



HaRav Yehoshua Leib Diskin zt"l was a Rav in various cities in Europe before moving to Yerushalayim in 1878 and becoming a Rav there. When he was still in Europe, certain members of the city falsely accused him of accepting bribes. They brought false witnesses against him who testified that he was seen accepting bribes. At the trial, Reb Diskin's lawyer called the prosecution witness to the stand and said, "Are you sure you saw R' Diskin accept a bribe?" The witness answered, "Yes, I saw him accept a bribe and then count the money."

The defense lawyer said, "Are you sure you saw him count the money?" and the witness answered positively. "Are you one hundred percent sure?" said the lawyer, and the witness again answered positively. The defense lawyer then said, "Your Honor, with your permission, I'd like to show you what type of person we're talking about." The lawyer then proceeded to remove a huge wad of bills from his pocket. He handed the wad of bills to the judge and requested that he split the pile in two. The defense lawyer then pointed to the larger pile of bills and turned to R' Diskin and said, "Will the esteemed Rav please tell me how many bills are in this pile? R' Diskin immediately replied, "632." The defense lawyer turned to the judge and asked him to count the money, and the judge proceeded to do so, and counted 632 bills. The defense lawyer then asked the judge to divide the wad of bill again, and proceeded to carry out the same steps. Again, R' Diskin was able to pinpoint the amount of bills without counting it. The lawyer repeated the process a third time. The defense lawyer then turned to the judge and said, "Your Honor, I think we're discussing someone who would be extremely unlikely to be counting bills!" The judge dismissed the case. [Special thanks to Revach L'Neshama for the story]

Hints & Answers* **HALACHA CHALLENGE:** In marshmallows, fish-derived gelatin can comprise as much as 5% of the recipe. *Halachically*, that is considered too significant to be ignored, and therefore such kosher marshmallows have the status of being "fish" and not suitable for eating with meat. Since fish and meat are not eaten together (or without a *hefsek*) due to סכנה, great caution should be exercised about this. **RHYMES:** "pursue it" **RIDDLE:** Avi is taking these flowers to the restroom so that they will help to remove bad odor there. In such a case, someone who is smelling the aroma of the flowers (even before they are brought in the restroom) should not make a *bracha* (source: Mishna Berura 217:10). | *Menucha answers are not to be taken as final decisions in *halacha*.

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Halacha Challenge *Are Marshmallows Fish?*



"Imma, what's for dessert?" asked Chaim at the Shabbos *seuda*.

"Marshmallows!" replied Imma.

"Yes!! I love marshmallows," screamed out Chaim's brother Shimon, as he went to the kitchen

to help Imma speed up the process of serving them. When he was transferring the marshmallows from their package to the serving plate, he noticed the package said: "Allergy caution: Contains fish." Shimon looked at Imma, pointed to that sentence and asked: "Why does the package say this?!"

"It's because kosher marshmallows have gelatin that comes from fish," replied Imma.

"But we just ate meat! Does that mean we need to make a *hefsek* (e.g., eat a piece of bread and drink something) before we can have marshmallows?!"

"Hmm...good question!" replied Imma.

Question: Should they make a *hefsek* before eating the marshmallows ?

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Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Parsha Pearls

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֵׁוָע שִׁבְעֵי וַיֵּלֶךְ תְּרִינָה

And Yaakov came out from Be'er Sheva and went to Charan. -- Bereishis 28:10

We can call Vayeitze as “the *parsha* of Yaakov Avinu.” At the end of last week’s parsha, Yitzchok and Rivka tell Yaakov to go to Lavan, who lives in Charan. This week’s parsha starts with the words: “*And Yaakov came out from Be'er Sheva and went to Charan.*” Since this is the beginning of “the parsha of Yaakov Avinu”, and the beginning of everything in the Torah has a great significance, we learn that fulfilling the *mitzva* of his father and mother was of prime importance in Yaakov Avinu’s life.

Every morning, after saying *Bircas Hatorah*, we say that honoring one’s father and mother is one of the *mitzvos* from which a person benefits even in this world. Besides from the great blessing of *arichus yomim* that the Torah promises in return for honoring one’s father and mother, Shlomo Hamelech tells us in Mishlei (6:23) - *ner mitzva v'Torah obr. - A candle is a mitzva and Torah is light.* Rashi explains this verse in the following way. The fulfillment of the *mitzva* of one’s father becomes a ‘candle’ for that person that will illuminate for him in a dark place. And the fulfillment of the *torah* (instruction) of one’s mother is his ‘light’.



Rhymes for Kids



הלל אומר, הוי מתלמידיו של אהרן, אוהב שלום ורודף שלום ...
[פרקי אבות א:יב]

Learn this well and review it:
“Love shalom and _____!”

“The stones started quarreling with one another. One said, “Let the righteous man (Yaakov) lay his head on me!” And another one said, “Let him lay his head on me.” Immediately, the Holy One, blessed be He, made them into one stone. This is why it is stated (verse 18):“and he took the stone that he had placed at his head.” (Peirush Rashi to Bereishis 28:11)



Riddle



In parshas Veyeitze, Reuven found Jasmine flowers in a field and brought them to his mother Leah.

“Why do you have Jasmine flowers in your hands, Avi?” ask Zevi when he met Avi on erev Shabbos.

“My bubby let me pick them from her yard. I am bringing them home.”

“I see,” said Zevi, **“They smell so good. Please say *amen* to my *borei atzei vesomim* blessing that I will say on these flowers now.”**

“Wait!” screamed out Avi. **“You are not allowed to make a *bracha* on these Jasmine flowers.”**

Any idea why is Zevi not allowed to make the bracha for smelling these flowers?