

QUESTIONS ON PARASHAT TERUMA

Q-1. (a) What were 7 purposes of the *Mishkan*? **(b)** How do we learn that the *tzedaka* money which a congregation gives should be collected by at least 2 people, not by a single person? **(c)** How did the “*teruma*” (donations) contributed by *Bnei Yisrael* for building the *Mishkan* relate to the “*teruma*” of crops, i.e., the portion of their crops that farmers gave to *kohanim*? **(d)** For each of the materials that *Hashem* commanded *Moshe* to collect from *Bnei Yisrael*, what atonement or blessing did each of these supplies provide – (1) *zahav* (gold)? (2) *kesef* (silver)? (3) *nechoshet* (copper)? (4) *techeilet* (wool that was dyed sky blue)? (5) *argaman* (wool that was dyed crimson)? (6) *tola’at shani* (red purple)? (7) *sheish* (white linen)? (8) *izim* (hair of goats)? (9) *orot eyilim me’adamim* (rams’ skins that are dyed red)? (10) *orot techashim* (skins of *techashim*)? (11) *atzei shitim* (cedar wood)? (12) *shemen la-ma’or* (oil for light)? (13) *besamim le-ketorat ha-samim* (incense spices)? (14) *avnei shoham ve’avnei melu’im* (precious stones for the *efod* and breastplate)? **(e)** Why is the word [*shemen*] “*la-ma’or*” spelled without a *vav*? **(f)** What is the difference between (i) the word “*besamim*”, which means spices, and (ii) the word “*samim*”, which means spices (4 views)? **(g)** (1) Why were the stones on the breastplate that was worn by *Kohen Gadol* called [*avnei*] “*melu’im*” (3 views)? (2) Since the names of the *shevatim* of *Bnei Yisrael* had to be engraved on the stones, how did each of the stones remain “complete”, since, obviously, the engraving itself would have removed some fragments from the stones? **(h)** After 25:8 says, “*ve’asu Li*” (they shall make for Me [a Sanctuary]), why does 25:9 need to add, “*ve-chayn ta’asu*” (so shall you make) (3 views)? (*Shemot* 25:2-9)

