

GREAT FOR SHARING  
AT THE SHABBOS TABLE!



Living Life Deeper

PARSHAS  
TERUMAH 5778

# בְּשִׁיטְחָא

BY RABBI NETANEL NAAMAT  
RABBI NAFTALI ZIONS

## Paying for Eternity

**T**he time has come, and the call has gone out! The *Mishkan* is going to be built, and anyone who would like to donate raw materials may do so. Gold, silver, copper, various skins, dyed materials and so on, would be needed to build His House.

The terminology used to urge the *Bnei Yisroel* to donate to this cause is, "ויקחו לי תרומה" - "Take a contribution for me."<sup>1</sup> This phrase, written in this way, doesn't seem to make sense. Perhaps "וייתנו לי תרומה" - "Give a contribution to me" - would have been a better choice of words. Why does the *Pasuk* state, "Take a contribution?"

Reb Yosef Dov Soloveitchik<sup>2</sup> (1820-1892) uses a very perceptive idea to elucidate the phrasing of the *Pasuk*. We tend to think that a person is wealthy based on the amount of money they have in their bank account, and the items that they possess. Thus, when one gives away money, they are losing their wealth. The reality, though, is quite the opposite.

The wealth that we amass may serve us while we live, but our use of it is so temporary that it's as if we don't own it at all. This is comparable to a fly stuck inside a jar of sugar - sure, the fly may have all the sugar in the world, and may be able to eat all the sugar it wants, but of what use is it? The fly is still stuck in the jar, and will be forever.

However, money given to *Tzedakah* is money that is truly ours - we will derive benefit from those monies for all eternity. By turning our physical items into something spiritual, we take true ownership of it, and will enjoy those possessions forever.

Therefore, explains the *Bais HaLevi*, the Torah uses the term 'take' instead of 'give,' because by giving to the *Mishkan*, we are truly taking something for ourselves.

Sometimes we are asked to give away something that we own. Our money, our time, or perhaps even to share something with a sibling. It pays to bear in mind that the only way we really 'own' something is by giving it away.

**By turning our physical items into something spiritual, we take true ownership of it, and will enjoy those possessions forever.**

### Mind the Gap - Taking the Next Step

Though we may intellectually understand that our wealth won't last forever, and that the true value is in doing *Mitzvos* with our money, it's still hard to part with our possessions. Is there a way to see value in giving *Tzedakah*?

We might not see the vast and amazing reward waiting for us, but we can see a more immediate effect. By training ourselves to give, and to seek opportunities to give, we become giving people. Over time, we become attuned to the needs of others - not just monetary needs, but in all areas.

This effect, though not immediate, is noticeable in this world. Imagine if a person could pay money for a pill that would make them a more compassionate and caring person. Many people would spend a lot of money to help them become better people!

By giving *Tzedakah*, supporting a school, an organization, or a person who needs the money, we're doing just that. We're giving away our money, but we're taking good *Middos* for ourselves.<sup>1</sup>

<sup>1</sup> *Shemos* 25:2

<sup>2</sup> *Bais HaLevi Parshas Terumah* para. וקדקד הכתוב

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<sup>1</sup> Based on *Rambam, Avos* 3:15

# JUST A MESSENGER

Yosef's\* family was having financial problems. A sibling in debt, a relative with medical bills, and so on. Yosef's family had never been rich, but it seemed that recently, things were getting worse and worse.

Yosef himself was doing ok. He was in Kollel, and his wife had a steady job. They were able to pay the bills, and maybe eat out once in a while, but that was about it. Being able to pay the bills was fine with Yosef, knowing how others were faring.

One day, Yosef received a phone call from a cousin. Another relative needed ongoing medical treatment, and they just didn't have the money to pay for it. Could Yosef help out?

After some discussion, Yosef and his wife decided to help with what they could. At times, it meant a few hundred dollars a month - money that Yosef could have used. But they understood that someone else could use it better.

After two-three months of this arrangement, a friend in Kollel came over to Yosef with a possible side-job opportunity. Yosef would be able to stay in Kollel, and make some money on the side. For the next year and a half, that is exactly what Yosef did.

After a year and half, the relative no longer needed the medical payments, and around that time, the business opportunity dried up.

Yosef remarked to the author, "Let me tell you, I was making more than I needed for the payments. It seems to me that by agreeing to pay for my relative's bills, I actually made more money in the long run!"

\*Name have been changed. "Yosef" is known personally to the author.

**It seems to me that by agreeing to pay for my relative's bills, I actually made more money in the long run!**

## DID YOU KNOW?

- The receiver of *Tzedakah* helps the giver so much more than he/she received, that in comparison it's almost like the giver did nothing for the receiver.<sup>1</sup>
- There are several things that take place as a result of giving *Tzedakah*: 1. The money that the giver has is blessed. 2. The giver's life is now more protected by Hashem. 3. The giver attains respect.<sup>2</sup>
- People mistakenly think that all of the money that they earn is meant for them. In reality, a portion is meant to be shared with others.<sup>3</sup>
- There is no limit to how many times one can give *Tzedakah* to the same person. Every time *Tzedakah* is given willingly, it brings blessing into one's home.<sup>4</sup>

1 *Yefah Anaf, Rus Rabbah* 5:9

2 *ibid.*

3 *Chovos HaLevovos, Gate of Bitachon, Perek* 4

4 *Ahavas Chesed, Chelek* 2, *Perek* 17