



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

### Discovering Your Passion

Presented by Rabbi Hillel Shaps, Director

**"The men came *al hanashim* (with the women); all whose heart was willing brought nose rings, and earrings, and finger rings, and bracelets..." (35:22)**

After Moshe requests that the Jewish people bring donations for the creation of the Mishkan (Tabernacle), the Torah records that "the men came *al* (on) *hanashim* (the women)" and brought donations. The usual meaning of the word "*al*" is "on," which does not fit well in the context of this verse. The commentaries offer various other explanations. The Ramban explains that the word "*al*" means "in addition." Because the women had jewelry available to donate, they removed it right away and brought it first. Only afterwards did the men come "in addition" to the women. Others understand that "*al*" here refers to the oversight of the men. The women were donating their jewelry and the men, as the heads of household, came and oversaw it.

The Sfas Emes cites his grandfather, the Chiddushei Harim, and offers a novel interpretation. He understands the phrase "the men came *on* the women," to mean that they donated *with greater passion and conviction*. The men had been the ones to donate their jewelry for the formation of the Golden Calf with fervor. Having experienced the passion of giving up their possessions for a sinful purpose, they were able to redirect that same energy towards the service of Hashem. The Mishna in Pirkei Avos (2:4) instructs us to "make His Will like your will." This can be understood to mean that we are to use our own desires – whether sinful or permitted – and the lengths to which we go to achieve them, as a template for fulfilling the Will of Hashem. It is for this very reason, explains the Sfas Emes, that these desires have been implanted in us – only to learn from them how to better serve Hashem.

Each of us has hobbies and interests which we are passionate about, whether its food, sports, art, or something else. We are easily energized and prepared to invest ourselves for these pursuits. The Sfas Emes is teaching us that, through careful thought and contemplation, we can and should apply those experiences towards our relationship with Hashem, learning to channel that same level of energy towards our fulfillment of Hashem's Will.

**Wishing you a Good Shabbos!**

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# TABLE TALK

## Point to Ponder

### Bezalel made the Aron of shitim wood... (37:1)

Because he devoted himself to the work more than the other wise men, it is called by his name (Rashi).

Why in regard to creating the vessels does the Torah use the singular form of 'make' (Teruma 25), while in regard to building the Aron the Torah uses the plural form of 'make' (Teruma 25:10)? Rabbi Yehuda bar Shalom explained, Hashem said to Moshe, "Let all people come and involve themselves in the building of the Aron, in order that they all merit to study Torah" (Shemos Rabba 34:3).

Hashem intended that everyone should be involved in building the Aron. Why did Bezalel involve himself more than everyone else?

## 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:

**Why was the Machatzis HaShekel collected in the month of Adar (during the time of the Bais HaMikdash)?**

**Answer: The money collected would be used to purchase animals for the karbanos tzibur/public offerings for the year, beginning in Nisan. Additionally, it was Divinely orchestrated that the half shekalim should be a merit against the shekalim of Haman, which he offered to Achashverosh. (Megillah 13b)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parashas Vayakhel (38:8), the Torah relates: "[Bezalel] made the Laver of copper and its base of copper, from the mirrors of the legions who massed at the entrance of the Tent of Meeting." Rashi, citing *Tanchuma* (Pekudei 9), explains:

The Israelite women possessed mirrors of copper into which they used to look when they adorned themselves, and even these did they not hesitate to bring as a contribution towards the Tabernacle. Now Moshe was about to reject them since they were made for the evil inclination (i.e., for the encouragement of intimacy), but the Holy One, blessed be He, said to him, "Accept them, for these are dearer to Me than everything, because through them the women reared many legions in Egypt!" For when their husbands were tired through the crushing labor they used to bring them food and drink and induced them to eat. Then they would take the mirrors, and each gazed at herself in the mirror together with her husband, saying endearingly to him, "See, I am handsomer than you!" Thus they aroused their husbands' appetites and they would be intimate with them, and they would conceive and give birth there, at it is said, (Song of Songs 8:5) "I awakened thy love under the apple-tree," (referring to the fields where the men worked). This is what it refers to when it states, "the mirrors of the legions" - "the mirrors of the women who reared the legions."

Some halachic authorities maintain an item that has been used for a mundane purpose may not be made into an accessory of a Torah scroll (*Shut. Maharil* 114; Rema OC 147:1). The *Magen Avraham* (s.k. 5) maintains that this concern does not apply if the original item's form is altered and it is refashioned into something else, and one of his bases for this is the fact that "the Laver was made from the mirrors of the legions." The *Eliyahu Rabbah*, however, counters that the mirrors may have been an exception to the general restriction against using items that have been used for a mundane purpose for a holy purpose due to the fact that they were "dearer [to Hashem] than everything." He suggests that a better precedent for the *Magen Avraham's* dispensation is the donations to the Tabernacle of "bracelets and noserings (etc.);" mentioned earlier in our parashah (35:22).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am the mother.
2. I clean up after my child.
3. I cannot work.
4. I am one of the four

#### #2 WHO AM I?

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

#### Last Week's Answers

**#1 13** (I am for fundamentals of faith, I am for Hashem's Ways, I am for mitzvah obligation, I am for expounding the Torah.)

**#2 The tablet that said, "Alei Shur"** (Moshe's writing, I raised a king, I am not a cow, I formed an idol.)

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### THEMES of the SEDER

featuring words of insight and inspiration from Rabbis of our community in preparation for the Pesach Seder



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