



One of the people with a close tie to Rav Yosef Shalom Eliyashiv extended an invitation to him to attend the engagement of his daughter. The rav told him that he would not attend the engagement but hoped to participate in the wedding.

This fellow kept coming back to implore the rav to come to the engagement, and on the day of the engagement even increased the pressure. On that day the rav was ill with fever. Members of his household considered informing the father of the kallah that the rav was unable to attend the engagement because of his health. When they asked the rav for permission to do so he responded:

"Do not tell him this for it will make him think that it was my illness which prevented me from attending. The truth, however, is that I never intended to come and blaming my absence on my health would be a distortion of the truth."

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

Hints & Answers* **SHMIRAS SHABBOS:** *Shemiras Shabbos Kehilchosa* (15:82) teaches: "If a lens fell out from eyeglasses, it is prohibited to put it back into the frame [on Shabbos]...With regards to moving the lens, or the pegs and or the frame of the glasses (i.e., where the lens and/or pegs fell out from the eyeglasses), the halacha depends on the type of disassembly that occurred: If the disassembly was of the type where the person himself can fix the eyeglasses without resorting to the help of an expert (i.e., an eyeglass repair professional), then it is prohibited to move them. But if they need to be fixed by an expert, then it is permitted to move them (but not to fix them). And see further in chapter 20, paragraphs 42 and 43." **RHYME:** "give" **RIDDLE:** Our Seforim teach us that that verse is hinting to Elul and to the 40 days of *teshuva* because the *roshei teivos* of that verse spell out אלוּל, and the *sofei teivos* of that verse are 4 *yuds*—the gematria of which is 40. | *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

Lenses that Fell Out of Frames



Chaim looked at the clock after he woke up from his Shabbos nap and was shocked to see that it was almost four o'clock in the afternoon.

"Oy, I am ten minutes late to my chavrusa!" said Chaim and rushed out of the door.

He ran down the street that led to the Beis Medrash. Unfortunately, he did not notice a branch that was in his path, and tripped over it. Chaim fell and his glasses went flying forward. Boruch Hashem, he was not hurt, but when he picked up the glasses and put them on, he realized that one of the lenses had fallen out.

Chaim looked for it on the ground and quickly spotted it. He was about to reach for it, but then he stopped himself and thought, "Maybe the lens is *muktza* now!"

Question: May Chaim pick up the lens?

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◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





Parsha Pearls

בְּנִיִּים אַתֶּם לַה' אֱלֹהֵיכֶם. לֹא תַתְגַּדְדוּ...
 You are children of Hashem, your G-d. You should not make cuts...

[Devorim 14:1]

What is the connection between the fact that we are Hashem’s children and the commandment of not making cuts on our bodies during mourning?

The Ibn Ezra comments on this verse: “After you’ve been informed that you are Hashem’s children, and He loves you more than a father loves his son, you should not make ‘cuts’ (i.e., you should not be distressed) over anything that He does to you. Because everything that He does is for [your] good. And if you cannot understand [why a particular thing happened to you,] just like small children don’t [always] understand the actions of their father, you should rely on Hashem, just like children rely on their father.”



Ask Around Your Shabbos Table

רֵאָה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרִכָּה וּקְלָלָה

Ask around your Shabbos table: Why does the Torah use the word רֵאָה (see) in the first verse of the parsha when there was nothing physical to see?

Menucha’s Answer: Each person sees ‘his’ physical world that surrounds him. He needs to apply himself to that world in order to fulfill his **unique mission in life**. If he does, that entire world that he sees will be called a “blessing”. [Based on *Nesivos Shalom* on Torah, parshas *Re’eh*]



Rhymes for Kids



כִּי־פָתַח תִּפְתַּח אֶת־יָדְךָ לּוֹ וְהַעֲבַט תַּעֲבִיטְנוּ דֵי מַחְסְרוֹ אֲשֶׁר יִחְסַר לוֹ.

“Rather, you shall open your hand to him, and you shall lend him sufficient for his needs, which he is lacking.” - Devorim 15:8

Rashi explains this verse in the following way:

פַּתַח תִּפְתַּח: אֲפִילוּ כַּמָּה פַּעַמִּים.

הַעֲבַט תַּעֲבִיטְנוּ: אִם לֹא רָצָה בַּמְתָּנָה, תֵּן לוֹ בַּהֲלוּאָה.

“[Rather] you shall open [your hand]” - Even many times.

“and you shall lend” - If he does not want [your money] as a [charitable] gift, give it to him as a loan.

Chesed is why with simcha I live

I just open my hand and I _____!



Riddles



Of course you've heard that “אֲנִי לְדוּדֵי יְהוּדֵי לִי” - “I am for my Beloved and my Beloved is for me” (Shir Hashirim 6:3) is hinting to Elul. But how? And after you solve that, figure out how that phrase is also hinting to the 40 days of Teshuva that are from Rosh Chodesh Elul until Yom Kippur.