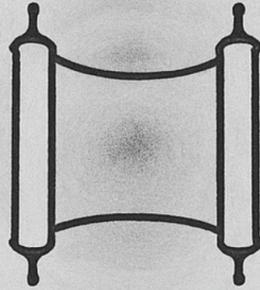


בס"ד

Reb Meir of Premishlan

Divrie Meir

Parshas Terumah



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דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ תִקְחוּ אֶת תְּרוּמָתִי
(כה, ב)

Speak to the Children of Israel, and let them take for Me a donation; from every man whose heart moves him willingly, you shall take My donation. (Exodus 25:2)

I heard in the name of my teacher and master, Rabbi Meir of Premishlan, that the verse "And let them take for Me a donation" is explained by Rashi as "For Me – for My Name."

שְׁמַעְתִּי בְּשֵׁם מוֹרֵי וְרַבִּי, רַבִּי מְאִיר מִפְּרִמִּישְׁלָאן, שֶׁהַפָּסוּק 'וַיִּקְחוּ לִי תְרוּמָה' מְבוֹאֵר עַל פִּי רַשִׁ"י: "לִי לְשִׁמִּי".

The word "donation" (תְּרוּמָה) has the numerical value (gematria) of "Heal completely" (רָפָא שְׁלֵמָה).

"כִּי 'תְּרוּמָה' גִּמְטְרִיָּא 'רָפָא שְׁלֵמָה'.

And when the Name Havayah (יה-וה-וה) is combined with the two words "Heal completely" (רָפָא שְׁלֵמָה), it forms the letters of "Complete Healing" (רְפוּאָה שְׁלִימָה).

וְכַשְׁתַּצְטַרְף הַשֵּׁם הַזֶּה לְשֵׁם הַמְּלִים 'רָפָא שְׁלֵמָה' וְיִהְיֶה אוֹתִיּוֹת 'רְפוּאָה שְׁלִימָה'.

That is, the word "Heal" (רָפָא) with the letters ו"ה forms the word "Healing" (רְפוּאָה), and the word "Completely" (שְׁלֵמָה) with the letters י"ה forms the word "Complete" (שְׁלִימָה).

הִינּוּ הַמְּלָה 'רָפָא' עִם הָאוֹתִיּוֹת ו"ה הִיא אוֹתִיּוֹת 'רְפוּאָה', וְהַמְּלָה 'שְׁלֵמָה' עִם הָאוֹתִיּוֹת י"ה הִיא אוֹתִיּוֹת 'שְׁלִימָה'.

And this is the meaning of Rashi's explanation "For Me – for My Name," meaning that when the Name Havayah is combined with the word "donation" (תְּרוּמָה), which is numerically equal to "Heal completely" (רָפָא שְׁלֵמָה), it brings Complete Healing (רְפוּאָה שְׁלִימָה) to all the sick of Israel.

וְזֶהוּ פְרוּשׁ רַשִׁ"י "לִי לְשִׁמִּי" שֶׁפְּרוּשׁוֹ כִּי כַּשְׁתַּצְטַרְף הַשֵּׁם הַזֶּה לְהַמְּלָה 'תְּרוּמָה' שְׁגִימְטְרִיָּא 'רָפָא שְׁלֵמָה', יִהְיֶה 'רְפוּאָה שְׁלִימָה' לְכָל חוֹלֵי יִשְׂרָאֵל.

[FOOT NOTE: The holy and righteous one of Apta, of blessed memory, explained as follows: "And you shall serve the Lord your God"—if you serve Hashem, then I promise "And He will bless your bread"—I will bless your bread. And there will be someone who eats your bread, and "I will remove illness from your midst"—he will be healed in all his limbs.

Then, Rabbi Meir, of blessed memory, said: I will bring you support from the holy and righteous one of Lublin, of blessed memory, who said that whoever eats his bread will not pass from this world until he has repented. And delve deeply into this, and may their merits protect us.

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See Devash HaSadeh, section 21:

"I heard in the name of the honorable, righteous, and brilliant Rabbi Avraham Dovid, the Av Beis Din of Butchatch, of blessed memory, from his descendants who told me in his name:

Regarding the verse 'And let them take for Me a donation', Rashi explains 'For Me – for My Name.' The holy one [Rabbi Avraham Dovid] said:

The word 'donation' (תְּרוּמָה) has the numerical value of 'Heal completely' (רָפָא שְׁלֵמָה). If you combine this with

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the Name Havayah (ה-ו-ה) —specifically, ה"ו with 'Heal' (רפא) and ה"י with 'Completely' (שׁלם)—then it fully forms the phrase 'Complete Healing' (רפואה שׁלימה).

This is what Rashi means by 'For Me – for My Name'—that when you give charity, as it says 'And let them take for Me a donation,' your intent in this act of charity should be solely for Hashem, 'For Me – for My Name'—for the sake of the blessed and holy Name of Havayah. And through this, complete healing will sprout forth for all the sick of Israel." **END FN]**

וזאת התרומה אשר תקחו מאתם זהב וכסף ונחשת כה, ג

And this is the donation that you shall take from them: gold, silver, and copper.

(Exodus 25:3)

Regarding the verse "gold, silver, and copper," Rabbi Meir of Premishlan, of blessed memory, explained in a humorous manner that there are three types of charity-givers:

1. One who gives while healthy.
2. One who gives only when he is near death.
3. One who refuses to give at all, until even a sharp sword is placed on his neck, and then it is taken from him against his will.

This is hinted at in the words "gold" (זָהָב), "silver" (כֶּסֶף), and "copper" (נְחֹשֶׁת):

"Gold" (זָהָב) is an acronym for "This one gives while healthy" (ז'ה הנותן ברי).

