

תורה  
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## תרומה Terumah

# Ashreinu | אשרינו

A KYHS PARSHA PUBLICATION

ENHANCING YOUR STUDY OF THE WEEKLY TORAH PORTION

## INDIVIDUAL BUY-IN

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**I**n thinking about the upcoming holiday of Purim and its connection to Sefer Shmot, I am struck by an interesting conundrum. Several weeks ago, we read of the awe-inspiring

experience of Matan Torah, when the Jewish people stood as **one people**, כאיש אחד בלב אחד, in singular mind and heart, and accepted the Torah as one unified people. This momentous event led to their uniform proclamation of נעשה ונשמע. Yet, this acceptance was imperfect and necessitated another deeper and more authentic acceptance thousands of years later. Indeed, that re-acceptance occurred during the Persian exile, when the Jewish people were described as being מפוזר ומפורד, when we were dispersed and scattered, disenfranchised and disunited in our thoughts and beliefs.

The megillah tells us that: קיימו וקבלו היהודים עליהם (Esther 9:27), that the Jewish people confirmed their commitment to the Torah that they had undertaken at Matan Torah, קיימו מה שקבלו כבר.

It seems inexplicable that the Torah that we accepted in a glorified optimal state of unity was transient and imperfect, whereas its acceptance in an imperfect state of disharmony actually engendered a perfect permanent acceptance of Torah?

Malcolm Gladwell, in his book David and Goliath, posits that advantages have hidden disadvantages and misfortunes often have concealed fortunes. Perhaps the answer to our question lies in yet another manifestation of this notion. Indeed unity is laudable, but it can often conceal or lead to uniformity and conformity. "If everybody agrees, no one is thinking!" In the unified state of the Jewish people at Matan Torah, perhaps peer pressure or even the powerful voice of God coerced the people as one to accept what they had not thoroughly thought through, hence, כפה עליהם הר כגיגית (Hashem held Har Sinai over our heads), necessitating an indi-

vidual re-acceptance after careful thought and consideration.

The assimilated and disunited state of the Jewish people during the Persian reign forced each individual to find God behind the scenes, to come to his own realization of the glory of Torah and the beauty of a life of meaning and truth. The individual acceptance of Torah is underscored with the insistence of Chazal that even the word (וְקַבְּלוּ), which is written in the me-gillah in the singular form, must be read in the plural as קַבְּלוּ, emphasizing the many diverse individual acceptances, the pluralistic acceptance of Torah celebrated in the holiday of Purim.

Perhaps this lends a deeper insight into the Ibn Ezra's observation in our Parshat Terumah, that the injunction of "וְעָשׂוּ אֲרֹנִי" -- "And **they** shall make me an Aron..." (Shmot 25:10) corresponds to God's command "וְעָשׂוּ לִי מִקְדָּשׁ" -- "And **they** shall make me a sanctuary..." (Shmot 25:8), both utilizing the third person plural (וְעָשׂוּ) rather than the second person singular (וְעָשִׂיתָ). Building an Aron, the vessel that housed the Torah, necessitates the singular acceptance, participation, and contribution of each and every Jew as an individual.

## EFFORT IS NECESSARY

NOAM SCHULTZ ('18)

EARLY IN THE PARSHA, THE TORAH COMMANDS THAT the Aron be carried by long wooden rods, inserted through golden rings on the side of the Aron, which should never be removed. Why is it so important that the rods of the holy Aron never be removed? After all, our Rabbis tell us that the Aron traveled under its own power and actually carried the bearers with it; the act of carrying was only an illusion. In actuality, the bearers of the Aron contributed nothing to its transportation, and yet, here in particular, special emphasis is placed upon keeping the rods of the bearers in place. Why is this so?

