

# פרשת תרומה

This adaptation is dedicated in honor  
of my wife, Devorah.

ולרפואה שלימה ל' זעלדע ברכה בת חוה לאה רחל

”דבר אל בני ישראל ויקחו לי תרומה מאת כל  
איש אשר ידבנו לבו תקחו את תרומתי” (כה, ב)

“Speak to the Children of Israel and let  
them take for Me a portion, from every  
man whose heart motivates him you  
shall take My portion.”

HKB”H desires the heart – the benevolence of a  
person’s heart – “every man whose heart  
motivates him.” And how were the Jewish  
people rewarded for this bigheartedness? Since  
the Jewish people donated to the building of the  
*Mishkan* wholeheartedly – Hashem comforted  
them wholeheartedly when the *Beis Hamikdash*  
was destroyed, as it states, “Speak to the heart of  
Yerushalayim.”<sup>1 2</sup>

## משכן שבלב

### The Sanctuary of the Heart

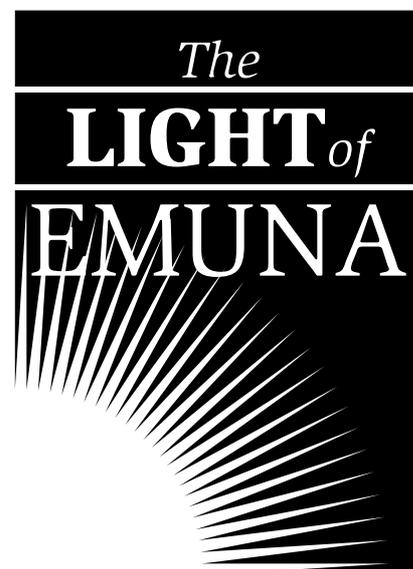
HKB”H desires to reside within our hearts – in  
the heart of each and every Jew. “They shall  
make a Sanctuary for Me – so that I may dwell  
among them (within them).”<sup>3</sup> But it is  
impossible to build a temple upon a pile of filth.  
We must cleanse the heart so that the Shechina  
may reside within it – we must purify the heart if  
we want Hashem to inhabit it. How does one  
purify one’s heart? We perform Hashem’s will,  
as He has expressed it in the Torah. **One who  
truly loves another, constantly toils to do  
what the other wants and to avoid doing what  
they dislike.**

Above anything else, Hashem desires good

<sup>1</sup> דברו על לב ירושלים (ישעיהו מ, ב)

<sup>2</sup> מדרש הגדול

<sup>3</sup> ועשו לי מקדש ושכנתי בתוכם (שמות כה, ח)



Based on Harav Menachem Azolai’s “Ohr Ha’Emuna”

interpersonal relationships. “With righteousness  
you shall judge your fellow.”<sup>4</sup> If you see or hear  
of someone doing something that can be  
interpreted positively or negatively – we are  
obligated to view it favorably – giving the benefit  
of the doubt. **One who assesses others  
disapprovingly cannot love them and is  
thereby unable to fulfill the *mitzvah* of “loving  
your fellow as yourself.”**

The Gemara teaches that just as a person judges  
others favorably – so will Heaven judge him  
advantageously – measure for measure.<sup>5</sup>  
Hashem craves our defending of His children –  
just like a father who has a wayward son, but still  
wants him to be given the benefit of the doubt.

“**You shall not hate your brother in your  
heart; you shall reprove your fellow.**”<sup>6</sup> It is  
forbidden to feel like we cannot tolerate  
someone and wish to sever all ties. If we have  
some claim against them and we refuse to forgive  
them for it – we must tell them. The Chofetz  
Chaim says that one who refrains from speaking  
to someone for three days out of anger is  
considered to hate that person and has violated  
this *mitzvah*. And what can we say about those  
that we have not spoken to for months or years?  
It is illegal to be angry and remain silent – it is a  
*mitzvah* to tell them.

<sup>4</sup> בצדק תשפט עמיתך (ויקרא יט, טו)

<sup>5</sup> שבת קכז:

<sup>6</sup> לא תשנא את אחיך בלבבך, הוכח תוכיח את עמיתך (ויקרא יט, יז)

**“You shall not bear a grudge.”**<sup>7</sup> If someone refuses to assist us or give us something – we are prohibited from holding it in our hearts, we are banned from maintaining a “tab” with them and we are certainly not allowed to return the treatment. We must forego and forget about it and treat them as we treat everyone else, despite their mistreatment of us. **“You shall help repeatedly with him.”**<sup>8</sup> The word עזב can also mean to let go – let go of what is in your heart towards him. **If we want clear hearts for Hashem to dwell within – we must forego, forgive, not bear a grudge.** Doing so is doing a bigger favor for ourselves than for the other party. When we forego – we exhibit our *emuna* in Hashem because whatever occurs in the world is done with Hashem’s Providence and if Hashem did not want that person to help us, what reason is there for us to become upset at him for not having helped. Hashem did not allocate assistance from this person. It is like someone who is supposed to meet a new person and approaches a stranger and asks if he is so-and-so. If the answer is no, do we get upset at that person for not being the one we are supposed to meet?! The same is true for everything – it is all assigned to us from Heaven – if it was not decreed that this particular person help us, what sense does it make to become offended by him?<sup>9</sup>

