) *ועניתם את נפשותיכם*, and you shall afflict your souls. Why aren't we commanded to eat in a *Succah* as well? The *Gaon*, Rebbe Meir Simchah of Dvinsk, the author of *Ohr Samei'ach*, explains that according to *Halachah* (*Orach Chaim* 240), one who is traveling is exempt from the *Mitzvah* of *Succah*, as he is in the category of *מצטער*— and it will be of great discomfort and take extraordinary effort for him to find a *Succah* to dwell in. Since *Parshas Pinchas* discusses the *Korbanos* that are brought in the *Bais HaMikdash*, anyone who is traveling on the way to *Yerushalayim* is exempt from the *Mitzvah* of *Succah*, and therefore it is not mentioned. (*Parperaos LaTorah*)

## Succos Thoughts

Ideas and Reflections

By: Rabbi Aron Moshe Jacobsohn

Rav Shimshon Pincus, *zt"l*, offers a profound insight to our Succos experience. After one decides to work on and change himself, a way to ensure that this lasts is by making very noticeable and significant changes all around him. One can do this, for instance, by changing his living arrangements and his acquaintances. We have just stepped away from the High Holidays which culminated with Yom Kippur. We all want to be better people and we want to change for the good. *Hashem*, therefore gave us the conduit to help us. As we leave our homes and move into the *Succah*, we are changing our environment. By entering the *Succah*, we are acquiring new acquaintances as well, as we now have the *Ushpizin* as our guests. Avraham, Yitzchak, Yaakov, Yosef, Moshe, Aharon and Dovid are now our 'friends' and our positive influences. Succos gives us a great opportunity to take advantage of our resolutions from the *Yamim Nora'im*, and solidify them to make them last.

## סוכות תשפ"ו

*Succos* 5786

Compiled by: Rabbi Yehuda Winzelberg

## Succos Treasures

There are many requirements that a *Succah* needs, and some of them are enumerated in the first *Mishnah* of *Masechta Succah*. A *Succah* must be lower than 20 *Amos*, must be at least 10 *Tefachim* high, and have a minimum of three walls— two of which must be full walls, while the third may only be a partial wall. Another rule for the *Succah* (*Succah* 28a) is that it must be big enough for a person to fit his head and most of his body inside it— which is a minimum of 6x6 *Tefachim*. Rav Betzalel *HaKohein* (*Mar'eh Kohein*), teaches that all of these requirements can be learned from the letters of the word *Succah* (סוכה) itself! The ס, which has a *Gematria* of 60, hints to the minimum height requirement of at least 10 *Tefachim*, as it says in *Menachos* (41b), a *Tefach* is comprised of the width of six fingers, and 6 (fingers) x 10 (*Tefachim*) equals 60. The ו, which has a *Gematria* of 6, hints to the area of 6x6 *Tefachim*, which is the minimum requirement for one to have his head and majority of his body within the *Succah*. The כ, which has a *Gematria* of 20, is a reference to the maximum height of 20 *Amos* for a *Succah*, and the shape of the letter ה hints to the least amount required for walls for the *Succah*— two complete walls (like a ד), and a third partial wall, like the leg of the letter ה!

## Succos Gems

There are certain points in *Hallel* when we wave the *Lulav* in all six directions. Rav Naftoli of Ropshitz, *zt"l*, used to have the following thoughts in mind when waving then *Lulav*: *Hashem, You have commanded the four directions of the world to protect the Jewish people from harm. We implore You, Hashem, Who dwells in Shamayim, please look down on the world and see how oppressed and downtrodden Your children are! Please have mercy on us!*

### Pearls of Wisdom ... A Word for the Ages

The *Vilna Gaon* said that the most difficult of the 613 *Mitzvos* is *V'Samachta B'Chagecha*, and you should rejoice on your festival, because it means that one should be happy and joyful for eight straight days of *Yom Tov*. It is a challenge to avoid worrisome and sorrowful thoughts and allowing nothing to interfere with the *Simchah* of Succos!

## Pearls of Wisdom ... A Word for the Ages

The Manchester Rosh Yeshivah, Rav Yehudah Zev Segal, *zt"l*, was known for running to his *Succah* on the first night of Succos with the anticipation and enthusiasm of a small child. Once when he was sitting in his *Succah*, a student that was visiting him got up to start leaving, and Rav Segal walked him to the door, but not any further. He said, "Please forgive me. I would love to escort you all the way out, but it would mean too great of a loss! Each moment that one is in the *Succah*, he fulfills a *Mitzvah*, and that is why I can't further escort you." Rav Segal also spent hours selecting *Hadasim*. He explained that this lengthy effort was a *Segulah* for *Siyata DiShmaya*, Heavenly Assistance, for *Sh'miras HaEinayim*, protecting one's eyes from improper things. In fact, Rav Segal said that all the exertion and stress one undergoes in building a *Succah* and purchasing the *Arba Minim* is spiritually cleansing and is part of a complete *Teshuvah*!

