



A Russian Jew once struck up a conversation with his seatmate on a bus in Eretz Yisrael, and in the course of the conversation, described himself as a Yom Kippur Jew. His seatmate immediately thought that he meant that he went to shul only once a year on Yom Kippur. However, the Russian Jew explained to his new friend that he was referring to something else.

He was a soldier in the Russian army following WWII. In order to avoid serving on Yom Kippur, every year he would feign illness. Each Yom Kippur, he would show up at the army doctor and moan over his "toothache" and beg to have his tooth pulled. After his tooth was pulled, he was freed from his duties for the rest of the day. The Russian Jew flashed a toothless smile to his seatmate, and said, "I was in the army for six years and I lost six teeth this way, but at least I never worked on Yom Kippur."

**Hints & Answers\* SHMIRAS SHABBOS:** The *Shemiras Shabbos Kehilchosa* (3:64) writes, "It's proper to take out the tea bag or the 'snap ball tea strainer' using a spoon, and not to take it out by hand, because if one will hold the bag (or the 'snap ball tea strainer') over the cup after taking it out from there, the drops of the created essence will drip back into the cup, which could be the *melacha* of *Borer*." **RHYME:** "love" **RIDDLE:** The name Yona (יונה) has the letter *yud* in the beginning and the letter *hei* at the end. Together they form Hashem's name. The significance of having Hashem's name (*yud-hei*) "surround" a name is discussed by Rashi in this week's parsha (Bamidbar 26:5, "... but in the case of *הַיְיָ* it is unnecessary for it to say *הַיְיָ* since the Divine Name is already affixed to it - the 'yud' at the beginning and the 'hey' at the end".) **PARSHA:** Although, just like Midian, Moav was also guilty in stumbling Bnei Yisroel in the sin of Baal Peor, Hashem told us not to destroy Moav because Ruth was destined to come from Moav in the future. She saved the entire nation (see Rashi to Bamidbar 25:18). \*Note: *Menucha's* answers are not to be taken as final decisions in halacha, but rather as a springboard for discussions, and further study.

## Halacha Challenge



### *A Snap Ball Tea Strainer*



"Abba loves drinking tea on a Friday night," said Meir to his brother Yitzy on *erev* Shabbos, "Let's prepare tea essence for Abba!" Yitzy showed thumbs up and the process began...

Meir put tea leaves in the snap ball tea strainer and then put the snap ball in a little kettle. Afterwards, Yitzy poured boiling water into the little kettle. "Remind me in five minutes to take the snap ball out and cover the kettle," said Meir. But that did not happen...

In the evening, the boys realized that the kettle is still uncovered.

"Let's take the snap ball out and cover the kettle," said Meir.

"But as we will be taking it out, the tea essence will drip from within the tea leaves of the strainer into the cup! Wouldn't that be a *Melacha* of *Borer*?" asked Yitzy.

"Hmm...good point!" said Meir.

"Maybe we should take it out with a spoon!" proposed Yitzy.

**Question:** What would you suggest that they should do?

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#### DEDICATIONS

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

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THIS PUBLICATION REQUIRES GENIZA

*The daughters of Tzelaḥchad the son of Chepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Yosef, came forward...(Bamidbar 27:1)* A very significant portion of the parshas Pinchas is dedicated to the chapter of the daughters of Tzelaḥchad's request to receive an inheritance of the Land. The Torah in the verse above traces Tzelaḥchad's lineage all the way to Yosef. Why? Quoting the words of our sages, Rashi explains that the Torah wants to show to us that Yosef and the daughters of Tzelaḥchad had something very precious in common:

יוסף **חבב** את הארץ, שנאמר (בראשית נ כה) והעליתם את עצמותי וגו', ובנותיו **חבבו** את הארץ, שנאמר (במדבר כז, ד) תנה לנו אחוזה.

Yoseph **חבב** (cherished) the Land, as it says, "and you shall bring up my bones..." (Shemos 13:19), and daughters of Tzelaḥchad **חבבו** (cherished) the Land, as it says, "Allow us to have a portion in the Land".

Why did our sages chose the word **חבב** in this case? Why didn't the sages simply say **אהבו את הארץ** (they loved the Land)? What is the difference between **לחבב את הארץ** and **לאהוב את הארץ**.

Based on the cases where these words are used, it appears that **לאהוב** (to love) means to have a feeling of emotional pleasure from understanding the virtue of whatever the person is loving. **לחבב** means to do something that reflects your love. The praise of Yosef and the daughters of Tzelaḥchad is that they didn't just love the Eretz Yisroel, they expressed that love through an action. Yosef asked to be buried there. Daughters of Tzelaḥchad asked to have an inheritance in the land. (A similar example of the word **לחבב** is found in Rashi's commentary on parshas Bo. The Torah says that when we came out from Egypt we carried the leftovers of the matzah and marror on our shoulders. Why? Rashi says: **מהחבים** **היו את המצוה**. We didn't just love the mitzvos of matza and marror. We expressed that love through an action - carrying the matza and marror on our shoulders.)

You might be asking yourself right now, if the Torah praises Yosef and daughters of Tzelaḥchad so much because they were **מהחבים את הארץ**, how can I be **מהחבב את הארץ**? One practical way to be **מהחבב את הארץ** is to speak positively about Eretz Yisroel.

*The Ben Ish Chai* is teaching that from the story that's told in Gemorah Kesuvos (112b) we learn a person should guard his mouth and tongue from expressing any negative speech about the air, weather, produce or structures of Eretz Yisroel.



## Rhymes for Kids



Every Shabbos is a gift from Above!  
Its every moment I should treasure and \_\_\_\_!

In this week's parsha, the Torah says, **עלה שבת קרבנו - The Olah of Shabbos on its Shabbos...** (Bamidbar 28:10). Rashi comments that the Torah is teaching us here that if the *korban* of Shabbos was not brought, it is not possible to make it up on any other Shabbos—קרבנו בטל קרבנו. Perhaps, through this passage the Torah is also teaching us an important lesson that we can apply to every Shabbos of our lives: Each Shabbos is its own unique opportunity of personal growth and helping others to learn and grow (Let's recall that a *korban* was a way to get closer to our Father in Shamayim). Once this Shabbos leaves, it and its unique opportunities will not come around again. Therefore, put your best into each Shabbos.



## Riddles



Abba looked at his son Yona and said to him, "Yona, I always knew that your name is special. But after reviewing this week's parsha, I realized that your name is very special!"

What in the parsha made Abba come to this conclusion?



## Parsha Quiz~Wiz



From the fact that in this week's parsha Hashem told Bnei Yisroel to make a war against Midian and not against Moav, we learn that one person can save an entire nation!  
Can you explain from where do we learn that?