



Which **adult** doesn't enjoy a well-earned nap on Shabbos afternoon... and which **child** does enjoy such a respite?! In one shul in Yerushalayim, a few very well meaning individuals arranged a Chevras Tehillim for children during the long hours of Shabbos afternoon. Ah, what bliss! Both parents **and** children were delighted! And, anyone passing the shul during the appointed hours, could only marvel at hearing the sweet roar of the holy words of Dovid HaMelech emanating from the pure throats of the *tinokos shel beis rabban*.

However, as children will be children, upon leaving the premises they constantly left behind their childish 'signatures'; crumpled tablecloths, uneven rows of tables, chairs strewn everywhere, and... the ubiquitous snack wrappers. It took just a few concerted moments for the gabbai to straighten out the shul before mincha, but the wrappers lying around and stuffed in nooks and crannies, presented an absolute nuisance for the good fellow. What was to be done?

Eventually, the gabbai asked the organizers to come and speak to the great posek, Rav Yosef Lieberman ztl (d. 2022 ) who would surely advise them sagely. "It was very unclean in the Beis HaMikdash, too." he said. "It was praiseworthy for the Kohanim to walk in blood up to their ankles. [Pesachim 65b] From here we can derive that it is a wonderful thing for the Beis HaMikdash to be messy – from the waste caused by the Avoda. So too, if the Mikdash Me'at is messy [from time to time] from the Avoda performed there, let it continue. The main thing here is that the children be permitted to chant the holy words of Tehillim without hindrance." [Source: Yosef Eved Hashem p81]

Hints & Answers\* **SHMIRAS SHABBOS:** Sefer Shemiras Shabbos Kehilchosa (12:3) teaches that it is permitted to soak dishes on Shabbos/Yom Tov to prevent the food from hardening on the plates (even if a person will not need these dishes on Shabbos/Yom Tov), on a condition that it is done before the food hardens. For other leniencies regarding washing dishes in unique cases see *ibid.*, ch.12. **RHYME:** "heart" **RIDDLE:** He was referring to the halacha of "*shalem kodem*" (i.e., the bracha needs to be said on the fruit that is whole if there is a whole fruit and a piece of fruit in front of him and he wants to eat both of them). Thus, Reb Yehuda was pointing to a whole date that was on the platter. For more details of this halacha, see the Mishna Berura 211:4. | \*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.



# Menucha

בס"ד  
A Shabbos table companion  
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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## Shmiras Shabbos

### Washing Plates After Lunch of the 1st Day of Rosh Hashana



"Wow! What an amazing *seuda* we had! So much *kedusha*!" said Chani, after the day *seuda* of the 1st day of Rosh Hashana.

"And such yummy food!" said Miri.

"And so many dishes to wash!" said Imma as she looked in the sink.

"I'll help you wash them, Imma,"

said Moishy as he ran to the sink.

"Wait!" said Imma, "We cannot wash dishes now. The next *seuda* is at night. Washing dishes now would be preparing for the next day, which we cannot do on Yom Tov!"

"Hmm...So can we at least soak them now to make it easier for us to wash them at night?" asked Moische.

"Good question, Moische. I am not sure," said Imma.

**Question:** Can the dishes be soaked now?

(The "Answers" section is on page 4)

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





### Parsha Pearls

...ובחרת בחיים...

“...*And you should choose life...*” (parshas Nitzovim, Devorim 30:19).

The above words of the Torah “and you should choose life” are known to many, and will be powerfully inspiring when heard before Rosh HaShana during *krias* HaTorah this Shabbos. Interestingly, the words of the Torah are: **ובַחַרְתָּ בַחַיִּים** which literally means “and you should choose **the** life” But what exactly is “the life”? The very next verse next explains:

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשֹׁמֵעַ בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיֵּיךָ וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְתָּיִךְ...

“*To love Hashem your G-d, to listen to His voice and to attach yourself to Him, for He is your life and the length of you days, to live on the Land that Hashem had sworn to your forefathers...*”

There is life, and there is *the* life. Hashem tells us: chose *the* life!

Also notice that the mitzva of living in Eretz Yisroel is listed in this verse along with the *ahavas* Hashem, *yiras* Shamayim and *deveikus*. Commenting on this verse, the Ohr HaChaim writes: **כי ישיבת הארץ היא מצוה כוללת כל** - התורה “Living in Eretz Yisroel is a mitzva that includes in it the entire Torah.”



### Ask Around Your Shabbos Table

**Ask around your Shabbos table:** Since *tefilla* is of enormous importance on Rosh Hashana, what can you suggest to the mothers who cannot go to shul on Rosh Hashana due to their need to tend for their young children?

**Menucha’s Answer:** A mother should ask someone to watch her children for a short time, and then pray at home. Rav Elya Lopian, זצ”ל received a tradition from his Rabbanim that a mother who is praying at home on Rosh Hashana, due to the fact that she needs to attend to her little children, has a special gate that allows her *tefilla* to reach just as high as a man’s *tefilla* in *shul*.



### Rhymes for Kids



Dip the apple in the honey. Make a bracha loud and clear,  
 L’shana Tovah u’mesuka. Have a happy sweet new year!  
 If for a year of sweetnesses sweet things we employ,  
 What should be a siman for a year of joy?!  
 Well, here is the answer that’s easy and smart:  
 Just have on Rosh Hashana a really happy \_\_\_\_!

“*On Rosh Hashana, a person should just have a happy heart and trust Hashem, while doing teshuva and performing good deeds.*” [Mishna Berura 583:5]



### Parsha Trivia & Riddles



Reb Yehuda knows halacha well. Therefore, when he began eating the *simanim* on Rosh Hashana, he pushed away the apple that was in front of him and asked for a date. “A fruit from *Shivas Haminim* is *kodem!*” he explained. But when he was served a piece of date, he shook his head in disapproval and pointed to a date that was in the middle of the table, and said, “According to *halacha*, I should make a *bracha* on that one!” said Reb Yehuda. What halacha was Reb Yehuda referring to?

### ? DID YOU KNOW THAT ?

**You probably knew that** the effect of shofar sounds on Rosh Hashana is very great. **But did you know that** the Midrash (Vayikra Rabba 29:10) reveals that because we sound the shofar on Rosh Hashana, Hashem rises from the thrown of judgment and sits on the thrown of mercy?! Why even *tefilla* cannot equal to the power of shofar? Shem Mishmuel explains that *tefilla* simply does not have the necessary power to accomplish this. Only the shofar does. The shofar, says Shem Mishmuel, is קלא פנימאה (lit. the inner voice) - the expression of the heart’s cry. The heart has a cry that cannot be expressed in words, as the verse says: **צָעַק לִפְנֵי אֱלֹהֵי** - *Their heart cried out to Hashem* (Eicha 2:18). Only the strength of the heart’s cry, expressed through the shofar, has the power to do something so extraordinary - i.e., to “disturb” judgment on the Day of Judgment! [sefer Shem Mishmuel on Rosh Hashana, year 5671, Day 2, “Bamidrash”]