

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Terumah

<p>"And they shall take for Me a portion" (Exodus 25). And behold, our Sages said: "For Me"—for My Name, meaning that My Name shall be elevated and magnified through you. And this applies specifically to "every man"—to one who is entirely a man.</p>	<p>וְיָקָחוּ לִי תְרוּמָה (שמות כה). והנה אמרו רז"ל: "לִי" לשמי, רצה לומר שיתרומם ויתגדל שמי על ידכם. וזהו דווקא "מֵאֵת כָּל אִישׁ". "אִישׁ"—[ממי] שהוא "כָּל אִישׁ".</p>
<p>That is, one whose entire being is called "man." And this is "whoever's heart moves him willingly," meaning his heart is pure and clear for his Father in Heaven—he is called "every man." As our Sages said, "The righteous are called clusters," meaning they are entirely "man."</p>	<p>פ' שכולו נקרא "אִישׁ". וזהו "אִישׁ יְדָבְנוּ לְבוֹ", שלבו זך וברור לאביו שבשמים, הוא נקרא "כָּל אִישׁ". כמ"ש רז"ל: צדיקים נקראו "אשכולות", "ג"כ פ' שכולו "אִישׁ".</p>
<p>For ordinary people, only the soul is called "man," whereas the body is called "the flesh of man." But one whose body and heart have been refined together for the service of the Blessed One is called "every man," and therefore is referred to as "clusters."</p>	<p>כי סתם בני אדם אין נקראים "אָדָם" רק הנשמה, אבל הגוף נקרא "בֶּשֶׁר אָדָם". אבל זה שנזדכך גופו ולבו כאחד לעבודתו ית' נקרא "כָּל אִישׁ", ולכך נקרא "אשכולות".</p>
<p>And that which is written, "And they shall take to you," means that together with you they shall elevate My offering, as it is written, "Magnify the Lord with me, and let us exalt His Name together." And understand all this very well.</p>	<p>וְזֶה [וְיָקָחוּ] שְׁפָתוֹב "וְיָקָחוּ אֵלַיךְ", ר"ל ביחד) עמך ירוממו את תְּרוּמָתִי, כמ"ש "גִּדְלוּ לַיה' אֶתִּי וְנִרְוַמְנָה שְׁמוֹ יַחְדָּו". וְהִבֵּן כָּל זֶה הֵיטֵב מְאֹד.</p>

[NOTE: 1. "For Me"—For My Name

The phrase **"לִי" (for Me)** is interpreted by our Sages to mean "for My Name." This teaches that contributions to the Mishkan (Tabernacle) should not be given for personal honor or ulterior motives, but purely for the sanctification and glorification of Hashem's Name. The act of giving thus becomes a means through which Divine presence is magnified in the world.

2. Who Qualifies as "Every Man"?

The Torah specifies that this offering should come **"מֵאֵת כָּל אִישׁ" (from every man)**. This is interpreted not as a simple reference to all people but to a special type of person—**one who is entirely "man."**

- **The Meaning of "Entirely a Man":** A person whose entire being—both body and soul—is aligned with the service of Hashem.

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- **The Role of the Heart:** The Torah further defines this by saying "**אשר ידבנו לבו**" (**whose heart moves him willingly**)—one whose heart is completely devoted to Hashem, meaning there is no inner contradiction or hesitation in his giving. His generosity comes from a pure and refined place.

3. The Righteous as "Clusters"

The passage references the Talmudic teaching "**צדיקים נקראו אשכולות**" (**The righteous are called clusters**).

- A cluster of grapes is a collection of **complete** fruits growing together on a vine. This symbolizes that the righteous are "whole" people, with their body and soul in harmony, fully dedicated to Divine service.
- In contrast, most people are fragmented—their body may have material desires, while their soul aspires to spirituality. The righteous, however, have refined their physical nature so that it aligns with their spiritual essence.

4. The Body vs. The Soul

The text makes a sharp distinction:

- **Ordinary people:** Their **soul** is considered "man," while their **body** is merely "the flesh of man." This implies that without spiritual refinement, the body remains a separate entity from the soul.
- **The Ideal Person ("כל איש"):** Someone who has **refined both body and heart** to serve Hashem is called "every man." His entire being—not just his soul—is elevated.

5. "And They Shall Take to You"—Collective Elevation

The phrase "**ויקחו אליך**" (**And they shall take to you**) suggests not just giving but **elevation**.

- This implies that **through Moshe, the people uplift their offerings**, indicating that a leader helps facilitate the elevation of the people's contributions.
- The passage then links this to **Psalm 34:4**: "Magnify the Lord with me, and let us exalt His Name together," reinforcing the idea that this is a **joint** spiritual endeavor.

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Conclusion: The Essence of Giving

This interpretation reveals that **giving is not merely a financial act, but a transformative process**:

1. The donation must be for Hashem's Name—not for personal glory.
2. The giver must be **"whole"—body and soul aligned** in their devotion.
3. The righteous are likened to **"clusters,"** indicating their completeness in spiritual refinement.
4. True giving **elevates both the giver and the recipient**, and Moshe, as the leader, facilitates this elevation.

This sheds light on the Torah's nuanced approach to **generosity and holiness**—not just about what is given, but *who* is giving and *how* they are transformed in the process.
END NOTE]