

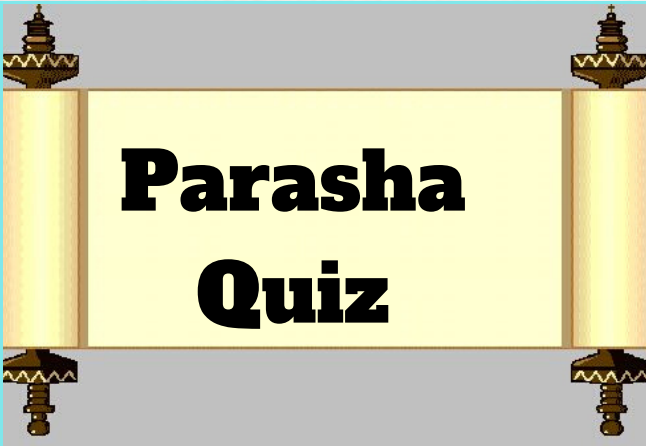


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Terumah: תְּרוּמָה

2.29.20



Elementary:

- 1) What was the name of the portable Temple built in the midbar? What was the permanent Temple that was eventually built in Yerushalayim called?
- 2) What was the Aron holding the Luchot made out of?
- 3) What was on top of the Aron?
- 4) How was the Menorah of the mishkan different than the Chanukiyah we light nowadays?
- 5) What was the function of the Shulchan, Mizbeiach, and Menorah?

Middle/High School:

- 1) According to Rashi (25:2) what do we learn from the repetition of the word Terumah 3 times?
- 2) According to Rashi (25:18) what did the Keruvim look like?
- 3) According to Rashi (25:22) from where in the Mishkan did Hashem speak to Moshe?
- 4) According to Rashi (25:40) how did Hashem show Moshe what the Menorah should look like?
- 5) According to Rashi (26:15) where did the wood for the Krashim come from?

What would you do?

Discussion starter for your Shabbat table..

What is one thing you can do to help make shul feel more like a Mikdash Me'at (a Miniature Sanctuary)?

Did You Know?

One of the blessings commonly given to a newly-engaged couple is that the match should "oleh yafeh." While it may be customary to rapidly rattle off the words, an examination of the English translation - the match should "go up well" - reveals that the wording is awkward and the deeper meaning is difficult to grasp. What is the underlying intention behind this curiously-worded blessing?

The Satmar Rebbe Rav Yoel Teitelbaum brilliantly explains that the word "oleh" is often used to connote the numerical value of a phrase. If so, we may re-interpret the blessing as stating that the new match should have the numerical value of the word "yafeh," which comes to 95 (yud, fey, hey). But what is the significance of this seemingly arbitrary number?

The Sefer HaChinuch discusses the laws and reasons for the 613 mitzvos, listing them in the order of their mention in the Torah. He counts the 95th mitzvah as the commandment "and they shall make for Me a Sanctuary, and I shall dwell amongst them." This is a most appropriate blessing to give a new couple embarking on the establishment of their own personal miniature Sanctuary. (Rabbi Ozer Alport - Aish.com)



Holy Inside and Out - Rabbi Shraga Simmons (Aish.com)

At the center of the Mishkan was the Holy Ark which contained the Tablets of the Ten Commandments. This Ark was a square box made of wood. The Torah explains (Exodus 25:11): "You shall cover the wood with pure gold from the inside and from the outside." The need to cover the outside of the Ark with gold is understandable: The centerpiece of the Mishkan should certainly be majestic and regal. But what need is there to cover the wood on the inside of the box as well?

The Talmud (Yoma 72b) explains: A person's outward appearance must be an accurate reflection of their insides as well. In other words, don't be a hypocrite. The Hebrew word for face - "paneem," is nearly identical to the Hebrew word for interior - "pineem." This teaches that the face we present must reflect our insides. (Contrast this with the English word "face," which shares its origins with "facade," meaning a deceptive appearance.)

This aversion to hypocrisy is reflected in the laws of kashrut as well. The one Jewish law that everyone in the world seems to know is that a Jew is not allowed to eat ham, pork or anything else derived from a pig. Interestingly, there is nothing in the Torah that seems to make this prohibition more stringent than eating, for example, catfish or a chocolate-covered ant. Why then have we singled out this prohibition against the pig? The Torah tells us (and zoologists concur) that the pig is the only animal in the world possessing the outward symbol of kosher (split hooves), but not the inward symbol (chewing cud). The pig therefore represents that which is kosher in outward appearance, but is in fact unclean on the inside. This type of hypocrisy is described the Talmud as one of the categories of behavior that God detests. For that moral reason, the pig is universally viewed as reprehensible to the Jew.

Back to our Parsha... We're left with one glaring question: If the Ark is covered with gold both on the inside and the outside, then what need is there at all for the shell to be made out of wood?! Why not simply make the ark one solid piece of gold? The answer is that attaining purity and sincerity does not necessarily happen overnight. Like any important goal, it is achieved through constant, steady growth. Wood - organic and dynamic - represents this idea...

The Talmud (Brachos 28a) says that in the Yeshiva of Rabban Gamliel, the prerequisite for admission was that a student's internal character had to match his outer appearance. Rabban Gamliel did not accept just anybody into the Yeshiva; he accepted only those who were honest, sincere and free of hypocrisy. The Talmud continues: After Rabban Gamliel left his position as head of the Yeshiva, they instituted a new policy whereby any student - fitting or not - could be admitted. Hundreds of new students flocked to sign up. At which point, Rabban Gamliel became depressed and said, "Perhaps, God forbid, I have withheld Torah from the Jewish People!"

The Chiddushei HaRim (19th century Europe) asks: What was Rabban Gamliel saying? Of course he knew all along that his strict admission policy prevented some people from learning! So why is he so surprised now and getting depressed? The answer is that Rabban Gamliel saw that because all those new students spent time in the Yeshiva, they too became honest and sincere by virtue of having learned Torah. Torah has the power to transform a person from mediocre to great.