



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

In addition to the *Mishkan* (Tabernacle) structure itself and its concomitant vessels, the people are instructed to make special vestments for the Priests, to be worn when performing the Temple service.

The verses state: "And you shall make sacred vestments for Aharon your brother, for glory and splendor. And you shall speak to all who are wise-hearted, whom I have filled with a spirit of wisdom, that they shall make Aharon's vestments to sanctify him, that he may serve Me" (28:2-3). While the first verse explains that the special garments are "for glory and splendor," the second verse attributes an entirely different purpose to the vestments: to sanctify Aharon. How do we make sense of this apparent contradiction?

In truth, the sacred vestments, made with G-d's precise instructions as conveyed to Moshe, were imbued with profound spiritual and mystical force. These garments had the ability to sanctify Aharon and the Priests, thereby elevating the Temple service. In addition, the Talmud teaches that the garments effected atonement for the Jewish nation.

The great wonder and power invested in the *Mishkan*, vessels, and priestly garments, however, would not necessarily ensure that they would be properly appreciated by the nation. Human nature is drawn to the external, and judgments are often passed on that basis. The Torah therefore instructs that the vestments be created to display their beauty and grandeur, thus imparting the sacred nature of the *Mishkan* to the people.

This should serve as a charge to parents, educators, and all who wish to inspire those around them: True, we are blessed with the sublime and majestic gift of the Torah, which requires no addition or embellishment. Nevertheless, we do need to make the special effort to fully communicate and display the "glory and splendor" of our unique and cherished legacy.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You shall make the Choshen of Judgment the work of an artist... (28:15)

It would tell the judgement to the judges if they were unsure how to judge (Targum Yonason Ben Uziel).

The Gemara (Bava Basra 59b) teaches that "lo bashamayim hee" - Hashem gave the Torah to this world and the Heavens cannot have a say with regard to the Torah here. If so, how was the Urim V'tumim, whose words came from Heaven, able to tell the judges what the law should be in this world?

Parsha Riddle

Which two gentile kings wore the Kohen Gadol's (High Priest's) vestments?

Please see next week's issue for the answer.

Last week's riddle:

**Which mitzvah has been fulfilled only seven times in history?
Answer: The mitzvah of building a Mishkan / Bais HaMikdash.**

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parashas Tetzaveh, Hashem commands (28:30): "Into the Breastplate of Judgment shall you place the Urim and the Tumim." We have previously noted the remarkable obscurity of the reference to the Urim V'Tumim; but while neither the Biblical text nor the Rabbinic tradition provide any explanation of what they actually were, they both indicate that at least one of their functions was to facilitate the High Priest's acting as an oracle, to convey Hashem's answers to questions posed to Him. The clearest Biblical reference to this is Hashem's directive to Moshe regarding his successor Yehoshua: "Before Elazar the Kohen shall he stand, who shall inquire for him of the Judgment of the Urim before Hashem; at his word shall they go out and at his word shall they come in, he and all the Children of Israel with him, and the entire assembly." (Bamidbar 27:21, and see Yoma 73a-b) Ramban goes so far as to suggest that this constitutes an actual mitzvah for a king or other leader to consult the Urim V'Tumim and follow its guidance when leading the people into war (conclusion to his Hasagos to the Sefer Ha'Mitzvos).

It is unclear whether questions of halachah could be posed to the Urim V'Tumim: the Talmud (Eruvin 45a), discussing the question posed by [King] David of Hashem "Shall I go and strike down these Philistines?", asserts that he could not have been asking whether it was permitted to engage in battle on the Sabbath, since "the court of Shmuel from Ramah was then in existence." (His question therefore must rather have been whether he would be victorious.) Rashi explains the Talmud to mean that questions of religious law are not posed to the Urim V'Tumim. Some understand that as per the Talmudic language, such questions are only inappropriate insofar as a suitable terrestrial authority is available, but if it is not, then they may be posed to the Urim V'Tumim (Darkei Horaah ch. 8). Others counter that there is no such thing as a situation in which there exists no terrestrial means of resolving a halachic question: the matter should be discussed by contemporary scholars, and the majority opinion followed (Shut. Yabia Omer 1:OC:41:1,22).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was killed for a friend.
2. I made a party.
3. I oppressed the Jews.
4. I refused to appear.

#2 WHO AM I?

1. Listen.
2. Eat.
3. Give.
4. Give (x2).

Last Week's Answers

#1 Ner Ma'aravi/Ner Tamid (My name is misleading, I exist today, Always burning, I'm in the east even though I am the..)

#2 Aron (Ark) (Three yet one, My occupant was more valuable than me, Crowned, Put a lid on it)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



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
Apr 28.

KOLLEL BULLETIN BOARD

This Purim, Join a 2,500 Year Old Yeshiva! With the terrible decree of Haman hanging over their heads, Mordechai gathered the Jewish children to learn Torah together (Esther Rabbah 9:4). In the merit of their study and prayer, Hashem tore up His decree against the Jewish people.

This Purim, GWCK invites you to bring your sons to continue the legacy of

Yeshivas Mordechai Hatzadik!

Participate in a half hour of learning, with prizes, raffles, and refreshments. At SEJC (10900 Lockwood Dr.), following the 8:15am minyan (approximately 10:00 am). For men and boys ages 5 and up.