

Just a Story...

A Noble Nobel Laureate

by Rabbi Mendel Weinbach zt"l



In preparation for his appearance at the Nobel Prize presentation ceremony in Stockholm on December 10th to receive his award, Prof. Robert J. Aumann, faced a problem he never encountered in all his years of developing the game theory which made him famous.

The professor of mathematics, who is a founding member of Hebrew University's Center for the Study of Rationality, is an Orthodox Jew who wanted to make sure that everything about his participation in the ceremony was kosher. He arranged kosher food and Shabbat provisions for the many relatives and guests he brought along. But that wasn't enough. He began to wonder whether the formal white tie and tails outfit which all male attendees must wear was free of shatnez, the mixture of wool and linen forbidden by the Torah. A sample suit that was flown to Israel and tested in a laboratory confirmed his suspicion.

The happy ending was that a source was found in Stockholm to have the alterations made in time for Prof. Aumann to receive the Nobel Prize in truly noble attire.

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

Hints & Answers* SHMIRAS SHABBOS: Sefer *Shemiras Shabbos Kehilchosa* (16:4) teaches the following about playing with sand on Shabbos: “One should not stop children from playing with fine, dry sand that was set aside for this purpose before Shabbos. It is prohibited, however, to mix the sand with water or to pour water upon the sand due to the melacha of Losh (kneading). Sand that was not set aside before Shabbos for children’s play - such as the sand by sea shore or sand that was set aside for construction - there is no permission to move it and to play with it on Shabbos and Yom Tov.”

RHYME: “boast” **PARSHA:** וְעִשִּׂיתָ הַיָּשָׁר הַטּוֹב בְּעֵינֵי ה' (Devorim 6:18), as per Ramban’s commentary. **RIDDLE:** וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל (Devorim 4:44). During *Hagbah*, we recite this *pasuk* as we look at the writing in the Sefer Torah and bow (O.C. 134:2, M.B. 134:11). At that moment, if one internalizes the words that he is saying as he is looking at the writing in the Sefer Torah, he strengthens his *emunah* in the truth of the Torah. It’s a special, unique opportunity that should not be missed out on.

SHMITTAH: B [source: “A Guide to the Halachos of Shmittah” by Rav A. Wiesenfeld] *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha’s answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a Moreh Hora’ah, and further study.

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Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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Shmiras Shabbos

Playing with Beach Sand on Shabbos



“What a nice view!” said 6-year-old Shuli to her 7-year-old sister Shira as they were looking at the sea shore of Yam Kineret out of the window of a vacation home that their family was renting for Shabbos.

“So incredible!” agreed Shira, “The sky is colored so beautifully because it’s getting close to sunset.”

“Hey! Should we go down there with Imma now and play with the sand?” asked Shuli.

“I would love to, but I am not sure if it’s okay to play with sand on Shabbos,” answered Shira.

“But I see kids play in the sandbox near our home in Bet Shemesh all the time on Shabbos,” said Shuli, “And their parents sit on a bench near them and don’t stop them.”

“It could be that playing with the sand of the sandbox is permitted,” said Shira.

“What’s the difference?” asked Shuli, “If playing with the sand of the sandbox is allowed, then why would it be a problem to play with the sand by the sea? It’s all just sand!”

Question: Can they go to the shore now and play with the sand there?

(The “Hints & Answers” section is on page 4)

DEDICATIONS

♦ for *refuah sheleima* to those who need it ♦ to my wife on the occasion of our anniversary

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כִּי מִיִּגְוֵי גְדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרִבִּים אֵלָיו כֹּה אֱלֹקֵינוּ בְּכָל־קְרָאֵנוּ אֵלָיו.

For what great nation is there that has G-d so near to it, as Hashem our G-d is at all times when we call upon Him? -- Devorim 4:7

Is this verse saying that when a Yid wants to reconnect to his Father in Shamayim, all he needs to do is “call upon Him” - i.e., *daven*? Yes and no. The commentary of the *Chizkuni* explains that the last 3 words of the verse - בְּכָל־קְרָאֵנוּ אֵלָיו - are stating a condition. Namely, that *davening* to reconnect to Hashem needs to be בְּכָל־קְרָאֵנוּ - “with the entire [power] of calling out” - i.e., from the deepest, inner chambers of the heart. Hashem guaranteed in this verse that if we *daven* with all of our hearts and souls to reconnect to Him, He will answer our prayer.

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

Accept Israel: Hashem is our G-d, Hashem is One. -- Devorim 6:4

HaRav Shimshon D. Pinkus זצ”ל writes in his sefer *Nefesh Shimshon* (Tefilla, chapter “Tefilla MiToch Simcha): “Anyone who believes in “Sh’ma Yisrael” and [thereby] knows that Hashem is our G-d, is immersed in constant joy.” In the same chapter Rav Shimshon writes: “...Because a person that believes that he has Abba in Shamayim that loves him and that He has the strength to help him in all endeavors, why should he be sad?”

The message of HaRav Shimshon Pinkus זצ”ל is that the secret to achieving real, constant happiness is simple: all you need is just to have true *emunah* in שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד Because by having *emunah* in “Sh’ma Yisrael” you know that the one who takes care of you is your Father in Shamayim.

It’s easy to be good. But don’t be good, be great! You ask, “But what does it mean to be great?” Rashi’s commentary to this week’s parsha answers the question: When one is good to others he is called “great”! Commenting on the verse 3:24 (...אֶת־גְּדֻלָּהּ...—*Hashem, Elokim you began to show your servant Your greatness...*) Rashi writes:

“את גדלך” זו מדת טובך וכן הוא אומר ועתה יגדל נא כח ה'

Your greatness: *This is the attribute of Your goodness. Similarly, it states: “And now, let the strength of Hashem be great”*



Rhymes for Kids



What does Hashem love in us the most?
That we humble ourselves and don't ____.

לא מרבכם מפליהעמים חשק ה' בכם ויבחר בכם כי אתם המעט מפליהעמים.

“Not because you are more numerous than any people did Hashem desire you and choose you, for you are the least of all the peoples.” - Devorim 7:7

כי אתם המעט: הממעטין עצמכם, כגון אברהם, שאמר ואנכי עפר ואפר, וכגון משה ואהרן שאמרו ונחנו מה. [פירוש רש"י]

“For you are the least of all the peoples” - You humble yourselves as, e.g., Abraham, who said, “For I am dust and ashes”, and Moshe and Aharon, who said, “but of what significance are we?” [Rashi’s commentary.]



Parsha Quiz-Wiz



Which words of the Torah in our parsha is a person fulfilling when he speaks pleasantly with people?



Riddles



Four times during a typical week men say this verse from parshas Va'eschanan. Those who are wise, use the moment when they say this verse to strengthen their *emunah*.
Which verse is this referring to?



Shmittah Trivia



The stem on the top of a Shmittah fruit or vegetable

- (A) Has kedushas sheviis
- (B) Does not have kedushas sheviis