



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L, in 2010.

This Sunday, we will observe the holiday of Purim. The scope of this Torah minute precludes any lengthy discourse into the holiday's inner meaning and significance. However, I will take a snapshot in time from the story of the Megillah and share its current relevancy. Mordechai, the tzaddik, and Haman, the wicked, meet. Mordechai, seated in sackcloth, is fasting and praying for the salvation of his people. Haman arrogantly approaches him with ridicule and disdain for his failure to pay homage and honor to him. Ponder this. What would you say if one were to whisper to you at that moment that in but 24 hours' time, Haman, the second most powerful man in the empire, will be hanging on a gallows, and Mordechai, the Jew in tatters with a death sentence over his head, will tomorrow replace him in privilege and prominence? You would surely say that that the individual is delusional. Yet, that is exactly what transpired. The impossible became possible; the bizarre became reality. In G-d's world order, such radical, inconceivable transitions and transformations are not only simply done, they appear seamlessly natural.

The narrative we read is called Megillas Esther. Its meaning is "The revelation of the hidden." The inspiration of Purim is to discern, amidst a veil, G-d's providence in hand in all that transpires. Fast forward. Who would have imagined 2 years ago such a deep global recession? Who would have imagined 3 months ago Toyota humbled so profoundly, undermining seventy years of growth and prestige? Who would have imagined a Conservative Republican in Edward Kennedy's senate seat? Only in hindsight do we connect the dots to that which seemed so impossible to imagine in advance. The Megillah is our window into G-d's world with which we are to comprehend, understand, and observe G-d's veiled presence in all that transpires.

Shabbat Shalom and Happy Purim,

Rabbi Kalman Winter

TABLE TALK

POINT TO PONDER

The girl (Esther) was finely featured and beautiful... (Esther 2:7)

Esther had a green complexion, but Hashem bestowed upon her an aura that would make people think she was beautiful (Megilla 13a).

The verse implies that Esther was naturally beautiful, yet the Gemara implies that it was only on account of Hashem's bestowed aura. Which one is it?

PARSHA RIDDLE

What do the Eitz HaDa'as and Haman have in common?

Please see next week's issue for the answer.

Last issue's riddle:

Where in this parsha is the source for what we call "The pintele Yid" (the inner spark in every Jew)?

Answer: A korban must be brought willingly. Yet a person who refuses to bring a korban can be forced until he says "I want to bring it", since deep down every Jew really wants to do what Hashem wants him to do (Rashi).

TIMELESS WISDOM

The flame of the altar should remain aflame on it (6:2).

Aharon did so (Beha'aloscha 8:3).

This tells the praise of Aharon that his excitement to fulfill the mitzvah did not diminish (Rashi).

When the Imrei Emes was a small boy, he was learning parshas Tzav and he asked his Rebbi the following question. "Why does the Torah use the verbiage, "tukad bo," which literally translates as, "the flame should burn in it?" The Torah should have written "olov / on it!" The Rebbi told the young boy to ask his father when he got home. When he got home he asked the question of his father, the Sfas Emes. His father countered, "What do you think it means?" The young Imrei Emes responded, "I think the Torah is trying to teach us that the fire should burn in the kohen, who is performing the avoda. He may get accustomed to doing such a holy service. Therefore, the Torah wrote "bo" which could also mean "in him" (as opposed to "in it" referring to the altar) alluding to the fact that a fire and passion for the service should remain in the Kohen.

KIDS KORNER

WHO AM I?

#1 WHO AM I ?

1. My niece was my wife.
2. You can find me in the spices.
3. My enemy was my slave.
4. I was a life saver.

#2 WHO AM I ?

1. Don't confuse me with a greenhorn.
2. I was a prophetess.
3. My identity was a secret.
4. Hashem will hide His face.

LAST ISSUE'S ANSWERS

#1 Adam HaRishon (I was not born and could not steal; I am named for my source and was a person.)

#2 Semicha (I am not a lien; I am for a korban; I do not give you the title Rabbi; use all your weight.)

CONGRATULATIONS TO:

Raphael Mizrahi

To see the complete list of those who answered correctly, visit the Kollel website.

Please see next week's issue for the answers to this week's questions.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

Win a

\$50 gift certificate to

MAX'S CAFE

Please visit www.gwckollel.org to submit your answers.

The next raffle will be March 25th.

Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chance of winning!

KOLLEL BULLETIN BOARD

The Kollel, in conjunction with Young Israel Shomrai Emunah, invites men and women of the community to the final lecture in the Jewish Family Initiative "Peace in the Home" lecture series. Rabbi Moshe Hauer will be presenting on the topic of "Two Parts of a Whole: Self-Actualization and Marriage."

The lecture will be followed by a Q&A session. The lecture begins at 8:00 PM, Monday March 24th, at 1132 Arcola Avenue. Admission is free.