



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Omission of Praise

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

Parshas Titzaveh is famously the only Parsha in which Moshe's name is omitted (beginning from Moshe's birth in Parshas Shemos). One reason offered for the omission is that, following the debacle of the Sin of the Golden Calf, Moshe pleads with G-d to forgive the Jewish people. Moshe tells G-d that if He will not forgive them, then He should erase Moshe's name from the Torah. Even though G-d does ultimately forgive the Jewish people, the Gemara teaches that a curse from a righteous person – even though its conditions have not been met – is still potent. The fulfillment of Moshe's "curse" - his demand to have his name erased were G-d not to forgive the Jewish people, is the omission of Moshe's name in this Parsha.

The idea is still quite puzzling. Moshe's pleas and attempts to intervene on behalf of the Jewish people are astounding – he is even willing to be erased from the Torah in order to convince G-d to forgive them! Why should such a dedicated leader be punished for his dedication?

Rav Moshe Shternbuch explains that the omission of Moshe's name is by no means a punishment. In fact, it is the greatest praise. By omitting Moshe's name, the Torah is actually highlighting Moshe's dedication to his people and reminding us that he was even willing to be erased from the Torah in order to help them.

This idea can be an inspiration to all of us to strive to achieve that same degree of selflessness in our interactions with our Jewish brothers and sisters. Whether it is an actual leadership role or simply giving from our time and resources to help one another, we can learn from Moshe to take greater responsibility for the needs of our fellow Jews.

Wishing you a Good Shabbos!

SPONSOR

To sponsor a Shabbos Delights, please contact info@gwckollel.org

TABLE TALK

Point to Ponder

You shall make the Choshen of Judgment the work of an artist... (28, 15)

It would tell the judgement to the judges if they were unsure how to judge. (Targum Yonason Ben Uziel)

The Gemara (Bava Basra 59b) teaches that Hashem gave the Torah to this world and the heavens cannot have a say in regard to the Torah here. If so, how was the Urim V'tumim, whose words came from heaven, able to tell the judges what the law should be in this world?

Parsha Riddle

How can a Yisrael be considered like a Levi?

Please see next week's issue for the answer.

Last week's riddle:

Where did money grow on trees?

Answer: Golden fruit grew in the first Beis Hamikdash. The Kohanim would receive their livelihood from them. (Yoma 39b)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Tetzaveh*, the Torah instructs that the *ephod* include two *shoham* stones and the *choshen*, twelve particular stones. (The *ephod* and *choshen* were two of the eight vestments worn by the High Priest.)

The Talmud records various versions of an episode in which the Sages wanted to purchase either the stones for the *ephod* or the *yashfeh* stone for the *choshen* from a non-Jew named Dama ben Nesina. They offered him a fortune, but he declined, since the key to the chest holding the jewels was placed under his father's head, or was in his fingers, or the father's foot was resting on the chest, and he would not disturb him (*Bavli Kiddushin 31a, Yerushalmi Peah 1:1*).

R. Yehudah ha-Chassid considers this to be normative conduct: a son should not wake his father in order to take advantage of an opportunity to profit **himself**. If, however, the opportunity is for the **father** to profit, and the father will be upset to have not been woken, then it is a *mitzvah* to wake him since he will be happy to have been woken. R. Reuvein Margolies explains that this is an application of the principle (found in the *Yerushalmi ibid.*) that "since it is her wish it is her honor," i.e., a parent's actual preference overrides the standard, default rules of honor.

While R. Yehudah ha-Chassid seems to allow waking the father only for **his** opportunity to profit, some authorities rule that he may be woken even for the **son's** opportunity if the son knows that his father will be upset at his son having lost an opportunity for his own profit by not waking him (R. Eliezer Melamed, *Hilchos Kibbud Horim #3; Kibbud Av va-Eim – ba-Halachah u-va-Aggadah*).

The *Aruch ha-Shulchan* (YD 240:40) adds that even when waking one's father is appropriate, it is nevertheless preferable to have someone else wake him, "and I think this is the custom, and this is the correct thing to do."

R. Yehudah ha-Chassid adds that it is also a *mitzvah* to wake one's father to go to the synagogue or for a *mitzvah*. The *Aruch ha-Shulchan* qualifies that (the former) only applies when the father will otherwise miss the deadline for prayer (*zeman tefillah*).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was for the forehead.
2. I was in front of the below.
3. I atoned.
4. I am not chirping.

#2 WHO AM I?

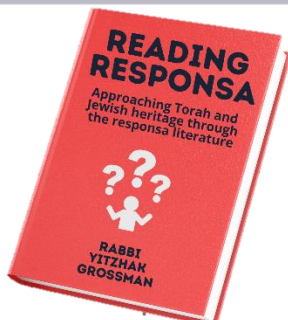
1. I am only for the clean.
2. I inspire fear.
3. I am not for non-stick.
4. Four in one and one in four.

Last Week's Answers

#1 The Aron (Ark) (I took up no space, I was the first to fly, I was three in one, I had the whole and the broken.)

#2 Menorah (Seven, All from one, I was a bright idea, Step up.)

KOLLEL BULLETIN BOARD



Reading Responsa Presented by Rabbi Yitzhak Grossman

Wednesdays – 8:15pm

On Zoom. Zoom info at gwckollel.org

For men and women