

A man came to his Rebbe crying that his donkey fell into a pit and he didn't know what to do. "Why don't you lift it out with a rope", asked the Rebbe. "Because it is too heavy", answered the chosid. "In that case," said the Rebbe, "take a bucket and keep filling it with dirt and keep pouring it into the pit." The chosid was saddened that his Rebbe had given up hope on the donkey and was telling the chosid to bury it alive. The chosid went home and filled up an old bucket with dirt and poured it into the pit. From down below he heard the donkey let out a shrilling bray and jump up and down wildly. The sound and thought of his poor donkey made him distraught, but with no other choice, other than to listen to the Rebbe, he again filled up a bucket and the scene repeated itself. After the fourth bucket it was quiet and he didn't hear any noise. "My poor donkey must be buried already", sighed the chosid. Regardless, he carried on through the afternoon pouring bucket after bucket for hours. Suddenly towards the evening as he poured a bucket, he again heard the shrilling bray of his beloved donkey and then within seconds the donkey appeared on the edge of the pit! The chosid could not believe his eyes while his heart was overflowed with joy. "Tell me.", said the chosid to the donkey, "What happened? I thought you were dead and buried hours ago when I no longer heard you making any noise!" The donkey turned to the chosid and explained. "At first, when the dirt was thrown on me it was uncomfortable and insulting, and I was furious. But then I realized that if I pat it down, I can lift myself higher, getting closer to the entrance of the pit. So with each bucket you poured on me I slowly lifted myself. After each time I prayed that you'd throw more dirt on me so that I can get out of my dark grave."

Our initial instinct when life becomes filled with "dirt" (i.e., the unexpected difficult challenges) is to "let out a shrilling bray". But we should quickly realize that the source of the "dirt" is our loving Father in Heaven, and be wise to use the challenges themselves to elevate ourselves to a level that we did not even dream of before.

**Hints & Answers\*** **SHMIRAS SHABBOS:** *Piskei Teshuvos* (O.C. 340:4) brings the consensus of many *poskim* that one is not allowed to pluck the feathers from the chicken skin in order that it should look good on the serving plate. However, plucking the feathers from the chicken skin is permitted if the piece of chicken is already on the person's plate and he is ready to eat it. But Yosef (in our scenario) was right - plucking feathers from chicken is the *melacha* of *Gozez!* (see M.B. 340:5) But (according to most *poskim*) this is only true when the chicken is raw (i.e., not cooked or baked) [see *Piskei Teshuva* *ibid.*]. **RHYME:** "humble". **RIDDLES:** Hashem's honor. He forgo His honor for the dignity of a poor person. See Rashi to Vayikra 1:17 \*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*.

## Shmiras Shabbos

### Plucking Out the Feathers



**וַיַּשְׁפֹּץ אֹתוֹ בְּקַנְקְרֵי** - *And he shall split [the bird] open with its wing feathers [intact]...*[Vayikra 1:17]

"Enjoy!" said Imma as she put a serving plate with pieces of chicken on the Shabbos table.

After everyone took a piece of chicken and put it on his plate, Chaim noticed that the wing that he put on his plate has little "sticks" inside the skin.

"What are these little sticks, Imma?" asked Chaim as he pointed to the chicken wing.

"Oh, those are little feathers," answered Imma, "When the clean up the chicken from feathers, a lot of times, little feathers still remain on the wings."

"Ahh, I see," said Chaim as he began to aim for the first feather to pluck it out.

"Wait!" shouted his brother, Yosef. "Taking the feathers out of the chicken skin could be *melacha* of *Gozez!*"

"Huh? *Gozez* is sheering the wool of a sheep," said Chaim, "I have a chicken on my plate. Not a sheep!"

**Question:** May Chaim pluck the feathers from the chicken's wing?

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

### DEDICATIONS

♦ For *refuah sheleima* to those who need it



## A Life Lesson from the Torah

As we are approaching Purim, we remember the mitzva of erasing the memory of Amelek. What's puzzling is that the Torah says "**...you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget!**" (Devorim 25:19) Why would we forget!? Hashem promised us that His Torah will not be forgotten (see Rashi to Devorim 21:31). Hence, if the verse would have said, "*you shall obliterate the remembrance of Amalek*" it would be sufficient. Why does the Torah need to add, "don't forget"?

Hashem created this world where many things in it have both physical and spiritual components (i.e., a person has a body and a soul) Our *seforim kedoshim* - such the writings of Rav Tzdok and others—that delve into deeper meaning of the Torah, teach us that Amalek has two components—the physical and the spiritual. The physical one is the nation of Amalek (the Amalekite people), and the spiritual one is an Amalekite force that acts in a similar fashion as the Amalekite people.

And that force can act inside a Jewish person. Just like the Amalekite people's goal was to remove our joy in being a Jew and fulfilling the will of our Father in Heavens, so too, the Amalekite force that can enter our heart persuades us to learn and do mitzvos without joy. Regarding that evil force, the Torah says, "don't forget!" because it's so easy to forget.



## Rhymes for Kids



...ויקרא אל משה... [Vayikra 1:1]

א' דויקרא זעירא - "the Aleph in the word ויקרא is small..." [Baal HaTurim]

The Aleph in "*vayikra*" is very small.

But a BIG message it's telling us all.

What caused Moshe to become great and helped him not to stumble?

The fact that he was very \_\_\_\_\_!

Interestingly, the actual name of this letter (אֵלֶף) has the same root as the word "teaching" (אִלּוּף) and "beloved one" (אֵלּוּף). Perhaps the message of this small Aleph is that every teaching that Moshe received - no matter how small it was - was beloved in his eyes. The Torah is teaching us that we should try to follow in Moshe's footsteps and cherish everything that we learn in Torah.



## Riddles & Trivia



The honor was waived to make him feel good.

Feathers achieved this, and the smell they withstood.

*Whose honor was waived? And who is it that felt good?*

*To find the answers, reviewing Rashi on parshas Vayikra you should.*