



At certain stage in his life, the Chofetz Chaim spoke to the public only once a week, at Shalosh Seudos. One Shabbos, the Chofetz Chaim spoke about the words of Dovid Hamelech in Tehillim 23: "Only goodness and loving kindness should pursue me all the days of my life." The Chofetz Chaim asked, "The word 'pursue' (that has a bit of a negative connotation) seems to be an inappropriate word to be used in relation to goodness and loving kindness."

The Chofetz Chaim expounded, "Many people have serious troubles. One has financial difficulties, another has problems with his children, and a third suffers from poor health. These types of troubles pursue them their entire life. Dovid Hamelech was begging Hashem that He should bless him that the only things that will trouble him should be goodness and performing loving kindness for others."

After that Shabbos, a man approached the Chafetz Chaim and said, "I came to Radin to pour out my heart to the Rav about my troubles. I no longer have a need to do that because from the Rav's drasha I realize that my troubles are the best ones that one can ever wish for."

Answers* **HALACHA CHALLENGE:** *Shemiras Shabbos Kehilchosa* (1:71) writes: "In order to defrost frozen bread on Shabbos, it is permitted to put it next to a fire, in a place where [the heat] will not be able to toast it. Or [similarly, it is permitted to] even place it on top of [the cover of] a water urn that's [standing] on the fire. But one should be careful to, at first, shake off the pieces of ice that's on top of [the frozen bread]." **RHYMES:** "tongue" **RIDDLE:** There was a thunder and therefore, people said the bracha of "*Shekocho u'gevuroso maleh olam.*" The *Mishna Berura* (OC 66:19) cites a dispute among the *poskim* if it is permitted to say the bracha on thunder in the middle of saying *Shema* or its *brachos*. It appears (based on that *Mishna Berura*) that it is permitted to say the bracha on thunder "*bein haprakim*" - for example: after completing the 1st paragraph of *Shema*, before starting the 2nd paragraph of *Shema*. | *Menucha answers are not written to serve as final decisions in *halacha*, but rather as springboards for discussions and further study.

Halacha Challenge

Defrosting a Challah



The Cohen family had so many guests on Shabbos that they ran out of fresh challahs. The older sister Rivky went to the kitchen with a hope that she would find more challahs. "We're saved!" she cheerfully screamed out. "I found one more challah in the freezer."

"But how will we eat it?" asked the puzzled four-year-old Binyamin.

"Let's wait five minutes, and the challah will be defrosted on its own," proposed Rivky.

Her brother, Levi objected: "Even after five minutes, the challah will still be cold and not so tasty. I think we should put it near the *blech* for some time."

Binyamin jumped in with his answer: "In my friend's house, I saw how they took out a kugel from a refrigerator and put it on top of the covered pot that was standing on a *blech*. Let's do the same with the challah!"

Question: Who has the correct solution – Rivky, Levi or Binyamin?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel



Parsha Pearls

In this week's parsha, Hashem said to Yitzchok **אֶל־תִּירָא כִּי־אֲנִי עִמָּךְ**, **“Don't be afraid, because I am with you.”** (26:24)

We sing in the Adon Olam song: “Hashem is with me, I will not fear.” In other words, because Hashem is with me, I don't need to fear of anything. This is a fundamental concept in a life of a Torah observant Jew, and one of the sources of this concept is in this week's parsha (in the verse cited above).

This is relevant to you since this is in your siddur. Hashem is with you. You don't need to be afraid. You proclaim it with the Adon Olam song every single day!



Ask at Your Shabbos Table

הקל קול יצחק

Ask around your Shabbos table: Since Yitzchok Avinu said, “The voice is the voice of Yaakov”, why does the very next verse say: “And he did not recognize him because his hands were hairy like the hands of his brother Esav”?

Answer: Rashi tells us that, actually, it wasn't Yaakov's voice that Yitzchok noticed, but rather the polite manner of speech - he used the word “please” in his conversation.

Clearly, since Yitzchok Avinu said, “*hakol kol* Yaakov” (the voice is a voice of Yaakov), being polite was Yaakov Avinu's nature. We should learn from our forefather Yaakov, and also have “*kol* Yaakov”.



Rhymes for Kids



“וַיַּעֲקֹב אִישׁ תָּם” - Commentators explain that the word “אִישׁ” in the verse (like in many other verses in Tanach) means “a master of”. Hence וַיַּעֲקֹב אִישׁ תָּם means “And Yaakov was the master of truth”. We should follow in the footsteps of Yaakov Avinu and also master the *middah* of *emes*.

Here's a lesson for both old and young:

Only *emes* should be on your _____!



Riddle



On Rosh Chodesh Kislev, Yitzy woke up early, got dressed, took his precious tefillin in his right hand, and - for “just in case” - an umbrella in his left hand, and headed to shul. He davened Shacharis at the 6:30 AM *minyan*. After tefilla, he stayed in shul and learned while the 8:30 AM *minyan* was taking place. He was very puzzled by the fact that the *tzibur* in that *minyan* said a total of three (instead of two) *brachos* between *Borchu* and *Sh'ma*. Can you explain to Yitzy why they did that?



DID YOU KNOW THAT



You probably know that Yitzchok prayer for a child in this week's parsha. **But did you know** that Rav Yonasan Ben Uziel in his Targum on Torah tells us that to beseech Hashem for such a great need Yitzchok Avinu traveled to the mountain where Akeidas Yitzchok took place — i.e., to the Har HaMoria (the place of the future Beis Hamikdash).

Yitzchok Avinu showed to us that this is what a Jew needs to do when he needs to cry out to his Father in Heaven - i.e., he needs to pray at the place of the Beis Hamikdash - and in our times, at the Kotel.