



דבר אל בני ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי

“Speak to B’nei Yisroel and let them take for Me a portion, from every man whose heart motivates him you shall take My portion.” Why does the Posuk say, “אשר ידבנו לבו” – that his heart will desire – in the future tense, instead of saying what would seem to be more appropriate – “אשר נדבו לבו” – that his heart desired? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

דבר אל בני 25:2 - מהר"י שטייף
ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי – Why is Parshas Terumah juxtaposed to Parshas Mishpatim? The Medrash tells us that Parshas Terumah is connected to the Posuk in Tehillim 119:121 “עשיתי משפט” – “I practiced justice and righteousness.” Sukkah 30a – A Mitzvah which comes about through an Aveirah is not desired by Hakodosh Boruch Hu. The Torah places the Parshah of Mishpatim close to Parshas Terumah to tell us that if one is Mekayeim the Mishpatim between man and his friend, then the money he has is really his. “עשיתי משפט” – If one first does Mishpat and makes sure that all the money he has is really his, then, “צדקה” – with that money one can perform Tzedakah – he can give Terumah.

דבר אל בני 25:2 - חכמת התורה
ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי – Why does the Posuk say, “ויקחו” – that one should “take” Terumah, instead of saying, “ויתנו” – that one should “give” Terumah? Regarding the relationship between a father and a son; the father has more Hana’ah when he gives to his son and his son takes from him than when he accepts from his son and his son is the giver. All the more so this is true regarding the Melech Malchei Hamlachim, Hakodosh Boruch Hu, Who has more pleasure when He gives reward to Klal Yisroel, than when Klal Yisroel give money to Tzedakah for His sake. “דבר אל בני ישראל” – Speak to Klal Yisroel and let them know the truth, “ויקחו” that when they are taking and Hakodosh Boruch Hu is giving, “לי תרומה” – that is the main Terumah for Me – It is most

preferable to Me, for I am giving, and they are receiving. However, when they are giving and I am receiving, that is not the main Terumah. “מאת כל איש אשר ידבנו לבו” – Nonetheless, if they give with good and proper desire, then “תקחו את תרומתי” – I will take the Terumah from them, even though it is not the main Terumah – for they are giving and I am receiving.

דבר אל בני 25:2 - יצב אברהם
ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי – The word, “תרומה” comes from a Loshon of התרוממות, uplifting. One must serve Hakodosh Boruch Hu with התרוממות, while at the same time his heart must be exceedingly humble. The Terumah is to be accepted, “מאת כל איש אשר ידבנו לבו” – from a person who has a broken and humble heart. One must recognize the greatness of Hakodosh Boruch Hu and the wonderful Chesed that one is Zoche to be able to praise Hakodosh Boruch Hu, while simultaneously recognizing that he is nothing compared to Hakodosh Boruch Hu, and to serve Him with complete humility. This is the type of Terumah which is desired and accepted by Hakodosh Boruch Hu.

דבר אל בני ישראל 25:2 - יגל יעקב
ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי – Why does the Posuk say, “אשר ידבנו לבו” – that his heart will desire – in the future, instead of saying what would seem to be more appropriate – “אשר נדבו לבו” – that his heart desired? It says in the Rambam in Hilchos Geirushin 2:3 that the reason we are allowed to force a Yid to perform a Mitzvah, and beat him until he says he wants to do the Mitzvah is because by every Yid, his heart has a desire to fulfill Rotzon Hashem. That which he is not doing so at any point in time is only because the powers of evil overcome him, and don’t allow him to do that which he really wants to. Beating him gets rid of the powers of evil, and then when he says he wants to perform the Mitzvah, he wants to do so with a full heart. This is not so with other nations of the world, for even if they are forced to fulfill the Rotzon Hashem, they would only do so because they are being forced, and not because they have a true desire to do so. This answers the question of why it was fair

that Klal Yisroel were forced to accept the Torah when Hakodosh Boruch Hu suspended a mountain over their heads, when other nations could complain that had they been forced the same way, they too would have accepted the Torah. While they may have accepted the Torah, they would not have accepted with a full heart, whereas Klal Yisroel did so with a full heart. This is what the Torah is telling us here. All Terumah was accepted, “מאת כל איש אשר ידבנו לבו” – for by Klal Yisroel, even if they do not seem to be giving with a full heart, and are being pressured and or forced to do so, nonetheless, at some time in the future, their heart will want to do it, and that is why it is accepted – all of Klal Yisroel truly want to do Rotzon Hashem.

