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?

I Did Not Know That!

“... And they shall take for Me terumah.” (25:2)
Why did the Torah say ‘take’ terumah and not ‘give’ terumah?

“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)
Recommended Reading List

<table>
<thead>
<tr>
<th>Ramban</th>
<th>Ohr HaChaim HaKadosh</th>
</tr>
</thead>
<tbody>
<tr>
<td>25:1</td>
<td>The Mishkan, a “Portable Sinai”</td>
</tr>
<tr>
<td>25:10</td>
<td>Universal Torah Involvement</td>
</tr>
<tr>
<td>26:33</td>
<td>Making and Placing</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ibn Ezra</th>
<th>Sefer Hachinuch</th>
</tr>
</thead>
<tbody>
<tr>
<td>25:3</td>
<td>The Need for Silver</td>
</tr>
<tr>
<td>95</td>
<td>Our Need for a Mishkan</td>
</tr>
<tr>
<td>96</td>
<td>Utility and Form</td>
</tr>
<tr>
<td>97</td>
<td>Blessings and Benefit</td>
</tr>
</tbody>
</table>

Answers to this Week’s Questions

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

1. 25:2 - It appears three times, alluding to three different types of terumah offered.
2. 25:5 - The tachash delights (sas) in its multi-colors (govanim).
3. 25:5 - Arazim — cedars.
4. 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.
5. 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 kapore. [The kapore was a tefach thick (see 25:17).]
6. 25:11 - It symbolizes the crown of Torah.
7. 25:16 - It testifies that Hashem commanded us to keep the mitzvos.
8. 25:18 - The faces of children.
9. 25:24 - It symbolizes the crown of royalty.
10. 25:29 - Friday.
11. 25:31 - Hammered.
12. 25:31 - Purely ornamental.
13. 25:37 - Towards the middle flame.
14. 25:40 - Hashem showed Moshe a menorah of fire.
15. 26:1 - On one side a lion; on the other side an eagle.
16. 26:16 - 30 amos.
17. 26:23 - 10 amos.
18. 27:1 - There are two opinions. Rabbi Yehuda says it was three amos high. Rabbi Yossi says it was 10 amos high.
19. 27:18 - 100 amos by 50 amos.
20. 27:19 - They secured the curtains against the wind.

Bonus

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