

In this newsletter, we are going to delve into the material of lecture #668 that was given on Monday in Ramat Hasharon in Midreshet Berina Yiktzoru on Hashomer Street #8 at 19:00 by Rabbi Ron Barina who is under the guidance of Gaon Rav Yaakov Edelstein Ztk"l, Rav Meir Mazuz Shlita and Rav Avraham Yosef Shlita



תְּרוּמָה

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A word from the editor:

This Parashah begins with the commandment to Bnai Yisrael to bring donations for the building of the Mishkan (tabernacle), the place where the Divine Presence will rest. The Mishkan will be built through the donations. The Torah states, "And Hashem spoke to Mosheh saying, speak to Bnai Yisrael and have them take for Me an offering from every person whose heart inspires him to generosity, you shall take My offering" (25, 1-2).

There are a number of questions on this verse. First of all, how come the verse says "and take" an offering; it should have said "give" an offering? Also, why does the verse repeat itself? It should have said "and have them take for Me an offering from every person whose heart inspires him to generosity. Why does the end of the verse repeat again "you shall take My offering"? An additional question is why did we have to build the house of Hashem using communal money; does Hashem need our money? And if each community member was asked for a donation, why was each person asked to give according to what his heart inspired him to give rather than being asked for a fixed amount?

The answer to these questions is based on understanding the concept of "giving". The purpose of giving is to act as an intermediary which connects people. Giving develops the inner desire to do good for others. In this respect, giving is receiving because when I give to another person by helping them out, I, in turn, receive great satisfaction and spiritual pleasure. Therefore, the Torah found it appropriate to build the place that the Divine presence would rest from the community's donations. In this way, each person would give according to his heart's desire and by doing so, each person would become a partner in the building of the Mishkan and the Mishkan would join together all of Bnai Yisrael to become one with their Father in Heaven. In truth though, by giving their donation, each person would take something for himself – the dwelling of the Shechinah that would enter into his heart. It, therefore, does not state "and they will give me an offering", but rather "and they will take for Me an offering".

Giving is a foundation for our day to day life and especially in married life. When two friends or when a couple focus on mutual giving, the relationship flows well in both directions and the giving strengthens the tie between them. On the other hand, in a relationship where both people are just taking, then the dynamics pulls each one away from the

other and there is a great distance that is created between them. In order to understand this concept, let us bring an example from the land of Eretz Yisrael which will elucidate the meaning of giving in everyday life. In Eretz Yisrael, there are two seas which are connected together by the Jordan River. There is the Kinneret Sea in the North and the Dead Sea in the South. A number of rivers flow into the Kinneret and the water in the Kinneret is used for drinking water and also used to water the agriculture in the area. The area surrounding the Kinneret is blooming and you can find a lot of fish in this sea as well. Because the Kinneret gives of its water to its surroundings, there is life around it which blooms. On the other hand, you have the Dead Sea which is the lowest place on earth and a lot of waters flow into it, but it does not give out one drop of its water. The Dead Sea is only a taker, not a giver. We see that around the Dead Sea, all you have is dry land with nothing growing and you will not find one fish in its waters. Because the Dead Sea lacks the ability to give, it was named the "Dead" Sea. Anyone that denounces its obligation to give to another, finds himself already on the path of self destruction and anyone who takes upon himself to give, give and give will find life and wealth.



Terumah - a summary of the points in the Parashah

1. Hashem commands to take from Bnai Yisrael 13 types of offerings for building the Mishkan (25, 1-9).
2. The commandments of making the Ark of the Testimony, and on it the ark cover and the cherubim (10, 22).
3. The commandment of making the table and its vessels – bowls for baking the showbread, spoons for the frankincense, pillars, and the poles between the breads (25, 23-30).
4. The commandment of making the Menorah and its vessels (candles, tongs, and scoops) (31, 40).
5. The commandment of making the tent on the Mishkan, 10 wool curtains whose combined length is 40 amot and 11 curtains made of goat hair whose combined length is 44 amot and from above a covering of ram skins and tachash skins (26, 1-14).
6. The Mitzvah of making the 48 planks of the Mishkan (that serve as the walls of the Mishkan) which were stood up on silver sockets and strengthened by rings on top, and in the middle strengthened by additional bars (26, 15-30).
7. The Mitzvah of making the dividing curtain to differentiate between the holy and the holy of holies, the order of the

vessels of the Mishkan, and the screen for the opening of the tent (26, 31-37).

