

תְּרוּמָה
אֲשֶׁרֵינוּ

תרומה Terumah

אשרינו Ashreinu

Enhancing your Study of the Weekly Torah Portion

Keeping Your Poles Intact

Rabbi Jonathan Kroll

Rabbi Jonathan Kroll

Aaron Gross ('20)

Libby Weingarten ('19)

Tans Rosen ('21)

The Torah instructs us that among the unique characteristics of the Aron, we are expected to treat it differently than the other vessels of the Mishkan:

בטבעת הארן
יהיו הבדים לא
יסרו ממנו

“The carrying poles shall be in the rings of the Ark, they shall not be removed from it” (Shmot 25:15).

What is the Torah actually commanding in this mitzvah and what is its significance?

Some commentaries (an interpretation of the Chizkuni and R. Yosef Kara) claim that according to the pshat of the pasuk, the Torah was not prohibiting the removal of the carrying poles, but merely describing the design of the Aron. That is, the poles of Aron were fastened securely so that they were not removable in order to ensure that the Aron would remain steady when being carried uphill or downhill.

Most commentaries explain the pasuk according to its interpretation in the gemara and as codified by the halacha: it is forbidden to remove the carrying poles from the aron even though they are in fact removable.

Why was it prohibited to remove the poles from the Aron, but not from the other vessels in the Mishkan?

The Chizkuni offers a practical answer: Because the other vessels in the Mishkan were housed outside the Kodesh Kodashim in higher traffic areas, the poles would be removed from those vessels since they would likely get in the way of people walking around. The Aron, however, was housed in the Kodesh Kodashim,



which was a very low-traffic area. Only the Kohen Gadol entered the Kodesh Kodashim, and he did so only on Yom Kippur. Because there was no concern, therefore, that the poles of the Aron would get in the way, they did not have to be removed.

Rav Samson Raphael Hirsch offers a more philosophical explanation: “The carrying poles of the Ark symbolize the destiny and the mission of carrying the Ark and its contents beyond the precincts of its present standing place if this becomes necessary. The command that the poles must never be removed from the Ark establishes from the outset and for all time to come the truth that this Torah and its mission are not confined to the soil on which the Sanctuary and the Temple once stood.” According to Rav Hirsch, the prohibition of removing the poles from the Ark which housed the luchot is to convey that the Torah must be mobile; it must travel with us and inform the way we lead our lives in every facet of our existence.

If indeed the Torah prohibits us from removing the poles from the Aron, why not design the Aron so that the poles cannot be removed? Wouldn't it be safer and simpler to make it impossible to remove the poles, as was suggested above by the commentaries who claim that that is indeed the pshat understanding of the pasuk?

Perhaps we can suggest a corollary to the interpretation of Rav Hirsch. Just as the requirement to always have carrying poles attached to the Aron symbolizes the Torah's mobility and relevance to all areas of life, the fact that the poles are removable teaches us that we must be vigilant, hard working, and careful in our religious obligations. The poles may be prone to being removed, so make sure that you remain focused. It's not easy and it's not supposed to be easy. Religious life is demanding and challenging and that's what makes it so richly rewarding.

The Fundamental Importance of the Mishkan

Aaron Gross ('20)

Parshat Terumah details the intricate description of the construction of and the furnishing of the Mish-

kan, the precursor to the Beit HaMikdash. When explaining the construction, Hashem's instructions to Moshe are almost exclusively second-person singular:

וְצִפִּיתָ וְעָשִׂיתָ, וְיָצַקְתָּ, וְנָתַתָּה,
וְהָבֵאתָ

“and you shall cover, and you shall make, and you shall pour, and you shall place, and you shall bring”
(Shmot 25:11-14).

However, when discussing the construction of the Mishkan itself, the verb is in the third-person plural:

וְעָשׂוּ לִי, מִקְדָּשׁ וְשָׁכְנָתִי, בְּתוֹכָם

“They shall make me a Sanctuary so that I can dwell among them” (25:8).

Why the shift from the second-person singular to third-person plural?

To answer the question, we must ask ourselves another question: what is the fundamental purpose of the Mishkan as it is significant to Judaism and the Jewish people?

The Ramban explains that the very function of the Mishkan was to continue the revelation at Har Sinai and to build a central Temple from which Hashem would continue to guide Bnei Yisrael. Moshe reiterates this idea when he recounts the events of Har Sinai in his farewell speech to Bnei Yisrael: “Hashem spoke these words to your entire assembly from on the mountain amidst the fire, the cloud and the fog, a great voice which never stops” (Devarim 5:19, see Onkelos). Therefore, after the destruction of both Batei Mikdash, synagogues and places of Torah study act as modern central institutions of Torah and closeness to Hashem.

The mystical and Chassidic interpretations see another fundamental purpose to the Mishkan. They claim that Har Sinai acts as a marriage between Hashem and Bnei Yisrael and the two luchot are the marriage contract. The building of the Mishkan joins Hashem and Bnei Yisrael in a home in which they will dwell together. From this perspective, the successor to the destroyed Batei Mikdash (or the Mishkan) is the Jew-

ish home. The Jewish home is the central institution of Judaism and it is therefore fitting that our family traditions bear a striking resemblance to the rituals performed in the Beit HaMikdash.

