

Youthful

The Maggid's Corner

One day, Rav Ezra Attia, the Great Rosh Yeshivah of Porat Yosef (1885-1970), was giving over his daily *shiur* in Gemara. The *sugya* that day was on the *mitzvah* of *Shiluach Haken*— (sending the mother bird away). Rav Ezra quoted the Gemara in Chulin which talks about what to do if one finds a nest on the head of a person! One of the participants asked, "Why does the Gemara discuss such an impossible scenario?"

Suddenly, one of the Rav's *talmidim*, who had been absent for an extended time, entered the room. Rav Ezra greeted him warmly, "Sholom Aleichem! We missed you!" The *talmid* answered, "I was traveling for business reasons. Actually, I was in India - which is quite an interesting country." Rav Ezra queried, "What's so interesting about it?" The *talmid* replied, "I saw strange things there that I've never seen anywhere else. Once, I actually saw a man sitting completely still under a tree with his arms folded. He sat in that position for three days, and on the third day, a bird landed on his head and started to construct a nest in his hair!"

Everyone at the *shiur* was speechless.

[Special thanks to Revach l'Neshama for the story]

Kids Ask, Zeidy Answers



Zeidy—in Bircas HaTorah we ask Hashem: "make the teachings of Your Torah pleasant in our mouths," but why don't we include a request for "understanding to comprehend and discern" - as we do in Ahava Raba (the *bracha* before the Shema of Shacharis)?



You know - kids - Rav Chaim Kanievsky was asked the same question. Rav Chaim replied that when one's Torah is pleasant, comprehension comes automatically.

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◆ Please, don't read me during *tefilla*, *kadish*, etc. ◆

Menucha

בס"ד

A Shabbos table companion for the whole family

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תשע"ו

Av 30, 5775

Challenges

Halacha Challenge

TOPIC: Applying Perfume upon Hands on Shabbos



After lighting the Shabbos candles, Mrs. Goldman took out the new perfume that Mr. Goldman presented to her on their 20th wedding anniversary. "This will make my hands smell so nice," she thought to herself. When she was about to spray the perfume, she started contemplating if she was allowed to do that: "Last Shabbos, my husband found out that he was not allowed to spray cologne on his suit. Maybe, it's not okay to put perfume on my hands."

Question: Can Mrs. Goldman spray the perfume on her hands?

Help: Let's review from the last article: The potential issue involved here is the Rabbinic decree of מוליד ריחא (lit. "he creates a fragrance"). An example of the application of this decree is found in Gemora Beitza [24a]: *Both Rabba and Rav Yosef said: Turning over a [fragrant] cup on silk [garments] on Yom Tov is prohibited. What is the reason [for this prohibition]? Because he creates a fragrance.* Rashi comments that in this case, a person is turning over a fragrant cup in order to infuse the aroma into the garments. From this example we understand what the decree of מוליד ריחא is: on Shabbos and Yom Tov we may not create a fragrance within an object by infusing the fragrance into it. Rashi explains that this decree was established because creating a 'new thing' (i.e. the fragrance) is close to 'oseh melacha chadasha' (making a new object) [Rashi on Beitza 24a].

Based on this, in the Shulchan Aruch [Hilchos Yom Tov, OC 511:4], the Rama rules: *It is prohibited to invert an fragrant cup upon garments, because it creates*

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◆ requires *geniza* ◆

an aroma inside of them. As such, a man may not—for example—spray cologne on his suit [Shemiras Shabbos Kehilchosa Ch 14:36].

What about applying a cologne on a body? This question was raised by the early *poskim* when they saw that in some communities there was a practice to add a fragrant oil to the water which was poured on the hands of Kohanim before *Bircas Kohanim*. (Outside of the Eretz Yisroel, *Bircas Kohanim* is performed only on Yom Tom. Hence, it was a very relevant question). The Mishna Berura rules that in a case where the aromatic oil was added to the water prior to Yom Tov, one may be lenient and pour that oil-scented water on the Kohanim's hands [128 § 23]. One of the reasons that's offered for this leniency is because the fragrance does not remain on the hands for a lengthy period of time.

Based on the sources above, can you answer our question? Compare your answer to Menucha's answer below.

Menucha's Answer: Yes— Mrs. Goldman is allowed to spray the cologne on her hands*.

