



MENUCHAV'SIMCHA

Candle Lighting 5:20PM

Vol. 14 Issue 7

Parshas Teruma 5778

TORAH IM DERECH ERETZ

BY RABBI SRULI SCHWARTZ

The *Keruvim* that the Jews made in the desert faced each other, as it states: "The *keruvim* shall [have] their faces toward one another," (Shemos 25:20). The *keruvim* that Shlomo made for the Beis Hamikdash, however, were different. They faced the walls of the Beis Hamikdash, as it states: "With their faces toward the house," (Chronicles II 3:13). There is a dispute in the gemorah, Bava Basra 99b, how to reconcile these two *pesukim*. One opinion maintains that initially the *keruvim* were facing each other, representing a positive connection between Klal Yisroel and Hashem. Later, if the Jews sinned, the *keruvim* turned towards the walls, showing Hashem's anger with the Jews. The other opinion states that Shlomo initially placed the *keruvim* slanted, partially facing each other and partially facing the wall, fulfilling both *pesukim*.

Rav Chaim of Volozhin, in his sefer, *Nefesh Hachaim*, explains the difference between the *keruvim* constructed at Moshe's time and the *keruvim* of Shlomo. He cites the gemorah in Berachos 35b that brings an argument between Rabbi Yishmael and Rabbi Shimon Bar Yochai regarding two contradictory *pesukim*. The Navi says, "The book of the Torah shall not depart from your mouth" (Yehoshua 1:8), implying that we have to constantly learn Torah with no break. Yet, the Torah writes, "You shall gather your grains" (Devarim 11:14), saying that we should stop Torah study and work to support ourselves. Rabbi Yishmael says that both *pesukim* are valid. We are supposed to do both; we have to learn and work. When we are not working, we are supposed to learn with great intensity, with no other thought on our mind. When we do work, we are still supposed to think about Torah, even if we can only do so to a lesser degree than if we were not working. This way of living fulfills the ideas mentioned in the *pesukim*. Rabbi Shimon Bar Yochai argues with Rabbi Yishmael. He says that it is impossible to work and still learn Torah properly at the same time. Rather, Rabbi Shimon Bar Yochai says that the two *pesukim* are talking about two different scenarios. When we do Hashem's will, then we won't have to work to support ourselves and we could dedicate our

entire lives to Torah study. Hashem will provide everything that we need through other means. When we sin, however, then the onus of support is on ourselves and our families. Then, we will have no choice but to stop learning and work to put food on our table.

The gemorah concludes that many people conducted their lives like Rabbi Yishmael's interpretation and were successful, while many conducted their lives like Rabbi Shimon Bar Yochai's interpretation and were not successful. Rav Chaim of Volozhin writes that for the masses it is better to live their lives like Rabbi Yishmael's understanding, working and learning together, while unique individuals can conduct themselves like Rabbi Shimon Bar Yochai's understanding and dedicate their entire life to Torah study.

Based on this explanation, Rav Chaim explains why Moshe's *keruvim* were facing each other while Shlomo's were slanted, partially facing each other and partially facing the wall. During Moshe's era, Bnei Yisroel had a utopian situation. All their food was prepared for them and they never needed new clothes. They had no need to support themselves. They had no distractions and were able to dedicate their entire lives to Torah study. Therefore, Moshe established the *keruvim* facing each other. This signified that Klal Yisroel was constantly immersed in Torah study, with no other responsibilities. During Shlomo's time, however, the Jews had to fend for themselves. They had the burden of supporting themselves and providing for their families. They were not afforded the opportunity to totally dedicate themselves to Torah study. They had to juggle work and Torah study. They had to learn while they were working. To represent their life situation, Shlomo made the *keruvim* slanted, half towards each other and half towards the wall, signifying their dual responsibilities. Hashem is good to the Jewish people, bestowing upon us many successful businessmen and entrepreneurs. If these people dedicate part of their day to Torah study, not only will they lead successful businesses, but they will also lead successful lives.

Based on THIS explanation, Rav Chaim explains why Moshe's KERUVIM were facing each other while SHLOMO's were slanted

DVAR HALACHA



Bishul Akum, Restaurants & Wedding Halls

LAWS OF BISHUL AKUM, PART 6
BASED ON THE SUNDAY MORNING HALACHA SHIUR
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

The Gemara in Avodah Zara 38a brings an interesting case. A Jew puts a piece of meat on some hot coals. A non-Jew comes and turns the meat over. The ruling is that the meat is permissible. The Gemara asks a difficulty: This is obvious, the meat was already on the way to being cooked by the Jew, so the non-Jew's involvement doesn't change the situation. What is the *chiddush* (i.e. the new thing we learn from this case)? The Gemara concludes that the case is where the meat would have cooked in 2 hours if it had been left in its original place, but now that the non-Jew has moved it, it will cook in 1 hour. You might have thought that *kiruvei bishul* (speeding up the cooking) would be considered *bishul akum*. The Gemara tells us that it isn't.

