



At the beginning of the Communist control in the Soviet Union, many Jews tried to flee to Romania. Once in Romania, the possibility existed of escaping to other countries, and even to Eretz Yisrael. However, the risk was not minimal - anyone caught trying to escape from the Soviet Union was either executed or exiled to Siberia, a fate sometimes worse than death. Russian soldiers were posted on the border to minimize the chances of anyone escaping. During this era, R' Eliezer Zussia of Skulen lived in Chernowitz which was close to the border, and he constantly risked his life to help Jews who were caught escaping from Russia. The colonel in charge of the border guard was visited more than once by the Rebbe to beg for his intervention in releasing these Jews. Once, when R' Eliezer visited the colonel once again on a mission of mercy, the colonel blew up. "I've had enough of you and your pleas! If I see you here again begging for these criminals, I'll kill you!"

Shortly later, a large Jewish family was caught trying to escape across the border. This time, R' Eliezer tried to utilize other means to release them, including bribing other officials in power, but to no avail. The colonel was the only one with the power to release the family. R' Eliezer's family was afraid for his life and reasoned with him that he wasn't obligated to risk his life. But the Rebbe did not agree. The colonel had threatened him but it was not a certainty that he would carry out his threat. However, the fate of the family was certain death or exile if nobody interceded for them. R' Eliezer approached the colonel once again, and the colonel's reaction was not a calm one. He became furious, and threw the Rebbe down a flight of steps. The Rebbe was injured, but managed to pick himself up. Unbelievably, he did not despair and decided to brave the colonel's wrath once again. He gingerly dragged his aching body up the steps and knocked on the colonel's door again. The colonel was astounded to see him again, and this time, he actually remained calm. The hardened colonel could not help but be moved by the Rebbe's courage and sacrifice, and he agreed to release the family. [Source: *Stories My Grandfather Told Me*]

Hints & Answers* HALACHA CHALLENGE: *Shemiras Shabbos Kehilchosa* (15:60) teaches: *A bowtie that became entangled and turned into a knot: it is permitted to untie it. This occurs frequently with shoelaces.* **RHYME:** "desire". **PARSHA RIDDLE:** In this week's parsha, Hashem instructs Moshe to make two trumpets to be sounded as a sign for various events. "Short-go": the short *teruah* were a sign that Bnei Yisroel need to begin their next journey. "Long-come": the long *tekiah* was sounded when summoning needed to take place. "Two-all": To summon the entire congregation, both trumpets were sounded. "One-some": To summon only the *nesi'im*, only one trumpet was sounded. [see Rashi to Bamidbar 10:7] | *Menucha answers are not to be taken as final decisions in halacha.



Halacha Challenge



Untying Entangled Shoelaces



After the Friday meal, kids asked Abba to read them a book on the couch. Abba surely agreed to this request.

"But my feet are very tired," said Abba as he walked over to the couch, "So I'll take off my shoes and put my legs on the couch."

With his eyes half open, Abba started haphazardly untying the shoelace of his left shoe. In a few seconds, kids noticed that Abba's face froze as he was staring at his shoe.

"What's wrong, Abba?" asked his youngest son Binyamin.

"Look!" said Abba, as he pointed to his shoe.

The kids realized that Abba's shoelace became entangled and turned into a knot. Abba tried to remove the shoe, but it was too tight on his foot. His oldest son Chaim looked at Abba and said, "Maybe it's okay to untie this knot since you did not mean to tie it!"

But Binyamin shook his head in disagreement. He sighed and sympathetically said to Abba, "Wow Abba, I guess you'll need to sleep tonight with your shoe on!"

Question: Who is right Chaim or Binyamin?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





Parsha Pearls

...וַיַּעַשׂ כִּן אֶהְרֹן אֶל מוֹל פְּנֵי הַמְּנוֹרָה הָעֹלָה נִרְחֲמָהּ... *And Aaron did so - he lit the candles toward the face of the menorah...* [Bamidbar 8:3]. This verse seems to be redundant. Of course, we would have figured out on our own that Aaron performed the lighting of the Menorah as he was told. What’s even more puzzling is that Rashi (based on Midrash Sifri) explains that this verse is here to tell us the praise of Aaron, in the virtue that he did not deviate from Hashem’s instructions on lighting the Menorah. Why does the Torah need to publicly praise Aaron here?! The instructions were quite simple - position the wicks facing the center of the menorah, hold the fire by the wick until the flame rises on its own and walk up three steps before you light. Simple and easy. And on top of that, these instructions he heard directly from the prophet (Moshe). So why is Aaron deserving a public praise for fulfilling these commandments?

The answer is: The question should not even begin. The Torah is letting us know that it’s a misconception to think that only a person who has a challenge in performing a mitzva deserves a praise. The Torah is pointing out to us here that the truth is that any Jew, under any circumstances is **praised by the Torah** when a he fulfills exactly what Hashem wants him to do.



Ask Around Your Shabbos Table

Based on the verses in our parsha, Rashi teaches us: “From the age of 25, a Levi enters (a school) to learn the laws of the *avoda*. And he continues learning for 5 years...”

Ask around your Shabbos table: What practical lesson can we learn from this?

Answer: *Avoda* is one of the pillars of the world (Pirkei Avos, 1). Nowadays, tefilla is in place of *avoda*. If Levi'im needed to spend time learning the laws of *avoda*, we should spend time learning the laws of tefilla.



Rhymes for Kids



“So it was always, the cloud covered it and there was an appearance of fire at night. And according to the cloud's departure from over the Tent, and afterwards, Bnei Yisroel would travel, and in the place where the cloud settled, there the children of Israel would encamp.” [Bamidbar 9:16-17]

What do I learn from that “cloud and fire”?
Only what Hashem wants should be our _____!



Parsha Riddle



Figure out what each part of the following riddle is referring to in this week’s parsha.

- Short - go.
- Long - come.
- Two - all.
- One - some.



DID YOU KNOW THAT ?



In this week’s parsha Moshe prays for Miriam’s *refuah* נָא רַפֵּא נָא לָהּ. **You probably know** that besides tefilla, just visiting a sick person brings him a little bit of *refuah*. **But did you know** that a certain condition needs to be fulfilled in order for that *refuah* to come? This Midrash (Vayikra Rabba 34:1) explains it: Rav Huna said: “Anyone who visits the sick causes the Heavens to reduce one sixtieth of his illness...[And] sixty men can cause the sick person to become completely healed, but on one condition: all of them should love him as they love themselves.” This Midrash is teaching us how incredible is the power of Ahavas Yisroel!