

Just a Story...

Retrieved from the Sea

by Rabbi Mendel Weinbach zt"l



The matter that came before the Beit Din (Rabbinical Court) was truly an unusual one. The claimant was Rabbi Safrin, the Admor of Komarna, and the defendant was a young survivor of the Holocaust. The issue was who had the right to a Sefer Torah that belonged to the Komarna Chassidim in pre-war Europe.

The defendant, who was the current possessor of the Sefer Torah, described to the judges how he had saved this sacred scroll by wrapping it around his body and thus concealing it from the enemy as he dashed from place to place. The court ruled in his favor on the basis of the Talmudic ruling that something retrieved from the sea belongs to the finder because its owner has certainly despaired of ever regaining possession.

The claimant accepted the decision but was so interested in bringing the Sefer Torah back to its ancestral home that he paid the defendant a handsome sum of money to relinquish ownership. Thus was the Sefer Torah once again "retrieved from the sea".

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

Hints & Answers* **SHMIRAS SHABBOS:** Regarding eating and drinking before Havdala, the Shulchan Aruch in *siman* 299 § 1 writes: "...it is prohibited to eat anything, or even to drink wine or other beverages, except for water." **RHYME:** "love" **PARSHA:** 1: Ki Savo. 2: C [Midrash Rabba, the 1st drasha on parshas Ki Savo]. **SHMITTAH:** B. [source: *Kitzur Hilchos Shemitta (7:7)* from *Mishmeres HaSheviis* by Rav Mordechai Karp] *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answers 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

Drinking Water before Havdala



"Abba must be saying Kiddush Levana. That's why he is not home yet after Ma'ariv," explained Imma to the children, who were waiting patiently for Abba to come home and make Havdala.

"I am getting a bit thirsty, though," said Imma.

"I remember learning that adults cannot eat or drink before Havdala," said Shmuel.

"I wonder if water is an exception to that rule..." said his older brother Chaim.

"Why would it be an exception?!" wondered Shmuel, "Abba and Imma don't drink water before Friday night Kiddush!"

Question: May Imma drink water before Havdala?

(The "Hints & Answers" section is on page 4)

DEDICATIONS

♦ for *refuah sheleima* to those who need it

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...בְּכָל־הַטּוֹב. וְשִׂמְחָתָּךְ בְּכָל־הַטּוֹב. *And you should rejoice with all the good that Hashem, your G-d has given to you...*[Devorim 26:11]. What is “בְּכָל הַטּוֹב” (with all the good) referring to? The Ohr HaChaim HaKadosh writes that this is hinting to the Torah, as our sages teach (Berachos 5a) that “טוֹב” is Torah. And the Ohr HaChaim explains that the verse above says *And you should rejoice with all the good* because if people would feel the sweetness and pleasantness of the Torah, they would pursue it with great vigor, because the Torah contains in it all the goodness that exists in the world.

And it will be when you will come to the Land...[Devorim 26:1] The Ohr HaChaim HaKadosh teaches that the Torah writes the word “וְהָיָה” (and it will be), which is an expression that denotes joy [Bereishis Rabba 42:3], to make us aware that the joy should only be in Eretz Yisroel.

We are accustomed to hearing: “accept suffering with love”. That’s true. But we must not forget that we should also accept blessings with love! This is expressed in this verse of our parsha: וְשִׂמְחָתָּךְ בְּכָל־הַטּוֹב. *And you should rejoice with all the good that Hashem, your G-d has given to you...* Hashem wants us to look at all the blessings of our lives and rejoice!

And you should declare in front of Hashem, I removed the sanctified (ma’asros) from the house...and I did not forget. [Devorim 26:13]. Rashi explains that by saying “I did not forget”, the person who is making the declaration of biur ma’asros is saying: “I did not forget to bless You for [the mitzva] of separating ma’asros”. Citing the Ri Magash, Shem MiShmuel explains that the “blessing” that this verse is referring to is the blessing of Shehecheyanu - thanking Hashem for the joy that he has in the heart - i.e., *simcha shel mitzva* - rejoicing over the performance of a mitzva. Shem MiShmuel teaches further, that in reality, not only is *simcha shel mitzva* a Torah requirement, **it is the essence of each mitzva!** Interestingly, that regarding *simcha shel mitzva* the person who is making the declaration says “I did not forget,” (he does not say “I had *simcha shel mitzva*.”) It appears that by this, the Torah is teaching us that after doing a mitzva, the only “excuse” that one can give for not having had *simcha shel mitzva* during its performance is “I just simply forgot.” But if before performing a mitzva, a person remembered that he needs to have *simcha shel mitzva*, he has no excuse not to have it, because, as we saw from the teaching of Shem MiShmuel cited above, *simcha shel mitzva* is the heart of each mitzva.



Rhymes for Kids



Why do I love parshas Ki Savo so much?
 ‘Because mitzvas Bikurim gives my heart a special touch.
 It teaches me that I need to open my eyes,
 And let them be my little spies,
 To realize how much I am blessed from Above,
 And say, “Thank you Hashem for showing me Your _____.”

“...And now, behold, I have brought the first of the fruit of the ground which you, Hashem, have given to me.” (parshas Ki Savo, Devorim 26:3)



Parsha Trivia



- Which parsha in the Torah has the most Amens?
- What does the Midrash on our parsha say about the significance of answering “Amen”?
 - It’s a small mitzva
 - It’s a big mitzva
 - There is nothing greater in front of Hashem than the “Amen” that Bnei Yisroel answer.



Shmittah Trivia



If the air conditioner’s hose is positioned is such a way that it drips water on the grass,

- I cannot use that air conditioner during Shmittah, unless I change the position of the hose where it does not drip on the grass.
- I can use that air conditioner during Shmittah, but *lechatchila* it’s appropriate to change the position of the hose where it does not drip on the grass.