A-1. (a) The *Mishkan* (1) drew the *Shechina* back to *Bnei Yisrael* after the *Shechina* had left the world as a result of the *cheit ha’eigel* (*Sforno*). (2) preserved for future generations the reflection of the Glory of *Hashem* from *matan Torah* at *Har Sinai* (*Ramban*). (3) provided *Moshe* with a place to speak with *Hashem* without his having to re-ascend up *Har Sinai* (*ibn Ezra*). (4) enabled *Bnei Yisrael*, through the *avoda*, to increase their *kedusha*, so that *Hashem* could dwell among them (*Hirsch*). (5) gave the protection of *Hashem* to *Bnei Yisrael* as a result of their performing the *avoda*; (6) inspired *Bnei Yisrael* to increase the *mitzvot* that they performed and to atone for their sins by seeing the *kohanim* perform the *avoda*; (7) had obvious miracles that *Bnei Yisrael* saw in the *Mishkan*, and which demonstrated the special relationship that *Bnei Yisrael* had with *Hashem* (*Tiferet Tzion*). **(b)** 25:2 says, “*ve-yikch li teruma*” (take for Me a portion), which refers to collecting contributions from *Bnei Yisrael* for the *Mishkan*, and the word “*tikchu*” (take) in the plural indicates that more than one person must be assigned to collect contributions from the congregation (*Rokeach*). **(c)** While the *Torah* does not specify the amount of *teruma* that a farmer had to give to the *kohanim*, the average was amount of *teruma* was 1/50 of the farmer’s crops. The size of the courtyard of the *Beit haMikdash* was 500 x 500 *amot*, which equals 250,000 square *amot*, but the courtyard of the *Mishkan* was 100 x 50 *amot*, which equals 5,000 square *amot*, and which is 1/50 of the size of the *Beit haMikdash* – thus, the *Mishkan* represented a “*teruma*” toward the making of the *Beit haMikdash* (*Ba’al haTurim*). **(d)** (1) The gold that was donated by *Bnei Yisrael* for the *Mishkan* atoned for the gold that was wrongly contributed for making the *eigel ha-zahav*; (2) the silver atoned for the sale of *Yosef* by the sons of *Ya’akov* for 20 pieces of silver; (3) the copper atoned for the impurities in the hearts of *Bnei Yisrael*; (4) the *techeilet* atoned for *Bnei Yisrael*’s improperly omitting *techeilet* on their *tzitzit*; (5) the *argaman* would provide merit to *Bnei Yisrael* for the building of the *Beit haMikdash*, which *Shir haShirim* 3:10 describes as having a crimson seat; (6) *tola’at shani* atoned for the sins of *Bnei Yisrael*, which are described as red-purple; (7) the *sheish* signified that *Bnei Yisrael* will serve *Hashem* like angels, whom *Daniel* 12:6 describes as wearing linen; (8) goats are *chatat* offerings that atone for the sins of *Bnei Yisrael*; (9) *Bnei Yisrael* will merit the arrival of the *Mashi’ach*, whom *Yeshayahu* 63:2 says will appear in red garments; (10) *Yechezkeil* 16:10 promises that *Hashem* will make for *Bnei Yisrael* shoes of *tachash* leather in *yemot haMashi’ach*; (11) *Bnei Yisrael* will merit the prophesy of *Yeshayahu* 4:19 that the desert will be converted into fruitful land that grows *shitim* trees, and the *shitim* trees would atone for the future sin of *Bnei Yisrael* at *Shitim* with the women of *Moav*; (12) *Bnei Yisrael* will merit having their light shine forth in *yemot haMashi’ach*; (13) *Bnei Yisrael* will merit *yemot haMashi’ach*, with *Shir haShirim* 2:6 describing them as rising up like columns of incense; (14) *Bnei Yisrael* will merit the rebuilding of *Yerushalayim* with precious stones (*Medrash Tanchuma*). **(e)** It indicates that *Hashem* does not need the light of the *menorah* (*Ba’al haTurim*). **(f)** (1) The words *besamim* and *samim* are interchangeable, referring to the same spices, with (i) the word “*besamim*” used to indicate the spices that were used in the anointing oil and (ii) the word “*samim*” used to indicate the incense (*Rashi*). (2) (i) *Besamim* were edible, “nourishing substances”, while (ii) *samim* were medicinal in nature (*Rashbam*). (3) (i) *Besamim* were used both to make the anointing oil and the incense, while (ii) *samim* were used only in the incense (*ibn Ezra*). (4) (i) *Besamim* were only the most important aromatic spices, but (ii) *samim* included all the spices (*Ramban*). **(g)** (1) They were (i) “filling” stones for the cavities in the breastplate of the *Kohen Gadol* (*Rashi*). (ii) “pronged” stones, each of which was held in place by 3 prongs (*Onkelos*). (iii) “completeness” stones, that were fully formed, and fit on the breastplate without having to be cut (*Ramban*). (2) Since *Moshe* used a *shamir*, a tiny creature that could make fissures in the hardest stones to form letters, without actually cutting away any of the stone, the stones remained complete (*Sotah* 48b). **(h)** (1) After making, for *Hashem* (*ve’asu Li*), the *Mishkan* and its utensils in the days of *Moshe*, *Bnei Yisrael* would be required to make replacements for the items described here in future generations (*ve-chayn ta’asu*), as necessary (*Rashi*). (2) “*Ve’asu Li*” refers to *Bnei Yisrael*’s making the *Mishkan*, while “*ve-chayn ta’asu*” refers to their making its *keilim* (utensils) (*ibn Ezra*). (3) *Ve-chain ta’asu* is reiterated to reinforce and urge *Bnei Yisrael*’s making of the *Mishkan* and its utensils (*Ramban*).

Q-2. (a) For the *aron*, why did *Hashem* command “*Ve’asu*” (and they [*Bnei Yisrael*] shall make), but for all of the other *keilim*, *Hashem* commanded, “*ve’asiyta*” (and you [*Moshe*] shall make) (2 reasons)? **(b)** Since no one ever read the *luchot* or the *sefer Torah* that were in the *Kodesh Kadashim*, why were they there? **(c)** (1) How many gold rings were on the sides of the *aron* (2 views)? (2) What were the “*pa’amot*” of the *aron* (3 views)? **(d)** (1) Why does 25:21 repeat 25:16, “Into the *aron*, you shall place the *eidut* (tablets)” (2 views)? (2) How did this requirement affect the set-up of the 2nd *Beit haMikdash*? **(e)** What did the *keruvim* represent (4 views)? **(f)** Why was it prohibited to remove the staves of the *aron* (2 reasons)? (*Shemot* 25:10-22)

