

The Maggid's Corner

Muddy Boots

Special thanks to Revach L'Neshama for the content of story

One winter day, Rav Elchonon Wasserman visited a very wealthy Jew, R' Yitzchak Dinas, to collect money for his yeshiva. However, since Rav Elchonon's boots were wet and muddy from the melting snow, he knocked on the back door to avoid tracking mud

inside the house. Although R' Yitzchak was honored to have the Rosh Yeshiva in his house, his face had an expression of discontent. After the Rosh yeshiva inquired about it, R' Yitzchak responded: "The Rosh Yeshiva had entered the house through the kitchen. I am afraid for the chinuch of my daughters!" "How so?" Rav Elchonon responded in surprise.

R' Yitzchak answered in a pained voice, "For years, I've tried to emphasize to my daughters that all the wealth in the world is not worth anything without Torah. And now, since I am not having the Rosh Yeshiva enter the house in an honored way, my daughters see exactly the opposite - as if the beauty of the house is worth more than Kavod Hatorah!" R' Yitzchak then insisted that Rav Elchonon accompany him to the beautifully furnished living room, and seated him on a fancy chair, which was soon stained with mud from Rav Elchonon's boots. R' Yitzchak then finally felt at ease and gave Rav Elchonon a generous contribution.

This one story illustrated R' Yitzchak's approach to chinuch. His daughters grew up to be righteous women who had great respect for Torah. One daughter merited to marry the Gaon Rav Avraham Yitzchak Bloch (the Rosh Yeshiva of Telz), and the other daughter merited to marry Rav Bloch's brother, who was the Rosh Mesivta in Telz.

Kids Ask, Zeidy Answers



Zeidy - Rashi on the parsha teaches that in order to be healed from the snake's bite, a person needed to be **לבו את לוב** to Hashem (Bamidbar 21:8). What does it mean to be **לבו את לוב** to Hashem? And do we learn a lesson from here that we can apply to our lives?



Excellent questions, kids! *Tifferes Yisroel* on Mishnayos (Rosh HaShanah ch.3 § 38) explains this in the following way: When praying for a **רפואה**, a person shouldn't merely ask to be healed, but rather, a person should ask to be healed so that he can be strong to do Hashem's *mitzvos*. (*Tifferes Yisroel* teaches that this applies when praying for any **ישועה**.)

MENUCHA SUPPORTERS



Menucha

A Shabbos table companion for the whole family

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חגת

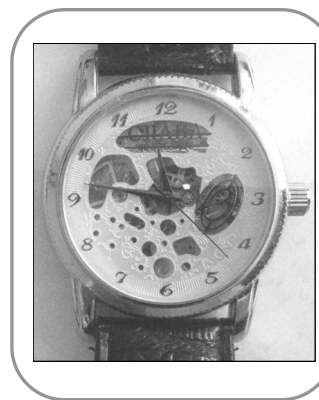
Tamuz 10, 5775

challenges

A Self-winding Watch

compiled by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



As a Bar Mitzva present from his uncle, Binyomin received a self-winding watch. *[tech. notes: The heart of a self-winding watch is a semi-circular metal piece. During walking, this metal piece moves back and forth inside the watch and effects the chain of gears, which wind the spring (the spring of the watch is like a battery—it has stored energy that the watch uses to make the gears turn). Consequently, each movement of the arm winds the spring the tiniest bit.]* On erev Shabbos, Binyomin thought to himself: "I remember learning that a person should not wind a watch on Shabbos. Should I take my watch off for the duration of Shabbos? On the one

hand, every time I'll move my arm, I'll be winding my watch; but on the other hand, I am not winding it intentionally."

Question: Can Binyomin wear his self-winding watch on Shabbos?

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This issue is dedicated anonymously

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Answer: To comply with all *halachic* opinions, Binyomin should not wear his self-winding watch on Shabbos. However, since there are major *poskim* who permit wearing a self-winding, fully non-electric watch on Shabbos*, if Binyomin wants to wear his self-winding watch on Shabbos, he should consult with his Rav.

