

# Teruma Wrap-Up

by Sammy Schaechter

Hashem told Moshe to gather donations from Bnei Yisrael for the building of the Mishkan, a place where Hashem can dwell amongst Bnei Yisrael. The materials they needed in order to build it were precious metals, dyed wools and hides, flax, wood, olive oil, spices and gems. Hashem then gave detailed instructions on how to build it regarding the construction and dimensions of the Mishkan as well as all the vessels inside it—starting with the Aron that kept the Luchot. The Aron was to be made of gold-plated acacia wood. Rings were to be attached to the corners of the Aron, so that when Bnei Yisrael would travel they inserted the poles that were used to transport the Aron here. The Aron was to be covered with pure gold. Two golden, winged kruvim were to stand on top of the cover. Next Hashem gave instructions for constructing the Shulchan for the Lechem HaPanim. The Shulchan was also to be made of gold-plated

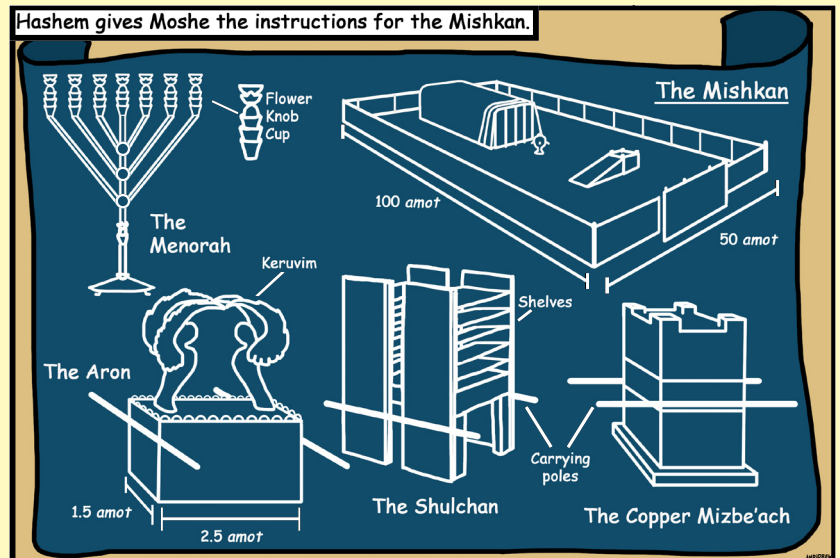
acacia wood, and also to contain rings for transportation poles. The Menorah was to be created out of a single block of pure gold, with seven branches, and decorative cups, knobs and flowers on its body. The covering of the Mishkan was to have several layers of tapestries. The first layer was to be a woven mixture of dyed wools and linen. The second layer was to be made of goat's hair. These two oversized coverings also covered the outsides of the Mishkan's walls. The very top of the Mishkan was then to be further covered by dyed ram skins and tachash hides. The walls of the Mishkan were to be upright beams made of gold-plated acacia wood. The front side (to the east) of the Mishkan was to have no wall. Its northern and southern side were to have twenty beams each. Its western wall was to have eight. Altogether the inside of the Mishkan was 30 cubits (approx. 45 feet) by 10 cubits, and 10 cubits high. The beams were held together by several crossbars. The Mishkan was to consist of two sections: the innermost section was the Kodesh HaKodashim, wherein the Aron was to be placed. The outer section was the

Kodesh, which housed the Menorah and the Shulchan (as well as the Mizbeach HaZahav which will be described in next week's Parsha). Two curtains were to be woven of dyed wools and linen. One was to be placed between the Kodesh HaKodashim and the Kodesh, the other covered the eastern side of the Mishkan—its entrance. Hashem then gave instructions for the construction of the Outdoor Mizbeach. This Mizbeach was to be made of copper-plated acacia wood, and it was to have four "horns," vertical poles, sticking out from its uppermost corners. The Mizbeach, too, was equipped with rings and transportation poles. The Mishkan courtyard was to be 100 cubits (approx. 150 feet) by 50 cubits, and enclosed by mesh linen curtains. The entrance to the courtyard was to be on its eastern side, and the entrance was to be covered by a curtain woven of dyed wools and linen.

