



Parsha's Teruma makes us think again about dedicating part of our possessions to Hashem. The following story will help us gain a new perspective on wealth.

In 19th century England there lived a famous Jewish philanthropist, Reb Moshe Montefiore. Queen Victoria once asked him, "Sir Moses, what is the extent of your wealth? How much do you own?" Sir Moses told her it would take a few days to do some accounting, and afterwards, he would reply.

When Sir Moses told her his wealth she became upset saying, "How could it be! Everyone knows that you have far greater wealth." Sir Moses explained that he considered as his true wealth whatever money he gave to *tzedaka*. Anything else that he possessed was only temporary and could be confiscated or lost.

A verse in the Torah says: "And every portion from any of the holies that the Bnei Yisroel will bring to the Kohen shall be his" (Bamidbar 5:9). The words "will be his" in the *pasuk* seem superfluous. With the phrase "will be his" the Torah is emphasizing that people should always consider their monetary wealth as temporary, and whatever one gives to charity "will be his" - his real wealth that will remain with him forever.

Hints & Answers* HALACHA CHALLENGE: *Shemiras Shabbos Kehilchosa* (23:61) writes: "It is permitted to use an escalator that is working continuously or is working automatically during specific times." **RHYME:** "treat" **RIDDLE:** The following answer is based on the peirush of the Ba'al HaTurm: שְׁכַנְתִּי can be broken into two words: שכנתי - "He dwelled [for] 410 [years]". Also, rearranging the letters of the word שְׁכַנְתִּי can be formed into two words: שני תכ - "The second [Temple stood for] 420 [years]". | *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha.



Halacha Challenge



Using an Escalator on Shabbos



"Who wants to do a very special mitzva?!" asked Imma on a Shabbos afternoon.

"Me!" screamed out the kids.

"Well, you know, *Bubbie* is in the hospital. It's only a 15 minute walk from our house. Why don't we go visit her?" proposed Imma. Of course, all the of children loved Imma's idea.

When they entered the hospital, they needed to go to the 2nd floor.

"Imma, I am tired," complained Shmuel. "Let's take this escalator," said Shmuel as he pointed to the escalator that was connecting the 1st and the 2nd floors.

His brother Moishy objected: "Don't you know that the escalator is working on electricity!"

"So what?" asked Shmuel, "The escalator is moving anyway, whether we are on it or not!"

Question: Can they go to the 2nd floor using the escalator?

(The "Hints & Answers" section is on page 4)

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel
בוכות רפואה שלימה ליהודית פנינה בת חנה מלכה ציפורה





Parsha Pearls

ועשו לי מקדש ושכנתי בתוכם *And they shall make Me a sanctuary and I will dwell in their midst* [Shemos 25:8]. Midrash Rabba [Teruma] teaches that Hashem's need to dwell among Bnei Yisroel is connected to *Matan Torah*. Midrash explains that since Hashem cannot be separate from His Torah, He needs to dwell among us - the recipients of His Torah. But what happens nowadays, when we don't have the sanctuary? Based on Drashos HaRan, [*drush* 8] we learn that the Torah scholars and the pious of Klal Yisroel are a sanctuary of Hashem. Hence, through them, Hashem is able to be connected to His Torah.



Ask Around Your Shabbos Table

You shall cover it (the Ark) with pure gold, on the inside and on the outside, you shall cover it... (Shemos 25:11)

By writing “on the inside” before “on the outside”, the Torah seems to indicate that, for some reason, the gold on the inside was even more significant than the gold on the outside.

Ask around your Shabbos table: Why is the “inner gold” of the *Aron* more significant than the “outer gold”?

Menucha's Answer: Based on what Chazal taught us (Yuma 72), the gold of the ark represents achievements that the Torah helps one to gain. The “outside gold” represents the Torah knowledge that a person acquires, while the “inner gold” represents the inner nature person – the character traits that the Torah helps one to improve.

It's taught in the name of Rabbi Menachem Mendel of Kotzk that the Torah is spiritual food and its effects on a person are parallel to that of regular food. If a person eats properly, its effects will be recognizable on his outward appearance. Similarly, someone who learns Torah properly, his inner character should be influenced for the good.

We see that the verse mentions "inside" before “outside”, emphasizing that the prime purpose of Torah learning is to positively influence one's inner nature.



Rhymes for Kids



ועשו לי מקדש ושכנתי בתוכם

**A small Beis Hamikdash is right on my street!
With respect & esteem Hashem's home I will ____.**

The Chafetz Chaim writes: “It is a positive commandment to have a reverent awe of the Beis Hamikdash, as the Scripture says, “...and have awe of My sanctuary” (Vayikra 26:2). Our shuls and Torah study halls are called “small sanctuaries,” as the Scripture states, “...yet I have been to them as a small sanctuary” (Yechezkel 11:16). We have to be careful in these places from engaging in frivolous laughter, levity, or idle talk. We don't perform any financial calculations there and we don't sleep there. Their holiness is very intense. This mitzvah is in force everywhere (both in Eretz Yisroel and outside), at every time, for both man and woman.” [Sefer HaMitzvos Hakatzar]



Parsha Riddles



We know that the 1st Beis HaMikdash stood for 410 years and the 2nd one stood for 420 years. We also know that in contrast to the 2nd Beis HaMikdash, the 1st one had the presence of the Shechina in it. In this week's parsha we have the pinnacle verse: ועשו לי מקדש ושכנתי בתוכם. Find a hint in the word ושכנתי that Hashem dwelled in the 1st Beis Hamikdash for 410 years, and that the 2nd Beis Hamikdash lasted for 420 years.