



Taking care of his mentally unstable grandmother in the geriatric ward of the hospital was a very taxing task for the young man. Although she was unreasonably demanding and sometimes violently so, he managed to maintain his composure and to treat her with the greatest respect.

One day, while he was visiting her, she could not find her false teeth. She shouted at him, accusing him of stealing her teeth. When he tried to explain that he was innocent, she gave him such a resounding slap in the face that he felt as though he was about to lose his own teeth. He nevertheless suffered in silence and helped her locate the lost teeth. A patient in a nearby bed was so impressed with the behavior of this young man that she decided to suggest him as a matrimonial prospect for a relative, a girl from one of the most respected families in Israel. The shidduch worked out and on the first day of their marriage the young couple went to visit the grandmother whose patience-inducing slap brought them together.

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

**Hints & Answers\*** **SHMIRAS SHABBOS:** “Your speech on Shabbos should not be the same as on weekday” (Shabbos 113b). One interpretation of this lesson is that a person should not talk about sales, purchases and *melacha* that he is planning to do in the future. For example, one may not say “I will buy such-and-such merchandise tomorrow” (O.C. 307:1). One may, however, say what he is planning to do in the future if the same action is permissible on Shabbos, even though the person has in mind to do it through a *melacha*. For example, one may say, “Tomorrow, I will talk to my classmate Reuven,” even though he has in mind that he will have this conversation over the phone (O.C. 307:8). Quoting the responsa of *Avnei Yashfe*, the *Piskei Teshuvos* (307, note 12) writes: “Nevertheless, there is no permission to talk about [future] financial, market and business matters [even] with a specific change - for example, instead of mentioning the name of the currency, to use the word “apples” or similar words.” (Regarding exceptional cases where the talk about financial matters is permitted, see Mishna Berura 307:1). **RHYMES:** “sing” **RIDDLE:** The 60 letters of *Birkas Kohanim*. In *Shir Hashirim* (3:7), king Shlomo speaks about the 60 warriors. Midrash says that those are referring to the 60 letters of *Birkas Kohanim*! It’s important to pay attention to every word of *Birkas Kohanim* so that Hashem’s *bracha* can be of maximum benefit to the listener (see Aruch HaShulchan OC 128:39). **PARSHA:** In parshas Nasso we learn that out of all people who are impure, a *metzorah* is sent away the farthest (outside of *machane Yisroel*) because he caused a strife between Jews by speaking *lashon harah*. We learn from here how important it is to Hashem for two Jews to have *shalom* between them (see Bamidbar 5:1-4 with Rashi’s commentaries). **SHMITTAH:** C [source: “A Guide to the Halachos of Shmittah” by Rav A. Wiesenfeld] | \*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, but rather as a springboard for discussions, questions to a *Moreh Hora’ah*, and further study.



# Menucha

A Shabbos table companion for the whole family

לעיני ברך חיים בן שלמון ז"ל

בס"ד

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## Shmiras Shabbos

### Talking Business in “Apples”



“Your shoe is hungry!” said Sarah to her sister Rivka as they were sitting on a couch on a Shabbos afternoon.

Rivka looked down at her shoes and noticed that the sole of her right shoe was hanging down slightly by the toe. So it looked like the shoe had a little mouth. “Yeah, I know,” sighed Rivka, “I need new Shabbos shoes. I can’t believe that these shoes only lasted less than one year. What’s with the quality of shoes nowadays?!”

But then, Rivka was so excited to tell Sarah that this week she went to a shoe store and saw the shoes that she has been wanting to get for a while, selling for just 50 shekels. “Hmm...but how do I say it on Shabbos?” she asked herself. But a moment later, she had an idea: “I will tell her that next week I will get those shoes that I have been wanting to get for just 50 “apples”, and she’ll know what I mean.”

**Question:** May Rivka say the price in “apples”?

(The “Hints & Answers” section is on page 4)

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel



Shavuos 5784 has passed. Will we allow it to also pass from our hearts? Regarding *Ma'amad Har Sinai* the Torah tells us that we are to always remember it, as the verse says: “*But beware and guard yourself very much, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you shall make them known to your children and to your children's children, the day you stood before Hashem your G-d at Horev...*” (Devorim 4:9)

But was our Shavuos considered as *Ma'amad Har Sinai*? Yes. We learn it from the following Midrash: “*The Holy One, Blessed is He said to the Jewish nation: My children, read this parsha every year and I will consider as if you are standing in front of Har Sinai and receiving the Torah.*” [Yalkut Shimoni Shemos, 19]

Since our Shavuos was *Ma'amad Har Sinai* and the Torah in the verse above said “*lest these things depart from your heart...the day you stood before Hashem your G-d at Horev,*” we need to carry in our hearts the beautiful moments that we experienced this Shavuos. (In fact, the Sefas Emes (Chayei Sarah, 5631) teaches that through this verse, *HaKadosh Boruch Hu* is telling each Jew to always remember all the special moments of connections that he had with *HaShem*.)

Shavuos 5784 has passed. But its experiences we will carry with us forever, and recall them whenever we need an extra boost of inspiration.

After Shavuos, one of the areas that a person might want to take on to improve is saying *Birkas HaTorah*. Let's see two important points in *halacha* about *Birkas HaTorah*. The *Tur* (O.C. 47) writes:

ויכווין בברכתו על מעמד הר סיני אשר בחר בנו מכל העמים וקרבתו לפני הר סיני והשמיענו דבריו מתוך האש ונתן לנו את תורתו הקדושה שהיא בית חיינו כלי חמדתו שהיה משתעשע בה בכל יום.

*And when saying Birkas HaTorah, one should have in mind Ma'amad Har Sinai - i.e., that Hashem chose us from all the nations and brought us close to Har Sinai and made us hear His words from within the fire and gave us His sacred Torah which is the center of our lives, a precious vessel with which He would rejoice every day.*

The *Mishna Berura* (47:2) writes: ויברך אותה בשמחה גדולה *And one should make the blessing on the Torah [in the morning] with great joy!*



## Rhymes for Kids

לְעֹבֵד עֲבֹדָת עֲבָדָה - [for Levites] to perform the **service of the service...** (Bamidbar 4:48). Rashi comments: *this refers to the singing with cymbals and harps, which is a service for another service.* One of the reasons for music and singing in the Mishkan was to help a Jew who would come there feel elevated and inspired, as bringing Jewish people close to their Father in Shamayim was the essence of the Mishkan.

Hence, we see from here that in the eyes of the Torah, singing that brings a Jew close to his Creator is not “just singing”, it is true *Avodas Shamayim!* Therefore, on Shabbos and Yom Tov - the times dedicated to raise our love for *HaKadosh Boruch Hu* and become closely attached to him - we should make sure to sing *z'miros*. It is our *avoda!* (It's told that in the home of Chasam Sofer, all *z'miros* of the standard Shabbos *z'miros* were sung every Shabbos [Piskei Teshuvos 289, note 72].)

And “*Yom Ze Mechubad*” is true *mamtakim*

As sweet Shabbos light into our hearts we bring!

“*Menucha vSimcha Ohr Lag'hadim*”

Every Shabbos at our table we joyfully \_\_\_\_\_!



## Riddles



We are sixty soldiers. All of us are together, lined up one-after-another in parshas Nasso. Those who pay attention to us are blessed.

Can you find us?



## Parsha Quiz-Wiz



From where in the parsha do we learn that peace between two Jews is of the highest importance to our Father in Shamayim?