



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

It is an honor to present this week's Torah Minute from our archives. The following was penned by our founder, Rabbi Kalman Winter ZT"L.

This week's Torah reading is Parshas Terumah. It features the first synagogue building campaign. The Jewish nation was asked to contribute gold, silver, copper, precious stones, wool, craftsmanship, etc. to construct the "*Mishkan*," the sanctuary. It would be the chosen place where the "*Shechinah*," G-d's spirit, would reside. The Hebrew roots of the word *Mishkan*, sanctuary, and *Shechinah* are one.

The word "*Mishkan*" has an alternate meaning- "*mashkon*," security. G-d held his sanctuary and subsequent temple as a security for our observance and fidelity to Torah. Failure to fulfill our national religious destiny would result in the forfeiture of our Temple and His presence therein. Two times in our long history we have had to endure our Temple being destroyed and dispersal into exile.

However, lest we feel bereft and estranged from G-d and His sanctuary, says the verse, Chapter 25, verse 8, "And make for me a sanctuary that I will dwell in their midst." The text reads, "in their midst" in the plural, rather than "in its midst," to teach us, says the Zohar, that we are to make a sanctuary in the heart of each and every Jew. It is an obligation of every man and woman to create a personal sanctuary, a place of holiness and sanctity within ourselves to elevate our physical, material self, and transform it into an altar of service to G-d. Through the instruction and guidance of Torah, we are to inject the sanctity and holiness of the *Mishkan* and all of its vessels into our being and create a Temple of G-d therein.

Our observance of *mitzvos*, the commandments – *Kashrut*, Shabbos, prayer, morality, honesty, kindness and charity, etc.– makes us so spiritual, special, and unique that we become and construct our own "*Mishkan Ma'at*", miniature sanctuary, worthy of having G-d's *shechina*, spirit, literally reside and take residence in our physical being.

Mitzvah by *mitzvah*, brick by brick, we build daily our very own *Mishkan*.

Wishing you a Good Shabbos!

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Point to Ponder

The Keruvim shall be with wings spread upward... with their faces toward one another... (25:20)

They had the image of a child. (Sukkah 5a)

He stationed at the east of Gan Eden the Keruvim... (Bereishis 3:24)

The Keruvim were destructive angels. (Rashi)

How could one word mean two opposite things? Furthermore, how does Rashi know that here it means the innocent face of a child, and there it refers to destructive angels?

TABLE TALK

Parsha Riddle

Who was disappointed when the Mishkan was completed?

Please see next week's issue for the answer.

Last week's riddle:

An eye in place of an eye... (21, 24) If he blinded his fellow man's eye, he gives him the value of his eye. (Rashi) Where in the verse is there a hint to this halacha?

Answer: The literal translation of the verse is "An עין (eye) below an עין (eye)." The letter below Ayin ע is Pey פ; the letter below Yud י is Chof ח; the letter below Nun נ is Samech ס. The letters below the word Ayin (Eye) spell כסף/Kesef (money). (Vilna Gaon).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In parshas Terumah (25:10-16), Hashem commands Moshe and the Children of Israel to make an Ark:

They shall make an Ark of acacia wood ... You shall cover it with pure gold ... You shall place in the Ark the Testimonial-tablets that I shall give you.

The final Biblical mention of the Ark is a cryptic verse in Divrei HaYamim II (35:3)

[King Yoshiyahu] then said to the Levites, who taught all of Israel, who were consecrated to Hashem, "Place the Holy Ark in the Temple that Shlomo son of Dovid, the King of Israel, built. Then you will no longer have any carrying on your shoulder; so now serve Hashem your G-d and His people Israel.

The Talmud interprets this to mean that King Yoshiyahu buried the Ark, in anticipation of the exile of the Jewish people (Yoma 52b). Elsewhere, however, the Talmud cites opinions that the Ark was exiled to Babylonia (*ibid.* 53b). Some commentators suggest that both traditions may be correct: King Yoshiyahu buried the Ark, but it was subsequently unearthed by the conquering Babylonians and exiled by them to their country (*Gevuras Ari ibid.* 53b [*miluim*], *Sha'ar Yosef Horayos* 12a).

All apparently agree, however, that there was no Ark in the Second Temple. But whether the ark was permanently hidden or exiled to Babylonia, why did the Jews not make a replacement for it when they built the Second Temple? Many commentators suggest that the primary purpose of the Ark was to house the Tablets, and so insofar as the Tablets had not been recovered, there was no point in making a new Ark (*Minchas Chinuch* 95:9).

The truth is that the Mishnah implies that it was the will of G-d that the Ark remain hidden:

There was an incident involving a certain priest who was occupied with various matters, and he saw a floor tile in the woodshed that was different from the others. He came and informed his friend of the uneven tile, but was unable to finish his report and provide the exact location of the tile before his soul departed from his body. And consequently they knew definitively that the Ark was buried there, but its location was meant to be kept secret. (*Shekalim* 6:1, cited in *Yoma* 54a)

But whether such an incident could have justified the decision to do without an Ark in the Second Temple is a question beyond the scope of this article.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My name is misleading.
2. I exist today.
3. Always burning.
4. I'm in the east even though I am the...

#2 WHO AM I?

1. Three yet one.
2. My occupant was more valuable than me.
3. Crowned.
4. Put a lid on it.

Last Week's Answers

#1 Payment for stealing (Sometimes I am single, For secret I am double, Selling or slaughtering increases me, I can even be five times.)

#2 Following the majority (I am for a doubt, I am better than chazaka, For life I need two, My rule only applies to movers.)

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Rabbi Y. Grossman

Belonofsky Sanctuary

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Special Children's program: **Storytime** with Rabbi C. Biberfeld Social Hall

Parshas Terumah - Feb. 28-March 1

Shabbos Morning

Hashkama Minyan Shiur Rabbi Yitzhak Grossman

8:45am Main Minyan Shacharis & Mussaf led by **Simcha Jacoby**

Dvar Torah: Rabbi Menachem Winter, Rosh Kollel

Temple Times; Temple Pines

Minyan Sefardi (8:00am)

Dvar Torah: Rabbi Yitzhak Mandel

Shabbos Afternoon

4:15pm - Women's Class

The Many Halves of a Whole: The Power of the Half-Shekel

Mrs. Sara Malka Winter

Home of Mrs. Fran Broder: 11801 Clintwood Place

4:55pm - Shiur before Mincha

Sounds of the Soul: Music in the Megillah, in Tefillah & In Torah

Rabbi Hillel Shaps

Belonofsky Sanctuary

6:05pm - Shiur after Mincha

Clear and Present Danger: The Parameters of Pikuach Nefesh

Rabbi Yitzhak Grossman

Belonofsky Sanctuary