

Parsha Q&A



Parshas Terumah

For the week ending 2 Adar 5758
27 & 28 February 1998

This week's Parsha Q&A is dedicated by Dr Larry Greenbaum and family in loving memory of my grandfather Mr William Spielman (Velvel ben Avraham)

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. Exactly how tall was the outer box?
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?

Rashi never just comments; something in the text always impels him to do so. Rashi's comments are answers to unspoken questions and difficulties arising from a thoughtful reading of the Torah. Therefore, anyone who wants a true understanding of Rashi's classic Torah commentary must always ask

"What's Bothering Rashi?"

"Speak to the Children of Israel, and they shall take for Me an offering..." (Exodus 25:2)

Rashi: They shall take for Me an offering: For Me means for My sake.

Why the need for this comment? Why can't Rashi accept the simple meaning, that the Israelites should give an offering to G-d? What's bothering Rashi?

Answer: There are two difficulties: First the language is awkward: It should say "give Me an offering" and not "take for Me an offering." Secondly, what sense does it make to give anything to G-d? The whole world is His. We can't give Him anything. On the basis of these points, Rashi concludes that our act of "taking," our offering, should be for G-d's sake, i.e., intended for a G-dly purpose.

Based on Dr. Avigdor Bonchek's new book "What's Bothering Rashi?" Feldheim Publishers

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I Did Not Know That!

Hearing on Mount Sinai "Don't steal... Don't covet..." many Jews felt that they should return to Egypt to give back the gold and silver they had "borrowed" from the Egyptians. Therefore, Hashem told Moshe "Build Me a Sanctuary using the very same gold and silver that was taken from the Egyptians. For I, Hashem, would never allow ill-gotten gains to be used for My Sanctuary. The fact that I allow this gold and silver shows that they belong without question to the Jewish People. They are overdue payment which the Egyptians owe the Jews in exchange for hundreds of years of labor."

Oznaim LaTorah by Rabbi Zalman Sorotzkin

Recommended Reading List

Ramban

25:1	The <i>Mishkan</i> , a "Portable Sinai"
25:10	Universal Torah Involvement
26:33	Making and Placing

Ibn Ezra

25:3	The Need for Silver
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Ohr HaChaim HaKadosh

25:8	The <i>Shechina</i> Within Jewry
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Sefer Hachinuch

95	Our Need for a <i>Mishkan</i>
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 (*gvanim*).
- 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 ten *amos* high.
- 27:18 - 100 *amos* by 50 *amos*.
- 27:19 - They secured the curtains against the wind.

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