

Terumah 2015

Tzedaka, you get what you give

1.

“Let them take for Me a portion” (25, 2) "ויקחו לי תרומה."

Nachlas Tzvi page 214

Seemingly, the pasuk should have stated ‘let them *give* (נותן) me a portion’ instead of ‘let them *take* for me a portion’ since they are giving and donating money? The pasuk states by the episode with Avraham and the angels; “I will *take* for you bread.” Similarly, the pasuk should have stated “I will *give* you bread”, since Avraham gave bread to the angels? The Gemara in Taanis (9) relates that by performing the mitzvah of tzedaka (charity) one will become wealthy. Chazal similarly says that the poor person benefits the wealthy individual more than the wealthy individual benefits the poor person. When Abraham said to his guests ‘I will take bread’ he meant ‘this is not like you think that I am giving you bread; rather I am taking bread, meaning, I am taking reward, bracha and benefit which will be bestowed upon me from you who allowed me to perform this mitzvah of hachnasas orchim (having guests).’ The same applies in our pasuk, Hashem is saying **don’t think that you are giving me teruma, rather I am giving you because you will become wealthier. The pasuk therefore says “take” meaning, those who donate will take more wealth.**

The word נתן (give) is a palindrome. The deeper reason behind this explains the Bal Haturim is that the more a person gives the more he will receive and get. The Tor (yora daya siman 247) writes that a person shouldn’t think that giving tzedaka decreases his money. Rather, it will actually subsequently increase the giver’s money.

Giving tzedaka isn’t solely relevant and applicable to monetarily giving money. Rather, giving tzedaka additionally applies to all areas of life, such as giving one’s time. For example, how much time will we take out of our schedule to help other people? Let’s say someone is having difficulties with learning, it is incumbent upon us to take time out of our schedule and help him out.

2.

Making a Mikdash within ourselves

“Make for me a Mikdash and my presence will dwell within it (בתוכם).” (25, 8)
"ועשו לי מקדש ושכנתי בתוכם."

Many meforshim (commentators) are bothered by the plurality of the word within it (בתוכם)? Seemingly, the pasuk should be in the singular tense, since there is only one Mikdash? The Or Hachaim Hakadosh explains that the place that an individual sanctifies as a holy place for the Hashem’s presence has to be amongst the Jews. The Elishach Hakadosh similarly explains that **the pasuk isn’t merely referring to a physical Mikdash; rather, every person must create and make an individual Mikdash within himself. Meaning, even if we are not in a holy**

environment such as a Beis Medrash or Shul, we must still strive to make that environment holy.

The Avnay Nazir (quoted in (Artscroll on safer Shmuel (alef perik gimal pasuk gimel, page 25))) says **‘a person is truly in the place where his mind and heart are. Someone, whose thoughts are in holiness, is in a holy place even though his body is elsewhere.’** Meaning, we can be in an unholy place such as waiting for a train at the train station, but if we are learning from a sefer then, then it is as if we are in a holy place. Similarly Rav Shach zasa”l (Rav Shach speaks pages 166-167) says ‘in my opinion, if a Jew is immersed in Torah study, then wherever he is, it’s as if he is in Israel.’ We could accomplish a great amount if we utilize our time properly. For example, if we are in the waiting room for the doctor, or if we are waiting on line at a certain store or when waiting on line for a meal, it would behoove us to learn from a small safer then. In the middle of nowhere we can build our own Mikdash. A rose and Esrog are surrounded by thorns. Even so they are able to grow beautifully. Rashi explains (Shir HaShirim (2, 2)), so too, even if we are compelled to be in an uncondusive environment, we must strive to grow. We must build that Mikdash within us.