



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### Give and Take

**Presented by Rabbi Yisrael Glassberg, Director of Kollel Alumni**

In this week's Torah portion, the Jewish people begin collecting funds for the task of erecting the holy Tabernacle, known as the *Mishkan*. The Torah records Hashem's instruction to Moshe with the words "V'yikchu Li Terumah" – "*And they should take for Me a donation.*" The commentaries point out that the use of the verb "Vayikach" is somewhat odd in this context because the Torah is describing an act of giving, not taking. The word "Vayiten," which denotes giving, would appear to be more accurate. What is the Torah communicating to us with this interesting word choice?

Rav Elya Lopian cites a fascinating midrash to help explain the verse. The midrash, focusing on the word "Vayikach," references the verse in Mishlei "*Ki Lekach Tov Nasati Lachem Torasi Al Tazovu*" -- "For I have given you a fine acquisition; do not desert my Torah." The Torah is described as an acquisition that the Jewish people received from Hashem. We accepted the Torah at Har Sinai and *took* it with us into our daily routine and lifestyle. It is this special treasure that would live at the epicenter of the *Mishkan* and be the source of holiness that would permeate the entire edifice. In order to stay focused on the centrality of the Torah as the foundation of the *Mishkan*, the Torah refers to it with the word "Vayikach." It is for this reason that the *Aron Kodesh* (holy ark), which housed the tablets from Moshe, is the first to be listed amongst the other vessels. It even precedes the discussion of the actual building that would house it (the *Mishkan* itself), conveying the message of the primacy and specialness of the Torah. Although the nation was now contributing to building the *Mishkan*, their attention is centered around the Torah that they have taken and incorporated into their lives.

We live in a world with limitless access to resources and materials that meet our needs, both physical and spiritual. As we beautify our homes, synagogues and learning institutions with those materials, let us always keep in mind the message of this midrash and recall that our most prized acquisition is that of the eternal Torah. May we be guided by its eternal light and merit to receive Hashem's Divine Presence in our lives.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Ten amos the length of each plank... (26:16)**

From here we learn the height of the Mishkan was ten amos (Rashi).

The height of the Kohanim and Leviim were ten amos (Shabbos 92b).

How was Aaron able to enter the Mishkan with his hat on? Aaron, with the hat, must have been taller than ten amos! Furthermore, there were steps in front of the Menora. How was Aaron able to ascend them in order to clean the Menora?

### Parsha Riddle

**How many crowns were there in the Mishkan? Where were they?**

Please see next week's issue for the answer.

Last week's riddle:

**From whom and under what circumstances is one not allowed to purchase something?**

**Answer: One may not purchase stolen goods from a thief.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

Parashas Terumah describes the courtyard of the Tabernacle as a rectangle measuring one hundred by fifty cubits. [There are numerous opinions as to the length of a cubit: 18.9, 21.25, and 24 inches are the opinions of R. Chaim Naeh, R. Moshe Feinstein, and the Chazon Ish respectively.]

The Talmud invokes these dimensions of the courtyard as the source of the law of karpeif. [The word is difficult to translate precisely; it connotes an area not utilized or suitable for habitation.] Carrying inside an enclosed area is generally permitted on the Sabbath, but it is prohibited in a karpeif larger than five thousand square cubits that has not been enclosed for the purpose of habitation (Eruvin 23a-b). The dimensions of the Tabernacle's courtyard are understood to be the upper limit that a space not designated for habitation may have and still be considered a 'courtyard' [chatzeir], in which carrying is permitted on the Sabbath. [Although the prohibition of carrying in a karpeif is merely rabbinic, the five thousand square cubit limit is nevertheless derived from the Biblical description of the Tabernacle's courtyard, perhaps via the principle that the Sages do not prohibit anything that the Bible explicitly permits (Shut. Divrei Malkiel 4:3 s.v. aval be'emes nireh).]

One particular detail of the law of karpeif widely discussed in the halachic literature is the rule that even an enclosure around a region that is generally inhabited does not permit carrying within it if an area within the enclosure that is larger than five thousand cubits is planted with zironim (roughly, herbaceous plants, as opposed to trees), since "people do not live among zironim", and the area thus acquires the status of a karpeif (Eruvin 23b). This creates a major problem for modern metropolitan erubin, which usually encompass green spaces such as parks and gardens, many of which are larger than five thousand square cubits. Ideally, these should be cordoned off by fences from the rest of the eruv, although many erubin rely on a variety of leniencies to avoid doing so, since this often entails great expense and / or effort (see, e.g., Nesivos Shabbas ch. 13 n. 50; Tikun Eruvin Be'Manhattan 20:4).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

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

Win a  
NERF  
Laser-Ops  
Set!



THE NEXT  
RAFFLE WILL BE  
February 26.

#### #1 WHO AM I?

1. I was three.
2. I was one.
3. I contained broken.
4. I contained unbroken.

#### #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 Following the Majority** (I am for a doubt, I am better than *chazaka*, For life I need two, My rule only applies to movers.)

**#2 Eved Ivri** (I work for you, I am your master, I came for theft, if I stay too long I may become holey.)

Visit [gwckollel.org](http://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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Sunday, Feb 10  
at 9:30AM at  
YISE, 1132  
Arcola Ave.

