



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Holy Sanctuaries

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

“They shall make a sanctuary for Me – so that I may dwell among them” (25:8)

This week’s Parshah introduces the building of the Mishkan, the sanctuary for G-d’s Presence that accompanied the Jewish nation in their desert travels. Later, when the Jewish nation arrived in the Land of Israel, the Mishkan was replaced with the Beis Hamikdash, the temple in Jerusalem.

The Seforno writes that having a central sanctuary for G-d’s Presence is actually not the ideal scenario. He explains that had the Jewish nation not sinned with the golden calf, there would not have been any need for the Mishkan. Each and every Jewish home would have been a Mishkan in its own right. Indeed, we find this concept regarding the tent of our matriarch Sarah, where the bread was constantly fresh, paralleling the *lechem* hapanim (showbread) in the Mishkan, there was always a light burning, just like the Menorah, and there was a Heavenly cloud constantly above the tent, signifying G-d’s constant Presence.

After the sin of the golden calf, however, the Jewish nation lost that ability to raise their own homes to the spiritual level of the Mishkan. Instead, it became necessary to construct a central place for G-d’s Presence to dwell. G-d’s presence would no longer automatically be embodied in each and every Jewish home.

Today, we no longer have a Mishkan or a Beis Hamikdash. In our time, our synagogues and Batei Medrash (Torah study halls) represent the sanctuaries for G-d’s Presence to dwell. Let us utilize our holy places for learning Torah and performing Mitzvos and may we merit the time when we will witness the return of G-d’s Presence back to the Beis Hamikdash with the coming of Moshiach, speedily in our days.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Speak to Bnai Yisrael and let them take for Me a portion... take My portion (25:2).

You may think women must participate as well, therefore the Torah says, Bnai Yisroel, excluding the Bnos/daughters (Rambam Shekalim 1:6).

Since women did not participate in donating the Shekalim, they are not participants in the public korbanos. Because they do not participate in public korbanos, they are not obligated to daven Musaf (Rav Akiva Eiger, Responsa 9).

Kohanim and Levi'im and men under the age of twenty also did not donate Shekalim (Shekalim 1:4 and Gr"a Shekalim 1:3). Why aren't they exempt from davening Musaf?

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:

What is the connection between Moshe's going alone to Hashem to receive the Torah, and Moshe's appearance to Pharaoh in Egypt?

Answer: Since all the Elders deserted Moshe enroute to Pharaoh, only Moshe went up to Hashem.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Terumah contains Hashem's instructions for the construction of the Tabernacle and its vessels. With the exception of the Menorah, the major vessels (the Ark, Table, exterior Altar, as well as the interior Altar described in *parashas Tetzaveh*) were all to be made of wood and merely covered with gold or copper. The Tosafists explain that the reason they were not made of solid metal was to reduce their weight, since the Torah requires that they be "carried on the shoulder" during transportation, and not placed upon ox-drawn wagons:

And to the sons of Kehas (who were assigned to carry the Tabernacle's vessels, as opposed to its components and those of its courtyard) he did not give (any oxen or wagons); since the sacred service was upon them, they carried on the shoulder. (Bemidbar 7:9)

The Rambam (*aseh* 34), *Sefer ha-Chinuch* (379), and the *Semag* (*aseh* 168) count this obligation of "carrying on the shoulder" as one of the 613 *mitzvos*. Interestingly, however, they all specify that the commandment is to carry the **Ark** in this manner, implying that it is limited to the Ark and does not extend to the other vessels. The *Minchas Chinuch* is puzzled by this: the above verse does not specifically mention the Ark, and the duty of the family of Kehas encompassed all the Tabernacle's vessels, not just the Ark, so why should the obligation of carrying on the shoulder be understood as limited to the Ark? And indeed, the explanation of the Tosafists cited above certainly implies that they understood "they carried on the shoulder" to apply to all the items carried by the family of Kehas, not just the Ark.

With regard to the Ark itself, it is related (*Divrei ha-Yamim* I 13:7,9) that when King David had it transported from Kiryas Yearim (with the intended destination of Yerushalayim), it was placed on a wagon drawn by oxen, in apparent gross violation of the Torah's command that it be "carried on the shoulder." The Talmud explains that Hashem had caused King David to "stumble in a matter that even schoolchildren know" as a punishment for the lack of proper reverence toward the laws of the Torah that he had displayed by calling them "songs": "Your statutes were music to me, in my dwelling place" (*Tehillim* 119:54, *Sotah* 35a).

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 caused a fight.
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 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.)

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