

# Just a Story...

## An Angelic Midwife

by Rabbi Mendel Weinbach zt"l



A tough decision had to be made by the young Torah scholar as he prepared for the Pesach Seder. He had been approached by members of an organization involved in outreach to come to a Seder being held in Bnei Brak for Jews who were showing an interest in returning to their roots and to deliver one of his famed talks to them. Although this meant sacrificing his own Seder he consented. His plan was to first come home to perform all the mitzvot and to then go deliver his inspiring talk. But when he came home he saw his pregnant wife suffering from labor pains. As expected, he accompanied her to the hospital where they found many women preparing for birth and only a single midwife on duty. He was reluctant to leave his wife but she insisted that there was nothing he could do to help her. She insisted it would be wiser for him to go deliver his talk and rely on Heaven to take care of her and all the other expectant mothers.

When he returned from the talk, his wife had given birth to a healthy child. She told him that as soon as he left, a woman in white entered the room and took care of all her needs and then disappeared. When she took a look at her face she recognized her as a rebbitzen who had passed away a few years earlier.

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

**Hints & Answers\*** **SHMIRAS SHABBOS:** The Shulchan Aruch (OC 552:10) rules: “If Tisha B’Av fell on Sunday or fell on Shabbos and was pushed off until Sunday, one may eat meat and drink wine at Seudas HaMafsekkes. And he may have at his table the same abundance as at a feast of king Shlomo during his reign.” (But one must stop eating before sunset - Rama ibid., MB 552:24). As far as seating together, the Mishna Berura (552:23) writes, “...But everyone agrees that it is permitted to eat that meal together with the members of his family. And one is allowed to make a zimun, since it is Shabbos.” Regarding singing *zemiros*, HaRav Shlomo Zalman Auerbach ztz"l would instruct the students in his yeshiva on Shabbos before Tisha B’Av to sing the standard Shabbos *zemiros* at all meals - including *Shalosh Seudos* [*Halichos Shlomo, Orchos Halacha* 15:33]. The minhag of some communities is to continue singing specifically past sunset, in order to extend *HaShem*'s mercy into twilight, which could help up bring the final *geula*. See Piskei Teshuvos 552:9 **RHYME:** “appreciate” **RIDDLE:** רב לכם שבה (Devorim 1:6) Although with the vowels, the words mean, “It’s enough for you to be settled,” without the vowels, the words can be read as “Shabbos is a great [gift] for you”. **PARSHA:** “And you approached me - all of you” - in a state of disorder...the young pushing aside their elders, the elders pushing aside the leaders. [Rashi to Devorim 1:22 ] \*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

בס"ד

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## Shmiras Shabbos

### Shalosh Seudos on Erev Tisha B'Av



“Hmm...may I ask what you’re doing, Yehuda?” asked Imma as she noticed him setting up chairs in different corners of the dining room.

“I am setting up for *Shalosh Seudos!*” came a cheerful reply.

“I see. So we’re not eating at the table?” asked Imma.

“Well, since *Shalosh Seudos* will be our last meal before Tisha B’Av, it will be our *seudas hamafsekkes*,” started explaining Yehuda, “and during *seudas hamafsekkes* people are not allowed to sit together.”

His brother Avi, who overheard Yehuda, smiled and asked, “And are you implying that we also won’t be able to eat those cold cuts, which I was so much looking forward to?!”

“Correct!” came Yehuda’s reply.

“And we won’t be able to sing *zemiros!*!” asked Avi.

“Of course, not!” replied Yehuda.

“And after *sh’kia* (sunset), we’ll need to sit on the floor?!” asked Avi.

“Right!” said Yehuda.

**Questions:** Was Yehuda correct on all points, some or none?

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

#### DEDICATIONS

♦ for *refuah sheleima* to Manya bas Leah ♦ for *refuah sheleima* to those who need it

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Why is this month called “Av” (lit. “a father”)? HaRav Avraham Schorr in his sefer *HaLeKach v’Halivuv* teaches that *HaKadosh Boruch Hu* wanted this month to be called Av in order that we should know that it’s our Father who sent us into *galus*.

