



In preparation for his appearance at the Nobel Prize presentation ceremony in Stockholm to receive his award, Prof. Robert J. Aumann, faced a problem he never encountered in all his years of developing the game theory which made him famous.

The professor of mathematics, who is a founding member of Hebrew University's Center for the Study of Rationality, is an Orthodox Jew who wanted to make sure that everything about his participation in the ceremony was kosher. He arranged kosher food and Shabbat provisions for the many relatives and guests he brought along.

But that wasn't enough. He began to wonder whether the formal white tie and tails outfit which all male attendees must wear was free of *shatnez*, the mixture of wool and linen forbidden by the Torah. A sample suit that was flown to Israel and tested in a laboratory confirmed his suspicion!

The happy ending was that a source was found in Stockholm to have the alterations made in time for Prof. Aumann to receive the Nobel Prize in truly noble attire.

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

Hints & Answers* **SHMIRAS SHABBOS:** *Shemiras Shabbos Kehilchosa* (20:17) teaches: A telephone book is in the category of "*kli shemelachto l'isur*" and therefore, it may not be moved on Shabbos. However, it is permitted to move it on Shabbos if a person wants to search inside of it for an address that he needs on Shabbos or if he wants to use it to raise a small child who is sitting on a chair next to a table, or for other similar purposes. (This seems to imply that although a person is allowed to look up an address in the phone book on Shabbos (for a Shabbos need), he should be careful to open the phone book to the residential pages—i.e., he should not flip through the business pages). **RHYME:** "humble" **RIDDLE:** When building a house, one should leave a patch of a wall (one *amah* by one *amah*) opposite of the door without plaster as a *zecher l'churban* - a remembrance of the destruction of the Beis Hamikdash (For details of this halacha, see OC 560:1) | *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, further study, and questions to a *posek*, etc.



Shmiras Shabbos

Looking up an Address in a Phonebook



The Goldberg family were invited out to the Simon family for Shabbos lunch. When the father came back from shul, Imma asked the children to put on their shoes to get ready to go. She got baby Simcha dressed and prepared the baby bag.

The family was all ready to go when all of the sudden the oldest brother Chaim asked, "Wait a second! Do we know the Simon family's address?!"

"Hmm...I have no idea where they live," said Abba. "I work with Mr. Simon. But I never visited him at his home."

"Why don't we look up the address in the phone book?" asked the youngest sister Miriam.

"How could we? The phone book is *muktza*, because its main purpose is to help people find phone numbers!" said her sister, Shoshana.

Question: May they look up the address in the phonebook?

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

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





Parsha Pearls

כי מי גוי גדול אשר לו אלקים קרבים אליו פה אלקינו בכל קראנו אליו

Which nation is great that has G-d close to it, as Hashem, our G-d is close to us whenever we call out to Him. [Devorim 4:7]

Shabbos Nachamu always falls out in the week of parshas Va'eschanan. The above quoted verse from parshas Va'eschanan can be a true *nechama* for us for the following reason. The Targum Onkolos teaches that “closeness of Hashem to us” means that Hashem answers all of our prayers. Absolutely all of our prayers! The Chizkuni teaches that the Torah is referring here to prayers for spiritual needs - more specially, the prayer to return and be close to Hashem.

The Chizkuni adds, however, that there is a condition: In order to ensure that Hashem will answer such prayer, it needs to be done with the entire heart and soul. And that's the meaning of “בכל קראנו” in the verse—i.e., “with the entire [power] of calling out”. In a comforting way, this is teaching us that though we are still in galus, it is still within our reach to be close to Hashem. We just need to desire it and ask Hashem for it with all of our heart and soul. HaKadosh Boruch Hu guaranteed that He will answer.



Ask Around Your Shabbos Table

Now that the mourning days are behind us, our Avoda is *simcha*! **Ask around your Shabbos table:** What is a recipe for true *simcha*?

Menucha's Answer: HaRav Shimshon D. Pinkus זצ"ל writes in his sefer Nefesh Shimshon (Tefilla, chapter “Tefilla MiToch Simcha): “Anyone who believes in “Sh'ma Yisrael” and [thereby] knows that Hashem is our G-d, is immersed in constant joy.” In the same chapter Rav Shimshon writes: “...Because a person that believes that he has Abba in Shamayim that loves him and that He has the strength to help him in all endeavors, why should he be sad?” The message of HaRav Shimshon Pinkus זצ"ל is that the secret to achieving real, constant happiness is simple: all you need is just to have true *emunah* in שמע ישראל ה' אלהינו. Because by having *emunah* in “Sh'ma Yisrael” you know that the one who takes care of you is your Father in Shamayim.



Rhymes for Kids



What makes you special and helps you not to stumble?
It's all because you are very _____.

לא מרבכם מכל־העמים חשק ה' בכם ויבחר בכם פִּי־אֲתֶם הַמְעַט מְכַל־הָעַמִּים.

“Not because you are more numerous than any people **did Hashem desire you and choose you, for you are the least of all the peoples.**” - Devorim 7:7

On the words “for you are the least of all the peoples” Rashi comments that it means: “You humble yourselves”. Thus, the Torah is revealing to us is that because of our *midda* of humility Hashem desired us and chose us.

כי אתם המעט: הממעטין עצמכם, כגון אברהם, שאמר ואנכי עפר ואפר, וכגון משה ואהרן שאמרו ונחנו מה. [פירוש רש"י]



Parsha Trivia & Riddles



On Tisha B'Av, Chaim learned the laws of Tisha B'Av in the Shulchan Aruch. After the fast, Chaim decided to continue learning the Shulchan Aruch, but now, learning in the *simanim* that follow the *simanim* of the laws of Tisha B'Av. After learning for 15 minutes, he lifted his head from the sefer, and exclaimed, “Wow, I had no idea that sometimes there is a mitzva to do a bad job!”

What halacha did Chaim just learn?

? DID YOU KNOW THAT ?

You probably knew that it's praiseworthy to speak pleasantly with other people. But did you that when a person speaks pleasantly to others he is fulfilling the words of the Torah from this week's parsha?! The verse says וְעִשִׂיתָ הַיָּשָׁר וְהַטוֹב בְּעֵינֵי ה' - *And you should do what's upright and good in the eyes of Hashem* (Devorim 6:18). The Ramban comments on this verse and says that when a person speaks pleasantly with others, he is fulfilling the words of the Torah in that verse!