



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

As Good as New

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"In order that your generations should know that in sukkos I had the Children of Israel reside when I took them out of Egypt." (Vayikra 23:43)

The Talmud in Maseches Sukkah cites a dispute amongst the Tannaic Sages regarding which protective sukkos we seek to re-enact during the Holiday of Sukkos. According to Rabbi Akiva, we are commemorating actual booths that we dwelled in while encamped in the desert. According to Rabbi Eliezer, our sukkos are to commemorate Hashem's Clouds of Glory that enveloped and protected the Jewish people throughout their time in the desert.

The Tur is puzzled by the timing of the holiday. The Clouds of Glory first began to protect the Jewish people as soon as they left Egypt, which was in the month of Nissan; why then do we celebrate Sukkos seven months later in the month of Tishrei? The Vilna Gaon explains that the Clouds of Glory that we are remembering are not the original ones that appeared when we left Egypt. When the Jewish people committed the sin of the Golden Calf, the Clouds of Glory departed. Only in the month of Tishrei, when the Jewish people began to involve themselves in the building of the Mishkan did the Clouds of Glory return. It is this return of the Clouds of Glory that we are celebrating.

This carries a significant lesson, especially considering that Sukkos comes right after the holidays of Rosh Hashana and Yom Kippur. Throughout the year we inevitably drift away from Hashem as we become more and more involved in our daily lives. With the season of *teshuva*, starting with Elul, working its way to Rosh Hashana and culminating in Yom Kippur, we do our best to remember what life is truly about and to come closer to Hashem. Then, as we go into the Sukkah, we are reminded that just as the Jewish people were able to emerge from the worst of sins to be once again enveloped by the loving embrace of Hashem's Clouds of Glory, so too, through sincere *teshuva* and yearning to be close to Hashem, we can merit the very same.

Wishing you a Good Shabbos and a Good Yomtov!

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TABLE TALK

Point to Ponder

On the fifteenth day of the seventh month is the Festival of Sukkos, a seven day period for Hashem (Emor 23:33).

Why does the Torah say, You shall make the festival of Sukkos for you... (Re'eh 16:13)? One may have thought that since the Torah said the Yom Tov is for Hashem, the sukkah has the holiness of items belonging to Hashem, the Bais Hamikdash. Therefore, the Torah specifies that the sukkah is for your use. If so why did the Torah call the sukkah 'for Hashem?' This is because Hashem considers our sukkah as if we made a sukkah for Hashem (Sifrei).

How could one think that the sukkah would be holy like hekdesh? How would we fulfill our obligation to dwell in the Sukkah? Items belonging to the Bais Hamikdash are forbidden to be used for personal use!

Parsha Riddle

Which mitzvos does a person perform with his or her entire body?

Please see next week's issue for the answer.

Last week's riddle:

**Where in Nach, in addition to Sefer Yonah, is Yonah mentioned?
Answer: In Melachim II (14:25). He was a prophet in the days of Yeravam son of Yoash.**

HATORAH V' HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

The Torah reading of the first two days of Sukkos contains the commandment of *sukkah* and its rationale:

You shall dwell in booths (*sukkos*) for a seven-day period; every native in Israel shall dwell in booths. So that your generations will know that I caused the children of Israel to dwell in booths when I took them from the land of Egypt; I am Hashem, your G-d (Vayikra 23:42-43).

The Talmud records a dispute over the nature of these *sukkos*:

These booths **were clouds of glory**, this is **the statement of Rabbi Eliezer. Rabbi Akiva says: They established for themselves actual *sukkot*** (Sukkah 11b).

Rashi (Sukkah *ibid.*) explains that according to R. Akiva, the *sukkos* were constructed to provide shelter from the **sun**. Ibn Ezra and Ramban (Vayikra *ibid.*), on the other hand, explain that they were constructed to provide shelter from the **cold**, and this is the reason that the holiday of *Sukkos* is celebrated in the fall/winter (rather than the spring, on the anniversary of the Exodus), since the *sukkos* were constructed at the beginning of the cold season.

According to Rashi's understanding of R. Akiva's position that the *sukkos* were for protection from the sun, and according R. Eliezer's opinion that the *sukkos* were clouds of glory, which presumably were present year-round, we must look for other reasons for the celebration of *Sukkos* in the autumn. Following are some suggestions:

- In the spring/summer, people commonly spend time in *sukkos*, and it would thus not be apparent that we are dwelling in *sukkos* for the sake of the *mitzvah*, whereas in Tishrei, which is during the rainy season when people generally leave their *sukkos* for their homes, it is clear that we are doing so for the sake of the *mitzvah* (Tur OC 625).
- "The reason why [*Sukkos*] is kept in the autumn is stated in the Law '[the Festival of the Ingathering at the close of the year,] when you gather in your work from the field' (Shemos 23:16), that is to say, when you rest and are free from pressing labors." (Guide to the Perplexed 3:43)
- "Another reason is this - in this season it is possible to dwell in tabernacles, as there is neither great heat nor troublesome rain." (This assumption of the Rambam that the weather in Tishrei is typically **convenient** for *sukkah* dwelling squarely contradicts that of the Tur that Tishrei is the time of the year that everyone **leaves** their *sukkos*.)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am for your heart.
2. I am for your lips.
3. I am for your spine.
4. I am for your eyes

#2 WHO AM I?

1. Earthly produce.
2. I must be detached.
3. Mostly shady business.
4. I must be made.

Last Week's Answers

#1 Shiras Haazinu (I am made of bricks, I am not a building, I am a song, I have no musical accompaniment)

#2 Viduy (I make you bang, I am for the bad, Hunch, I am not a video, rather...)

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