



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

A Receptacle for Growth

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

And they shall make an ark out of *shitim* wood... And you shall cover it with pure gold from inside and out (25:10-11)

Although the *Aron* (Ark) appeared from the outside to be made out of gold, the main body was actually a wooden box which was covered on both sides by a layer of gold.

This seems puzzling. The *Aron* housed the *Luchos*, the tablets that were received on Mount Sinai, as well as a Torah scroll. Why should such precious items be stored in a box primarily made out of wood with merely a gold facade? Would it not have been more honorable for their container to be made out of pure gold?

Rav Dovid Feinstein offers a beautiful insight to address this question. Gold, as precious as it may be, is lifeless and inert. Wood, on the other hand, grows and reproduces (while it's still part of the tree). The Torah is not meant to be static, but rather to be utilized – to help us grow and thrive in this world. The *Luchos* and the Torah scroll, which were held in the *Aron*, were to be placed in a container primarily made from wood to teach us that just like wood grows, we should always be growing from the Torah we acquire. They could not be placed in a pure gold vessel for, no matter how stunning and beautiful gold is, it has no life to it. The *Aron* was, however, covered with gold to emphasize the beauty of one's actions and thoughts when fulfilling the Torah.

The Torah is not a history book or a collection of nice stories. It is a source for personal growth and a path to perfection. The same way the *Aron* was made from something that was alive and grows, we, too, must continue to grow and inculcate the Torah's message within ourselves.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

You shall cover it with pure gold, from inside and from outside you shall cover it... (25, 11)

Betzalel made three boxes, two golden and one wooden; four walls and a bottom for each and they were open on top. He put the wooden one into the larger golden one, and the smaller golden one into the wooden one, and overlaid its upper rim with gold. (Rashi)

'...from inside and from outside you shall cover it'. Rava said, "From here we learn that any Torah scholar whose inside is not like his outside is not a Torah scholar." (Yoma 72b)

The Aron's inside also contained wood, which was not like its outside which was made of gold exclusively. If so, how can the Aron be the source to learn out that a talmid chochom's inside should be like his outside?

Parsha Riddle

Which mitzvah has been fulfilled only seven times in history?

Please see next week's issue for the answer.

Last week's riddle:

How can one kill a person accidentally and not be obligated to run to an ir miklat (city of refuge)?

Answer: If a doctor accidentally kills a patient, he does not need to run to Ir Miklat.

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In Parashas Terumah (25:8), Hashem commands: "They shall make a Sanctuary for Me". This is one of the 613 mitzvos (Sefer HaMitzvos aseh #20).

The location of the Temple in Jerusalem (the ultimate fulfillment of the mitzvah) and its internal configuration figure in two Talmudic discussions concerning the appropriate direction to face during prayer. In Berachos (30a), the Talmud declares that one praying in the diaspora should direct himself toward Israel; in Israel, toward Jerusalem; and in Jerusalem, toward the Temple. In Bava Basra (25b), various other opinions regarding the proper orientation during prayer are cited, including the view that one who wishes to become wise should turn toward the south, and to become wealthy, toward the north, with the associated mnemonic that in the Temple, the Shulchan (Table) (symbolizing material prosperity) was in the north, and the Menorah (symbolizing wisdom) in the south. (The Talmud then cites a variation of this view that one should always turn toward the south, for by becoming wise one will consequently also become wealthy.)

The Shulchan Aruch (OC 94:1-2) codifies the passage in Berachos, and Rema adds that one who wishes to follow the guidance in Bava Basra regarding turning to the north or south should nevertheless turn his face eastward.

Although none of the various Talmudic opinions call for facing east – on the contrary, there is an opinion that one may face any direction but east, since that is the direction preferred by the idolaters (presumably as a form of solar worship – see Guide to the Perplexed 3:45) – Rema (citing medieval authorities) declares that we face east since we reside to the west of Israel. Various later authorities, however, object that while this was true in the medieval period, by their era (the sixteenth century and seventeenth centuries), (Ashkenazic) Jewish civilization had moved to a region (northern Europe) that is actually to the northwest of Israel! Most therefore rule that one should face in the actual direction of Israel (southeast in northern Europe – see Mishneh Berurah #11), although some defend the prevalent custom of simply facing east (Aruch HaShulchan #6-9).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My name is misleading.
2. I exist today.
3. Always burning.
4. I'm in the east even though I am the...

#2 WHO AM I?

1. Three yet one.
2. My occupant was more valuable than me.
3. Crowned.
4. Put a lid on it.

Last Week'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.)

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

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Visit gwckollel.org to submit your answers.

Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!

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Apr 28.

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To volunteer to be a mentor and share your knowledge and experience with someone or for more information, contact Rabbi Hillel Shaps at 347-869-9361 or hshaps@linksgw.org.