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### TORAH COMICS



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### A Time to be Generous

*From each man whose heart is willing shall you take (25:2)*

**R**Akiva and another Sage once traveled to collect money for poor Torah scholars. They went from place to place, visiting each house to ask for a donation.

In the course of their travels they came to the outskirts of a city. From afar they could already see the home of a certain wealthy Jew called Barbuchin. They approached and were about to knock when they could not help overhearing something that made them stop and listen. Barbuchin was talking to his young son.

"Father," said the lad. "What shall I buy for dinner today at the market?"

Barbuchin instructed his son, "Buy some vegetables."

"What kind shall I buy, father? The kind that are one for a moneh-coin or two for a moneh?"

"Buy some of the dry vegetables, they are cheaper—two for a moneh."

The two Sages looked at one another. One of them whispered, "We had better not knock at this door. If the owner does not want to buy fresh vegetables, he must be a very stingy person!"

"Let us first visit the other houses in this city," said the other. "Then, if we have time on our way back, we can stop by here too."

With these words they left Barbu-

chin's threshold and turned towards the main street. They knocked at each door and received as much money as the householder felt he could afford.

They were about to leave the city when the road took them past Barbuchin's house again. The master of the house was in the front yard, busy at work. They greeted him in passing, "Shalom aleichem! Could you help us out with a donation for needy Torah scholars?"

They did not expect more than a few pennies from such a stingy man. How great was their surprise when he replied, "I am busy but, if you go inside, my wife will give you a bowl full of golden dinarim."

R' Akiva and his companion walked into the house and approached the housewife, saying, "Your husband said to give us a bowl full of golden dinarim for charity."

She was not at all surprised and merely asked, "Did he say whether I was to give a full, heaping, bowl or not?"

"He did not say. We really don't know what he meant."

"In that case, I will give you a heaping one. If that was not his intention, then I will make up the difference from my personal funds." So saying, she took a large bowl and heaped it up full of golden dinarim.

When the Sages went out the front

door, Barbuchin asked them, "Did my wife give you, a full heaping bowl?"

They replied, "She did not know exactly how much you really wanted to donate and so, gave us the heaping measure, saying that if you objected, she would make up the difference herself."

A satisfied smile spread over Barbuchin's face. "She is a good, clever woman. As a matter of fact, I really wanted her to give the heaping measure!"

He was silent for a moment. Finally he asked, "There is one thing I would like you to explain to me. Upon entering the city, you had to pass my house. Why did you not come in at once, but first made the rounds of all the other houses?"

R' Akiva explained, "We did stop by here first, but we could not help overhearing your son ask which vegetables to buy for dinner. Hearing your reply, we thought that if you spent so little for yourself, you would give even less for charity! It would not even be worth our while to knock at your door!"

A broader smile spread over Barbuchin's face. He explained, "It is my privilege to spend or to stint on my personal expenditures. We will come to no harm by eating cheaper vegetables. But when it comes to fulfilling Hashem's commandments — I have no right to be stingy!"

(According to Midrash Esther Rabbah 2:3)

### Half the Field to Charity

*From each man whose heart is willing shall you take My offering (25:2)*

**I**t was once a wealthy Jew, Abba Yudin, who lived in Antioch. He gave generously to every charitable cause and especially enjoyed supporting Torah scholars. And when he gave, he gave

with his whole heart.

Then misfortune struck. Abba Yudin lost his wealth and had to sell all of his property and possessions. All that remained was one small field.

Once three noted Sages came to Antioch to collect money for the sup-

port of the needy. When Abba Yudin learned of their arrival, he was disappointed. How he wished that he could give them a generous sum, as he had always done. He returned home early that day, depressed and sorrowful. When his wife saw his expression, she

# PARSHA STORIES

asked in concern, "What is the matter? Are you ill?"

He explained the cause of his low spirits. "Three Sages have arrived in Antioch today. You know how I always welcomed them and gave them a generous gift for their cause. What am I able to give them today? We have nothing left!"

"That is not quite true, dear husband," said his wife, who had always shared her husband's joy in giving to the poor. "We still have one field left. Why don't you go out and sell half of it? The money that you get will make a very generous donation!"

