

## **And they shall take for Me a terumah/tithing/portion from every man whose heart motivates him, you shall take My portion. (25:2)**

As mentioned earlier, the question on this pasuk is: Why does the Torah use the word v'yikchu, rather than v'yitnu? Would it not have been more correct had the Torah asked them to give a donation? After all, is this not what they were being asked to do? Horav Shlomo Wolbe, zl, explains this by applying the well-known Chazal in Meseches Kiddushin (7a) concerning the obligation that (in order to make a kinyan, halachic acquisition) the man must give the woman either a perutah, penny, or shavah perutah, value of a penny. By accepting the money, she becomes makneh, gives herself in "purchase," to the man. Under normal circumstances, the man gives, and the woman accepts. There is, however, one instance in which the kiddushin can be achieved by means of the woman being the giver and the man accepting her gift. This is in the event that the man, by accepting a gift from the woman (being that he is very distinguished, and his acceptance of her gift is a great honor) gives her great pleasure. That pleasure is considered to have monetary value, such that it fulfills the Torah's requirement of performing kiddushin with something of value. Likewise, the Torah implies that when one gives a donation and it is accepted by Hashem, the real recipient is the donor. Thus, he (although he also has given) has indeed "taken" a donation! Rav Wolbe observes that when we daven to Hashem, learn His Torah, perform His mitzvos, we tend to think that we are doing Hashem a favor – when, in fact, it is ourselves whom we benefit. It is so easy to pat oneself on the back and claim greatness – when all we are doing is carrying out our obligations. Hashem neither requires our mitzvos, nor does He need our davening and learning; rather, He gave us these mitzvos, commanded us to study Torah and daven to Him – for our benefit. Hashem is perfect. He needs nothing. In Sefer Tehillim 5:8, David Hamelech declares: Va'ani b'rov chasdecha, avo veisecha; "And I, in Your abundant kindness, will enter Your Sanctuary." Our ability to serve Hashem, thereby benefitting spiritually from this experience, is another one of Hashem's many kindnesses.

A powerful lesson may be derived from here. Many of us pray, learn, perform mitzvos. Yet, at the end of the day, are we able to say that we benefitted from the experience, or do we feel spent, no change, no gain? Perhaps the key to understanding our lack of spiritual ascendance is our attitude. Certainly, if we think that we are doing Hashem a favor by davening and learning, we will gain little to nothing from the experience, because this is not what davening and learning are about. One who is fortunate serves Hashem. One who understands that Hashem is doing him an enormous favor by allowing him to pray to Him will approach a prayer with reverence, gratitude and humility. Such a person will gain immensely from this experience.