



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

**It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter zt"l.**

The holiday of Sukkos is known as the "Festival of Joy." Why this holiday, more than Passover and Shavuot, is called the Holiday of Joy is the subject of great discussions among the commentaries. I share with you the comments of the Vilna Gaon as to the meaning of the Sukkos holiday and in turn will clarify this designation - "Festival of Joy."

The prevalent opinion in Rabbinic Literature is that Sukkos commemorates the Clouds of Glory that accompanied our nation when we left Egypt. These miraculous clouds enveloped our people in their travels through the desert, providing shelter, security, warmth and protection. No obstacle was too great to overcome. However, with the transgression of the Golden Calf, we lost the privilege and Providence of this great miracle. No longer were we enveloped by the Divine in such an extraordinary fashion. More than the forfeiture of our physical necessities and comforts, we lost G-d's intimacy and personal intervention. It was a censure from Heaven.

When Moshe descended the mount bearing the second set of tablets on Yom Kippur, he brought us both G-d's law and eternal love. We were not only forgiven for the transgressions of the Golden Calf, but once again we found favor and grace in the eyes of G-d. Our relationship was healed and repaired. To reflect this special moment that defined eternally G-d's love and unique relationship to His nation Israel, Moshe embarked, the following day after Yom Kippur, on the first building campaign in Jewish history - the construction of the Mishkan, the Tabernacle. In this place, G-d's spirit would reside amidst His people.

In three days' time all goods and services were appealed for and collected. On the fourth day it was determined that all was in place and the campaign was concluded. The following day, plans for construction began. This day was the first day of Sukkos. This special day marked not only the physical presence of a Mishkan, but it also brought back in its wake the wondrous Clouds of Glory. We were reunited in body and soul with our Father in Heaven. Our joy knew no bounds. Hence, on Sukkos, the booths which we enter to eat, drink, engage, and yes, even sleep, replicate the Clouds of Glory that likewise envelop us. This, then, is the meaning of Sukkos, the "Festival of Joy." It is the historical marker where G-d declared that in spite of the grave sin of the Golden Calf, our repentance brought us back into the embrace of His outstretched arms with love and Providence then and forever after.

**Wishing you a Good Shabbos and a Good Yom-tov!**

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## TABLE TALK

### Point to Ponder

***In the merit of the son (Yitzchak) who was bound upon the wood and fire. (Piyut L'man Aisan - Hoshana Rabba)***

When Yitzchak was bound there was no fire, because had there been a fire, he would have been burned. What does the piyut mean "upon the wood and fire?"

### Parsha Riddle

***What is the greatest number of consecutive days that we lain from the Torah?***

Please see next week's issue for the answer.

Last week's riddle:

***How many Shabboses are named for their Haftorah? Which ones?***

**Answer:**

***Three: Shabbos Chazzon, Shabbos Nachamu, Shabbos Shuva***

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

The Torah reading for Shemini Atzeres (Devarim 16:13) contains the commandment: "chag ha'Succos ta'aseh lecha shivas yamim" (You shall make the festival of Succos for a seven day period). The Talmud understands the word lecha to mean that a succah must be one's own: R. Eliezer rules that one cannot fulfill the mitzvah with a borrowed succah, just as one cannot fulfill the mitzvah of taking the four species (on the first day of Succos) with a borrowed lulav, while the other Sages allow a borrowed succah, and explain that the word lecha teaches only that a stolen succah is invalid. (Succah 27b)

The halachah follows the view of the Sages. Furthermore, the Talmud explains that due to the principle that "real property cannot be stolen," a succah built in a public space is valid and not considered a "stolen succah," since the land itself does not have the status of stolen property. (Ibid. 31a) Nevertheless, early halachic authorities rule that it is still improper ab initio to build a succah on public property. (See Darkei Moshe OC 637) Some authorities go so far as to maintain that a blessing may not be recited upon such a succah, since it is tainted by theft. (Magen Avraham ibid. #3) Others, however, are more lenient, arguing that building a succah for the limited duration of the holiday, after which it will be removed, does not constitute theft, and that since the members of the public, or the governmental authorities, observe the erection of succos and do not object, this constitutes tacit permission for their construction. (See the sources cited in Biur Halachah ibid. s.v. V'chein b'karka)

Regarding building a succah on private property but in violation of the law, R. Yosef Shalom Elyashiv (discussing aesthetic zoning regulation) is reported to have ruled that this should not be done. (Chashukei Chemed Succah pp. 239-40) On the other hand, R. Asher Weiss (discussing building safety regulation) inclines to the view that there is no need to strictly obey the letter of the law insofar as there is absolutely no danger entailed in ignoring it, and since the authorities observe the construction of numerous succos and make no effort to enforce the law, the fact that they are technically illegal does not matter. (Shut. Minchas Asher 2:123)

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I commemorate the return of protection.
2. Do the opposite of what the world does.
3. I am at the full mark.
4. Move please.

#### #2 WHO AM I?

1. I am four, yet seven.
2. Bind me.
3. I declare victory.
4. I represent all.

#### Last Week's Answers

**#1 Bircas Hatorah** (I am for the morning, I am for an aliya, I "ascribe greatness," Ahava Raba works.)

**#2 Neilah** (I am not a shoe, I have 7 (or 8) of the 13, I am number five, Closing time.)

*The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.*

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



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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**VIRTUAL SIMCHAS BEIS HASHOEIVAH**

**Chol Hamoed Sukkos - Tuesday, October 6 - 8:00pm**

<https://zoom.us/j/3497542180> PW: GWCK - Dial-in #: 301-715-8592 Meeting ID: 349 754 2180

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