

INSIGHTS ON THE PARSHA

ויקחו- לי תרומה

"And have them take for Me a donation"

The letters of this word, together, each stand for the various mediums toward which we are obligated to give our own Teruma: in the form of Charity, nowadays. **ת** is for **תלמוד תורה** – the institutions that perpetuate Torah Study. **ר** is for **רעבים** – the hungry. **ו** is for **ועד רבנים** – Community Rabbinic organizations that ensure that the daily activities, as well as the major events, of our communities are taking place in proper accordance with halakha. **מ** is for **משפחות נזקקות** – families in need. And **ה** is for **הכנסת כלה** - brides who need funds to get married.

A BACKDOOR DONATION

וזאת התרומה אשר תקחו מאתם

"And this is the donation that you should take from them"

The last letters in this sequence of words spells out the word **תרומה**. The significance of this is that at times we must give our charity in a less-than-ideal manner. For example: at times we must publicly give, so that other people should see that people are giving, and give themselves. But more ideally, charity should be given "Through the backdoor," meaning, in a quiet manner, without spotlight. The above passuk alludes to both of these methods. The explicit statement: **וזאת התרומה אשר תקחו מאתם** – that refers to the public giving, for social purposes, but the word **תרומה** that is spelled out of the last letters of the above words – since no one would notice it had it not been pointed out, that represents the ideal Tzedaka, which we give without other people knowing.

THREE LEVELS IN TZEDAKA

וזאת התרומה אשר תקחו מאתם, זהב וכסף ונחשת

"And this is the donation that you should take from them, gold, silver and bronze"

There are three types of people who give Tzedaka. One type of donor is someone who always, in good times and bad, makes an effort to give Tzedaka. His is like **זהב** – Gold. Then, certain people, when they are healthy and well, aren't particularly observant of the Mitzva of Tzedaka, but when the difficult times come their way, and they are afraid that disease will harm them, suddenly they begin to find merits in the form of Tzedaka. Such people could be classified as **כסף** – Silver. Then there are people who practically refuse to give away any of their money in their lifetimes, but on their death bed, they leave some of their heritage to be given away to charities. Such people might be classified as **נחשת** – bronze.

TERUMA - A DONATION

This Parsha is placed after we have received the Torah is Sinai but before the 40 days Moshe was on the mountain have ended. We see allusion to this in the word **תרומה**. If we take the **מ** out of the word, we are left with the word **תורה**, and the letter **מ** equals 40 in gimatria. Additionally, the word **לי** which precedes the word **תרומה** also equals 40. This too is reference to the chronological position of this Parsha in the Torah.

THE 2 BEIT HAMIKDASH

ועשו לי מקדש ושכנתי בתוכם

"They shall make Me a sanctuary and I will dwell in their midst"

I heard a beautiful explanation on this Passuk from the great Rabbi Shimon Gabai Ob"m that the word **ושכנתי** alludes the duration of time both of the Beit HaMikdash stood. It goes as follows: If we isolate the last two letters of **תי-שכנ** we have a gimatria of 410, the number of years which the first Beit Mikdash stood. If we go back and isolate the letters **ת** and **כ**, we are left with **ושנתי-תכ**, literally – and the 2nd stood 420 years. And again if we take out the letters **נ** and **כ**, we can read **כנ-ושתי**. The letters **כנ** equal 70, corresponding to the 70 year exile between both of the Mikdashes, and **ושתי**, the evil queen for whom the Purim story, which immediately preceded the building of the second Beit Mikdash, began. Unbelievable!

CRUNCH

*"Make me a temple-ושכנתי- among you"***ושכנתי** – The 410 years of the 1st Mikdash**ושכנתי** – The 420 years of the 2nd Mikdash**ושכנתי** – The 70 year exile, **ושתי**, the Purim story beforehand

G-D OR GOLD ON MY MIND?

ווי העמדים וחשוקיהם כסף

"The hooks of the pillars and their bands [shall be] of silver"

I once heard a fascinating allusion in this Passuk. There are some people who stand in their prayer and focus all their thoughts toward the service of Hashem, and this is wonderful. But unfortunately there are some people who stand in Tefilla and are preoccupied with thoughts on their monetary matters. Of them the Passuk alludes to in saying **ווי העמדים** – those standing in prayer, **וחשוקיהם כסף** – and all their thoughts and wishes are with their money. **ווי** could be say as Oy – how unfortunate are such people.

