Just a Story

The (non) Stolen Goods

By Avishai Hill

One Shabbos night, Rav Hillel Lichtenstein of Kolomyia zt"l (1814-1891) sat in his house learning. Suddenly, an unfamiliar noise startled him, and he looked up from his sefer. He was astonished to see a burglar hoisting himself through the window, who then proceeded - unperturbedly - to seize his wife's candlesticks. Positioned next to the candlesticks on the side board lay Shabbos delicacies for the morrow, which he took as well, slipping them into his pocket. Regaining his equilibrium, the tzaddik addressed his uninvited visitor: "Reb Yid, if you are hungry, I will be only too happy to give you a satisfying meal, otherwise you will be stealing. Furthermore, the candlesticks are muktza. You mustn't move them on Shabbos!" The intruder found the rabbi's remonstrations to be hilarious, and roaring in laughter, he made for the window. "If you refuse to listen," continued the Rav, "then I relinquish my ownership from the goods. At least you won't be transgressing the words of the Torah, 'Do not steal' (Vayikra 19,11)." "Save your holy intentions for a time when you could actively save yourself, not for when you are faced by danger," came the facetious report. And with that, the fellow disappeared from the scene…

A while later, the Rav heard a commotion from the street, and went outside to see what was happening. A policeman had spotted the fellow scurrying along holding a pair of candlesticks. Notwithstanding the fact that the policeman was a Gentile, not a Jew, he still knew that Jews use their candlesticks on the Sabbath eve, and don't parade them around in the street! The enforcer of the law was dragging the man to the local jail, whilst he was protesting loudly that the pieces were his – but to no avail. Immediately, the Rav jumped into the fray: "Honorable sir, the candlesticks do indeed belong to this man. I gave them to him, and he also has food in his pocket which I gave him. You can check this for yourself." But the suspicious policeman remained unconvinced, and only after a lengthy 'interview' in the police-station, was the man released. Needless to say, the now penitent man begged forgiveness from the tzaddik… and henceforth, became a great adherent…[Source: Sefer Middos V'Hanagos Tovos P503]

Hints & Answers* **HALACHA CHALLENGE:** *Shemiras Shabbos Kehilchosa* (15:34, new edition) writes: "It is permitted for a person to clean the lenses of the eyeglasses which he is using [on Shabbos], as long as he does not wet the cloth that he is using to clean the eyeglasses. It is, however, permitted to wet the lenses and then dry them with a dry cloth." **RHYMES**: "above". **RIDDLES & TRIVIA**: The first time it was said when Avraham Avinu was told to go to Eretz Yisroel (Bereishis 12:1), and the second time it was said when Avraham Avinu was told to go to "the land of Moriah" to bring Yitzchak for the Akeida (ibid., 22:2). | *Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions & further study

The Ness Center
Mental Health and Substance Abuse
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318-616-0645

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בס"ד

לע"נ ר' ברוך חיים בן סלמון ז"ל

Menucha

The Shabbos table companion

Lev Le'Avot

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Halacha Challenge

Cleaning Eyeglasses on Shabbos

On a Shabbos afternoon, Shmuel lifted his eyes from a sefer that he was learning, took off his glasses and put his head down to rest for a little bit. When he woke up from his nap and picked up his glasses, he noticed that they were not so clean.

He took out of his pocket a special cloth for cleaning eyeglasses and rubbed the lenses with it.

But to his dismay, the glasses were still dirty.

"They need a wash!" thought Shmuel to himself.

"But how should I dry them now, on Shabbos?" he wondered. "If I'll dry them with my special cleaning cloth, it will get wet from the water on the glasses and that could be a *melacha* of *Melaben (whitening)* - or more specifically, *Mechabes (laundering), the tolda of Melaben."*

Question: May Shmuel dry the wet glasses with his cleaning cloth?

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

DEDICATIONS

♦ Dedicated anonymously for *yeshuos* and *refuos* to all Klal Yisroel

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Parsha Pearls

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ...אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ

Rashi explains the word **לְךָ** to mean ולטובתך **להנאתך** - classically translated as "for your benefit and for your good". But "benefit" and "good" have the same meaning. Why is then Rashi using this double expression. Perhaps, since the word "הנאה" also means "pleasure", a more precise translation of להנאתך is "for your **pleasure**".

Hence, HaKadosh Boruch Hu is revealing to Avraham Avinu that living in Eretz Yisroel will be pleasurable for him and for his children - since "*ma'ase Avos siman l'banim*" (whatever happened to the Avos, is an indication of what will happen to their descendants). We are to learn from here that our Father in Shamayim wants us to derive pleasure from living in Eretz Yisroel - now, today! How? Each one of us should find his way of how to derive pleasure from living in Eretz Yisroel.

Ask Around Your Shabbos Table

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ ... אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ.

Hashem said to Avram: "For your own benefit, go...to the land that I will show you." -- Bereishis 12:1

Ask around your Shabbos table: Our mesorah teaches us that the 10 tests that Avraham Avinu passed gave the strength to his offsprings - Klal Yisroel - to pass similar tests and challenges in the future. לֶךְ־לְךָ was one of Avraham Avinu's tests. What strength did it give to his children?

An Answer: Avraham Avinu heeded to Hashem's mitzva of "לך לך", picked up and went to the Land. That action, teaches Rav Chaim Volozhiner, created a unique, spiritual strength which Avraham Avinu passed down to his children - the strength to make *Aliya* to Eretz Yisroel, while leaving behind all that is so comfortable and familiar in *chutz la'Aretz*.

Rhymes for Kids

...אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ

This Land is my home, this Land is my love.
A gift from our Father in Heavens _____.

"In order to make the Land dear in Avraham's eyes, Hashem did not reveal the Land to Avraham immediately." *(Peirush Rashi to Bereishis 12:1).* We inherited the intrinsic love for Eretz Yisroel from Avraham Avinu.

Trivia & Riddles

Interestingly, לֶךְ־לְךָ is written only two times in the whole Chumash. And what's even more interesting is that both of those times this phrase was said to the same person! Can you search and find them?

DID YOU KNOW THAT

You probably know that there are five letters מ-נ-צ-פ-ך that have two ways of being written—one way in the middle or the beginning of the word and one way at the end of a word. **But did you know** that the Midrash Yalkut Shimoni (Lech Lecha), quoting Pirkei D'Rebbi Eliezer, teaches that these 5 "double letters" point to 5 redemptions - and for each *geula* the verse <u>doubles</u> the letter of that *geula*. Here are the 5 redemptions that the Midrash list, each one corresponding to its letter of מ-נ-צ-פ-ך:

The *geula* of Avraham Avinu: "לך לך". The *geula* of Yitzchik Avinu: "לך מעמנו כי עצמת ממנו מאד". The *geula* of Yakov Avinu: "הצילני נא". Yetzias Mitzrayim : "פקד פקדתי". The Final Geula: " הנה איש צמח שמו ומתחתיו יצמח ובנה את היכל ה'"