

# אור פני משה

שיחות מוסר על התורה

מאת הרה"ג ר' משה אליעזר רבינוביץ זצ"ל

---

Shmuessen from  
Harav Moshe Rabinowitz zt"l

## פרשת תרומה

*Volume 7 Issue # 19*

לעילוי נשמת  
דינה רחל בת  
ר' בנימין יצחק רבינוביץ ע"ה  
לכבוד היארציט א' אדר

## פרשת תרומה

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ תִקְחוּ אֶת תְּרוּמָתִי  
*Speak to Bnei Yisrael and they should take for me a donation, from every man whose heart motivates him you shall take My donation.*

### Nedivus Halev was a Vital Component in Donating to the Mishkan

Hashem commands Bnei Yisrael to donate toward the building of the Mishkan. The Ohr Hachaim notes that there seems to be an unnecessary word in the *possuk*. It says: “*Speak to Bnei Yisrael and they should take for me a donation*”. The word *and* always connotes a connection to the idea which preceded it. In this instance however, there was no preceding idea. The first command was to take a donation. If so, why does it say *and* they should take a donation?

The Ohr Hachaim explains that the *possuk* is referring to the גְּדִיבוֹת הַלֵּב, *the motivation of the heart* which is mentioned later. “*From every man whose heart motivates him you shall take My donation*”. A crucial prerequisite to making this donation was that the heart should be motivated. If the heart was not motivated, then the donation was not accepted. Thus, the motivation of the heart must necessarily precede the taking of the donation. By saying ‘*and* they should take a donation’ it means to say, ‘their hearts should motivate them, *and then* they should take a donation’.

We see from here that the entire Mishkan was built from donations which were made willingly and with motivation of the heart. If someone made a donation because he felt he must, his donation was not accepted. Thus, all the gold, the silver, the copper, the various wools, and everything else which was included in the building of the Mishkan came from donations which were made with eagerness and enthusiasm.

(This is with the exception of the *Adanim*, the sockets, which were made from the silver of the *Machatzis Hashekel*. The donations of the *Machatzis Hashekel* were in fact obligatory, and they were given by every person whether or not their hearts motivated them. Below, we will offer a possible reason for this exception.)

### The Bracha which Comes along with Tzedaka is Dependent on Our Enthusiasm

This is a fundamental paradigm with regard to *tzedaka*. A vital ingredient in the giving of *tzedaka* is that it should be given with wholeheartedness. If it is forced, it is severely lacking in its ability to bring about *bracha*.

It is essential to recognize this both for the people who give *tzedaka*, and for the people who collect *tzedaka*.

*Reuven was blessed with success in his business, and with time he joined the ranks of the wealthy members of the community. As his success became known, people began coming to him for tzedaka. Before long, his doorbell would not stop ringing, as solicitors from a host of organizations began clamoring for donations.*

*At first, Reuven was not bothered by this development. He was thankful for his success, and he was happy to make large donations to all the worthy causes which came his way. However, slowly a new trend began to evolve. People would ‘demand’ that he give specific amounts to their cause, and they would relentlessly badger him until he capitulated. If he gave someone \$360, this person would insist that it was not enough. He would not leave until he received \$500.*

*This took a toll on Reuven to the point where he no longer enjoyed giving tzedaka. He began to dread facing the line of visitors who came to him each day. When he was giving from the goodness of his heart, he was happy to do so. He was eager to demonstrate his thankfulness for his success, and giving large donations brought him a great feeling of fulfillment and satisfaction. However, once he was forced to give, it lost its appeal. His attraction to tzedaka was destroyed.*

This is a tragic story. Tzedaka has a tremendous power to bring about *bracha* and *hatzlacha*. However, it is crucial that it should be given with *nedivus halev*, with wholeheartedness, and with goodwill. Otherwise, it loses its potential. It will not have the desired effect on the giver, and the recipient will also lose out as a result of this.

### **The Mishkan Was Never Destroyed**

*The Mishkan was made from עצי שטים עומדים, standing cedar wood. Chazal say that the word עומדים, standing, hints that the Mishkan would stand forever and would never be destroyed. It was buried and hidden and it was never given into the hands of the enemy. The Medrash Hagadol says: "Why is it that the Mishkan was never destroyed, whereas the Beis Hamikdash was destroyed by the enemy? This is because the donations to the Mishkan were given with a full heart, whereas for the Beis Hamikdash there was an obligatory tax."*

This teaches a very powerful lesson. The effects of a donation made with a full heart last forever. However, if the donation is forced, it will not last.

