



Rebbi Meir Baal Haness was a talmid of Rebbi Akiva, Rebbi Yishmael, and Elisha ben Avuyah. His father was a descendant of the Roman Emperor Nero who had converted to Judaism. There are 335 halachos that are mentioned in the Mishnah with Rebbi Meir's explanations. His wife was the famous wise woman, Beruriah. In one encounter, when neighboring wicked people disturbed him, she advised him wisely to pray for their teshuva instead of their destruction. Rebbi Meir followed her advice and his prayers were answered (Berachos 10a).

Rebbi Meir was given a title of Baal HaNess (the master of miracles) for the many miracle stories that were told about him. The most famous one is the following. Once Rebbi Meir's sister-in-law was captured and held by the Romans. Rebbi Meir took a bag of gold coins, disguised as a Roman horseman, and set off to free his sister-in-law. Rebbi Meir approached the guard and offered him the bribe. He explained to the guard that half the money could be used to bribe his supervisors, while the other half was his to keep. When questioned by the worried guard what will happen when the money will run out, Rebbi Meir told him to say "G-d of Meir - answer me!" and that would save him in any situation. To prove his point, Rebbi Meir threw a clump of dirt at the jail watch dogs. The dogs came running towards him. As soon as the dogs came near, Rebbi Meir said "G-d of Meir-answer me!" and the dogs retreated. Convinced by what he had just seen, the guard released Rebbi Meir's sister-in-law. Eventually, the guard was convicted by the Roman government for that act and was sentenced to death. When they attempted to hang him, he uttered: "G-d of Meir-answer me", the rope around his neck tore and he managed to run away.

**Hints & Answers\*** **HALACHA CHALLENGE:** Sefer Shemiras Shabbos Kehilchosa (26:26) writes the following about Shabbos and Yom Tov: "Flowers and tree branches should not be placed in a vase that has water in it. This applies also to a case where the water was in the vase before Shabbos. This is true even if the flowers or tree branches are not muktza — i.e., where on Erev Shabbos/Yom Tov a person designated them to be as a decoration for the house." (For further study on this topic, see Mishna Berura 336:54 and Sha'ar HaTziyun 336:48). **TRIVIA:** Kidush Hashem. The Mishna Berura (125:4) writes: *One needs have intent especially during Kedusha to sanctify Hashem's name. And in that merit, Hashem will rest upon him a spirit of holiness from Above. And he should have in mind to fulfill the verse, "And I shall be sanctified among Bnei Yisroel."* The Ariza"l was very careful about this. | \*Menucha answers are not to be taken as final decisions in halacha.

## Halacha Challenge



### Putting Flowers in Water on Shabbos



Abba came home on erev Shabbos with a bouquet of flowers. "Wow, They are so beautiful!" said Imma, "Thank you!" She took the flowers and put them on the counter.

When Abba came home from shul after Ma'ariv, he looked at the table to see the vase with his flowers inside. To his disappointment, the table had only dishes and silverware on it. He then, looked at the counter and saw that the flowers were still laying in the same spot where Imma put them on erev Shabbos!

Abba closed his eye, took a very deep and relaxing breath so that he can come down and figure out a way not to get upset at Imma. Hashem helped him, as a few seconds later, a simple (yet profound) thought came to his mind: "Imma was so busy with Shabbos preparations that she simply forgot to put the flowers in the vase with water." he thought to himself. "I wonder if I can put the flowers in the vase now?!"

**Question:** Can Abba put the flowers in the water now?

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Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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## Parsha Pearls

In this week's parsha the Torah speaks about Shabbos Kodesh:

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שְׁבִתוֹן מִקְרָא-קֹדֶשׁ...

*[For] six days, work may be performed, but on the seventh day, it is a complete rest day, a holy occasion...*

[Vayikra 23:3]

In Tehillim we see the following words in connection to Shabbos Kodesh:

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת...לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ וְאֶמוּנָתְךָ בַּלַּיְלוֹת.

*A mizmor song for the day of Shabbos...To talk about Your kindness in the morning and Your faith at the nights. [Tehillim 92:3]*

Why does the *mizmor* for Shabbos day tell us that it is proper to talk about Hashem's kindness in the morning and His faith at nights? In his commentary on Tehillim, the Radak writes the following explanation of the above-mentioned verse: *By day and by night we need to relate about the kindness that You did for us - in that You gave us the day of Shabbos for menucha.*

Hence, what's appropriate for a Jew to do, is to thank Hashem for Shabbos when he wakes up **each morning**. And before he retires **each night**, thank Hashem again for Shabbos. Take this advice and see if your Shabbos will be different from now on!



## Trivia



Which mitzva taught in parshas Emor does a person fulfill when he answers Kedusha?

## ? DID YOU KNOW THAT ?

**You probably know that** Dovid HaMelech was a giant in Torah. **But did you** know how he found time to learn Torah? The following verse in Tehillim reveals us his secret:

אֶחָלִי יִכְנוּ דְרָכַי לְשֹׁמֵר חֻקֶיךָ. -- תהילים קיט:ה

*My prayers are that my ways should be established, to guard Your statutes.* -- Tehillim 119:5 “To guard your statues” can also refer to learning Torah, since in parshas Emor on the verse (Vaykra 22:31) וְשָׁמַרְתֶּם מִצְוֹתַי Rashi teaches: זו - וְשָׁמַרְתֶּם” -- “*And you should guard*”—this is referring to learning. Hence, Dovid HaMelech is teaching us in this verse the following message: “If you want to establish your “ways”—your ways to the Beis Midrash where you learn Torah, then ask Hashem to help you in it.”