

# Just a Story...

## The Sticker that Saved

by Rabbi Mendel Weinbach zt"l



A famous story circulated about the car driven by an Arab which was stopped at Erez checkpoint and identified by the checkpoint commander as a stolen vehicle because its bumper sticker had three Hebrew words on it: Ain od milvado. ("There is no one but Him.") How that sticker got on to that bumper is a story in itself. Some yeshiva students involved in outreach in the Jerusalem suburb of Maaleh Adumim had approached one of the residents who had just purchased a brand new car and tried to interest him in religious observance. When he stubbornly refused to listen they politely departed but not before asking him if he would mind if they put a sticker on his bumper with a message of faith in G-d, and to their surprise he consented. Half an hour after the sticker was attached, the car was stolen from in front of the home of its owner who came running to the head of the yeshiva with a complaint of suffering such a loss after consenting to the placing of the sticker.

The rosh hayeshiva assured him that no harm could result from that sticker and even convened a group of students to say Tehillim for the distraught fellow to recover his car. An hour later the phone call came that the stolen car had been recovered – because of the identifying bumper sticker.

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

**Hints & Answers\* SHMIRAS SHABBOS:** The *Shulchan Aruch* (306:11) writes, "It is permitted to buy a house in Eretz Yisroel on Shabbos from a non-Jew." The *Mishna Berura* (306:47) teaches that in this case, according to almost all poskim, due to the mitzva of *Yishuv Ha'aretz*, it is permitted to ask a non-Jew to sign the sale document on behalf of a Jew. Regarding the actual payment, the *Mishna Berura* (306:45) rules that the Jew should not move the money, but rather he should show to the non-Jew where the money is, and the non-Jew will take the money on his own. **RHYME:** "key"

**RIDDLE:** Rashi tells us that the islands in the Mediterranean sea are also included in the borders of Eretz Yisroel [see Rashi's comment to Bamidbar 34:6]. Levi's boat was between the main land and one of those islands. **PARSHA:** To have *d'veikus* to one's portion of Eretz Yisroel: כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִטּוֹת בְּנֵי יִשְׂרָאֵל... [Bamidbar 36:9]

\*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.



# Menucha

A Shabbos table companion for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

בס"ד

Volume 13, Issue 44

Mattos-Masei

5784

## Shmiras Shabbos

### Buying a Home in Eretz Yisroel on Shabbos



"Vishavtem ba! Vishavtem ba!" kept Abba repeating to himself as he was walking the streets of Yerushalayim on a Shabbos afternoon. "Abba, what are you saying?" asked his son Binyamin. "I am saying a phrase from this week's parsha (Massei) - "וַיִּשְׁכַּחְמֶם-בָּהּ" (Bamidbar 33:53), answered Abba.

"What does it mean?" asked Binyamin. Abba turned to Binyamin and explained: "It means, "you should live in it". The Ramban explains that with these two words, the Torah is teaching us that there is a positive mitzva to live in Eretz Yisroel."

Just at that moment, a man stuck his head out of a window, and screamed out, "Come! Come upstairs! I have a very nice apartment. I lived here for 15 years. But I want to sell it and move to Cairo where my family lives." From the accent of the man, it was clear that he was an Arab. "Come! Come! If you like it, we can sign the contract right now. I am selling it for very cheap. Come! Come! I must sell it today."

"Wow! We always dreamed to buy our own apartment in Eretz Yisroel," said Binyamin. "But how can we buy the apartment today? It's Shabbos," said Abba. "But maybe because of the mitzva of *Yishuv Ha'aretz*, there is a way we can do it?" asked Binyamin.

**Question:** May they go up to see the apartment and somehow buy it today?

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

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel



**The tribe of Reuven and the tribe of Gad had a lot of cattle...And they said:...let this land be given to your servants as an inheritance; don't make us cross the Yarden** (Bamidbar 32). How does the Torah view the request of Bnei Gad and Bnei Reuven to settle on the other side of the Yarden river? The Midrash (Bamidbar Raba 22) teaches the following: *...And similarly you find regarding Bnei Gad and Bnei Reuven that they were rich, and they had a large flock, and they loved their money, and they settled outside of Eretz Yisroel. Therefore, [during the expulsion], out of all the tribes, they were expelled first.*

**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)

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!

Perhaps, by not mentioning Matan Torah, *HaKadosh Boruch Hu* 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.

**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 בנחלתה.

*"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."*



## Rhymes for Kids



What's the secret for *hatzlacha*  
for you and me?  
Here's the recipe for a bracha:  
*tefilla* is the \_\_\_!

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

"אלף למטה..." יש אומרים שני אלפים מכל שבט ושבת שלח, ויש אומרים שלשת אלפים מכל שבט ושבת: שנים עשר אלף משמרים את פליהם... ושנים עשר אלף לתפלה. [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]



## Riddles



Levi was on a fishing boat in the Mediterranean sea. When he wanted to start heading back home, he looked at his GPS [that was programmed based on the boundaries of Eretz Yisroel described in parshas Massei] and it showed that Eretz Yisroel was both to the east and to the west. How is that possible?



## Parsha Quiz-Wiz



*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 ...