



Rav Shmuel Engel of Radomishla zt"l (1853-1935) – the author of the famous Sheilos Uteshuvas Maharash, experienced a calamity in his youth: When he was seven years old, he lost his sight. His devoted mother took him from doctor to doctor, and from professor to professor, seeking a cure for her son, travelling the length and breadth of Europe. But the situation seemed hopeless, as all the professionals threw their hands up in defeat and exclaimed emphatically that they were unable to help.

In sheer desperation, the mother took him to the Sanzer Rav zt"l (1797-1876) and beseeched the tzaddik for a blessing. "If Hashem returns your sight to you, what will you do with it?" he asked the child. "I'll be able to learn Torah," came the answer. "Will you also observe the mitzvah of kibbud av v'aim?" continued the tzaddik. "Certainly!" answered the child emphatically. "If you assure me that you will use your eyes for the study of the Torah, and that you will also honor your parents – I will bless you that your eyesight be restored, and that you will illuminate other people's eyes!"... Only a short while passed, and the young Shmuel recovered, without any intrusive procedure or operation!

[source: Kevodam Shel Yisrael (Toisig) pp505-6]

Hints & Answers* **SHMIRAS SHABBOS:** Quoting the *Beis Yosef*, the *Aruch HaShulchan* (183:1) writes that although *kos shel bracha* (e.g., a kiddush cup) needs to be rinsed on the inside and washed on the outside, this is not required if the cup is already clean. But the *Aruch HaShulchan* also writes that according to the *Zohar*, *kos shel bracha* should be rinsed on the inside and washed on the outside in all cases (i.e., even if the cup is clean). **RHYMES:** "desire" **RIDDLE:** In this week's parsha, when Hashem was about to reprimand Aaron and Miriam, He said "Please listen to my words" (Bamidbar 12:6). **PARSHA QUIZ:** Humility. This shows how special is this *midda* in the eyes of Hashem. | *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, questions to a *Moreh Hora'ah*, and further study.

Shmiras Shabbos

Rinsing the Kiddush Cup



"Imma, Imma," called out her 3-year-old son Shimmy on a Friday evening, trying to wake her up.

"Let Imma nap a bit," said his siter Chani.

Shimmy turned to Chani, spread out his arms and said, "But Abba is coming home soon from shul. And the Shabbos table is not set."

"So we will set it!" said Rivky who overheard the conversation. All of the kids took it as a good idea and began setting up.

When Chani opened the cupboard and took out the kiddush cup, she checked it to make sure that it was clean and placed it on the table. Rivky noticed this and said, "Chani - you should rinse the kiddush cup."

"Oh, I just checked it. It's clean. So no need to rinse it," explained Chani.

"Ok, even if it's clean, it's still a good idea to rinse it," replied Rivky.

"Just a good idea?" intervened Shimmy, "Imma always rinses the kiddush cup before she places it on the table. So we must rinse it!"

Question: Who is right - Chani, Rivky or Shimmy?

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

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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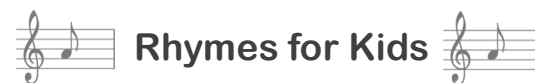


A Life Lesson from the Parsha

This week's parsha has the unusual symbol in Sefer Torah. Namely, an inverted letter *Nunn* (i.e., it faces the opposite direction). It appears twice in the middle of the parsha (in chapter 10, after verses 35 and 37).

The first inverted *Nunn* appears one verse after the verse "וַיִּסְעוּ... מִהַר הַ" - "And they traveled from the mountain of HaShem". Chazal expound this verse and teach us that, unfortunately, we left Har Sinai like school children running out of school at the end of the day (*Yerushalmi, Ta'anis* ch.4 halacha 5). The verse that follows that inverted *Nunn* is, "וַיֵּהָיֶה בְּנִסְעֵהָ אֶרְוֹן..." - "And when the ark traveled..." Hence, that inverted *Nunn* is facing away from the words "And when the ark traveled...". The ark represents the Torah.

Kli Yakar teaches that the inverted *Nunn* symbolizes a fish ("Nunnya" in Aramaic means "fish") that is swimming in the wrong direction - away from water. Thus, the Torah is hinting to us here, that just like a fish turning away from its source of life—i.e., the water, we turned away from our source of life - the Torah - i.e., if we would have integrated deep inside our hearts the truth that Torah is our source of life, instead of leaving Har Sinai like school children running out of school, we would anticipate the next time we can embrace the Torah - the source of life for our Jewish souls.



Rhymes for Kids

"So it was always, the cloud covered it and there was an appearance of fire at night. And according to the cloud's departure from over the Tent, and afterwards, Bnei Yisroel would travel, and in the place where the cloud settled, there the children of Israel would encamp."

-- Bamidbar 9:16-17

What do I learn from that "cloud and fire"?
Only what Hashem wants should be our _____!



Riddles



Who taught us that we shouldn't be demanding?
Requesting politely will have good ending!
He said in the parsha "Please listen to my words"
Such words are more beautiful than musical cords.



Parsha Quiz-Wiz



Out of all the *middos* that Moshe Rabbeinu had, HaShem openly in the Torah (in our parsha) praised specifically Moshe's *midda* of _____.