



When he was handed an invitation to the wedding of a young man, Rabbi Aryeh Levin, the famed *tzaddik* of Yerushalayim, did not recognize the prospective *chatan*. He nevertheless conversed with him about his wedding plans. In the course of their conversation he discovered that the *kallah's* parents were boycotting the wedding because of some differences between them and the *chatan's* parents. This caused Rabbi Levin to have reservations about participating in such a wedding, so he said that "he would attend if he could."

"But you once promised to be at my wedding," the inviter protested.

He then went on to remind the rabbi, who was famous for his visits to Jews imprisoned by the British Mandate forces, of the time he visited him when he was in the prison "death row" because of anti-British activity. He encouraged him by telling him that he would not be executed, leaving him with the promise that he would even someday dance at his wedding.

Rabbi Levin thereupon said he would keep his promise but asked that the wedding be postponed in order to give him time to make peace between the young man's parents and those of his *kallah*. The happy ending was that the wedding eventually took place with both sets of parents there along with the holy man who kept his promise.

[credit: Ohr Somayach Institutions www.ohr.edu]

Hints & Answers* SHMIRAS SHABBOS: The *Shulchan Aruch* (338:8) rules:

מותר ליתן כלי תחת הדלף בשבת, ואם נתמלא שופכו ומחזירו למקומו; והוא שיהא הדלף ראוי לרחיצה
 "It is permitted to put a vessel under a leak on Shabbos. And if that vessel fills up, one may spill out the water and return the vessel under the leak. But this (i.e., putting a vessel under a leak) is permitted only in a case where the leaking water is fitting for bathing." The *Mishna Berura* adds that even if the leaking water is only fitting for animal consumption, it's permitted to put the vessel under the leak. **RHYME:** "way", "give"
RIDDLE: The last words of the verse are **מִים חַיִּים אֶל כְּלֵי** "Living waters" can refer to Torah (as Chazal teach, "אין מים אלא תורה") which is given to the **כלי** - an acronym for ועל השגות החלום אל-פרעה פעמים; (Bereishis 27:36); ויעקבני זה פעמים; (Bereishis 41:32); כהן לוי ישראל. **TRIVIA:** כִּי-עַתָּה שָׁבְנוּ זֶה פְעָמִים; (Bereishis 43:10) *NOTE: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *Moreh Hora'ah*, and further study.



Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

בס"ד

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Shmiras Shabbos

Putting a Bucket Under a Leak



"Wow! Just like in the parsha!" exclaimed Yitzy during the Friday night *seuda* as he was staring at the ceiling in the corner of the room.

Everyone at the table was perplexed by Yitzy's comment. But when Yitzy pointed to the ceiling in the corner of the room, it became clear to all what Yitzy meant. Just like in the parsha, the water came out from the rock, their home's ceiling was dripping water due to a leak.

"Quick! Get a bucket!" screamed out Miriam.

As Yitzy ran to get the bucket, Moishy asked those that were still at the table, "But isn't that water dirty?"

After everyone nodded their head in agreement, he continued, "Well in that case, the water could be *muktza*."

"So?" asked Miriam.

Moishy explained: "There is a prohibition on Shabbos called "*mevatel kli me'hechano*" - making a vessel unusable. Since we won't be able to move the bucket because of the "*muktza water*" in it, we will be rendering the bucket unusable! And in any case, what are we going to do once the bucket fills up?!"

Question: Can the bucket be put under the leak?

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

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





Parsha Pearls

In this week's parsha we learn that Bnei Yisroel had to look at a copper snake in order to be healed. Why?

Since the snake was on a long stick, by looking at it, Bnei Yisroel were looking upwards and were inspired to realize how they should request a *refuah* from Hashem. They were saying, "Hashem, please send us a *refuah* so that we can continue serving you!" From here we learn a major lesson - when a person needs a *yeshua*, he should ask Hashem to grant it to him, because it will help him to live a life of Torah. [based on the commentaries of *Tifferes Yisroel, Rosh Hashana 3:8*]



Ask Around Your Shabbos Table

In this week's parsha, after Aaron HaCohen left this world, the entire Klal Yisroel cried because he was **אוהב שלום ורודף שלום**

Ask Around Your Table: Why do we need to ask for peace twice in Kaddish: once in Aramaic **יהא שלמא רבא** and once in Loshon Hakodesh **עושה שלום במרומיו הוא יעשה שלום עלינו** ?

Answer: Chazal tell us: "Hashem found no vessel that retains blessing for the Jewish People better than peace" (Uktzin 3:12). We, therefore, need extra *tefillos* for *shalom* in Klal Yisroel. Perhaps that is why there is a "double request" for peace in Kaddish.

By the way, this "double request" should remind us that we ourselves should put in "**double effort**" to ensure that there is *shalom* in our homes and communities.



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 ____:
When someone asks you to forgive,
A complete *mechila* 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]



Riddles



וְלָקְחוּ לְטָמֵא מִעֵפֶר שְׂרָפַת הַחֲטָאת וְנָתַן עָלָיו מִיַּם חַיִּים אֶל פְּלִי.
(parshas Chukas, Bamidbar 19:17)

Find a possible hint from this verse to the practice that a Kohen is called up first to the Torah, then a Levi, and then a Yisroel.



Parsha Quiz-Wiz



In this week's parsha, Moshe hit the rock twice: **וַיִּד אֶת הַסֵּלַע בְּמַטְהוֹ פְּעָמָיִם**

The word **פְּעָמָיִם** is found in the Torah infrequently. Besides this verse, it appears in three more places in the Torah. Can you find them?