A-2. (a) *Hashem* wanted everyone to come and (1) be involved in making the *aron* and attach themselves to the *Torah* (*Shemot Raba* 34:2). (2) donate a gold article specifically for the *aron*, or assist *Betzalel* in making it, or direct their thoughts to the *aron* (*Ramban*). **(b)** They guarded the authenticity of the *Torah* from forgers who would seek to amend it, since no one had access to the *luchot* or to the *Torah* scroll, except for the *Kohen Gadol* on *Yom Kippur*, and they were the source for checking the accuracy of other documents (*Medrash Tanchuma*). **(c)** (1) (i) 4 rings, with 2 on each side that were used to hold the staves (*Rashi*). (ii) 8 rings, with 4 that were used to hold the staves and 4 that were for decoration (*ibn Ezra*). (2) (i) Corners – the rings on the upper corners of the *aron* (*Rashi*). (ii) Steps – the rings were at the bottom of the *aron*, so that none of the *aron* intervened between the staves and the feet of the *levi’im* who bore it (*Ramban*). (iii) Feet – they were 4 legs at the bottom of the *aron* that kept the *aron* from ever resting directly on the ground (*ibn Ezra*). **(d)** (1) (i) To teach that the *aron* never could be empty, and the cover could be placed on the *aron* only once the *luchot* were inside; (ii) 25:16 refers to the 2nd whole *luchot*, but 25:21 refers to the *luchot* that *Moshe* smashed, since both had to be placed in the *aron*; (2) since there were no *luchot*, which were no longer available, to put in it, the 2nd *Beit haMikdash* had no *aron* (*Ohr haChaim*). **(e)** (1) Angels conveying prophecy, and signifying that we must believe in angels and prophecy; (2) just as the *keruvim* faced the *aron*, which represented *Torah*, with wings raised upward, those who study the *Torah* should look to it to reach *Hashem*; (3) the embracing *keruvim*, a male and a female, represented the love of *Hashem* and *Bnei Yisrael* for each other (*R. Bechaya*). (4) The form of the *keruvim* was that of a little boy and a little girl, and with the word *keruv* being from the word “*ke-ravya*”, which means, “like a child” (*Ramban*), the *keruvim* stressed the importance of teaching *Torah* to one’s children (*Abarbanel*). **(f)** (1) From fear that if the staves were removed, they might not be put back properly, and the *aron* could fall to the ground (*Sefer haChinuch – Mitzvah* 96). (2) To teach that the *Torah* is not stationary in any one place, and *Bnei Yisrael* must be ready to transport words of *Torah* wherever they travel (*Hirsch*).

Q-3. (a) Which 3 of the vessels in the *Mishkan* had crown-like decorative rims? **(b)** What “crown” did each rim represent? **(c)** (1) Which was the greatest crown? (2) How does the *Torah* tell us this? (*Shemot* 25:10,23; 30:1)

A-3. (a) The (1) *aron*, (2) *mizbei'ach ha-zahav* (golden incense altar), and (3) *shulchan* (table); (b) the (1) *aron* represented the crown of *Torah*; (2) *mizbei'ach ha-zahav* represented the crown of *kehunah*; (3) *shulchan* represented the crown of *malchut* (kingship); (c) (1) the crown of *Torah*; (2) for the *mizbei'ach* and *shulchan*, *Hashem* commanded, "you [singular, i.e. *Moshe*] shall make [it]", but for the *aron*, *Hashem* said, "they shall make", meaning that all of *Bnei Yisrael* shall create the crown of *Torah* through *talmud Torah* (*Yoma* 72b).

Q-4. (a) What requirement of kingship did the *shulchan* convey? (b) What was symbolized by the *shulchan's* (1) being built of wood but overlaid with gold? (2) length of 2 *amot*? (3) circumference of 9 *amot*? (4) border along its edge? (c) (1) Why was the bread on the *shulchan* called *lechem ha-panim* ("bread of faces") (2 reasons)? (2) How many molds were used to bake each *lechem* loaf? (3) Why did *Hashem* require that the *lechem ha-panim* had to be continuously on the *shulchan*? (*Shemot* 25:23-30)

