



The Greater Washington Community Kollel

SHABBOS DELIGHTS

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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

The Next Step

Presented by Rabbi Zechariah Schwartz, Kollel Adjunct

As we make our way from Yom Kippur to Sukkos, we are struck by the unusual nature of this progression. Starting from the beginning of Elul, progressing to *selichos*, then Rosh Hashana, the 10 Days of Teshuva, and finally Yom Kippur, there is a clear progression of intensity, elevation, and closeness to Hashem. Intuitively, the next step - Yom Kippur to Sukkos - ought to follow the same pattern. But how could that be? Can there possibly be another rung on the ladder past that of Yom Kippur?

I recently heard from Rav Aharon Lopiansky that Yom Kippur may be the holiest day of the year, but that very fact means that its level is not something that we can maintain all year. Instead, the goal is to harness the elevation that we experienced on Yom Kippur, the yearning for Hashem that we cultivated throughout the season, and channel it into our daily lives. On Sukkos we package our whole lives, the spiritual and the mundane, and we bring it into the shade of the Sukkah, surrounded by the Presence of Hashem. In this way we demonstrate that we don't want to just "go back to normal" and return to our old routines. We want to take the *Yomim Noraim* with us. We want to elevate our lives and bring out the greatness that we found in ourselves throughout this time period.

As we enter the Sukkah and fulfill its *mitzvos*, let us bring Rosh Hashana and Yom Kippur in with us. Let us invite in our newfound selves that we discovered as we declared Hashem's Kingship over us and cast away the sins that separate us from Him. And let us welcome the *Shechina* to dwell with us, to envelop us during these days, and develop a bond with Hashem that will carry us through the entire year.

Wishing you a Good Shabbos and a Good Yomtov!

SAVE THE DATE!
October 18-20th

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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 he fall to temptation on the first day of Yom Tov?

Parsha Riddle

How is it possible for a Sukkah to need a mezuzah?

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 Mishnah (*Succah* 1:4) states: **"This is the principle with regard to the roofing of a succah (schach): Anything that is susceptible to ritual impurity, or its growth is not from the ground, one may not roof his succah with it. And anything that is not susceptible to ritual impurity and its growth is from the ground, one may roof his succah with it."**

The Talmud (*ibid.* 11b-12a) offers a number of hermeneutical derivations of this principle from various Biblical verses, including two alternate derivations from a verse that is ironically read not on *Succos* proper but on *Shemini Atzeres*: "You shall make the festival of *Succos* for a seven-day period, when you gather in from your threshing floor and from your wine vat." (*Devarim* 16:13):

* **"You shall make the festival of Succos"** - the expression "festival of *Succos*" **likens succah to the Festival peace-offering [chagiga]. Just as the Festival peace-offering is an item not susceptible to ritual impurity, and its growth is from the ground, as animals draw nourishment from vegetation, so too, the roofing of the succah must be a substance that is not susceptible to ritual impurity and its growth is from the ground.**

* **"When you gather in from your threshing floor and from your wine vat"** - the Sages interpreted that it is **with regard to the waste of the threshing floor and of the winepress that the verse is speaking.** One uses grain stalks and vines for roofing the *sukkah*, materials that are not susceptible to ritual impurity and grow from the ground.

The requirement that only materials that grow from the ground may be used for *schach* certainly excludes metal, but it is generally accepted that it also excludes plastic, as the *Shevet ha-Levi* (4:57) writes: *It is obvious that it is considered invalid schach, since it is not made from something whose growth is from the ground (and even if it were made from things that grow from the ground, its form has been entirely altered ...)*

The assumption that the materials used to make plastic have been "entirely altered" from their original forms is certainly true for conventional modern plastics, which are made from refined petroleum which itself is the product of decayed organic material, but may be less obvious for some forms of [bioplastics](#) (plastics made from renewable biomass resources), and so the acceptability of the latter for *schach* requires further research (see Dovid Lichtenstein, *Bioplastic Sechach*, *Headlines*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

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

#2 WHO AM I?

1. I have a siyum.
2. I make you circle.
3. I make you rejoice.
4. I am the day to say goodbye.

Last Week's Answers

#1 The letter 'heh' (I am the shortest word in the Torah, I was special for Avraham and Sarah, Yosef gets me in 81, I have a small opening for those who do teshuva.)

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

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