



A look of sadness on the face of someone who always exuded happiness greeted the visitor to the home of a Torah scholar in Bnei Brak. When he met him the next morning in the synagogue he could not resist asking him why he looked so depressed the day before.

"My wife was in a very depressed mood that day," he explained, "and all my efforts to cheer her up met with failure. I finally hit on the idea that if she sees me looking depressed she will certainly try to cheer me up, and in order to do so she will herself have to become cheerful. I therefore put on an act of sadness that I could not drop when you came to the door because my wife was standing next to me and would have seen through my act. My strategy worked and she came out of her bad mood. It was worthwhile embarrassing myself in front of you, with an uncharacteristic show of sadness in order to make my wife happy."

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

**Hints & Answers\*** **SHMIRAS SHABBOS:** Yes (source: Shemiras Shabbos Kehilchosa 40:50) **RHYMES:** "way", "give" **RIDDLES:**

ועל השגות הקלום אל-פרעה פעמים (Bereishis 27:36); ויעקבני זה פעמים (Bereishis 41:32); כיעתה שבנו זה פעמים (Bereishis 43:10); | \*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

### Whom Can I add to the MiSheberach



מי שברך אבותינו אברהם יצחק ויעקב, משה ואהרן דוד ושלמה, הוא ירפא את בן (name) בן (mother's name) בעבור

והביט אל-נחש הנחשת וחי

On a Shabbos morning, Ya'akov went to shul with his

father. His brother Chaim did not come along because he was sick with flu. Ya'akov felt bad that Chaim was not feeling good and had to miss davening in shul. "But this Shabbos is a Shabbos of refuah!" remembered Ya'akov, "Because in this week's parsha people got healed after the snakes bit them for complaining. When the Torah will be read and the Ba'al Koreh will reach the pasuk וְהַבִּיט אֶל-נָחֹשׁ הַנֶּחֱשֵׁת וְחַי, I'll pray in my heart that in the *zechus* of this pasuk, Chaim should get better very soon."

When the gabbai started saying MiSheberach bracha for the *cholim*, Ya'akov ran towards the *bimmah*, and stood in line of people who were giving the names to the gabbai. As he was waiting for his turn, though, he was reasoning with himself if he should give Chaim's name to the gabbai: "Chaim is just sick with flu. He is not in *sakana*. Maybe only names of people who are very sick should be given to the gabbai for the MiSheberach on Shabbos."

**Question:** May Ya'akov give Chaim's name to the gabbai for the MiSheberach?

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

#### DEDICATIONS

♦ For refuah sheleima to those who need it





### Tehillim Pearls

לֹדְלָא הָאֲמַנְתִּי לְרֵאוֹת כְּטוֹב ה' בְּאֶרֶץ חַיִּים. - *If I wouldn't have believed in seeing the good of Hashem in **the land of the living**.* [Tehillim 27:13]

Various commentators offer their understanding in what Dovid HaMelech was referring with the words, “the land of the living.” The Malbim explains that ‘the land of the living’ is Eretz Yisroel.

But what is the meaning behind it? In his powerful poem, צִיּוֹן הִלָּא תִשְׁאֲלֵי, which became one of the Kinot of Tisha B'Av, R. Yehuda Halevi (c. 1075 – 1141) expressed the following regarding Eretz Yisroel: חַיֵּי נְשָׁמוֹת אֵיִר אֶרֶץ “the life of the souls is the air of your land.” Commentators on the Kinot interpret these words literally: “the very air of Eretz Yisroel gives an extra measure of vitality to a person’s soul.” (R. A.C. Feuer/R. A. Gold). In fact, a similar idea is found in words of Chazal: “The air of Eretz Yisroel makes one wiser.” (Baba Basra 158b). Perhaps then, this sheds light to Dovid HaMelech’s description of Eretz Yisroel as אֶרֶץ חַיִּים - namely, that Eretz Yisroel is a land whose physical air adds a special, holy life force to a Jew who lives there.



### Ask Around Your Shabbos Table

In this week’s parsha, when snakes attacked Bnei Yisroel, Hashem instructed Moshe to make a copper snake and put it on a pole, and Hashem said: וְהָבִיט אֶל-נָחָשׁ הַנְּחֹשֶׁת וְחָי - *and (a person who was bit) will look at the copper snake and live.*

**Ask Around Your Table:** By what virtue looking at the copper snake was suppose to heal Bnei Yisroel?!

**Answer:** Since the snake was on a long stick, by looking at it, Bnei Yisroel were looking upwards and were inspired to realize how they should request a *refuah* from Hashem. Based on the Mishna (Rosh Hashana 3, 38) and its explanation of Tifferes Yisroel, Bnei Yisroel were saying, “Hashem, please send us a *refuah* so that we can continue serving You!” From here, says the Tifferes Yisroel, we learn a fundamental lesson: when a person needs something (*refuah, parnassa*, etc.), he should ask Hashem to grant it to him, because it will help him to do his *avodas Hashem*.



### Rhymes for Kids



*The people came to Moshe and said, "We have sinned, for we have spoken against Hashem and against you. Pray to Hashem that He remove the snakes from us." So Moshe prayed on behalf of the people.*

-- Parshas Chukas, Bamidbar 21:7

They asked for forgiveness and he forgave right away.  
From here you learn the Torah \_\_\_\_:  
When someone asks you to forgive,  
A complete *mechila* you should \_\_\_\_.

*"So Moshe prayed" - From here [we learn] that someone who is asked to forgive, should not be so cruel so as not to forgive.* [Rashi's commentary to Bamidbar 21:7]



### Parsha Trivia & Riddles



In this week’s parsha, Moshe hit the rock twice:

וַיִּךְ אֶת הַסֶּלַע בְּמַטְהוֹ פַּעַמַּיִם

The word פַּעַמַּיִם is found in the Torah infrequently. Besides this verse, it appears in three more places in the Torah. Can you find them?



### DID YOU KNOW THAT



You probably knew that Kohen is called up for an aliya first, then Levi, and then Yisroel. But did you know that there is possible a hint to that in our parsha?! The last part of the verse 19:17 is: וַיִּבְתְּנוּ עָלָיו מַיִם חַיִּים אֶל כְּלֵי

מַיִם חַיִּים (“Living waters”) could be refer to Torah (as Chazal teach, אין מים תורה). And the verse says that it is given to the כְּלֵי - a possible acronym בהן לוי ישראל.