דבר אל בני 25:2 - תולדות יצחק
ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי – The Torah says, “לב” – “his heart” for there are times that people give only out of peer pressure, for they see others are giving, and they therefore feel compelled to give as well. The Torah stresses that the person should be giving, “לב” because his own heart is telling him to give, and not because he sees the “לב” the heart of someone else giving, and is therefore pressured to give.

דבר אל בני ישראל 25:2 - אלשיך
ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו תקחו את תרומתי – The Gemara in Kiddushin 5b tells us that if a woman gives a gift to a very important man, and he in turn asks her to be betrothed to him and she agrees, the Kiddushin takes effect. The reason for this is because it is an honor and privilege to have someone of great importance accept a gift from a commoner, it is as if the giver of the gift becomes the receiver, and the receiver becomes the giver – the important man becomes the giver and the woman the receiver, and thus the Kiddushin works. By Hakodosh Boruch Hu accepting a gift from Klal Yisroel, it is a great honor and privilege for Klal Yisroel, so that although the Yid is giving the Terumah, it is really Hakodosh Boruch Hu being the giver, and the Yid the receiver. Aside from this, in truth it is Hakodosh Boruch Hu Who is the one giving, as Dovid Hamelech said, Divrei Hayomim 1:29:14

“For everything is from You, and from Your hand we have given to You.” Klal Yisroel are taking by giving Terumah, for they are allowed to use that which is Hakodosh Boruch Hu's to give to Him, and they will receive reward for it.

דבר אל בני ישראל 25:2 - חומת אנך
ויקחו לי תרומה, מאת כל איש אשר ידבנו לבו
 – The Arizal says that just as the Gemara tells us that an Aveirah does not erase Torah, so too an Aveirah does not erase the giving of Tzedakah. This means that when one does a Mitzvah and then Chas V'shalom an Aveirah, the Aveirah can erase the Mitzvah – balances out the Mitzvah, so that it does not count for the person. However, Torah and Tzedakah are never erased. The person may receive a punishment for his sins, but his Torah and Tzedakah are never erased or balanced out. There is a Remez to this in our Posuk. “ויקחו לי תרומה” – This is Tzedakah, as Chazal and the Meforshim tell us. Tzedakah that one does is hidden above and protected, and an Aveirah cannot erase it. “מאת כל איש” – the word, “מאת” is the letters, “אמת” which represents the Torah – which is Emes. The Torah is telling us here that Tzedakah is equivalent to Torah in this respect, that just as Torah is protected and an Aveirah cannot erase it, so too Tzedakah is protected, and an Aveirah cannot erase it. Additionally, although everything is Hakodosh Boruch Hu's, and when one is giving Tzedakah, he is actually giving that which is Hakodosh Boruch Hu's – nonetheless, Hakodosh Boruch Hu makes it as if it is the person giving from his own – “תקחו את תרומתי” – Hakodosh Boruch Hu says, “You shall take My Terumah” – you will receive reward as if you gave of your own.

