ג' אדר א, תשעו February 12, 2016

פרשת תרומה

The last Pasuk in Mishpatim tells us Moshe ascended the mountain- and was there for 40 days and nights- to receive the Torah. Then comes our Parsha-תרומה.תרומהconsists of the same letters as תורה מ, the Torah that was given in 40 days. This is specifically hinted to in the word תרומה since it is rooted in the term רם; elevate, as that is what the Torah does to a person. For this reason, being called up to the Torah is referred to as anעליה.

It is through Torah that we can pierce through our heart of stone (block to spirituality).[[1]](#footnote-2) This is how we can explain what we say in ובא לציון-הוא יפתח לבנו בתורתו as through Torah our heart of stone can get opened. Then as it continues there- וישם בלבנו...- we can be imbued with אהבה, יראה and to do His will and serve Him wholeheartedly. This is illustrated in the story with R’ Akiva with each drop of water piercing through the rock- since אין מים אלא תורה.[[2]](#footnote-3)

The שארית מנחםnotices that if we spell out the word טמא- that is טית ממ אלפ- and add it up we come to a total of 610. תורה has a Gematria of 611. This alludes to the fact that Torah overcomes impurity. We find a similar idea by theפרה אדומה where it says[[3]](#footnote-4)זאת חקת התורה, not זאת חקת פרה אדומה. The Rokeach makes a comparison: just as theפרה אדומהpurifies those who are טמא, so does the Torah.

As is known we were on the 49th level ofטומאה inMitzrayim. If we would have been lowered to the 50th, it would have been the point of no return. However, as the OhrHachaim[[4]](#footnote-5) tells us, that is only because we didn’t have the Torah yet. Once we received the Torah we can be on the 50th level ofטומאה and still exist. We should all merit to have the Torah purify us.

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Real authentic living with Hashem means each moment of one’s life.[[5]](#footnote-6)In this way we can interpret לפני ה' תמיד– we should always have ה' in front of us and as it saysשויתי ה' לנגדי תמיד.[[6]](#footnote-7)Our אבותand אמהותembodied this. If we add up the number of letters in their names, we notice there are 13 in אברהם, יצחק, יעקבas well as inשרה, רבקה, רחל, לאה. 13 is the same equivalent as אחד. 13 and 13 is 26, the Gematria of י-ה-ו-ה. Hence, this alludes to that the אבותand אמהותwere always connected to ה' אחד. With this we can grasp a deeper meaning in[[7]](#footnote-8)הרמתי ידי אל ה'as Avraham’severy movement was dedicated to עבודת ה'.

We need to observe the Torah and Mitzvos 24 hours daily. Delving into the phrase וחי בהם[[8]](#footnote-9); live by Hashem’s decrees and judgements, we see this as וחיyields a Gematria of 24, as we should live with Hashem 24 hours a day through the Torah and Mitzvos.

Here are some other illustrationsof this idea:

* Our תנ"ך consists of the 5 books of חומש and 19 in נ"ך. This gives us a total of 24!
* There are 24 תכשיטי כלה[[9]](#footnote-10)as we- the כלה of ה'- should be loyal to Him 24 hours daily.
* Our famous words נעשה ונשמע are recorded in which Perek and Pasuk? None other than 24,7! This is in ParshasMishpatim, as we should live by the משפטים of the Torah 24 hours daily, 7 days a week.
* There are 24 מתנות כהונהalluding to this idea as the כהן is the one who is especially closeto ה'.
* In theבית המקדשthere were 24 משמרות.
* When Shlomo built the BeisHamikdash he sought to bring the ארון to the holy of holies. Upon the gates clinging to each other being unable to open it, he recited 24 songs of Tefila.[[10]](#footnote-11)
* Shabbos is a day of just us and ה'.Consequently, we cannot perform the 39 מלאכות.[[11]](#footnote-12) How many chapters are there in Mesachta Shabbos?**24**!Additionally, the first letters of[[12]](#footnote-13)**ו**שמרו **ב**ני **י**שראל **א**ת **ה**שבתhas a sum of 24.

Now we can understand the depth of why the curtains of the משכן were comprised of 24 strands per thread.[[13]](#footnote-14) True living (as משכן is rooted in שוכן; to dwell) with Hashem is 24 hours daily.

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Everything gravitates to the earth unless there is another force suspending it in the air. Once that force is disconnected, the object will return back to the earth following the law of gravity. For example, if one throws an object up into the air it is detached from the earth. According to how strong you threw it, is how far it will be from the earth. However, once the strength the object was thrown with dies out it descends back to the ground.

A Tzadikfollows this quality as it saysוצדיק יסוד עולם.[[14]](#footnote-15) This explains why people gravitate to a Tzadik. Those who don’t, it may be because of their sins which create a barrier. However, once that barrier is removed, they will naturally gravitate to the Tzadik following the law of gravity.

