

## PARSHAH INSIGHTS

***“Take from yourselves a portion for Hashem; everyone who is generous of heart shall bring it, as a gift for Hashem...” (35, 5)***

Why does the Torah use the term ‘take’ when referring to the money that Bnai Yisroel should give to the building of the Mishkan? Shouldn’t the proper word be ‘give’?

We must first explain why in the beginning of Teruma (25,1) Hashem requested donations and revealed their purpose - to build the Mishkan - eight pesukim later?

Rav Shmuel Rozovsky zt’l answered that the prerequisite necessary to build a Mishkan is Bnai Yisroel’s desire to participate. First they must show that they are interested in contributing to the construction of a holy purpose. A donation is not merely an act of giving; it is first an act of taking from oneself and channeling it towards serving Hashem.

The Torah did not immediately reveal the purpose of the donations because if people had known its function, ulterior reasons, such as fame, may have risen up within them as a motive to contribute. Bnai Yisroel were first asked to contribute in order to show that the purpose of their donations was their feeling to participate in a sacred project. A project earmarked for a holy purpose retains that identity only if there is a total desire to serve Hashem, not if its purpose is to accumulate glory or satisfy other needs.

***“For a period of six days work may be done, but the seventh day shall be holy for you... whoever performs work on it, shall be put to death. (35, 2)***

*Neither you, nor your friend, nor a non-Jew shall perform work for you on Shabbos. (Mechilta D’Pischa 9)*

The S’mag (Bais Yosef Orach Chaim 244) is of the opinion that the Torah prohibits a non-Jew to do work for a Jew on Shabbos. However, the Ramban (ibid) maintains that having a non-Jew do work for a Jew on Shabbos is only a Rabbinic prohibition.

The Tosfos Reaim (Yeraim 113) explains that in essence there is no machlokes between the Ramban and the S’mag, as they are discussing two different instances.

If a non-Jew is not being hired, then the prohibition for a Jew to request that a non-Jew perform work for him is Rabbinic.

However, if a Jew is hiring a non-Jewish worker to work for him on Shabbos, then he is violating a Torah prohibition.

The Torah prohibits a Jew to hire a non – Jew to perform work for him on Shabbos because the Machane Efraim (Sheluchin 11) says that it is considered as if the Jew himself performed it and he would be transgressing a Torah prohibition.

***(During the Eighth Day of Miluim) ... Moshe and Aaron and his sons washed from it (the kiyor) their hands and feet. (40, 31)***

Why did Moshe wash his hands on this day if this command only applies to Aaron and his sons - Kohanim?

The Brisker Rav explains that Kohanim wash their hands for two reasons. 1) It is an obligation upon the Kohen to wash his hands 2) The service demands that those involved in it must wash their hands.

Based on this premise, Rav Avrohom Yehoshua Soloveitchik shlita answers that even though Moshe was not obligated to wash his hands because he was not a descendant of Aaron, the sanctity of the service of the Seventh Day of Miluim required him to wash his hands.

## TABLE TALK

### PARSHA DILEMMA

***Bezalel made the Aron of shitim wood... (37, 1)***

*Because he devoted himself to the work more than the other wise men, it is called on his name. (Rashi)*

*Why in regard to creating the vessels does the Torah use the singular form of ‘make’ (Teruma 25), while in regard to building the Aron, the Torah uses the plural form of ‘make’ (Teruma 25, 10)? Rebbi Yehuda bar Shalom explained, Hashem said to Moshe, “Let all people come and involve themselves in the building of the Aron, in order that they all merit to study Torah.” (Shemos Raba 34, 3)*

Hashem’s intention was that everyone should be involved in building the Aron. Why did Bezalel involve himself more than others?

### WHO AM I?

1 I am for the day

- 2 I prove the pre - light approval
- 3 I may be 'bein'
- 4 For some I am for Thursday and Friday

**Last week's clues:** Moshe's writing, I raised a king, I am not a cow, I created "God".

**Answer:** The tablet that Moshe wrote 'alei shur' on.

**Congratulations to:** Ronen Lowenthal

### WHO AM I (Junior)?

- 1 I am a heavenly reminder
- 2 Do I exist now?
- 3 I am a fringe benefit
- 4 I help prove daytime

**Last week's clues:** I was Esav's sale, I was the Golden's loss, I was Reuven's, I am Aaron's.

**Answer:** The *Kehuna*.

**Congratulations to:** Ronen Lowenthal

### TORAH RIDDLE

Which three mitzvas are a sign of a close relationship between Bnai Yisroel and Hashem?

**Last week's riddle and answer:** Why was the *Machatzis HaShekel* collected during the month of *Adar* (during the time when the *Bais HaMikdosh* was standing)?

**Answer:** It was Divinely set up that the half shekolim should be a merit against the shekolim of Haman, which he gave to Achasveirosh during the same time period of the year. (Yerushalmi Shekolim 1)

Please send "Who Am I" and "Torah Riddle" answers to [onegshabbos@beachwoodkollel.com](mailto:onegshabbos@beachwoodkollel.com) by next Wed. and be entered in a raffle for a "Monster Nlite In-ear Headphones" for the months of Shevat/Adar.

The answers will IY"YH appear in next week's issue

### A GLIMPSE OF GREATNESS

One evening, Rav Simcha Bunim Ehrenfeld arrived home from Yeshiva and found his father, HaRav Shmuel Ehrenfeld zt'l, the Matersdorfer Rov, searching through his own bookcases and removing seforim. There were many occasions when the Rov would remove seforim from his bookcase while preparing for a shiur, however, this time was different. He seemed to be removing them with a mere glance into the inside of the sefer.

Bewildered at his father's behavior, Rav Simcha Bunim watched his father's actions, bookcase by bookcase. Noticing the quizzical look on his son's face, Rav Shmuel explained what he was doing. "As you know, we will be hosting Rav Zeltenreich, the Rav of Tchakave, who will be coming to meet you as a prospective shiduch for his daughter. Such an illustrious Torah scholar will

definitely browse through my personal library to see if I have seforim he may not have."

"Many of the seforim on the shelves are not mine," continued Rav Shmuel. "They are yours, given to you as Bar Mitzva gifts. If I leave them on the shelves, the Tchakaver Rav will think that my personal library is larger than it really is. This would be gneivas daas (misrepresenting the truth), which is a form of stealing. To totally distance myself from stealing, I chose to remove all your seforim, so that the seforim on the bookcases will be a true representation of the size of my library."

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