



The matter that came before the Beit Din (Rabbinical Court) was truly an unusual one. The claimant was Rabbi Safrin, the Admor of Komarna, and the defendant was a young survivor of the Holocaust. The issue was who had the right to a Sefer Torah that belonged to the Komarna Chassidim in pre-war Europe.

The defendant, who was the current possessor of the Sefer Torah, described to the judges how he had saved this sacred scroll by wrapping it around his body and thus concealing it from the enemy as he dashed from place to place. The court ruled in his favor on the basis of the Talmudic ruling that something retrieved from the sea belongs to the finder because its owner has certainly despaired of ever regaining possession. The claimant accepted the decision but was so interested in bringing the Sefer Torah back to its ancestral home that he paid the defendant a handsome sum of money to relinquish ownership. Thus was the Sefer Torah once again "retrieved from the sea".

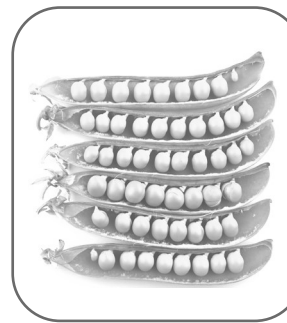
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Hints & Answers* **HALACHA CHALLENGE:** Sefer Shemiras Shabbos Kehilchosa (3:36, New edition) writes: *אסור להציא קטניות כגון אפונה או שעועית מתוך תרמיליהם, שכן יש בזה "It is prohibited to take out the legumes such as peas or beans from their pods [on Shabbos], as this involves the melacha of Dosh (threshing), unless the pods themselves are also edible—e.g., pods of peas when they are still green."* You might ask: "But how is this different from taking the peanuts out of their shells, which we know is permitted!?" Great question. *Shemrias Shabbos Kehilchosa* (ibid., note 104) deals at great length with this question and offers several answers. One of the answers is that although peanuts are enclosed by shells, they are not attached to them. Peas, however, are attached to their pods. **RHYME:** "love" **RIDDLE:** Yaakov's family consisted of 70 people when they went down to Egypt. And the Torah calls it "מתי מעט" - a small number. (Devorim 26:5, See Rashi's commentary there.) The parsha also teaches that the Torah was translated into 70 languages (See Rashi to Devorim 27:8).| *Note: Menucha's answers are not to be taken as final decisions in halacha, but rather as a springboard for discussions and further study.



Halacha Challenge

Peas in a Pod



"So which *melacha* did you learn in school this week, Moishy?" asked his father.

"We learned all about the *melacha* of *Dosh!*" cheerfully answered Moishy.

"Great! So tell us what is that *melacha*, please," requested his mother.

"Well, there is a bull," began Moishy with big pride, "and he pulls this board and it presses on the straw and the kernels come out. *Dosh* is basically taking out the food from it's shell."

"Wait a second!" said his older sister Racheli, "I bought fresh peas in their pods on erev Shabbos. Moishy, are you saying that we won't be able to eat them, since we may not take the peas out the pods?!"

"Hmm. Good question!" replied Moishy.

Question: May the peas be taken out of their pods on Shabbos?

(The "Answers" section is on page 4)

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





Parsha Pearls

And you should declare in front of Hashem, I removed the sanctified (ma'asros) from the house...and I did not forget. [Devorim 26:13].

Rashi explains that by saying “I did not forget”, the person who is making the declaration of *biur ma'asros* is saying: “*I did not forget to bless You for [the mitzva] of separating ma'asros*”.

Citing the Ri Magash, Shem MiShmuel explains that the “blessing” that this verse is referring to is the blessing of *Shehecheyanu* - thanking Hashem for the joy that he has in the heart - i.e., *simcha shel mitzva* - rejoicing over the performance of a mitzva. Shem MiShmuel teaches further, that in reality, not only is *simcha shel mitzva* a Torah requirement, **it is the essence of each mitzva!**

Interestingly, that regarding *simcha shel mitzva* the person who is making the declaration says “I did not forget,” (he does not say “I had *simcha shel mitzva*.”).

It appears that here, the Torah is teaching us that after doing a mitzva, the only “excuse” that one can give for not having had *simcha shel mitzva* during its performance is “I just simply forgot.” But if before performing a mitzva, a person remembered that he needs to have *simcha shel mitzva*, he has no excuse not to have it, because, as we saw from the teaching of Shem MiShmuel cited above, *simcha shel mitzva* is the heart of each mitzva.



Rhymes for Kids



Why do I love parshas Ki Savo so much?
 ‘Because mitzvas Bikurim gives my heart a special touch.
 It teaches me that I need to open my eyes,
 And let them be my little spies,
 To see how much I am blessed from Above,
 And say, “Thank you Hashem for showing me Your ____.”

“And you should rejoice from all the good that Hashem, your G-d has given to you and to your family...” (parshas Ki Savo, Devorim 26:3)



Parsha Trivia & Riddles



“Abba, is 70 a lot or a little?” asked Moishy. “It’s all relevant, Moishy,” answered his father, “For example, in one place in this week’s parsha, 70 is a small number, yet in another place in this week’s parsha, 70 is a large number.” Which two places in the parsha is Moishy’s father referring to?

? DID YOU KNOW THAT ?

You probably knew that we should be grateful for the mitzvos that Hashem commanded us to perform. **But did you know that** commenting on a verse in this week’s parsha (Devorim 26:16), Rashi writes: *Every day, you shall regard the mitzvos as if they are brand new, as though you were commanded regarding them today!*