



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest for Hashem; whoever does any work on it shall be put to death (35:2).

Parshas Vayakhel commences with Moshe assembling together the entire nation. As he addresses them, Moshe begins by reiterating the holiness of Shabbos and the proscription against labor on the holy day. Moshe goes on to relate God's instructions concerning the building of the Tabernacle (Mishkan), including the materials required and the many intricate details of its construction.

Why does Moshe preface the plan for the construction of the Temple with the laws of Shabbos? Additionally, in describing the six days of work, the Hebrew word תַעֲשֶׂה is vowelized to read "tai'aseh," to mean your work "will be done," instead of the expected "ta'aseh," which would translate as "you should do" the work.

Rabbi Yaakov Niman proposes an answer based on a cardinal Jewish tenet: Our livelihood is not determined by our own intellect, talents, or even efforts. Rather, the blessings that we enjoy are bestowed upon us from Above. True, it is G-d's will that we work and exert ourselves for our sustenance, but our efforts are merely to satisfy that will. Actual success is simply a manifestation of G-d's goodness and desire.

It is for this reason that the Torah vowelizes the word in its passive form. It may be very difficult for someone to desist from labor for an entire day each week. He will understandably worry about providing for his family. To assuage this concern, the Torah reminds us that our livelihood isn't determined by our own exertions and aptitude, but rather by His goodness alone. We merely need to fulfill G-d's will, including undertaking the appropriate effort in the pursuit of a livelihood, and G-d will direct His blessing to us. With this understanding in mind, it will be easy and joyful to embrace the Shabbos.

Rabbi Niman continues: This too is the reason why Moshe begins his address about the Mishkan with the laws of Shabbos. Called on to donate generously to the construction of the Tabernacle, it might be hard for some to part with their wealth. One who believes that his success is the result of the fruits of his own labor will find it difficult to be magnanimous and charitable. Moshe, therefore, reminds the nation of the true source of their blessing before calling on them to contribute to the Mishkan.

This recognition of the genuine root of our success is a fundamental and powerful force in shaping our worldview and our actions. Understanding the message that Shabbos shares with us, and taking it to heart, will dispel any desire to breach the laws of G-d and man in pursuit of prosperity and further open our hearts in generosity and magnanimity.

*Have a wonderful Shabbos,
Rabbi Menachem Winter*

TABLE TALK

POINTS TO PONDER

You shall not kindle fire in any of your dwellings on the Shabbos day (35:3).

The prohibition of kindling a fire is listed separately from the other prohibited work on Shabbos, to teach that one does not need to transgress all the prohibited activity on Shabbos in order to be considered as if he desecrated Shabbos. Rather just as for kindling a fire alone one has transgressed Shabbos, so too any singular transgression of Shabbos is considered as though one has desecrated Shabbos (Yevamos 6b).

"On the eighth day" teaches us that even if the eighth day is on Shabbos, one must circumcise his son (Shabbos 132a).

According to the original thought of the Gemara in Yevamos, that desecration of Shabbos is only defined when one performs all thirty nine melachos, why would one think that Bris Mila could not be performed on Shabbos? It is only one of the thirty-nine melachos.

Therefore, why do we need this special derasha from kindling fire? We could deduce the halacha of the Gemara in Yevamos from the halacha regarding Bris Mila!

PARSHA RIDDLE

When do we read the same parsha two weeks in a row?

Please see next week's issue for the answer.

Last week's riddle:

How does this parsha cause the Kohen Gadol to dress and undress on Yom Kippur?

Answer: Since Bnai Yisrael sinned with gold, the Kohen Gadol was not allowed to wear gold into the Kodesh Hakadoshim. Therefore, he needed to change every time he went in and came out of the Kodesh Hakadoshim.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Va'Yakhel begins with an admonition to observe Shabbos, including the verse: "You shall kindle no fire throughout your habitations upon the sabbath day" (Shemos 35:3). The Talmud (Yevamos 6b) explains that the phrase "throughout your habitations" teaches us that capital punishment may not be carried out on Shabbos. Without this verse, we would have assumed that it may, based on the following argument: The sacrificial service is performed even on Shabbos, and yet a Kohen guilty of murder is taken away for execution even where this will disrupt the service. It should therefore follow *a fortiori* that capital punishment is carried out even on Shabbos.

The *Nimukei R. Menachem (Maharam) Mirzburk* discusses a case of "blood avengers" (*go'alei ha'dam*) who traveled outside the *techum* on Shabbos in order to avenge their murdered father. He vindicates their conduct based on the above Talmudic passage: were it not for our Biblical verse, even judicial execution itself would have been permitted on Shabbos, and *a fortiori* a mere violation of the Rabbinic law of *techumin* is justified. [He apparently understands that the prohibition that the Talmud derives from the verse is limited to execution itself.] The *Magen Avraham* and *Mishneh Berurah* (end of *siman* 306) are perplexed by this ruling, as the imperative of blood vengeance is surely "not greater than other *mitzvah* needs," which do not justify flouting the law of *techumin*. Similarly, R. Moshe Feinstein (*Shut. Igros Moshe Orach Chaim* 5:18) declares that this is "amazing – and where do we find that there is a *mitzvah* of vengeance to begin with?" As we have seen, however, the *Maharam Mirzburk* clearly roots his position in the verse from our *parshah* and the Talmudic elaboration thereof in *Yevamos*.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I introduce Shabbos.
2. You will use me (in less than 2 months) for a mitzvah.
3. I am the 'separator'.
4. I am not a cool guy.

#2 WHO AM I?

1. Start me early and finish me late.
2. I was last week and this week.
3. I am every week.
4. I am a queen.

Last Week's Answers:

#1 The Aigel/Golden Calf (Failed replacement; the Menorah and I have something in common; I destroyed tablets, yet tablet created me; my end was a drink.)

#2 13 (I am for fundamentals; I am for Hashem's Ways; I am for mitzvah obligation; I am for expounding the Torah.)

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

win a pair of portable camping lantern flashlights!

The next raffle is April 12th.

Congratulations to Rabbi Biberfeld's 4th Graders and others for answering last week's questions correctly!

Visit 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.

KOLLEL BULLETIN BOARD

Come join the Kollel for a fascinating 5-minute class on Shem Ha'Gedolim of the Chida, immediately following the 9:45 pm Maariv (approximately 10 pm) given by Rabbi Yitzhak Grossman, Monday - Thursday at the Kollel, 10900 Lockwood Drive