



A widow once came to Rav Aharon of Karlin in tears. Her daughter was a kallah and she had promised to provide a dowry. The wedding date was drawing near, and she still had not succeeded in attaining the money. The chassan's family was now thinking to cancel the wedding if she didn't fulfill her promise. Rav Aharon had pity on her and gave her the entire sum she needed.

A few days later, the woman returned again in tears. This time, she said that she had no money to buy her daughter a wedding dress. Rav Aharon asked her how much a dress would cost, and he again gave the entire sum she needed. After the woman left, the Rebbetzin turned to her husband and asked, "The first time the woman came, the wedding was in danger of being canceled, which is why you gave her the entire sum, since the mitzvah of hachnasas kallah is so great. But why did you give her additional money now when she came for a dress? The wedding won't be canceled because of a dress! Maybe it would have been better to give this sum to poor people?"

Rav Aharon answered, "I had the same thought myself – that maybe I should give the money to poor people. But I immediately asked myself, 'Where does this thought of giving money to the poor stem from? Is it from the yetzer tov? If so, why didn't he tell me yesterday to give money to the poor? Is it specifically today, when a woman comes crying to me, that my yetzer tov remembers the hungry poor people? It was nothing but the advice of the yetzer hara, and therefore it was forbidden to listen to him!'" [Source: Ukarasa Leshabbos Oneg. Special thanks to Revach L'Neshama for the translated story.]

Hints & Answers* **HALACHA CHALLENGE:** *Shemiras Shabbos Kehilchosa* teaches: One should make sure that each one of the two challas used for *Lechem Mishne* is at least of the size of a *k'zais*. **RHYME:** "way", "give". **PARSHA RIDDLE:** (1) The privilege given to Kohanim to serve in the Mishkan/Beis Hamikdash is called מתנה (a gift), as the verse in Bamidbar (18:7) says: מתנה אפתן את קהנתכם. (2) The service of the Levites is called a מתנה for Kohanim, as the verse (ibid. 18:6) says: לקם מתנה נתנים. (3) Miriam's well is called a מתנה to Klal Yisroel, as the verse (ibid., 21:18) says: במקדבר מתנה... | *Menucha answers are not to be taken as final decisions in halacha.

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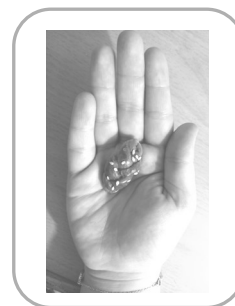
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Halacha Challenge



A Tiny Challah for Lechem Mishne



When Abba came home from shul on Friday night, Imma brought the challas to the table. "They are nice and warm, because I was keeping them on the plata until now," said Imma.

"Thank you!" said Abba. A second later he pointed to one of the two challahs and asked,

"What's this?!"

His 3-year daughter Miriam smiled with much pride and exclaimed, "This is my challah!"

"Wow! What a beautiful challah, Miriam," praised Abba.

Then, Abba turned to Imma and said whispered to her, "But it is so tiny! I don't know if I can use it for *Lechem Mishne* a challah that's barely the size of my pinky! Maybe the challah needs to be at least of the size of a *k'zais*!"

His older son, Menachem overheard the whisper, and said, "But Abba! Since the first challah of the challas is big, does it really matter how big is the second challah?"

Question: Should Abba replace the tiny challah with a challah that has at least the size of a *k'zais*?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Parsha Pearls

The Torah tells us in this week's parsha that everyone cried after Aaron HaKohen passed away. Rashi explains that everyone cried because during his lifetime, Aaron would pursue peace. There is a remarkable Midrash (Tanchuma, Chukas 22) about the significance of the pursuit of peace:

"The Torah does not ask of us to run after mitzvos. Rather, "If a bird's nest happens to be before you..."(Devorim 22). [Similarly,] "If you encounter your adversary's ox..." (Shemos 23). [Similarly,] "If you will see your rival's donkey..." (ibid.). All of these mitzvos are [in a case] when the opportunity arises, and thus, you are obligated [to fulfill them]. But you are not [obligated] to actively pursue them. About peace, however, it is written: "Seek peace" - i.e., in your place, "and pursue it" - i.e., elsewhere."



Ask Around Your Shabbos Table

"...And anyone who was bitten, should look at it and he will live." [Bamidbar 21:8]

Based on the words of our sages of blessed memory, Rashi (to Bamidbar 21:8) explains that in order to be healed from the snake's bite, a person needed to be *משעבד את לבו לה'* (*to subjugate his heart to Hashem*). That's why the copper snake was put on a pole and people had to gaze upwards, towards the Heavens.

Ask Around Your Table: What does it mean *to subjugate his heart to Hashem*?

Answer: Tifferes Yisroel in his commentary on Mishnayos (Rosh HaShanah ch.3 § 38) explains that "to subjugate his heart to Hashem" means that when asking Hashem to deliver the healing a person needs to state to Hashem that he needs the healing in order to do Hashem's mitzvos. This is a lesson for all times, says Tifferes Yisroel. Namely, when praying for any salvation and help, tell to Hashem that you need this *bracha* so that you can do Torah's mitzvos properly!



Rhymes for Kids



The people came to Moshe and said, "We have sinned, for we have spoken against Hashem and against you. Pray to Hashem that He remove the snakes from us." So Moshe prayed on behalf of the people.

-- Parshas Chukas,

Bamidbar 21:7

They asked for forgiveness and he forgave right away.

From here you learn the Torah's _____:

When someone asks you to forgive,

A complete *méchila* you should _____.

"So Moshe prayed" - From here [we learn] that someone who is asked to forgive, should not be so cruel so as not to forgive. [Rashi's commentary to Bamidbar 21:7]



Parsha Riddle



Only three times in the Torah do we find the word "a gift": Twice in last week's parsha (Korach) and once in this week's parsha (Chukas). Can you find them?