

בעזרת ש"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

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Rosenbaum shlita**

Parshas Terumah

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Parshas Terumah

When One Recognizes Hashem in His Work, He is Giving a Donation to Him/
Benefiting the Public/ A Simple Man Can Uplift Himself Through Charity/When One
Wants to Give Tzedakah, Hashem Gives Him the Funds/Everything is From Hashem/
One Who Gives Wholeheartedly Praises the Collector/A Gabbai Tzedakah Must be
Merciful/Maasar From Tzedakah Money/Living With the Shechinah in the Merit of
Speech/When One Uplifts Himself, Hashem Comes Down to Him/Gold for a Child's
Chinuch/Lechem Hapanim/Trusting Hashem Without Pushing/Cast Your Burden
Upon Hashem/Everything is Decreed in Shomayim

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ וְגו' יִדְבְּנוּ לְבָבוֹ תִּקְחוּ
אֵת תְּרוּמָתִי (כה, ב)

Speak to the children of Yisroel and take for Me an offering; from every person
whose heart inspires him to generosity, you shall take My offering.” (25:2)

**When One Recognizes
Hashem in His Work, He
is Giving a Donation to
Him:**

Rashi explains the words
“Take for Me an offering”, by
saying, “For Me: For My Name.
Separate for Me from your
money for a donation“.

in the name of the Amshinover
Rebbe zy”a (the son of the Vorka
Rebbe zy”a) that if a person is
engaged in business and working
for a living, and, in the middle of
his workday he stops to spend
some time serving Hashem, it is
considered as if he donated
money as a donation to Hashem.

The Tiferes Shmuel adds that
if a working man credits all of

his success to Hashem and recognizes that He is the source of his livelihood, **it is considered as if he gave a donation to Him.**

Benefiting the Public:

When the Chofetz Chaim *zt"l* began planning to build a new building for his yeshiva in Radin, he was approached by a wealthy man who said, “Rebbi, I am willing to donate the entire sum needed to erect the new yeshiva building. I have only one condition – I want the building to be named after me.”

The Chofetz Chaim replied, “You are being extremely generous, and I am sure that your intentions are good. Still and all, I cannot accept your donation because I want to give all of Klal Yisroel the opportunity to donate towards the yeshiva

building.”

He added, “I learned this from the erection of the Mishkan, where it is stated that Hashem said that donations should be accepted from every man whose heart inspired him to generosity. Chazal say (Shemos Rabbah 33:8) that every member of Klal Yisroel was wealthy at that time, as they all had received booty from the sea. Every individual had enough money to pay for the entire Mishkan. Still and all, Hashem wanted to give everyone the opportunity to donate and earn a share in this mitzvah.

“Furthermore, there is a clear halacha that if a community wants to build a *beis knesses*, and there is one rich man who wants to donate the full amount needed to pay for it, they should not accept his donation because everyone should have the chance

to get a share in the mitzvah.”

A Simple Man Can Uplift Himself Through Charity:

My grandfather, Rav Mordchele of Nadvorna zy”a explains that when a Jewish person desires to become close to Hashem, he must first distance himself from everything that is negatively affecting him and disturbing his *avodas Hashem*. He has to get rid of all distractions and dedicate himself fully to Hashem, as the Chovos Halevavos says (Shaar Avodas Elokim, Perek 5): ”Do not sleep anywhere besides for on the bed of his love, and do not sting besides for in the sweetness of his memory“.

In this vein, Hashem commanded us to “take for Me

an offering.” He is telling us to take ourselves and offer our bodies and souls to be dedicated to Hashem.

The *pasuk* then says, “**from every man**”. It is saying that **any person, even a simple man who is not on a high level of Torah or avodah can still connect to Hashem if he has “generosity of the heart”**. He can reach this level through generosity – by engaging in charity and *chesed*. If he does so, he can offer himself to Hashem and become close to Him.

When One Wants to Give Tzedakah, Hashem Gives Him the Funds:

The Chida *zt”l* explains this *pasuk* by citing the Gemara

(Bava Basra 9B) that says: “One who pursues *tzedakah* and *chesed* will find life, *tzedakah* and honor (Mishlei 21:21)”. What does it mean when it says that one who pursues *tzedakah* will find *tzedakah*? This teaches us that if a person looks for ways to give *tzedakah*, Hashem will provide him with money in order to be able to give *tzedakah*.”

