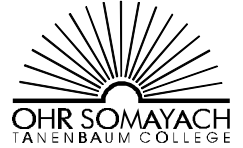


Parsha Q&A



Parshas Terumah

For the week ending 8 Adar I 5757
14 & 15 February 1997

Parsha Questions

1. How many times does the word 'terumah' appear in the first verse of the *parsha*? Why?
2. Onkelos translates 'tachash' as 'sasgona.' Why?
3. What kind of trees did Yaakov plant in Mitzrayim?
4. Describe two uses of: a) oil; b) spices; c) jewels.
5. The *Aron* was made with three boxes, one inside the other. How tall was the outer box exactly?
6. What does the crown on top of the *Aron* symbolize?
7. Why is the Torah referred to as "testimony"?
8. What did the faces of the *keruvim* resemble?
9. What does the crown on top of the *shulchan* symbolize?
10. On what day of the week was the *lechem hapanim* baked?
11. What does *miksha* mean?
12. What was the purpose of the menorah's *gevi'im* (cups)?
13. In which direction did the flames of the menorah cast their light?
14. How did Moshe know the shape of the menorah?
15. What designs were embroidered into the tapestries of the *mishkan*?
16. How long was the *mishkan*?
17. How wide was the interior of the *mishkan*?
18. How high was the copper *mizbe'ach*?
19. What were the dimensions of the courtyard of the *mishkan*?
20. Which function did the copper *yeseidos* serve?

BONUS

Q:

"... And they shall take for Me terumah." (25:2)

Why did the Torah say 'take' *terumah* and not 'give' *terumah*?

I Did Not Know That!

"Make a shittim-wood Aron: Two and a half amos long, one and a half amos wide and one and a half amos high.... Make a shittim-wood table, two amos long and one amah wide... (25:10,23)

The *Aron* represents Torah. Its fractional dimensions hint that we delve only a fraction into the Torah's limitless depth, and that our spiritual efforts are never done. The table represents worldly success. Its whole dimensions hint that we should feel 'whole' and content with our physical possessions.

Kli Yakar (25:10)

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Parshas Terumah — 8 Adar I 5757, 14 & 15 February 1997

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Recommended Reading List

Ramban

- 25:1 The *Mishkan*, a "Portable Sinai"
25:10 Universal Torah Involvement
26:33 Making and Placing

Ibn Ezra

- 25:3 The Need for Silver

Ohr HaChaim HaKadosh

- 25:8 The *Shechina* Within Jewry

Sefer Hachinuch

- 95 Our Need for a *Mishkan*
96 Utility and Form
97 Blessings and Benefit

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

- 25:2 - It appears three times, alluding to three different types of *terumah* offered.
- 25:5 - The *tachash* delights (*sas*) in its multi-colors (*govanim*).
- 25:5 - *Arazim* — cedars.
- 25:6-7 - a) The oil was lit in the menorah and used for anointing. b) The spices were used in the anointing oil and for the incense. c) The precious stones were for the *ephod* and the *choshen*.
- 25:11 - The outer box was one and a half *amos* plus a *tefach* plus a little bit, because it rose a little bit above the *kapores*. [The *kapores* was a *tefach* thick (see 25:17).]
- 25:11 - It symbolizes the crown of Torah.
- 25:16 - It testifies that Hashem commanded us to keep the *mitzvos*.
- 25:18 - The faces of children.
- 25:24 - It symbolizes the crown of royalty.
- 25:29 - Friday.
- 25:31 - Hammered.
- 25:31 - Purely ornamental.
- 25:37 - Towards the middle flame.
- 25:40 - Hashem showed Moshe a menorah of fire.
- 26:1 - On one side a lion; on the other side an eagle.
- 26:16 - 30 *amos*.
- 26:23 - 10 *amos*.
- 27:1 - There are two opinions. Rabbi Yehuda says it was three *amos* high. Rabbi Yossi says it was 10 *amos* high.
- 27:18 - 100 *amos* by 50 *amos*.
- 27:19 - They secured the curtains against the wind.

Bonus

A:

If the Torah had said 'give' *terumah*, each individual would have been duty-bound to give. But for the *mishkan* Hashem wanted only heartfelt donations, not dutiful ones. Therefore, the Torah commanded that collectors be appointed to 'take' *terumah* only from willing donors. No one, however, was required to give.

Malbim