



A wealthy man once approached the Gaon, Rav Noach Shimonovich, z”tl, who was then the Rosh Yeshivah of Zichron Yaakov, and suggested that he should move his yeshivah to Rishon Letzion. He added that he was prepared to support the yeshivah entirely if R’ Noach would follow his advice.

R’ Noach traveled to the Chazon Ish to ask his advice on the man’s offer. The Chazon Ish answered, “When a yeshiva exists in a city, the whole city looks different. This may not be apparent immediately, but with the passing of years it is possible to see the positive qualities which the yeshivah lends to the city. If this is so, how is it possible to cause Zichron Yaakov such a heavy loss by removing the yeshiva from its midst?” [source: *Shaal Avicha Veyegadcha*]

Hints & Answers* **HALACHA CHALLENGE:** Sefer The 39 Melachos by Rabbi Dovid Ribiat (p. 988) writes the following: “*One may cut around or between the letters of a cake even if a word is broken, as long as none of the individual letters or symbols becomes obliterated or broken.*” **RHYMES:** “show” **RIDDLE:** 1. HaKadosh Boruch Hu! He said to Moshe: *דְּבָר נָא בְּאַזְנֵינוּ הַעַם* means “please”. 2. Moshe. He said that the plague of the firstborn will be *כָּחַצְתָּה* (around midnight) instead of saying that it will be *בָּחַצְתָּה* (exactly at midnight). In explanation of Moshe’s reasoning, Gemorah Brachos (4a) tells us that a person should train his tongue to say “I don’t know”. | *Menucha answers are not to be taken as final decisions in halacha.



Halacha Challenge

Slicing a Birthday Cake



astonished at the beautiful cake that his wife made for him in honor of his 47th birthday.

When the time came to eat the cake, Abba took the knife and was getting ready to make the slices. Suspense filled the air. “Wait a second!” he stopped himself. “I cannot cut through the letters on the cake, since that would be the *melacha* of *Mochech* (erasing)!” Kids were not happy to hear that, but they waited for Abba to come up with a plan.

Then, Yossi had an idea. “Abba, what if you cut between the letters?” Since the letters of the “HAPPY BIRTHDAY” writing are written in print and not in script, you won’t be destroying the letters when you’ll cut between them. “Hmm...that’s an interesting idea, Yossi. But I am not sure if that’s okay since I would be breaking the word,” replied Abba.

Question: Can Abba make the slices by cutting between the letters?

(The “Hints & Answers” section is on page 4)

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel
♦ by Howie & Chanie Bryks on the Yahrzeit of his father, Simcha ben Naftali Falik Halevi

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Parsha Pearls

וְשִׁמְרָתָם אֶת חֲמֹצֶת וְגוּ -- שְׁמוֹת יב:ז

And you should guard the matzos... [Shemos 12:17]

Quoting from the Midrash Mechilta, Rashi comments on that verse: *Rabbi Yeshaya says: Do not read: חֲמֹצֶת תְּהַזֵּן, but rather [read it] חֲמֹצֶת תְּהַזֵּן. Just as we don't let the matza to become chometz, so too, we don't let the mitzvos to become 'chometz.' Rather, if a mitzva comes into your hand, perform it right away.*

But why does the Torah teach us this principle of *zerizus* specifically from matzos?! It seems that one possible answer is as follows: As we know, matzah is 'the bread of faith' - by eating matza on Pesach we strengthen our *emunah* and *bitachon*. By teaching us the principle of *zerizus* here, the Torah is telling us that *zerizus* is especially important when it comes to strengthening someone's *emunah* and *bitachon*.

One of the opening verses of the parshas Bo reads: *"And in order that you tell into the ears of your son and your son's son how I (Hashem) made a mockery of the Egyptians, and [that you tell about] My signs that I placed in them, and [then,] you will know that I am Hashem."* [Shemos 10:2]

Since this verse is instructing a father to relate the story of Yetzias Mitzrayim to his son and grandson, the Torah should have said at the end of the verse: "and they will know that I am Hashem." Why does the Torah say (to the father and grandfather) "and **you** will know that I am Hashem"?

The answer is that when a Jew relates the story of Yetzias Mitzrayim to his children and grandchildren, he himself gains from it. Namely, he also grows in his *emunah* and *bitachon*.

Hence, the Torah is informing us of a very important fundamental idea: By helping another Jew to grow in his *emunah* and *bitachon*, you become stronger in your own *emunah* and *bitachon*!



Rhymes for Kids



"The nation picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders." [Shemos 12:34]

We see from the verse quoted above that when Bnei Yisroel left Egypt, they carried the **leftover matza and marror** on their shoulders. Rashi comments that although they had many animals (i.e., donkeys), they chose to carry matza and marror by themselves because they were "מחבבים הי אט המזווה" - **they showed their loved toward the mitzva**.

Therefore, if you would be leaving Mitzrayim you would say this rhyme:

I won't let my donkey carry my dough!

My love for the mitzva I will certainly ____!



Riddles



1. Who in parshas Bo taught me to say "please"?
2. Who in parshas Bo taught me to say "I don't know"?