

Just a Story...



Parsha's Teruma makes us think again about dedicating some of our possessions for a mitzva. 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 tzedakah. 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 verse 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:** The very last sugya in Gemorah Shabbos helps us to solve our question. There, one sage was measuring a barrel on Shabbos. And when inquired why he is allowed to do that, he replied that he was just keeping himself busy. Rashi explains that he was measuring without a need for it - i.e., he was just keeping himself occupied and had no purpose for measuring the barrel. The ruling of this *sugya* is reflected in Shulchan Aruch HaRav 306:19. **RHYME:** "treat". **RIDDLES:** כַּפֶּרֶת – The cover of the Aron (Shemos 25:17). כִּקְהָר – The ornamental spheres of the Menorah (Shemos 25:33). פֶּרֶקֶת – The curtain in front of Kodosh HaKadoshim (Shemos 26:31) . [Special thanks to Yiddle Riddle archives of the Ohr Sameyach Yeshiva for this riddle] | *Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, and further study.

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Menucha

בס"ד
A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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Halacha Challenge

Measuring a Table for Fun



"And you shall make a table of acacia wood, two cubits its length, one cubit its width, and a cubit and a half its height." (Parshas Teruma, Shemos 25:23)

Abba was giving out candies at the Shabbos table as a reward for answering the questions correctly.

"Ok, now, how about this one," began Abba, "Who knows how long was the *Shulchan* in the Mishkan?"

"Two ammos!" cheerfully screamed out Chaim and a second later caught the candy that Abba threw in his direction.

"I have an idea!" said Aaron, "Let's measure with our elbows and see how many amos is our dinning room table!"

Abba smiled at Aaron and said, "That would be fun to see. But remember, Aaron, we're not allowed to measure on Shabbos, unless it's done for a mitzva."

"Even if we're measuring just for fun?" wondered the youngest son Ephraim.

Abba looked at Ephraim and said, "I see what you're saying...Since there is no purpose for it, maybe such measuring is permitted..."

Question: Can the table be measured now? (The "Hints & Answers" section is on page 4)

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Parsha Pearls

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכְנָתִי בְתוֹכָם *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



וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכְנָתִי בְתוֹכָם

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



In parshas Terumah, the Torah speaks of the components and vessels in the Mishkan. Three of the items are spelled with the same letters, just in a different order.

What are these items?