

פרשת תרומה

גליון 23

משנכנס אדר מרבים בשמחה...

ד' אדר תש"פ

מאת ר' ש. קאפלן שליט"א

The קודש קדשים was the holiest part of the משכן. The כלים in the קדש קדשים were made out of gold. As we travel away from the קודש קדשים we find that the קרשים – were made out of silver. Even further away, when we reach the חצר, there, the מזבח and כיור was made out of copper.

The further we move away from the קודש קדשים – the cheaper the material becomes.

In fact, it's much more than just simple gold and silver...

The story is told about two חסידים who lost their Rebbe. Devasted and broken, they went

out to look for a new Rebbe who teach them על דרך They came before Rebbe's and asked, become your

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midst was decked with love from הקב"ה!

(שיר השירים פרק ג')

new Rebbe – a would continue to ישרה. one of the great "Rebbe! Can we חסידים?!"

The Rebbe wasn't going to take any *Tom, Dick and Harry* and he therefore exclaimed, "If you pass my test you can become my חסידים."

What was the test?

At the time, there was a wagon passing by laden with hay. As they were speaking, a piece of straw fell off the wagon onto the floor. "Tell me," asked the Rebbe, "honestly, do you believe באמונה שלימה: that piece of straw at that moment was supposed to fall on that place?!"

"We believe in השגחה פרטית and we believe in the רבש"ע," replied the two חסידים, "however, to believe that this piece of straw fell at the exact time on the exact place, is a bit too much for us to believe."

"**כופרים – GET OUT MY HOUSE!!**" screamed the Rebbe.

The two were shocked? What did they do wrong? What did they say which upset the Rebbe?

Without wasting too much time, they went to the בית המדרש and *davened* to the רבש"ע to reveal the meaning of the Rebbe's words.

Suddenly, they received an inspiration – realizing what the Rebbe had meant.

They returned to the Rebbe exclaiming they are מאמינים.

They explained with the following, "If a security van would be traveling up the road, and suddenly, out the back, drops a bar of gold – worth 150,000 pounds!

If the law would be that anything which drops out the van, is permitted to take. Before someone else gets there, you run pick it up and immediately turn your head to שמים saying, "Thank you Hashem!"

Regarding a bar of silver, the same will happen, you will turn to שמים and acknowledge the רבש"ע as being the organizer and planner of this world. With a bar of copper, too, you will thank הקב"ה for sending you the copper, worth a few hundred pounds.

Why is gold more important than silver and why is silver more important than copper? It's not necessarily because gold and silver looks nice. If gold would grow on trees, it would not be at all precious to the human beings.

The חשיבות of gold comes because it is rare. That is why it's so expensive, because it's rare. Silver is not as scarce as gold, and neither is copper as scarce as silver.

Accordingly, how can we say regarding the רבש"ע too, in His He משכן prefers gold more than silver in the קודש קדשים just because it's rarer concerning the human beings? הקב"ה is the creator – no material is more חשוב than another material in His eyes. Straw and gold is all the same; it all comes from the same creator.

My father זצ"ל once showed me the following זוהר הקדוש: הקב"ה created the world from the "סטרא דכספא" – *the silver*, which represents the מידת רחמים. However, when He created the משכן, He created it "כגוונא דיליה מסטרא דזהבא" – *with the gold*, which symbolizes the מידת הדין.

The מהר"ל explains: Everything in the physical world parallels something in the spiritual world. It's all connected, there is a parallel image. [Our faces reflect our spiritual form.] In the spiritual world, the parallel of gold has got a חשיבות. Consequently, in the physical world, הקב"ה especially made gold scarce, because up there it's כגוונא דיליה.

The reason why there was gold in the קודש קדשים was not because it's valuable in our eyes, but rather because gold parallels a spiritual entity which is more חשוב than silver. It's not just because of its colour and appearance. It's much deeper.

Let us explain on a simple level – something we can learn from: "ויקחו לי תרומה, מאת כל" (כ"ה, ב') *They shall take to Me a portion, from every man whose heart will motivate him.* רש"י here teaches, "ויקחו לי – לי לשמי" – 'For me' – means to indicate *My name*.

Why here does the תורה tell us "לי לשמי" as opposed to any other place in the תורה? What does this imply?

