



A contingent of government officials came to Rimanov to search the city for a suitable storage warehouse for the army's food and supplies. After combing the city, the only place they came up with was the local shul. When the heads of the kehilla heard about this, they ran to Rav Mendele of Rimanov to ask him what to do.

One person jumped up and said: "Let's not make a fight with them, because, as soon as the officials will find out that the roof leaks and all their supplies will be ruined they will not use our shul as a storehouse!" Everyone agreed and seemed satisfied with the plan. However Rav Mendele replied simply: "It is because of the leaky roof that this decree was made. If we don't take care of our shul and degrade its honor by allowing the roof to leak what do you expect of the non-Jews? Go fix the roof right away and everything will be okay."

They did as they were commanded and never heard from the officials again.

**Hints & Answers\* HALACHA CHALLENGE:** If the soil is moist or if it's a rainfall season, then it's not allowed to put fruit seeds (or any other seeds that can sprout) on a ground in a garden on Shabbos (unless it's a place that people continually walk upon or it's a place where animals/birds will eat the seeds before they get a chance to sprout.) [source: Shulchan Aruch O.C. 336:4, Mishna Berura 336:31, Shevisas Hashabbos Zore'ah 5] **RHYME:** "tefilla". **PARSHA RIDDLE:** To have *d'veikus* to one's portion of Eretz Yisroel: כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ: מִטּוֹת בְּגֵי יִשְׂרָאֵל...[Bamidbar 36:9] | \*Menucha answers are not to be taken as final decisions in halacha.



## Halacha Challenge



### Spitting Orange Seeds in a Garden



On a Shabbos afternoon, Rivky's friend Sari came over to her house to play.

"I have a small present for you, Rivky" said Sari as she walked into the house.

Rivky looked with excitement at Sari and saw how she pulled out two beautiful oranges out of a bag.

"They look so delicious," said Rivky. "Let's go in my garden and eat them there. It will be a nice *oneg* Shabbos." Sari surely agreed to Rivky's plan and the girls went to the garden. After sitting down on a little rug that was spread over the grass in that garden they began peeling the oranges. "Rivky, what should we do with the orange seeds?" asked Sari. "Oh, just put them on the grass," said Rivky.

Sari thought for a second and said, "But the seeds can grow into orange trees! Sowing is one of the 39 *melachos* of Shabbos!"

**Question:** May the seeds be put on the ground of Rivky's garden?

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Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





## Parsha Pearls

והורשתם את־הארץ וישבתם־בה כי לכם נתתי את־הארץ לרשת אתה

*And you should drive out the inhabitants of the land, and you should live in it, because to you I gave the land to inherit it (Bamidbar 33:53).*

Commenting on this verse, the Ramban writes:

על דעתי זו מצות עשה היא, יצוה אותם שישבו בארץ ויירשו אותה כי הוא נתנה להם, ולא ימאסו בנחלת ה'!

*“In my opinion, this is a **positive commandment**. Hashem is commanding them to live in the Land and inherit it, because He is granting it to them [as the verse says “...and you should live in it, because to you I have granted the land to inherit it.”]. [Since it is a gift from Him,] they should not disgracefully reject this inheritance which Hashem has granted to them.”*



## Ask Around Your Shabbos Table

*These are the journeys of Bnei Yisroel...And they arrived to Eilim; and in Eilim there were twelve springs of water and seventy date palm trees...And they traveled from Refidim and they encamped in Sinai. And they traveled from Sinai and they encamped in Kivros Hata'ava. (Bamidbar 33)*

**Ask Around Your Table:** Why doesn't the Parsha (Massei) mention that we received the Torah at Har Sinai when it lists the journeys of Bnei Yisroel? If the Torah mentioned how there were date palm trees and springs at Eilim, we would certainly expect that the Torah would mention Matan Torah at Har Sinai!

**Answer:** One possible reason for not mentioning Matan Torah, is because Hashem is teaching us that Torah is not associated with or attached to something specific. Torah needs to permeate everything in our lives. In other words, *HaKadosh Boruch Hu* is letting us know that living a Torah life is the complete life itself.



## Rhymes for Kids



Regarding the 1000 troops that Moshe Rabbeinu needed to send from each *shevet* to fight a war against Midian in this week's parsha, Midrash teaches:

“אֶלֶף לַמָּטָה...” יֵשׁ אוֹמְרִים שְׁנַי אֲלָפִים מִכָּל שִׁבְט וְשִׁבְט שְׁלַח, וַיֵּשׁ אוֹמְרִים שְׁלֹשֶׁת אֲלָפִים מִכָּל שִׁבְט וְשִׁבְט: שְׁנַי עֶשְׂרֵי אֲלָפִים מִשְׁמֵרִים אֶת כָּלֵיהֶם... וְשְׁנַי עֶשְׂרֵי אֲלָפִים לַתְּפִלָּה. [במדבר רבה, מטות כב, סימן ב]

*“One thousand per shevet”. Some say that Moshe sent 2000 [troops] from each shevet, while others say that Moshe sent 3000 [troops] from each shevet: [Twelve thousand to battle,] twelve thousand to guard the weapons,...and **twelve thousand for tefilla**. [Bamidbar Rabba, Mattos 22:2]*

While nothing is as gummy as the ice cream from vanilla

My neshama really loves the sweetness of my \_\_\_\_\_.



## Parsha Riddle



*D'veikus* (דביקות) means to be very attached to something or to someone. For example one of the 613 mitzvos is to have *d'veikus* to Hashem. In this week's parsha (Ma'asei), the Torah tells us that a Jew should have *d'veikus* to ...