



R' Yehoshua Leib Diskin, z"tl, said a shiur to his students, and his shamash always brought him a cup of tea during the shiur since he was very weak. R' Diskin suffered from hypoglycemia, and the shamash always put a few heaping spoonful of sugar in the tea, in order to maintain R' Diskin's blood sugar.

One day, the students saw that Rebbetzin Diskin was extremely agitated, and they asked her what was wrong. She told them that she found a container of salt next to the hot water kettle instead of the sugar, and she realized that the shamash had put salt instead of sugar into R' Diskin's tea. She was nervous about the affect on the Rav's heath, since he needed sugar at that time, and instead had received salt.

The students told her that they hadn't detected any change in the Rav's face when he drank the tea, and obviously the tea had really been sweetened with sugar. Later, however, they found out that the salt had really been added to the tea, as the Rebbetzin had suspected. All the students were amazed that there was no discernible of sign of distress on the Rav's face as he drank the tea. Later, the students asked R' Diskin why he drank the tea since it was possible that it might have seriously endangered his health.

R' Diskin answered them by saying, "Isn't it a clear Gemara?" 'It is better for a man to throw himself into a burning furnace rather than embarrass his friend in public.' It's clear from here that it was forbidden for me to embarrass the shamash in public just because he made a mistake and used salt instead of sugar." (source: Shaal Avicha Vegadcha)

Answers* | **HALACHA CHALLENGE:** The Mishna Berura (530:1) teaches that a person is obligated to honor Chol HaMoed with food, drinks and clean clothes. Based on this teaching of the Mishna Berura, we can say that one is obligated to honor chol hamoed by refraining from wearing any undignified clothing on chol hamoed. | **RIDDLES:** If an esrog is slightly black, it is *posul*, unless it grew in a country where it's common for such esrogim to grow there (Aruch Hashulchan O.C. 648:39). **TRIVIA:** Q.1: C. Q.2: B. (see Rashi to Devorim 16:15) Q.3: B. (source: Mishna Berura 530:1) Q.4: A. (source: Mishna Berura 530:1) Q.5: Simchas Beis HaShoeiva. Q.6: B. Q.7: B. Q.8: B Q.9: B. Q.10: A
*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities.

Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן סלמון ז"ל

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Succos - Zos Habracha - Bereishis

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Halacha Challenge

Staying in Pajamas on Chol Hamoed



On the first day of Chol Hamoed Succos, Simcha woke up with so much *simcha*! He loved the beautiful shine of the succah in which he found himself when he woke up.

After about an hour, his older brother Channan asked him, "Simcha, why are you still in your pajamas!?"

"Oh, I decided to stay in my pajamas for a couple of hours, because they are so comfortable!" answered Simcha.

"But it's *chag* now! Why is it ok to wear pajamas for so long?" asked Channan.

"Because it's not Yom Tov. It's only Chol Hamoed," answered Simcha.

Question: May Simcha continue wearing his pajamas?

(The Answers section is on page 4)

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Riddles



Akiva showed his esrog to a Rav to see if it was kosher. The Rav replied, “I cannot answer you, until I know the country in which this esrog grew.” How will the knowledge of that esrog’s origin help the Rav to make that *halachic* decision?!

(The “Answers” section is on page 4)

Short & Sweet



FOR SUCCOS. What is purpose of a *chag*? Citing the *Kol Bo*, the Mishna Berura (530:2) writes: “*Hashem’s intention of giving us the chag [Yom Tov & Chol HaMoed] was to attach us to awe and love for Him, and to engage in the study of His pure Torah.*”

FOR PARSHAS ZOS HABRACHA

מִיְמֵינוּ אֵשׁ דָּת לָמוֹ “...from His right hand [He gave] to them **a fire of law**” (parshas Zos Habracha, Devorim 33:2)

The right hand represents kindness and *rechamim* (mercy). It seems incongruent with “a fire of law” which represents *gevurah* (strict justice). Commenting on this verse, the Ramban explains this difficulty in the following way: וְעַל דֶּרֶךְ הָאֱמֶת יִגִּיד גַּם כֵּן שֶׁהָאֵשׁ שֶׁהָיָה הִיא מִיְמֵינוּ כִּי מֵדַת הַדִּין כְּלוּלָה בְּרַחֲמִים - *The Torah is also revealing to us the truth that “the fire” which is “the law” is coming from the right hand [of HaKadosh Baoruch Hu]. And that is because the attribute of strict justice is within the attribute of mercy (i.e., strict justice is a manifestation of Hashem’s mercy.)*

FOR PARSHAS BEREISHIS. Commenting on the first word of the Torah, Rashi quotes Chazal who teach us that Hashem created the world for purpose of the Torah study. As you begin a wonderful new year of Torah study ask yourself the following question: Why do we *shukle* (wave our bodies) when we learn Torah? The *Aruch HaShulchan* (48:3) gives one reason for this: As we learned from Rashi’s comment in parshas Zos Habracha on the verse מִיְמֵינוּ אֵשׁ דָּת לָמוֹ, Torah is called fire. And fire always waves.

Succos Trivia



1. וְהָיִיתָ אֶדְ שְׂמֶחָ - *and you will only have joy* is written in the Torah by the *chag* of

- A. Pesach.
- B. Shavuos.
- C. Succos.

2. “וְהָיִיתָ אֶדְ שְׂמֶחָ” is

- A. a mitzva.
- B. a promise.

3. The mitzva of *simcha* (וְשִׂמְחָתָ בְּחֻגֶּךָ) applies

- A. only to on Yom Tov.
- B. to Yom Tov and Chol HaMoed.

4. There is a mitzva even on Chol HaMoed to have two *seudos* (one at night and one during the day) with bread.

- A. True.
- B. False.

5. What is something that we do on Succos that has *simcha* in its name?!

6. The minimum height of the succah walls is

- A. 2 meters
- B. 10 *tefachim*

7. The maximum height of the succah is

- A. 5 meters
- B. 20 amos
- C. Unlimited

8. The walls must reach the *sechach*.

- A. True.
- B. False.

9. Throughout Succos, a person is allowed to smell the hadassim of his Arba Minim set.

- A. True.
- B. False.

10. Throughout Succos, a person is allowed to smell the esrog of his Arba Minim set.

- A. True.
- B. False.

