



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

A Couple's Donation

Presented by Rabbi Yisrael Glassberg, Director of Kollel Alumni

In this week's Torah portion, Moshe Rabbeinu gathered the entire nation of Israel together and charged them with the sacred mission of constructing the Tabernacle. Each person who worked on the project possessed unique talents and skills that played a crucial role in completing the construction of the Tabernacle. From the great leaders to the simple person, man and woman alike, Moshe summoned anyone who possessed the character trait of *Nedivus Halev* (deep and sincere willingness to give) to donate their time, energy and possessions to this noble cause.

In describing the response of the Jewish men and women to Moshe's request, the verse states that they came together and supplied the women's jewelry as a contribution (Vayakhel 35:22). The commentaries explain that the women were still wearing their jewelry until the last moment and wonder why this was necessary. They further question why the couples came together to submit their donations. After all, the women offered their contributions and could have easily sent them with their husbands who were offering monetary contributions of their own?

Rabbi Eliezer Ginsburg offers two insightful explanations. First, he suggests that the women wanted to demonstrate that the jewelry they were donating was not old, unused jewelry, but rather items that they were actively wearing and were proud of. They cherished those items and wore them until it was time to part ways with them for a greater and loftier purpose. Their sacrifice provides us with an eternal model for our own Divine service. We should make great efforts to offer the best of our possessions in the performance of mitzvos or chessed opportunities.

Second, he explains that each and every Jewish home is designed to replicate the holiness found in the Tabernacle. By unifying together as a couple during the donation process, these couples demonstrated their willingness to internalize the inspiration of the very building they were helping to create. Through their joint efforts and presence during the donation process they would discuss and discover ways that would help them cultivate that sanctity and infuse their homes with it. This could only be accomplished by being active participants and attendants at the time of the donation.

Although we do not have the Tabernacle from which to draw our spiritual fulfillment in today's times, the strength and power of the Jewish home provide us with the same spiritual capability. Let us always strive to preserve that sanctity!

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

And the work was sufficient for them to do it – and they had a surplus. (36, 7)

Sufficient means enough and surplus means more than enough. If the work was sufficient, it could not have had a surplus, and if it had extra, it was more than sufficient, not sufficient. How could the work have been sufficient and extra simultaneously?

PARSHA RIDDLE

Who was the father of Rav Yehoshua ben Korcha?

Please see next week's issue for the answer.

Last week's riddle:

Why are the first two aliyos in Parshas Ki Sisa longer than any other parsha?

Answer: These aliyos discuss the golden calf. They are reserved for the descendants of Levi, who did not serve the golden calf, in order not to embarrass the offspring of the tribes who did.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Vayakhel (35:3) contains the admonition: "You shall kindle no fire throughout your habitations upon the sabbath day." While this prohibition against kindling fire is the only unambiguous specification of any of the thirty nine categories of "work" prohibited on the Sabbath, the exact meaning of the verse has nevertheless been the subject of vehement debate between traditional Judaism and the more literalist Karaism. Traditional Judaism generally maintains that this prohibition (as well as the prohibitions against work on the Sabbath generally) encompass only work performed by man (or beast) on the Sabbath itself, but it is permitted to light a lamp or cooking fire before the commencement of the Sabbath and leave it burning on the Sabbath. Karaism, on the other hand, has commonly insisted that no flame may be left burning on the Sabbath, even if kindled beforehand (see Ibn Ezra *ibid.*; *Torah Sheleimah* #23 pp. 125-29). Traditional Judaism therefore encourages the eating of hot food on the Sabbath, i.e., food that has been kept warm by a fire left burning on the Sabbath, to demonstrate our rejection of the Karaite interpretation, and anyone who avoids doing so is suspected of sectarianism (*Hamaor Hakatan, Shabbas*, 16b in Rif pagination).

R. Saadia Gaon composed an entire work arguing for the interpretation of traditional Judaism and against that of Karaism; one of his arguments is that the Torah's language exhorting us to "rest" on the Sabbath is only applicable to work performed by living entities, such as man or beast, and not to inanimate objects. Interestingly, however, the position of the House of Shammai, as recorded and explained in the Mishnah and Talmud (*Shabbas* 17b-18b), seems to resemble the Karaite view: it espouses an injunction of *shevisas keilim* ("resting of utensils"), and prohibits beginning even before the commencement of the Sabbath any form of work that is prohibited on the Sabbath insofar as the work will continue on the Sabbath. According to this view, lighting the Sabbath candles (that continue to burn on the Sabbath) and placing a pot containing food on a fire (that will continue to cook on the Sabbath) are only permitted insofar as one relinquishes ownership of his lamp and pot before the Sabbath. [See *Torah Sheleimah* *ibid.* for an alternate explanation of the position of the House of Shammai that reconciles it with R. Saadia's argument from the language of "rest".]

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am the place for Chometz.
2. I destroy.
3. I am useful.
4. My prohibition causes darkness.

#2 WHO AM I?

1. I am said at the end.
2. I am said for the beginning.
3. I am for strength.
4. I am loud.

Last Week's Answers:

#1 *Kabolas HaTorah*. (Accepting the Torah)

(Now it was forced, Earlier this week it was willingly, My utterance caused crowning, I am celebrated at fifty)

#2 *Aigel/The Golden Calf* (A plate caused my form, I caused death, I am recalled in every punishment, The mafir cleans my mess)

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

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Mazel Tov to Gavriel Cohn on winning 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 May 15th.

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March 14: The Lamb and the Lamborghini: Your Passover Will Never Be the Same! – Presented by Mr. Daniel Ratner

March 21: Why Are We Still Telling This Story? – Presented by Rabbi Hillel Shaps

No cost – For more information contact Rabbi Hillel Shaps at hshaps@linksgw.org

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