



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Making Waves

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

"Then Aharon shall lift up the Levites as a waving before the Lord... You shall present the Levites before Aharon and his sons, and lift them as a waving before the Lord. (8:11, 8:13)

Among the many facets of our Parsha is the inauguration of the *Levi'im* into the *mishkan* service. The Torah prescribes that the *Levi'im* are to be "waved" as part of their inauguration. But there seems to be a contradiction as to *who* should do the waving. In verse 8:11 it implies that Aharon is to do the waving, while in verse 8:13 it appears that it is Moshe's job.

Rabbi Moshe Feinstein explains that it was indeed Aharon who physically waved the *Levi'im*, as the Torah explicitly states. Because it was Moshe who gave the command to Aharon, however, Moshe is also credited as if he had done it himself.

This idea is not limited to the specific case of Moshe and Aharon in our Parsha. Anytime that we influence someone positively, we become a partner in the good that results. Whether at home, work, in shul, or wherever else we may find ourselves, we have many opportunities to influence others throughout our day. Whether actively, or simply through the way we carry ourselves, being a positive force in the lives of others gives us the ability to accomplish good in a way that exceeds what we could achieve on our own.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Hashem said to Moshe, "Gather unto Me seventy men from the elders of B'nei Yisrael, whom you know to be the elders of the people and its officers; take them to Ohel Moed and have them stand with you." (11:16)

Those whom you know, that they were appointed as officers over them in Egypt [to oversee] the rigorous labor, and they had mercy on them, and were beaten on their account, as it says, "the officers of the children of Israel were beaten" (Exod. 5:14). Now they shall be chosen in their greatness, just as they had suffered in their [Israel's] distress. (Rashi)

Granted, these taskmasters deserved reward. However, what is the connection between helping B'nei Yisrael in their time of pain to gaining the wisdom needed for a seat on the Sanhedrin?

Parsha Riddle

What was similar about the creation of the Menorah and the Golden Calf (besides for both being gold)?

Please see next week's issue for the answer.

Last week's riddle:

Speak to Aharon and his sons saying, "So shall you bless Bnei Yisrael..." (6, 23) How do these words impact the way we give blessings to our children Friday night?

Answer: According to some opinions, one should not use two hands when blessing their children so as not to bless them in the way that is stipulated specifically for Kohanim.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Beha'aloscha*, the Torah states (8:4): "This is the workmanship of the Menorah, hammered-out gold, from its base to its flower it is hammered out; according to the vision that Hashem showed Moshe, so did he make the Menorah." More detailed descriptions of the Menorah were previously provided in *chumash Shemos* (25:31-40, 37:17-24).

The details of the Menorah are not relevant only to craftsmen engaged in fashioning Menorahs for use in the Tabernacle or Temple, but to everyone. The Talmud states:

A person may not construct ... a candelabrum corresponding to the candelabrum in the Temple. However, one may fashion a candelabrum of five or of six or of eight lamps. But one may not fashion a candelabrum with seven lamps even if he constructs it from other kinds of metal rather than gold, as in exigent circumstances the candelabrum in the Temple may be fashioned from other metals. (Rosh Hashanah 24a-b and elsewhere)

It is thus deeply ironic that the Menorah, a ubiquitous symbol of Israel and the Jewish people from antiquity until today, is actually subject to a prohibition against its construction! Following are several potential dispensations from this prohibition, although some of them are subject to dispute:

- * As per the above Talmudic passage, only a seven-branched Menorah is prohibited.
- * The above Talmudic discussion proceeds with a dispute over the permissibility of a wooden Menorah. The *halachah* follows the view that any non-metallic Menorah is permitted (*Shach YD siman 141 s.k. 35*). Some recommend refraining from constructing even such a Menorah (*Salmas Chaim* (5742) #297-98), although others reject this stringency (*Igros Moshe YD 3:33*).
- * Some permit a Menorah with branches arranged in a circle, as opposed to a straight line, since the Tabernacle and Temple Menorahs had their branches arranged in a straight line (*Mishnas Chachamim* end of *siman 18*), although others disagree and forbid even such a Menorah (*Bechor Shor* to *Rosh Hashanah ibid.*).
- * The Temple Institute has fashioned a gold-plated Menorah that it maintains will be suitable for use in the Third Temple. It explains that the prohibition against fashioning a Menorah applies only to doing so for personal use, but doing so for the purpose of lighting it in the Temple is not only permitted but actually constitutes the fulfillment of an explicit Biblical commandment.

(https://www.wiki.temple.org.il/wt/הזה/מנורה#עשיית_מנורה_בזמן_הזה)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. For my brother I was happy.
2. For myself and my Shevet I was sad.
3. For my children I was silent.
4. For others I was peaceful.

#2 WHO AM I?

1. We each equal fifty.
2. We are backwards.
3. We change five books into seven.
4. We divide between tragedies.

Last Week's Answers

#1 Nazir (I am a crown, I am a vow, I prevent intoxication, I am separated.)

#2 Birkas Kohanim/Duchening (I'm called for my platform, Take cover, With love, I am three.)

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