



בס"ד

Selections, in English, on Parshas HaShavua, from the Spinka Rebbe, Shlita, of Bnai Brak

- 1) "When Adar Comes In..." - 5775
- 2) Parshas Trumah 5774 - "I Will Dwell Among Them"

1) "When Adar Comes In..."

ה'איתא' משכנס אדר מרבין בשמחה – "When Adar comes in, simcha is increased." (Meseches Taanis 29a)

Why isn't it written, "...When Adar comes in we are very happy?" I heard an explanation that with "marbim b'simcha" the intention is not that we increase in the *amount* of simcha, but that with the same simcha that a person has, he is able to *raise up* the quality of simcha.

We see in reality, that from before Purim until after Pesach is a time of great pressure. That being so, how is that that we increase in simcha? But the answer is that at this time when HaKadosh Boruch Hu is performing miracles for Bnai Yisroel, a person has the power to raise up the simcha that he has.

Simcha is that a person lives with the Master of the World. Then he has **'עוז וחיה במקומו'** – "strength and joy in his place." In this month a person has the ability and the strength to live with the Master of the World. Through that he can raise up the quality of the simcha, so that he will be living with the Master of the World all the time. The Torah gives him the power to do that,

That is "When Adar comes in, simcha is increased," that is to say, with the *quality* of the simcha, and how is that done? Through the Torah.

(Parshas Trumah 5774 – "I Will Dwell Among Them" 2

(Shiur in Chumash and Rashi. Given in previous years)

...וידבר ה' אל משה לאמר: דבר אל בני ישראל ויקחו לי תרומה

"Hashem spoke to Moshe, saying: Speak to the Children of Israel and let them take for me a portion..."

Rashi adds: **ויקחו לי -- לשמי** "Take -- in My Name." There are a few things to wonder about here. First of all, the language of "Take to Me Trumah." Trumah is something that is *given*, and not *taken*. Also, what did Rashi come to add with "in My Name?" Certainly it was all for the purpose of the building of the Mishkan and not just *anything*, as it's written in the Holy Torah: "They will make Me a Holy Place and I will dwell within them."

In the name of Rebbe Meir of Premishlan, **וי"ע**, it is answered that the mitzvah of Tzedaka needs to be with the intention of the name *Havaya*. How is that? The letter *yud* is the coin. The letter *heh* is the five fingers of the giver. The letter *vav* is the arm of the poor person who stretches out his hand to receive the Tzedaka. And the last *heh* is the five fingers of the poor person. And that is fine and good when the giver undertakes to give the poor person first, but if the poor person asks for the Tzedaka first, then the name *Havaya* is not in the right order. Because the letters *vav* and *heh* are before the *yud* and *heh*. On that Rashi is saying, "Take to me -- in My Name." Meaning that the Name should be in the right order.

One time Rav Yonkele Galinsky, **וצ"ל**, was seen putting money into an envelope. They asked him about it. He said to them that "That every time I come into some money, right away I put the *maaser* (the 10%) into this envelope for Rabbi Meir Baal HaNes..." And he added "Is Rabbi Meir Baal HaNes a "schnoorer" (beggar) that he has to come to me? Therefore, from the beginning I put it aside and bring it to him."

כמה צדקה יש לתת? How much charity should a person give?

It's written that "A person who is distributing money should not squander more than a fifth (of his money)." The *Imrei Yosef*, **וי"ע** explained once that it's only when a person considers his giving as "squandering" that it is forbidden for him to give more than a fifth. And if it's not considered as wasting, then it's possible to give even more than that.

תוכו רצוף אהבה מבנות ירושלים

"Within, it is ornamented with love from the Bnos Yerushalyim (the Jewish people)." (Shir HaShirim 3:10).

The *Alshich HaKodesh* asks how the *Shechina* came to dwell in the Mishkan. He answers that it was through the *Ratzon* of the Bnai Yisroel, demonstrated with the giving of the half shekel. In other words, for them to show their *readiness* to give was more important than the giving of the money itself.

The *Chakel Yosef* speaks on that which is written: "Three things were difficult for Moshe Rabenu, and HaKadosh Boruch Hu showed him the coin of fire..." Moshe asked how it was possible to bring the half shekel, which is used to purchase communal offerings, and daily offerings, and to atone for the Bnai Yisroel. Moshe asked, - **תשובה מה יהא עליה** - if all these offerings are bringing about the tshuva, what will happen with the individual's tshuva that he might do?

Hashem showed him the coin of fire. According to one of the explanations, the collecting of the half shekel coins was after the Golden Calf. Then HaKadosh Boruch Hu said: "Now you have an opportunity, with the bringing of your half shekel with the same enthusiasm that you had when you gave your gold for the calf. Through that you will reveal your true longings for the resting of the *Shechina*, and that will atone for you." That is the coin of fire, the fire of the *ratzon* (the will, desire) that is continually burning within us if we turn it into a positive channel.

"זה הביאור ויקחו לי תרומה"

There are two parts in all Tzedaka. There is the part of the giving that is the giving **הנתינה** and the part that is the taking **הלקיחה** ... What is important is the giving from the heart. This speaks of the will to connect with HaKadosh Boruch Hu through the building of the Mishkan, in order that the *Shechina* rest there. It's certain that without the actual giving of money there wouldn't be anything, but the main part of the giving is the bringing of the *ratzon*, the desire to give.

The Admor of Satmar would explain to his Chasidim this point of giving to others. Once he expressed that with one step on behalf of a Jew a person gathers to himself a thousand steps...

This is also the meaning behind the writing of the word **ונתנו** "*and they gave,*" which spells, in Hebrew, the same word both from the beginning and end of the word. Because when a person invests in something, he primarily invests for himself. And every Jewish person, when he is within his own house, between himself and Hashem, is able, through his actions, to have the *Shechina* dwell within his house. And there will be an outpouring of good and compassion on all the Jewish people, Amen.

--translated by yaakov branfman