



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Stepping Up to the Plate

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

“And all wise of heart among you shall come and do that which Hashem has commanded. The *Mishkan*, its tent, and its covering....” (35:10-11)

Parshas Vayakhel is largely comprised of a description of the work involved in building the *Mishkan* (Tabernacle). Rabbi Moshe Feinstein points out that although it would ultimately be Betzalel who would bear the primary responsibility for building the *Mishkan*, the Torah first articulates a command to all “wise of heart” to come and build the *Mishkan* and its many vessels – and only later specifies that it is Betzalel who is meant to preside over this great task.

Rabbi Feinstein explains that this is meant to convey that, although Betzalel bore the primary responsibility for building the *Mishkan*, if for some reason he would have been unable to complete the task, it would have been incumbent upon everyone else who was capable of stepping in to have done so.

Rabbi Feinstein suggests that this arrangement carries a very practical lesson for us. Positions of communal leadership have designated appointees who preside over them, and rightfully so, but anyone who is capable, has a duty to step up to the plate should the need arise. I think we can take this idea one small step further as well. Hashem put each of us on this world for a unique purpose. That means that there is something that we, and only we, can accomplish. Therefore, it is incumbent upon us to rise to the challenges that we face and to utilize our unique talents towards that unique purpose. It’s up to us. It’s up to me. Nobody else can do it.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

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

This prohibition is listed separately from the melachos of Shabbos, to teach that one does not need to transgress all the melachos 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)

If indeed without singling out the prohibition of kindling fire, one would have thought that Shabbos is only violated when all 39 melachos are violated, why would one think that Bris Mila could not be performed on Shabbos? It is only one of the 39 melachos! From the fact that the Torah needed to teach us that Bris Mila is permitted on Shabbos, I can deduce that in general, even one melacha is prohibited. If so, why does the Torah need to single out the prohibition of kindling fire?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

What does our dress on Purim and Moshe have in common?

Answer: We wear masks on Purim, and Moshe wore a mask.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Vayakhel (35:30), the Torah relates that Moshe said to the Children of Israel:

See, Hashem has proclaimed by name, Bezalel son of Uri son of Hur, of the tribe of Judah ...

The Talmud (Berachos 55a) derives from this that "One may only appoint a leader over a community if he consults with the community":

The L-rd said to Moshe: Moshe, is Bezalel a suitable appointment in your eyes? Moshe said to Him: Master of the universe, if he is a suitable appointment in Your eyes, then all the more so in my eyes. The Holy One, Blessed be He, **said to him: Nevertheless, go and tell Israel and ask their opinion.** Moshe **went and said to Israel: Is Bezalel suitable in your eyes? They said to him: If he is suitable in the eyes of the Holy One, Blessed be He, and in your eyes, all the more so he is suitable in our eyes.**

Halachic authorities take this as a normative rule. R. Shimon b. Tzemach Duran (Tashbatz 1:155) declares that:

Even if a judge who is appointed over a community is outstanding and has received ordination, and the one who appoints him is a great man of his generation, it is (nevertheless) appropriate for him to consult the community prior to appointing him, for (even) the Holy One, blessed be He, does not appoint a leader over a community unless He consults with them (as per the above Talmudic passage).

The Chasam Sofer (CM 19) adopts a similar stance:

If Bezalel, who was full of wisdom, insight, and knowledge, and the Holy One blessed be He ordered (his appointment) via His faithful emissary Moshe Rabbeinu, peace be upon him, and He (nevertheless) did not wish to compel them to accept the appointment without consulting them and (without) their consent, then how can any man be appointed to any appointment without consultation with, and (without) the consent of, the majority of the community?

He goes so far as to rule that if a someone does assume the position of judge against the will of the community, he should not be obeyed, since this moral failing of arrogating to himself authority over the community against its will disqualifies him from serving as a judge.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I bring in Shabbos.
2. Don't make me on Shabbos.
3. I am part of the 'separator'.
4. I am definitely not cool.

#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 Second set of Luchos (I caused wealth, I allowed forgetting, I was for Yom Kippur, I am a second.)

#2 Prohibition of milk and meat (I am for cooking, I am for enjoying, I am for eating, I am not only for a mother and child.)

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