This is the idea of the Mishkan as inמשכני אחריך נרוצה; to gravitate.[[15]](#footnote-16)Who is the one who erects the Mishkan?ATzadik, Moshe- ויקם משה את המשכן[[16]](#footnote-17)- as he is the one who possesses such a quality.This quality holds in one who makes himself humble, like Moshe, anענו מאד.[[17]](#footnote-18) This is what is meant in אשכוןואת דכא[[18]](#footnote-19) (humility).

This week’s Parsha which deals with the Mishkan ushers in the month of Adar. We need to each make ourselves into a Mishkan- a place where Hashem can dwell as in ...מקדש ושכנתי בתוכם.[[19]](#footnote-20) This is done through humility. Hence, the ChidushaiHarim tells us שקל are the initials **ש**בתך **ק**ומך **ל**כתך as we donate a ½ Shekel in the month of Adar.[[20]](#footnote-21) This means we need to donate ourselves to Hashem with a burning passion. Indeed, שקל has the same Gematria as נפש, 430, as giving the ½ שקל is symbolic of giving over our נפש. ½ represents humility. When we clear ourselves of the ‘I’ through humility we make way for Hashem to dwell within us. With this,the Pasuk ונתתי משכני בתוכם can be fulfilled.[[21]](#footnote-22)

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For the average person the amount of Teruma is 1/50th.[[22]](#footnote-23) How big was the הר הבית; temple mount? 250,000 Amos as it was 500 by 500 Amos.[[23]](#footnote-24) 1/50th of that is 5,000 Amos. This is exactly how much the courtyard was as it was 100 by 50. With this we can appreciate ויקחו לי תרומה as a תרומה to the הר הביתwas the courtyard.[[24]](#footnote-25)

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Rashi[[25]](#footnote-26)notes that the section of מתנות כהונה; the gifts of the Kohen and Sota are juxtaposed to tell us if one withholds מתנות כהונה, then he will need to come to the Kohen for Sota purposes. With this we can understand Rashiin our Parsha onויקחו לי תרומה who saysלי לשמי; the word ליin the Pasuk means for my name. On a deeper level it means bring מתנות כהונהbecause otherwise, through the waters of Sota the name of Hashem is erased.[[26]](#footnote-27)

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Did we ever think of this time of year as a time for Teshuva? Well, the ChidushaiHarim[[27]](#footnote-28) informs us that אדר is a time of Teshuva before Nissan just as אלול is before תשרי. In fact, the well-known Pasuk[[28]](#footnote-29)**א**יש **ל**רעהו **ו**מתנות **ל**אביונים contains the initials אלול. Indeed, אדר is related to strength as in אדיר במרום ה',[[29]](#footnote-30) since we need to strengthen ourselves with Teshuva.

So what is the difference between אלול and אדר? תשרי is תשובה מיראה whereas אדר is תשובה מאהבה. The Tikunai Zohar compares Purim to Yom Kippur. On Yom Kippur- which is in Tishrei-we received the second Luchos. That is מיראה as it was a continuation from Shavuos in which we were coerced. Purim on the other hand is תשובה מאהבה as we reaccepted the Torah- this time willingly.[[30]](#footnote-31)

The Gemara teaches thatfrom תשובה מאהבה; Teshuva motivated by love, the זדונות; willful sins become merits.[[31]](#footnote-32) This is what Adar is as it is חודש אשר נהפך!- so it can reverse one’s sins into merits.[[32]](#footnote-33)With this we can appreciate the depth in[[33]](#footnote-34)לולא התמהמהנו...שבנו זה פעמים - if one didn’t do Teshuva in Elul as לולא consist of the same letters as אלול, then שבנו זה- do Teshuva now in the 12th month (Adar as it says[[34]](#footnote-35)ובשנים עשר חדש...אדר) as זה has a Gematria of 12.

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What is the difference between Chanuka and Purim, the tworabbinic holidays?

During Chanuka we were saved spiritually in contrast to Purim as there was a decree to kill us. Now we can understand a deeper meaning inאך בשר בנפשו דמו לא תאכלו.[[35]](#footnote-36)אך- אדר כסלו, in which Purim and Chanuka come out in.בשר refers to humans who are בשר ודם; flesh and blood. בנפשו- refers tospirituality, a reference to Chanuka when they attempted to destroy us spiritually. דמוmeans blood referring to physicality- that is Purim when they tried to kill us physically. לא תאכלו- we were not consumed as we survived both of the attempts of the non-Jews-Chanuka and Purim.[[36]](#footnote-37)

The famous dictum[[37]](#footnote-38)הכל בידי שמים חוץ מיראת שמים; everything is in the hands of heaven except יראת שמים, gives us an insight into why our response to each decree was different. By Purim when they wanted to kill us, we acted with spirituality as we fasted and the like. However, by Chanuka where they wanted to strip us of our spirituality, we acted with the physical as we fought.

