



A look of sadness on the face of someone who always exuded happiness greeted the visitor to the home of a Torah scholar in Bnei Brak. When he met him the next morning in the synagogue he could not resist asking him why he looked so depressed the day before.

"My wife was in a very depressed mood that day," he explained, "and all my efforts to cheer her up met with failure. I finally hit on the idea that if she sees me looking depressed she will certainly try to cheer me up, and in order to do so she will herself have to become cheerful. I therefore put on an act of sadness that I could not drop when you came to the door because my wife was standing next to me and would have seen through my act. My strategy worked and she came out of her bad mood. It was worthwhile embarrassing myself in front of you, with an uncharacteristic show of sadness in order to make my wife happy."

[source: The Human Side of the Story of Ohr Somayach (www.ohr.edu). Printed with permission]

Hints & Answers* HALACHA CHALLENGE: If peanut oil is floating on top of the peanut butter (due to the separation of oil from the peanut butter mass that occurred over time), it is permitted to remix the oil into the peanut butter on Shabbos as long as it is stirred slowly, i.e., without mixing it vigorously. Sources: *Shulchan Aruch* O.C. 321:15, *Shemiras Shabbos Kehilchosa* 8:7, *The 39 Melachos* p. 538.

RHYMES: "way", "give" **RIDDLES:** וַיַּעֲקֹבֵנִי זֶה פַּעַמִּים (Bereishis 27:36); וְעַל הַשָּׁנוֹת (Bereishis 41:32); וְכִי־עָתִידָה שֶׁבִּנְיָן זֶה פַּעַמִּים (Bereishis 43:10); |

*Note: Menucha's answer are not intended to be taken as final decisions in halacha, but rather as a springboard for discussions, further study.

Halacha Challenge

Mixing the Peanut Butter



While everyone was enjoying home-made cookies during dessert at the Friday night *seuda*, Shimi requested a spoon of peanut butter.

When he saw that his brother Chaim was a giving him a strange look, he explained: "I want to dip my cookie inside the peanut

butter, to give it an extra kick!"

"Ah, okay," said Chaim, "I'll also try that..." When the natural B&D jar of peanut butter was brought to the table and the cover was removed, Shimi and Chaim looked inside the jar and then at each other. "Are you thinking what I am thinking?" asked Shimi.

"Well I am wondering if we are allowed to stir up the peanut butter now to mix in the oil that's floating on top of it," said Chaim.

"That's exactly what I am wondering about," said Shimi, "Because it seems that would be a *melacha* of *Losh!*"

Question: Can they mix the peanut butter?

(The "Hints & Answers" are on page 4)

DEDICATIONS

♦ Put your dedication in next issue



Tehillim Pearls

לֹא הֵאֲמַנְתִּי לִרְאוֹת בְּטוֹב ה' בְּאֶרֶץ חַיִּים. - *If I wouldn't have believed in seeing the good of Hashem in **the land of the living**.* [Tehillim 27:13]

Various commentators offer their understanding in what Dovid HaMelech was referring with the words, “the land of the living.” The Malbim explains that “the land of the living” is Eretz Yisroel.

But what is the meaning behind it? In his powerful poem, **צִיּוֹן הִיא תִּשְׁאֲלִי**, which became one of the Kinos of Tisha B'Av, R. Yehuda Halevi (c. 1075 – 1141) expressed the following regarding Eretz Yisroel: **חַיֵּי נַשְׁמוֹת** - **אֵוִיר אֶרֶץ** “the life of the souls is the air of your land.” Commentators on the Kinos interpret these words literally: “the very air of Eretz Yisroel gives an extra measure of vitality to a person’s soul.” (R. A.C. Feuer/R. A. Gold). In fact, a similar idea is found in words of Chazal: “The air of Eretz Yisroel makes one wiser.” (Baba Basra 158b). Perhaps then, this sheds light to Dovid HaMelech’s description of Eretz Yisroel as **אֶרֶץ חַיִּים** - namely, that Eretz Yisroel is a land whose physical air adds a special, holy life force to a Jew who lives there.



Ask Around Your Shabbos Table

In this week’s parsha, when snakes attacked Bnei Yisroel, Hashem instructed Moshe to make a copper snake and put it on a pole, and Hashem said: **וְהַבִּיט אֶל-נָחָשׁ הַנְּחֹשֶׁת וְחָי** - *and (a person who was bit) will look at the copper snake and live.*

Ask Around Your Table: By what virtue looking at the copper snake was suppose to heal Bnei Yisroel?!

Answer: Since the snake was on a long stick, by looking at it, Bnei Yisroel were looking upwards and were inspired to realize how they should request a *refuah* from Hashem. Based on the Mishna (Rosh Hashana 3, 38) and its explanation of Tifferes Yisroel, Bnei Yisroel were saying, “Hashem, please send us a *refuah* so that we can continue serving You!” From here, says the Tifferes Yisroel, we learn a fundamental lesson: when a person needs something (*refuah*, *parnassa*, etc.), he should ask Hashem to grant it to him, because it will help him to do his *avodas Hashem*.



Rhymes for Kids



The people came to Moshe and said, "We have sinned, for we have spoken against Hashem and against you. Pray to Hashem that He remove the snakes from us." So Moshe prayed on behalf of the people.

-- Parshas Chukas, Bamidbar 21:7

They asked for forgiveness and he forgave right away.
From here you learn the Torah ____:
When someone asks you to forgive,
A complete *mechila* you should ____.

“So Moshe prayed” - From here [we learn] that someone who is asked to forgive, should not be so cruel so as not to forgive. [Rashi’s commentary to Bamidbar 21:7]



Parsha Trivia & Riddles



In this week’s parsha, Moshe hit the rock twice:

וַיִּךְ אֶת הַסֵּלַע בְּמַטְהוֹ פַּעַמַּיִם

The word **פַּעַמַּיִם** is found in the Torah infrequently. Besides this verse, it appears in three more places in the Torah. Can you find them?



DID YOU KNOW THAT



You probably knew that the Kohen is called up for an aliya first, then Levi, and then Yisroel. But did you know that there is possibly a hint to that in our parsha?! The last part of the verse 19:17 is: **וַיִּתֵּן עָלָיו מֵיִם חַיִּים אֶל כָּלִי**...

אֵין מֵיִם אֵלָּא, (“Living waters”) could be refer to Torah (as Chazal teach, *אֵין מֵיִם אֵלָּא תוֹרָה*). And the verse says that it is given to the **כָּלִי** - a possible acronym for **לְוֵי יִשְׂרָאֵל**.