



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.*

The artisans of the temple were men and women of extraordinary talent and creativity. They not only possessed great technical skill but were spiritually imbued. The secrets of heaven were known to them, and they had a scope of vision beyond our comprehension. Given all these gifts and insights, one would imagine that their fertile minds and hearts would fervently desire to create and fashion their own individual, personal expression of creativity reflecting their deepest understanding, feelings and spirit of the temple. Yet, the Torah records their genius and passion was channeled and directed exclusively to conform to the exact specifications given to them by Moshe for the construction of the temple. The verse reads in Pekudei, Chapter 39, Verse 43, "and Moshe saw all the work and behold they did as G-d had commanded and Moshe blessed them." The Rabbis comment, Moshe's blessing was not for the perfection, detail, and beauty of their work, but rather, it was for the integrity with which they crafted their workmanship. They did not deviate a scintilla from the design and blueprint they were given from Above. Therein was to be found their true greatness and distinction. It was not in their craftsmanship but in their humility to subordinate their creative will and spirit to the will of their creator.

This is the eternal lesson of the Torah. Our deepest spiritual yearnings and desires will only be realized and maximized with the meticulous observance of Torah and Mitzvos. Creative amendments and changes to Torah, though well meaning, will not bear the fruit of success we so desire. Jewish history is witness to this fundamental truth that only with integrity and commitment to the traditional values and teachings of Torah can we be assured that our progeny will add yet future links to the golden chain from Sinai.

*Have a wonderful Shabbos,
Rabbi Menachem Winter*

TABLE TALK

POINTS TO PONDER

These are the reckonings of the Mishkan, the Mishkan of Testimony, which were reckoned by Moshe's bidding (38:21).

The Torah repeats the word Mishkan, referring to the two Batei Mikdash that were destroyed as collateral for the sins of Bnei Yisrael. The posuk refers to the Mishkan as the Mishkan of Testimony, since it was testimony to the fact that Hashem forgave Bnei Yisrael for this sin of the eigel, since He rested His Presence amongst them (Rashi).

Rashi seems to be out of order. Historically, first the Mishkan was testimony that Hashem forgave Bnei Yisrael. It was hundreds of years later that the Bais HaMikdash was used as collateral. Why does Rashi list these backwards?

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Pekudei opens with the verse: "These are the reckonings of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe's bidding." The Rashbam understands this to refer to "the accounting of the silver and the gold and the copper."

The halachah is that "we do not make an accounting of charity [funds] with charity collectors" (*Bava Basra* 9a, *Tur* and *Shulchan Aruch Yoreh De'ah* 257:2). This is alluded to by the Biblical declaration, in the context of the project of Yehoash the king and Yehoyada the priest to repair the breaches of the Temple, that "Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully" (*Melachim* 2 12:15). Nevertheless, to avoid even the appearance of impropriety, "it is good for them to give an accounting" (*Tur* and *Rema*). The Vilna Gaon (*Biur Ha'Gra* os 1, and cf. *Bach*) explains, based on the *Medrash Rabbah* and *Tanchuma*, that we learn this from the fact that Moshe found it necessary to provide an accounting, despite his trustworthiness. Similarly, those with access to the communal treasury were not to wear certain types of garments that would facilitate the pilfering of treasury cash, lest people attribute any increase in their wealth to such embezzlement, "for a man must satisfy the claims of men, just as he must satisfy the claims of G-d."

Moreover, the Bible pointedly justifies the lack of reckoning with "the men into whose hand they delivered the money" by attesting to their faithful dealing, and so the rule against demanding an accounting is accordingly limited to men with a reputation for probity. Men of less sterling character, or those who are the subject of plausible complaints about their integrity, must indeed provide a reckoning (*Shut Mahari Weil* #173, *Rema ibid.*, *Biur Ha'Gra* os 2).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

PARSHA RIDDLE

Where is the machatzis hashekkel hinted to in Sefer Bereishis?

Please see next week's issue for the answer.

Last week's riddle:

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

Answer: *This week we lain from Parshas Ki Sisa that we lained last week.*

KIDS KORNER

WHO AM I?

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

Win a pair of portable camping lantern flashlights!

The next raffle is April 12th.

Congratulations to Bashah Chaya and Liora Ness Seemann and others for answering last week's questions correctly!

Last Week's Answers:

#1 Fire (I introduce Shabbos; you will use me [in less than 2 months] for a mitzvah; I am the 'separator'; I am not a cool guy)

#2 Shabbos (Start me early and finish me late; I was last week and this week; I am every week; I am a queen.)

Visit gwckollel.org to submit your answers.

Answer as many as you can - each correct answer will entitle you to another raffle ticket and increase your chances of winning.

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