



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:** *Shemiras Shabbos Kehilchosa* (28:35) teaches that one may not use or move a sand clock on Shabbos, unless it is used for a need of someone who is ill. **TRIVIA:** 1. Eating on erev Yom Kippur (*l'shem mitzva*) is considered by Hashem as fasting! Hence one is fasting on the 9th and 10th of Tishrei (see Mishna Berura 604:1) 2. In both! [Source: Kaf HaChaim 608:30] 3. R. Akiva is saying that Am Yisroel are fortunate because HaKadosh Boruch Hu Himself purifies them on Yom Kippur! | *Menucha answers are not to be taken as final decisions in *halacha*.

Halacha Challenge



Using a Sand Clock on Shabbos



For his birthday, Moishy got a Zikaron game. It is a game where players uncover cells on a board and find matches. A player's turn starts when a sand clock is turned upside down, and the sand begins pouring from the full compartment into the empty one.

"Akiva, let's play my Zikaron game now," said Moishy.

"How can we?! We need to use a sand clock in that game!" replied Akiva.

"What's the problem?" asked Moishy.

"I don't think we can use a sand clock on Shabbos!" said Akiva.

"It's just sand going from one cup to the other. No batteries," said Moishy.

Question: Who is right—Moishy or Akiva?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Parsha Pearls

...צדיק וישר הוא [דברים לב:ד].

The Ohr HaChaim HaKadosh (Ha'azinu 32:4) asks the following question: Hashem created the world with justice, as it is written, “With the law He will establish the land” (Mishlei 29:4). And Chazal taught that Hashem took an oath that He will establish the world based on [His] justice. Yet we find that He has 13 attributes of mercy. Now if Hashem swore that He will run the world based on His justice, where is there room for the 13 attributes of mercy? The Ohr HaChaim answers that two events take place: *din* and *ma'aseh* (judgement and action) – i.e., at first, Hashem judges a person's actions (*din*) and then, He delivers the outcome of this judgement (*ma'aseh*). At the *din* stage, Hashem judges using laws of justice (as He swore when He created the world), but at the *ma'aseh* stage, when Hashem comes to bring about the outcome of that judgement, Hashem uses the 13 attributes of Mercy. And that's the meaning says Ohr HaChaim of the words in our parsha (Haazinu, Devorim 32:4) **צדיק וישר הוא**. Namely, in the beginning, Hashem is **צדיק** - just according the law, but afterwards, Hashem is **ישר** - going beyond the letter of the law.

A *mashal* that can be used to understand this is the function of the atmosphere. The sun rays are very powerful and would have made life on earth impossible. Hence, Hashem created the atmosphere that “filters” those rays so that when they actually reach us, they are beneficial. The rays leaving the sun is the *mashal* for the *din* – the judgment that resulted based on the just law, and the atmosphere is the *mashal* for 13 attributes of Hashem's mercy – they “filter” the *din*.

So how do we activate this “filter”? There are (at least) two ways by which we can achieve this. The Ohr HaChaim (ibid.) teaches when a person beseeches HaKadosh Boruch Hu to have mercy upon him (e.g., for *refuah*, *parnasa*, *shiduchim*, children, etc.), then Hashem uses His 13 attributes of mercy to alter the original *din*. The Tomer Devorah (ch. 1) teaches that when a person himself interacts with his fellow Jews using 13 attributes of mercy (e.g., being tolerant, forgiving, etc.) then he causes Hashem's 13 attributes of mercy to shine in the world.

DID YOU KNOW?

You probably know that the mitzva of הכנסת אורחים (inviting guests) is a great mitzva, but did you know that there is a special mitzva to have guests on erev Yom Kippur?! The following is brought down in the *Matteh Ephrayim*:

ויש להזמין על שולחנו עניים הגונים, שהוא סגולה להיות שולחנו כפרה. ומכל שכן שיש לעשות כן בסעודת המפסקת. [מטה אפרים תרד-תרה, יח]

One should invite appropriate poor people to his table on erev Yom Kippur, because it's a segula that his table should serve for an atonement for the host. And all the more so, one should do so for the Seuda Hamafsekes. [Matteh Ephrayim 604-605, 18]

Yom Kippur Trivia

1. Where in the Torah do we find a mitzva to fast for two days in a row?!
2. Should one dip the bread in honey or in salt on erev Yom Kippur?
3. In Mishnayos Masechet Yuma (that discuss the laws of Yom Kippur), Rabbi Akiva is quoted saying his famous phrase: **אשריכם ישראל** (“*Am Yisroel – you are so fortunate!*”) Which praise of Am Yisroel was Rabbi Akiva referring to?