

When a new student arrived at Ohr Somayach with the intention of doing some Torah study before beginning his residency for being licensed as a physician in the U.S., he was assigned to one of the Ulpan classes for beginners with limited knowledge of Hebrew.

He walked into the Ulpan class taught by Rabbi Avraham Zuroff and soon realized that he had wandered into the wrong class. It turned out, however, to be the right class in another sense when Rabbi Zuroff asked him his name. Upon hearing the family name, Rabbi Zuroff commented that his child's pediatrician in Kiryat Sefer had the same name. The student turned pale upon hearing the full name of the doctor and then explained why.

About 20 years ago this young man's parents were divorced in Russia. He went to the U.S. with his mother and heard rumors that his father eventually came to Israel. During several trips to Israel he made unsuccessful attempts to locate his father, even enlisting the services of a friend in Army Intelligence. Only now, by coming to Ohr Somayach and entering the wrong Ulpan class did he finally succeed in being reunited with his long-lost father.

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

Answers: *Shemiras Shabbos Kehilchosa* (43:45-46) writes: "Once the woman lights Shabbos candles, all laws of Shabbos apply to her. And from that point, the obligation of kiddush is also upon her. Therefore, she is not allowed to eat or drink until she makes Kiddush. [However] if she is thirsty, she can drink water until sunset." (regarding drinking tea, see *ibid.*) **RHYMES:** "Jew" **RIDDLES:** 1. Four. See verses 19:11, 19:12, 19:15 (see Targum Onkolos), 19:35 (see Targum Onkolos) 2. The sun. One may use direct sun rays to cook something on Shabbos, but one may not use indirect sun rays for that purpose (e.g., to cook an egg on a frying pan that was heated by the sun). | *Note: Menucha's answers are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *moreh hora'ah*.

Halacha Challenge

Drinking Water After Lighting Shabbos Candles



The Risenberg live in Bet Shemesh. On Friday afternoon, Mrs. Risenberg lit the Shabbos candles on time, 40 minutes before *shkiya*. After 10 minutes, she became thirsty and said to her three daughters, Emunah, Shirah and Rachel Leah: "Wow, we will make kiddush only in about an hour and a half when Abba and Eli return from shul, but I am already thirsty!"

Emunah sighed and said, "I guess the only solution, Imma, is for you to make kiddush now." But Mrs. Risenberg did not like that idea, because she enjoyed when the whole family hears kiddush together.

Shira shook her head and said with much enthusiasm, "Just like we can drink water before Havdalah, we can drink water before kiddush."

Rachel Leah looked at Shira and said, "Well I wouldn't go that far, but I would say that it's okay for Imma to drink water until *shkiya*."

Mrs. Risenberg thought to herself, "I wish Yitzy would be here. He is a big *talmid chacham*."

Question: Who is right - Emunah, Shirah or Rachel Leah?

The ANSWER is on P.4

DEDICATIONS

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A Shabbos Pearl

The Zohar [Bereishis 48(b)] teaches that the mitzva of lighting Shabbos candles should be performed specifically by the wife. The Zohar explains that at the moment that the wife lights Shabbos candles she resembles Hashem who illuminates “the candles” - i.e., the *nesamos* of His children. The Zohar then teaches that due to the great honor of resembling הַקֶּבֶץ in such way, the woman needs to light Shabbos candles with a joyous heart. And through the performance of this mitzva, adds the Zohar, the woman receives a great merit to raise righteous children, and on top of that, she causes her husband to be blessed with a long life! The Zohar concludes with the following line: “Therefore, she needs to be careful in this.” It appears, that line is telling a woman to be careful to always light Shabbos candles with great joy, because those great blessings in her home (righteous children and longevity for the husband) are dependent on the joy that she has at the time that she lights Shabbos candles.



Ask Around Your Shabbos Table

קְדוּשִׁים תִּהְיֶה - “*You should be holy...*”. [Beginning of parshas Kedoshim]

Ask around your Shabbos table: In this verse, Hashem explains that the reason why we should be “*Kedoshim*” is because He is “*Kadosh*”. **Why is there such a connection?**

A Possible Answer: In his commentary on parshas Shemini (11:44), Rashi explains why Hashem is called *Kadosh* - “Because I am Hashem your G-d.” In other words, Hashem is telling us: What makes Me *Kadosh*? The fact that I am your G-d — i.e., the fact that I am dedicated to you. Hence, in parshas *Kedoshim* the message of “you should be *kedoshim*, because I am *kedoshim*” is “Be dedicated to Me, because I am dedicated to you.” And note, that it doesn’t say “a part of you should be holy.” Rather, the Torah says, *you* (your whole being) *should be holy* (i.e., dedicated to me).



Rhymes for Kids



“Be a *menschl*” Torah gave us as a clue
with the precious words, “קְדוּשִׁים תִּהְיֶה”
When you eat, when you talk, and in everything you do
Remember all the time - that you’re a holy ____!

...And the reason why the verse said “because I am *Kadosh* - Hashem, your G-d” is to tell you that if we will fulfill “you should be *kedoshim*”, we will merit to be close to Him. [Ramban’s commentary on the 2nd verse of parshas Kedoshim]



Riddles & Trivia



1. How many times in parshas Kedoshim does the Torah warn a person against saying שקר (a lie)?
2. The beginning of parshas Kedoshim teaches us about *shemiras* Shabbos. There is one paradoxical halacha in *hilchos* Shabbos: Using a certain object in an indirect way for the purpose of achieving a certain result is forbidden, while using it in a direct way for that purpose is permitted! Which object is it?

The ANSWERS are on P.4