8. The commandment of making the altar from copper for the sacrifices in the courtyard of the tabernacle (27).

9. Instructions on making the courtyard around the Mishkan; surrounded by hangings of linen, on silver pillars, and copper sockets. The length of the courtyard is 100 amot and its width 50 amot and a screen to the courtyard's opening. (27, 9-19).

"From every person whose heart inspires him to generosity, you shall take My offering" (25, 2)

It is told in the Gemara that Binyamin HaTzadik was appointed head of a charity. One time a woman came to him in a year of famine and said to him, "Rebbi, sustain me".

He said to her, "I swear that there is nothing in the charity funds". She answered, "Rebbi, if you do not sustain me, then before you a woman and her seven sons will heaven forbid die". Binyamin HaTzadik gave her of his own money to sustain them. After some time, Rebbi Binyamin became sick and was about to die. The ministering angels came before Hashem and said, "Master of the World, You said, whoever saves one Jewish soul, it is as if he saved the whole world. Binyamin HaTzadik saved a woman and her seven children. Should he die in the prime of his life"?! Immediately, they tore up his decree and added another 22 years to his life (Bava Batra 11).

Jewish man, what are your deeds?

One of the students of the Brisker Rebbi Zt'l came to visit the Rebbe after many years. The Brisker Rebbi asked his student, "What are your deeds?" The student answered, "Baruch Hashem, I am healthy, I am happy with what I have and I am doing business and am very successful". The Rebbi continued to talk with the student and asked again after a few minutes, "So what are your deeds". he student answered again, "Baruch Hashem, I see blessings in my business. An hour passed and the Rebbi again asked him, "What are your deeds"? The student was surprised and said, "Rebbi, this is the third time you are asking me the same question. I already answered you before". The Rebbi was distressed and he told the student, "You did not answer my question. I asked you what are your deeds and you are telling me about your health, your wealth, and your success, but these are not your deeds. These are things given to you by Hashem. I am asking you about your deeds: Do you give charity? Do you support the widows and orphans? Is your house open to poor people and those who are having difficulties...

"And they shall make Me a sanctuary and I will dwell in their midst" (25, 8)

The dwelling of the Divine presence will be in the Mikdash (sanctuary) and also "amongst them" - among each and every Jew.

There is a story about the Bunim Rebbi Zt'l. Every time hasidim would come to his house for the first time, he would tell them the following story: Rebbi Izik, son of Yankel of Krakow was extremely poor. For many years, he did not have a penny in his pocket and in his house all you could find is hunger and shortage. Even with all this suffering, Rebbi Izik trusted Hashem with all his heart and always believed that Hashem would pull him out of his suffering at the right time. One night, Rebbi Izik had a dream. In his dream, they commanded him to travel from Krakow to Prague. There, in Prague, under the bridge that goes to the King's palace, a treasure is hidden. Dig there, Rebbi Izik, and you will become rich! In the beginning, Rebbi Izik did not give much thought to the dream that he had. It says (Zechariah 10, 2), "and dreams speak falsehood..." But when Rebbi Izik had the same dream again that night and the next, Rebbi Izik understood that there is some truth to his dream. He woke up in the morning and decided to travel to Prague.

It was a long way from Krakow to Prague, but he finally arrived at his destination - the bridge that goes to the palace. However, to his disappointment, he saw that the bridge had guards watching it morning, noon and night. Under such a watch, Rebbi Izik did not dare to try and dig under the bridge. However, he did not return to Krakow either. Every morning, he would get up and go out to the bridge and watch to see if he would have an opportune time to dig. The guards became suspicious of him and caught him one day. The head of the guards asked him, "Tell me, why do you come here every day? Are you searching for something here; are you a spy"? Rebbi Izik understood that he could not get out of this with a simple excuse so he decided to tell him about his dream that brought him to Prague. The guard listened to him and broke out in laughter, "Ha, ha, ha...You traveled such a distance just because of a dream you had"?! He continued to laugh, "Ha, ha, ha...obviously this is something someone who believes in dreams would do! If I also believed in dreams so then I would go out to your city of Krakow in Poland because I dreamt that there is a Jew who lives in Krakow by the name of Izik son of Yankel. In this Jew's house under the oven is buried a treasure... Do you think that I would travel to Krakow to destroy this Jew's oven and look for a treasure"? The guard left Izik and went back to keep watch on the bridge. Izik, though, immediately understood the meaning of the dream and he got on the first wagon that was going to Poland. He arrived home, dug under his oven and found a great treasure.

