



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### A Leap Of Faith

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

**Like an eagle, He awakens His nest, He hovers over His nestlings. He spreads His wings, He takes them, He bears them on His pinions. (32:11)**

The Torah compares the relationship of G-d and the Jewish people to that of an eagle and its eaglets. Rav Samson Raphael Hirsch takes note of the unique approach the eagle has towards its young. The eagle does not pick up its chicks with its claws, nor does it spread its wings under them. Rather, it spreads its wings above them and waits for them to make a courageous leap into the air onto its wings. So too, for us to establish a relationship with G-d requires a certain degree of courage and faith to disengage from the "nest" of material pursuit and leap onto the Wings of G-d. In doing so, we not only place our trust in His hands, but we allow ourselves to soar in pursuit of a higher spiritual calling.

Before beginning his rebuke of the Jewish people, the prophet Yirmiya recalls the great merit the Jewish people have for placing their trust in G-d upon leaving Egypt: "I remember the kindness of your youth, the love of your bridal days, when you followed after Me in a land that was not sown." (Yirmiyahu 2:2)

It is a leap of faith like this that we reenact each year when we leave our homes to go dwell in Sukkahs. The Talmud (Sukkah 11b) records a dispute as to what our Sukkahs are supposed to commemorate. According to one opinion, they are to commemorate the protection G-d provided via the Clouds of Glory, while according to another, they commemorate how the Jewish people dwelled in huts in the desert. The commentaries wonder what exactly there is to commemorate about dwelling in huts.

Rabbeinu Bachya offers a novel and beautiful perspective. According to the opinion that the Sukkah is to remind us of the huts in the desert, we are actually commemorating and publicizing the greatness of the Jewish people who placed their trust in G-d and went out into a wilderness where natural survival was all but impossible, especially considering the number of travelers and the burden of traveling with young children. Each year, when we abandon the comforts of home for the rugged lifestyle of the Sukkah, we are reenacting and commemorating this great act of faith.

This year, when we leave our "nests" to dwell in our Sukkah, we should contemplate the brave act of faith that we are engaging in, remind ourselves that our true protection is only from G-d, and remember that like the little eaglets, only through our own leap of faith, can we soar to spiritual heights.

**Wishing you a Good Shabbos and a Good Yom Tov!**

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## TABLE TALK

### Point to Ponder

**Give ear, O heavens and I will speak... (32, 1)**

From here we learn that the Heavens have a mouth, heart and ears. A mouth - as the verse says, "The Heavens relate the honor of Hashem" (Tehillim 19). A heart - as the verse says, "The mountain was burning until the heart of Heaven" (Devarim 5). Ears - as the verse says, "Give ear, O Heavens ...". (Devarim Rabba 10)

The Midrash seems to imply that from the verse in our Parsha we derive that the Heaven has a mouth, heart and ears. If so, why does the Midrash quote sources from other places to prove this point?

### Parsha Riddle

**Who wrote the last eight verses of the Torah?**

Please see next week's issue for the answer.

**Last week's riddle:**

**What connection is there between the story of Purim and this week's Parsha? Answer: Hasteir Asteir / And I will hide My face from you... (31, 19) is a reference to Esther.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Although the divisions of the weekly *parashiyos* into seven *aliyos* are currently standardized, the origins of these divisions are not entirely clear. The Talmud has very little to say regarding these divisions, with *parashas Ha'azinu* being virtually the only one with a prescribed division, alluded to by the mnemonic **HaZyV LaCh**: the Hebrew letters *hay, zayin, yud, vav, lamed, and chaf* indicate the initial letters of the verses that begin the first six *aliyos*, and the last *aliyah* consists of the prose section of the *parashah*, which follows the poem that is the majority of the *parashah* (*Rosh Hashanah* 31a, Rashi *ibid.*).

The **HaZyV LaCh** mnemonic is actually ambiguous; while the first two letters *hay* and *zayin* are unanimously understood to refer to the word *Ha'azinu* - the first word of the *parashah* - and the word *Zechor* (v. 7) respectively, the references of the rest of the letters are all the subject of various interpretations, with the result that there is a total of no fewer than **six** different interpretations of the mnemonic! The *Devar Avraham* (1:36:2) suggests that there may be no actual dispute: the rule is merely that the division of the *aliyos* must conform to the **HaZyV LaCh** mnemonic, but any division that does so is acceptable, and so the different interpretations offered by the early commentaries are all equally valid. He concedes, however, that later authorities imply that that it is improper to substitute alternate **HaZyV LaCh** verses for the "correct" ones.

Contemporary printed *chumashim* follow the view that the *yud, vav, lamed, and chaf* refer to *Yarkiveihu* (v. 13), *Va'yar* (v. 19), *Lu* (v. 29), and *Ki (esa)* (v. 40) respectively.

Some authorities maintain that even when only three *aliyos* of *parashas Ha'azinu* are read (i.e., during *minchah* on the preceding Shabbas, and Mon. and Thu. of that week), those three should follow the first three letters of the mnemonic, although others disagree and maintain that this is not required and is not the custom. (The above discussion is essentially an excerpt of the comprehensive discussion in *Micropedia Talmudis: Hazyv Lach.*)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. I am like rain.
2. I am like dew.
3. I am sweet like honey.
4. I am for night and day.

#### #2 WHO AM I ?

1. I am like the Twin Towers.
2. I am second to last.
3. I am a song.
4. Please listen.

#### Last Week's Answers

**#1 Hakhel** (I am for Sukkos, Gather, Men, women & children, After your Sabbatical.)

**#2 Tefillah/Shemoneh Esrei** (Normally, I am three, Sometimes, I am four, Soon, I will be five, I am not tefillin, rather...)

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