זצ"ל asked this question to the Steipler ר' עזריאל רוזנבאם שליט"א. The Steipler explained as follows: When a משולה comes to your house, dressed distinguished, you tend to donate generously. Why are you donating generously? Because he looks well dressed – very distinguished. It may very well be that the מוסד he is collecting for is not so important to receive such a donation.

On the other hand, often, a משולה dressed in rags comes to your door, and you give a small donation. In fact, he is collecting for a very חשוב'ער מוסד!

It all depends on the way the משולה is dressed.

Regarding the משכן, הקב"ה was worried. When מרע"ה and אהרן הכהן go around collecting for the משכן, people may donate because of משה ואהרן – two great people, distinguished and *dressed nicely*, and not for the sake of the מוסד!

Therefore, said הקב"ה, "לי לשמי" – "Donate for my sake – לשמי. Don't forget who you are donating to!"

But what's taken the האמת למען פשט with the words "לי לשמי"?

"ויקחו לי תרומה" – the מפרשים ask regarding the word "ויקחו" – *take*. Shouldn't we be **giving** to the רבש"ע not **taking** to the רבש"ע?

The חתם סופר explains: הקב"ה owns the entire world, the entire universe – לה' הארץ ומלאה – it's all His. תבל ויושבי בה. הקב"ה owns everything. We can't give anything to הקב"ה – it's all His.

However, one thing we can give; we can give our heart, we can give our רצון to הקב"ה.

Our נדיבות לב we can give to הקב"ה.

Why didn't הקב"ה demand a specific amount from every איד in כלל ישראל which he must donate toward the funds of the משכן?

ל in his ספר מכתב אליהו חלק ב' ר' דסלר זצ"ל teaches: The שורש of the word "אהבה" – love, is the word "הב" – to give. Giving creates אהבה. Giving creates love. If a person wants to connect with someone, you give. When giving to *yena* you connect to *yena*.

When a person gives, a person creates a true אהבה. דומה, משל למה הדבר דומה, when a person builds a 5000 piece puzzle, he wouldn't just let it break from one day to the next. Something which a person invests energy and כח into, a person connects with.

When a person gives, he connects. We create אהבה like that.

If כלל ישראל would be forced to donate to the משכן, there would not be any אהבה between us and הקב"ה. When a person pays 5000 pounds to the government as tax, he doesn't like the government. When a person is forced to pay 500 pounds for his dental treatment, he doesn't create an אהבה with the dentist. He might be a nice fellow, but you're not liking him because you have given him the money. When there is a leak in the house and you end up paying the plumber a few hundred pounds to come and fix it, you're not going to start displaying a true אהבה toward the plumber.

You only like a person, if you had a בחירה in the first place to donate the money. When a person has a choice to give, and gives, he creates an אהבה.

Similarly, הקב"ה wanted the משכן to be a place where כלל ישראל are connecting with הקב"ה. By giving to הקב"ה – לי לשמי – with a "ידבנו לבו" – a desired heart, i.e. through your own will, this creates a אהבה with הקב"ה. When there is אהבה with הקב"ה, the שכינה is brought down.

Wherever there is true אהבה (which comes through giving) the שכינה is there.

When a person gives gold, he has a greater נדיבות לב. To give gold, which is scarce, requires a great נדיבות לב. When there is a great נדיבות לב, automatically comes with it a greater אהבה. The people who gave gold created a greater אהבה with רבש"ע. A greater connection was created through the נדיבות לב of the gold. Accordingly, such gold was used for the holiest part of השראת השכינה, the קודש קדשים!

How was it then that some gold was used for other parts of the משכן – *not* in the קודש קדשים? Didn't it require the greatest נדיבות לב – the greatest giving?

ר' חיים מוואלאז'ין זצ"ל was the first in modern history to build a ישיבה. He had a fundraiser who would travel around Europe collecting for his ישיבה.

There was one גביר who generously would donate every year 10,000 rubles. One year, to their surprise, the גביר only gave 100 rubles.

ר' חיים זצ"ל knew there must have been a reason for this. He himself, travelled to the גביר for an explanation.

The גביר explained, "It's very simple. In recent years the fundraiser for וואלאז'ין had travelled by foot all the way from וואלאז'ין, in the rain, snow and bitter cold. Obviously, there were no expenses involved during the fundraisers journey. I therefore was positive that every penny I gave was going toward לימוד התורה and nothing else. This time however, your fundraiser arrived with a beautiful carriage with two horses... I am afraid that my money is going toward the hay that feeds these horses."

