

The Power of A Giving Heart

פרשת תרומה

In this week's Parsha, the Medrash Rabbah (33:6) comments on the pasuk of *כי לקח טוב נתתי לכם*, "Rebbe Brechyah Hakohen says, 'It is the way of the world that when someone is forced to sell an item from his house he is sad. However, Hashem gave the Torah to the Jewish people and He is happy.'" At first glance this comparison is difficult to understand. The person who sold the item is sad because he no longer possesses the item, however, isn't the Torah still Hashem's, and He merely shared it with the Jewish people? We see from this Medrash that Hashem did more than just share the Torah with us. He relinquished His ownership of the Torah, and the Torah can now be called ours, not His.

However, in order to be called the owners of the Torah we are required to make a Kinyan. This can be seen from the Medrash (33:7) that comments on the pasuk of *מורשה קהילות יעקב*. The Medrash states, "Don't read the word *מורשה*, rather read it *ירושה*. The Torah is an inheritance to the Jewish people forever. This can be compared to the son of a king who was taken captive in his youth. Even after many years he is not ashamed to return, as he says, 'I am returning to the inheritance of my father.' So too regarding a Talmid Chocham who separated from Torah and became involved in

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other things. Even after many years he is not embarrassed to return, as he says, I am returning to the inheritance of my father." We can ask on this Medrash, why does this only apply to a Talmid Chocham? Wasn't every Jew given the Torah, and therefore one should not be required to be a Talmid Chocham to be considered returning to his inheritance? We see from this Medrash, that Hashem gave us the Torah. However, in order to be called ours we need to acquire it through toiling and delving into it. Only through learning it and developing an appreciation for what it is about, can we be considered to have claimed our inheritance.

In our efforts to spread Torah and give over to the Jewish people their inheritance, we may at times become discouraged. Encountering resistance and apathy may make us feel that we are embarking on an impossible journey. We can draw strength and encouragement from a Medrash in this week's Parsha. The Medrash states (33:8), "At the time that Hashem commanded Moshe regarding the Mishkan, he said, 'Master of the Universe: Are the Jewish people able to do it?' Hashem responded, 'Even one person can do it,' as it says, 'From every person who has a giving heart.'" Moshe felt that the building of the Mishkan was impossible, and Hashem responded that even one person can do it, as long as he has a giving heart. That passion to give will make the impossible possible. This Medrash can provide us with great comfort, as we see even one individual who has a strong desire to give can accomplish the impossible.

We find a similar idea, that passion can expand our abilities, in Pirkei Avos. The Mishnah says (2:9), "Go out and see what is the straight path that a person should cling to. Rebbe Eliezer says generosity, Rebbe Yehoshua says a good friend, Rebbe Yosi says a good neighbor, Rebbe Shimon says one who sees the future, and Rebbe Elazar ben Arach says a good heart. He said to them, 'I agree with Rebbe Elazar Ben Arach as his words encompass everything said previously.'" At first glance this requires further clarification. It is understandable that a person who has a good heart will be generous, a good friend, and a good neighbor. However, how will having a good heart cause one to develop the wisdom of seeing the future? In order to answer this question, one must say that a person who has a good heart and genuinely cares will have his abilities expanded and he will be able to see all of the angles necessary to accomplish his goals.

BASED ON THE WEEKLY SHMUSS GIVEN BY HARAV SHAYA COHEN, ROSH HAYESHIVA ZICHRON ARYEH

לעילוי נשמת גיטל בת הרב אליעזר מנוח
לעילוי נשמת הרב יוסף חיים בן מאיר
לעילוי נשמת רפאל חיים דוב בן ריסא שושנה
לרפואה שלמה יהושע דוד בן אלטא יענטא