

Just a Story...

A Holy Sefer



Rav Eliyahu Chaim Meisel, z"tl was the Rav of Lodz and one of the gedolei hador in the second half of the nineteenth century. In addition to his greatness in Torah, he was a known ba'al chessed. He spent much effort easing the plight of those who were less fortunate. It was common at those times that poor Jewish children were taken and conscripted into the Russian army, but this never happened under his jurisdiction.

Once, Rav Meisel met with Rav Chaim Ozer, z"tl, and Rav Meisel praised the sefer *Achiezer* which R' Chaim Ozer had recently published. R' Chaim Ozer asked R' Meisel, "When will we see a sefer from you?" Rav Meisel responded by emptying his pockets of little folded pieces of paper. They were promissory notes from loans he had signed to enable him to aid widows and orphans. He said, "This is my sefer. I am so busy with problems of this nature that I don't have the time to complete a sefer." Rav Chaim Ozer responded, "My sefer pales in comparison to your sefer."

Hints & Answers* **HALACHA CHALLENGE:** *Shemiras Shabbos Kehilchosa* (9:8) teaches: "A box or a container of tissues or of cut and folded toilet paper: one should not cut the opening according to its markings in order to take the tissues/paper through the opening. Rather, one should cut the box or the container in such a way that it will no longer be fit for usage." **RHYME:** "me". **RIDDLE:** Moshe and Aaron. From their maternal side, Levi was their grandfather. From their paternal side, Levi was their great-grandfather (See Shemos 6:16-20). | *Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, and further study.

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Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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Halacha Challenge

Opening a Tissue Box



"I think you're about to sneeze! So make sure to use a tissue," said Michal to her brother Chaim as she ran to get the tissue box.

When she got the tissue box, she realized that it was not opened before Shabbos.

"Hmm...what do we do?" asked Michal, "We did not make the hole on top of the box before Shabbos!"

"We're throwing out the box anyway after all the tissues are gone. So why not just make the hole on the top — like usual?" asked Chaim.

"I think making a hole on the top is a problem. Let's make a hole on the bottom," proposed their sister Leah.

Michal waived her head in disapproval and said, "I think the only way we can take the tissues out is if we destroy the box!"

Question: Who proposed the right solution: Michal, Chaim or Leah?

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

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Parsha Pearls

וַיִּט מֹשֶׁה אֶת־מִטְּהוֹ עַל־הַשָּׁמַיִם...

And Moshe stretched forth his staff heavenward... (Shemos 9:23)

“Rabbi Yehuda said: the staff of Moshe weighed 40 *se’ah*. It was made out of sapphire, and the ten plagues were engraved on it.” [Midrash *Shemos Rabba* 8:3] Rabbi Yehuda is most likely referring to the weight of water which occupies a space whose volume is 40 *se’ah*.

(If we do the math, we find that Moshe’s staff weighed 750 pounds: 40 *se’ah* is about 340 liters. A liter of water weighs 1 kilogram. Since each kilogram is 2.2 pounds, 340 liters of water weigh 750 pounds.)

Based on the fact that a kosher mikveh needs to have at least 40 *se’ah* of water in it, why do you think the weight of Moshe’s staff needed to have a weight of 40 *se’ah*?

Based on the commentary of *Imrei Yosher* on the Midrash, the explanation is as follows: The number 40 is associated with the concept of transformation. For example, inside a mikveh (that must measure 40 *se’ah*), an impure person is transformed into a pure one. Moshe’s staff was needed to make a transformation of the physical reality in Egypt.

Can you find other things in the Torah that have the number 40 and are connected to the concept of transformation?



Rhymes for Kids



I wear my tzitzis and I feel so tall
And our P’sach Seder I do recall
In its four corners is their key
Hashem’s promise for you and __!

“...וְהוֹצֵאתִי...וְהַצֵּלְתִּי...וְנָאֵלְתִּי...וְלִקְחָתִי.” (parshas Va’eira, Shemos 6:6-7) Rashi (to Bamidbar 15:41) writes: [Tzitzis is worn] on [a garment of] four corners, but not on a garment of three or five [corners]. [This] corresponds to the Four Expressions of Redemption that were said in Egypt: “I will take you out...I will save you...I will redeem you...I will take you”



Riddle



There are two men mentioned in this week’s parsha who are grandchildren and great-grandchildren of the same man! Who are those two men and their grandfather/great-grandfather?



Ask Around Your Shabbos Table

... וְאֵנִי עָרֵל שְׁפָתַיִם (שמות ו:יב)

Ask around your Shabbos table: For what reason did Hashem make Moshe Rabbeinu have a speech impediment?

An Answer: One beautiful answer is given by the Ran (*Drashos Haran*, *drasha* 3). If Moshe would have eloquent vocal abilities, then when he would teach Torah to Klal Yisroel, they would have attributed the sweetness that they felt in that Torah to Moshe’s voice. Hashem purposely did not give Moshe good vocal abilities, so that those who listened to Moshe’s Torah would undoubtedly know that the sweetness that they felt in that Torah was just from the Torah itself.