**“You shall love your fellow as yourself.”**<sup>10</sup> **We must wish that things go well for others, just as we wish for ourselves.** Whatever it is that we want others to give us or help us with, we must give to and help others with. We must feel joy in their good fortune and feel the suffering of their pain. HKB”H Himself testified and praised Aharon Hakohen for this very attribute in experiencing true joy in his brother’s elevation as leader of the nation – “and when he sees you, he will rejoice in his heart.”<sup>11</sup> **HKB”H is so delighted when His children share each other’s joy.** One who is disturbed by the good

tidings of others because he did not acquire the same benefits – aside from not fulfilling the *mitzvah* to “love your fellow as yourself” also damages his own *emuna* because Chazal have taught us that no one can touch what is prepared for someone else.<sup>12</sup> Why should it bother us if others have wealth – they are not taking anything from us? Chazal are effusive in their disgust for those who are stingy, begrudging. **Those who wish badly unto others receive what they project.** We must accustom ourselves to brighten our countenance and smile at everyone – **and we will watch as the entire world reflects that joy and smiles at us.**

**HKB”H desires wholesomeness** – without too many questions – doing as He instructs. We must have *emuna* that everything that the Torah tells us is truth and is the way that we must live, without all sorts of justifications of what does and does not apply to us. Hashem allows to transpire exactly what we need. What appears to each person to be Hashem not conducting his life properly and confronting him with challenges that he is unable to withstand, such as lack of income, is incorrect. We must have absolute *emuna* that Hashem is just and never tests anyone with what they cannot handle.<sup>13</sup> **Anything that is connected to simplicity and wholesomeness has a special grace before Hashem. The simplest Jew, who sets time for Torah and *tefilla*, who toils to purify his deeds and character traits, who turns to HKB”H with simple words, in innocence and honesty – is the ornament with which they adorn Heaven.**

R’ Yaakov Mutzafi zt”l related the following story: A child was born and cried day and night, without pause. The parents turned to many doctors and experts, subjecting the baby to difficult and painful tests, yet they could not discover the cause. They consulted *tzaddikim* and *mekubalim* – all to no avail. The baby continued to scream horribly – the parents were at their wits’ end. There was no respite – day or night, their life was a nightmare.

<sup>7</sup> לא תטור (שם יח)

<sup>8</sup> עזב תעזב עמו (שמות כג, ה)

<sup>9</sup> שם עולם פרק ג

<sup>10</sup> ואהבת לרעך כמוך (ויקרא יט, יח)

<sup>11</sup> וראך ושמח בליבו (שמות ד, יד)

<sup>12</sup> יומא לח.

<sup>13</sup> ליקו"ה נזיקין ה, י

One day, the mother went to the market to shop and found a page of *Chumash* lying on the ground. She picked it up, kissed it and thought to herself, "Maybe Hashem will send a complete cure to my son in the merit of this holy page!" She went home and, with holy trembling and *davening*, she placed the page beneath the baby's pillow. Soundlessly, she prayed, "Master of the World, I am a simple woman, I do not know how to read or write. But, I do know that this is page from Your holy Torah. May it be Your will that this page be a helpful talisman, a healing balm!" Lo and behold, the child settled down into a calm slumber for the first time in his life ...

From that day forward, his behavior changed drastically – his crying completely ceased, he was calm and relaxed, a smile illuminated his face ... and the faces of his parents. The father was agitated – he repeatedly asked: how did this happen, who blessed the child, how did this wondrous miracle occur?

The mother, in her innocence, showed her husband the page under the baby's pillow, "Is there a greater amulet than a page of the holy *Chumash*? Look at the great power of the holy Torah!" The father looked at the page and was horrified. "What have you done," he cried. It was the page recounting the curses that would befall the Jewish people if they violated the Torah. The woman turned pale and apologized, "How should I know what was written – all I knew was that it was a page of the holy Torah and I thought that in the merit of the holy words written on it, Hashem would send a cure – and you see that it worked!" When R' Mutzafi concluded, he added, "Behold the power of *emuna* and innocence, it transforms the attribute of strict judgment into compassion."<sup>14</sup>

**Hashem wants us to be kind people, to give *tzedaka* lavishly, generously.** HKB"H entrusts people with money so that they may sustain those who are lacking, so that they may perform *mitzvos* and kind acts. **When a Jew understands this and gives of his own, HKB"H**

**showers him with ever more, so that he will continue to give.**

The opening *pasuk* of this week's *parsha* instructs the Children of Israel to "take" a donation – it should correctly command them to "give." This change in language teaches us that one who gives *tzedaka* is the true recipient – he receives blessing and great abundance. The only money that we truly acquire is that which we give away, the rest is merely entrusted to us temporarily.

