



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Getting the Message

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

One of the reasons given that the Holiday of Sukkos follows the days of judgement – Rosh Hashana and Yom Kippur – is that in-case it was decreed that we were to be exiled, it should be fulfilled by our being “exiled” from our home to our Sukkah. But why should we be able to get away with simply going out into the Sukkah when there was (seemingly) a much harsher punishment in store?

I once heard a profound answer from Rabbi Fischel Schachter that can reshape our view of life’s challenges. He explains that when we leave our comfortable homes to go out into the Sukkah, we are showing Hashem that we believe that we are in His hands, and we are willing to go wherever He tells us to go. Moreover, we are demonstrating our understanding that wherever we are and whatever challenges we face, it is because Hashem wants us to be there and to stand up to the challenge. We are telling Hashem – if you want us to leave our homes and go the Sukkah, then we’ll go – and not only that, but we’re going to rejoice and be happier than ever while we are there! One who approaches the Mitzvah of Sukkah understands that the punishment of exile is merely meant to teach us this lesson. Seeing as the person has learned the lesson already, there is no longer any need for such a fate.

May we all be successful in making the most of this precious Mitzvah, and forge ahead into the new year with a renewed sense of living in Hashem’s presence and being under His constant guidance.

Wishing you a Good Shabbos and a Good Yomtov!

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TABLE TALK

Point to Ponder

And you should take for yourself on the first day... (Emor 23:40)

The first day, means the first day of the calculation of aveiros (Tanchuma Emor 22).

Why will a person stay away from sin until Sukkos? What is stopping a person from sinning until the first day of Yom Tov? If a person was able to remain pure while preparing for Sukkos, why would they fall to temptation on the first day of Yom Tov?

Parsha Riddle

How could a person be doing an aveira by building a sukkah (on a weekday)?

Please see next week's issue for the answer.

Last week's riddle:

What connection is there between Shavuot and Yom Kippur?
Answer: On Shavuot we received the Aseres Hadibros (Ten Commandments). On Yom Kippur we received the second set of luchos (tablets).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

On the first two days of Sukkos (as well as the first two days of Pesach), we read the section of *parashas Emor* discussing the various holidays, which includes the commandment to bring an offering of "an Omer from your first harvest" on (as interpreted in the Oral Torah) the second day of Pesach, and an accompanying family of prohibitions:

You shall not eat bread or roasted kernels or plump kernels until this very day, until you bring the offering of your G-d; it is an eternal decree for your generations in all your dwelling places. (*Vayikra* 13:9-14)

These are the prohibitions of *chodosh*, "new" (as opposed to *yoshon*, "old"): no grain which has taken root since last year's Omer (or products made therefrom) may be consumed until this year's Omer has been brought, or in contemporary times when the Omer is not brought, until the end of the sixteenth (in Israel) or seventeenth (in the Diaspora) day of Nissan.

These prohibitions were widely flouted for many centuries in Ashkenazic Europe. Although numerous justifications of this have been proposed, they are not entirely convincing, and accordingly, the Chasam Sofer (*Shut. OC* 15 [2]) records a custom of his great teacher R. Nossan Adler that on Sukkos, one who consumes *chodosh* should not receive the *aliyah* containing these prohibitions:

This individual will recite the blessing on the Torah, and this verse will be read before him, and he will then proceed to drink beer and liquor, and eat bread leavened with barley yeast, which according to most authorities is Biblically (prohibited) even in contemporary times?!

R. Adler was apparently only concerned about this on Sukkos, "since at that time the barley has already been harvested," but not on Pesach or Shabbos *parashas Emor* (which always occurs in Iyar), since all grain is generally *yoshon* at that time of the year, since any grain grown before Pesach has become *yoshon* on Pesach, and any grown after Pesach has not yet matured, been harvested, and reached consumers. (The *matzah* consumed on the first few days of Pesach could theoretically be *chodosh*, but in practice (at least today) it never is, since it is made from winter wheat, which is always *yoshon* since it does not reach consumers before Pesach [i.e., the wheat used in *matzah* consumed on a particular Pesach must have been grown before the previous Pesach]).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am the shortest word in the Torah.
2. I was special for Avraham and Sara.
3. I refer to Hashem.
4. I have a ledge for those who do Teshuva.

#2 WHO AM I?

1. I was for cattle.
2. I was cloudy.
3. I make you move.
4. My name describes my design.

Last Week's Answers

#1 Ten (I am for a minyan, I am for confessions (on the day), I am for commandments, I am for finger.)

#2 Boruch Shem (I am for shema, I am for Shem Hameforash, I was on the death-bed, I am the angels' secret.)

KOLLEL BULLETIN BOARD



GWCK wishes all of its friends, supporters, participants, and the entire community, a Good Yomtov!
Kollel Classes will resume the week of Oct. 23.

The entire community is invited to a HISTORIC EVENT with
Harav Herschel Schachter שליט"א & Rishon L'Tzion Harav Shlomo Amar שליט"א
Wed. evening Oct 26, Baltimore, MD - For more info visit gwckollel.org/scp