דבר אל בני 25:2 - נחל קדומים
ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו
 – The זרע ברך teaches us that the Shem Havayah teaches us a Din – Klal Yisroel have the Din of children of Hakodosh Boruch Hu, while the Shem Adnus of Hakodosh Boruch Hu teaches us that we are Avodim of Hakodosh Boruch Hu. It says in the first Perek of Bava Basra that from Tzedakah

we learn that Klal Yisroel have a Din of בנים, children. Terumah over here teaches us about the Mitzvah of Terumah. If one were to say that we have a Din of Avodim, to that the Torah says, “לי” – which Rashi explains to mean, “לשמי” – for My Name. This means that it is the Shem Havayah which teaches us that we are children of Hakodosh Boruch Hu, and that is why we are allowed to give Tzedakah. (If we had a Din of Avodim, perhaps we would not be able to give Tzedakah. If there was a king who chose to punish a slave of his and not give him what he needs – and then someone went and gave that slave his needs – that would be going against the will of the king, and would be punishable for doing so. However, being that we are children of Hakodosh Boruch Hu, although one may be punished and not have what he needs – one who gives him will not be punished for doing so – for the king may have had to punish his child, but he still loves him, and wants him to have what he needs. We are Hakodosh Boruch Hu's children, and He loves us. We can give Tzedakah, for we are helping Hakodosh Boruch Hu's children. [Hakodosh Boruch Hu may at times cause there to be poor people so that others can receive reward for giving them Tzedakah]).

דבר אל בני 25:2 - מדרש יהונתן
ישראל ויקחו לי תרומה, מאת כל איש אשר ידבנו
 – It says in the Tana D'vei Eliyahu that at the time that Klal Yisroel said נעשה ונשמע, Hakodosh Boruch Hu said, “ויקחו לי תרומה.” Brochos 35a – There seems to be a contradiction in two Pesukim in Tehillim. In 24:1 the Posuk says, “לד' הארץ ומלואה” – which states that everything is Hakodosh Boruch Hu's. Then in Tehillim 115:16 it says, “והארץ נתן לבני אדם” – which says that Hakodosh Boruch Hu gave man the earth. Is the land Hakodosh Boruch Hu's or man's? The Gemara answers that when the Posuk says that the land is Hakodosh Boruch Hu's, that is when man is not doing the Rotzon of Hakodosh Boruch Hu, and when it says the land is man's, that is when he is doing the Rotzon Hashem. Shabbos 153b – One who takes Terumah from that which is not his, his Terumah is not Terumah. Now we can understand the Medrash of

the connection between Klal Yisroel saying נעשה ונשמע and Hakodosh Boruch Hu then saying, “ויקחו לי תרומה.” One can only take Terumah from that which is his. Now that Klal Yisroel said, “נעשה ונשמע” – they were doing the Rotzon Hashem, and therefore the land was theirs. This made it an appropriate time for Hakodosh Boruch Hu to say, “ויקחו לי תרומה” – for now that they were doing the Rotzon Hashem, and that made the land theirs – it was only then that their Terumah would work.

Now we can understand why the Torah states “אשר ידבנו לבו” – that his heart will desire – in the future. This was not just for Klal Yisroel at that time, when they were giving contributions for the Mishkan, but it was a message for Klal Yisroel for all time. When one will in the future give Tzedakah with his heart, with desire, it is a Zechus that he is given the opportunity to do so. In truth, everything is Hakodosh Boruch Hu's, and when one gives Tzedakah one should not be entitled to reward, for he is in essence giving away that which is not his – it is Hashem's. Hakodosh Boruch Hu gives us the great Zechus of giving Tzedakah, and if we will do so with true desire for the sake of Hakodosh Boruch Hu, then Hakodosh Boruch Hu considers it is as if we gave away from that which was ours. We need to know that there is nothing which brings more pleasure to our Father in Shomayim, Hakodosh Boruch Hu, than giving us goodness. When one fulfills the Rotzon Hashem and gives money to the needy, especially to Talmidei Chachomim, then he is bringing the Shem Havayah of Hakodosh Boruch Hu together. By giving Tzedakah only because Hashem commanded us to, that makes it as if we are giving it to Hashem. The Torah says, “תקחו” – that we should “take” for what we are receiving in return is much greater than what we are giving. There can be no greater Zechus than fulfilling the Rotzon Hashem, thereby being Zoche to reward – that which gives our Father in Heaven much pleasure. May we be Zoche to make Hakodosh Boruch Hu proud of us, by our fulfilling His Rotzon at all times, and His giving us an abundance of goodness.