*Mr. Klein was seeking a shidduch for his daughter. He was looking for a serious Ben-Torah and he offered to support the young couple with one thousand dollars per month. They were called by a shadchan who told them about a very nice bochur who was serious about his learning, had beautiful middos, and was very well liked. He was the proverbial 'top boy'. The shidduch sounded promising, and the Kleins were eager to go ahead with it.*

*There was only one problem. This boy demanded that he be supported with fifteen hundred dollars a month. This was significantly more than Mr. Klein had originally promised, and he was hesitant to make such a commitment. The shadchan however, would not take no for an answer. He explained to Mr. Klein that good boys such as this one don't come by so often, and they may have to wait around for quite some time before another one comes their way. Reluctantly, Mr. Klein allowed himself to be persuaded, and he grudgingly agreed to give the support that was being demanded.*

This is a very unfortunate, albeit commonplace scenario. Such an agreement is doomed to failure. When support is given with happiness and goodwill it has the potential to foster a beautiful relationship, and it can bring with it tremendous *bracha*. However, when it is not given with a full heart it does not have the power to produce this *bracha*. Whether it is in the boy's learning, or in the couple's relationship, or something else, somewhere along the way there will inevitably be a 'bump in the road'.

This is the lesson of the *Medrash Hagadol*. The donations to the Mishkan were made willingly and with enthusiasm and they therefore engendered everlasting *bracha*. The Mishkan was never destroyed. The Beis Hamikdash on the other hand, was built from tax money. The donations were not made with the same level of enthusiasm. The result of this was that unfortunately, the *bracha* did not last, and we lost the Beis Hamikdash.

This is an important concept for those collecting *tzedaka* to understand. Although in the short term they may be able to finagle a few more dollars from their donors, in the long run it will not pay off. They will not see *bracha* from that money.

On the other hand, it is equally important for the ones giving the *tzedaka* to understand this. Even in the event that they are giving more than they had originally desired, they should work on themselves to do it with *simchah*. In this way they will get the most for their money. If they are going to give it anyway, why should they lose out on all the benefits of their *tzedaka*? If it is given with *simchah* it has the power to engender tremendous *bracha*. This will be a tremendous *zechus* for the donor. However, if it is given less than willingly, it does not have this power.

### **All Mitzvos should be Done with Nedivus Halev**

The lesson we have learned from the Mishkan is that the results of giving with enthusiasm were able to engender everlasting *bracha*. This is a concept which is true with regard to *tzedaka* as well as with all other *mitzvos*. When we do *mitzvos* with enthusiasm it breeds tremendous *bracha*, but when we do them with reluctance we lose out.

שיחות מוסר על התורה מאת הרה"ג ר' משה אליעזר רבינוביץ זצ"ל  
פרשת תרומה

*Moishe's wife asks him to take out the garbage. He gives her a look, and agrees begrudgingly. On his way out he mutters something about how his wife doesn't understand that he is busy, and that he can't always just drop everything to do all her little chores. She hears this and says, "All right, forget it, I'll do it myself. I don't need your favors."*

This is a terribly unfortunate story. Moishe was ready to take out the garbage, he just did with a sour attitude. Had he just changed his attitude, this simple act could have brought beautiful results. By helping his wife, he would show her that he cares about her, and from there their relationship could have blossomed. However, because it was done begrudgingly, the results were the opposite. It generated animosity between him and his wife.

This pertains to us on a daily basis. The *mitzvos* we do are not for Hashem's benefit. They were given to us as an opportunity to perfect ourselves. They could potentially change our lives. However, if we show that we are not interested, Hashem might say, 'It's okay, don't do me any favors.'

*This is such a terrible loss. Most of the time we would be doing the mitzvah either way. If we are going to write the check anyway, we might as well do it with simchah. We could then enjoy its tremendous benefits. By doing it reluctantly we lose out on so much of what the mitzvah has to offer.*

### **On a Smaller Scale it is Advantageous to be 'Pushed'**

We have learned that a prerequisite for the donations to the Mishkan was that they be given with *nedivus halev*, and we learn from this that an indispensable component of giving is eagerness and enthusiasm. Perhaps we can add that the above is referring to large-scale donations to the Mishkan, however, the *Machatzis Hashekel* was obligatory and was not dependent on the goodwill of the giver. Perhaps we can learn from here that on a smaller scale it may be advantageous to be pushed into *tzedaka*. If a person is completely comfortable with his level of giving, it may be a sign that he is not doing enough.

