



The Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**
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TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Give and Take

Presented by Rabbi Yitzchak Kaminetsky, Kollel Scholar

At the beginning of Parshas Terumah, the Torah commands Bnei Yisrael to contribute materials for the Mishkan. Yet the language the Torah uses is striking. Instead of saying "give," the Torah says, "and they shall **take** for Me a donation." Why does the Torah describe an act of giving with the word *take*?

The Malbim offers a powerful explanation. The Torah is teaching us a fundamental truth about giving. In Divrei Hayamim (29:14) the verse says "*For everything is from You and from Your hand we have given to You.*" Everything truly belongs to Hashem, and whatever we give is from His hand. We are not owners in the absolute sense; we are stewards.

We tend to think that when we hold on to our money or possessions, we are "keeping" them, and when we give them away, we are losing something. The Torah is teaching us that the opposite is true. Nothing material ultimately comes with us when we leave this world. What does come with us are the mitzvos we performed, the kindness we showed, and the resources we used for meaningful purposes. In that sense, what we truly "take" with us is precisely what we gave away.

That is why the Torah uses the phrase "and they shall take." You may think you are giving, but in reality, this is the only way to take something with you forever.

Parshas Terumah reminds us that generosity is not an act of loss, but of permanence. What we cling to eventually slips away. What we give to Hashem, to others, and to higher purposes is what truly becomes ours.

Wishing you a Good Shabbos!

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." (Bamidbar 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:

Who is not obligated to run to an ir miklat (city of refuge) even if he kills accidentally?

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* (25:1-9), G-d instructs Moshe to collect from the Children of Israel donations for the fashioning of the Tabernacle and its vessels; he enumerates a number of different materials that were to be donated, but iron is not among them. Indeed, throughout the Torah's discussion of the Tabernacle, there is no mention at all of iron. Even items that would normally have been made of iron, such as the bars (*brichim*) that held the planks (*krashim*) of the Tabernacle together (26:26-28), and the pegs (*y'seidos*, used to anchor the ceiling curtains (*y'riyos*) of the Tabernacle and the wall curtains (*kla'im*) of its courtyard – see 27:19 and Rashi there) were instead made of other materials (the bars were made of wood and the pegs of copper).

Shemos Rabbah (35) explains that the absence of iron in the Tabernacle was because iron is associated with Edom, the nation that would eventually (in its later incarnation as Rome) raze the Temple down to its foundations (*Tehillim* 137:7). The Ramban (20:23), however, gives a different explanation for iron's absence: Iron is the material used for swords, and is thus associated with murder and destruction; it accordingly does not belong in the House of G-d, as per G-d's admonition not to build the altar of hewn stones, "lest you wield your sword upon it and desecrate it." The Ramban acknowledges that there was one type of Temple implement that was made of iron: the slaughtering knife; he explains that this was acceptable since "slaughter is not classified as a sacrificial rite" (*Zevachim* 14b). (According to Rashi [25:29], there was another implement made of iron: the mold that was used to bake the showbread [*lechem ha-panim*], but the Rambam [*Temidin U'Musafin* 5:8] maintains that it was made of gold.)

Various medieval Ashkenzic authorities record a custom to cover (or remove from the table) knives during the recital of *birchas ha-mazon* (*Beis Yosef OC* end of 180). The Rokeach (332) explains that this is based on the prohibition against using iron on the stones of the altar (since a [dining] table is compared to the altar – *Chagigah* 27b). The Magen Avraham notes that according to this interpretation of the custom, it is limited to iron knives. The *Shulchan Aruch* notes that the custom is not to cover knives on the Sabbath and holidays. The *Aruch ha-Shulchan* records that people are not particular about this custom today (i.e., even during the week).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I was taken.
2. I was given.
3. I was voluntary.
4. I was too much

#2 WHO AM I?

1. We were childlike.
2. We were gold.
3. We revealed friendship.
4. We spread out.

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.)

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