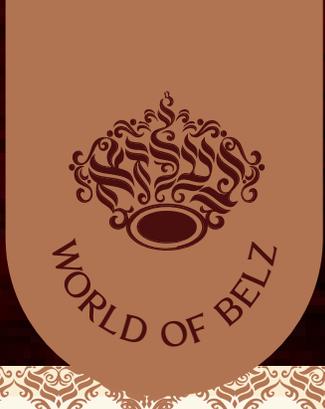


Parashas Terumah

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תרומה

ב' אדר תשפ"ו / February 19, 2026



WHAT'S HAPPENING IN BELZ

PROGRESS ON NEW BELZ DEVELOPMENT IN NEW YORK

Askan R' Akiva Tauber shlita of Brooklyn met with the Belzer Rebbe shlita to present detailed plans for a proposed, affordable Belz housing development in New York.

The Rebbe inquired carefully about the specifics — including pricing, layout, and the broader infrastructure necessary to establish a thriving Belzer community — expressed his bracha for success in this monumental endeavor, and requested to be kept updated on its progress.

where avreichim and chassidim spend long hours immersed in Torah study.

R' Hertzka Engel shlita visited Eretz Yisroel last week to spend Shabbos Parshas Shekalim with the Belzer Rebbe shlita, and generously donated a new and magnificent edition of the Tur and Shulchan Aruch to the shul's study hall for the benefit of its many lomdei Torah.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

ROSH CHODESH SEUDAH FOR YESHIVA GEDOLAH'S

An uplifting Rosh Chodesh Seudah took place Monday Night at the Beis Rosen Hall, located within the Great Belz Shul in Yerushalayim, for the bochurim of Birchas Aharon Yeshiva Gedola and Yeshiva Gedola Ahavas Torah.



NEW SEFORIM ALWAYS APPRECIATED BY LOMDEI TORAH

The Great Belz Shul in Yerushalayim encompasses numerous batei medrashim,

Parashas Terumah

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

BELZ AND BEYOND

continued

The Belzer Rebbe shlita attended the event, honoring the bochorim on the occasion of a siyim. The Rebbe delivered divrei torah and divrei bracha, inspiring the talmidim, which was followed by joyous dancing. After birchas hamazon, each bochor passed by the Belzer Rebbe shlita to receive a Haggadah Shel Pesach.

EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



מקבילות הלולאות אשה אל אחתה (תרומה כו:ה)
The loops shall correspond to one another.

The holy Reb Yisroel of Ruzhin zt' l was once relating tales of tzaddikim before davening Shacharis. Time elapsed, until he suddenly noticed that its close to the time one is allowed to daven. The holy Ruzhiner exclaimed: "Ah! It's late! But what is the difference in relating stories of tzaddikim and davening to Hashem? The difference is as follows: Davening to Hashem is, ה'ללו את שם ה' - prasing the name of Hashem, whereas relating stories of tzaddikim is "ה'ללו עבדי ה'" - prasing Hashem's servants, since tzaddikim are Hashem's servants. Sometimes it says in tehillim first ה'ללו עבדי ה' and later ה'ללו את שם ה' and sometimes the opposite. If so, davening and relating stories of tzaddikim are equally worthy. This is alluded to in the passuk that talks about the Mishkan: מקבילות הלולאות - both pesukim of "הללו" are equally chashuv (worthy) one to another.

מאת כל איש אשר ידבנו לבו (תרומה כו:ב)
From every man whose heart motivates him.

A wealthy Gustininer Chassid, known for being extremely miserly, once honored Harav R' Yechiel Meir of Gustinin zt'l by inviting him to serve as Sandak at a bris.

When the Rebbe sat on Eliyahu's chair, a spit bowl was placed nearby. Smiling, the Rebbe called over the chassid and said: "I collect money for tzedakah, and often when I enter a simple Yid's home, he doesn't ask questions — he hands me a donation, and I leave. Sometimes I just need to spit, so I spit and move on. But when I enter the home of a wealthy person, he immediately begins questioning me: Which cause is this for? Why this amount? While he's arguing, he's nervously wondering if I'll need to spit — because it's not proper to spit on a wealthy person's floor. That's why a spit bowl is placed nearby. You see, many times I need to spit right before the faces of wealthy people like you!"

THE REBBE'S TORAH



דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי וזאת התרומה אשר תקחו מאתם (תרומה כו:ב-ג)
Speak to the Yidden and let them take for Me a portion, from every man whose heart motivates him you shall take My portion.

It can be explained, by way of a hint, that the word "תרומה" appears three times:

1. ויקחו לי תרומה
2. מאת כל איש אשר ידבנו לבו תקחו את תרומתי
3. וזאת התרומה

Parashas Terumah

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS
continued

THE REBBE'S TORAH

continued

These correspond to three types of people who give tzedakah:

1. A person who gives tzedakah discreetly, without anyone knowing.
 2. A person who gives tzedakah because he wants to fulfill the mitzvah, whether it is public or private.
 3. A person who gives tzedakah only publicly, because he is embarrassed to refuse the poor when others are watching.
- ויקחו לי תְרוּמָה refers to the one who gives discreetly. The word "ויקחו" ("they shall take") is used instead of "ויתנו" ("they shall give") to indicate that it is unknown who gave it, and the donation is taken without revealing the donor.
 - מֵאֵת כָּל אִישׁ יִדְבְּנוּ לְבוּ תִקְחוּ אֶת תְּרוּמָתִי refers to one who gives generously, even if it is known who the giver is.
 - וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֵתֶם refers to the person who gives tzedakah only when others are watching. That is why it says "תקחו מאתם" — the donation is taken from them in the presence of others who witness the act of giving.

THIS WEEK'S VORT

פרשת תרומה

את חמש היריעות לבד ואת שש היריעות לבד (תרומה כו:ט)
You shall attach five of the curtains

separately and six of the curtains separately.

The five curtains allude to the חמשה חומשי תורה – the five volumes of Chumash, and the six curtains allude to the ששה סדרי משנה – six volumes of Mishnayos. Therefore, the curtains were separated into two parts to separate the תורה שבכתב and תורה שבעל פה, each worthy in its own right.

ועשו ארון עצי שטים אמתים וחצי ארכו ואמה וחצי רחבו ואמה וחצי קמתו (תרומה כה:י)

They shall make an Ark of acacia wood, two and a half cubits its length; a cubit and a half its width; and a cubit and a half its height.

The Aron's measurements were broken in half to teach us that one who learns Torah must feel humility and hold himself in low esteem.

ויקחו לי תְרוּמָה (תרומה כה:ב)

Let them take for Me a portion.

Just as a person constantly searches for new ideas and opportunities to earn parnassah and provide for his family, so too he must seek ways to strengthen his desire to learn Torah and fulfill mitzvos. For Torah and mitzvos are the true parnassah — the nourishment that sustains both body and neshamah, just as food sustains the body.

ועשית את הקרשים למשכן עצי שטים... (תרומה כו:טו)

You shall make the planks of the Tabernacle of acacia wood...

The letters of "קרש" are the same as "שקר" — falsehood. A person must completely uproot the middah of sheker and instead transform himself into a "keresh" of the Mishkan — standing firm in truth, fully and sincerely submitting himself to the Shechinah.