



Many wonder stories are told about the "Jerusalem Tzaddik", Rabbi Aryeh Levin, of blessed memory.

His renowned son-in-law, the generation's foremost halachic authority, Rabbi Yosef Shalom Eliyashiv, is reported to have told the story of how this saintly man and his wife merited raising such an outstanding family.

It is a widespread custom in Eretz Yisrael for a chatan to give his kallah a gift when they enter the privacy of the yichud room following the chupah. But Rabbi Levine was so poor that he could not afford to buy a present. Instead he informed his new wife that in place of a gift he would present her with a promise that whenever they would have a discussion in their married life he would concede that she is right. Her response was that she was reciprocating with a promise that she would always concede that he was right.

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

Hints & Answers* **SHMIRAS SHABBOS:** Two issues need to be considered when solving this challenge: (A) The *melacha* of building (due to the fact that a wall clock is hanging on the wall of the house) and (B) *muktza*. Rav Nissim Karelitz *shlit"l* teaches that a wall clock that operates on a battery does not present an issue with the *melacha* of building. It's not part of the wall on a permanent basis since from time to time one needs to remove the clock from the wall to change its battery. (*Chut Shoni*, Laws of Shabbos part 2, pg 242). Regarding the *muktza* issue of a wall clock, *Sefer Shemiras Shabbos Kehilchosa* (20:22) writes the following: "Any object that a person sets a place for it due to its high value and is careful not to move it due to a concern that it may break—for example, a wall clock—...such an object is included in the category of *Muktza Machmas Chesron Kis*, and there is no permission to move it." **RHYME:** "wait". **RIDDLES:** The *Ba'al HaTurim* reveals the following insight: *Sofei teivos* (the last letters) of **וּבְיָוֵם הַשְּׁבִיעִי שָׁבַת** (when read in reverse order) spell out "שתיים" (two), indicating that a person has two souls on Shabbos (i.e., *neshama* and *neshama yiseira*). | *Note: Menucha's answer are not to be taken as final decisions in halacha.



Shmiras Shabbos

Moving a Wall Clock



Yehuda likes to have everything in order. Even when something is off just by a little bit he gets disturbed. Well, guess what happened? Just as the family were singing "Menucha V'Simcha" at the *leil* Shabbos *seuda*, Yehuda noticed that their wall clock was hanging crooked. That really bothered him. As soon as they finished the song, he walked over to the clock, stretched

out his hand and was about to straighten the clock, when he heard his older brother Yosef scream out, "Yehuda! What are you doing?!"

"What's the problem," answered back Yehuda. "I want to straighten the clock. Look how crooked it is hanging."

"But if it's hanging on a wall, it's part of the wall!" said Yosef. "So fixing it would be like fixing the house!"

Then, the youngest brother Ephraim added, "And also, isn't that clock *muktza*?"

Question: May Yehuda straighten the clock?

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

◆ Dedicated anonymously for *yeshuos* and *refuos* to all Klal Yisroel

◆ *Leilui nishmas* Ita Sprinster bat Yosef a"h

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Parsha Pearls

In this week’s parsha, Moshe is instructed how to make the *ketores* blend, as it says: “Take for yourself aromatic spices: balsam sap, onycha and galbanum, aromatics and pure frankincense...And you shall make it into *ketores*...”

What is the difference between offerings that were offered on the copper *mizbe’ach* and the *ketores* which was offered on the golden *mizbe’ach*? *Seforim* explain that the *korbanos*, correspond to our *avodas Hashem* in a physical sense – i.e., with our bodies (e.g., channeling permitted desire toward Divine service), while the *ketores* represents the essence of a Jew, his *nesbama* - the ultimate connection to Hashem in love and dedication.

Now, the *ketores* is an aromatic blend of eleven spices. Commentaries explain that these eleven represent the community of Am Yisroel. And our sages teach us if one of the spices is absent, the entire blend is invalid. Perhaps, this shows that each person’s individual contribution from his *nesbama* is vital to ensure that our nation’s *avodah* is “a pleasant aroma to Hashem.” The Piaseczna Rebbe, Hy”d in his sefer *Aish Kodesh* (Shabbos Shuva) writes the following incredible words that reflect this idea:

כשאיש ישראל עובד ה', מתגלה מכל אחד ואחד אור וקדושה מה שאין מתגלה מחבירו.

When a Jew serves Hashem, a unique light and holiness emerges from him that cannot come from anyone else.



Rhymes for Kids



וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשָּׁבֹת...[שמות לא:טז]

Commenting on verse וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשָּׁבֹת, the Ohr HaChaim writes: וְשָׁמְרוּ יהיה ממתין ומצפה מתי יבא - [With the word וְשָׁמְרוּ this verse is teaching us that] one should always wait and look forward to the arrival of Shabbos.

Shabbos is the best,
 Shabbos is a special guest,
 It's sweeter than a date,
 And all week for it I ____



Riddles & Trivia



On Shabbos, Hashem gives us a *nesbama yiseira* (lit., an extra soul).

In this week’s parsha, the Torah says:

וביום השביעי שבת וינפש

The root of the word וינפש is “a soul.”

Can you find a hint to the gift of *nesbama yiseira* in the four words of that verse?

(The “Hints & Answers” section is on page 4)