"What a good, virtuous woman you are!" Abba Yudin said admiringly. "Why didn't I think of that? I will do exactly what you said." He ran off to sell half of his field and, as soon as he had the money, he gave it to the three Sages.

The three Sages had already learned about Abba Yudin's hard luck. Yet, they

did not refuse his donation but accepted it and blessed him that Hashem repay him many times over.

Now Abba Yudin was left with only half a field. One day he went out with his only cow tied to the plow. But as the cow was tugging at the heavy plow it suddenly fell into a pit and broke its leg!

What was Abba Yudin to do now, without a cow and with an unplowed field? Instead of despairing, he went to see what he could do for the poor beast.

When he reached the bottom of the pit, lo and behold, he found a treasure. His cow had stumbled into a pit that contained a chest full of buried gold coins!

He gathered them up and exclaimed with joy, "This is a gift from Hashem! How wonderful!" With the money he had found Abba Yudin was able to buy sheep and cattle, fields and vineyards,

houses and servants. He became a rich man, far wealthier than he had ever been before.

Time passed and the Sages came to Antioch again. Upon their arrival they immediately asked about Abba Yudin.

"He is doing fine!" everyone told them. "He is a very prosperous man today. He owns fields and farms, sheep and cattle, anything a person could want! He is richer than he ever was before!"

The Sages were overjoyed to hear that their prayers for him had been answered so quickly. When Abba Yudin learned of their arrival, he rushed to find them and invite them to his home. There he served them with all his graciousness and thanked them for their blessing and gave them a very large donation!

(According to Midrash Vayikra Rabbah 5:4)

## TALES OF TZADIKIM

## Blaze the Trail

*And you shall make for it a golden border all around (25:11)*

It was a frosty night. The entire city was covered over with a blanket of thick white snow. The cold bit into one's bones.

It was at that hour just before dawn when the night is at its coldest. At this inhospitable hour the scholars of Horodna were just getting up to go to the beis medrash for their daily pre-dawn lesson.

How surprised they were to see a figure dancing in the knee-high snow. He was bundled up in warm fur but his teeth were chattering nevertheless. Whatever was this person up to at this hour? As they approached, they could hear him muttering, "Leshem mitzvah

— this is for the sake of a mitzvah!"

More and more puzzling! Who was this man? Had he gone out of his mind? Dancing in the snow in the middle of the night? They drew nearer, determined to clear up the mystery.

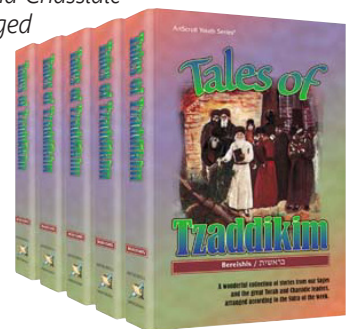
They approached and were finally able to identify the face concealed behind the high fur collar. It was R' Nachum of Horodna. They cried out in alarm, "What is the matter, R' Nachum?"

R' Nachum lowered his eyes, ashamed at having been caught in the act. Sheepishly, he explained what he had been doing.

"It is almost morning. Soon dozens of cheder children will be rushing off to learn Torah. They are not very strong.

Nor are they well protected from the cold. Their families cannot afford warm coats for them; their shoes are worn and torn. I am afraid that Jewish children might catch cold, if they have to struggle against the freezing elements. I thought that I, who had a warm fur coat, could blaze the way for them."

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### Gold Coins, Happy Beggars

*This is the offering which you shall take from them. Gold... (25:3)*

R' Yaakov of Radzimin was such a holy person, so removed from worldly things, that he hardly knew what money looked like. One of his chasidim once came to see him and gave him a few small coins as his pidyon gift. To

his amazement, the Rebbe gathered up the small pile, examined the coins and shook his head, "There are no shiny ones here. You had better give me some."

"Rebbe!" said the chasid, shocked. "The shiny ones are gold coins! They are worth a lot of money. What use

does the Rebbe have for so much money?"

R' Yaakov shrugged his shoulders and explained, "I have no use for money, as you know. Everything I get I give directly to the poor. But I do know that they are so happy when I give them those shiny coins."