ר' חיים מוואלאז'ין זצ"ל replied, "It says in the תורה when בצלאל built the משכן he was לחשוב – מהשבות" (ל"ה, ל"ב) – what thoughts did he have to understand? All he had to do was go build a משכן! What מהשבות is he thinking about?"

Said ר' חיים זצ"ל to this איד, "כלל ישראל had to read the thoughts of בצלאל". How are they giving it? How much רצון have they got when they donate? How much "נדיבות לב" do they acquire? This is לחשוב מהשבות which בצלאל read. Then, according to the רצון was where their donation went."

A tremendous רצון – a great נדיבות לב went to create a strong אהבה; such gold was used in the קודש קדשים. It was a cording to the נדיבות לב which brought about an אהבה for השראת השכינה. Obviously, when בצלאל was "לחשוב מהשבות" he understood the people's thoughts and recognised that some of the gold came with a weaker רצון. It was such gold which was used for outside of the קודש קדשים!

In עמודיו עשה כסף, רפידתו זהב, מרכבו ארגמן, תוכו רצוף אהבה, שיר השירים (פרק ג') we are told, *The pillars (אדנים) were made out of silver, the resting places were gold (קודש קדשים), it's curtains (פרוכת) were purple, and it's midst was decked with love from הקב"ה to כלל ישראל*

"תוכו רצוף אהבה" – In the middle of it all – what kept it all in place was the אהבה. The אהבה which comes from giving.

The אור גדליה adds, "רצוף" is מלשון רצפה – the floor, the floor keeps the building the place. Similarly, it's the אהבה which keeps the משכן in place! The אהבה brings the השראת השכינה. This was the עבודה – an עבודה of giving – "אשר ידבנו לבו".

The פסוק writes, "ויקחו מאת כל איש..." - the משך חכמה is מדייק from this, "איש ולא אשה" - an אשה didn't give. Why? Because it's not her money! Giving away someone else's money is easy. Such a giving wouldn't create a אהבה.

The נשיאים brought. What was their great "giving" – they received it from the clouds? How did they create a אהבה?

The answer is: They had such a רצון – they were prepared to finish off the costs of the entire משכן. Such a great רצון for giving certainly creates אהבה – to bring השראת השכינה! It's the רצון which counts. It does not matter that they received it through the clouds.

The גמרא (בבא קמא קי"ט) teaches: A person mustn't accept a generous donation from an אשה since the money does not belong to her.

There was a lady who would travel to Kovna, buy wares at the fair, and return to sell it in her hometown. Like this, she supported her husband who sat and learnt.

One day she reached Kovno to buy her wares. As she removed her money belt to pay for her wares, she noticed a hole at the bottom of the bag... all the money had fallen out. Immediately, she collapsed.

Once they received her, she explained to the people, "My פרנסה has gone – my husband will not be able to learn this next month..."

To help the poor lady, people began hanging up signs regarding money which had been lost.

A man came along announcing he had found the money. However, he claimed he was a למדן, indicating he had learnt מציעא בבא where (דף כ"א:) teaches, "אדם עשוי" "...למשמש בכיסו בכל שעה" – *a person taps his pockets every moment*, and therefore when a person finds money, the loser has already been מייאש – given up hope, and one can therefore keep the money.

They went before ר' יצחק אלחנן ספקטור זצ"ל who פסקנד that the money must be returned to the lady. Why? The פסקון שו"ע actually like ר' יצחק who permits a person to keep the money?

ל explained, "The money belongs to the husband. The husband is sitting far away learning and does not know about the loss, accordingly, it's ייאוש שלא מדעת and we פסקן like אביי לא הוה ייאוש."

After the war, ר' יעקב גלינסקי זצ"ל came before the חזון איש for some חיזוק. The חזון איש said over this story and concluded with the following, "הקב"ה created us – we belong to the רבש"ע. Accordingly, a person has no כח to be מייאש! He is not the owner – like you can't be מייאש on someone else's money!"

However difficult life is. However many obstacles there are on the way we must never give up hope. And it's more than that: we don't even have the ability to give up hope! Let us remember: When we want to get along with somebody, give to them, do for them. Giving creates a אהבה. The more we give to others the bigger connection we create.

Transcribed by אברהם דוב הכהן כהן - Avrohom Dov Kohn.

All mistakes, omissions and errors are mine.