R' Yechezkel Sarna zt"l, the Rosh Hayeshiva of Chevron, once arranged a fundraiser abroad. There had been a man who had previously been a major benefactor of the yeshiva and had lost all of his money, to the point of abject poverty. R' Sarna decided not to invite this man so as to spare him any embarrassment. Surprisingly, the man showed up and asked to address the crowd: "Dear Guests, this world is a spinning wheel. I used to be a very wealthy man and my fortunes turned to the point that there is no remnant of my former wealth – EXCEPT for what I gave to the yeshiva, that is all I have left and I would not trade it for all the treasure in the world. **Whatever you can give, give now, for no one knows what tomorrow brings – only what we give is everlasting.**"

**The world is built on kindness.** Hashem brought down of His G-dly light to create the world – that is an indescribable kindness. The world is filled with kindness – everything that we have in life are all gifts of Hashem. We are to emulate Hashem's ways – just as He performs *chesed* – so must we. Chazal tell us that the world is sustained by the acts of charity that we perform for each other. In the merit of that *chesed*, Hashem renews the world each day.

Hashem desires self-nullification and humility. Human beings are egotistical by nature – all day we are preoccupied with ourselves. We draw vitality from our superiority over others. We must remember from where we originate. Like the shepherd who was elevated to an important post in the king's palace. He kept a room with a

<sup>14</sup> ארי עלה מבבל

sackcloth and a staff and each day he would put on the sackcloth and carry the stick to remind himself of his humble origins. We must constantly remind ourselves that everything we have are unearned gifts – entirely of Hashem's kindness and compassion. We are incapable of anything on our own. Why should it bother us if others surpass us? **Humility is the source of all vitality and joy. Arrogance provides for constant irritation – the moment anything does not go exactly as we want, we despair.**

Hashem desires the heart, the inner essence, our warmth in doing *mitzvos*, the joy in *mitzvos*, the delight we have in serving Him and loving Him. That is our real success. **We must ingrain and instill happiness into our hearts. We must reinforce our joy in every circumstance.**

The light of *yiddishkeit* is joy. Every *mitzvah* is

intended to thank, sing to and praise HKB"H! If we fail to find joy in a *yarmulke*, *tzitzis*, learning Torah – then we receive no light from them. **The light of Torah and *mitzvos* is joy. Children who observe their parents dancing, joyous, singing, truly happy, not just for show – but really ecstatic that they are Jews, happy to learn, to *daven*, to thank Hashem – will be happy to be Jewish! They recognize *yiddishkeit* and know that *yiddishkeit* is happy!**<sup>15</sup>

In order to build a *Mishkan* – we must escape negative thoughts in favor of positive ones. We must think positively about our spouses, our children, our parents, our neighbors – how can I bring them joy, how can I bring joy to Hashem – how can I remember well He Who gives me all of the good that I have?

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### תפילה

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**Master of the World!** Help me think well of others, to assume that they mean well, that they do not mean to hurt me, that they did not do what they did out of lack of consideration, disregard or lack of respect. My day is full of incidents that could hurt, anger or offend me. Help me, Father, to think that they meant well – for most of the time, when I learn the truth, I say that, had I known, I would not have been upset. Help me know this at the outset, to always judge favorably. Life is so different when we look at it like that.

**Master of World!** Help me remember that every time that I encounter a cold response from someone who does not wish to help me, and even sometimes reacts cruelly that he cannot help even when I know that he easily could, help me not get upset, Father. Especially if this is someone who I had helped out in a similar situation previously. Help me strengthen my *emuna* that everything is decided in Heaven, that You decide who helps me and who does not – help me see this truth, for it is so calming.

**Master of the World!** How can I accomplish things and want no one to know about it? How can I truly conceal what I do? It is so pleasing to receive compliments, to hear words of praise – even though we know that nothing happens without You. Even if before anything we be beg You for assistance and after everything we thank You – we are still so pleased when others take note of something good that we have done and are impressed. Master of the World, help me find greater joy in those acts that are concealed. Master of the World, help everything remain between us, with no one else knowing.

Have an awesome, uplifting and wonderful Shabbos,

Dov Elias

Notice: The foregoing is based on my limited understanding of the Parsha Sheet, *Ohr Ha'Emuna*, disseminated by Harav Menachem Azolai *Shlita* and is not a complete or exact adaptation of *Ohr Ha'Emuna* and is not necessarily even a reliable interpretation of the ideas presented therein. *Ohr Ha'Emuna* is published in Hebrew; in translation, accuracy is always compromised. Rav Azolai has not reviewed this material - any inaccuracies, omissions or confusion should be attributed exclusively to me. I still hope you enjoy and it provides some *chizuk*. Thank you Mordi Blass for your help with some of the Hebrew expressions.

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<sup>15</sup> המברך את עמו ישראל בשלום