



The Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**
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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Message in the Mirrors

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**And he made the *kiyor* (laver) and its base from the copper of the women's mirrors...
 (38:8)**

The *kiyor*, the laver from which the Kohanim washed their hands and feet, was formed from the copper mirrors donated by the Jewish women. Rashi explains that at first Moshe was hesitant to use the women's mirrors for the purposes of the Mishkan. Hashem, however, reassured him that the mirrors were in fact very dear in Hashem's eyes. It was with these mirrors that the Jewish women had beautified themselves for their husbands in Egypt – ensuring that, despite the back-breaking slave labor and unrelenting hardships, they would continue to build the Jewish nation.

What still requires explanation, however, is why it was specifically the *kiyor* that was produced from the women's mirrors. There were other items in the Mishkan made from copper that the mirrors could have been used for instead. (See Rashi for his explanation.)

Rabbi Moshe Feinstein explains that by having the *kiyor* formed from these mirrors, each time a Kohen would go to prepare himself for the Temple service, he would be reminded of the incredible commitment that the Jewish women demonstrated despite the conditions in Egypt. Their dedication to the perpetuation of the Jewish nation and its mission would inspire the Kohen in his role as a representative of the rest of the nation. Having washed himself at the *kiyor*, his ability to atone for, daven for, and bless the Jewish people would be significantly enhanced.

The lesson of the copper mirrors and the *kiyor* is relevant to us as well. Like the Kohanim in the Mishkan, our daily actions and prayers should be carried out with the needs and mission of our entire nation in mind.

Wishing you a Good Shabbos!

TABLE TALK

Point to Ponder

On six days work may be done, but the seventh day... a day of complete rest... (35:2)

The Torah preceded the working on the Mishkan with the prohibition to work on Shabbos, to teach us that one may not desecrate Shabbos in order to build the Bais HaMikdash (Rashi).

All seven days of the Miluim, Moshe erected and dismantled the Mishkan, but on the eighth day he erected it, but did not dismantle it. (Rashi Naso 7:1)

During the eight days there was a day of Shabbos. How was Moshe allowed to erect the Mishkan on Shabbos?

Parsha Riddle

What is the connection between cholent and our Parsha?

Please see next week's issue for the answer.

Last week's riddle:
Which other Tzaddikim glowed like Moshe Rabbeinu?
Answer: Rav Yochanan (Brachos 5a) and Rav Masya Ben Charash (Yalkut Shimoni 161)

HATORAH V' HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Vayakhel* (39:30-31), the Torah relates: "And they made the showplate (*tzitz*), the holy crown, of pure gold, and they inscribed upon it an inscription like the engravings of a seal: 'Holy to the L-rd.' And they placed upon it a cord of blue wool to place over the cap (*ha-mitznefes*), from above as the L-rd had commanded Moshe."

Rashi explains: By means of the threads he placed (the *tzitz*) on the *mitznefes* as though it were a kind of crown. It is, however, impossible to say that "to place over the cap" means to put the *tzitz* on the *mitznefes*, for in *Zevachim* 19a we learn: "His (the High Priest's) hair was visible between the *tzitz* and the *mitznefes*, whereon he placed the Tefillin." ...

The Talmud there explains that the Tefillin could not be placed under the *mitznefes* since doing so would result in an impermissible interposition (*chatzitzah*) between the *mitznefes* and the High Priest's head. Why could the Tefillin not have been placed over the *mitznefes*? The Rosh (*Tefillin* 18) infers from the fact that this configuration was apparently also unacceptable that like the *mitznefes*, Tefillin, too, must be placed directly on one's body with no interposition between them.

The Ran (*Megillah* 15b in Rif pagination) cites the Rashba as asserting that the Tefillin of the head may indeed be placed over a hat, and the fact that High Priest was apparently not permitted to place them over the *mitznefes* "is perhaps because it is prohibited to place another *mitzvah* item over the *mitznefes*." The *Beis Yosef* (OC 27), however, notes that elsewhere, the Rashba himself expresses uncertainty of this leniency, and as a matter of normative *halachah*, the *Beis Yosef* and other authorities rule that there should not be any interposition between the Tefillin and one's body (*Beis Yosef ibid.* and *Shulchan Aruch ibid. se'if 4*).

The Rema cites a ruling of the Rashba that the concern is only with respect to the container (*bayis*) portion of the Tefillin, and not with respect to the straps (*retzuos*), but the *Mishneh Berurah* (s.k. 16) cites the *acharonim* as qualifying that we may only be lenient regarding the portion of the straps that are wrapped around the arm, but we should be stringent regarding the portion that ties the Tefillin to the arm and head.

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I came from the calmer.
2. Hashem's shadow.
3. G-d filled.
4. Oversee.

#2 WHO AM I ?

1. I was cornered.
2. I was fiery.
3. I am for atonement.
4. Full of dirt.

Last Week's Answers

#1 Bechor/Firstborn (I served the below, I lost my position, I need redemption, I was spared from the tenth.)

#2 Golden Calf (My mother cleans my mess, I am not part of your leg, I wasn't a golden opportunity, Walking metal.)

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invites men and women of the community to an
EVENING OF INSPIRATION



THEMES of the SEDER

featuring words of insight and inspiration from
Rabbis of our community in preparation for the
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Rabbi, Ohev Shalom Talmud Torah Olney

Rabbi Dovid Rosenbaum
Rabbi, Young Israel Shomrai Emunah

Rabbi Yosef Singer
Rabbi, Young Israel Ezra's Israel Potomac

Introduction by: **Rabbi Menachem Winter**, Rosh Kollel, GWCK

Rabbi Moshe Walter
Rabbi, Woodside Synagogue Ahavas Torah

Rabbi Berel Wolfovsky
Rabbi, Chabad of Silver Spring

Rabbi Hillel Shaps
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SUNDAY, March 22 at 8:15pm on ZOOM | Zoom: <https://zoom.us/j/3497542180> Password: Learn

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