

## A LESSON FROM THE PARASHA

Checkpoint,  
Please Stop!

WHEN ONE READS THIS WEEK'S TORAH PORTION the text may seem very familiar. It's a repetition of the Torah portion that we just read a few weeks ago in *parshas Terumah*. We know that every letter found in the Torah has great meaning and purpose. Nothing is unnecessary or redundant. So what lesson is the Torah teaching us by going over the details of the Tabernacle one more time?

There are a lot of possible answers to this question. One profound answer that I came across was from R' Avrohom Pam, *zt"l*. He writes that there is a monumental lesson here that justifies the dozens of seem-

ingly extra verses. There is a basic difference between the *parshiyos Vayakhel/Pekudei* and *Terumah/Teztaveh*. In the former *parasha*, the word *v'asisah* (and you shall make) is used to introduce the commandments to build the Tabernacle and make the priestly garments. In the latter *parshah* the word *v'ayas* (and he made) is used to describe the fact that Moshe followed through and did make the Tabernacle and priestly garments. This is the novel concept here; the planning became a reality, the *v'asisah* (and he shall make) became *v'ayas* (and he made). R' Pam continues with an example. Many construction projects start with bold and magnificent plans. The project is often completed years later, with so many changes that the finished project has very little resemblance to the original plans. Did the *v'asisah* become that *v'ayas*?

During the period of the High Holidays, many people are inspired and make a resolution to improve themselves. Yet, by the time Chanukah comes, most people are back to square one, their resolutions and commitments long forgotten. These Torah portions are a checkpoint to check on our resolutions and commitments. Did our *v'asisah* (and he shall make) become *v'ayas* (and he made)?

*Mazel Tov Scott  
on your Siyum!*

RABBI  
ZALMY  
EPSTEIN

## THE RABBI WAS ASKED

ADAPTED BY RABBI DOVID TZVI MEISSNER FROM  
ME'AH SHE'ARIM BY RABBI YITZCHOK ZILBERSTEIN

Reuven was going through hard times. A family member fell sick, and Reuven was constantly seeking doctors and good medical care for him. In addition, he had to spend a lot of time by the bedside of the patient, and to see to his own daily necessities as well.

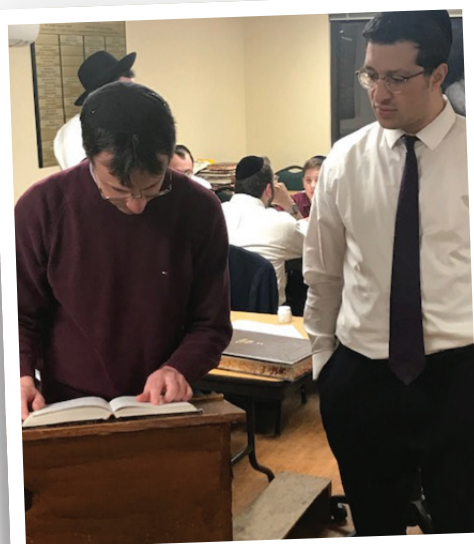
A very kindly Shimon stepped in and helped Reuven with everything he needed. Reuven felt very grateful, and he decided he would send Shimon a fabulous *mishloach manos* on Purim. He prepared an elaborate meal with bread, fish, meat, and more, and he sent a messenger to deliver the *mishloach manos* to Shimon.

In Shimon's building, also lived Levi, who shared the same family name, and was also a friend of Reuven's. The messenger mistakenly delivered the *mishloach manos* to Levi instead of to Shimon. Levi was thrilled at receiving the meal, and promptly ate it.

Meanwhile, Reuven was waiting for a phone call from Shimon acknowledging and thanking him for the *mishloach manos*, and when the call wasn't forthcoming, he called the messenger to ask if he delivered the *mishloach manos*. The mistake was then noticed, and in the meantime, the *mishloach manos* had already been eaten by Levi.

**Q** I. Must Levi repay Reuven the cost of the *mishloach manos*, or perhaps the messenger should be obligated to pay?

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## IT HAD TO BE HASHEM

RABBI DOVID KRONGLASS WAS THE MASHGIACH (spiritual leader) of the Ner Israel Yeshiva of Baltimore. Rabbi Kronglass was European born, and survived the holocaust together his yeshiva, the Yeshiva of Mir, Poland. In the days following Germany's invasion of Poland, the Yeshiva of Mir fled the city of Vilna in Lithuania. The necessity of moving quickly did not allow them to take all of their belongings with them and Rabbi Kronglass left behind much of his personal belongings, including a *sefer* that had only been recently published, *Da'as Chochma U'Mussar*, a work by the late *mashgiach* of Mir, Rabbi Yerucham Levovitz.

The Nazis had gathered warehouses full of Judaica with the intention of making museums of an extinct race known as Jews. After the war this Judaica, which included many *seforim*, was packed up and sent to Jewish institutions. Ner Israel received a crate of *seforim* as well. The *Rosh Yeshiva*, Rabbi Ruderman, offered Rabbi Kronglass first pick of the *seforim* that had come in as he had personally been affected by the war. Rabbi Kronglass opened the crate and saw to his delight that on the top of the crate was a copy of his *maschgiach's sefer*, *Da'as Chochma U'Mussar*. Opening up the *sefer*, he could not believe his eyes, it had his name in it! The *sefer* he had left behind had been returned to him. 📖

### A PARASHA Q 4 U

RABBI DOVID SPETNER

What word in this week's *parasha* is found nowhere else in the Torah except in *parshas Noach*?

Bring this question to the Shabbos table and see who knows the answer! 📖

## GLIMPSES OF THE KOLLEL

## Dirshu Learning

*Kollel Dirshu is about to celebrate completion of Maseches Chulin and has already begun Maseches Zvochim. The impressive early-risers review all material weekly, and many take a voluntary test. Each Sunday there is also opportunity for more in depth analysis.*



## THE RABBI WAS ASKED

CONTINUED

**2.** Did Reuven fulfill his obligation of sending *mishloach manos* if he never planned on giving it to Levi?

**3.** Did Levi fulfill the *mitzvah* of eating the festive Purim *Seuda* (meal) when he ultimately ate something that wasn't his?

**A** 1. *Shulchan Aruch* (C.M. 341:4) rules that a father who died with a borrowed cow in his possession, and the orphans, who thought the cow belonged to their father, then slaughtered and ate it, must repay a cheaper rate of meat to the owner which is 2/3 of the original price (because they may claim had they known it wasn't their father's, they would not have eaten meat at all), and the value of the hide.

It would appear then, that Levi, who benefitted from the *mishloach manos*

would be responsible to pay 2/3 of the price, and the messenger would pay back the remaining 1/3.

**2.** Since both Levi and the messenger are obligated to repay Reuven, we cannot consider Reuven to have fulfilled the *mitzvah* of *mishloach manos*.

**3.** *Machane Chaim* (O.C. 3:53) discusses a similar question and he concludes that since a person is assumed to prefer performing a *mitzvah* with his own money, we can assume his intent would be to repay his friend that which he benefitted from him, thereby making it "his own" *mitzvah*. Therefore, he is considered to have fulfilled the *mitzvah* over this Purim *Seuda*. 📖

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