Three times each and every night of this *galus* our Father cries out, **אוי לבני** - “Woe to My children!” and laments our exile and destruction of the Beis Hamikdash (Brachos 3a). We are always His children and He is always our Father.\* *HaShem* wanted to remind us of this specifically in the month where Tisha B’Av occurs. That’s why this month is called Av (father). And the name “Av” of this month also helps us to remember that it is our loving Father who orchestrates everything that happens to us in this *galus*. It’s all for the good of His beloved children, since His love for us is constant and eternal (see Midrash Tanna Devei Eliyahu 6:1 with the commentaries of the Meorei HaAish on that Midrash).

\* In Masechet Kiddushin (36a), Gemora cites a Braisa where Rabbi Meir brings proofs showing that Bnei Yisrael are always called *HaShem’s* children. Through various verses from Tanach, Rabbi Meir shows that this is true even if *chas vescholom* Bnei Yisroel would lose belief in *HaShem* and even if, after losing their belief, they would end up worshiping idols. Although there is another Tannah in that Braisa that disagrees with Rabbi Meir’s opinion, the Rashba rules that in this Braisa, the *halacha* follows Rabbi Meir (*Shu”t Harashba* 1:242).

**...אלה הדברים אשר דבר משה אל כל ישראל...במדבר בערבה מול סוהר.** - *These are the words that Moshe spoke to the entire nation of Yisrael...in the desert, in the plain, opposite of the sea...* [Devorim 1:1]

Rashi tells us that due to the fact that the words of the first verse are words of rebuke, Moshe Rabbeinu did not elaborate on them, but merely said them in a hinting way. The question arises why is there a need to mention these words of rebuke only in a hinting manner now? *Sifsei Chachomim* explains that since the first verse mentions a long list of wrong things that Bnei Yisroel did, it’s not proper to elaborate upon them, as that could cause great embarrassment to them.

Sometimes it happens that someone close to us wrongs us and we have a strong temptation to not only complain about the present mistake but to also mention all other issues that we have with that person. As we see from the lesson above, the Torah teaches that rebuking a person in such a way is inappropriate. One should rebuke (if necessary) another person with one and only one rebuke - and even that should be thought out well and delivered in a gentle way, without anger, as Shlomo HaMelech taught us: **דברי חכמים בנחת נשמעים** - *The words of the wise are accepted when they are spoken softly...* (Koheles 9:17).



## Rhymes for Kids



The food that’s on my plate  
I enjoy and \_\_\_\_\_!

**“These are the words that Moshe spoke to all of Yisroel...and between Tofel and white...”** [Devorim 1:1] Rashi tells us that the first verse of this week’s parsha lists the rebuking words that Moshe Rabbeinu told (through hints) to Klal Yisroel. Regarding the words “between Tofel and white” Rashi (quoting the words of Chazal) writes: **הוכיחן על הדברים שתפלו על המן שהוא לבן** - *He rebuked them for complaining about the mann that was white.*

What lesson can we learn from this? Don’t complain about your food! The food that’s on your plate, although it is not “the mann”, it is “a mann” - food that *HaKadosh Baruch Hu* gave you in His kindness. Appreciate it. And appreciate Hashem’s love for you that is manifested in your food’s color, texture, taste and nutritional value.



## Parsha Quiz~Wiz



From where in the parsha do we learn that the “sin of the spies” (which resulted in the baseless crying on 9th of Av (the night following their report), which was the catalyst for the crying of all Tisha B’Av crying) began with a lack of *derech eretz*, manifested through a lack of respect towards the elderly people and towards the Torah leaders?



## Riddles



**Gemora Shabbos (10b) tells us that Hashem told to Moshe:**  
**מתנה טובה יש לי בבית גנוי ושבת שמה** - **“I have a good present in My treasure house, and its name is Shabbos”.**

**If you read this week’s parsha from a sefer Torah, you will see three words next to each other that can be read as “Shabbos is great for you.” Where are those three words?**