



On erev Shabbos, day seven of "Operation Cast Lead", the telephone rang in Rav Shteinman's home, very close to Shabbos. On the line was a representative of the army who asked to speak urgently to the Rav. When the gabbai explained that all messages must go through him, the caller explained that the army was poised to launch the ground offensive tomorrow, on Shabbos, and they were calling for the Rav's bracha. After asking the army representative for the reasons for this move, the Rav analyzed the case and declined to give his blessing due to unjustified chilul Shabbos that would be involved there. The gabbai suggested to the Rav that since they would be going ahead to follow their military directives regardless, perhaps he should give them a bracha anyhow. The Rav replied "Shabbos is mekor habracha. How can I give a bracha for chilul Shabbos?!"

Minutes after Shabbos the following night, the telephone rang – it was the army again, to say "Tell the Rav that we listened to his p'sak, and we deferred the operation. We are going in right now and we need his bracha!" The Rav responded very warmly with a generous heartfelt bracha. Twenty four hours later, the Rav received a call from Gabi Ashkenazi, the Commander in Chief of the ground forces. He wanted to thank the Rav for his bracha. The army had achieved all its objectives in the first 24 hours. Furthermore, they had anticipated that the cost of the first day's operation would be in the region of 50 fatalities (r"l) among the Israeli troops. In the event, they suffered one casualty (Hy"d). They are convinced that the Rav's bracha played a crucial role in the supernatural success.

**Hints & Answers\* HALACHA CHALLENGE:** : Sefer Shemiras Shabbos Kehilchosa (20:75) teaches: "If someone finds a muktza item in a pocket of a Shabbos garment that he is wearing, the prohibition of בסיס (lit. a base - i.e., where the surface itself that the muktza item is laying upon becomes muktza since it is serving as a base for the muktza item) does not apply neither to the garment nor to the pocket, because, certainly, a person did not have an intention that the muktza item should remain there during Shabbos. Rather, he simply forgot to remove it from the pocket before Shabbos...But if possible, the muktza item that a person discovered in that garment on Shabbos should be shaken out from the pocket." **RHYMES:** "light" **RIDDLE:** וְלִמְעַן יִיטֵב לָךְ Chazal teach us this phrase is not in the first *luchos* because it has the word יִיטֵב - and that word (which is a conjugation of the word טוב - good) is not fitting for the first *luchos* because they were going to be broken. | \*Menucha answers are not to be taken as final decisions in *halacha*.

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# Menucha

A Shabbos table companion  
for the whole family

לענין ר' ברוך חיים בן שלמון ז"ל

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## Halacha Challenge



### If One Discovers Money in his Pocket on Shabbos



After blessing his youngest son, Moishy before the Friday night *seuda*, Abba fished in his pocket for a candy to give to Moishy.

"Oy!" he shouted.

"What's wrong, Abba?!" asked the kids.

"There is money in my suit pocket!" he said nervously.

"Abba, can't you just shake the money out of the pocket?" asked his son, Shimon.

"Why even do that?!" asked his other son, Yaakov. "Abba can just keep the money in his suit over Shabbos, since it's only in a pocket."

Little Moishy had to voice his opinion as well: "Abba, since money is muktza and we are not allowed to move muktza on Shabbos, you can't move the whole Shabbos!"

**Question:** Who is right - Shimon, Yaakov or Moishy?

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

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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## Parsha Pearls

שם האחד גרשם... ושם האחד אליעזר [שמות יח:ג-ד]

***“Name of the one [child] is Gershom...And name of the one [child] is Eliezer”*** (Shemos 18:3-4)

This is how the Torah refers to Moshe's sons in this week's parsha. The obvious question that needs to be asked here is why does the Torah not say “Name of first son is Gershom...And name of the second son is Eliezer”. Rather, for both children, the Torah refers to them with the word “האחד” (the one child).

Rav Yosef Tzvi HaLevi Dunner זצ”ל in his sefer *Mikdash HaLevi* (Yisro, p. 257) answers that the Torah is teaching us here a fundamental lesson in *chinuch*: A parent must look at each one of his children as his only child.



## Rhymes for Kids



...עלינו ברוך ה' את יום השבת ונקדשהו [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 is a true delight

Shabbos has a special \_\_\_\_.



## Riddle



The first *luchos* were on a higher level than the second *luchos*, because they were fashioned by Hashem. But, of course, we all know that there is something *better* about the second *luchos* - namely, that they were not broken.

Now, in fact, since the first *luchos* were going to be broken, they don't have a certain phrase which the second *luchos* do, because that phrase has a word that is not fitting for the first *luchos*. What is that phrase?