## PARSHA PUZZLERS

### TEST YOUR PARSHA KNOWLEDGE

*by Sammy Schaechter  
and Dovid Saleman  
Answers on page 7.*

#### EASY Qs

1. What were the Bnei Yisrael commanded to build in the Midbar?
2. Who was in charge of building the Mishkan?
3. What was the holiest room of the Mishkan called?
4. What was in the Kodesh Hakedashim?
5. What was on the cover of the Aron?
6. Describe how the Cheruvim looked.
7. What did they keep inside the Aron?
8. What did they put on the Shulchan?
9. What was the miracle that occurred with the bread on the Shulchan?
10. How many branches did the Menorah have?

#### MEDIUM Qs

11. How many chalot were put on the shulchan?
12. Could the Chalot on the Shulchan be eaten on Pesach?
13. What was the Menorah made out of?
14. What was the Mizbe'ach Han-

echochesh used for?

15. Why did the walls of the Mishkan have to come apart?

#### HARD Qs

16. Which three metals did people donate to the Mishkan?
17. Why is it called Aron Ha'edut?
18. Who was the only person allowed to enter the Kodesh Kodashim and when?
19. What divided between the Kodesh Kadashim and the rest of the Mishkan?
20. From which place did the voice of Hashem come after coming out from shamayim?

#### DISCUSSION Qs

21. Pasuk 8 says, "They shall make a Sanctuary for Me- so that I may dwell in them." The people are only making one Mishkan, so why does Hashem say them (which implies multiple)?
22. What is the purpose of the Menorah?
23. We see that different vessels in the Mishkan are made from different materials (Aron, Shulchan, and Menorah are all made from gold, and the Mizbe'ach is made from copper).

### CRACK THE PARSHA CODE

*by Rabbi Yaakov Levine  
Answers on page 7.*

1. When D to the M, everyone G whatever they W
2. The A was made from 3 B, 1 of W and 2 of G
3. The L and a S T were kept in the A
4. There were 2 K on top of the A, made from G, and S like a C F
5. the A was the 1 I in the K H
6. The S had 12 S for the L H that was B every W
7. The M of the L H was, that it S F for 1 W
8. H told M to throw G into a F, and the M was
9. The M in the M have 7 B
10. Y P T in M for the W for the M

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Why do you think there is a difference in the material used based on what the vessel is and what it is used for?

# PARSHA PUZZLERS

## TORAH RHYMES & RIDDLES

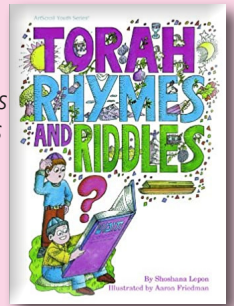
Answers on page 7.

1. I am the gift that the Israelites brought.  
Many more treasures than anyone thought!  
Gold and silver, baskets full!  
Copper, linen, red goat's wool.  
The \_\_\_\_\_ for the \_\_\_\_\_
2. I'll be from wood, as Moshe told,  
Covered over with pure gold.  
And on top a golden crown  
Will make a border all around.  
The Ten Commandments will lie inside

- And I shall carry them with pride.  
The \_\_\_\_\_
3. We are the strangest sort of things,  
Like golden babies with large wings.  
We'll stand together, face to face,  
Above the ark, in the holiest place  
The \_\_\_\_\_
  4. I will hold twelve loaves of bread.  
They'll stay fresh all week long.  
Inside the Holy Place stand,  
For that's where I belong.  
The \_\_\_\_\_
  5. In this parashah Moshe was told

To make me from one block of gold:  
Six lights and one in the middle.  
What's the answer to this riddle?  
The \_\_\_\_\_

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# PARSHA STORIES

## STORIES MY GRANDFATHER TOLD ME

### The Miser

*"And they shall take to Me a portion, from every man whose heart will motivate him you shall take My portion" (Shemos 25:2)*

There was once a wealthy man who was also very miserly. He had no desire to extend a helping hand to any of his fellow townspeople.

One day, R' Yosef Zundel of Salant came knocking on this rich man's door. A servant, opening the door, thought R' Yosef Zundel was merely one of the poor men who went from house to house collecting alms. He said what he had been ordered by his master to tell such visitors: "The master is very busy right now. It is impossible to disturb him!"

