



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

The Ultimate Mishkan

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In this week's *Parsha*, the *Torah* introduces us to the *Mishkan*, the mobile sanctuary that the Jewish people built as a place of service to *Hashem*. This *Parsha*, filled with the elaborate and intricate details of how the *Mishkan* and its attendant vessels should be crafted, is summed up in a verse in the very beginning of the *Parsha* (25:8): "*And they shall make Me a sanctuary that I may dwell in them.*" The *Alshich* offers a beautiful explanation of this verse. He notes that the verse does not say that *Hashem* will dwell in *it*, the *Mishkan*; rather, it says that *Hashem* will dwell in *them*. It is not a house of gold and silver that is the true home for *Hashem* in this world, but it is within each and every Jew.

The *Malbim* takes this idea a step further. He explains how each and every aspect of the *Mishkan* is representative of some aspect of a human being, such that one's entire body and soul is represented in the *Mishkan*. Even the innermost sanctum of the *Mishkan*, the Holy of Holies, where the Ark of Covenant and the Tablets containing the 10 Commandments were kept, is a mirror image of the deepest aspect of the human being.

If the *Mishkan* is a mirror image of the human being, then the human being must also be a mirror image of the *Mishkan*. This means that all of our physical and mental abilities can be used for holiness, and can help us to become a home for *Hashem* in this world. When we learn *Torah*, give charity, or fulfill any *Mitzva*, we are building ourselves into a *Mishkan* – a dwelling place for *Hashem*. May we each merit to achieve this grand state of existence, such that it is fully apparent how *Hashem*, indeed, lives among us.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

Ten amos the length of each plank... (26:16)

From here we learn the height of the Mishkan was ten amos (Rashi).

The height of the Kohanim and Leviim were ten amos (Shabbos 92b).

How was Aharon able to enter the Mishkan with his hat on? Aharon, with his hat, must have been taller than ten amos! Furthermore, there were steps in front of the Menorah. How was Aharon able to ascend them in order to clean the Menorah?

PARSHA RIDDLE

What is the name of the rock that the Aron (ark) sat on? Why is it called that?

Please see next week's issue for the answer.

Last week's riddle:

An eye in place of an eye... (21, 24)

If he blinded his fellow man's eye, he gives him the value of his eye. (Rashi)

Where in the posuk is there a hint to this halacha?

Answer: The literal translation of the posuk is "An eye below an eye." The letter below Ayin is Pey; the letter below Yud is Chof; the letter below Nun is Samech. The letters below the word Ayin (Eye) spell Kesef (money). (Vilna Gaon).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Terumah begins the Torah's commandments to build the Tabernacle and its utensils, including the Table, on which was to be placed the *lechem ha'panim* ("showbread", or "presence bread").

The Mishnah and Talmud (*Yoma* 38a) recount that the baking of the *lechem ha'panim* required extraordinary skill, possessed by only one family, the House of Garmu, who refused to divulge their techniques. The Mishnah sharply condemns them for this, applying to them the phrase in Proverbs (10:7) "the name of the wicked shall rot". The Talmud records their claim in their defense that their refusal was in order to prevent their methods from being used in the worship of idols. Some commentators, however, understand that the Sages rejected this claim, believing that their true motives were selfish – the promotion of their wealth and honor (see Meiri, Maharsha).

In modern terms, the House of Garmu's techniques constituted trade secrets, and the law grants the possessors of such knowledge protection against misappropriation, in the form of trade secret law. Additionally, the law grants inventors the right to exclude others from making use of their inventions, in the form of patent law. Classic *halachah* does not explicitly discuss any such intellectual property rights, and so, over the last few centuries, *halachic* authorities have debated their existence.

The maximalist view is espoused by R. Yosef Shaul Nathanson, who insists that *halachah* certainly recognizes creators' rights to both expressive works (today governed by copyright law) as well as to inventions. He declares that this is self-evident and backed by common practice, and he cites the case of a Jewish inventor of a calculating machine who received perpetual royalty payments from the Polish government for his invention (*Shut. Shoel U'Meishiv* 1:1:44).

Other authorities object that R. Nathanson provides no *halachic* source for the existence of intellectual property rights, and reject his assumption that *halachah* must necessarily parallel temporal law in this area (*Shut. Beis Yitzchak* YD II:75:4, *Darkei Choshen* pp. 245-46, and cf. *Shut. Amudei Eish* pp. 66b-76b).

Many authorities rule, however, that even if *halachah* has no native notion of intellectual property rights, it will nevertheless recognize those established by temporal law, under the principles of *dina de'malchusa dina* ("the law of the government is the law") and *minhag* (prevailing custom – *Shut. Hisorerus Teshuvah* 1:222, *Beis Yitzchak* *ibid.* os 5, *Shut. Shaarei Ezra* end of II:147, but cf. *Shut. Vayaan Dovid* II:CM:226:6).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I had blossoms even in winter.
2. I was a fiery creation.
3. I can be found on the "Arch of Titus."
4. I caused the Kohen Gadol to walk the longer route.

#2 WHO AM I?

1. I was only for the first.
2. I was a three-in-one deal.
3. I occupied no space.
4. Beware! I can cause death.

Last Week's Answers:

#1 *Shabbos* (I come after 6 days; I come after 6 years; I am for the ox and donkey; I am for the field.)

#2 *A Bor (Pit)* I must be covered; fill me up; I am not a bore yet I am one; I am not for humans or vessels.)

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

WIN a 3-D
Night Edition
Puzzle
of the
Empire State
Building

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!

THE NEXT
RAFFLE WILL BE
MARCH 6th.

KOLLEL BULLETIN BOARD

Upcoming Events:



Rockville Lunch and Learn at BECO with Rabbi Yitzhak Grossman on Bankruptcy and Jewish Law. Wednesday, Feb 21, 12:45-1:30pm. RSVP to info@gwckollel.org.



10th Annual Yeshivas Mordechai Hatzadik Purim learning extravaganza for men and boys 5 and up. Purim morning following the 8 AM minyan (approx. 9:45 AM). Prizes, refreshments, raffles, dancing! At GWCK, 10900 Lockwood Drive.