



The Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**
 Sponsored by the Cypess Family Foundation

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Presented by Rabbi Menachem Winter, Rosh Kollel
From our archives

In addition to the Mishkan (Tabernacle) structure itself and its concomitant vessels, the people are instructed to make special vestments for the Priests, to be worn when performing the Temple service.

The verses state: "And you shall make sacred vestments for Aharon your brother, for glory and splendor. And you shall speak to all who are wise-hearted, whom I have filled with a spirit of wisdom, that they shall make Aharon's vestments to sanctify him, that he may serve Me" (28:2-3). While the first verse explains that the special garments are "for glory and splendor," the second verse attributes an entirely different purpose to the vestments: to sanctify Aharon. How do we make sense of this apparent contradiction?

In truth, the sacred vestments, made with G-d's precise instructions as conveyed to Moshe, were imbued with profound spiritual and mystical force. These garments had the ability to sanctify Aharon and the Priests, thereby elevating the Temple service. In addition, the Talmud teaches that the garments effected atonement for the Jewish nation.

The great wonder and power invested in the Mishkan, vessels, and priestly garments, however, would not necessarily ensure that they would be properly appreciated by the nation. Human nature is drawn to the external, and judgments are often passed on that basis. The Torah therefore instructs that the vestments be created to display their beauty and grandeur, thus imparting the sacred nature of the Mishkan to the people.

This should serve as a charge to parents, educators, and all who wish to inspire those around them: True, we are blessed with the sublime and majestic gift of the Torah, which requires no addition or embellishment. Nevertheless, we do need to make the special effort to fully communicate and display the "glory and splendor" of our unique and cherished legacy.

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

You shall make the Choshen of Judgment the work of an artist... (28:15)

It would tell the judgment to the judges if they were unsure how to judge. (Targum Yonason Ben Uziel)

The Gemara (Bava Basra 59b) teaches that "lo bashamayim hee" - Hashem gave the Torah to this world and the Heavens cannot have a say with regard to the Torah here. If so, how was the Urim V'tumim, whose words came from Heaven, able to tell the judges what the law should be in this world?

Parsha Riddle

Which two non-Jewish kings wore the Kohen Gadol's (High Priest's) vestments?

Please see next week's issue for the answer.

Last week's riddle:

What connection is there between this month and the month of Av?

Answer: Both months affect our happiness. In Adar we increase our happiness and in Av we diminish it.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Tetzaveh begins: "And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually. In the Tent of Meeting, outside the dividing curtain that is in front of the testimony ..." The phrase "they shall take to you" (in contrast to the language of the opening commandment of *parashas Terumah* "have them take for Me an offering") is curious; why is the kindling of the lamps specifically associated with Moshe? The *Meshech Chochmah* explains (based on comments of Ibn Ezra and the midrash) that normally, G-d spoke to Moshe only during the day and not at night, but when the night was illuminated with lamps, it was considered as though it were day and He spoke to him even at night. The kindling of the lamps in the Tent of Meeting was thus personally beneficial to Moshe.

The *Meshech Chochmah* concludes his brief remarks by noting that this exegesis supports the novel suggestion of the *Sema* (*siman* 5 s.k. 7) that although a court may not commence a civil proceeding at night (*Sanhedrin* Mishnah 4:1 and Bavli 34b), it may do so if there are lamps providing illumination. The *Sema* himself, however, is tentative regarding this suggestion, "since I have not found this distinction in a single one of the authorities," and many later authorities reject it out of hand (*Shach* s.k. 4; *Tumim* s.k. 3; *Nesivos ha-Mishpat chiddushim* s.k. 8; *Ma'oznayim l'Mishpat* s.k. 4, but see the gloss of *Chasam Sofer* to *Shulchan Aruch* OC 18).

There is a similar discussion regarding the rule that "A Purim feast that one ate at night did not fulfill his obligation" (*Megillah* 7b). R. Aharon ha-Cohen of Lunel writes: "Some explain 'at night' to mean 'night like,' where there is no torch present (in order for the feast to take place) in a joyous and holiday manner" (*Orchos Chaim, Seudas Purim* 35). While some understand this opinion to be asserting a stringency, that even when conducted during the day the Purim feast must be held in a location that is illuminated (either naturally or artificially), others understand it to be asserting a leniency, that the Purim feast may indeed be held at night as long as illumination is present (see *Keneses ha-Gedolah OC hagahos* BY *siman* 695; *Pri Chadash* *ibid.*; *Tumim* *ibid.*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I'm named for the High Priest's garment.
2. I'm for the money matters.
3. The lips of the Kohen explain me.
4. I also have "enlighteners."

#2 WHO AM I?

1. Wrapped.
2. On top.
3. One of four and one of eight.
4. I was not black.

Mishpatim's Answers

#1 Na'aseh V'nishma (Heavenly secret, Out of order? First act, Acceptance.)

#2 Har Sinai (No trespassing, I am a source of hate, I am not a health center, I am humble.)

Last Week's Answers

#1 Donations to Mishkan (I was taken, I was given, I was voluntary, I was too much.)

#2 Keruvim (We were childlike, We were gold, We revealed friendship, We spread out.)

KOLLEL BULLETIN BOARD

OPEN TO ALL! **Ruach-filled ONEG SHABBOS!** Special Children's Program

approx. 9:00pm Storytime with R' Eliyahu Winter Social Hall

Mini Learning Sessions

Redinking What We Think: What Chazal Teach About Judging Others	The Making of a Mishkan: From the Midbar to Maryland	Ben-Naim v. Miller et al: A Case Study In Information Asymmetry
Mrs. C. Cohen Large Beis Midrash	Rabbi Y. Kaminetsky Small Beis Midrash	Rabbi Y. Grossman Belonofsky Sanctuary

Followed by: **a hot dessert buffet, heimishe Oneg delights, and an uplifting Kumzitz with Shlomo Gaisin!**

GREATER WASHINGTON COMMUNITY KOLLEL

SHABBOS of INSPIRATION

at Young Israel Shomrai Emunah
Shabbos Parshas Tetzaveh/Zachor
Feb. 27-28



Shabbos Morning

Hashkama Minyan Shiur
Rabbi Yitzhak Grossman

8:45am Main Minyan
Shacharis & Mussaf
led by SHLOMO GAISIN

Dvar Torah:
Rabbi Menachem Winter,
Rosh Kollel

The Divine Willbin:
Reclaiming Our Humanity

9:15am Minyan Dvar Torah
Rabbi Yitzhak Kaminetsky

Shabbos Afternoon

3:00pm - Women's Class

1a'Yehudim Haysa Orach: Excavating Light from the Darkness of Exile
Mrs. Sara Malka Winter

Home of Mrs. Carol Lazar: 708 Lambertson Dr.

4:45pm - Shiur before Mincha

Dvar Torah: The Hidden Revealed: Discovering "Banim Aton" Through the Story of Purim
Rabbi Hillel Shaps

5:55pm - Shiur after Mincha

At All Costs? Risking Lives on Behalf of Torah
Scrolls and Fallen Soldiers
Rabbi Yitzhak Grossman
Belonofsky Sanctuary