

The Maggid's Corner

Same Day Reply

The following is a true story that happened to one of the close friends of

Menucha (names were changed).

Reb Chaim went to shul in the morning to *daven* Shacharis. During *davening*, when he reached the bracha after Krias Shema, he could not understand the true meaning of the phrase: ועונה לעמו בעת שועם אליו, which—to paraphrase—means: And Hashem answers to His nation at the time when they *daven*. “Does this mean that Hashem always fulfills our requests?!” wondered Reb Chaim.

Reb Chaim finished *davening* and went on with his day...In his afternoon Kollel, for the *musar* seder he was learning sefer *Nesivos Shalom*. Today he continued from where he left off last time. Reb Chaim was pleasantly surprised when he reached a point in *Nesivos Shalom* where the author actually explains the meaning of ועונה לעמו בעת שועם אליו !

The Nesivos Shalom (Tefilla 3, 3) writes that based on the *mesora* that we have from Gedolim, Hashem always fulfills the request of a prayer when a person asks Hashem to help him in *ruchnius* (e.g., help in Torah learning, acquiring good middos, praying with *kavana*, etc.).

Reb Chaim felt that since he had the question in the morning, and got the answer by the afternoon without looking for it, it was an answer from Shamayim.

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Menucha

A Shabbos table companion for the whole family

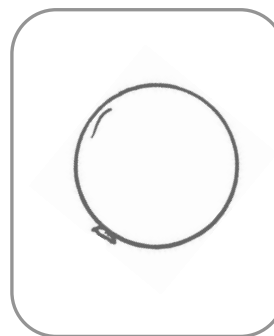
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ואתהנך

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challenges

Inflating a Balloon without Tying it



On a Shabbos afternoon, Shimon's friends came over to play. No one had a good idea for a game. Suddenly, Shimon said: "I have tons of old balloons. Let's play a game where we inflate the balloons and let go of them to make them fly away."

"Good idea" said Levi. "But is it permitted to do this on Shabbos?"

"Maybe." answered Yudi. "Since we will not be tying them, it is probably okay to blow them up".

Question: Is this a good game to play, or should the boys pick a different game to play?



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Answer: They should pick a different game to play.

Elucidation: From the numerous cases discussed in the Gemora, we learn that there is שמא יתקע גזירה (lit. maybe he will tighten it) - i.e., it is prohibited to connect two pieces of an object in a case where it is reasonable to say that a person may come to perform the *melacha* of *Makeh Bepatish* by securing the two pieces with a peg, a screw, etc.[1] It is important to point out that this applies also when a person has no intention to secure the two pieces together, since, typically, once a גזירה is enacted, it applies to all cases.

The later halachic authorities teach that, logically, this שמא יתקע גזירה, is teaching us that actually in any case where a person is putting back together an object, and it is reasonable to say “maybe he will do a *melacha* to complete the object” - one can’t put back the object together on Shabbos (and as we explained above, this is true even if he does not want to perform that *melacha*). Therefore, one can’t inflate a balloon (even he has no intention of tying it), since we say “maybe he will do a *melacha* of *Kosher* (tying) after inflating it”.[2]

[1] See *Gemora Shabbos* 47 and Rashi ad loc. [2] See *Ketzos HaShulchan* 110, B.H. 16; *Shemiras Shabbos Kehilchosa* 16:7. It is also taught there that an un-inflated balloon is muktza.

Shabbos Table Essentials

Q. What is the definition of “being great”?

A. Being good to others. [see Rashi on this week’s parsha (Devorim 3:24)]

Q. Which verse in this week’s parsha reveals the secret of how to always be happy?

A. שמע ישראל ה' אלקינו ה' אחד | Based on the writings of Rav Shimshon D. Pinkus *zt”l*, we learn that a person who has *emunah* in שמע ישראל is always happy! This is because such a person knows that the one who takes care of him is Hashem. [see *Nefesh Shimshon* on the order of Tefilla, p.28]

Riddle

Avromy looked. Avromy bowed. Avromy said a *pasuk* from this week’s parsha. And all of this happened within a few seconds.



What did Avromy look at?
Why did he bow?
Which *pasuk* did he say?

Last week’s riddle:

Sunday. Tisha B’Av. Everyone is fasting. Shimon, however, is eating and enjoying a delicious steak. Shimon is Jewish, Torah observant and healthy. He is awake, and fully aware of everything. He is not in danger. No one is in danger. Why is Shimon not fasting?

Answer: One possible solution: Shimon is a father of a new baby boy. The boy had the bris done today (on a “pushed off” 9th of Av). After midday, the father is allowed to eat! See *Shulchan Aruch* 559:9. [For *halacha lema’ase*, ask your Rebbe.]



Nachamu Nachamu Ami The 7 Weeks of Comforting

[week 1]

Shabbos Nachamu always falls out in the week of parshas Va’eschanan. The following verse from parshas Vaeschanan can be a true *nechama* for us: כִּי מִי גוֹי גָדוֹל אֲשֶׁר לֹא אֱלֹקִים קְרִבִּים אֵלָיו כִּהָאֱלֹקִינוּ בְּכָל יוֹמֵינוּ אֵלֵינוּ. - *Because which [other] nation is [so] great that has G-d close to it, as is Hashem, our G-d [who is close to us] whenever we call out to him [in prayer]?* (Devorim 4:7) The Targum Onkolos translates this to mean that Hashem answers all of our prayers. The Chizkuni teaches that this is referring to prayers for spiritual needs - more specially, the prayer to return and be close to Hashem.

The Chizkuni adds, however, that there is a condition: In order to ensure that Hashem will answer such prayer, it needs to be done with the entire heart and soul. And that’s the meaning of “בְּכָל קְרָאֵנוּ” in the verse—i.e., “*with the entire [power] of calling out*”. For his proof, the Chizkuni cites a verse which appears later on in the parsha—and which we read as part of K’riyas HaTorah of Shacharis on Tisha B’Av - “*And you will seek Hashem, your G-d from there (i.e., from the galus), and you will find [Him], because you will search for Him with all your heart and all your soul.*” (Devorim 4:29).

In a comforting way, this is teaching us that though we are still in *galus*, it is still within our reach to be close to Hashem. We just need to desire it and ask Hashem for it with all of our heart and soul. Hashem guaranteed that He will answer.



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