



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Building Our Essence

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

"Moshe saw the entire work and, behold, they had done it just as Hashem had commanded, and he blessed them." (39:43)

When the construction of the *Mishkan* (Tabernacle), its vessels and utensils, along with all the priestly garments were complete, everything was brought before Moshe for a final inspection. When Moshe saw how everything was made exactly the way Hashem had commanded, he blessed the people. Rashi cites the Midrash which teaches that Moshe's blessing was, "May it be Hashem's will that He rest His Presence upon the work of your hands." Moshe then added a blessing that was later incorporated into Tehillim (90:17) and is recited often in our prayers, "*Vee'hee noam Hashem Elokeinu aleinu...* - May the pleasantness of Hashem be upon us, and our handiwork establish for us; our handiwork, establish it."

Rav Avrohom Pam, citing the Malbim explains this blessing with a penetrating insight. When a person designs and builds a magnificent edifice, all they have done is changed the landscape and added beauty and splendor to that place. The person themselves, however, is not necessarily improved in any way and may even end up with a more inflated ego.

On the other hand, when a person achieves a milestone in spiritual matters, (e.g. the completion of a topic in Torah or a fervent prayer), that person's very essence has changed. They have added a new dimension of spiritual depth and breadth to their soul which they will carry with them for the rest of their life. This is what it means when it says, "the pleasantness of Hashem be upon us and our handiwork." Moshe blessed the people, that the experience of creating the *Mishkan* should impact their very essence and raise them to new spiritual heights.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

These are the reckonings of the Mishkan, the Mishkan of Testimony, which were reckoned by Moshe's bidding (38:21).

The Torah repeats the word Mishkan, referring to the two Batei Mikdash (Temples) that were destroyed as collateral for the sins of Bnei Yisrael. The verse refers to the Mishkan as the Mishkan of Testimony, since it was testimony to the fact that Hashem forgave Bnei Yisrael for the sin of the Golden Calf, since He rested His Presence amongst them. (Rashi)

Rashi seems to be out of order. Historically, first the Mishkan was testimony that Hashem forgave Bnei Yisrael. It was hundreds of years later that the Bais HaMikdash was used as collateral. Why does Rashi list these backwards?

Parsha Riddle

Where is the machatzis hashekel hinted to in Sefer Bereishis?

Please see next week's issue for the answer.

Last week's riddle:

When do we read from the same parsha two weeks in a row?

Answer: When Parshas Shekalim coincides with Parshas Vayakhel (like this year), we read from the beginning of Ki Sisa for a second week in a row.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Pikudei concludes the Torah's narrative of Hashem's commandments and instructions to build the Tabernacle, and the carrying out of these by the Jewish people. The *Midrash Tanchuma* on our *parashah* discusses the idea, found in numerous places in the literature of our Sages, that there was also a supernal Tabernacle that corresponded to the terrestrial one discussed in these *parashiyos*; a supernal Jerusalem that corresponded to the terrestrial one; and a supernal Temple that corresponded to the terrestrial Temple in Jerusalem.

There is a major debate as to whether the Third Temple for which we pray daily will be created by Hashem and descend from Heaven and be revealed to us already fully built (Rashi, Tosafos, and Ritva to *Succah* 41a), or will be built by humans as the Tabernacle and the first two Temples were (*Aruch le-Ner ibid.*, *Tiferes Yisrael*, *Boaz* at the beginning of *Middos*). The Tosafos assert that the *Tanchuma* (it is unclear which passage in the *Tanchuma* they have in mind) indicates that the Third Temple will be built by Hashem, as per the phrase in the Song of the Sea "the Sanctuary, my L-rd, that Your hands established," (*Shemos* 15:17), but the *Tiferes Yisrael* interprets the *Tanchuma* to mean merely that Hashem will provide the human builders with miraculous assistance.

In any event, there is an alternate *midrashic* assertion that the Messianic king will build the Third Temple (*Shir ha-Shirim Rabbah* 4:16), and this is the position of the Rambam as well:

In the future, the Messianic king will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will build the Temple and gather the dispersed of Israel. ...

If a king will arise from the House of David who diligently contemplates the Torah and observes its *mitzvos* ... will compel all of Israel to walk in (the way of the Torah) and rectify the breaches in its observance, and fight the wars of G-d, we may, with assurance, consider him the Messiah. If he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely the Messiah. (*Hilchos Melachim* 11:1,4)

This language certainly indicates that the Rambam believes that the Third Temple will be built by humans, not Hashem (*Shut. Beis Efraim OC* end of #10).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

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

#2 WHO AM I?

1. I am for the Choshen.
2. I am the model for the Shulchan Aruch.
3. I am for Rabbeinu Yaakov Ben Asher.
4. I am four.

Last Week's Answers

#1 Fire (I bring in Shabbos, Don't make me on Shabbos, I am part of the 'separator', I am definitely not cool.)

#2 Shabbos (Start me early and finish me late. I was last week and this week, I am every week. I am a queen.)

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