He took part of the money and built a grand shul in his city which was named "Shul of Rabbi Izik son of Rabbi Yankel". When the hasidim heard the story of Rabbi Bunim, they understood the Rabbi's intention as well. Not only could they reach great heights in serving Hashem while in the Rabbi's house, but also while in their own homes.

"And you shall make a Menorah of real gold. The Menorah shall be made of hammered work (18, 13)

In Rashi it explains about the words "The Menorah shall be made" - by itself. Mosheh had a difficult time figuring out how to form the Menorah. Hashem told him, "Throw the gold into the fire and it will be made by itself". The Sfat Emet asks, "If the Menorah was made by itself, then why did Hashem command Mosheh to throw the gold into the fire; the Menorah would have been made by itself without this act of throwing? There is a great lesson to be learnt here. The Sfat Emet explains that when a person puts effort into doing a Mitzvah according to his capability, then he merits assistance from Above that the part of the Mitzvah that he is not able to complete is completed by itself. He should not worry about the part of the Mitzvah that he is not able to complete because it is promised that it will be taken care of by Hashem - "Throw the gold into the fire, and it will be made by itself". This is the truth, the Sfat Emet adds, for each and every single Jew and for each and every Mitzvah. For certain, a person cannot fulfill every Mitzvah in its entirety and so whatever he cannot do, he is not held accountable for. In heaven, they expect from him only what he can do, but if a person puts in all his effort to fulfill a Mitzvah and does not complete it, then he merits help from Hashem to complete the Mitzvah. "One who comes to purify himself, gets help from Above". The rule is that Hashem is asking from every person to begin and then when he begins to do the Mitzvah, he sees that the rest is taken care of for him. Every person can testify about himself that when he comes to fulfill a spiritual mission which on first glance looks too difficult for him to accomplish, that if he puts in all his energy and effort into it, then he sees after a short while help from Above and it is as if it was done on its own...

Charity – A199

Yonatan Gold was an artist with a special soul. Do not ask how or why, but Hashem planted within him an artistic talent.

In an incredible way, he incorporated verses of Tehillim into his paintings of nature.

He would draw little but what he drew was incredible. The verses in his paintings were not only written with an artistic hand, but it was as if the verses were speaking through the pictures and conveying the deep meaning that David HaMelech had intended to convey while writing the verses. Yonatan knew how to play the tunes of the holy words through his brush and if you listened carefully, you could hear the songs of the Leviim emanating from the pictures.

Yonatan Gold was also an amazing lecturer in Jewish Ethics and he was on the level of "Words that come from the heart, enter the heart".

At the end of the lecture, he would raise up the curtain behind him and all those present would see his fabulous paintings spread out before them; on them painted pictures of nature and the songs of David HaMelech intertwined in a beautiful tapestry. Yonatan was a sensitive artist and a man with a heart of gold who knew how to give of himself to others. After his lecture, he usually would speak about his paintings arousing trust in Hashem and love of Hashem to all those who listened.

Yonatan Gold would keep his original paintings in a safe in one of the banks in New York.

His soul was stored in these paintings and he could not risk having his soul torn away from him.

He, therefore, printed 200 copies of each painting on a screen of silk which was spectacular.

He numbered each of these paintings from 1-200. During one of his lectures in the South of Israel in the month of Elul about 20 years ago, he noticed an elderly woman with a hair covering was looking at his paintings one by one.

She was very emotional and he noticed she was murmuring either some prayers or verses of Tehillim.

"I want to buy this painting", the old lady said to Gold and she pointed at a painting that had the words of Tehillim of "You open Your hand and satisfy every living thing its desire".

בריתת יקצורו

The painting and the verse enlightened the one looking at the painting about the Mitzvah of Tzedakah – giving charity. The act of giving, the good eye, and the generous heart pulsed through the words and the colors. Charity received an elevated meaningful expression through the painting. Yonatan Gold told her "You are meriting buying the last painting in the charity series and it should be a blessing for you". The old lady took the painting and looked at it a second time. She took out her check book and paid for it and then went to sit down on a couch nearby and looked again at the painting. Suddenly, her head bobbed right and then left, she snorted, paled and then lost consciousness.

