



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

A Winning Formula

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

**“Every man whose heart uplifted him came and everyone whose spirit urged him brought Hashem's donation offering for the work of the Tent of Meeting, for all its service, and for the holy garments.”
(31:21)**

Insofar as the Mishkan (Tabernacle) was created as a home for G-d and a place where closeness to Him was achieved through special service, the process of its formation can logically serve as an example for how we can achieve closeness to Him through our own individual *mitzvos*. The Torah describes those who contributed to the building of the Mishkan as possessing two character traits: those *whose heart uplifted* them, and those *whose spirit urged* them. Rabbi Samson Raphael Hirsch explains that people's hearts were uplifted by a recognition of the purpose and significance of the Mishkan. They felt elevated to have the opportunity to take part in such an important project. In this spirit, they *came*, ready to take part in whichever way they could.

The *spirit (ruach)*, according to Rav Hirsch, expresses the entirety of the person. By adding that those *whose spirit urged them* brought donations, the Torah additionally teaches us that their gifts flowed from their whole being and they put their entire selves into helping.

The Ramban observes that for many of the complex creations involved in the Mishkan, there were no craftsmen or artists with the proper training to carry out the work. Despite this, people stepped up and said, “I will do it,” and with Divine assistance were suddenly capable of accomplishing the tasks at hand.

These steps establish a formula for us in our approach to serving G-d and drawing close to Him through His *mitzvos*. We first must realize the significance of G-d's commandments and should feel uplifted by the opportunity to serve Him. Next, we should invest our whole being into carrying out the *mitzvah*. Never should we tell ourselves that we are not up to the task or that we can't do it. Rather, if we commit to act, we might just merit the Divine assistance to accomplish something we never knew that we could.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

All the work for the Mishkan, the Tent of Meeting, was completed, and B'nei Yisrael did everything that Hashem commanded Moshe, so did they do (39: 32).

If all the work of the Mishkan was completed, what is the verse referring to when it says, B'nei Yisrael did everything that Hashem commanded? What was still left to do?

Parsha Riddle

Why did the month of Kislev merit to have the miracle and holiday of Chanuka?

Please see next week's issue for the answer.

Last week's riddle:

Where in the Parsha is the source that one should wash one's hands before davening?

Answer: From the Kiyor. Just as the Kohanim washed their hands before performing the avoda (service) in the Beis Hamikdash, we are supposed to wash our hands before our avoda/davening.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayakhel* (36:7), the Torah relates that the contributions received for the construction of the Tabernacle exceeded what was necessary. What was done with the extra contributions? Our tradition contains a number of suggestions:

- It was used to construct a second Tabernacle. According to one version of this midrash, this served as Moses's study hall. (See *Torah Shleimah* Vol. 22 p. 39 and Vol. 23 p. 8)
- It was used for the maintenance of the Tabernacle. (Ramban *ibid.* v. 3, Malbim)
- It was used for the fashioning of "ministering vessels" (*klei shareis*). (Ramban *ibid.*)
- It provided a cushion so that the workers did not have to stint themselves in their work out of worry that they would not have sufficient materials. (Sforno)
- Despite the fact that the contributions exceeded the need, Hashem miraculously caused all the received materials to be used in the Tabernacle's construction. (*Or ha-Chaim*)

With regard to the disposition of surplus charitable funds in general, the Mishnah (*Shekalim* 2:5) sets forth a number of rules, including the following:

The leftover money collected for freeing unspecified captives must be allocated to freeing captives. The leftover money collected for freeing a specific captive is given as a gift to that captive. The leftover money collected as charity for the poor must be allocated to the poor. The leftover money collected for a specific poor person is given as a gift to that poor person. The leftover money collected for burying the dead must be allocated to burying the dead. The leftover money collected to bury or provide burial shrouds for a particular deceased person is given to his heirs. ...

The Mishnah is discussing cases where at least some of the funds raised were used for their intended purpose, and the question is what to do with the rest of them. If the intended recipient died before any of the money could be used for his needs, some maintain that in this case, the money should be returned to the donors, or, if that will not be cost effective, it should be used to fund public needs (*Shut. ha-Rosh* 32:6), while others maintain that even here the money is given to the heirs of the intended recipient (*Shut. ha-Rashba* 4:55).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was used for counting.
2. I prevented plague.
3. I did not have a plug, yet I was for the socket.
4. I am for Ta'anis Esther.

#2 WHO AM I?

1. I was said by Moshe.
2. I am the blessing for the Mishkan.
3. I am said Motzei Shabbos.
4. I am for Krias Shema.

Last Week's Answers

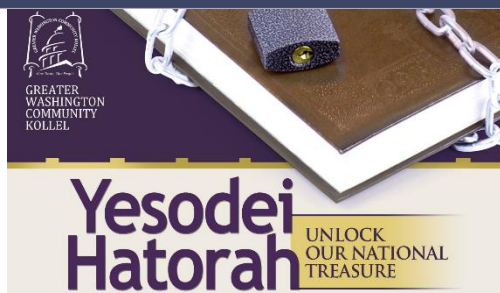
#1 Counting the Jewish people (I caused plagues, For me some us a verse, Sometimes a half shekel, I give you numbers.)

#2 Moshe's shining face (I was bright, Even though it wasn't Purim, I wore a mask, I am from the small "Aleph," I was misunderstood as horns.)

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