



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Carrying Out His Will

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

In this week's Parsha, the Torah juxtaposes the command to observe the Shabbos with Moshe's transmission of G-d's instructions to build the *Mishkan* (Tabernacle). Rashi explains that this positioning is intended to teach us that the process of building the *Mishkan* does not override the prohibitions of Shabbos. We thus learn that the activities employed to construct the *Mishkan* are forbidden on Shabbos. These actions are identified by our Sages as the Thirty-Nine *Melachos* (creative activities).

Rabbi S.R. Hirsch explains that these activities all share the common quality of being constructive: an object becomes changed and man's mastery over matter is demonstrated. By refraining from exercising our mastery over the world for one day each week, we acknowledge that G-d is the true Creator and Master over all — we are simply His subjects; all constructive and creative action should be for the purpose of serving Him.

One *Melachah* does not seem to fit into this rubric: "carrying." The *Melachah* of "carrying" includes moving an object from a private domain to a public domain, from a public domain to a private domain or four *amos* (cubits) within a public domain. No constructive change has occurred to the object; it has simply changed location. Why is this included among the prohibitions of Shabbos?

Yirmiyahu the prophet bids the people (Yirmiyahu 17:22): "Carry no burden on the Sabbath day, nor bring into the gates of Jerusalem. Neither shall you take a burden out of your houses on the Sabbath day nor shall you perform any labor." Rav Hirsch notes that the prohibition against carrying seems to run *parallel* to the prohibition against labor on Shabbos, rather than being a subcategory of it. Thus, he explains, there are in fact two categories of prohibited acts: while cessation of the other thirty-eight creative activities acknowledges G-d's dominion over the physical world, cessation of carrying acknowledges G-d's mastery of the social and communal order.

Our communal life is defined most appropriately by three types of interactions, each of which can correspond to the three prohibited modes of carrying: the relationship of an individual to the community and what he or she contributes to it (carrying from the private domain to the public); what the community gives and does for the individual (carrying from the public domain to the private); and the furtherance of public purposes and needs in the community (carrying *within* the public domain). By refraining from carrying on Shabbos, we remind ourselves that our communal and social interactions also belong to G-d and must be governed by His will.

This week, we find ourselves practicing social distancing or even quarantine. Our communal and social interactions are minimal or non-existent. Much like the prohibition against carrying on Shabbos, this crisis presents us with an opportunity to contemplate how to direct our social relationships and communal interactions towards the fulfillment of G-d's will. This can manifest itself in acts of kindness or charity and in refraining from such ills as *lashon hara* (evil speech). At this difficult time, there are many who need help in one way or another. Let us set aside time to consider how we can contribute — be it through charitable donations or by reaching out to call someone who may be feeling isolated — and thus demonstrate that our interactions are all dedicated to Hashem's will.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**And they brought the Mishkan to Moshe, the Tent and all its implements.... (39, 33)**

Because they were unable to erect it, and because Moshe did not actually work on the construction of the Mishkan, Hashem left its erection to him. No man was able to erect it because of the weight of the beams, but Moshe erected it. Moshe said to Hashem, "How can the erection of the Mishkan be accomplished by man?" Hashem said to him, "Involve yourself in erecting the Mishkan with your hands, and it will appear as if you were setting it up, but it will rise upright by itself and remain standing." (Rashi)

If the honor of erecting the Mishkan was given to Moshe as compensation for not having a part in the actual building of the parts of the Mishkan, how did this qualify as compensation, as he did not do anything to erect the Mishkan?

### Parsha Riddle

**Which European Yeshiva possessed a model of the Bais Hamikdash?**

Please see next week's issue for the answer.

Last week's riddle:

**Which other Tzadikim glowed like Moshe Rabbeinu?**

**Answer: Rav Yochanan and Rav Masya Ben Charash (Berachos 5b)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Vayakhel (35:3), Hashem commands: "You shall not kindle fire in any of your dwellings on the Sabbath day." At Mount Sinai and elsewhere, we were commanded not to do "any work" on Shabbos, which our Sages interpret to include thirty-nine prohibited categories of work (melachos), and they therefore raise the question of why the Torah singles out here the kindling of fire (havarah). They offer two explanations for this: the Torah is teaching us either that unlike the other thirty-eight melachos, which are punishable by excision (kareis) or stoning, havarah is punishable only by lashes, or that one who performs numerous different melachos is liable for each one individually (Shabbos 70a).

Until a century and a half ago, the prohibition of havarah was fairly limited in scope, but with the development of electrical technology in the nineteenth century, the prohibition's application was expanded dramatically, as halachic authorities began to debate whether the use of such technology on Shabbos was Biblically prohibited, and if so, on what grounds. A consensus emerged that turning on an incandescent light constitutes havarah, either because of the occurrence of actual combustion of the filament (albeit at a minuscule rate), or because even in the absence of combustion, the heating of a material to the temperature at which it emits thermal radiation is considered kindling (Shut. Beis Yitzchak YD 1:120:4; Shut. Melamed Le'ho-il 1:49; Shut. Achiezer 3:60; Shut. Tzitz Eliezer 3:17), although there were some holdouts who were not convinced that the category of havarah is applicable in the absence of actual fire (Shut. Maharsham 2:246).

Beyond incandescent lights, there is an argument raised by some authorities that havarah may apply more generally to the use of electrical equipment, since the opening and closing of electrical circuits may involve the generation of sparks (Shut. Chelkas Yaakov OC 78, Shut. Minchas Yitzchak 3:38:6). Others maintain that for a variety of reasons, such sparks are not halachically problematic (Shut. Minchas Shlomo 1:10:2:4).

Note that the above discussion is limited to havarah, but there are also a variety of other prohibitions that may apply to the use of electricity on Shabbos, and a very strong consensus has emerged that it is generally prohibited (see Shut. Minchas Asher 1:30).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I came from the calmer.
2. Hashem's shadow.
3. G-d filled.
4. Oversee

#### #2 WHO AM I?

1. I was cornered.
2. I was fiery.
3. I am for atonement.
4. Full of dirt.

#### Last Week's Answers

**#1 The Golden Calf** (The Red Heifer cleans up after me, I am like the Menorah, I ended up in a drink, I came from stolen jewelry.)

**#2 Shabbos** (I am a covenant, I am the seventh, I am a sign, I am a testimony.)

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!**

THE NEXT  
RAFFLE WILL BE  
Apr 28.

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