Mrs. Moran, a nurse, noticed what happened, gave her a light slap in the face, held her tongue so it would not roll back into her throat, and gave her long breaths while everyone around said Tehillim. When the ambulance arrived, there was nothing for them to do. Mrs. Bluma Meir regained consciousness. The nurse checked her blood pressure, her heart rate, and everything was fine. After a quarter of an hour, Mrs. Bluma Meir returned to herself. Yonatan Gold was very emotional and he asked her, "What happened to you? It seems like the painting..." "Yes", she answered, "Your painting affected me very strongly...look here at the number on your painting on the left side, A199". Gold asked her, "So, what is the big deal? This is the number that I use on my paintings to identify them". Mrs. Meir then showed him her arm and said, "Look here at my arm, I have this same number written on it, A199. I am a Holocaust survivor as you see..."

I simply was shaken up by the fact that the number on my arm is the same number as the picture I bought and according to you, it is the last one of the series on charity". "Why did you specifically buy this painting"? Mr. Gold asked her. She replied, "Because the topic of charity is very dear to me. Before the Holocaust, I ran a Gemach (a Jewish charitable organization) that helped orphans set up their home. Even during the Holocaust with all the suffering, I tried very hard to help others in any way I could. Baruch Hashem I was saved, arrived in Israel, and together with my husband we continued to help others in need. Mr. Gold looked at the number on her arm, at the number on the painting and said..."

It is unbelievable. The numerical value of the word Tzedakah – charity is 199". The hand of Divine providence caressed the curls of Mr. Gold as if to say, "You understand my young artist, charity saves from death. It is not just a painting, or a verse, or a number of a prisoner in the concentration camps, but it is the way Hashem works. And behold you and Mrs. Bluma Meir received a message – 199".

Shlomo HaMelech says (Mishlei 21, 21), "One who chases

charity and loving kindness will find life, charity and honor". On this verse the Gemara (Bava Batra 9) says, because one who chases charity will find charity. This is to tell you that whoever runs after charity Hashem will help him find money to do charity with.

Rebbi Nachman son of Yitzhak says Hashem finds him appropriate people to do charity with in order for him to get his reward.

Rebbi Nahum of Chernobyl Zt'l says that one who collects money for charity should take with himself two pockets, one for the money he collects and one for the scorn he receives.

WITH BLESSINGS OF TORAH
RON BARINA

Rav Ron Barina is a 30 year veteran of the air-force. Since he retired, he has served as a consultant who travels from Israel to USA to also meet with USA air force representatives in the area of engineering/technology. He now dedicates most of his time to learning, teaching and spreading the sweet Torah. He learns with the Gaonim Rav Meir Mazuz Shlita, Rav Yaakov Edelstein Ztk"l, and Rav Avraham Yosef Shlita. He resides with his lovely wife and children in Ramat Hasharon. If you travel to Israel, you are welcome to visit his house and drop in on a class at Hashomer Street, #8, Ramat Hasharon.

"The preparation of the heart are man's, but the answer of the tongue is from Hashem" (Mishlei 16, 1)

L'IluY Nishmat:



My teacher, my father: Yaakov ben Rahel and Tzadok
My beloved mother: Sarah-Serach bat Simchah and Yosef
My father-in-law: Marchus Mordechai ben Rivkah and Yosef Zt'l
Mosheh Aharon ben Meir Yitzchak : Tzvi Aryeh ben Aba David and Miriam : Yaakov ben Salam : Binyamin ben Shulamit : Rahamim ben Chauru Avraham : Meir Ben Simchah : The Rabanit Mina bat Mordechai Shemuel Yaffa Nidra bat Neima : Miriam bat Aziza : Rahel Bulur bat Miriam : Katun bat Chaviva Rabant Batsheva : Salman ben habo : Rivkah bat Shaul
Ephraim Ben Yocheved and Zion: Rahel bat Chana
For honor & success: Arie (leon) ben malka, Zaava bat Eto

For a complete healing:
Rav Meir ben Kamsana
Yehuda ben Esther: Yaakov Yisrael ben Galit : Ortal bat Galit:
Paola bat Dina : Ron Shafik ben Sarah
Ayala bat Tzipora: Sarah bat Rivkah
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Due to this newsletter containing the name of Hashem, it Genizah (proper burial). Please do not throw away.