



Rav Noach was born and raised in New York. He learned at the Chaim Berlin and Ner Yisroel yeshivos. He completed his undergraduate studies at John Hopkins University and his Masters degree at Loyola Graduate School. He always considered his older brother, Rav Yaakov Weinberg, to be his *Rebbi muvhak*.

One important lesson that Rabbi Weinberg taught was the following: The full transformative power of Torah is only experienced when two conditions are fulfilled: remember what you learn and learn with the intention to apply your learning. Rav Weinberg showed his students how to learn with the intention of applying their learning. Week after week, for over 30 years, he offered astounding insights into the weekly Torah portion – insights containing simple, easily grasped practical points of direct relevance to one’s life.

Rabbi Aryeh Markman, the director of Aish in LA and a long-time student of Rabbi Weinberg, said: “I think one of the qualities that attracted so many of us to him was his ability to show you that the Torah was relevant no matter where you looked. Whether an obscure halacha, some forgotten story tucked away in Prophets, a completely ethereal argument in the Talmud – Rabbi Weinberg had a take on it, and he could distill out a useful principle which we could take away and apply for the rest of our lives.” ♦

[Special thanks to Manny Saltiel & anshe.org and Aish.com for the help with the content]

**Hints & Answers\* HALACHA CHALLENGE:** A Mishna (Beitza ch.5) states: “*We do not climb a tree [on Shabbos].*” The Gemora (Beitza 36b) explains that the sages prohibited going up on a tree lest a person will reap something (e.g., a leaf, a branch, a fruit) from the tree. Reaping something from a plant on Shabbos is a *Toldah* of קוצר. Based on the additional sources that the Gemora sites, the *halacha* is as follows regarding climbing off a tree on Shabbos: If a person climbed on a tree במזיד then he may not climb off of it, but if he climbed on the tree בשוגג then he may climb off it (O.C. 336:1). **RHYME:** “healing” **RIDDLE:** The *segula* for good health is to be meticulous in fulfilling the mitzvos of the Torah. [See Shemos 15:26 and all of Rashi’s commentaries there.] | \*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.



## Halacha Challenge

### Climbing off a tree on Shabbos



“I love Tu B’shvat!” screamed Refoel, as he ran across a green field on a sunny Shabbos afternoon. His brothers and sisters who were in the park, laughed and copied him.

Refoel saw that he became the center of attention and decided to continue having fun.

“Now I am really going to surprise them,” thought Refoel as he made a plan in his mind.

He ran to a tree that was next to the playground and climbed on top of it!

“Refoel! We are not allowed to climb trees on Shabbos!” they screamed to him.

“I think we have a problem,” said the oldest brother, Binyomin. “I learned last week, that we are not allowed to take things off a tree on Shabbos. So Refoel cannot climb down from the tree, because he would be taking himself off a tree!”

**Question.** Is Refoel allowed to climb down from the tree now?

(The “Hints & Answers” section is on page 4)

#### DEDICATIONS

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

בזכות רפואה שלימה ליהודית פנינה בת חנה מלכה ציפור





## Parsha Pearls

Sometimes, when we get stuck in a certain situation we get upset and frustrated. This week's parsha helps us view those types of situations in a positive way. In this week's parsha, shortly after Bnei Yisroel encamped by the Yam Suf, they saw the Egyptian army approaching behind them. Bnei Yisroel could not flee by running forward, since the sea was in front of them. Midrash tells us that they also could not flee to the right or to the left, because there were dangerous animals on both sides. Our *mesorah* teaches us that a verse in Shir HaShirim reveals to us what *HaShem* said to Bnei Yisroel at that moment: הַרְאֵינִי אֶת מְרָאֶיךָ - *Show me your countenance, let me hear your voice, because your voice is pleasant and your countenance is beautiful.* [Shir HaShirim 2:14]. Rashi on this verse explains that *HaShem* was saying the following to Bnei Yisroel, הַרְאֵינִי אֶת מְרָאֶיךָ אֶת כְּשֵׁרוֹן פְּעֻלְתְּךָ לְמִי אֶת פּוֹנֵה בַעַת צָרָה? - *Show me your "countenance", your proper action: To whom do you turn at the time of trouble?* And Bnei Yisroel then offered a קוֹל עֲרֵב (pleasant voice) to Hashem at that moment, as the verse in our parsha says, "*And Bnei Yisroel cried out to Hashem*" (Shemos 14:10). Hence, we became "stuck" by the Yam Sum because Hashem needed to hear our קוֹל עֲרֵב (pleasant voice) .