A-4. (a) The king was required to be benevolent, inviting many people, from all levels of society to dine at his table daily; (b) (1) the king had to display splendor, which was represented by the gold, but he also had to be humble in his heart, which was represented by the wood; (2) the king had 2 primary responsibilities – (i) enforcing justice and (ii) conducting war; (3) the 9 *mitzvot* that applied to the king, i.e., (i) not to own too many horses, (ii) not to bring the people back to *Mitzrayim*, (iii) not to marry too many wives, (iv) not to turn his heart away from *Hashem*, (v) not to gather too much wealth, (vi) not to be arrogant, (vii) not to stray from performing the *mitzvot*; (viii) to write a *sefer Torah*, and (ix) to read the *sefer Torah* during all of his life; (4) just as the protective border of the *shulchan* prevented the *lechem ha-panim* from falling off, *talmidei chachamim* (scholars) were required to restrain the king from departing from the ways of the *Torah* (*R. Bechaya*). (c) (1) (i) Each loaf was placed in a box with sides bent upwards, and the surfaces faced and "looked" at the sides of the *Beit haMikdash* (*Rashi*). (ii) The word "*panim*" means presence, and the *lechem* had to be present "*le-fa-niy tamid*" (before Me [*Hashem*] always) (*ibn Ezra*). (2) 3 – the *kohen* (i) put the dough that he kneaded in one mold, (ii) transferred the dough into a 2nd mold that was located in the oven for baking, and (iii) put the bread that was baked into a 3rd mold, so that the *lechem* could be brought to the *shulchan* without collapsing nor breaking (*Menachot* 94a). (3) Since the *lechem ha-panim* represented *Hashem's* providing prosperity to *Bnei Yisrael*, *Bnei Yisrael*, by never leaving the *shulchan* empty of *lechem*, implored *Hashem* never to allow prosperity to leave them (*Sefer haChinuch – Mitzvah* 97).

Q-5. (a) (1) What did the *menorah* represent? (2) How do we know this? (3) Since *Hashem* provided *Bnei Yisrael* with light (fire) for 40 years in the *midbar* with the Pillar of Fire (40:38), what was the purpose of the *menorah*? (b) Why was the *menorah* made (1) from one gold piece? (2) from pure gold? (3) with 22 goblets? (4) with 7 branches (2 reasons)? (c) (1) Which "crown" did the *menorah* represent? (2) Why did the *menorah* not have a rim? (d) Why does 25:31 say, for the *menorah*, "it shall be made," but for the other ritual objects, the *Torah* says, "you [*Moshe*] or they [*Bnei Yisrael*] shall make"? (e) Why did *Hashem* command that the ritual objects of the *Mishkan* be made in the following order – the (1) *aron*? (2) *shulchan*? (3) *menorah*? (4) *mizbei'ach*? (*Shemot* 25:31)

A-5. (a) (1) *Torah* wisdom; (2) *Mishlei* 6:23 says, "The *mitzvah* is a lamp, and the *Torah* is light" (*R. Bechaya*). (3) The *menorah* demonstrated the presence of *Hashem* in the *Mishkan*, since the *kohanim* put equal amounts of oil in each of the 7 lamps, yet the western lamp miraculously burned longer than all of the other lamps (*Shabbat* 22b). (b) It signified the (1) unity of the *Torah*, that *halachot* and *agadot*, which were embodied by the knobs and goblets, are all from one Source; (2) *Torah* wisdom was absolutely pure; (3) the 22 letters of the alphabet from which the *Torah* is comprised (*R. Bechaya*). (4) The 7 branches (i) represented the 7 books of the *Torah*, with *Bamidbar* 10:35-36 indicating that the 2 verses of "*va-yehi binsoa ha'aron*", constituted a separate book (*Menachot* 29a-b). (ii) represented the 6 *sedorim* of the *Mishna*, with the 7th branch signifying the fear of *Hashem*, which is the root of all *Torah* learning (*Shabbat* 31a-b). (c) (1) A fine reputation; (2) the *aron*, *mizbei'ach* and *shulchan* were made of wood that was gold-plated, and a gold crown elevated the stature of each of these items, but the *menorah*, which was made of pure gold, did not need this (*Vilna Gaon*). (d) Since *Moshe* was unable to make the *menorah* from one solid gold block, *Hashem* told him to soften the gold in fire, and when he did, a finished *menorah* came from the fire, thus, the *menorah* was made for *Moshe* by *Hashem* (*Rashi*). (e) The erection of the *Mishkan* paralleled the order of Creation – (1) the *aron* was made first, since the *Torah*, which was embodied by the *aron*, preceded Creation; (2) the *lechem ha-panim* of the *shulchan* embodied agricultural bounty, and grass, plants and fruit trees, which *Hashem* created on the 3rd day; (3) the light of the *menorah* embodied the sun, moon and stars, which *Hashem* created on the 4th day; (4) the *korbanot* of the *mizbei'ach* primarily were offered from birds, which *Hashem* created on the 5th day, or from animals, which *Hashem* created on the 6th day (*Medrash Tanchuma*).