The Shulchan Aruch in Y.D. 113:6 brings the Gemara almost verbatim. The Rema then says something controversial. He says that even if the food would never have cooked in its original place, it is still permissible. This is a big leniency. More than that, the Rema seems to be directly contradicting the Gemara, which said that the food would have ultimately been fully cooked.

There are a few attempts at making sense of the Rema. The Taz says that the Rema means that in its original place, the food would've cooked to *maachal ben drusai* (edible under difficulty). With the non-Jew's involvement, the food became fully cooked. So getting the food to *maachal ben drusai* is the minimum hurdle to create *bishul yisroel*.

The Taz has a second suggestion. In Y.D. 113:7, the Rema will quote the opinion of

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[cont. from front]

those who hold that even the Jew's mere lighting of the fire or stirring of the coals removes the prohibition of *bishul akum* from the food. The Rema might be applying this ruling in our case above. The Shach says the same thing and says the Rema above is talking about a case where the Jew lit the fire.

The Taz brings a third suggestion. On the next page of the Gemara above, on 38b, there will be another case where the conclusion is that *bishul akum* is only created when both the beginning and the end of the cooking process are done by the non-Jew. This is a different ruling from the one we brought above. The Rema could be understanding that the Gemara retracted its original ruling on 38a and now adopts the more lenient ruling on 38b instead.

Since there are many who argue with this lenient ruling of the Rema, the Taz says that one should only rely on it *b'beis yisroel* (in a Jew's house). We combine the weaker leniencies of the Rema (that all we need is for the Jew to light the fire) and R' Avraham in Tosfos (who holds that there is no prohibition of *bishul akum b'beis yisroel*) to create one stronger leniency.

So for Ashkenazim, there is only a problem if the fire was not turned on by a Jew. In the case of a Jewish-owned restaurant or wedding hall, the Jew turns on the fire and thus even if the non-Jew places the food in the oven – according to the Rema it is fine and Ashkenazim can rely on this. But Sephardim cannot, because the Shulchan Aruch requires the Jew to put the food in the oven as well. Rav Ovadia Yosef, z"l writes that there is room for leniency in this halacha even for Sefardim, so long as it was in a Jewish-owned establishment.



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MAZEL TOV:

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RABBI BARUCH AND MIRIAM LICHTENSTEIN ON THE BIRTH OF A GRANDSON, BORN TO ELIYAHU AND MIRYL GLENNER.

RUSSELL AND GILA GOLD ON THE BRIS OF THEIR GRANDSON, AMITAI DOVID, BORN TO JOSH AND TAMAR IN ISRAEL.

RABBI AND MRS. JOSHUA LEVY ON THE ENGAGEMENT OF THEIR SON, AVRAHAM TO ROCHEL BIBERFELD, DAUGHTER OF RABBI & MRS. CHAIM BIBERFELD OF SILVER SPRINGS, MD.

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DAVENING TIMES:

Friday, February 16:

5:20PM Candle Lighting
5:38PM Shkiya/sunset

Shabbos, February 17:

8:15AM Shacharis
8:57AM/9:33AM Latest Krias Shema

Ramban Shiur by Rabbi Eshkenazi

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4:59PM Mincha
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6:34PM Ma'ariv
6:51PM 72 minutes
7:15PM Masmid
8:00PM Rabbi Reisman's Shiur

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STORY

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OUTSMARTING A WISE MAN

"AND HASHEM GAVE WISDOM TO SHLOMO" (HAFTARAH PARSHAS TERUMA)

When King Shlomo was finally told that he could begin building the Beis Hamikdash, he was overjoyed and laid grand plans. He wanted it to be the most magnificent building that ever existed. Knowing that excellent artist and craftsman were to be had in Egypt, he sent a message to Pharaoh Necho asking that he send his best workers. "I will pay them generously," he promised.

Pharaoh knew that he could not refuse this mighty king. But he wished to outsmart him. He sent for his wisest astrologers and asked them, "which of all the talented people in Egypt are fated to die within the year.

The astrologers made their calculation and gave a list to the king. These were the men Pharaoh sent to King Shlomo. But Shlomo, wisest of all men, knew through his divine intuition the trick that Pharaoh had played on him. He provided each Egyptian with a set of shrouds, in which dead men are buried, and sent them right back to Egypt with the following message for the King: "Have you no shrouds in Egypt to bury your dead? Here, take these together with your ill-fated men!"

When he saw this, Pharaoh understood that he had chosen the wrong person to fool. Shlomo had lived up to his reputation and fame as being the wisest man on earth. He also understood now why Hashem had chosen him to build his house of glory!

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