This is hinted to in the *pasuk* that says: “Take for Me a donation, from every man who has a generous heart...” This can be understood to mean that if a person has a generous heart and wants to give *tzedakah*, his reward will be that **he is given money so that he has the ability to give *tzedakah*.**

Sefer Imrei Noam writes that this *pasuk* contains a reminder that whatever we have is from Hashem. Even if a person puts a lot of effort into obtaining his wealth and honor, he should know that his success is not the result of his work. Rather, it was given to him directly from Hashem.

He says that this can be proven from the human body. Our actions are done with our outer limbs, such as our hands, our feet, and our mouth. It looks like our lives depend on these limbs. However, in truth, our main existence depends on our inner limbs, such as the heart, which cannot be seen but actually operate the body. Similarly, Hashem is the heart of Klal Yisroel (Tehillim 73:26). **Our existence depends on Him,** even though we cannot see Him.

**Everything is From
Hashem:**

He explains that when the *pasuk* says to “take for me a *terumah*”, the intention is that one should recognize that every “*hisromemus*” – every uplift in success of any kind – should be “taken” to Hashem, meaning that one should give Him credit for everything good in his life.

The proof of this is “from every man”. A person mainly lives from “the generosity of his heart”, meaning that his life is dependent on his heart, even though he cannot see it, and one should learn from this that his success comes from Hashem.

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתֶם זָהָב וְכֶסֶף וְנֹחַד (כה, ג)

And this is the offering that you shall take from yourselves: silver, gold and copper.
(25:3)

One Who Gives Wholeheartedly Praises the Collector:

Sefer Od Yosef Chaim notes that the word “*asher*” (that) seems to be unnecessary, as it could simply have said “*shetikchu m’itam*” (to take from yourselves).

He explains that a *Gabbai Tzedakah* needs to use different strategies for different types of

people. For some wealthy men, he must first engage them in conversation, extolling the important cause he is collecting for, in order to open their hearts and wallets to give a sizeable donation. For others, this isn’t necessary. Rather, as soon as he enters the room, the rich man stands up and thanks him coming and giving him the opportunity to take part in a mitzvah. Such people praise the *Gabbai* for his

good work and willingly hand over their money, happy to be part of it. This type of giving is especially beloved by Hashem.

The word “*asher*” is a *lashon* of praise (as in Bereishis 30:13). Thus, the *pasuk* is speaking to *tzedakah* collectors and says: “This is the *terumah*’ – this is the most beloved form of donation. “*Asher*” – when the giver praises the collector and is overjoyed to be able to give.

A Gabbai Tzedakah Must be Merciful:

Sefer Daas Zekeinim (Maskil el Dal, Ois 3) relates that there once was a financial crisis in the city of Brisk and many people were left impoverished. The leaders of the community organized a fund to provide food for the needy. They opened the

storage houses of grain and crops and appointed several men to be in charge of selling them to the poor for a very low price.

After a short while, the poor people came to the Rov of the city, Rav Yosef Ber Soloveitchik *zt”l*, the author of Sefer Bais Halevi, and told him that the overseers were not acting kindly to them and were not providing them with the food they had been promised.

The Rov summoned the overseers and said, “I want to tell you a *devar Torah*. Chazal say (Bava Basra 8A) that Rav Yehuda Hanasi opened his storage houses and said that anyone who learned Mikrah, Gemara, Halacha, or Agadah could enter, but ignorant people may not. Rav Yonason ben Amram pushed forward to enter and asked for sustenance. Rabbi

asked him if he had learned Mikrah, and (in his humility) he answered that he had not. Rebbi asked, 'If so, why should I sustain you?' Rav Yonason answered, '*Rebbi parnaseini!* You should sustain me like you would a dog or a raven.'

"It is hard to understand why Rabenu Hakadosh would act this way. Why would he only support *talmidei chochomim* and not ignorant people? Secondly, why was Rav Yonason ben Amram not truthful? Hy did he pretend to not be a *talmid chochom*?

"Let me tell you what really happened. Rebbi opened his storage houses for everyone, making no differentiation between learned and ignorant men. However, he did treat them differently in one regard. He opened his general storehouses to everyone, appointing

overseers to make sure they were all given enough food and supplies. For *talmidei chochomim*, however, he designated a special room where they could go in on their own and take whatever they needed.

"Later, it became known that the overseers were dishonest and were not giving the poor people the food, as they were supposed to. However, Rebbi was unaware of this, and no one wanted to tell him because they were afraid of the overseers. Rebbi's student, Rav Yonason, then pushed his way in, wanting to tell him the truth. Rebbi asked him if was learned and he said he was not, so Rebbi then asked why he was coming to him. Her meant to ask why he was coming to the place designated for scholars when he could go to the general place, that was open to all.

