



One day, a fire began on the street where the home of the Chofetz Chaim was located. The fire was spreading quickly, and all the houses in its path were in danger of being burned down. All of the houses' residents began frantically gathering their most valuable possessions, and prepared to vacate their houses. The Chofetz Chaim, who was already an elderly man, sat in his chair amidst the turmoil, deep in thought. His family was puzzled by his behavior, but the Chofetz Chaim continued to sit and think with an anxious expression on his face, ignoring the tumult around him.

Fifteen minutes passed, and the Chofetz Chaim suddenly breathed a sigh of relief. He quickly arose from his chair, and walked toward the corner of his house, where a high shelf was situated. He stood on a chair to reach it, and took down a small watch. He then gathered his other possessions, and joined his family in vacating the house.

When his family questioned him, he clarified the reason for his mysterious behavior: "A yeshivah bochur had asked me to keep his watch in my house. Baruch Hashem, I found it; there's a specific mitzvah to guard anything given to one for safekeeping."

His family and students were astounded at his answer. During a time of crisis, when most people react with fear and panic, the Chofetz Chaim's first instinct was to save a yeshivah bochur's watch!

Hints & Answers* **HALACHA CHALLENGE:** Shemiras Shabbos Kehilchosa (15:50) teaches: *It is permitted to return the bent part of the hat to its normal position.* **RHYME:** "love" **PARSHA RIDDLE:** "Five ..Five...Five" (Bamidbar 7:23). See Rashi's commentaries where he writes that the number five here is hinting to the five commandments on each of the two *luchos*. | *Menucha answers are not to be taken as final decisions in halacha.



Halacha Challenge

Straightening Out a Hat on Shabbos



Ring, ring. "Hello," said Abba as he picked up the phone. It was Akiva, a yeshiva *bochur* on the other line. Abba had a short conversation with Akiva and after hanging up the phone, he told his family, "Akiva is coming to us for the Friday night *seuda!*" The kids were thrilled to hear that.

On that Friday night, Akiva was warmly greeted by the family. They invited him to sit down by the Shabbos table in the place that they prepared especially for him. After Kiddush and HaMotzi, Abba offered to take Akiva's hat and jacket so that he could feel more comfortable during the meal. Abba hung the jacket on a hanger in the closet and hung the hat on a hook of the closet's door.

But seconds later, the hat went flying to the floor as the hook where it was hung cracked. Unfortunately, right at that moment, the family's youngest son Chaim was running by and stepped on the hat. Abba immediately lifted the hat but was saddened by the fact that the hat was bent. Luckily, Akiva did not notice any of this.

"I better fix it now so that Akiva won't even know what had happened," said Abba.

Question: May Abba straighten out the hat now?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Parsha Pearls

In this week's parsha, *Hashem* instructed Moshe to count the Levi'im who will do the *avoda* in the Mishkan, But why is it necessary for the Torah to tell us that 50 is **above** 30, as the verse says: “מִכֶּן שְׁלִשִׁים שָׁנָה וּמֵעַלָּה וְעַד כְּוָרְחֵמִשִׁים וְשָׁנָה”? Isn't that obvious?

It appears that the Torah is teaching us here an important lesson in our approach to our *avodas Hashem*. Namely, that *avodas Hashem* needs to progressively go higher with time. Your tefilla, your Talmud Torah, your *chesed*, and other aspects of *avodas Hashem* should blossom as you blossom in your age.



Ask Around Your Shabbos Table

In this week's parsha we learn that the jobs of the Levi'im were: “לְעֵבֶד עֲבֹדַת עֲבֹדָה וְעֲבֹדַת מִשָּׁא בְּאֵהָל מוֹעֵד...” - *to perform the service of the service and the work of carrying, in the Tent of Meeting.* (Bamidbar 4:47-48)

Ask around your Shabbos table: What specifically was *עֲבֹדַת עֲבֹדָה* (*service of the service*) that the Levi'im had to do?!

Answer: Rashi (Bamidbar 4:47) explains: *הוא השיר במצלתים וכנורות, שהיא - עבודה לעבודה אחרת This refers to the singing, accompanied by music from cymbals and harps, which is a service for another service.*

We learn from this *peirush* Rashi that “*avodas avoda*” is referring to singing and music of the Levites in the Mishkan. There are many reasons why *HaShem* wanted singing and music in the Mishkan (and in the Beis HaMikdash.) It seems that one of those reasons was to help a Jew who would come to the Mishkan feel elevated and inspired, since 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's an *avoda!* 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 a type of our *avoda!*



Rhymes for Kids



In this week's parsha is the Birkas Kohanim. The are 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!

Birkas Kohanim is a gift from Above.

In every word I feel Hashem's extra ____.

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 (based on Aruch HaShulchan OC 128:39).



Parsha Riddle



Every year, parshas Nasso is around Shavuos time. Where is Shavuos remembered in parshas Nasso?!

(Hint: You'll need to review Rashi's commentaries to Nasso in order to answer this question.)



DID YOU KNOW THAT ?



You probably know that on Shavuos you should visualize *ma'amad Har Sinai* (the experience of receiving the Torah on Mt. Sinai). **But did you know** that you should think about it—at least once—each and every day?! The Tur (O.C. 47) writes: *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 rejoices every day.*