The mefarshim explain that a profound lesson is being taught here. Every person in the world is obligated to accomplish as much good as he possibly can. He is obligated to provide for his family, help those less fortunate than himself, and support institutions

of Torah and charity. Although a person knows that it is truly Hashem who controls the world and everything in it, the person should not say, "Why should I bother to put effort into life when it is all controlled by Hashem anyway?" Hashem wants all people to exert themselves to the full extent of their abilities, as if they were completely in control. Then - and only then - does Hashem reward their efforts. The Aron carried itself, and it is for this very reason that the rods must never be removed. The Torah does not want us to think that we do not need to lift up the rods, even if it is seemingly pointless. The ever-present rods are there to remind us that we are always obligated to work to our potential.

## A SOURCE OF UNITY

NETANYA MEYEROWITZ ('17)

IN THIS WEEK'S PARSHA, PARSHAT TERUMAH, HASH-EM EXPLAINS THE exact measurements of the Mishkan in order for the Jewish people to build it the way He wants it to be built. Wouldn't it have been easier for Hashem to have built the Mishkan Himself, instead of having to dictate the exact directions and dimensions of the Mishkan to Moshe?

Perhaps Hashem is trying to teach the Jewish people a valuable lesson. By asking the people themselves to build the Mishkan, Hashem was really asking the Jews to come together and unite for a purpose greater than themselves. The message of this command is that our acts of unification and giving donations cause Hashem to increase His Presence among us. When the Jewish people value something more than their wealth and listen to Hashem's commandments, He is more likely to dwell amongst us.

For example, there are opposing views within the Jewish community of whether we should yearn for Mashiach, work for Mashiach to come, or wait for Mashiach to appear. However, although opposing views can be healthy and valuable, in times when we are desperate for Mashiach we must not let our difference divide us.

Opposing views can teach us patience and tolerance of other people's opinions. Opposing views can give us new perspectives and teach us how to really listen. Most importantly, in my opinion, opposing views can

teach us, and should teach us, the importance of unity despite disagreement.

Another example of peaceful unity and coexistence is a married couple. Every married couple argues at some point, but they have vowed to stick together despite their disagreements. These arguments and differing opinions do not have to divide the couple. Similarly, in this parsha, by giving the Jewish people instructions to unite them, Hashem is suggesting His utopian goal for the world -- unity.

## TAKE THE OPPORTUNITY!

YONI MAYER ('18)

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיָקָחוּ לִי תְרוּמָה

*“Speak to the children of Israel, and have them take for Me an offering.”* (Shmot 25:2)

THERE IS NO QUESTION THAT THE WORD “TAKE” IN this pasuk should set off warning bells in your head. Why, or how, would Bnei Yisrael “take” an offering for Hashem. The seemingly better word to use here is “give,” however, as with every other anomaly and enigma found in the Torah’s illustrious text, an answer can be found.

The answer can actually be inferred from a Rashi in Parshat Tzav, in which similar wording is used. In Parshat Tzav, Hashem tells Moshe to “take” Aharon and his sons to be kohanim. Rashi explains that “take” means to take with words. Moshe should draw the sons into agreement to accept the arduous role of being a kohen. Elsewhere, in Parshat Beha’alotcha, Rashi comments on Hashem telling Aharon to “take” the kohanim and purify them for their work in the Mishkan. He writes:

אשריכם שתזכו להיות שמשים למקום

*“You are fortunate to have the privilege of becoming a servant of Hashem.”* (Rashi Bamidbar 8:6)

So too, here in Parshat Terumah, Hashem commands the people to “take” a sacrifice with a noble motive and an understanding that their terumah would be for the purpose of serving and honoring Hashem.

What initially seemed to be an enigma in the Torah’s text truly serves to relay a clear message to the hearts and minds of Jews everywhere. We should realize the true essence of any given task and understand its importance rather than completing a task simply for the sake of completing it. This can be applied throughout the entirety of Jewish life. For example, we should not give tzedakah merely because Hashem commanded us to. Instead, we should give generously to charity because we care about the well-being of the recipient and because we understand the importance of tzedakah. We should apply the lessons of Parshat Terumah to all of Hashem’s commandments and to our daily life.