The most notable example is Pesach Seder night, modeled after the eating of the Korban Pesach, in which parents teach their children about Jewish history and our ongoing faith. Additionally, on Friday, before the sun begins to set, the Shabbat lights are lit, reminiscent of the Kohen Gadol's task of lighting the Menorah. Our challot represent the twelve loaves of bread on the Shulchan and the salt is a reminder of the commandment to place salt on all korbanot (Vayikra 2:13).

Furthermore, the building of the Mishkan guides us on to how to build our own homes. Normally, buildings are built beginning with the construction of the outer edifice and finishing with the construction and furnishing of the interior. However, Hashem explains the details of the Mishkan beginning with the interior and ending with the exterior, showing that a home is not a function of its outer beauty, but rather its content. When building a home, we must place Torah and Judaism at the center of it, and not place utmost importance on the outer appearance.

I believe that the Mishkan as continuing the revelation at Har Sinai, as well as the Mishkan as a home, express the fundamental importance of the Mishkan/Beit Hamikdash. Perhaps that is why the commandment is expressed in the unusual third-person: "They shall make me a Sanctuary so that I can dwell among them." Every Jew is a partner in the construction of the Mishkan/Temple when they learn Torah or build a home. May we merit to see the speedy building of the third and final Beit Hamikdash.

"Taking" Hashem

Libby Weingarten ('19)

The way in which Moshe was instructed to command Bnei Yisrael to donate for the Mishkan in this week's parsha seems somewhat unusual. The Torah states:

וַיִּקְחוּ-לִי תְרוּמָה

"take to me a donation" (Shmot 25:2).

It is odd that the Torah doesn't say, "give me a donation" instead. The midrash explains that one of the deeper meanings of these words is that God is exhorting us to "take Him" as well. The midrash writes as if quoting God, "You have taken my Torah and my laws of justice. Take me along with them!" What does God mean when He says He wants us to take Him along?

The Beit HaLevi explains this as follows: Understanding the truth in Torah and rendering correct legal decisions are two things which are impossible to attain without God's help. We need His help to come to the truth. The process requires that we seek His aid. The Beit HaLevi supports this with an example. Since justice is also something that requires God's help, at the onset of his career, King Shlomo prayed to God to be given a heart that will properly judge the Jewish people. The pasuk in Tehillim states:

אֱלֹקִים, נֹצֵב בְּעֵדוּת קֹל בְּקִרְבֹּת אֱלֹהִים יִשְׁפֹּט

"God stands in the council of judges" (Tehillim 82:1).

God involves himself in helping us come to the clarity of the truth, and we need His help in doing so. This is how we are supposed to take God together with the Torah.

The entire Parshat Terumah deals with bringing God into the world. This is the largest goal of all, bringing God's presence among us. Our forefathers lived with God's awesome presence for over a thousand years, and we can achieve it again. It requires effort, study, and commitment. May we merit seeing it realized.

Lessons in the Details

Tans Rosen ('21)

In this week's parsha we learn about the different aspects of the Mishkan. Every part of the Mishkan served a function but had a deeper meaning attached

to it as well. For example, there were 12 beautiful precious stones on the choshen. These stones were called the avnei milu'im. Each one represented one of the 12 tribes. The name of the stones, milu'im, is surprising. We would think they would have a loftier name since they were beautiful precious gems and represent the tribes, yet they are simply called milu'im, "fillers," based on the fact that they filled in the spaces on the choshen. What is so special about filling in spaces?

One answer is that they represent the importance in a society of everyone filling in what is needed, rather than only doing what they enjoy. It is only in this way that a healthy society can function.

Another example of a deeper meaning in the parts of the Mishkan is found in the construction of the Mishkan and its vessels. Each one of the holy vessels represent a part of the human body. The Menorah corresponds to the eyes, as light enables us to see. The lechem hapanim and the Shulchan correspond to the digestive tract, etc. In its entirety, the Mishkan corresponds to the individual. From this, another deep lesson is learned. Just as the Mishkan is able to be taken apart, transported to a new location, and then reconstructed, a person may encounter difficulties in life that "take them apart," and they may even feel they are in a totally new and foreign place in life. The Mishkan shows us that a person has to be able to reconstruct themselves and build a new life even if circumstances are very different and foreign.

Staff

EDITOR-IN-CHIEF

SHALOM BRAUSER

DESIGN DIRECTOR

ETAN WINOGRAD

EDITORS

LIBBY WEINGARTEN ('19)

MEITAL FIXLER ('19)

SAM CLARKE ('19)

AHARON BRANDWEIN ('19)

JACKIE ZIMMERMAN ('19)

GABI ENGLANDER ('18)

JONAH TRIPP ('18)

MONTHLY CONTRIBUTORS

YONI KURTZ ('20)

AKIVA ROSENTHAL ('20)

AARON GROSS ('20)

ADINA HIRSCH ('19)

JORDAN LANDES ('18)

TY KAY ('18)

SARA DEICHMAN ('19)

YITZY LANNER ('19)

FACULTY ADVISOR

RABBI AVI HOCHMAN

DEVELOPERS

GAVI CIMENT ('19)

ZIV MARKOWITZ ('19)

DOVID ZAK ('19)

DISTRIBUTOR

MAYRAV SAKETKHOU ('20)

A KYHS Parsha Publication



ravh@yeshivahs.org