Q-6. (a) What was the significance of the 2 sets of 5 curtains that were around the *Mishkan* (2 views)? (b) (1) What was a "*tachash*"? (2) How many animal hide covers were on the *Mishkan* (2 opinions)? (c) (1) Where in the *midbar* did *Bnei Yisrael* get the wooden planks for the walls of the *Mishkan*? (2) Why were the planks erected vertically, and not laid horizontally, as in normal construction? (d) (1) Why does 26:18 use duplicate terms for the word "south", i.e., "*negba teimana*", since both words mean south? (2) Why is south also called by the word (i) "*yemin*"? (ii) "*da-rome*"? (e) (1) What 4 historical events had occurred at the location of the *mizbei'ach ha-nechoshet* in the *Beit haMikdash* (Copper Altar)? (2) What 3 miracles occurred with respect to the *mizbei'ach*? (*Shemot* 26:3,14-18,27:1)

A-6. (a) They corresponded to the (1) 5 *dibrot* that were inscribed on each of the 2 *luchot* (*Ba'al haTurim*). (2) 10 *ma'amarot* (sayings) with which *Hashem* created the world (*Ohr haChaim*). (b) (1) A multicolored animal that lived when *Bnei Yisrael* were in the *midbar* but which became extinct when *Moshe* died; (2) according to (i) *Rebi Yehuda*, there were 2 covers, one of reddened ram hides, with *tachash* hides above them; (ii) *Rebi Nechemya*, there was one cover, made half with reddened ram hides and half with *tachash* hides (*Shabbat* 28a). (c) (1) The wood did not come from the *midbar*, since *Ya'akov* took branches from the *eishel* (orchard) of *Avraham* that was located in *Be'er Sheva* and planted them when he arrived in *Mitzrayim*, and *Bnei Yisrael* took wood from those trees when they left *Mitzrayim*, and used this wood to make the planks of the *Mishkan* (*Medrash Tanchuma*). (2) To symbolize that the spirituality of *Bnei Yisrael* reached Heavenward (*Ohr haChaim*). (d) (1) The word "*teiman*" is the actual name of the south direction, while the word "*negev*" is a descriptive name, since, when one faces toward the east, the *Negev* is south; (2) (i) the word *yemin* means "right", since, when one faces toward the east, south is to one's right; (ii) the word "*da-rome*" is a contraction of "*dor rome*" (it occupies the heights), since the sun in *Eretz Yisrael*, as well as in the rest of the Northern Hemisphere, is never in the northern sky or even directly overhead – it reaches its peak in the southern sky (*Ramban*). (e) (1) (i) *Hashem* took earth from that spot to create *Adam*; (ii) *Kayin* and *Hevel* offered *korbanot* there; (iii) *Noach* built a *mizbei'ach* there after the *mabul*; (iv) *Avraham* attempted to sacrifice *Yitzchak* there (*Ramban – Hilchot Beit haBechira* 2:2). (2) (i) Despite the continuous fire, the copper never melted, and the *shittim* wood did not burn; (ii) although the *mizbei'ach* was under the open sky, rain never extinguished the fire; (iii) the *mizbei'ach's* pillar of fire rose straight toward heaven, unaffected by the wind (*Kli Yakar*).

Q-7. In the *haftara*, why does the *Navi* tell us that *Shlomo* began building the 1st *Beit haMikdash* 480 years after *yetziat Mitzrayim*? (*Melachim* 6:1)

A-7. The years from *Moshe's* building the *Mishkan* until *Shlomo* built the 1st *Beit haMikdash* equaled the years from *Shlomo's* building the 1st *Beit haMikdash* until *Zerubavel's* making the 2nd *Beit haMikdash*. This underscored the decline from the spiritual heights of the days of *Moshe*, when complete purity and holiness reigned, to the days of *Shlomo* when these were lacking, and purity and holiness declined again during the the period of the 2nd *Beit haMikdash* (*Abarbanel*).