

This week is פרשת תרומה, which many of the חסידישע ספרים mention not only as part of שובבים but also as part of תשובים, which includes תרומה and תצוה. As we know, פרשת תרומה follows פרשת משפטים, which itself follows פרשת יתרו.

What is פרשת תרומה all about? It introduces the מצוה of המשכן - the command to build a משכן for Hashem. At the beginning of the פרשה, there's a very יסודותדיק רמב"ן at the beginning of פרשת תרומה, which is worth looking at. He asks: What was the purpose of the משכן? Why was it necessary to build a structure for Hashem when as we know מלא כל הארץ כבודו (ישעיהו ו'ג') - Hashem's glory fills the entire universe. Why then does He need a משכן? So the פסוק itself says (25:7) וְשָׁכַנְתִּי בְּתוֹכָם, but what was the purpose of that?

The purpose of that was that הר סיני was a once-in-history event, never to be repeated. מעמד הר סיני was Hashem revealing Himself to בני ישראל in an unparalleled, direct encounter. That doesn't need to happen again. However, בני ישראל desired an ongoing sense of שכנה - a continuous awareness of Hashem's presence among them. The משכן served as a way to perpetuate the experience of הר סיני, allowing בני ישראל to maintain a tangible connection to הקדוש ברוך הוא.

If that's the case, a compelling question arises: Why isn't פרשת תרומה placed immediately after פרשת יתרו? It would seem logical for the command to build the משכן to follow הר סיני. Why is פרשת משפטים inserted between these two monumental פרשיות?

The ויקחו לי (25:2) פסוק, in his usual fantastic בריסקער style, addresses this question. He points to the פסוק (25:2) וְכִי יִשְׁמַע אִישׁ אֶת הַקּוֹל אֲשֶׁר יִדְבְּקֵנוּ לְבֹא - whoever wanted to give from the goodness of his heart. The בית הלוי explains that פרשת תרומה follows משפטים for a clear and important reason. Before a person can donate to the משכן - or engage in any form of צדקה - they must first ensure that their money is legitimately theirs. There can be no חשש גזל. חשש גזל is meaningless. One cannot fulfill a מצוה with stolen money. A well-known example of this concept is לולב הגזול. A person who uses a stolen לולב does not fulfill the מצוה; it becomes a מצוה הבאה בעבירה.

To support this idea, the בית הלוי brings the פסוק (ישעיהו נ"ו:א) וְשָׁמַרְתֶּם אֶת גְּבוּלְתֵּי מְשָׁכְנֵיכֶם, then you can do צדקה, and then ישועה will come. Therefore, פרשת משפטים teaches us to respect boundaries and be careful with the property of others. Once we understand these principles, we can become בעלי צדקה, giving נדבות with integrity to build a ולתפארת. Im Yirtzeh Hashem, ממש, בקרוב בימינו, בית המקדש, and we'll be able to participate in its building, Hashem will build it for us, but we'll be able to participate at least in the עבודה. Good Shabbos!

This shiur should be לעילוי נשמת  
אבי מורי אהרן בן יששכר  
כ"ט שבט  
was his yartzeit.

