



By Rabbi Mendel Weinbach zt"l

The wife of a young Torah scholar in the northern Israel town of Rachasim decided to open a nursery in order to help support her growing family. Since the nursery would be located in their ground-level apartment and adjacent yard, they needed the approval of all the other residents of their apartment building.

Sympathetic to the couple's financial struggles, all the neighbors gave their written consent. Just before the nursery was to open, one of the neighbors withdrew his consent. The noise from the nursery, he claimed, might be detrimental to his wife who suffered from high blood pressure. To aggravate the situation he had three sons who had strayed from being observant and he was afraid that his efforts to bring them back would be harmed by their seeing their mother suffer because of observant Jews.

The shocked young husband went to a local rabbi who informed him that since the reluctant neighbor had given his consent it constituted a vow on which he could not renege. Upon hearing this ruling, the neighbor insisted on personally speaking to the rabbi who repeated to him that he must stick to his consent. "But," added the rabbi as he held out a bottle of wine, "if you allow the nursery to function you will merit to pour wine from this bottle at the weddings of your three sons who will have returned to the fold!"

The consent was renewed, the nursery opened, and there were soon three weddings of three returned sons.

[source: The Human Side of the Story of Ohr Somayach (www.ohr.edu). Printed with permission]

Hints & Answers* **HALACHA CHALLENGE:** *Sefer Shemiras Shabbos Kehilchosa* (3:90) teaches that one may not sort a pile of toys on Shabbos, putting each one in its designated place. Doing that is considered Borer. **RHYMES:** "love". **RIDDLES** Avraham, Yitzchok, Yaakov. All together, the Avos built 7 alters. Hence, to counter-balance the power of those alters, Bila'am built 7 of his own alters (see Rashi to 23:4). **SHMITTAH:** B. [source: "A Guide to the Halachos of Shmittah" by Rav A. Wiesenfeld] | *Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, further study, and questions to a *posek*, etc.

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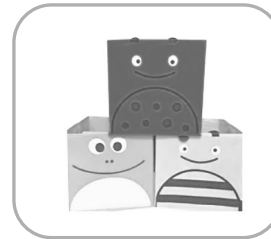
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Halacha Challenge



Sorting the Toys on Shabbos



As Imma walked into the living room after her Shabbos nap, she could not believe the sight that was in front of her eyes. Legos, teddy bears, dolls, cars, trains, Clicks and Magnatiles were all in one big pile in the middle of the living room! The detective work that she did right afterwards did not take long to figure what has happened. Her older daughter Chani dosed off on a couch while baby sitting her 2-year old brother Moishy...

Moishy was standing next to the pile of toys and was looking at Imma with an innocent, sweet smile, being quite proud of his creation

At that moment, Chani woke up and without saying anything ran to the pile and began trying to figure out how to remove this "middle-of-the-living-room" obstacle.

"Imma, can we sort the toys of this pile - putting legos in the lego box, Clicks in the Clicks container, and so one?" asked Chani.

"Hmm...good question, Chani," replied Imma, "It could be *Borer*. But I am not sure..."

Question: Can Chani sort the pile of toys 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

מה טובו אהליך יעקב משכנותיך ישראל *How goodly are your tents, O Yaakov, your dwelling places, O Israel!* [Bamidbar 24:5]

The *Sifsei Kohen* (the classic commentator on the Shulchan Aruch) writes in his commentaries on the Siddur that in this verse (see above), the אוהל (tent) is one's personal home and the משכן (dwelling place) is one's *shul*. Why does the Torah place "the tent" first, asks the *Sifsei Kohen*? He answers that this is based on the teaching of *Chaz"l*: "If your friend is habitual in greeting you with "Shalom", you should greet him with "Shalom" first."

Based on this, says the *Sifsei Kohen*, when a Jew is accustomed "to greet" HaKadosh Boruch - i.e., being diligent in coming to shul for prayer and Torah study, Hashem greets that person with Shalom (in his home) first. It appears then that based on this explanation, the verse is saying: "You leave the door of your house to go to shul in the morning - as part of your diligence to tefilla in shul, and before you reach "Hashem's home", He blesses *your* home."



Ask Around Your Shabbos Table

In this week's parsha, we see the incredible love that Hashem has for Klal Yisroel by turning Bila'am's curse into a blessing.

Ask Around Your Table: Why in the *bracha* before Shema (of Shacharis) do we say: **הבוחר בעמו ישראל באהבה** (Who chooses His nation Am Yisroel with love), and not simply: **הבוחר בעמו ישראל**?

Answer: Rav Yisroel of Rizhin quotes his father saying in the name of the Baal Shem Tov answered this question with the following *mashal*:

One person goes to the market to buy fruits. When he looks at the fruits, he finds some defect in every fruit: "this one is missing a bit, this one is a bit rotten, etc." Another person, however, goes to the same market and right away buys the fruits, even though they are not perfect, because he says about each fruit: "But on the other side it is perfect. How beautiful is this fruit..." And that *mashal* explains "הבוחר בעמו ישראל באהבה" - Hashem chooses Am Yisroel **with love** even though Am Yisroel is not perfect, because Hashem looks only at the positive attributes of Am Yisroel.

[ספר עירין קדישין, ליקוטים, נושא תפילה ד"ה הבוחר]



Rhymes for Kids



Why did Hashem force Bila'am bless Am Yisroel? Solve this rhyme-riddle, you will know the answer.

"To bless!" Hashem declared from Above.

Because for His children He has enormous ____!

ולא אבהה' אלקיך לשמע אל-בלעם ויהפך ה' אלקיך לך את-הקללה לברכה פי אהבה ה' אלקיך.

"And Hashem, your G-d did not want to listen to Bila'am, and Hashem, your G-d turned the curse into a blessing, because Hashem your G-d loves you." (Devorim, 23:6)



Parsha Trivia & Riddles



The grandfather built four of them, the father built one of them, and the son built two of them. Who is the grandfather, the father and the son, and what did they build? (Hint: The answer is in Rashi's commentary to parshas Balak)