*Yossi had a heart condition and his doctor told him that he must exercise. He told him that jogging would not be enough and he would need to exercise more vigorously. He suggested instead that Yossi should play basketball. He explained that the competitiveness of the game would add to the benefits of the exercise. By attempting to resist his opponent, and to get the ball in the basket, he would be forced to employ more physical energy than he would have had he done a non-competitive exercise. However, warned his doctor, he must also be careful not to overdo it. He should play for a half-hour each day, and no more. If he would play too much his heart wouldn't handle it, and he could chas v'shalom suffer a heart attack.*

Just as in physical development growth is achieved when we are 'forced' to employ more energy, the same is true in personal development. If we are satisfied with the status-quo, we will not achieve any growth. Growth is born out of resistance to the natural desire to relax and to stay within our comfort-zones. It is important 'push' oneself to move to the next level.

However, we can only grow in small increments. Just as in physical development, too much exercise can be damaging, the same is true in personal development. If we jump too many levels it can prove harmful.

Perhaps this is why the *Machatzis Hashekel* which was a smaller donation was obligatory, while the larger donations to the Mishkan were only accepted if they were given with eagerness. For those that struggled with giving, the *Machatzis Hashekel* 'pushed them' to the next level. By being forced to give a small donation they would be propelled into the category of givers, and from there they could further develop this trait. However, they could not be forced to give on a large scale. Such giving would have damaging effects.

### **The Importance of the 100 Brachos We Recite Each Day**

The Sfes Emes on this week's *Parsha* says that the 100 *adonim* (silver sockets) that held up the *krashim* (beams) of the *Mishkan* were כנגד the 100 *brachos* that a Yid is supposed to make each day.

Let's give some background information about the *inyan* of reciting 100 *brachos* every day. The Gemara in Menachos derives this Halacha from the *pasuk* that says "מה ה' אלוקיך שואל מעמך כי אם ליראה את ה'"; the Gemara *darshens* from these words that the word "מה", *what*, can also be read as a *remez* to the word "מאה". In other words, the *pasuk* can be translated as follows: "What does Hashem want from you other than 100?" – i.e., the 100 *brachos* that are to be recited each day.

Now, the Gemara in Brachos says that if a person chooses to eat prior to making the required *bracha*, then he is considered like a person who committed *me'ilah* – temporal usage of property that was dedicated to the Beis Hamikdash. The moment the *bracha* is made, the usage of the food no longer falls under the category of *me'ilah*. The Sfas Emes explains that the reason for this is simple: for instance, blood that was supposed to be sprayed on the *mizbe'ach* only retains a prohibition of *me'ilah* as long as the *mitzvah* was not yet done; once it was sprayed, then the blood no longer maintains the Halacha of *me'ilah*. So too, any form of food that a Yid intends to consume has a *mitzvah* attached to it: the *mitzvah* of reciting a *bracha*. Once the *mitzvah* is carried out, then the prohibition of *me'ilah* disappears.

There is a very deep lesson to be learned from this Gemara. It was no coincidence that the *pasuk* that tells us to have *Yiras Shomayim* is the same one that teaches us about making 100 *brachos* each and every day. The relationship between the two is a concept that we discussed many times: a person needs constant and recurring *chizzuk* in his *Avodas Hashem* on a regular basis if he wishes to succeed. Every car battery needs an alternator, as we have mentioned in the past. I recently heard that the Chasam Sofer asserted that any day that he doesn't learn any *mussar* – he experiences a certain amount of coldness in his *Yiras Shomayim*. *Kal vachomer* little people like us!

Rav Elya Roth *zt"l* told me that the same goes for our discussion. The 100 *brachos* we recite each day are frequent reminders to stop, focus on, and appreciate the fact that there is a Ribono Shel Olam watching us all the time and tending to our every need. He would also repeat this idea with regard to walking past a *mezuzah*; each time a Yid does so, he must stop and contemplate the greatness of the Ribono Shel Olam for a brief moment.

