

PARSHAS TERUMAH

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תרומה

February 15, 2024 / ו' אדר א' תשפ"ד



What's happening in Belz

The Belz calendar is live! Your all-in-one-calendar

- Zmanim with city dropdown
- Candle lighting times
- Parsha links
- Belz Yahrzeits with links

Check it out at worldofbelz.org/jewish-calendar.



Everyone loves a good story, especially a Chassidishe story...

ועשו לי מקדש ושכנתי בתוכם (תרומה כה:ח)
*And they shall make a Sanctuary for Me – so that I
may dwell among them.*

There was a great tzaddik by the name of Reb Simcha zt"l, who lived in Amshinov. The Amshinover Rebbe, Rabbi Yaakov Dovid zt"l, said about Reb Simcha that he was one of the 36 hidden tzaddikim of his generation.

When the Amshinover Rebbe wanted to appoint

Reb Simcha as the Rav of Zcechanov so that he could earn parnassah (a livelihood), Reb Simcha accepted the position on two conditions: That he doesn't have to give public speeches to the community and he wouldn't need to render a p'sak – verdict to halachic questions that would come his way. He made these conditions from pure humility.

The community leaders accepted his conditions. One day, they decided to renovate the Shul in Zcechanov. They approached their Rav, Reb Simcha, and asked if he would make an exception this one time by addressing the congregation on the importance of donating towards the Shul's renovation costs. They claimed that if the Rav made this exception, it would impact the congregation to give warmly to this important communal cause.

The Rav humbly replied that he didn't know how to deliver such a speech. Reb Yechezkel, one of the community members, who was fondly called Chatzkal, chimed in: "Since I knew that the Rav wouldn't want to give a speech, I already prepared a speech for the Rav" and handed a finished speech to the Rav.

The tzaddik Reb Simcha stepped up to the podium and humbly started the speech, saying, "The community activists approached me saying that we need to renovate our Shul and that I should give a speech on the topic. I told them that I couldn't give a speech, so Chatzkel told me that he had already prepared a speech for me and said I should say so and so...". After every few words the Rav said: "Chatzkel told me to say so and so...".

Suddenly the Rav exclaimed: "The Kedusha

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(holiness) of a Beis Medrash is so great!" and from great awe he fell to the floor in a faint – and with this, the public address came to a sudden conclusion.

After witnessing their Rav faint from fear, the congregation fully understood how worthy a cause they were dealing with and graciously came forth with donations to renovate their sanctuary.

ויקחו לי תרומה (תרומה כה"ב)

And let them take for me a portion.

The holy Berditchever Rav zt"l used to hand out all his money for tzedakah (alms). He would even barter his household utensils and other items of value, which enabled him to borrow money from his chassidim and hand it to the poor.

His close acquaintances couldn't bear seeing the Berditchever Rav giving away everything he possessed. They asked him: "When faced with the mitzvah of tzedakah, do we have to copy the Rebbe and give everything away?"

"This is what I learned from my Rebbe," – replied the Berditchever Rov – "when I was a yungerman (a young man), I used to sit and learn day and night. I once encountered one of the Sifrei Mussar (books teaching character improvement) that hailed the importance of reciting the complete Sefer Tehillim (book of Psalms) uninterruptedly. So, I readjusted my daily learning regimen to manage and complete Sefer Tehillim; I used to wake up at dawn, daven with the first minyan, and started saying Tehillim. One day, as I was up to the last ten kapitlach (chapters), my Rebbe's shamash (attendant) came into Shul and told me that the

Rebbe was calling me. I was very torn about what to do. On the one hand, I took away time from learning Torah, and I was almost finished saying the Sefer Tehillim. On the other hand – just before I am about to complete this feat – I am expected to answer my Rebbe's call..."

"When I came into the Rebbe," continued the Berditchever Rav – "he admonished me for tarring. He said: 'I know what you were occupied with all morning. Why didn't you come immediately when I summoned you?! I need tzedakah for a Yid'.

"When I heard what the Rebbe needed so desperately from me, I told my Rebbe with a broken heart about my commitment to recite the complete book of Tehillim without a break. Since I was almost finished when the shamash called me, I wondered: "Who knows what the Rebbe needs so important from me, and I quickly finished the last ten chapters."

