



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Measuring with Care

Presented by Rabbi Hillel Shaps

Kollel Scholar and Director of Special Projects for the Kollel

The Talmud (Yoma 72b) teaches us that of all of Mishkan's vessels, the Aron (Ark) is symbolic of the Torah and the Shulchan (Table) symbolizes wealth and livelihood. It is interesting to note that the dimensions of the Aron (2.5 cubits long by 1.5 wide by 1.5 tall) all terminate in half-cubit measurements, while the measurements of the Shulchan (2 cubits long by 1 wide by 1.5 tall) include both full and half-cubit measurements.

The Kli Yakar explains that this disparity is of great significance in teaching us how to approach Torah wisdom and spiritual growth, as opposed to amassing wealth and material possessions. When it comes to a person's spiritual ascent, one should always look to those who are greater than him or her and realize that there is still room to grow. The same is true of Torah knowledge. Only one who realizes that he or she is lacking and still has more to learn will be willing to take the necessary steps to attain that knowledge. The half cubits of the Aron represent this perspective. The outlook a person should have for Torah and spiritual pursuits is to view oneself as a half cubit – not yet complete.

The Shulchan, on the other hand, was comprised of both complete cubit measurements and half-cubit measurements. With regards to our wealth and physical pursuits, the complete cubits teach us that we should feel satisfied with what we have – that we are complete and not lacking anything. The half-cubits measurement teaches us the lesson of abstinence. At times we need to withstand our desires and not try to fulfill all of our perceived physical needs.

The Torah is rich with inspiration and meaning. Even the measurements of the vessels of the Mishkan can serve to guide us in our pursuit of spiritual perfection.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

You shall make its dishes and its spoons and its tubes and its supports... (25:29)

The tubes are like hollow half reeds, split along their length. He would make objects in their shape, out of gold, and would arrange three of them above the top of the breads, so that the breads should rest on top of the reeds. This would separate the breads, so that air could circulate between them, thereby not allowing them to become moldy (Rashi).

Even though Hashem performed a miracle that the breads were always warm and fresh at the end of the week, as if they had just emerged from an oven, these tubes were necessary in order to avoid spoilage. This is because we do not rely on miracles (Panach Raza).

According to Abaye (Pesachim 64b) one is allowed to rely on miracles in the Bais Hamikdash. If so, why did they need to place the tubes between the breads?

PARSHA RIDDLE

Who was disappointed when the Mishkan was completed?

Please see next week's issue for the answer.

Last week's riddle:

How can one kill a person accidentally and not be obligated to run to an *ir miklat*?

Answer: If a doctor accidentally kills a patient, he does not need to run to an *ir miklat*.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

One of the fundamental concepts upon which the *halachos* of carrying on Shabbos are built is the *reshus ha'rabim* ("public domain"): it is Biblically prohibited to carry the distance of four *amos* [an *amah* ("cubit") is somewhere between about eighteen and twenty three inches] within a *reshus ha'rabim*, as well as to carry from a *reshus ha'rabim* to a *reshus ha'yachid* ("private domain") or vice versa. For an area to be considered a *reshus ha'rabim*, several criteria must be satisfied, including having a minimum width of sixteen *amos*. The laws of Shabbos are generally derived from the activities carried out in the construction (or, according to some, the operation) of the *Mishkan* ("Tabernacle"). The Talmud accordingly derives this minimum width of sixteen *amos* from the width of the area traversed by the wagons transporting the *Mishkan's kerashim* (the boards or planks that formed its walls when assembled together) from place to place.

As described in *parashas Terumah* (26:16), the *kerashim* were ten *amos* tall. They were loaded onto the wagons parallel to the ground with their height perpendicular to the direction of travel. The wagons themselves had a total width of five *amos* each and traveled two abreast, with a space of five *amos* between them (since 2.5 *amos* of each ten *amah keresh* extended from each side of each wagon). An additional *amah* was required to allow access to a Levite attendant when necessary to stabilize the *kerashim* were they to begin to fall. The total width of the traversed area was therefore sixteen *amos*. [We do not simply count the total sum of the height of two *kerashim* (plus some necessary space between them to allow them to move freely), which would yield a width of more than twenty *amos*, since the *kerashim* themselves were more than ten *tefachim* [a *tefach* is one sixth of a cubit] above the ground, and the status of *reshus ha'rabim* only extends to the space within ten *tefachim* of the ground.] (*Shabbos* 99a according to Rashi's explanation)

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. We were childish.
2. We put a lid on it.
3. We did not have annexes yet we had...
4. Don't turn me.

#2 WHO AM I?

1. I am seven.
2. The other is eight.
3. One Piece.
4. Even in winter I had flowers.

Last Week's Answers:

#1 *Har Sinai* (I wasn't chosen for my height; I caused a backward response; I was like a barrel; almost a mass grave)

#2 *Two Adars* (I am doubled; I give you a small and a large; you'll have lots of lots; I delay Passover.)

*Congratulations to
Liam Ratner
and others for answering last
week's questions correctly!*

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!
Visit gwckollel.org to submit your answers.

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



Mini Table
Top Pool
Table Set



KOLLEL BULLETIN BOARD

Join the Sunday Morning Kollel Brunch & Learn!

Start your week off the right way with your choice from several fascinating classes being offered at YISE on Sunday mornings. Join the GWCK Sunday Kollel Brunch & Learn for bagel brunch at 9:30 followed by classes from 10:00-10:45. Choose from classes on Talmud, the weekly Parsha, Navi, and Jewish Philosophy.

For more info, contact Rabbi Yonatan Zakem at yzakem@gwckollel.org.