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Yossies parents looked forward to the Shabbat of his Bar Mitzvah when he would read in their synagogue the Haftara. Blessed with a beautiful voice and musical talent he was certain to do a great job on the Haftara he had so diligently prepared and to thus bring great nachat to his proud parents.

But something went wrong. The reading of the Haftara was marred by several off-tune moments and some bouts with hoarseness. As they left the synagogue Yossies father noticed that his son suffered no hoarseness at all and asked him why his reading was so characterized by loss of voice and tune. "A friend of mine read the Haftara last week for his Bar Mitzvah, explained the boy, and he did a rather poor job because he has a hard time carrying a tune. Next week another friend with little musical ability will be reading the Haftara for his Bar Mitzvah. If I would have read the way I was capable of doing because of my musical ability, people would have made the comparison between my beautiful rendition and the poor showing of the others. How could I thus embarrass my friends? I therefore decided to mess up my own reading a bit so that no comparisons would be in order."

It was Yossies father who revealed this incident when he spoke at a Sheva Brachot celebration for his son almost a decade later. Yossie had met with great success in his learning and in his shiduch and it was his fathers conviction that his nobility as a Bar Mitzvah boy earned him these blessings from Heaven.

Hints & Answers* HALACHA CHALLENGE: *Shemiras Shabbos Kehilchosa* (10:5) writes: "Any other food or drink (i.e., other than water) that does not change its 'name' when it changes from non-frozen to frozen state or vice versa, and is not typically eaten in a frozen state: it is permitted to put it in a freezer, if in fact his intention is that it should not spoil. Also, it is permitted to take it out of the freezer and defrost it with intention to use it on Shabbos." **RHYME:** "spared", "say". **PARSHA RIDDLE:** "וַיִּתְרוּעַת מֶלֶךְ בּוֹ" (Bamidbar 23:21). Targum Yonasan ben Uziel translates and explains this phrase in the following way: וַיִּבְבִּית מֶלֶךָ מְשִׁיחָא מְיִיבָא בְּיִידִהוֹן "And the [shofar] blasts (teruah) of the king Moshiach sound among them." | *Menucha answers are not to be taken as final decisions in halacha.

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Halacha Challenge



Defrosting a Bottle of Coke on Shabbos



Shoshi looked at the clock and saw that it was four o'clock. "I better start setting up for the Shabbos party," she thought to herself, "My friends are coming in just half an hour." When she got to setting up the cups, she asked herself "What are we going to drink?!"

It would be nice to have something cold." Hearing Shoshi's dilemma, Chani proposed: "See if there is something else in the freezer. Many times Zevi puts bottles of soda there to cool them down." So Shoshi quickly opened the freezer and behold, a bottle of coke! But when she took it out, everyone in the room, including Zevi, saw that it was frozen.

"Ooops. Sorry! I guess I forgot to take it out last night," said Zevi semi-apologetically. "No worries, Zevi," said Shoshi, "I'll put it out on the porch now and it will melt by the time my friends will arrive."

"Hmm...I am not so sure if you could do that now. By defrosting a coke you'll be transferring it from one state to another. So I think the defrosted coke will have a status of *nolad*, which is like a chicken egg that was laid on Shabbos - that egg is *nolad* and cannot be used!" said Zevi. **Question:** May Shoshi let that bottle of coke defrost now?

[Hints & Answers are on page 4]

DEDICATIONS

◆ Dedicated anonymously for *yeshuos* and *refuos* to all Klal Yisroel

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Parsha Pearls

מה־טבו אהליך יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל.

How goodly are your tents, O Yaakov, your dwelling places, O Yisrael! [Bamidbar 24:5]

The verse connects “Yaakov” to an אוהל (a tent) and “Yisroel” to משכן (a dwelling place). Both expressions - an אוהל and a משכן - are used in the description of the Tabernacle that we built in the desert. The אוהל is the outer tapestry of the Tabernacle and משכן is the inner tapestry. Based on this, the Ba’al Shem Tov teaches that our verse is referring to both the outer appearance of a Jew and to his inner-self. “Yaakov” represents the simple level of a person, while “Yisrael” represents the spiritually elevated level. The verse connects “Yaakov” to an אוהל, and “Yisroel” to a משכן, to teach us that one should treasure his spiritual elevation, but not to show it off to the world around him.



Ask Around Your Shabbos Table

מה־טבו אהליך יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל. - *How goodly are your tents, O Yaakov, your dwelling places, O Israel!* [Bamidbar 24:5]

The Chasam Sofer writes that in this verse, “Yaakov” represents a person involved in prayer, while “Yisroel” represents a person engaged in Torah study. The verse praises “the tent” - the tent of prayer where “Yaakov” prays, because it is there (i.e., in shul) where his prayer is accepted by Hashem. Then, the verse continues and praises the “the dwelling place” - the place of Torah study where “Yisroel” studies, i.e., the beis midrash.

Ask Around Your Table: Since both the shul and the beis midrash are in the same verse, What is the connection between them?

Answer: The connection, says the Chasam Sofer, is that “the tent” is dependent on the “the dwelling place”, meaning to say that the merit of Torah is what elevates prayer and allows it to be accepted in Heavens.



Rhymes for Kids



“[the Malach said to Bilaam]: But now, since she (your donkey) spoke and rebuked you, and you could not withstand her rebuke, as it is written, “He said, No,” therefore, I have killed her, so that [people] should not say, “This is the one that silenced Balaam with her rebuke, and he could not respond,” for the Omnipresent shows regard for human dignity.” [Rashi’s commentary to Bamidbar 22:33]

For Bilaam’s dignity He cared,
And his embarrassment He _____.
I must follow Hashem’s way,
And be careful about what I ____.



Parsha Riddle



Balak wished that they would sound trumpets in his honor when he arrived to Moav.

But that did not happen.

But he did prophesize about the sounds of shofar in the days of Moshiach.

But it’s not easy to find.

But can you try?

[Hint: Find תרועה in the parsha, and then see Targum of Yonasan Ben Uziel on that verse.]