There was once a learned person, maybe he had amassed enough knowledge to be considered a Talmid Chacham, but his desire for money was very strong. This was well known. One day Rav Shlomo MiRadinsk approached this person and asked him, "How many Amudim of Gemara did you learn today?" the person responded "I learned 6 today." Impressed, the Rabbi responded "וַיִּלְמַד שֵׁשׁ אֲמוּדֵי גֵמָרָה הַיּוֹם" This statement was a play on his statement. "You've learned 6 Amudim and you still desire money?"

RICH AND POOR

ויקחו לי תרומה - [רש"י] לי לשמי
 "And have them take for Me: [Rashi] dedicated to My name"

The Ariza¹ famously teaches us that when we give Tzedaka, with are mentally supposed to unify the name of Hashem. How does one do such a thing? When one reaches for his money with his five fingers, he is meant to concentrate on the letter ה. Then, as he stretches his forearm to hand out the money, he should concentrate on the letter ו, as the forearm resembles the ו. The י in G-d's name is represented by the money itself, because it is a significant amount, regardless of the value. And finally, when the poor man reaches for it with his five fingers, this represents the final ה of Hashem's name. This fulfillment is alluded to in the Passuk in Mishlei: עָשִׂיר וְרֵשׁ נִפְגָּשׁוּ; עוֹשֵׂה כֹּלֵם ה' – the poor man and the rich have met to "make" Hashem. Because where there is an act of Tzedaka, Hashem is present, and this is what we must think of when giving Tzedaka. This, too, is what Rashi is referring to when he says: – ויקחו לי תרומה לשמי. We should think of Hashem's name when giving Tzedaka.

THE MERIT OF OUR FOREFATHERS

ועשית שנים כרובים
 "And you shall make for me two cherubs"

The two Kerubim that stood atop the ark, according to Rav Yaacov Ba'al HaTurim would always remind Hashem of our Zechut Avot – ancestral merit, and Hashem would grant us Kappara in that honor. We see this in the words שני כרובים. The gimatria of שני כרובים is 638. The gimatria of Avraham is 248, of Yitzchak is 208, of Yaacov is 182, and the sum of all those is 638. Amazing. In sum:

שני כרובים = 638 = אברהם + יצחק + יעקב

G-D OR GOLD ON MY MIND?

One of the largest diamond dealers in the world is a frum Jewish man who lives in Toronto, Canada. The following story he tells about a personal experience can serve as a great lesson to all of us. There was another

frum diamond dealer in Antwerp, Belgium, who was interested in establishing a business partnership with the Canadian diamond dealer, and invited him to Antwerp, promising that it could potentially be a very prosperous partnership. In truth, the one who had the most to gain from it was the fellow in Antwerp. But the Jew from Toronto agreed, and accepted the ticket to Belgium. On the day of his arrival, the diamond dealer from Belgium called him and told him that due to a very tight schedule, he was hoping to meet him at 6 PM sharp and no later. The latter agreed, and at precisely 6 PM he rang the doorbell. One important detail that set these two men apart was that despite being extremely wealthy, the Jew from Toronto always dressed in a humble manner, so as not to stand out in a crowd. When the Belgian businessman's wife opened the door, she saw what seemed to be a charity collector from Israel. Knowing how busy and nervous her husband was, her response to the man at the door was, "hold on one moment," and then she shut the door. Instead of bothering her nervous husband, she decided on her own to send the man off. So she opened the door again and said, "I'm sorry sir, now is not a very good time. My husband is expecting very important company and cannot be of service to you now. Please come back again another time."

Meanwhile an hour passed and the businessman from Toronto was not yet here. The Belgian man was getting nervous. The only number he had to contact him was his Toronto number, so he called to see if his wife had any knowledge of where he was. "He does not travel frequently to Belgium. He must have gotten lost. Wait another few minutes and certainly he will show up," she advised over the phone. But yet another hour passed by and there was still no sign of him. So he called again, only this time she was worried, so she asked him to hold the line while she try to reach him on his rented phone. The nervous Belgian then waited patiently. A few moments later she got back on the line and said as follows: I'm sorry sir. There must've been a misunderstanding. My husband was at your door at 6 PM sharp but he left because your wife slammed the door in his face."

רציתי לברך אתכם ביום שמה, שפרנסתכם
 פורח. בריאותינו תתמיד ולא כאורח. חיוך תצמח כעציץ
 לא יתאדה כריח על שפתינו כאור זורח, וכספנו
 ונזכה לראות בביאת משיח
 אמן ושבת שלום
 Shabat Shalom!!! - Rav David Yaacov

לעילוי נשמת מו"ר שמעון גבאי בן רחל זצ"ל
 ת.נ.צ.ב.ה.