

Sukkos • Shmini Atzeres • Simchas Torah

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS



סוכות • שמיני עצרת • שמחת תורה תשפ"ז

י"ד תשרי תשפ"ז / September 24 – October 4, 2026

SUKKOS - סוכות

ט"ו-כ"א תשרי תשפ"ז - September 26 - October 2, 2026



THE MITZVAH OF SUKKAH

- One who fulfills the mitzvah of Sukkah in this world, Hashem will seat him in the sukkah of the skin of the Livyasan when Moshiach comes.
- The Gemara (סוכה כה) says: "חולין ומשמשיהו פטורין מן הסוכה" — a sick person and his helper are exempt from the mitzvah of sukkah since his helper is busy taking care of the sick person. The Gemara can be understood as follows: חולין ומשמשיהו — the sick person, פטורין מן הסוכה — will be rid of sicknesses, through the mitzvah of sukkah the sick will be healed.

One Erev Sukkos, the shamesh of the Chozeh of Lublin zt"l informed the Chozeh that the Sukkah was ready for the Rebbe to sit inside. But beforehand, he needs to turn the string of the 'shlak' (rain covering) so that the sukkah should be open to the sky. The holy Chozeh replied, "This is my wish. I should turn from below and open from Above — that it should bring down השפעות — good effects from Above."

HOSHANA RABA - הושענה רבה

כ"א תשרי תשפ"ז - October 2, 2026



It is customary to recite Tehillim on Hoshana Raba.

Maran Reb Yehoshua of Belz zt"l fulfilled the mitzvah of Bikur Cholim one Hoshana Raba by one of his chassidim who was laying on his deathbed. The chassid told the Mittler Rav that it says in Tehillim — לא — "I won't die much," and Rashi explains that the word "רבה" refers to Gehinom. I ask that the Rebbe should daven for me on "הושענא רבה" and that I should be spared from Gehinom."

When Maran left the room he said: "Look how important it is to learn Tehillim with Rashi, it came to good use for him, Tehillim and Rashi!"

SHMINI ATZERES - שמיני עצרת

כ"ב תשרי תשפ"ז - October 3, 2025



Shmini Atzeres is a separate Yom Tov — it is not a continuation from Sukkos and therefore we make a Shehechiyanu. The Sar Shalom of Belz zt"l once said that "I don't have an explanation for dancing with the Torah on Simchas Torah, but I do know that all the tefillos — prayers that didn't ascend to heaven during the year — are elevated now through dancing with the Torah."

SIMCHAS TORAH - שמחת תורה

כ"ג תשרי תשפ"ז - October 4, 2025



People were amazed by how much effort and strength the Satmar Rebbe zt"l put into his dancing on Simchas Torah, although he was weak. When they asked him about this, he replied: Chazal say שמענו רגל בפני עצמה "שמענו רגל בפני עצמה" — "that on Shemini Atzeres, everyone gets another foot to help him dance."

WHAT'S HAPPENING IN BELZ

Yom Kippur in Belz was an awe-inspiring and electrifying experience. Thousands of chassidim worldwide and from across Eretz Yisroel crammed the Great Belz Shul in Yerushalayim for the opportunity to be in the presence of the Belzer Rebbe shlita — to partake in the Rebbe's tefillos and to tangibly feel the אימה — fear and Kedusha of the day as thousands of voices joined in unison accepting עול מלכות at the

culmination of the תפילות tefillos. May all have 'gepoilt ales gitz.'

A beautiful and moving tisch was held on Motzei Yom Kippur in the 'groise shtib' with guest staying over for the opportunity to partake in this rousing tisch. The highlight of the tisch is the traditional "Hamavdil" rendition sang by the Belzer Rebbe shlita, followed by the chassidim escorting the Rebbe with a joyous Belz medley that depicted everyone's feeling of leaving Yom Kippur on a high of meriting "Git Gebentched Yuhr!"



Kaporos in the back of the Great Belz Shul on Erev Yom Kippur



Erev Yom Kippur tisch



Motzei Yom Kippur tisch



SHIUR ON THE YOMIM NORAYIM

Harav Chaim Meir Hager shlita, son of the Vizhnitzer Rebbe shlita, delivered an inspiring and informative drasha — speech on the greatness of these holy days — how to prepare and make the most of the ימים נוראים. The drasha took place in the Great Belz Shul where hundreds of Avreichim and bochurim utilized their Bein Hasedorim.



HARAV SHALOM BER SOROTZKIN SHLITA VISITING THE BELZER REBBE SHLITA

The Gaon Harav Shalom Ber Sorotzkin, head of the 'Ateret Shlomo' institutions, visited the Belzer Rebbe shlita following a shiur that he delivered to the Belzer Yeshiva Bochurim as part of the והראנו בבנינו — Bein Hazmanim program — a program under Belz

Institutions in Israel which provides enriching shiurim and quality entertainment for the bochurim during off-days between Yomim Tovim.



SEUDAS HAMAFSEKES

The “Chevra” under Belz Institutions in Israel prepares seudas for visiting guests from abroad and across Eretz Yisroel. Hundreds filled the dining area in the Great Belz Shul for the “Seudas Hamafsekas” — final meal before the fast and also on Motzei Yom Kippur — post fast.



EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



THE HOLIEST SUKKAH DECORATIONS

Reb Shlomo of Bobov zt”l lived in Crown Heights, and every year he would visit a neighbor, a devout Yid, to admire his *noy sukkah* — his beautiful Sukkah decorations. This Yid had come to America in the years before the war and was known for his tremendous *mesirus nefesh* for the sanctity of Shabbos. Every Friday, he would tell his boss that he could not come to work the following day because he did not work on Shabbos. Each week, he was handed a pink slip and fired from his job. Every Sunday, he would begin the search for another job, only to repeat the same thing when Shabbos arrived.

Over the years, he saved all those pink slips. He then turned them into a unique *noy sukkah* — a collection of the sacrifices he had made for Shabbos. This was the *noy sukkah* that Reb Shlomo of Bobov zt”l came to see each year, and its powerful message left a deep impression on him.

WHY ISN'T AN ESROG PART OF SHIVAS HAMINIM?

When Reb Shaul Yedidya, the Imrei Shaul of Modzhitz zt”l arrived in Eretz Yisroel after the war, he came to visit Maran Reb Aharon of Belz zt”l, who greeted him warmly. Later on, Maran returned the visit to the Modzhitzer Rebbe and the Rebbe asked Maran: Why isn't an esrog part of the Shivas Haminim? Maran replied that the esrog is included in "גפן" — what is the connection? There is one opinion that the עץ הדעת was an esrog tree and another opinion that it was a grape tree, therefore grapes and esrog are considered the same.

THE REBBE'S TORAH



The holy Torah gives us the great mitzvah of sitting in a Sukkah immediately following the holy days of Rosh

Hashanah and Yom Kippur. What is the connection between the Sukkah and these awesome days?

The holy seforim teach us that the Sukkah is called "צילא דמהימנותא" — **the shade of Emunah**. By sitting in the Sukkah, we are enveloped in an atmosphere of Emunah, allowing the light of Emunah to become deeply ingrained in our hearts and minds. The holy seforim also teach that the root of every aveirah is a deficiency in Emunah. If a person truly believed that Hashem is everywhere, that He sees and knows everything, he would not dare to transgress His will. Therefore, when a person does teshuvah for his sins, he must also work on strengthening the Emunah that was lacking and allowed him to sin.

This explains why Sukkos immediately follows Rosh Hashanah and Yom Kippur. During these holy days, we did teshuvah for our aveiros and sought forgiveness for our shortcomings. But we must also rectify the underlying weakness in Emunah that may have caused those aveiros. Therefore, immediately after Yom Kippur, we enter the Sukkah — the צילא דמהימנותא, the shade of Emunah — to strengthen our belief in Hashem and carry that Emunah with us throughout the coming year.

THIS WEEK'S VORT

סוכות

וְיִהְיֶה בְּשָׁלֹם סֵכּוֹ וּמִעֲוֹנוֹתָו בְּצִיּוֹן
(תהילים ע"ג)

And His dwelling place was in peace, and His abode in Zion.

The Yidden received two mitzvahs that they observe with their entire bodies. They are the mitzvah of Sukkah and to live in Eretz Yisroel. These mitzvahs are alluded to in Tehillim: וְיִהְיֶה בְּשָׁלֹם — which mitzvahs are fulfilled in completion with the whole body? סֵכּוֹ — the mitzvah of sukkah, and וּמִעֲוֹנוֹתָו בְּצִיּוֹן — to live in Tzion which refers to Eretz Yisroel.

וְתִזְכְּנוּ לֵישֵׁב יָמִים רַבִּים עַל הָאֲדָמָה עַל אֲדַמַּת קֹדֶשׁ

(יה"ר להסוכה)

And may You grant us the merit to dwell for many days upon the land, the Holy Land.

Maran the Sar Shalom of Belz zt"l explained the reasoning for dwelling in a sukkah even in Chutz L'Aretz (out of Eretz Yisroel). When we are inside the sukkah Hashem surrounds us on all four sides with the kedushah of the Beis Hamikdash — from on top, bottom, the walls and the s'chach. We can now understand why we ask to merit living in Eretz Yisroel "ימים רבים" — because the sukkah is full of kedusha from Eretz Yisroel, but it doesn't remain long, therefore we ask that we should always merit experiencing the holiness of Eretz Yisroel.

כִּי בִסְכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם

מֵאֶרֶץ מִצְרַיִם

(אמור כג:מג)

For I caused the Children of Israel to dwell in Sukkos when I brought them out of the Land of Egypt.

When a Yid performs the Mitzvah of Sukkah appropriately, Hashem pulls out of him the known 'Mitzrayim' — the Yetzer Hara — and we become free of the Yetzer Hara.

כִּי בִסְכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם

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For I caused the Children of Israel to dwell in Sukkos when I brought them out of the Land of Egypt.

The holy tzaddik Reb R' Zusha zt"l appeared in a talmid's dream and said that the word סוכה is the acronym for סִלְחָתִי כְּדִבְרְךָ וַיֹּאמֶר ה' — that the mitzvah of sukkah is a merit for atonement of sins.

