



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Facing One Another

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

The *Keruvim* (Cherubs) shall be... with their faces toward one another... (25:20)

Parshas Terumah contains the instructions for building the *Mishkan* (Tabernacle) and its holy vessels, beginning with the Aron, the Ark of the Covenant. Famously, atop the Aron stood two *Keruvim* (Cherubs) of pure gold. The Talmud (Bava Basra 99a) raises a contradiction between the description of the *Keruvim* in our Parsha and that of the *Keruvim* during the time of King Shlomo in the First Temple, as described in Divrei Hayamim (II 3:13). Here, they are described as facing "toward one another," while in Divrei Hayamim it states that they faced "toward the house" i.e. the Sanctuary. Surely, King Shlomo would not have made *Keruvim* differently than they did in the *Mishkan*. The Talmud answers that both sets of *Keruvim* were formed facing each other. When the "Jewish people were doing the will of G-d," they continued to face each other. If, however, they were "not doing the will of G-d," then miraculously the *Keruvim* would cease to face each other.

Rashbam explains that the two *Keruvim* are representative of G-d and Israel. When we fulfill G-d's will, He turns to us in love and rests His presence amongst us. When we do not, He turns His face away from us.

Rabbi Yitzchak Elchonon Spector offers a different interpretation. Both *Keruvim* symbolize the Jewish people. In times where our faces are "toward one another," we are looking out for each other's needs and there is unity amongst the Jewish people, then we are "doing the will of G-d" and this reality is reflected in the *Keruvim*. But if our faces are "toward the house" and we are only thinking of our own needs, then we are "not doing the will of G-d" and that too is reflected in the *Keruvim*.

These two interpretations are appropriate to consider as we approach Purim. In the story of Purim, the Jewish people attend King Achashverosh's party against the will of G-d. Subsequently, G-d hides His face from them and destruction looms. The Jewish people respond by uniting in fasting and prayer. Differences dissolve in the face of danger and with the faces of the Jewish people now facing "towards one another," G-d, too, turns His face towards them, resulting in the nation's salvation.

This Purim let us try to implement the lesson of the *Keruvim* and look not only "toward the house" – our close family and friends – but also "towards one another," including those in need of friendship or someone with whom we may not have much in common. Then, G-d willing, we too will merit to see salvation speedily in our days!

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

It is there that I shall arrange an audience with you, and I shall speak with you from atop the lid on top of the Aron... (25, 22)

When I (Hashem) will set a time to speak with you (Moshe), I will come there to speak with you. (Rashi)

Moshe said to them, "Stand and I will hear what Hashem will command you." (Behaaloscha 9, 7)

Like a student who is guaranteed to gain an audience with his teacher. Fortunate is the human that has a guarantee that whenever he wanted he could have an audience with Hashem. (Rashi)

Was Moshe able to speak with Hashem whenever he wished or did Hashem have to set a time to speak with him?

Parsha Riddle

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

Please see next week's issue for the answer.

Last week's riddle:

How does Shabbos affect the laws of damages?

Answer: An animal that is assumed to gore on Shabbos is not assumed to gore during the week.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Terumah* (25:8), Hashem commands: "They shall make a Sanctuary for Me – so that I may dwell among them." This is one of the six hundred and thirteen commandments, and although the immediate context was the Tabernacle erected in the desert, Rambam understands it to encompass the Temples in Jerusalem as well (*Hilchos Beis Habechirah* 1:1, *Kesef Mishneh*).

There is considerable debate among recent authorities over whether this commandment applies (at least in theory) in contemporary times (see *Mashiach U'Mikdash* [*Machon Hamikdash*]). Some of this discussion revolves around the very brief statement of the *Sefer Hachinuch* (#95) limiting the commandment to when "most of the nation of Israel is upon its land." Various authorities raise the question that in the time of Ezra, only 40,300 Jews returned from Babylonia to Israel, with the majority remaining behind, and yet they built the Second Temple! Several resolutions to this problem have been proposed, some of which apply to our contemporary situation and others which do not:

- R. David Friedman of Karlin suggests that the Second Temple was built based on prophetic dispensation (*Sheeilas David, Derishas Tzion V'Yerushalayim, Pesichah*). Today, however, prophecy is no longer extant.

- R. Yisrael Yehoshu Trunk of Kutna explains that the term "most" is calculated only with respect to those who are unable to make *aliyah*, but those who are able to make *aliyah* and choose not to, such as the Jews who remained in Babylonia in Ezra's time, forfeit their rights to those who do (*Yeshuos Molcho – Kiryas Arba, Parashas Terumah*). R. Avigdor Nebenzahl argues that according to this view, in our time we would only take into account Jews in countries from which they are unable to emigrate to Israel, but not those in countries that allow such emigration (*Binyan Beis Hamikdash Bizman Hazeh*).

- R. Eliezer Yehudah Waldenberg suggests that perhaps the *Chinuch's* condition is not that "most of the Jewish people reside in Israel," but that "most of the inhabitants of Israel are Jews" (*Shut. Tzitz Eliezer* 10:2). This was apparently the case in the time of Ezra, and is apparently the case today as well.

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Three in one.
2. Covered.
3. Surrounded.
4. I am not the Kohen Gadol.

#2 WHO AM I?

1. One to seven.
2. Bright idea.
3. Burn.
4. Fiery creation.

Last Week's Answers

#1 Na'aseh V'Nishma (I was before, I appear after, I'm mouth first, I am a secret.)

#2 An eved's eye or tooth (We cause freedom, We are more than one, Can you see me? Don't bite.)

The raffle has been postponed until after the shuls are reopened. We are still accepting entries to the raffle.

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

WIN a Claw Machine Arcade Game



Visit gwckollel.org to submit your answers.

Answer as many as you can.

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