## CLEAR GOALS

ETAN WINOGRAD ('18)

IN THIS WEEK’S PARSHA, GOD INSTRUCTS THE JEWISH PEOPLE TO COLLECT various materials in order to build the Mishkan. The Mishkan served as a place for God to dwell amongst the Jews while they traveled in the desert. God gives Moshe very specific details regarding the intricate design of the Mishkan and all its parts.

The pasuk says:

וְעָשִׂיתָ מְנֹרֶת, זָהָב טָהוֹר; מִקְשָׁה תַעֲשֶׂה הַמְּנֹרֶה

*“You shall make a menorah of pure gold, hammered out shall the menorah be made...”*

(Shmot 25:31)

God instructed Moshe to create the Menorah out of one bar of gold. Moshe did not understand what the Menorah should look like so God showed him a vision of the Menorah in fire. Despite this vision, Moshe still did not know how to make the Menorah. God then told Moshe to throw the gold in the fire and hit it with a hammer. Moshe did as God told him and the Menorah emerged from the fire fully formed. If God knew that Moshe would not be able to make the Menorah on his own, why did he show him the vision of the Menorah of fire in the first place?

The Sfat Emet interprets this seemingly strange interaction between God and Moshe. He explains that in order to get anywhere in life, you first need to have a clear vision or goal of what you want to accomplish.

Moshe could not just rely on God's help to build the Menorah if he didn't have an idea of what he needed help with. Therefore, God showed Moshe the vision of the Menorah of fire so Moshe would know what he had to build, what he was working for. Only after clarifying that vision could Moshe pray to God to help him build the Menorah.



## KRIAH CONUNDRUMS

1. Which four letters spell out three different items found in the Mishkan?
2. Which item in the Mishkan has 3 half-measurements in its dimensions?
3. In what context are rings (taba'ot) mentioned? (4 items)
4. Aside from the cherubs (keruvim) mentioned in the context of the Mishkan, where else in the Torah are cherubs mentioned?
5. What had hands (yadot) but no fingers?
6. In this parsha, in what context is the number 50 mentioned? (2 answers)
7. Which 6 parts of the human body appear in the context of the Mishkan?



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(1) The letters kaf, peh, rish and tav spell out three different items found in the Mishkan: The kaporet, the covering of the Holy Ark (Exodus 25:17), the paroches, the partition separating the "Holy" from the "Holy of Holies" (26:31), and the katorn, the round ball designs found on the Menorah (25:33). (2) The Holy Ark is two and a half cubits long, one and a half cubits high, and one and a half cubits wide (Exodus 25:10). (3) Rings (tabaot) are soldered onto (a) the Holy Ark (Exodus 25:12), (b) the golden table (25:26), (c) and the golden altar (27:6), in which poles were placed to carry each vessel. (d) In addition, the Mishkan's beams have rings through which a pole was slid to support the structure (26:29). (4) In parshas Berashis, Hashem guards the path to the Tree of Life with two cherubs (keruvim) (Genesis 3:24). (5) Each of the Mishkan's beams has two bottom protrusions called "yadot" (Exodus 26:17). (6) (1) There are 50 loops on each set of coverings of the wide (27:12). (7) The following human body parts appear in the context of the Mishkan: (1) A rib (zela) refers to the sides of many of the objects found in the Mishkan (Exodus 25:12, 26:20). (2) The face (panim) refers to the face of the cherubs (25:20), the "face" of the show-bread (25:30), and other items as well. (3) Hands (yadot) refer to the protrusions on the bottom of the beams that locked into the sockets (26:17). (4) A head (rosh) refers to the tops of the beams (26:24). (5) A shoulder (kater) refers to the two shorter sides (of 15 cubits each) comprising the gate to the courtyard. (6) A thigh (yerech) refers to the base of the Menorah (25:31) and the ends of the Mishkan (26:22).