



The Torah scholar from Bnei Brak had rented a vacation facility in a moshav near the northern border. Then came the Second Lebanese War, which made it unfeasible to go to a place so near the Hezbollah guns. Even before he consulted an authority on the halachic aspects of asking that the money he had paid in advance — a sum of \$600 — be refunded, he decided to call the observant Jew from whom he had rented the place. That fellow immediately responded to his "Hello" that he is aware of why he is calling and that he need not worry about the money. A couple of days later the entire sum arrived in Bnei Brak, but did not entirely ease the conscience of the renter. He called to offer him a part of the money he had returned and was surprised to hear the reaction. "Do you think I lost out?" said the fellow in the moshav. "Soon after I sent you the refund I succeeded in renting out that facility for double the amount of money we had agreed upon!"

"But who would agree to pay such a sum in such troubled times?" he was asked. The answer was that reporters covering the war found this facility ideally located.

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

Hints & Answers* **SHMIRAS SHABBOS:** Sefer Shemiras Shabbos Kehilchosa (24:25) teaches: *"It is permitted to extend a table with the help of a board that's designated for this purpose. And it is permitted to push the pegs of that board into the holes of the table that are there for that purpose."* (It's important to mention that one should not apply (on his own, without consulting with a Rav) the above-mentioned halacha to other cases where an object needs to be extended/assembled, since the laws of *makkeh b'patish* and *ohel* and intricate and complex.) **RHYME:** "branch". **RIDDLES:** The word 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]". [based on the commentaries of the Ba'al HaTurim] | *Note: Menucha's answer are not to be taken as final decisions in halacha.



Shmiras Shabbos

Extending a Table



... עשית שלחן עצי אשלים - And you shall make a table of acacia wood... (Parshas Teruma, Shemos 25:23)

After the Shabbos morning tefilla, Mr. Cohen was about to head home, but before he left the shul, he overheard two young men talking:

"Moishy - let's go and find kiddush somewhere, since we have nowhere to go for lunch."

Moishy agreed, and said, "Yes, Chaim. Let's do that!"

"Good Shabbos! You look like guests in our community," said Mr. Cohen to Moishy and Chaim. "Would you like to join my family for Shabbos *seuda*?" he asked them. The young men happily agreed.

When kids saw Abba walk in with two guests, they became filled with joy. But when they started setting up two extra settings on the table, they realized that the table will not fit everyone.

"This table has an extension board that we can insert in the middle of the table," said the oldest brother Levi. "But the question is if we can do that on Shabbos."

Question: Can the table be extended?

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◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Parsha Pearls

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם.

And they should make for Me a sanctuary and I shall dwell among them. - Shemos 25:8

Do we have a sanctuary nowadays? The prophet Ezekiel (11:16) says: לָכֵן אָמַר כֹּה אָמַר אֲ-לֹהֵי ה' כִּי הִרְחַקְתִּים בְּגוֹיִם וְכִי הִפְצִיתִים בְּאַרְצוֹת וְאֶהְיֶה לָהֶם לְמִקְדָּשׁ. *Thus said the Lord Hashem/Elohim: Though I have distanced them in the nations and though I have scattered them among the lands, I have been for them a small sanctuary in the lands where they arrived.* Gemorah Megilla (29a) teaches: וְאֶהְיֶה לָהֶם לְמִקְדָּשׁ מְעַט. אמר רבי יצחק, אלו בתי כנסיות ובתי מדרשות שבבבל. *“I have been for them a small sanctuary.”* Rebbi Yitzchok said: *these are shuls and Torah study halls that are in Bavel.* Hence, this is teaching us that although we don't have the מִקְדָּשׁ, nevertheless a shul and a beis medrash nowadays has a status of a מְעַט מִקְדָּשׁ.

This is manifested also in halacha. In *Sefer HaMitzvos Hakatzar*, the Chofetz 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). Now, our synagogues and Torah study halls are called “small sanctuaries,” as the Scripture states, “I have been for 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 men and women.”*

It's so important to point that the verse in our parsha says: *And they should make for Me a sanctuary and I shall dwell among them.* And since Hashem treats our shuls and Torah study halls as small sanctuaries, the promise of *“I shall dwell among them”* is also fulfilled. Let's make sure that we provide for HaKadosh Boruch Hu an honorable place for His abode here in this world by treating our shuls and Torah study halls with great respect.



Rhymes for Kids



נֶר הַשֵּׁם נִשְׁמַת אָדָם – *A candle of Hashem is a man's soul.*
[Mishlei 20:27]

Just like the Menorah radiated the light outwards, so too, the man's job in this world is to spread G-dliness in the world. That's why we are called *mamleches kohanim*. A *kohen's* job is to teach and inspire others. [based on the writings of the Nesivos Shalom]

*It's a Kiddush Hashem when I act like a mensch
like a bright, shiny candle on the Menora's ____.*



Riddles & Trivia



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 well-known verse: וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְתוֹכָם. Find a hint in the word וְשָׁכַנְתִּי that Hashem's Presence was in the 1st Beis Hamikdash for 410 years, and that the 2nd Beis Hamikdash lasted for 420 years.

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