Menucha's Source: Shemiras Shabbos Kehilchosa (Ch 14 §36). Note: The source of Shemiras Shabbos Kehilchosa is the ruling of the Mishna Berura (see above). However, the Shulchan Aruch HaRav (511:7) rules stringently regarding this question. Hence, those communities which consistently abide by the rulings of the Shulchan Aruch HaRav, should ask a *shaila* if it is permitted to apply perfume upon hands on Shabbos. | * Is it permitted to apply perfume upon other parts of the body? HaRav Shlomo Zalman Auerbach, zt"l is quoted to say that it is permitted to apply perfume upon any part of the body (Shemiras Shabbos Kehilchosa Ch 14, note 97). However, the *Shu"t Orr Letzion* (authored by R. Tzion Abba Shaul (1924-1998) - one of the leading *poskim* of the Sefardi community) ruled that one may only apply perfume on those parts of the body that are not covered (e.g., hands, face), due to the fact that on those parts, the fragrance dissipates quickly, whereas on the covered parts, the aroma stays on for a while [part 2, ch 35 § 8].

Parsha

Q. רַאָה אֲנֹכִי נִתֵּן לְפָנֶיךָ הַיּוֹם בְּרָבָה וּקְלָלָהּ: Why does the Torah use the word רַאָה (see) in the first verse of the parsha when there was nothing physical to see?

A. Each person sees 'his' physical world that surrounds him. He needs to apply himself to that world in order to fulfill his **unique mission in life**. If he does, that entire world that he sees will be called a "blessing".

[Based on Nesivos Shalom, Re'eh]

Riddles

In this week's parsha, Hashem asked us to 'see' - רַאָה. When do we use the exact same word in prayers, where we are the ones who are asking Hashem to 'see'?

Hint: On weekdays - we use say it multiple times a day. On Shabbos - maybe never.

Answer to the last riddle (Which part of our bodies teaches us that if we will be humble, we will have a merit that will protect us from getting hurt?) A heel. A heel is humble and does not stick out, which keeps it protected. Yet the toes stick out—that's why they get hurt when a person bumps his foot. The message of the word עָקַב in the parsha is teach us that we should learn a lesson from a heel: **"Don't want to get hurt? Don't stick out!"** [Baal Haturim on Devorim 7:12]

Short & Sweet

Eretz Yisroel

כִּי לֹא-בָאתֶם עַד-עֲתָה אֶל-הַמְּגִינָה

"Because you did not arrive yet to the Menucha..." -- Devorim 12:9

From this verse, which appears in this week's parsha, we see that Eretz Yisroel is called "Menucha". Why this is one of the names for our Land?

Based on a discussion in the Gemora Nedarim, Rav Chaim Shmulevitz zt"l explains that Eretz Yisroel possesses a unique quality - it helps those who live in the Land to have 'menucha'—i.e., **to be calm and serene**.

...the land is good - very, very much. -- Bamidbar 14:7



Good Middos

What should you do when you see another Jew? Smile! *Chazal* teach us the following interesting lesson:

הַמְקַבֵּל אֶת חֲבִירוֹ בְּסִבְר פָּנִים יִפּוֹת - אֲפִילוֹ לֹא נִתֵּן לוֹ כְּלוּם - מַעֲלָה עָלָיו הַכְּתוּב כֹּאֲלוֹ נִתֵּן לוֹ כָּל מַתְנוֹת טוֹבוֹת שֶׁבְעוֹלָם. -- אַבּוֹת דְּרַבִּי נִתְּן נוֹסַחָא אֶפְרָק יָג

(Lit. "Someone who greets his friend with a nice countenance—even if he did not give him anything—the Torah considers as if he gave to him all of the good gifts that are in the world.")

To paraphrase: The **best gift** that you can give to someone is a **smile**.

Shir HaShirim

כִּי-טוֹבִים דְּדִידָךְ מִיַּיִן

"...because Your love is better than wine." --Shir HaShirim 1:2

What is the meaning of "Your love" in this verse? From the context we understand that it is Hashem's love towards his children. But what specifically is that love? In his commentary to Shir HaShirim, the Seforno explains that that "love" is **Torah and Mitzvos** which Hashem gave to his beloved children. Knowing this, we can have great joy when we perform Mitzvos and study Torah.