



The Sdei Chemed was born in 5592/1832 in Yerushalayim.

He authored his famous 18 volume encyclopedia of halacha "The Sdei Chemed" which he attributed its widespread acclaim to an incident that happened to him when he was young.



In the Kollel where he learned there was another fellow who was extremely jealous of the Sdei Chemed's hasmada and his success in his learning. This fellow maliciously spread false rumors about the Sdei Chemed, trying to blacken his name. An uproar ensued in the community and the Sdei Chemed remained silent not even answering the charges.

Even on the day that Sdei Chemed had clear evidence with which he could prove that the jealous fellow created lies, he never uttered a word about it.

The Sdei Chemed said that from that day on his mind was opened up to the wellsprings of Torah like never before and with this Divine help he was able to produce his landmark work.

Hints & Answers* **LAWS of SHABBOS:** Although in certain cases the melacha of *Makkeh Bepatish* can apply to food when something changes the property of a food item, it's not applicable when cold water is what causes that change. Therefore, making juice from concentrate on Shabbos is permissible. (For further study see *Mishna Berura* 318:37 and *Be'ur Halacha* "היא גמר מלאכתן").
RHYMES: "pure" | *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic sources.

Shmiras Shabbos

Making Juice Out of a Concentrate



When Rafi woke up from his Shabbos afternoon nap he decided to make for himself a cup of apple juice from a concentrate. After he poured a little bit of the concentrate into a cup and was about to add water to it when his sister Shaina asked, "Are you allowed to do that on Shabbos?!"

"Why not?" asked Rafi.

"Well you are making juice from something that cannot be drunk by itself. That sounds like the *melacha* of *Makkeh Bepatish*!" explained Shaina.

"Hmm...good point. Never thought of that," replied Rafi.

Question: Can Rafi make the juice from the concentrate?

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

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





A Life Lesson from the Parsha

Midrash Sifra on Parshas Bechukosai teaches:

אם בַּחֲקָתֵי תִלְכוּ מִלְמַד שֶׁהַמְקוֹם מִתְאוּוָה שִׁיְהוּ יִשְׂרָאֵל עִמָּיִלִים בְּתוֹרָה... וְכֵן הוּא אוֹמֵר "מִי יִתֵּן וְהָיָה לְבַבְכֶם זֶה לְהֵם לִירְאָה אֶתִּי וְלִשְׁמֹר אֶת כָּל מִצְוֹתַי כָּל הַיָּמִים לְמַעַן יִיטֵב לָהֶם וְלִבְנֵיהֶם לְעֹלָם." מִלְמַד שֶׁהַמְקוֹם מִתְאוּוָה שִׁיְהוּ עִמָּיִלִים בְּתוֹרָה.

אם בַּחֲקָתֵי תִלְכוּ - "If you will walk in my statues" - this teaches us that the Omnipresent desires for Bnei Yisroel to toil in Torah learning.... In the same way it is taught (Devarim 5:26): "If it could only be that this heart of theirs would remain for them **to have awe of Me and observe all My mitzvos** all the days, so that it should be good for them and for their children forever." This teaches us that the Omnipresent desires for Bnei Yisroel to toil in learning Torah.

We see from this Midrash that the power of Torah instills awe of HaShem and His Torah in the heart of a person who toils in it. And in turn, this will help a person to observe all of HaShem's mitzvos.

Rashi interprets the opening words of parshas Bechukosai אם בַּחֲקָתֵי תִלְכוּ (תִלְכוּ...) as: *Toil in learning Torah with the intention that it will help you to guard and fulfill Hashem's mitzvos.* With the Midrash quoted above, we can now understand Rashi's words in the following way, "Toil in learning Torah in order to guard and fulfill [Hashem's mitzvos]. How will every part of the Torah will help you guard and fulfill HaShem's mitzvos? Because its light will increase your awe of HaShem and His Torah."

An important lesson we learn from here. Every time, before we open a sefer and begin learning Torah, we should think, "The Torah that I am about to learn will help me to do mitzvos, because the light of this Torah will enrich my heart with more love and awe of my Father in Shamayim."



Rhymes for Kids



Just like when we left Mitzrayim Hashem purified us from the 49 levels of *tumah* in order to enable us to receive the Torah, so too, during *Sefiras HaOmer* - the seven cycles of seven days - Hashem purifies us before Shavuot. This is indicated in the short prayer that is printed in every Siddur in the Sefiras HaOmer section. There is actually a verse in Tehillim that teaches us the concept that "seven cycles of seven" has the power to purify:

אִמְרוֹת ה' אִמְרוֹת טְהוֹרוֹת כֶּסֶף צְרוּף בְּעֻלָּיִל לְאֶרֶץ מִזְקָק שִׁבְעַתַּיִם.

The sayings of Hashem are pure sayings, like silver refined, exposed to the earth, purified sevenfold. [Tehillim, 12:7]

Count Omer and of this be sure:

Hashem makes sure to make you ____!



Ask at Your Shabbos Table

... - ואם לא תשמעו לי... (Vayikra 26:14) - "But if you will not listen to Me..."

Parshas Bechukosai has the chapter of *tochacha*. According to the *halachos* of *Kriyas HaTorah*, *tochacha* is not divided into multiple *aliyas*.

Ask around your Shabbos table: What do you think is the reason for this *halacha*?

Answer: Midrash Devorim Rabba teaches that the *tochacha* needs to be read by one person because Hashem says, "I have written about Myself (Tehillim 91:15), "עִמּוֹ אֲנֹכִי בְצָרָה" - "I am with him (i.e., Klal Yisroel) at the moment of his distress." It is not proper that curses should be read to My children while I am being blessed [by a person who came up for an *aliya*]."