(The Manchester Rosh Yeshivah)

## Succos Treasures

One year in Radin there was a shortage of *Esrogim*, and they were only able to buy one *Esrog* for the whole town. On Succos, the *Chofetz Chaim* stood in line like everyone else, and waited his turn to use the *Esrog*, since he refused to be given any extra privileges. After everyone had said the *Brachah*, there was a question of who would hold the *Lulav* and *Esrog* for *Hallel*. The people offered it to the *Chofetz Chaim*, but the *Chofetz Chaim* said holding the *Lulav* and *Esrog* during *Hallel* is only a *Minhag*. He said, "If I am the only one who will hold it, it may cause someone pain, and I have no right to perform a *Minhag* at the expense of another Jew." The *Esrog* symbolizes a beautiful heart, and the *Chofetz Chaim's* heart that he had for others was a great model for what the *Esrog* represents!



Rav Meilich Biderman taught the name of the *Chidushei HaRim* that when one sits in the *Succah*, he can merit to achieve clear *Emunah*. This is because the *Pasuk* states (*Vayikra* 23:42,43), "Live in *Succos* for seven days... so you will know." Therefore, when we sit in the *Succah*, it's an ideal time to think about *Emunah*, to talk about *Emunah*, and to strengthen our awareness of *Hashem*!

## Pearls of Wisdom ... A Word for the Ages

The *Kedushas Levi*, Rav Levi Yitzchak of Berditchov, *zt"l*, once said: "The *Gemara* teaches us that when *Moshiach* comes, all the *Tzadikim* will sit in his *Succah*. I too will want to be in his *Succah* and I will try to ease my way in. However, the guard will not allow me to enter, and he will say, 'A coarse and simple man like you has no place in *Moshiach's Succah*!' Nevertheless, I will respond that I had always allowed simple people into my own *Succah*, and I welcomed them warmly—surely *Moshiach* can put up with me!"

## Pearls of Wisdom ... A Word for the Ages

Rav Shimshon Pincus, *zt"l*, gives a beautiful *Mashal*. When a parent gets a child new clothing for the *Yom Tov* of Succos, they warn the child when they put on their new clothes to be careful and not get their new clothes ripped or dirty. The same applies to us as we have just left *Yom Kippur*. *Hashem* has just given us a clean *Neshamah* and we are starting the New Year with a fresh outlook and a clean slate. We too must take great care not to get our freshly cleaned *Neshamos* dirty with *Aveirah*, *Chas V'Shalom*!

## L'Maaseh... A Tale to Remember

Rav Uri of Stralik, *zt"l*, had saved up spare money throughout the year to be able to purchase an *Esrog*. Out of concern that he still might not have enough money, he traveled to the large neighboring city where the *Esrogim* were less expensive. On the way, he passed a wagon driver whose horse had collapsed and died suddenly. Rav Uri used most of his hard-saved money to purchase a horse for the driver at a nearby stable, leaving himself with just a small amount of money for an *Esrog*. Rav Uri went and bought an *Esrog* for the amount he had remaining, a simple, unattractive *Esrog*. In his embarrassment, he entered the *Shul* of Rav Elimelech of Lizhensk, *zt"l*, and settled in a far corner, so that no one would see his *Esrog*. When Rav Elimelech finished his *Shemoneh Esrei* of *Shacharis* and was getting ready to say the *Brachah* on his own *Lulav* and *Esrog*, he suddenly stopped and turned to his attendant. He said, "In this *Bais HaKnesses* there is an *Esrog* that smells of *Gan Eiden*! Let us find which one it is." They made their way through all the people there, and they were amazed to see the *Rebbe* searching for the "wonderful scent" that emanated from an *Esrog*, and they watched him stop right in front of Rav Uri, in the far corner of the *Shul*, who was trying to cover his plain *Esrog* with his *Tallis*. Rav Elimelech announced, to Rav Uri's surprise, "This is the *Esrog* giving off the scent of *Gan Eden*!" and he asked Rav Uri for permission to use his *Esrog* to make a *Brachah* on, because it was a product of true *Ahavas Yisroel*, as it was gotten through an act of *Mesiras Nefesh*!

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