

A couple had been married for many years, and still had not been blessed with children. They decided to do a cheshbon hanefesh, and the husband, Aryeh, remembered an incident he had been involved in while still a bochur. He had been one of the outstanding students in the yeshivah, and the Rosh Yeshivah had appointed him as the gabbai. When he accepted the position, the previous gabbai told him about a bochur, Eli, who had requested not to be called up to the Torah due to his stutter. All the gabbaim over the years had honored his request, and Aryeh honored it as well. However, one year on Purim, Aryeh let the Purim spirit affect his judgment, and he decided that since Purim is "venahafoch hu", he would call Eli to the Torah. Once Eli was called to the Torah, he had no choice but to approach the bimah and attempt to say the brachos. He stuttered over the brachos for several long moments, and his humiliation was excruciating. Following this incident, Eli left the yeshivah, and tried making his way in the working world. However, he was unsuccessful in maintaining a steady job, and he was constantly moving from one low end job to another.

When Aryeh recalled this incident, he realized how serious it was and understood that it may be the reason for his lack of children. He sought out Eli and tearfully requested his forgiveness for his great sin. Eli began shouting and said, "I am not prepared to forgive you! The trauma continues to affect me until today, and I'm unable to earn a proper living because of it." Aryeh saw that Eli would not be appeased, and he left the house. A few days later, he returned, and fell at Eli's feet, crying bitterly. He pleaded with him to forgive him for the terrible humiliation he had caused him. He also promised that for the rest of Eli's life, he would give him five hundred dollars every month to make up for his lack of parnassah. Aryeh's promise made an impression on Eli. He realized that Aryeh understood the gravity of his actions so many years ago. He told Aryeh, "I forgive you completely, for the humiliation you caused me, and there is no need to give me money." Nine months later, Aryeh and his wife were blessed with a baby boy. [source: sefer Barchi Nafshi]

**Hints & Answers\* HALACHA CHALLENGE:** Sefer *Shemiras Shabbos Kehilchosa* (16:2) teaches that a grogger may not be used on Shabbos, because it's an object that was made for the purpose of making sounds. **RHYME:** "boy" **RIDDLE:** Avraham Avinu [See Bereishis 25:6] | \*Note: Menucha's answer are not to be taken as final decisions in halacha.



## Halacha Challenge



### Making Sounds with a Grogger on Shabbos



"Kids - did you know that today is Purim in Yerushalayim?!" asked Abba.

"But today is Shabbos!" exclaimed Moishy.

"Well," started explaining Abba, "because the 15th of Adar falls on Shabbos this year, those who live in Yerushalayim

have "Purim Meshulash" - a three-day Purim!"

"So do they read the Megilla three days in row?" asked curious Akiva.

"No, only one day—on Friday, just like we did," answered Abba, "But they will say Al Hanissim today, and have Purim seuda on Sunday.

"In that case, in honor of Purim in Yerushalayim, I will sound my grogger now," said Shmuel as he ran to his room to get the grogger.

"Wait!" shouted his brother Hillel as he stood in Shmuel's path,

"What's the problem?" asked Shmuel.

"Your grogger makes a loud sound. I think you cannot use it on Shabbos," explained Hillel.

"Well, I actually have a small grogger that my Savta gave me. It makes a quiet sound," said Shmuel.

**Question:** May Shmuel use the loud grogger, the quiet grogger or no grogger at all?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel  
בזכות רפואה שלימה ליהודית פנינה בת חנה מלכה ציפוריה





## Parsha Pearls

Parshas Tetzaveh begins with the mitzva to take oil for the Menorah:

וְאָמַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת כֹּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד.

*And you should command Bnei Yisrael, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually.*

[Shemos 27:20]

A verse in Mishlei says: נֵר הַשֵּׁם נְשָׁמַת אָדָם - *A candle of Hashem is a man's soul.* [Mishlei 20:27] Which “candle of Hashem” is this verse referring to, and what is its connection to a man's soul?

The Nesivos Shalom answers with the following remarkable insight: Just like the Menorah in the Mishkan radiated its light and influenced Bnei Yisroel, so too a job of a man is to spread the light of Torah in the world. In the same idea, we are all called *mamleches kohanim*, because a *kohen's* job is to teach and inspire others. [Nesivos Shalom, Tetzave]



## Ask Around Your Shabbos Table

וּמִלֵּאתָ בּוֹ מִלֵּאת אֶבֶן...

*And you shall fill into it (into the Choshen) stone fillings...* [Shemos 28:17]

**Ask around your Shabbos table:** Chazal tell us that the *nesi'im* brought precious stones as their donation for the Mishkan. Which donation did Moshe Rabbeinu give for the Mishkan?

**Answer:** Actually, Moshe Rabbeinu did not give any donations for the Mishkan! The reason is because he did something greater than contributing the materials. Moshe Rabbeinu prompted others to contribute. Our sages say: “*Gadol hame'ase yoser min ha'ose*” - *The one who is the cause of the action is greater than the one who actually performs it!* [Based on *peirush Me'am Loez*]



## Rhymes for Kids



משוננס אדר מרבים בשמה

Purim will be really fun.  
To do lots of mitzvos it will make us run.  
We'll do them with much love and joy,  
Hashem will smile at each girl and \_\_\_\_\_.



## Purim Riddles



While you're figuring out to whom you should give *matanos laevyonim* this Purim, figure who is the only person in the Torah (Chumash) that gave *מתנות*.

? DID YOU KNOW THAT ?

**You probably know** that on Purim we don't recite Hallel, because Chazal teach us that the Megilla reading counts as our recital of Hallel (Megilla 14a). **But did you know** that according to some *poskim*, because Megilla reading counts as Hallel, if a person is in a place where he is not able to find a Megilla reading on Purim, he should say Hallel!? [see Shaarei Teshuva O.C. 693:3]