So next time you're stuck, say to yourself, "This is a blessing! *HaKadosh Boruch Hu* purposely placed me in this situation because He wants to hear my קוֹל עֲרֵב (pleasant voice) - my sincere *tefilla*.



## Ask Around Your Shabbos Table

שָׁם שָׁם שָׁם לֹא חָק וּמִשְׁפָּט וְשָׁם נִסְּהוּ. *There He gave them a statute and an ordinance, and there He tested them.* [Shemos 15:25] This verse tells us that in Marah - the place where waters were bitter - Hashem tested Bnei Yisrael. What was the test there? Based on Midrash Mechilta, Rashi comments on this verse: *[He tested] the people and saw how stiff-necked they were, that they did not consult Moshe with respectful language [to sweeten the water], "Entreat Hashem to have mercy upon us that we should have water to drink." Instead, they complained.*

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

**Answer:** When you need something "sweeter", stop complaining and start *davening*.



## Rhymes for Kids



כִּי אָנִי ה' רִפְּאֵךְ: פִּירוּשׁ לַצַּד חוֹלָאִים שְׂאִינָם בְּיַדֵּי שָׁמַיִם כְּאוֹמְרָם ז"ל (כְּתוּבוֹת ל' א) הִכַּל בְּיַדֵּי שָׁמַיִם חוּץ מִצִּינִים וּפְחִים. לִזֶּה אָמַר כִּי אָנִי ה' רִפְּאֵךְ פִּירוּשׁ הַגַּם שִׁיקֵר לְךָ מִקְרָה מֵהֵם אָנִי אֲרַפְּאֵךְ מֵהֵם. (Peirush Ohr HaChaim to Shemos 15:26)

*When I go to a doctor or get a flu shot*

*These words of bitachon in my heart I jot:*

*"Ani Hashem rof'echa" are Torah's words that are sweet & appealing*

*Doctors are messengers which Hashem sends to deliver the \_\_\_\_\_.*

כִּי אָנִי ה' רִפְּאֵךְ: פִּירוּשׁ לַצַּד חוֹלָאִים שְׂאִינָם בְּיַדֵּי שָׁמַיִם כְּאוֹמְרָם ז"ל (כְּתוּבוֹת ל' א) הִכַּל בְּיַדֵּי שָׁמַיִם חוּץ מִצִּינִים וּפְחִים. לִזֶּה אָמַר כִּי אָנִי ה' רִפְּאֵךְ פִּירוּשׁ הַגַּם שִׁיקֵר לְךָ מִקְרָה מֵהֵם אָנִי אֲרַפְּאֵךְ מֵהֵם. (Peirush Ohr HaChaim to Shemos 15:26)



## Parsha Riddles



In this week's parsha, the Torah reveals to us a *segula* for good health.

What is that *segula*?



## DID YOU KNOW THAT ?



אִז וְשִׁירֵי-מִשְׁפָּה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וְגו' -- שְׁמוֹת טו:א

**You probably know** that we say Shiras Hayam everyday (in *pesukei dezimra*). **But did you know** that everyday you should be crossing the Yam Sum?! In the laws of *Pesukei Dezimra*, the *Mishna Berura* (51:17) writes:

וַיֹּאמֶר שִׁירַת הַיָּם בְּשִׂמְחָה וַיִּדְמָה בְּדַעְתּוֹ כְּאִלּוּ בְּאוֹתוֹ הַיּוֹם עֵבֶר בַּיָּם וְהָאוֹמֵר בְּשִׂמְחָה מוֹחֲלִין לוֹ עוֹנֹתָיו.

*"And one should say Shiras HaYam with joy. And he should picture in his mind as if he crossed the Yam Suf on that day. Someone who says Shiras HaYam with joy [has the merit] of his transgressions being forgiven."*