

PARSHAS TERUMAH

By HARAV YAAKOV FEITMAN, KEHILLAS BAIS YEHUDAH TZVI

After we left Mitzrayim and received the Torah, Klal Israel had to build a home for Hashem down below (*dirah betachtonim*) on earth. This was called the *mishkan* and later the Bais Hamikdash. The centerpiece of this structure was the Aron where the holy Luchos which Hashem gave us on Har Sinai were stored. Above the Aron stood the two golden Keruvim, which the Kuzari notes were extremely unusual for a Torah and nation which abhors statues and physical icons. Why indeed did we need this physical manifestation of kedushah in Hashem's house? A number of lessons we learn from the Keruvim will give us some insight into this difficult question.

It has often been pointed out that the word Keruvim occurs twice in almost opposite contexts in the Torah. In Bereishis (3:24) these are "destroying angels" (Rashi), whereas here in Parshas Terumah Rashi reveals that they had the faces of innocent children. How can the same word mean such seemingly contradictory entities? Rav Moshe Mordechai Epstein zt"l, the Rosh Yeshiva of Slabodka and author of the classic *Levush Mordechai* explained at the historic Knessiah Gedolah in 5683 (1923) that the Torah is here teaching us an eternal chinuch lesson. If a child is raised with the proper education, absorbing Torah and Mitzvos, he can become holy enough to spread his wings atop the Aron in the Mishkan. However, if he is deprived of this treasure, he will become a destroyer of all things good and pure.

Rav Boruch Sorotzkin zt"l, Rosh Yeshivas Telshe, applies the words of the Medrash (*Shir Hashirim Rabba* 1:1) to this question: "Rav Meir taught that when Klal Yisrael stood at Har Sinai, Hashem said to them 'I am about to give you the Torah. Give me guarantors that you will keep and maintain its laws.' Klal Yisrael promised that that our children are our guarantors, to which Hashem responded that indeed they were the best for this job." The Rosh Yeshiva concludes that this is why the Keruvim "spread their wings upward" (25:20), signifying that Jewish children should always strive for higher and higher levels of holiness and growth (see Ralbag). This provides us with two eternal lessons. First of all, a Jew must always strive to be upwardly mobile in his *ruchniyus* – spirituality. Secondly, as Rav Boruch Ber Leibowitz zt"l taught "there is no limit to how high one can reach and grow, since the road to perfection is infinite. Learning Torah to become a Gaon is itself the greatest learning lishmah – for the sake of heaven."

Finally the Bais Yisrael added that although the Keruvim had the faces of young children who are pure and on the lofty level of those who are sinless, yet "their faces were turned toward their brothers," always remembering to think favorably about others, even those far beneath them. The reference to "spreading their wings upward" is a hint to even the greatest in Klal Yisrael to remain humble, always looking to grow higher and not remain stagnant or satisfied complacently with their current *madreigah*. These important teachings from the Keruvim demonstrate how important these figures were to the spiritual growth of Klal Yisrael through the ages. Perhaps we might add that they had to be on top of the Aron to teach that without these principles even Torah learning could become negative and destructive, as Rashi taught us in comparing the various Keruvim.

A GUTTEN SHABBOS

HALACHA OF THE WEEK 5779

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KEHILLAS BAIS YEHUDAH TZVI

This week we will review some Shabbos shaalos which have accumulated.

Question: I have heard that liquids which have previously been cooked may be reheated. Is this true?

Answer: It is true that there *is* such an opinion (see Biur Halacha 318:4). The Rambam (Hilchos Shabbos 3:3) holds that even when something is in liquid form we hold *ain bishul achar bishul* – it is permissible to reheat it. However, Rashi (Shabbos 18), Rosh and Ran in name of Rabbeinu Yonah all hold that reheating liquids is considered bishul. In practice, the Shulchan Aruch (318:4) rules that a liquid which has cooled off to the point that it is no longer too hot to touch (*yad soledes*) cannot be reheated. The Rama (318:15) disagrees stating that some are lenient if the liquid had not cooled off completely. Rav Moshe Feinstein zt”l (4:74:2) understands the Rama to hold that essentially we hold *ain bishul achar bishul* even concerning liquids. However, he decided to be somewhat strict when it is completely cooled off. However, the Mogen Avrohom (253:37) holds that heating up a liquid which has cooled off completely is forbidden *m’deoreisa*. For this reason, we are machmir (strict) not to reheat liquids which have completely cooled off. However, if they are still warm enough to be considered a warm drink, they may be reheated. The reason for the distinction between a liquid and a solid in this area is explained by the Minchas Chinuch and Chazon Ish (37:13) as follows: when one has changed something raw into something cooked, the change is permanent. However, when water is cooked and then becomes cold again, it is back to its original state and there is therefore a prohibition of bishul. Cooked liquids even if cooled off may be reheated in a kli sheini.

Question: I know that one may squeeze a lemon onto sugar and then put the spoonful into tea or lemonade. May one do the same with grapefruit juice?

Answer: You are partially correct. The Mishnah Berurah (320:22) does indeed allow this but the Chazon Ish (56:30) does not. However, Rav Moshe Feinstein (4:16, at the end) makes a clear distinction between a lemon and a grapefruit. He holds that a lemon is primarily a condiment, used to enhance something else like a tea. However, a grapefruit or grapefruit juice is an entity onto itself and may not be squeezed for its juice even if one is going to pour it onto a food or drink.

Question: May one set a timer to make fresh coffee or cook food on Shabbos?

Answer: Although some people seem to conduct themselves leniently in this matter, Poskim do not allow it. At the very least, the food must have been completely cooked before Shabbos, the heating element must be covered by a blech and the food must be put on the hotplate or inside the crockpot before Shabbos. Rav Moshe Feinstein zt”l (Igros Moshe 1:60) holds that one may never use a timer for this purpose, since his position is that timers may only be used for lights.

Question: May one open a refrigerator on Shabbos while the motor is off?

Answer: Yes (Minchas Shlomo 1:10; Tzitz Eliezer 8:12; 12:92).

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