



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

**Presented by Rabbi Menachem Winter, Rosh Kollel**  
**From our archives**

**"And you shall take for yourselves on the first day the fruit of the tree of beauty (Esrog), leaves of palm branches (Lulav) and myrtle branches (Hadas) and willows of the brook (Arava), and rejoice before Hashem your G-d for seven days" (Vayikra 23:40).**

The Rambam states that although there is a Mitzvah to be joyous on every Festival, there is an extra measure of joy and happiness on Sukkos (Laws of Lulav 8:12). Indeed, the Talmud in Tractate Sukkos describes in great detail the transcendental joy and celebration that took place in the Temple on Sukkos. What is it about Sukkos that engenders such happiness and induces such celebration?

The secret to this Holiday's unique character can be found in the two prominent Mitzvos of Sukkos - the Mitzvah to bind and take the Four Species and the Mitzvah to dwell in Sukkah huts. Regarding the Mitzvah of the Four Species, the Medrash (Vayikra Rabba) shares with us the great symbolism and power of this Mitzvah. Each one of the Four Species represents a different segment of the Jewish people in relation to their level of spiritual attainment – someone with (a) both Torah learning and good deeds; (b) good deeds, but lacking Torah learning; (c) Torah learning, but lacking good deeds; and (d) neither good deeds nor Torah learning. G-d in His profound love for all of His children wishes to bestow His bounty and countenance even on the unworthy. He therefore commands that all the segments be bound together in a unifying bouquet, which allows the undeserving to merit, through the truly righteous, G-d's blessing.

The Mitzvah to dwell in Sukkah huts focuses more on our attitude towards our transient existence. A chief theme discussed by the commentators is that by leaving the comfort of our furnished homes to live in sparse and flimsy Sukkah huts we are able to divest ourselves of our physical and material inclinations. This divestiture of the corporeal allows us to realize and strengthen our spiritual element. Rabbi Shmuel Rozovsky comments that it is this very muting of the physical, and nurturing of the spiritual, that promotes and fosters the unity of the Four Species. It is our acquisitive and material nature that pulls us in disparate and diverse directions. Our spiritual character, on the other hand, binds us in common purpose and mission, allowing us to unite together as one.

Rabbi Rozovsky concludes that it is these two Mitzvos that create the potent power of unity and charge the Festival with such great joy. Only when we are united, standing together before G-d, can true gladness be attained.

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

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## TABLE TALK

### Point to Ponder

**You shall sit in Sukkas for a seven-day period... (Emor 23, 42)**

If it rains in the beginning of Sukkos it is a sign that Hashem does not eagerly desire our mitzvos. (Rambam Pirush HaMishnayos Sukkah 2, 9)

The Rambam used the words 'beginning of Sukkos' to teach that rain is only a bad omen on the first night of Sukkos. (Tzafnas Paneiach Sukkah 6, 2)

When do we begin to ask for rain in Shemoneh Esrei? Rabbi Eliezer says from the first day of Sukkos. Rabbi Yehoshua argues and maintains from the last day of Sukkos. Rabbi Yehoshua said to Rabbi Eliezer, "Since rain is a bad omen on Sukkos, why should we ask for it before the end of Sukkos?" (Taanis 2a)

According to the Rambam that the bad omen is limited to the first night, is the following a good answer to Rabbi Yehoshua's question to Rabbi Eliezer? - We can ask for rain after the first night because the bad sign is only on the first night.

### Parsha Riddle

**How many Mitzvos are performed by the entire body?**

Please see next week's issue for the answer.

Last week's riddle:

**How many Shofar blasts are blown between Rosh Chodesh Elul and Yom Kippur?**

**Answer:**

**297 blasts are blown between Rosh Chodesh Elul and Yom Kippur**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Most of Parashas Haazinu constitutes a shira (song, or poem). Ramban and Abarbanel (31:19) explain that it was to be sung melodiously, and written with breaks (between phrases) corresponding to the melody.

Although Biblical shiros do not utilize rhyme or fixed meter (see Abarbanel Shemos 15:1), there are nevertheless remarkably rigid rules governing how they are to be written. With regard to Haazinu, there are two main traditions as to how many lines it should comprise: in most Torah scrolls (for at least the past several centuries) it comprises seventy lines (based on Maseches Sofrim 12:9), whereas in Yemenite scrolls it comprises sixty-seven (based on Rambam Hilchos Sefer Torah 8:12, which is in turn based on the Aleppo Codex). (For centuries, many editions of Rambam had "seventy", but it has become clear that "sixty-seven" is the authentic reading.)

Additionally, there are at least two further disputes over how the text is broken up:

- Verse 14 contains the phrase "v'eilim bnei bashan". Most Torah scrolls (again following Maseches sofrim) begin a new line with the word "ve'eilim", while Yemenite ones (again following Rambam) begin one with "bnei bashan" (cf. Or Torah).
- In the sixty-seven line tradition, the word "gam" in verse 25 begins a new line – but that word appears twice in that verse: "gam bachur gam besulah"! The Aleppo Codex begins a line with "gam besulah", while other adherents to the sixty-seven line tradition begin one with "gam bachur" (Kiryas Sefer p. 41, Yemenite scrolls). (In the seventy line tradition, "gam" does not begin a line.)

Halachic authorities disagree over whether deviation from these rules renders a Torah scroll invalid. R. Shlomo Kluger maintains that according to Rambam, both starting a line with an incorrect word as well as altering the total number of lines render a scroll invalid (although he concedes that others disagree with Rambam in this regard – Shut. Stam #3, Kinas Sofrim p. 29b), but others reject this interpretation of Rambam (Shut. Amudei Eish (Eisenstein) p. 45b). (Shut. Noda B'Yehudah YD 2:176 [with regard to starting a line with an incorrect word] and Aruch Ha'Shulchan YD 275:18 [with regard to altering the total number of lines] are also lenient, although they do not mention Rambam specifically.)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was traveler's protection.
2. I am from the sky.
3. I am not "answer me the honor."
4. I was earth moving.

#### #2 WHO AM I?

1. I am mostly green.
2. I am leafy.
3. I partly smell.
4. I am bound.

#### Last Week's Answers

**#1 Se'ir (Goat) L'Azazel** (I become red, I make white, I am an identical twin, I am lottery defined.)

**#2 Neilah** (I am the fifth, Closing, I add the seal, Blow after me.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a  
DIXIT  
Game



THE NEXT  
RAFFLE WILL BE  
Dec 3.

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can.**  
**Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

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**Kollel Classes will resume Sunday, Oct 27**