



When people read stories like those which appear in this column or hear wondrous tales they cannot be faulted for entertaining some doubt about the veracity of the story.

Once upon hearing a truly marvelous story about a renowned individual the great Rosh Hayeshiva of the Ponevez Yeshiva, Rav Eliezer Shach, showed that he did not fully believe it. When asked to explain his reluctance to believe the story this Torah giant said:

"I fully believe only in those things that I am required by the Torah to believe. Why? Because when I reach Heaven and ask to be rewarded for my faith in G-d, I don't want to be told that I can't get credit for that because I believed everything else."

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

Hints & Answers* **HALACHA CHALLENGE:** In his discussion on the topic of standing during the reading of the *Aseres HaDibros*, HaRav Moshe Feinstein zt"l (*Igros Moshe* O.C. 4:22) rules that if the *minhag* of a particular congregation is to stand during the reading of the *Aseres HaDibros*, then everyone who is present in the shul at that time is required to stand (i.e., including those individuals who come from a community whose practice is not to stand during the reading of *Aseres HaDibros*). **RHYME:** "delight". **RIDDLES:** A sword should not be used to make the stones of the Altar (see *Shemos* 20:22). Rashi on that verse comments: "*The altar makes peace between Israel and their Father in Heaven. Therefore, the cutter and destroyer shall not come upon it.If [concerning the] stones - which neither see, hear, nor speak - but because [of the fact that] they make peace, the Torah said, 'You shall not wield iron upon them' (Deut. 27:5), how much more [it is certain that] one who makes peace between a husband and wife, between a family and family, between a man and his fellow, will not have troubles befall him!*" | *Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, and further study.

Shmiras Shabbos

Should I Stand During the Reading of Aseres HaDibros?



"Where are you going to shul today, Ya'ankee?" asked his father.

"I am going to Ohr Simcha, because my friend Moishy is having a Bar Mitzva there today," replied Ya'ankee.

"Oh, ok. Great. Have a wonderful time," wished his father.

At Ohr Simcha, Ya'ankee noticed everyone getting up at some point during *Krias HaTorah*. He realized that they are doing that in honor of the *Aseres HaDibros* that will soon be read.

"Hmm...", he thought, "I know that the European community that our family comes from *davka* does not stand during the reading of *Aseres HaDibros*."

Question: Should Ya'ankee rise or continue sitting?

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

DEDICATIONS

◆ Put your dedication here



Parsha Pearls

זְכוֹר אֶת־יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Because the verb זְכוֹר in this verse is in a present-continual tense, Rashi comments that the message of the Torah here is: “Pay attention to always remember the day of Shabbos ” - i.e., we should continually remember Shabbos - even on weekdays.

In his explanation of the verse וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת the Ohr HaChaim HaKadosh writes: וְשָׁמְרוּ [With the word the Torah is teaching us here that] one should always wait and look forward to the arrival of Shabbos.

The *Maor Einayim* is quoted saying that according to the person’s anticipation of Shabbos during the week will be his ability to feel the *kedusha* of Shabbos on Shabbos Kodesh (quoted by *Piskei Teshuvos*, O.C. 250).



Ask Around Your Shabbos Table

The Torah in this week’s parsha tells us who were Moshe Rabbeinu’s children. But it relates this to us in very unique way:

שֵׁם הָאֶחָד גֶּרְשֹׁם...וְשֵׁם הָאֶחָד אֱלִיעֶזֶר - “Name of the one [child] is Gershom...And name of the one [child] is Eliezer” (Shemos 18:3-4).

Ask around your Shabbos table: Why does the Torah refer to both Gershom and Eliezer with the word “הָאֶחָד” (the one).

An Answer: Rav Yosef Tzvi HaLevi Dunner *zt”l* in his book *Mikdash HaLevi* (Yisro, p. 257) writes that by using the word “הָאֶחָד” (the one) for both Gershom and Eliezer, the Torah is teaching us here a fundamental lesson in *chinuch*: A parent who was blessed with two or more children should look at each one of them as his only child.



Rhymes for Kids



...עַל־כֵּן בָּרַךְ ה' אֶת־יּוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ [שמות כ:יא]

Hakadosh Boruch Hu said to Moshe, “I have a good present in My treasure houses. And its name is Shabbos. And I want to give it to Klal Yisroel.” [Gemorah Shabbos 10b]

Shabbos comes and shings its light
For my soul it’s a real _____.



Riddles



A law of a weapon in parshas Yisro
Inspires us greatly to be aware and know:
Making peace between people is great and rewarding,
Because a protecting shield a peacemaker is earning!

Which “law of a weapon” is this referring to?