This sheds light into why these holidays are observed differently, as by Purim we delve into the physicality whereas on Chanuka we give praise and thanks- להלל ולהודות. The Levush explains since on Purim they wanted to destroy us physically so we praise and thank Hashem through physicality. By Chanuka they wanted to destroy us spiritually, as we sayלהשכיחם תורתיך...we thank and praise Hashem accordingly.[[38]](#footnote-39)

Why on Purim do we play with a Groger whereas on Chanuka we spin a Draidel?Chanuka in which the salvation was initiated from Hashem without us having been stirred to Teshuva, we spin a Draidelwhich is spun from on top- symbolizing Hashem. On the other hand Purim we initiated the salvation.We fasted, cried and lamented.[[39]](#footnote-40)We therefore playwith a Groger which produces noise when the handle is turned from below.

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1. See Yechezkal 11:19, 36:26 [↑](#footnote-ref-2)
2. Taanis 7a. Torah has the power to transform a person. Hence, שנה means to learn as well as to change- as in שינוי. It is for this reason that the Parsha of Matan Torah is in ParshasYisro- a convert who had the greatest son in-law one can hope for. [↑](#footnote-ref-3)
3. Bamidbar 19:2 [↑](#footnote-ref-4)
4. Shemos 3:8 [↑](#footnote-ref-5)
5. One who keeps Halacha properly with the proper intentions is partially there as Halacha dictates every detail of our lives. [↑](#footnote-ref-6)
6. Shemos 28:29. Tehillim 16:8. See שערים בתפילה, p. 38 [↑](#footnote-ref-7)
7. Breishis 14:22 [↑](#footnote-ref-8)
8. Vayikra 18:5 [↑](#footnote-ref-9)
9. Yeshaya 3:18-24. Also, aטרפה cannot live for 24 hours (Baba Kamma 50b) and a טרפה is the opposite of קדושה. [↑](#footnote-ref-10)
10. Shabbos 30a. see Melachim 1, chapter 8 [↑](#footnote-ref-11)
11. Is it any surprise that ה' אחד has a Gematria of 39. [↑](#footnote-ref-12)
12. Shemos 31:16 [↑](#footnote-ref-13)
13. Shemos 26:1, Rashi. In a similar vein, this also explains why the initials ofעול מלכות שמים- ע,מ,ש– hint to **ע**רבית, **מ**נחה, **ש**חרית since during all parts of the day we should accept the sovereignty of Hashem. [↑](#footnote-ref-14)
14. Mishlei 10:25 [↑](#footnote-ref-15)
15. ShirHashirim 1:4 [↑](#footnote-ref-16)
16. Shemos 40:18 [↑](#footnote-ref-17)
17. Bamidbar 12:3 [↑](#footnote-ref-18)
18. Yeshaya 57:15. See LikutaiMoharan 70 [↑](#footnote-ref-19)
19. Shemos 25:8 [↑](#footnote-ref-20)
20. LikutaiHarim, Chodesh Adar, s.v. בכל. See Devarim 6:7 [↑](#footnote-ref-21)
21. Vayikra 26:11 [↑](#footnote-ref-22)
22. Terumos 4:3 [↑](#footnote-ref-23)
23. Midos 2:1 [↑](#footnote-ref-24)
24. Baal Haturim 25:2, s.v. ויקחו. Also, the one who erected the Mishkan- Moshe- lived 120 years which is 1/50th of the years of the world- 6,000. [↑](#footnote-ref-25)
25. Naso 5:12 [↑](#footnote-ref-26)
26. ChanukasHatorah, Teruma [↑](#footnote-ref-27)
27. LikutaiHarim, Chodesh Adar, s.v. כמו [↑](#footnote-ref-28)
28. Esther 9:22 [↑](#footnote-ref-29)
29. Tehillim 93 [↑](#footnote-ref-30)
30. Shabbos 88a [↑](#footnote-ref-31)
31. Yoma 86b. The Imrei Chaim explained the first Rashi in Mishpatim in this way. The words of Rashi are ...אלה פסלאתהראשונים ואלה מוסיף על הראשונים. אלה are the initials**ל**יהודים **ה**יתה **א**ורהas when we do Teshuva from fear then our willful sins are considered as inadvertent errors. ואלה are the initials ליהודים היתה אורה ושמחה as when we do Teshuva from love, it isמוסיף על הראשונים- the willful sins become merits. [↑](#footnote-ref-32)
32. Esther 9:22 [↑](#footnote-ref-33)
33. Breishis43:10 [↑](#footnote-ref-34)
34. Esther 9:1 [↑](#footnote-ref-35)
35. Breishis 9:4 [↑](#footnote-ref-36)
36. In a similar way, we can grasp וישאר אך נח (Breishis 7:23) as אך are the first letters of**א**דר and **כ**סלו, since Hashem let us remain- וישאר- by these 2 months, through us resting (נח) from our enemies. חנוכה is a contraction of חנו כה; we rested on the 25th of Kislev. In regard to Purim it states כימים אשר נחו (Esther 9:22). [↑](#footnote-ref-37)
37. Brachos 33b [↑](#footnote-ref-38)
38. Mishna Brura 670:6 [↑](#footnote-ref-39)
39. Esther 4:3 [↑](#footnote-ref-40)