"Tell your master," the Rav said quietly, "that Yosef Zundel wishes to speak with him on an important matter."

When the rich man heard that R' Yosef Zundel had come to see him, he personally went to the door to invite him inside. R' Yosef Zundel began to speak to him in a pleasant and friendly manner, describing the plight of the town's poor, and urging

him to help in their financial support.

But the stingy man obstinately refused. "I have never given my money away to another person before, and I will not do so now!"

R' Yosef Zundel stopped trying to persuade him. He said, in the same friendly manner, to the man, "I like to hear such honest words. I dislike people who make big promises but don't follow through on them. I respect you very much; you don't want to give, and you say, in a forthright and honest way, that you won't give!"

With that, R' Yosef Zundel rose and parted pleasantly from his host.

The Rav's words exerted a greater influence on the miser than the most urgent coaxing. He had expected to hear rebuke and mussar, and instead had found himself on the receiving end of R' Yosef Zundel's praise.

From that day on, the rich man's attitude toward the poor changed dramatically. From time to time, he would seek out R' Yosef Zundel, bringing him money to dis-

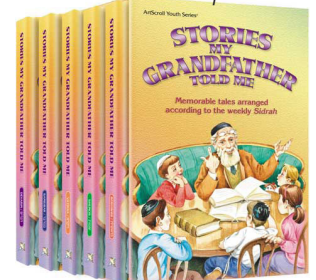
tribute to the town's poor.

R' Meir of Premishlan had the custom, even during his most poverty-stricken days, of sharing everything he had with the poor. At the end of each day, he would give away whatever he had left, so that he never slept a night with money in his home.

One night he went to bed, but found it impossible to fall asleep. R' Meir got up and told his family to check carefully to see whether any money had inadvertently been left in the house. They searched and indeed found a few coins. R' Meir issued

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lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at [artscroll.com](http://artscroll.com).



# PARSHA STORIES

instructions for the money to be given to the poor at once. Only then did the tzaddik succeed in falling asleep.

## STORIES MY GRANDFATHER TOLD ME

### The Inauguration

*"And they shall make Me a Sanctuary so that I may dwell among them." (Shemos 25:8)*

On the day the new Slobodka Yeshivah building in Bnei Brak was inaugurated, the rosh yeshivah, R' Shulman, turned to his students who were still toiling over their studies in the old beis midrash.

"I want each of you to pick up your Gemara and shtender and go up to the new beis midrash." The rosh yeshivah himself did the same, dragging his shtender with his Gemara tucked under his arm. Seeing

this, one of the boys wanted to relieve him of his burden. But R' Shulman, tears of emotion in his eyes, insisted that he wished to carry them himself.

The chanukas habayis took place without lengthy speeches or even a meal. Only R' Yechezkel Abramsky stood up to say a few words in honor of the occasion.

"You will undoubtedly ask: Why did the rosh yeshivah have to wander the world asking for donations, with great effort, weariness, and humiliation, in order to

erect this building? Why was the old building, the one you've been learning in until now, not good enough?"

He answered his own question, in words that remained engraved in the listeners' hearts:

"The entire effort was worthwhile if even one boy will understand the Gemara better, or think more originally, because he is learning under more comfortable conditions in this new place."

## STORIES MY GRANDFATHER TOLD ME

### Buried Treasure

*"And you shall make the Tabernacle spread of ten panels" (Shemos 26:1)*

About 100 years ago, there lived in Tunis a tzaddik by the name of R' Yaakov Cohen, author of Zera Yaakov. He lived in humbleness and modesty, learning Torah day and night, and fleeing from honor the way one might flee consuming flames.

R' Yaakov was particularly assiduous when it came to the mitzvah of tzedakah. Anyone in difficult straits eventually found his way to R' Yaakov's house. Once, R' Yaa-

kov gave all his money to the shul, which was experiencing dire financial difficulties. When his good wife complained that she was left without even a crust of bread in the house, he said, "He who trusts in Hashem will be surrounded by chesed. Let us trust in Hashem — He will certainly not abandon us."

On his way to shul to learn, R' Yaakov's foot stumbled on an object. Looking down, he saw something sticking up out of the ground. He dug around the object —

and found a buried treasure of gold coins!

