



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\*** **SHMIRAS SHABBOS:** *Shemiras Shabbos Kehilchosa* (3:32) "If a knife, fork, spoon or a similar item fell inside a trash can and got mixed with the trash, one should not take it out from there, unless he will use it right after removing it from there. And the same rule applies if one saw a page that requires *geniza* inside a trash can: he should remove it in order to preserve its sanctity, but he should read from it a little bit before putting it in a *geniza* bag." **RHYMES:** "eat" **RIDDLES: 1.** Hashem praised Moshe Rabbeinu's *midda* of humility — והאיש משה עניו מאד מכל האדם אשר על פני האדמה **2.** Hashem said "Please listen to my words" (Bamidbar 12:6) to Miriam and Aharon before He chastised them. \*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, further study, and questions to a *posek*, etc.



## Shmiras Shabbos

### Taking a Sheimos Page out of Trash Can



After the Shabbos *seuda*, five-year old Shmuli helped Imma clean up the table. Imma gave him things to put in the garbage can. At one point, Imma left the room and Shmuli took things off the table on his own and put them in the garbage can.

When his 10-year old brother, Yissochar, came in the room, he was shocked to see a page from his Daf Keshar in the garbage can. "Shmuli – may I ask you

why you threw away that page?" asked Yissochar.

"You don't need it anymore. You already showed Abba and Imma that page at the *seuda*," answered Shmuli.

"True. I don't need it anymore. But that page is Shaimos!" cried out Yissochar.

"So let's take it out," proposed Shmuli.

"We can't. Doing that would be *Borer*, because that page is mixed-in with other things in the trash can."

**Q.** Can the *shaimos* page be taken out of the trash can now?

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### DEDICATIONS

◆ For *refuah sheleima* to those who need it

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### Parsha Pearls

In this week's parsha we complained that all we have to eat was *mann*. We did not appreciate it. Interestingly, the Torah records that we expressed our complaint in the following way, *הָמָן עֵינֵינוּ* - "Our eyes are looking only **at the mann**" (Bamidbar 11:6). Right after this verse, the Torah spends the next three verses talking about the details of the *mann*. Hence, the Torah teaches us here not only how unpleasant it is to HaShem when we complain about things that He blesses us with, but also how to "fix" our eyes so that we look at HaShem's *brachos* with great appreciation. By writing in detail the praises of *mann*, the Torah is teaching us that instead of looking "at the *mann*" - or **at** any other blessings in our lives, we should look "**inside** the *mann*" - i.e., explore the details of HaShem's blessings! And that is what will help you to appreciate Hashem's blessings.

The *Rama* (OC 242:1) writes that we have a *minhag* to eat *pashtida* (a type of kugel) on Shabbos as *zechor l'mann* (a remembrance of *mann*). (And it's certainly important to eat kugel this Shabbos with the intention that it should be a *tikun* for our complaint about the *mann*.) Eating kugel on Shabbos should be a once-a-week reminder for us of how Hashem wants us to look at our life's blessings - look at their details, so that you will come to appreciate those blessings.



### Ask Around Your Shabbos Table

*Ask Around Your Table:* We awaited for Shavuot for seven weeks, counting the Omer each day. We had an amazing Chag HaShavuot. But how do we take Shavuot into the rest of the year?

*Answer:* Each day, at least once a day, we should recall in our hearts what we've **experienced** on Shavuot of this year. Rav Eliyahu Dessler writes in his *sefer Michtav MeEliyahu* that in reality, there is only one Chag HaShavuot - the one when we were all standing at Har Sinai. Each year we are actually revisiting that same Chag. That's why, the Matan Torah each year, to each Ben/Bas Yisroel is in a real sense! Now, regarding Ma'amad Har Sinai, the Torah says:....*lest you forget the things that you saw with your eyes, and lest they will be removed from your heart, all the days of your life...*In fact, the Sefas Emes (Chayei Sarah, 5631) teaches that this is also referring to each person's individual moments of connection with Hashem throughout his life (and all the more so, his experience on Shavuot—as this is what the verse is about).



### Rhymes for Kids



"And the cloud of Hashem was above them by day..." (parshas Beha'alozecha)

Because of His love for Bnei Yisroel,  
Hashem led us with clouds to Eretz \_\_\_\_\_!  
What do we do to make the memory of this very sweet?  
We build a Succah, and inside of it we sleep and we \_\_\_\_.



### Parsha Trivia & Riddles



1. HaKadosh Boruch Hu Himself praised this person's *midda* in parshas Beha'alozecha. Who is the person and what is the *midda* that was praised? (For the bonus: Is there anywhere else in the Torah where Hashem praises a person's *midda*, or is this the only place?!)
  2. Who taught us that we shouldn't be demanding?  
Requesting politely will have a good ending!  
He said in the parsha "Please listen to my words"  
Such words are more beautiful than musical chords.

### ? DID YOU KNOW THAT...?

In this week's parsha Moshe prays for Miriam's *refuah* *א-ל נא רפא נא לה*. You probably knew 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." The students in the Beis Midrash posed a difficulty to Rav Huna, "If so, sixty men should visit the sick and he'll become completely healed and go down to the market with them!" Rav Huna answered back to them, "The sixty men can, in fact, cause the sick person to become completely healed, but on one condition: all of them should love him as they love themselves." - Midrash Vayikra Rabba 34:1 (the translation is based on commentaries of Eitz Yosef) This Midrash is teaching us how incredible is the power of Ahavas Yisroel!*