



Rav Tzvi Greenhaus, told over a story which occurred to his relatives. His relatives reside in London, and they have a large plum tree in their yard, which has grown there for many years. It had originally produced fruit, but as no one had properly tended to it over the years, it eventually stopped producing fruit. During the proper season, a few fruits appeared, but they were inedible. Eventually, no one from the family could even remember when the tree had last produced edible fruit. The tree itself did not appear healthy, and anyone could tell at a glance that this tree was incapable of producing fruit.

During the Shemitta year of 2000/2001, Rav Greenhaus' relatives wanted to become partners in the mitzvah of Shemitta, and they sent a sizable donation to the "Keren Sheviis" of Moshav Kommius. When the plum picking season began that year, this neglected plum tree began to produce beautiful and quality plums. Everybody who was witness to this unbelievable phenomenon was completely astounded. Not only did the tree produce a large amount of fruit, but the fruit was of better quality than the fruit of trees which had been carefully cultivated all year. The family called professionals to examine the tree and offer an explanation for this phenomenon, but they were astounded as well and could offer no professional or scientific explanation. In actuality, it was the fulfillment of the blessing for those who honor Sheviis. [Special thanks to Revach l'Neshama for the story]

**Hints & Answers\* SHMIRAS SHABBOS:** The Rashba (*Shu"t HaRashba*, 4:104) teaches that even objects that one is not allowed to return on Shabbos itself (i.e., because of their *muktza* status), one is permitted to make a *hashovas aveida* announcement on Shabbos about such objects. The reason, explains the Rashba, is because returning a lost object is a *mitzva*. And any speech that is related to a *mitzva* is permitted on Shabbos (even though it's referring to a non-Shabbos/*melacha* activity). The Shulchan Aruch (O.C. 306:12) rules according to the Rashba's opinion. **RHYME:** "appreciate" **RIDDLE:** In the *seder* of Korbanos, we say: "How is the *ketores* mixture formulated?...Three hundred and sixty five portions of it correspond to the days of the solar year..." | \*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, further study, and questions to a *posek*, etc.

## Shmiras Shabbos

### Hashovas Aveida Announcement



On his way to shul on erev Shabbos, Shimon spotted a key lying on the ground about 20 feet away from shul. Shimon picked it up and thought for a moment and said: "Someone must have driven now to this shul and dropped the key as he was walking."

Shimon thought for a moment of what to do and realized that the tzibur is about to start Mincha. So he hid the key in his cubby and davened Mincha. Of course, after Mincha, overtaken by joy that Shabbos is arriving in minutes Shimon forgot all about the key. And he remembered it only after Maariv...

"I really want to help the person get his key back! But can I make an announcement about it?! I cannot return it to him today, since the key is *muktza*. Well I can announce that I'll give it to the owner after Shabbos. But I remember learning that we are not allowed to talk on Shabbos about *melacha* that we will do after Shabbos! Hmm..what do I do?"

**Question:** Can Shimon make an announcement now that he found the car key?

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

◆ For *refuah sheleima* to those who need it

### Parsha Pearls



...לאִיבֵּא עִמּוֹנֵי וּמוֹאָבֵי בְּקִהְלֵהּ... עַל־דִּבְרֵי אֲשֶׁר לֹא־קִדְּמוּ אֶתְכֶם בֶּלֶחֶם וּבַמַּיִם

*An Ammonite or Moabite shall not enter the assembly of...Because they did not greet you with bread and water...*(Devorim 23:4, 23:5)

The Ramban explains these verses in the following way: Hashem decreed that a person who comes from these two nations can never be allowed to convert because of the lack of appreciation that these nations were suppose to have for Am Yisroel. Namely, that these nations owed appreciation to Am Yisroel because it was Avraham Avinu who saved Lot - the father of Moav and Ammon.

Look at how the Torah values the midda of *hakaras hatov* (appreciation)! People who don't have that *midda* are not allowed to be a part of Am Yisroel!



### Ask Around Your Shabbos Table

As was discussed in the Parsha Pearls above, the Torah teaches us that we must be people who show appreciation to those who do kindness to us. Now imagine the following scenario. Reuven wanted to go pray at the Kotel. But he did not have money for the bus ride. So he decided to hitchhike. Shimon was driving by, saw Reuven, had compassion on him, and stopped to ask where Reuven needed to go. In a minute, both of them drove off to Yerushalayim. At the end of the ride, Reuven wanted to have great appreciation for Shimon's act of kindness but his Yetzer Harah became very *frum* all of a sudden. It whispered to him, "Everything is *min haShamayim*! If Shimon would not have given you a ride, Hashem would arrange another way for you to get to the Yerushalayim! So say 'thank you' to Shimon, but in your heart, have true appreciation only to Hashem's kindness."

**Ask around your Shabbos table:** What should Reuven think in order to arouse in his heart appreciation for Shimon's kindness?

**Menucha Answer:** "Am I a prophet?! Do I know for sure that before Shimon saw me, there was an ultimate decree from Heaven that I would easily get to Yerushalayim?! Maybe there was a good decree, but it was not an "ultimate" decree; rather, it was dependent on Shimon's decision of whether or not to stop and ask me where I was going. Second, maybe there was actually a decree that I was not going to make it to Yerushalayim today! And it was Shimon's good will that overturned that decree! *Sefer Tomer Devora* (in Ch.1) teaches that a person causes Hashem's *yud gimmel middos harachamim* (13 attributes of mercy) to 'shine' in the world when he himself acts with such *middos*."



### Rhymes for Kids



My mommy gave me dinner,  
And that dinner I ate.  
Now I say, "Thank you, mommy.  
"Your cooking I \_\_\_\_\_!"

See Parsha Pearls section above regarding the parsha's lesson on appreciating kindness from others.



### Parsha Trivia & Riddles



We are soon to complete a lunar year.  
The sound of shofar will be heard everywhere.  
But let the sun not be sad at all,  
Because in our daily Shacharis seder a solar year makes a glow!  
Come, point where it is in your *siddur*,  
And next time, when you'll reach that place, you'll say it with extra *hiddur*!

### ? DID YOU KNOW THAT ?

**You probably knew** that doing an act of kindness is a great mitzva. **But did you know** that even when a person does a very small act of kindness he fulfills a Torah commandment?! The *Peleh Yoetz* (section 707) writes that even opening a door for someone who knocked on it is considered a fulfillment of a Torah commandment! So next time, and every time, you perform an act of kindness—no matter how big or small it is—have in mind that you are fulfilling a Torah commandment!