*When the Chazon Ish would make a bracha, his entire body would tremble in trepidation and awe of Hakadosh Baruch Hu. By him, there was no such thing as a bracha being mumbled without intense concentration. Each bracha was like a mussar seder.*

*At one point, after going through a serious health issue, the Chazon Ish's doctor (who was a frum Yid) instructed him to refrain from making any brachos for a period of time. He felt that the Tzaddik's physical excitement and exertion while reciting a bracha could potentially have been detrimental to his health. At some point during that short period, someone witnessed the Chazon Ish lifting up an apple and saying, "The same Ribono Shel Olam that instructed me to make a bracha prior to consuming this apple is now telling me to eat it without a bracha." He then proceeded to eat the apple without making a bracha.*

*One may wonder: why couldn't the Chazon Ish just make a simple bracha and avoid the vigorous expressions of enthusiasm and animation that usually accompany his recital? But the answer is that to the Chazon Ish, doing a basic mitzvah – such as making a bracha rishona – was synonymous with expressing passion and vigor with every bone in his body. If he wished to refrain from such exertion, he had no choice other than abstaining from reciting the bracha.*

### **Why Is the Torah so Repetitive with Regard to the Meleches HaMishkan?**

In Parshas Chayei Sarah, the Torah recounts the story of Eliezer and how he found Rivka – and it seems to do so quite verbosely. The story itself is told very descriptively, and when Eliezer meets with Rivka's family – the Torah repeats the entire conversation, even though it had already recounted all of the details in the previous *pesukim*. This is an atypical occurrence in the Torah; generally, the words of the *Torah She'bichsav* are extremely limited. (Just think about how we learn the Halacha that the blood of a *sheretz* is *tamei* from an extra *vav*.) The Midrash famously states regarding this: "יפה שיחתן של עבדי אבות לפני" – *The Ribono Shel Olam prefers the conversations of the servants of the Avos over the Torah of the children.*

שיחות מוסר על התורה מאת הרה"ג ר' משה אליעזר רבינוביץ זצ"ל  
פרשת תרומה

Now, we find a similar phenomenon in this week's *Parsha* and the ones that follow it. The predominant topic at hand in the *Parshiyos* of Terumah, Tetzaveh, Ki Sisa, Vayakhel and Pekudei is the construction of the Mishkan and its vessels. Many of these chapters are actually repetitions of ones that were already delineated in previous *Parshiyos*. Well, the Ohr Hachaim Hakadosh in Parshas Vayakhel took note of this – and explained it by referencing the aforementioned words of Chazal: “יפה שיחתן של עבדי אבות” – “לפני הקב"ה מתורתן של בנים”.

### **Seeing How the Torah Changes Us**

This needs some clarification. What did the Ohr Hachaim mean by bringing this *maamar Chazal* into this discussion? I'm sure there are many ways to explain what he meant, but I would like to suggest the following *mehalech*.

Why does Hakadosh Baruch Hu love the conversations of the servants of the *Avos* so much? Perhaps one of the reasons is that there's a big difference between learning about *middos tovos* and actually seeing them play out. The Torah teaches us many timeless values – but facts can be seen as technical information, as opposed to relatable realities. When we read stories about simple servants of great people reaching such elevated heights in their *middos tovos* and *Emunah*, it changes our perspective on life. We see from stories like these that the Torah can really change a person and make him so valued and adored by Hashem that He chooses to describe him at length – something He doesn't normally do in the Torah.

Perhaps we can say a similar thought regarding the *Melech HaMishkan*. Chazal teach us in numerous places that every single facet of the Mishkan and its holy vessels represented very deep concepts of the Torah, and each generated an abundance of השפעות טובות onto the entire nation. Now, these concepts are all hidden in the words of the Torah, indiscernible to the untrained eye – but the actual, physical construction of the Mishkan and its vessels is described at length. Perhaps this is because the devotion, the alacrity, the precision of the Yidden who dedicated themselves to erecting the Mishkan in the most perfect way possible is far more important to the Eibishter than the *sodos* of the Torah. It shows us all, throughout the generations, how Yidden were so excited to make physical and heartfelt contributions to the holy service of the Mishkan, down to the last detail – even though these details may have seemed diminutive and insignificant to some people at that time. It shows us how clinging to every word of the Ribono Shel Olam – whether we fully understand them or not – is far more beautiful than anything else.

With this idea in mind, let us try to take the words of this *shmuess* seriously, and commit ourselves to always make a נדבה בלב before any act of *Avodas Hashem*. Let us try to devote ourselves to Hashem emotionally and physically in every way possible, and recognize that our dedication is more valuable to the Ribono Shel Olam than anything else.

To subscribe to the weekly *shmuess* by email,  
or for audio recordings of the *shmuessen*,  
Call / Text 848-299-7212  
or email: [ohrpneimoshe@gmail.com](mailto:ohrpneimoshe@gmail.com)

A sampling of the audio *shmuessen* can also be obtained at  
<https://www.shasilluminated.org/rabbi-moshe-rabinowitz>