* Given that the watch's gears are still moving. *Sources for עיון*: Mishna Berura OC 338 § 15, *Shemiras Shabbos Kehilchosa* 28:28 (note 57), *Mahaduras Dirushu on the Mishna Berura OC 338* (note 19).

Shabbos Table Essentials: Simple Questions—Fundamental Lessons

- In this week's parsha we learn that a Kohen should throw into the burning of *Parah Aduma* the following three things: cedar wood, hyssop, and crimson wool [Bamidbar 19:6]. Why specifically those three things, and what major life lesson do we learn from here? (For the answer, see Rashi commentary on *Bamidbar 19:22*)
- Why the *parsha* of Miriam's *petira* is adjacent to the parsha of *Parah Aduma*?

עיון עיון: Difficult Questions—Profound Concepts

- As we know, Moshe Rabbeinu was afraid to fight against Og due to the merit that protected Og - he was the one who did *chesed* to Avraham by informing him that Lot was taken captive [see Rashi's commentary on *Bamidbar 21:34*]. The difficulty here is that based on the Midrash, Rashi explained [on *Bereishis 14:13*] that Og did it for a terrible reason: Og intended that Avraham should be killed and Og would marry Sarah. If so, what was Og's merit that Moshe Rabbeinu was concerned about?

Riddle

I am a fascinating word.

In this week's parsha my meaning is "purification".

Yet, in a different parsha my meaning is "sin".

What am I?



Last week's riddle:

I am neither Korach nor one of his comrades. I am neither evil nor impure. Yet, this week's parsha teaches you that there are times when you can't touch me. Who am I and who are you?

Answer: I am a Kohen and you are a Levi. While helping me in the Avodah of the Beis Hamikdosh, you can't touch me while I am performing the Avodah. [See the commentary of Rashi on the verse *Bamidbar 18:1*]

Sweet & Short



Lessons from Tehillim

לֹא הֵאֱמַנְתִּי לְרֹאוֹת בְּטוֹב ה' בְּאֶרֶץ חַיִּים:

If I wouldn't have believed in seeing the good of Hashem in the land of the living. [Tehillim 27:13]

Various commentators offer their understanding in what Dovid HaMelech was referring with the words "*the land of the living*". The Malbim says that the land of the living is Eretz Yisroel.

In his powerful poem, *ציון הלא תשאלי*, which became one of the Kinot of Tisha B'Av, R. Yehuda Halevi (c. 1075 - 1141) expressed regarding Eretz Yisroel:

חַיֵּי נְשָׁמוֹת אֲוִיר אֶרֶץ - *the life of the souls is the air of your land*. Commentators (R. A.C. Feuer/R. A. Gold) on the Kinot interpret these words literally - the very air of Eretz Yisroel gives an extra measure of vitality to a person's soul. In fact, a similar idea is found in words of Chazal: "The air of Eretz Yisroel makes one wiser." (Baba Basra 158b). Perhaps then, this sheds light to Dovid HaMelech's description of Eretz Yisroel as *אֶרֶץ חַיִּים* - Eretz Yisroel is a land whose physical air adds a special life-force to a person's *neshama*.

Excerpts from the *kuntras Ahavas Yisroel* by the Chofetz Chaim

[translated from Hebrew]

[Chapter 1, § 2]

The word "your brother" (in the verse "Don't hate your brother in your heart") includes every person in Klal Yisroel, as it is taught in the Midrash (אדר"נ טו):

"Don't say: "This Jew I love, and this Jew I hate." Don't say: "We need to love the wise and hate amei ha'aretz (simple people who don't know much Torah)." Rather, love everyone, and hate the heretics. And as such, [regarding the heretics] Dovid HaMelech says (Tehillim 139): "Behold, I will hate those who cause people to hate You, Hashem."

A heretic is someone who denies Hashem's Torah and His Divine Providence.