“Rav Yonason answered, ‘*Rebbi parnaseini!* The *parnasim* (overseers) are treating me like dogs and ravens! They are cruel people!

“Rebbi then understood what was going on and he rectified the situation.”

Maasar From Tzedakah Money:

Sefer Daas Zekeinim (Perek 6, Ois 3) relates that when the Sar Shalom of Belz zy”a was young, he traveled around collecting

וַעֲשׂוּ רִגְוִי מִקֹּדֶשׁ וְשִׁכְנֹתִי בְּתוֹכְכֶם (כה, ה)

And they shall make me a sanctuary and I will dwell in your midst. (25:8)

Living With the Shechinah in the Merit of Speech:

The Meforshim ask why it says “*b’socham*” (and I will dwell in your midst), rather than

money, and he would take *maaser* from the money he collected. If he went to 10 cities, the money collected in the 10th city would be the *maaser*, and it would be dedicated for the needy.

He once went to the city of Rova, but he was unable to collect much there. He said, “*Ribono shel Olam, yehei Rova kadmach...*” His intent was that the money he collected in the city of Rova should be “before Hashem”, meaning that it should be the *maaser*.

“*b’socham*” (in its midst). The Tiferes Shlomo answers that the main dwelling place of the Shechinah is within the hearts of generous people and is manifested in their speech. When people speak up and

pledge to donate to *tzedakah*, they bring the Shechinah to dwell within them. This is what the *pasuk* is referring to when it says that Shechinah will rest within “your midst” – i.e., within those who use their words to donate towards the Mishkan.

This teaches us the power of our words. We know that a regular animal cannot be brought as a *korban* until someone uses his words to sanctify it and designate it as a *korban*. Thus, words transform the animal from mundane to holy. Similarly, a mundane object can be made holy – and forbidden for personal use – if someone uses his words to make it *hekdes*. Since words are so powerful, they certainly have a huge impact when used to

praise and glorify Hashem!

When One Uplifts Himself, Hashem Comes Down to Him:

Sefer Ohr Lashamayim explains the *pasuk* to be teaching us that if someone wants to uplift himself and connect to Hashem, Hashem will come down Himself, so to speak, to raise up the person and bring him close.

Accordingly, the verse is saying: “And they shall make Me a Mikdash” – meaning that one should sanctify himself and do all he can to uplift himself. One he does so: “And I will dwell in your midst” – Hashem will come to you and allow you to connect with Him.

וַעֲשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב מִקְשָׁה תַעֲשֶׂה אֹתָם וְגו' (כה, יח)

And you shall make two golden keruvim; you shall make them of hammered work... (25:18)

Gold for a Child's Chinuch:

The Mechilta (end of Parshas Mishpatim) states that if gold cannot be found, all the vessels of the Mikdash may be made from other metals. The only exception is the *keruvim*, which must be made of gold. It is forbidden to make them from any other metals.

Rav Meir Shapiro *zt"l*, Rosh Yeshivas Chachmei Lublin, says that the reason for this is because, as Chazal say (Sukkah 5B), the *keruvim* looked like young children. They were placed on

the *Aron*, which housed the Torah, to symbolize that small children must be educated in the ways of the Torah. Therefore, they must be made of gold, to teach us that our children's education must be "gold". It must be on the highest standard possible.

Furthermore, there is no reason to scrimp on *chinuch*, as Hashem says that money spent on Shabbos, Yomtov or *chinuch* does not come out of the account of how much money is decreed for a person to receive in a year.

וַנִּתֵּן עַל הַשֻּׁלְחָן לֶחֶם פָּנִים וּגו' ד (כה, ל)

And you shall place on the table the Lechem Hapanim... (25:30)

Lechem Hapanim:

Rashi states that it is called "Lechem Hapanim" because it has a "*panim*" (face).

Sefer Likutei Yehuda quotes his grandfather, the Imrei Emes *zy"ta* as explaining that the name "Lechem Hapanim" is akin to the words (Mishlei 27:19):

“*K'mayim panim el panim.*” (Like water, face to face.) This indicates that through this bread everyone could see a reflection of their own face. One could see his inner essence and his personal level of *emunah*. If a person looked at the bread with *emunah* and spiritual warmth, the bread would always appear warm to him, even eight days after it was placed on the Shulchan (see Chagigah 26B), but if one looked at it with a coldness in *emunah*, it would seem cold to him.

This explains the Medrash (Toras Kohanim, quoted by Rashi on Vasyikroh 24:10) that says that the Megadef claimed that the Lechem Hapanim was old and cold, and was inappropriate for a King. Why did he think it was cold? Since his *emunah* was cold, the bread appeared cold to him.

