



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Which Way Is Right?

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

Hashem instructs Moshe regarding the various holy vessels of the Mishkan (Tabernacle), including the Menorah and the Shulchan (Table). The Menorah is to be placed on the south side of the Mishkan and the Shulchan on the north side. If one were to ask whether the Menorah was on the right or left side, the answer would depend on one's perspective. From the entrance of the Mishkan, which was in the east, the Menorah would be on the left and the Shulchan on the right. If one were coming from the Holy of Holies, however, it would be the opposite, with the Menorah on the right and the Shulchan on the left.

Rabbi Dovid Feinstein zt"l derives an amazing lesson from this. King Shlomo writes in Mishlei (Proverbs) "Length of days are on her right, and on her left are wealth and honor." (3:16) Many associate this verse with the Menorah and the Shulchan (see Bava Basra 25b). The "length of days" referenced in the verse refer to the World to Come, which is represented by the light of the Menorah. The "wealth and honor" mentioned in the verse are represented by the Shulchan and the bread that it carried at all times. The verse is teaching us that conduct that earns us a share in the World to Come should be on our right -- i.e., take precedence over the pursuit of wealth and honor.

As mentioned, however, the Menorah was only to the right from the vantage point of the Holy of Holies. For a person entering the Mishkan from outside, it would have been on the left. This teaches us that the perspective of human beings can be easily distorted by the physical world in which we live. Left to our own devices, we will easily fall into the trap of the pursuit of wealth and honor, placing that to our right and making spiritual pursuits secondary. We must constantly remind ourselves to try and see the world from the Holy of Holies – from G-d's vantage point, where the spiritual is primary.

As Jews, our life-long mission is to become G-d-like, assimilating the Torah's values into our own consciousness through Torah study and mitzvah performance. May we all merit to cultivate our own perspectives to become aligned with that of G-d and His Torah.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You shall make its dishes and its spoons and its tubes and its supports... (25, 29)

The tubes are like hollow half reeds, split along their length. He would make objects in their shape, out of gold, and would arrange three of them above the top of the breads, so that the breads should rest on top of the reeds. This would separate the breads, so that air could circulate between them, thereby not allowing them to become moldy. (Rashi)

Even though Hashem performed a miracle that the breads at the end of the week were always warm and fresh, as if they had just emerged from an oven, these tubes were necessary in order to prevent spoilage. This is because we do not rely on miracles. (Panaich Raza)

According to Abaye (Pesachim 64b) one is permitted to rely on miracles in the Bais Hamikdash. If so, why did they need to place the tubes between the breads?

Parsha Riddle

Where did money grow on trees?

Please see next week's issue for the answer.

Last week's riddle:

Where in this parsha do we see that the Torah is concerned even for the dignity of a thief?

Answer: If one steals a cow and sells it, he pays five times its value. However, if one does the same with a sheep, he only pays four times the value of the animal. The reason is that when one steals a cow, he can lead the cow and it will walk. However, when one steals a sheep, he must carry it on his shoulders. For this degradation, the Torah deducted from the penalty of the thief to only pay four times.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Among the various contributions solicited for and used in the Tabernacle were "techeiles, argaman, ve-tola'as shani," and "oros techashim." (25:4-5) The identities of all these materials are uncertain; in particular, there is a fundamental dispute over whether all materials used in the Tabernacle were required to be kosher or not.

Most commentaries understand *tachash* to denote a particular species, although opinions vary widely as to its identity. The Talmud (*Shabbas* 28a) discusses whether it is a kosher or non-kosher species, but does not reach a definite conclusion. In the course of the discussion, the Talmud introduces the principle that "only the hide of a kosher animal was suitable for heavenly service," but eventually explains that the application of this principle is to the laws of *tefillin*, and it is unclear whether it applied to the components of the Tabernacle as well. R. Bachya b. Asher assumes that it does, and he invokes it to explain why (in his view) silk was not among the contributions to the Tabernacle: since it emerges from the body of the (non-kosher) silkworm, it was ineligible for use in the Tabernacle.

Abarbanel, on the other hand, maintains that silk actually **was** used in the Tabernacle: according to him *techeiles*, *argaman*, and *tola'as shani* all refer to silk, dyed in various colors! (Most commentaries, however, understand these to refer to **wool** dyed in various colors, although Ibn Ezra does cite the view of "many" that *tola'as shani* in particular refers to silk.)

This dispute is not just a matter of history and Biblical exegesis. The *Chasam Sofer* (*Shut*. OC #39) cites an opinion that like the Tabernacle, **synagogues** are also subject to the requirement that their component materials be kosher, and he accordingly wonders about the use - apparently widespread in his time - of silk in the synagogue. He justifies this on the grounds that (contrary to R. Bachya) once the silk has been woven into cloth, or even merely irreversibly dyed, it is considered something new ("*panim chadashos*" or "*nishtaneh*") and thus no longer disqualified as non-kosher. Others explain that (also contrary to R. Bachya) since silk is inedible (and was never edible at all), it is considered "mere dirt" and not a prohibited food (*Shut*. *Ginas Veradim* OC 2:16).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I ?

1. I took up no space.
2. I was the first to fly.
3. I was three in one.
4. I had the whole and the broken.

#2 WHO AM I ?

1. Seven.
2. All from one.
3. I was a bright idea.
4. Step up.

Last Week's Answers

#1 Pierced ear (I am for rings, I am for remaining an *eved*, I am for not listening, Doorway.)

#2 Injuries that set a slave free (I am for the eye, I am for the tooth, I create freedom, I am for the slave.)

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