R' Yaakov understood that Heaven had helped him find this treasure so that he might learn Torah without worrying about earning a livelihood and so that he would continue performing his acts of charity and kindness.

Indeed, from that day on, R' Yaakov expanded the scope of his activities, and never stopped reminding his family that it was due to trust in Hashem that they had been so generously helped by Heaven.

## STORIES MY GRANDFATHER TOLD ME

### True Gold

*"And you shall cover it with pure gold" (Shemos 25:11)*

R' Avraham of Koritz was very careful never to speak before Shacharis. One morning, on his way to shul, he met a gentile who held a piece of gold in his hand. The gentile had found the gold, and he offered it to R' Avraham at a low price.

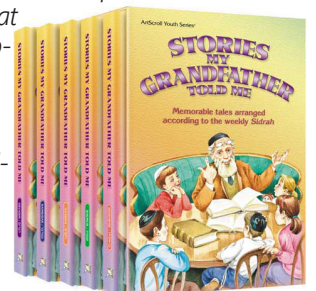
R' Avraham signaled him, without words, to come to his home after davening to complete the deal — but the gentile would not wait. He went to another

Jew and sold him the gold. That Jew became very wealthy. That same night, R' Avraham dreamed of his father, R' Pinchas of Sokolow. In the dream, R' Pinchas told his son that Heaven had noted his refusal of great wealth because of his scrupulousness in not speaking before davening, and had decided to grant him a son whose light would shine like gold throughout the world.

And, indeed, a son was born to R' Avraham, and he became R' Pinchas of Koritz, who illuminated his people with

the light of his holiness and his Torah.

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# JEWISH LEADER OF THE WEEK

## Joe Lieberman

Born February 24, 1942

Joseph Lieberman is a Jewish American politician and author and a former U.S. Senator from Connecticut. Lieberman in Stamford, Connecticut. He received his bachelor's degree and his Law degree from Yale University.

Lieberman is the author of a seven of books and lives in Connecticut with his wife Hadassah, a Czech-born daughter of a Holocaust survivor. Together they have one daughter, Hannah, and they have two granddaughters.

His most famous book is called "The Gift of Rest", which talks about the importance and beauty of Shabbat. Lieberman, who is a big political figure, is able to keep Shabbat (among the rest of the mitzvot). Every Shabbat

and Yom Tov he closes himself off to his busy political world and enjoys the beauty of Shabbat. "Six days a week, I'm never without this little piece of plastic, chips and wires that miraculously connect me to the rest of the world and that I hope makes me more efficient, but clearly consumes a lot of my time and attention,"

he writes. "If there were no Sabbath law to keep me from sending and receiving email all day as I normally do, do you think I would be able to resist



the temptation on the Sabbath? Not a chance. Laws have this way of setting us free."

### LEADER TIP:

*Joe Lieberman is a great role model because he doesn't lose sight of his priorities. Are you ever embarrassed of your Judaism? Why or why not?*

# PUZZLERS ANSWERS

## PARSHA CODE

1. When DONATING to the MISHKAN, everyone GAVE whatever they WANTED
2. The ARON was made from 3 BOXES, 1 of WOOD and 2 of GOLD
3. The LUCHOS and a SEFER TORAH were kept in the ARON
4. There were 2 KERUVIM on top of the ARON, made from GOLD, and SHAPED like a CHILD'S FACE
5. the ARON was the 1 ITEM in the KODESH HAKADASHIM
6. The SHULCHAN had 12 SHELV'Es for the LECHEM HAPANIM that was BAKED every WEEK
7. The MIRACLE of the LECHEM HAPANIM was, that it STAYED FRESH for 1 WEEK
8. HASHEM told MOSHE to throw GOLD into a FIRE, and the MENORAH was CREATED
9. The MENORAH in the MISHKAN have 7 BRANCHES

10. YAAKOV PLANTED TREES in MITZRAYIM for the WOOD for the MISHKAN

## TEST YOUR PARSHA KNOWLEDGE

1. The Mishkan
2. Bezalel
3. Kodesh Hakadashim
4. The Aron
5. Cheruvim (angelic faces facing each other)
6. Like children's faces
7. Luchot
8. The Lechem Hapanim (show bread)
9. It tasted fresh even when it was a week old
10. Seven
11. 12
12. Yes

