



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### The Gift of Giving

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

**And Moshe saw all of the work, and behold they had done it... and Moshe blessed them. (39:43)**

Upon the completion of all the various components of the Mishkan (Tabernacle), Moshe inspects the people's handiwork and offers a blessing to the people. Rashi explains that his blessing was that G-d's presence should dwell in their handiwork. When describing these events, the Torah writes that "Moshe saw all of the work... and Moshe blessed them." The Ohr Hachaim questions why it was necessary to repeat Moshe's name instead of simply stating, "and he blessed them."

The Ohr Hachaim explains that the Torah repeats Moshe's name in order to highlight that the reason this blessing was significant enough to be mentioned in the Torah was because it was bestowed by Moshe.

Rabbi Zalman Sorotzkin (Oznaim Latorah) offers another explanation. He recounts how he once attended the dedication of a communal institution. The Rabbi, who had spearheaded the project and spent countless hours planning and fundraising, gave a speech thanking and blessing all the people for their contributions. When it was Rabbi Sorotzkin's turn to speak, he said that, in fact, things should be the exact opposite. The people should be thanking the Rabbi for his tireless efforts and for giving them the opportunity to contribute to such an important project. He explained, however, that the Rabbi was following in the footsteps of Moshe Rabbeinu. Moshe, too, did not wait for the people to thank him and bless him for affording them the opportunity to partner in creating the Mishkan and for his gargantuan efforts in overseeing the project. Rather, he went right ahead and blessed the people. The reason the Torah repeats Moshe's name when stating that he blessed them is to highlight that it was Moshe who blessed the people when in reality it should have been the opposite.

The Midrash teaches us that "the poor person does more for the benefactor than the benefactor does for the poor person." Every chance to give tzedakah to the needy, support community institutions, or to help out a friend is, in fact, a tremendous opportunity for us to engage in a mitzvah and be involved in something great. May we learn to cherish these opportunities and execute them with alacrity and joy!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**And they brought the Mishkan to Moshe, the Tent and all its implements... (39, 33)**

Since Moshe didn't do any work for the construction of the Mishkan, Hashem commanded Moshe to erect it. No man has the strength to erect it because of the weight of the beams. Moshe was able to erect it as follows. Moshe said to Hashem, "How can the Mishkan be erected by man?" Hashem responded, "Involve yourself in erecting it with your hands and it will appear as if you set it up, but it will rise upright and stand by itself... (Rashi)

If one person couldn't raise the beams, why didn't they join many people together to raise them?

Furthermore, how could Rashi tell us 'Moshe erected them', if in truth he just performed acts which simulated its being set up?

### Parsha Riddle

**Why is the Mishkan called the 'Mishkan HaEidus/the Mishkan of Testimony'? What does it bear testimony to?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Who planted the cedar trees that were used for the construction of the Mishkan?**

**Answer: Avraham (Bereishis Raba 94:4)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

*Parashas Pekudei* begins with Moshe's accounting of the disposition of the materials that he had collected for the construction of the Tabernacle. The *midrash* explains that Moshe provided this accounting in response to the slander of cynics alleging that he had enriched himself via embezzlement of the contributions (*Shemos Rabbah* 51:6).

As we have previously discussed, although officers of charity funds are generally not required to provide an accounting of the funds entrusted to them, it is recommended that they voluntarily do so, to avoid even the appearance of impropriety (*Tur* and *Shulchan Aruch* YD 257:2), and some authorities cite Moshe's accounting as a precedent for this (*Bach* and *Biur ha-Gra*).

The Talmud itself sets forth a number of other rules and practices designed to forestall even the appearance of impropriety, both in the particular context of charity funds as well as in other contexts, including the following:

- Officers in charge of charity funds are required to operate in pairs (to avoid the suspicion that a lone officer might take advantage of the absence of any oversight to embezzle money entrusted to him).
- If an officer in charge of charity funds finds coins in the market, he may not put them into his own pocket, but rather he must put them into the charity purse, and then later when he comes home, he may take them from there (to avoid the suspicion that he is placing charity money into his own pocket – *Bava Basra* 8b).
- The Sages praised the House of Garmu, who prepared the *lechem ha-Panim* (shewbread) for the Temple, for never having any refined bread in the possession of its descendants, and the House of Avtinas, who prepared the *ketores* (incense) for the Temple, for the avoidance of perfume by the women of the family, lest they be suspected of embezzlement of Temple property entrusted to them (*Yoma* 38a).

The Talmud explains that the admirable conduct of the Houses of Garmu and Avtinas was in fulfillment of the Biblical verse (*Bamidbar* 32:22) "and you shall be guiltless before Hashem and before Israel," which it interprets as an imperative to avoid not only actual impropriety, but even the mere appearance of impropriety. The Rambam cites this verse in explanation of the aforementioned rules governing officers in charge of charity funds as well.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I ?

1. My father was the Head.
2. I was a master of Gematria.
3. This Parsha contains my (work's) name.
4. I have a "house" on each side.

#### #2 WHO AM I ?

1. I am names.
2. I am the second.
3. I am for redemption.
4. I finish this week.

#### Last Week's Answers

**#1 The Nesi'im (Tribal Princes)** (We lost a letter, Our delay caused our vigilance, Our reasoning was distorted, You read us on Chanukah.)

**#2 Ticheiles** (I am a heavenly reminder, I was in the Mishkan, I am a fringe benefit, I help prove daytime.)

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