



...בְּצֶדֶק תִּשְׁפֹּט עַמִּיתְךָ - הוּי דן את חברך לכף זכות [פירוש רש"י]

Kedoshim is the parsha which teaches us that we need to judge others favorably [i.e., to give the benefit of the doubt]. The story below (by Rabbi Mendel Weinbach zt"l) gives us a real-life example...

*"Nobody called for you!" This was the strange manner in which Rabbi Eliezer Hager, the son of the Monsey-Vizhnitz Rebbe, was greeted by a Jew from Bnei Brak who was marrying off his daughter in Monsey. This seemingly rude greeting upset some of Rabbi Hager's followers and other guests who began to grumble about the arrogance of the Bnei Brak mechuten.*

*When Rabbi Hager learned of the commotion, he calmed everyone down with this explanation.*

*"The mechuten from Bnei Brak and I have been close friends for many years. When he arrived from Eretz Yisrael for the wedding, he told me that he needed a cell phone, and asked me if I have a spare one to lend him. As I handed him my spare, I asked him to notify me if anyone tried to contact me at that number. When I arrived here, he informed me, 'Nobody called for you.' "*

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**Hints & Answers\*** **LAWS of SHABBOS:** The Zohar on parshas Bereishis (48b) teaches several laws regarding eating on *leil* Shabbos and writes: ולזעירי בתרי תבשילין - סגיא - *But at least two cooked dishes are needed.* Based on this Zohar, the Magen Avraham in his commentary on the Shulchan Aruch (242:1), that discusses laws of honoring Shabbos with food, writes: ולא יפחות משני תבשילין - *One should not have less than two cooked dishes.* And consequently, the Mishna Berura (242:2) writes: *It's good to make sure to have at least two cooked dishes.* **RHYMES:** "Jew"  
**RIDDLES:** Four times! See verses 19:11, 19:12, 19:15 (with Targum Onkolos), 19:35 (with Targum Onkolos) **2.** The sun. One may use direct sun rays to cook something on Shabbos, but one may not use indirect sun rays for that purpose (e.g., to cook an egg on a frying pan that was heated by the sun). | \*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic sources.



# Menucha

A Shabbos table companion for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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## Laws of Shabbos

### How Many Dishes to Cook for Shabbos?



On a Friday morning, Abba turned to Imma and said, "You had such a tiring week. How about I take care of cooking food for Shabbos lunch?"

"Wow! Really? That would help me so much!" answered Imma with great joy.

Then Abba sighed and said quietly, "The problem is that I only know how

to make cholent...back from my Yeshiva days. But maybe that will be enough for the day *seuda*?"

Imma's smile turned into a frown. "Just one dish?" she asked, "Sounds kind of simple."

Avromy, their son, who overheard the conversation between his parents asked: "Abba - I'll chop up some vegetables. So we'll have cholent and a salad."

"But is that sufficient *Kavod* Shabbos?" asked Avromy's sister Miriam.

**Question:** Is cholent and a salad enough *Kavod* Shabbos for the Shabbos day meal?

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

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





## A Life Lesson from the Parsha

In this week’s parsha we learn the mitzva of Orlah. The opening verse (Vayikra 19:23) of that mitzva begins with the words: וְכִי תָבֹאוּ אֶל הָאָרֶץ וְנִטְעַתֶּם כָּל עֵץ מֵאֲבָקַל (“When you will come to the land, and plant any fruit-bearing tree...”). The midrash (Vayikra Rabba 25:3) expounds this verse and teaches us that here, the Torah is not just merely telling what to do when you plant fruit trees, but the Torah is giving us a mitzva to plant fruit trees in Eretz Yisroel. Now what’s really fascinating is that the Midrash cited below tells us that developing the land of Eretz Yisroel is an act of *dveykus* (cleaving) to Hashem! Here is what the Midrash (ibid.) says:

*Rabbi Yehuda ben Rabbi Simon expounded: “You shall follow Hashem, your God” (Deuteronomy 13:5). Is it possible for flesh and blood to follow the Holy One blessed be He? The one in whose regard it is written: “Your way was through the sea, Your path through the mighty waters” (Psalms 77:20). And you say: “You shall follow Hashem”?!*

*[Also, the Torah says,] “And you shall cleave to Him” (Deuteronomy 13:5). Is it possible for flesh and blood to ascend heavenward and cleave to the Divine Presence? The One in whose regard it is written: “For Hashem your God is a consuming fire” (Deuteronomy 4:24), and it is written: “His throne was sparks of fire” (Daniel 7:9), and it is written: “A river of fire flowed and emerged from before Him” (Daniel 7:10). And you say: “And you shall cleave to Him”?!*

*Rather, from the beginning of the creation of the world, the Holy One blessed be He engaged only in planting first. That is what is written: “Hashem, God planted a garden in Eden” (Genesis 2:8). You, too, when you enter the land, engage only in planting first. That is what is written: “When you will come to the land, and plant...” (Vayikra 19:23).*



## Rhymes for Kids



דַּבֵּר אֶל-כָּל-עֲדַת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ... [ויקרא יט:ב]

The way I walk,  
And the way I talk,  
And even the way my food I chow,  
Show that I am a *kadosh* \_\_\_\_ !\*

\*[Based on the Ramban’s explanation of the above-quoted verse]



## Riddles & Trivia



**1.** How many times in parshas Kedoshim does the Torah warn a person against saying שקר (a lie)?



**2.** The beginning of parshas Kedoshim teaches us about *shemiras* Shabbos. There is one paradoxical halacha in *hilchos* Shabbos: Using a certain object in an indirect way for the purpose of achieving a certain result is forbidden, while using it in a direct way for that purpose is permitted! Which object is it?

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