Trusting Hashem Without Pushing:

Part of trusting in Hashem is not “pushing one’s luck”. On this topic, the following story is related by the Ben Ish Chai *zt”l* (Sefer Nifla'im Masecha, Ois 4):

There once were two brothers who inherited a lot of money from their father. Both of them used the money to engage in commerce, and they both were successful and lived the lifestyle of the wealthy.

After a few years, their *mazal* began to change and they both lost their fortunes. However, they reacted differently to the change in situation.

One of them saw that his savings were dwindling, so he borrowed money to invest in several new business ventures. He figured that at least some of

his ventures would be successful, but he was wrong. Every new investment failed, and he was left with tremendous debts.

When the other brother saw that his businesses were failing, he realized that it was time to leave the business world. He liquidated his remaining assets and put away whatever money he made from the sales. He then took a job working in a store for a low wage. He lowered his lifestyle accordingly and lived very simply, keeping his savings stored away for a rainy day.

After several years, his boss told him that he had made a nice profit that year, so he gave him a bonus of 100 gold coins. The next day, he passed the marketplace and noticed some

merchandise being sold for a bargain of 50 gold coins, and he purchased it. A week later he happened to buy an old garment for fifty *perutos*, and he brought it home. Inside the stitching, he found a bundle of pearls worth a thousand gold coins. Since these successes happened to him three times in a row, he realized that his luck had changed for the better. He then took out his savings and used it to engage in business. He saw tremendous success, and he soon became very wealthy again.

Thus, the brother who pushed his luck by borrowing money ended up with less than nothing, whereas the brother who accepted his situation and didn't push it ended up finding success.

וְעָשִׂיתָ מִנֶּרֶת זָהָב טָהוֹר מִקְשָׁה תִּיעָשֶׂה הַמִּנְוָרָה וְגו' (כה, לא)

And you shall make a menorah of pure gold. The menorah should be made from hammered work... (25:31)

Cast Your Burden Upon Hashem:

Rashi states: “The Menorah shall be made: By itself. Since Moshe found difficulty with how to make it. Hashem said to him, ‘Cast the *kikar* into the fire, and it will be made by itself.”

The Modzhitzer Rebe *zy”a* (Sefer Divrei Yisroel) says that this is a lesson that applies to every aspect of life that may be difficult. For example, obtaining *parnassah* is often very difficult.

The way to deal with this problem is to cast one’s burden upon Hashem and let Him sustain you (Tehillim 55:23). If we throw our “*kikar*” into the fire of Hashem, **everything we need will be made by itself**

from Shomayim:

The following story is related by the Ben Ish Chai *zt”l* (Sefer Nifla'im Masecha, Ois 107):

Reuven was the only wine seller in his city. He had 100 barrels full of wine in his warehouse. In his small city, this was more than enough for the entire town for a full year.

One day, a new wine merchant came to that city, bringing with him a hundred barrels of wine to sell. He hired two local men to position themselves in a public area and say out loud, “Poor Reuven! He has 100 barrels full of wine, and 30 of those barrels have turned into vinegar.”

Two days later, the two men returned to the same place where people were gathered and said, “Poor Reuven! Yesterday, 30 more of his barrels were found

Everything is Decreed

to be completely spoiled.”

After two more days, they returned to the same place, and said, “Poor Reuven! Today it was learned that all his remaining barrels have gone sour. He doesn’t have even a single barrel of good wine left!”

And the news spread throughout the city that all of Reuven’s wine had gone sour.

It was now an accepted fact amongst all the residents of the town that Reuven’s wine was no good. Since everyone was saying this, his wine did indeed become vinegar, as the words that we speak have the power to change the reality. Reuven was now unable to sell any of his spoiled wine, and the newcomer was sure that he would now have a monopoly.

However, Hashem helped

Reuven in a miraculous way. No, He didn’t transform his vinegar back into wine. Rather, He sent upon the people of the city a disease of increased the amount of blood in their skin. The ailment turned their as skin red as blood and was very uncomfortable. They were forced to rub themselves a lot, and the blood increased even more due to the friction. The doctors diagnosed that the only cure was to bathe in strong vinegar made from grapes, and that this medicine must be applied right away. Since Reuven was the only one who had this product on-hand, they all had to buy vinegar from him.

He sold the vinegar for a large profit and became wealthier than he had ever been.

We see from this story that everything is decreed from

Shomayim. Therefore, one hurt or cause any damage to anyone else, no matter how hard he tries. One who attempts to do this is simply wasting his time and energy, as Hashem's decree will always be fulfilled.



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