



By Rabbi Mendel Weinbach zt"l

The wife of a young Torah scholar in the northern Israel town of Rachasim decided to open a nursery in order to help support her growing family. Since the nursery would be located in their ground-level apartment and adjacent yard, they needed the approval of all the other residents of their apartment building.

Sympathetic to the couple's financial struggles, all the neighbors gave their written consent. Just before the nursery was to open, one of the neighbors withdrew his consent. The noise from the nursery, he claimed, might be detrimental to his wife who suffered from high blood pressure. To aggravate the situation he had three sons who had strayed from being observant and he was afraid that his efforts to bring them back would be harmed by their seeing their mother suffer because of observant Jews.

The shocked young husband went to a local rabbi who informed him that since the reluctant neighbor had given his consent it constituted a vow on which he could not renege. Upon hearing this ruling, the neighbor insisted on personally speaking to the rabbi who repeated to him that he must stick to his consent. "But," added the rabbi as he held out a bottle of wine, "if you allow the nursery to function you will merit to pour wine from this bottle at the weddings of your three sons who will have returned to the fold!"

The consent was renewed, the nursery opened, and there were soon three weddings of three returned sons.

[source: The Human Side of the Story of Ohr Somayach (www.ohr.edu). Printed with permission]

Hints & Answers* **SHMIRAS SHABBOS:** Tehillim (without prayers) may be said on Shabbos for a sick person even if his illness is not life-threatening (source: Shemiras Shabbos Kehilchosa 40:59) **RHYME:** "bless" **RIDDLE: TRIVIA: Q.1** Avraham Avinu. A Mishna in Pirkei Avos (5:19) teaches us to be students of Avraham Avinu: Not to be jealous of others, not to be greedy and not to be haughty. All three of those bad traits, says the mishna, are found in Bila'am. **Q.2:** Because Moshe grew up in Midian. **Q.3** Midian told Balak that Moshe's power is in his mouth (i.e., tefilla). Hence, Balak sought to get someone who also has "power" in his mouth. **Q.4** Just like Bila'am took the power that was not of his people, the angel also took a different power. **Q.5** Bamidbar 22:35. See *peirush* Rashi there. **Q.6** Bamidbar 23:21 ("the friendship of a King (i.e., Hashem) is [always] inside of him (i.e., inside Yisroel)") "Friendship" has the root תרועה תרועה. *NOTE: 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.



Halacha Challenge



Can I Say Tehillim for Someone Who is Ill?



אין כוחו אלה בפיו - Moshe's strength is only in his mouth (Midrash Rabba, parshas Balak)

On a Shabbos afternoon, Yona went over to his friend Yosef's new house in RBS-Gimmel to see if he wants to review Mishnayos Pesachim together. At the door, he was greeted by Yosef's father.

"Oh, I am sorry, Yona," but Yosef is not feeling well.

"I am sorry to hear that," said Yona, "What's wrong with him?"

"He just has a fever and a headache," replied Yosef's father.

Yona headed for shul. When he sat down in shul, he said to himself, "I should say Tehillim for Yosef!"

But when he opened sefer Tehillim, he was hesitant to start. "Maybe I am not suppose to say Tehillim for Yosef because his illness is not life-threatening. But on the other hand, maybe it's okay if I say Tehillim for his *refuah*, because saying Tehillim is just reciting *pesukim*."

Question: May Yona say Tehillim for Yosef?

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

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel
♦ Dedicated anonymously in honor of talmidim of Kita Daled of Toras Moshe on their siyum of Mishnayos Pesachim





Parsha Pearls

מה טובו אהליה יעקב משכנותיה ישראל *How goodly are your tents, O Yaakov, your dwelling places, O Israel!* [Bamidbar 24:5]

The *Sifsei Kohen* (the classic commentator on the Shulchan Aruch) writes in his commentaries on the Siddur that in this verse (see above), the **אוהל** (tent) is one's personal home and the **משכן** (dwelling place) is one's *shul*. Why does the Torah place "the tent" first, asks the *Sifsei Kohen*? He answers that this is based on the teaching of *Chaz"l*: "If your friend is habitual in greeting you with "Shalom", you should greet him with "Shalom" first."

Based on this, says the Sifsei Kohen, when a Jew is accustomed "to greet" HaKadosh Boruch - i.e., being diligent in coming to shul for prayer and Torah study, Hashem greets that person with Shalom (in his home) first. It appears then that based on this explanation, the verse is saying: "You leave the door of your house to go to shul in the morning - as part of your diligence to tefilla in shul, and before you reach "Hashem's home", He blesses *your* home."



Ask Around Your Shabbos Table

In this week's parsha, we see the incredible love that Hashem has for Klal Yisroel by turning Bila'am's curse into a blessing.

Ask Around Your Table: Why in the *bracha* before Shema (of Shacharis) do we say: **הבוחר בעמו ישראל באהבה** (Who chooses His nation Am Yisroel **with love**), and not simply: **הבוחר בעמו ישראל**?

Answer: Rav Yisroel of Rizhin quotes his father saying in the name of the Baal Shem Tov who answered this question with the following *mashal*:

One person goes to the market to buy fruits. When he looks at the fruits, he finds some defect in every fruit: "this one is missing a bit, this one is a bit rotten, etc." Another person, however, goes to the same market and right away buys the fruits, even though they are not perfect, because he says about each fruit: "But on the other side it is perfect. How beautiful is this fruit..." And that *mashal* explains "הבוחר בעמו ישראל באהבה" - Hashem chooses Am Yisroel **with love** even though Am Yisroel is not perfect, because Hashem looks only at the positive attributes of Am Yisroel. [ספר עירין קדישין, ליקוטים, נושא] [תפילה ד"ה הבוחר]



Rhymes for Kids



On the donkey he rode to harm Bnei Yisroel,
And lots of money he thought he'll possess.
But Hashem said, "I love Am Yisroel,"
"Thus, My dear children you must _____!"



Parsha Trivia



1. According to Pirkei Avos, which person is a complete opposite of Bila'am?
2. Why did Moav tell about their fear to specifically to the nation of Midian?
3. Since Balak was ready to pay to Bila'am an enormous sum of money to help him push Am Yisroel away from his land, why didn't he just simply hire many armies to get it done?
4. Since a *malach* does his mission with the utterance of his mouth, why did the *malach* that came to stop Bila'am have a sword in his hand?
5. From where in parshas Balak do we learn the following rule? *Hashem helps a person to go on a path that he wants to take.*
6. On Rosh Hashana we blow the תרועה "teruah" sound on the shofar. Find a word in parshas Balak with that root but a completely different meaning.