



# KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT  
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תרומה - Terumah/Zachor  
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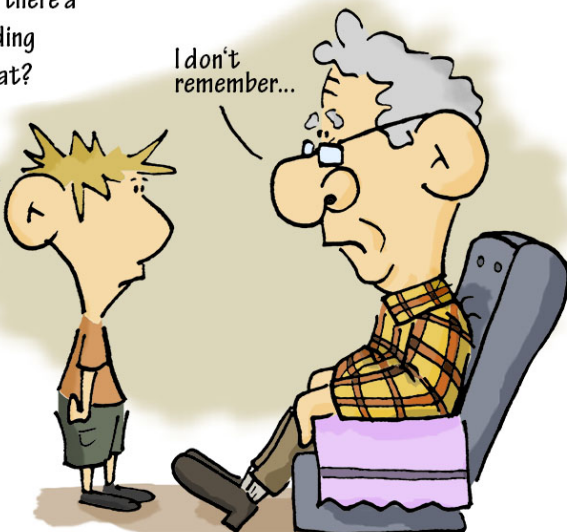
## PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What is the meaning of the word Mishkan?
- 2) What was the holiest room of the Mishkan called and what was in it? (26:34)
- 3) Why was the Aron covered in gold on both the inside and the outside (25:11)?
- 4) Why were the poles used to carry the Aron never removed (25:15)?
- 5) What was on top of the Aron (25:18)?
- 6) What was put on the Shulchan (25:30)?
- 7) How many branches did the Menorah have (25:32)?
- 8) Where did Bnei Yisrael find wood in the Midbar for the Krashim (26:15)?
- 9) How big was the Mishkan?
- 10) What special reading do we read from a 2nd Sefer Torah this week?

Grandpa, is there a special reading this Shabbat?

I don't remember...



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## WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**What can you do to spread Simcha this Adar?**



## DID YOU KNOW?

Parshat Zachor

60 10 100 50 10 10

יִינְקִיִּס



= 240

100 30 40 70

עמלק



# PARSHA ANSWERS

- 1) The Mishkan was the Tabernacle, or portable Temple, that Bnei Yisrael took with them in the Midbar. It comes from the shoreish שכן, dwelling, because Hashem's Shechina "dwelled" there.
- 2) The Kodesh HaKodashim (Holy of Holies) contained the Aron with the Luchot.
- 3) Yoma 72b - This teaches us to be תוכו כְּבָרוּ. Our insides should match our outsides.
- 4) Rav Shimshon Raphael Hirsch - The Torah is portable. It does not only apply in one place or time, but speaks to us wherever we go.
- 5) The Keruvim (angelic faces facing each other).
- 6) The 12 loaves of the Lechem Hapanim (show bread), which miraculously stayed fresh all week.
- 7) The Menorah had 7 branches (unlike the modern Chanukiyah which has 9).
- 8) Rashi 26:15 - Yaakov had planted cedar trees in Egypt and told his children to bring this wood with them when they left Egypt in order to build the Mishkan.
- 9) Rashi 26:16 and 23 - The Mishkan was 10 Amot high, 10 Amot wide, and 30 Amot long.
- 10) We read Parshat Zachor (Devarim 25) where we are commanded to remember how Amalek attacked us when we left Egypt.

# ELISHEVA'S PARSHA CHALLAH



**THE MISHKAN WAS BUILT ENTIRELY ON THE DONATIONS OF THE JEWISH PEOPLE. MAKING DONATIONS IS SUCH AN IMPORTANT CONCEPT. EVERYONE WANTS TO FEEL LIKE THEY'RE HELPING OTHERS, AND IT MAY BE HARD TO DONATE MONEY, BUT THERE ARE SO MANY OTHER THINGS ONE MIGHT DONATE, SUCH AS TIME OR THINGS WE ALREADY HAVE, THAT WE CAN PART WITH. MY CHALLAH IS IN THE SHAPE OF THE MENORAH THAT WAS A VESSEL IN THE MISHKAN. IT TOO WAS MADE OF DONATED GOLD. FROM ITS DESCRIPTION IT SOUNDS LIKE SUCH A BEAUTIFUL VESSEL. HOW APPROPRIATE THAT A VESSEL MADE OF DONATED GOLD WAS SUCH A SOURCE OF LIGHT AND JOY. EVEN IF WE ARE NOT IN A POSITION TO DONATE MONEY OR POSSESSIONS WE CAN MAKE A BIG EFFORT TO DONATE OUR TIME, WHICH COSTS US NOTHING BUT THE JOY OF GIVING IT TO SOMEONE ELSE. WITH THAT KIND OF DONATION WE CAN CERTAINLY BE A GREAT SOURCE OF LIGHT TO EACH OTHER.**

## DVAR TORAH

The Three Crowns - Shem MiShmuel (aish.com)

Rabbi Shimon said, "There are three crowns: the crown of Torah, the crown of kehunah (priesthood), and the crown of malchus (kingship). But the crown of a good name is greater than them all." (Avos 4:13)

Three of the four primary objects in the holiest part of the Beis HaMikdash had crowns, that is, golden rims decorating them: the Ark of the Covenant, the Golden Table, and the Golden Altar had rims, but the Menorah did not. The Ark, which contained the two tablets given by God to Moshe, obviously corresponds to the crown of Torah; the Golden Altar, on which the kohanim offered the incense, corresponds to the crown of kehunah; and the Golden Table, on which the special bread was placed, corresponds to the crown of malchus. The Midrash (Bemidbar Rabba 14:9) tells us that the Menorah, which had no crown, corresponds to the crown of a good name. Let us investigate the meaning behind all of this.

The word used by the Torah for the decorative crowns on the sacred objects in the Mishkan is zer. This word is closely related to the word nazir, designating a nazirite, someone who dedicates his life to holy purposes by abstaining from wine and certain other things for a designated period. The Torah teaches us that he must avoid contact with corpses for: "...the nezer [crown] of God is upon his head." (Bamidbar 6:7). The crown of God is upon his head - know that all humans serve earthly desires, but the true king, who has the crown and diadem of malchus on his head, is one who is free from earthly desires. (Ibn Ezra loc. cit.). So it seems that the zer symbolizes raising oneself above the usual desires of humanity and entering a holier and more spiritual realm. Just as a crown sits on the king's head, above his whole person, so too, the spiritual crown sets a person above the norms of the physical world.

Each of the three vessels in the Mishkan, which represent the Torah, malchus, and kehunah, indicates that there is a need to rise above the potentially harmful elements inherent in each concept. Torah study, while clearly essential to Jewish life, carries the possibility of arrogance. Indeed, excellence at Torah study can result in a false feeling of superiority over one's peers. The king must obviously be very careful not to overrate himself and lord it over his subjects, for he is automatically showered with honor and respect. The extra restrictions applicable to a king testify to the necessity for care in this area. Similarly, the kohen commands a position of great respect in the community, whose atonement, Torah study, and many other factors depend on him. This position can be abused to the spurious advantage of the unscrupulous; great care is needed to avoid this. So each of these three great gifts to klal Yisrael - Torah, malchus, and kehunah - need special attention to ensure that they are used only for holy rather than self-seeking purposes. The crowns on the Ark, Table, and Altar represent this constant need. However, the Menorah, which represents the good name attainable by every member of klal Yisrael, has no rim. The brightly burning lamps of the Menorah shine forth with the glow of Godly light, which can be received and internalized by all who seek it. There is no potential bad associated with this pure Divine influence, only good for those who are prepared for it. Thus the Menorah, alone among the vessels in the Beis HaMikdash, has no golden rim.