"Silver" (כֶּסֶף) hints at the Yiddish phrase "When he is near death, he gives" (כְּלָא ס'מַעֲרֵט פֿאַראַרע), meaning he only donates at the end of his life.

"Copper" (נְחֹשֶׁת) hints at the Yiddish phrase "I will not give, even if my neck is cut" (ג'ענדאם ק'אטש שש'ערא תנע), referring to one who refuses to give even under the harshest circumstances.

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"Gold, silver, and copper." Rabbi Meir of Premishlan, of blessed memory, explained that this alludes to three types of charity-givers:

1. One who gives while healthy.

בפסוק "זָהָב וְכֶסֶף וְנְחֹשֶׁת," אָמַר הַרְבֵּי רַבֵּי מְאִיר מִפְּרֵמישְׁלָאן ז"ל עַל דְּרַף הַצְּחוּת, שְׁיֵשׁ שְׁלֵשָׁה מִינֵי נִוְתְנֵי צְדָקָה:

1. מִי שְׁנוֹתָן בְּרִי.
2. מִי שְׁנוֹתָן כְּשֶׁהוּא בֶּן מוֹת.
3. אֵינּוּ רוֹצֵה לָמוֹ, וְאֵף כְּשֶׁתִּקְרַב חֶדֶה מִצַּחַת עַל כְּרָחוּ צְנוּאָרוֹ, רַק לוֹקְחִין מִמֶּנּוּ בְּעַל כְּרָחוּ.

זוֹהוּ רִמְזוּ בַּמַּלִּים "זָהָב," "כֶּסֶף," "נְחֹשֶׁת":

"זָהָב" רִאשִׁי תְבוּת "ז'ה הנותן ברי"

כֶּסֶף" רִאשִׁי תְבוּת בְּלִשׁוֹן רֵאטעניש "כְּלָא ס'מַעֲרֵט פֿאַראַרע," פֿרוּשׁוֹ שְׁנוֹתָן רַק כְּשֶׁהוּא בֶּן מוֹת.

נְחֹשֶׁת" רִאשִׁי תְבוּת בְּלִשׁוֹן רֵאטעניש "ג'ענדאם" ק'אטש שש'ערא תנע," פֿרוּשׁוֹ "לֹא אֶתֵּן אֵף תְּחַתְּךָ צְנוּאָרִי."

זָהָב, כֶּסֶף וְנְחֹשֶׁת." אָמַר הַרְבֵּי רַבֵּי מְאִיר מִפְּרֵמישְׁלָאן ז"ל, לְרִמְזוֹ שְׁיֵשׁ שְׁלֵשָׁה מִינֵי נִוְתְנֵי צְדָקָה:

1. מִי שְׁנוֹתָן בְּרִיא.

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2. One who gives when he is afraid because he is in danger.

2. מי שנותן כְּשֶׁהוּא מִפְּחָד, שְׂיֵישׁ סִכְּפָנָה עָלָיו.

3. One who commands his heirs to give charity upon his passing.

3. מי שְׂמַצְנֵה מַחְמַת מִיתָה, שְׂאֹמֵר לְיֹרְשָׁיִם "תָּנוּ כָּדָּ וְכָדָּ."

This is hinted at in the levels of gold, silver, and copper:

וְנִזְהוּ רְמוּז בְּמִדְרָגוֹתֵיהֶם:

"Gold" (זָהָב) is an acronym for "This one gives while healthy" (ז'ה הנותן בריא).

"זָהָב" רֵאשִׁי תְבוֹת "ז'ה הנותן בריא".

"Silver" (כֶּסֶף) is an acronym for "When there is danger, he fears" (כְּשֶׁיֵישׁ סִכְּפָנָה פִּיחָד), meaning he only gives when he is scared for his life.

"כֶּסֶף" רֵאשִׁי תְבוֹת "כְּשֶׁיֵישׁ סִכְּפָנָה פִּיחָד".

"Copper" (נְחֹשֶׁת) is an acronym for "Giving of a sick person who said 'Give'" (נִתְיַנֵּת ח'וֹלָה שְׂאָמַר תָּנוּ), meaning he only gives when he is on his deathbed.

"נְחֹשֶׁת" רֵאשִׁי תְבוֹת "נִתְיַנֵּת ח'וֹלָה שְׂאָמַר תָּנוּ".

[NOTE Summary:

Rabbi Meir of Premishlan delivers a witty yet profound teaching on the verse from *Terumah*, “זָהָב וְכֶסֶף וְנְחֹשֶׁת – gold, silver, and copper” (Exodus 25:3), explaining that these three metals allude to three categories of people who give charity, each defined by when and why they choose to give. The most praiseworthy is the “gold” giver—one who gives *while healthy*, proactively and sincerely. “Silver” represents the person who donates *only when facing mortal danger*, when fear shakes him into generosity. “Copper” refers to the least ideal: someone who withholds giving until he is literally on his deathbed, only offering charity when instructing his heirs, or when the proverbial sword is already upon his neck. The acronyms and clever Yiddish phrases add a layer of humor while conveying serious spiritual critique: true giving flows from a whole heart, not fear or compulsion.

Practical Takeaway:

Don't wait until you're desperate or dying to become a giver. The most elevated form of tzedakah is given when life is full, health is strong, and there's no outside pressure—only inner conviction. Transform your wealth into “gold” by giving generously when it's entirely your choice.

Chassidic Story:

Reb Meir of Premishlan was once approached by a wealthy man who asked if he should write a will instructing his children to give charity after his death. Reb Meir responded with his classic sharpness: “Better to give with warm hands than cold words.” The man, moved by the implication, began donating while still alive—and with joy. It's said that Reb Meir later commented, “Now his gold is pure.”

(Source: Shivchei haBaal Shem Tov, expanded oral traditions of Premishlan)

END NOTE]