



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### The Most Important Thing of All

**Presented by Rabbi Zacharia Schwartz, Kollel Adjunct**

In *Parshas Vayakhel*, the *Torah* describes the enthusiasm and alacrity with which the Jewish people donated materials and lent their talents towards the construction of the *Mishkan* (Tabernacle). The Aramaic translation of *Onkelos* seems to state that the women came to the donation site wearing the jewelry that they intended to donate and removed it only when it was time for it to be collected. This begs the question as to why did the women choose to take off their jewelry only when it was time to donate it? And why did the *Torah* want to convey this detail to us?

Rabbi Moshe Feinstein explains that the women wanted to demonstrate that they were not giving up their jewelry because the jewelry ceased having any importance to them. Rather, they were giving up their jewelry in-spite of how much they valued it – they wore the jewelry right up to the last moment – because they valued the *Mishkan* even more.

Every *Mitzvah* that we do has immense value. However, there is something extra special about *Mitzvos* that require us to sacrifice something that is dear to us. These *Mitzvos* make a clear statement that it is *Hashem* and His *Torah* that take precedence in our lives. When such opportunities arise, let us make this statement loud and clear.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**And they brought the Mishkan to Moshe. (39, 33)**

They brought the Mishkan to Moshe because they were unable to erect it. Since Moshe did not do any physical labor in building the Mishkan, Hashem left its erection to him. (Rashi)

Rashi's words need an explanation. Did they bring the Mishkan to Moshe because they couldn't erect it, or because Hashem wanted Moshe to have the merit of erecting it?

"The wise man grabs mitzvos," refers to Moshe. While Bnei Yisrael were busy getting money from the Egyptians, he was busy attending to the bones of Yosef. (Sotah 13a)

If Moshe was so eager to perform mitzvos, why didn't he involve himself in the building of the Mishkan?

### Parsha Riddle

**When could a person receive reward for learning Torah by not learning Torah?**

Please see next week's issue for the answer.

Last week's riddle:

**What is the connection between the Machatzis HaShekel (half-shekel) and Yosef HaTzadik?**

**Answer: Yosef was sold for a Machatzis HaShekel, so we redeem ourselves with a Machatzis HaShekel. (Bereishis Rabba 80, 18)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parashas Vayakhel describes the construction of the Tabernacle. While neither the Tabernacle nor its successor Temples exist today, there are numerous customs and laws regarding the construction of synagogues that are rooted in characteristics of the Tabernacle and Temples; following are some of these:

- The roofs of a city's houses must not be higher than its synagogue's roof; this is derived from Ezra's expression of gratitude to Hashem for granting the Jews the opportunity to "raise up the Temple of our G-d" (Ezra 9:9, Shabbas 11a). For centuries, this halachah has often been ignored, but although halachic authorities have proposed various justifications of this, the Mishneh Berurah (150:5) rules that ideally, one should try as hard as possible to observe this rule.
- The Tosefta (Megillah 3:14) rules that a synagogue entrance must be in its east side, just as the Tabernacle's was. Halachic authorities interpret this to mean that the entrance must face the Ark, which in the Tabernacle was in its western area. Accordingly, in our synagogues which typically face east (toward Jerusalem), the entrance should be on the west side (Shulchan Aruch OC 150:5, Mishneh Berurah #10). (I do not know why many synagogues do not follow this rule.) The Chasam Sofer (OC #27), however, limits this to the inner entrance to the sanctuary itself, but maintains that it does not apply to an outer entrance that opens into a room other than the sanctuary.
- The bimah upon which the Torah is read must be in the center of the synagogue. The Rambam (Tefillah 11:3) explains that this is in order that everyone should be able to hear the reader of the Torah or the preacher, but the Chasam Sofer (#28) explains that it is because the bimah represents the altar, which in the Temple was positioned before the Ark, between the Menorah and the Table. In the great struggle between the Reform movement and Orthodoxy in the nineteenth century, "bimah in the center" was an important battleground, but R. Moshe Feinstein (Igros Moshe OC 2:42) rules that outside that particular historical context, although the bimah should be in the center, and if one has a choice between two synagogues, he should prefer the one with its bimah in the center, there is no absolute prohibition against praying in a synagogue where it is not.

PRESENTED BY

**RABBI YITZHAK GROSSMAN, ROSH CHABURAH**

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was told to Yehoshua.
2. I am for completion.
3. I am for continuation.
4. I am not about chocolate cake!

#### #2 WHO AM I?

1. I am a 613 reminder.
2. I alternate with bells.
3. I was worn.
4. I am eaten.

#### Last Week's Answers

**#1 Bechor (Firstborn)** (I served the below, I lost my position, I need redemption, I was spared from the tenth.)

**#2 Golden Calf** (My mother cleans my mess, I am not part of your leg, I wasn't a golden opportunity, Walking metal.)

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a virtual Lunch & Learn with Rabbi Yitzhak Grossman

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