"A donation for a Yid is not important to you?!" exclaimed my Rebbe. "You should know that Hashem has thousands of malachim (angels) in Heaven who sing His praises each day. Do you think Hashem needs your Tehillim? Doing a favor for a Yid – especially donating – is greater than saying Tehillim uninterruptedly. While a malach can say Tehillim, he cannot give tzedakah to a Yid; however, you do have the possibility to give Tzedakah, which far outweighs the importance of completing the book of Tehillim!"

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

And 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 holy Chozeh (seer) of Lublin zt"l once told his talmid (disciple) Maran the Sar Shalom of Belz zt"l that he should stand behind the oven at the back of the Shul, to overhear a conversation between

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two Yidden. As he approached the rear of the Beis Medrash, he heard the Yidden lamenting the hardships they had endured on their travels until they reached Lublin. The trips coming and going are costly and strenuous, and they don't feel any purpose in straining themselves to travel to Lublin.

The Sar Shalom understood why his Rebbe wanted him to overhear the conversation and approached the Yidden and said. "In heaven, they once weighed the merits of the Yidden and the Goyim (non-Jews.) The Yidden's Gemilas Chassadim (good deeds), their Hachnasas Kallah (helping marry off a poor bride), Hachnasas Orchim (hosting guests), giving tzedakah, and many more good deeds...

Satan argued that the other Nations also perform Gemillas Chassadim and all these mitzvahs. The Malach Michal brought broken Jewish hearts and placed them on the scale, and the merits of the Yidden outweighed. Satan stayed quiet and couldn't talk badly against the Yidden since he couldn't bring a broken heart from the other Nations."

Maran, the Sar Shalom of Belz, expounded on the greatness of a broken heart until his words penetrated the hearts of the two Yidden who gained strength from his words.



THIS WEEK'S VORT

פרשת תרומה

ויקחו לי תרומה (תרומה כהב)
And let them take for me a donation.

Why does it say the word - "ויקחו" - you shall take a donation - one gives a donation, which translates: "ויתנו" - And let them give me a donation. The Alshich HaKodosh zt"l resolves this dilemma as follows: When a woman gives a coin to her husband, who is a dignified person, the fact that he accepted her present is as if he has given her a gift. With this, we can answer our question: the pasuk uses the word "ויקחו" since Hashem agreed to receive donations from the Jewish people to build the Mishkan (Tabernacle) - even after they sinned with the golden calf - this is considered as if He gave them a precious gift.

ועשו ארון עצי שטים (תרומה כהי)
And they shall make an Ark of acacia wood

Chazal says that a person only sins when a רוח שטות - a senseless thought enters his mind. The word "שטים" derives from the word שטות - senseless. The word "עצי" derives from the word "עצה" - an idea. The "עצה" idea is to place oneself in the ארון (where the holy Torah is kept) - to immerse oneself in Torah learning and so will be able to withstand the temptation to sin. As Chazal says: "בראתי יצר" הרע בראתי תורה תבלין - Hashem tells us: "I created the Yetzer Hara, and I created the Torah to combat the evil inclination."

וארבעים אדני כסף תעשה... (תרומה כויט)
And you shall make forty silver sockets.

The foundation of Yiddishkeit is אהבת השם - to love

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Hashem. All mitzvos we perform have one goal: with every mitzvah that one does out of love, a person comes closer to Hashem. This is alluded to in the word כסף – silver, which can be translated as longing (as we say in the third stanza of the song Yedid Nefesh: נכסוף נכספתי). The sockets were made of silver, alluding to the fundamentals of Yiddishkeit: אהבת השם.

ושמת את השלחן מחוץ לפרוכת (תרומה כו:לה)
You shall place the Table outside the dividing curtain.

When giving instructions on preparing the holy vessels for the Mishkan, the Torah lists the Shulchan before the Menorah. The Shulchan represents the world of material gains – affluence, whereas the Menorah points to the light emanating from Torah learning. Placing the Shulchan before the Menorah tells us that those who support Torah learning by giving tzedakah have greater merits than those who are actually studying the Torah. Similarly, the Torah lists the tribe of Zevulun before the tribe of Yissochor since Zevulun supported Yissochor's Torah learning.



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BATTLING THE WAR WITH KINDNESS

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