13. Gold
14. Karbanot
15. The Bnei Yisrael were constantly traveling in the Midbar
16. Zahav (gold), Kesef (silver), Nechoshes (copper)
17. The Torah serves as testimony that Hashem commanded us to do Mitzvot
18. The Kohen Gadol on Yom Kippur
19. Perochet (partition)
20. From between the two Cheruvim

## TORAH RHYMES & RIDDLES

1. The Teruma for the Mishkan (offering for the tabernacle).
2. The Aron Hakodesh (Holy Ark).
3. The Keruvim (Cherubs).
4. The Shulchan (Golden Table).
5. The Golden Menorah.

# PARSHA GAMES

## How did it look?

by Sammy Schaechter

**GOAL:** To learn about the different Keilim in the Mishkan

**TYPE:** Moderate, indoor, group game.

**PREPARE IN ADVANCE:** Ideally there should be at least 10 kids in a group.

1. 30m (100") rope
2. Curtain, sheet, or talit
3. Pictures of or models of the following vessels: Aron HaBrit, Menorah, Shulchan (for Lechem HaPanim), Mizbeach Hazahav

**HOW TO PLAY:** Explain to the group that we are going to try to find out how the Mishkan looked, and what the main vessels were and what they were used for. Get four kids to hold the rope so that they make a rectangle (with narrow ends in North and South). Tell them that this represents the walls of the Mishkan. Discuss how the Mishkan was divided – see if they know that the Mishkan was divided into 2 sections, the Kodesh, and the Kodesh HaKodshim. The Kodesh and Kodesh HaKodshim were divided with a Parochet. Now you can place each of the Keilim into the Mishkan. Explain to the kids what the purpose of each of the Keilim were. Aron held the Luchot, Mizbeach was for Korbanot, Shulchan was for Lechem HaPanim, and Menorah was to light by the Kohen

Gadol. Read out loud supposed situations that can happen when we will have Beit Mikdash. Let the kids move from one side of the room to the other side if they think it will happen. Ask questions and try to make them think about their opinion. "In the Beit HaMikdash..."

**DISCUSSION:** In this activity, we learn about different kinds of parts of the Mishkan, the home of Hashem. One of the items that was constructed to be used in the Mishkan was the Menorah. The Menorah had six branches and a stem. The unique feature of the Menorah was that it had to be constructed MIKSHAN, "hammered out". Rashi explains that this means its parts were not to be created separately and then attached the way many of the other utensils were created. The Menorah needed to be formed out of one piece of gold. A Rabbi once suggested that there was a significant reason for this. The branches represented different types of Jews. They corresponded to diverse kinds of Jews, each living his Judaism in a different style. Though this is not the ideal situation and preferably Jews should live by observance of the Torah, nevertheless, all Jews, whether they observe or not, are part of the Jewish people. Thus the different branches of the Menorah symbolized the various types of Jews, but the Menorah had to be constructed and hammered out from one solid piece. This was to emphasize the strong belief that all Jews comprise the Jewish people.

# TEFILAH TREASURES

## Shemona Esrei - V'Lamalshinim

In this bracha we daven for the destruction of people who wish to destroy Judaism and the Jewish people both spiritually and/or physically. Who are the "zeidim"? They are people who do evil, the conscious and intentional sinners, who try to pull Jews away from their service of Hashem. We ask that Hashem punish the zeidim in four different ways: He should "uproot, smash, cast down, and humble them. Rav Schwab explains

that these four verbs were chosen very carefully and represent four different types of punishment. 1- "Ti'Aker"- We pray that Hashem uproot the evil doers, to prevent any future growth. It is our prayer that any ideas that try to take Jews away from Judaism—either by force or persuading—should be uprooted and should stop to grow and develop. 2- "Ti'Shaber"- We pray that evildoers should be smashed into many parts,

thus making them ineffective in reaching their evil goals. 3- "Ti'Mager"- We pray that even the parts of evil-doers be broken up—that they should be further divided into individuals. Nevertheless, even without the strength of the group, these individuals are still dangerous. 4- "Tachniah"- We pray that Hashem humble the remaining individual evildoers, so that individual zeidim are made harmless.

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