Just a Story...

Shas is Shas!

September 11th of this year marked the one-hundredth anniversary of the start of the very first daf yomi cycle.

In the time of Rav Chaim of Volozhin, there was a ba'al habayis who had completed the entire Shas. Rav Chaim would stand up for him when he would enter the room. The talmidim of Rav Chaim felt that it was an affront to his honor to stand up for a ba'al habayis. They spoke to Rav Chaim, saying that although the ba'al habayis did learn Shas and spent a lot of time learning, he didn't know the Shas in depth, so it was not respectful for a great gaon like himself to stand up for him.

Rav Chaim answered that there are two types of Shas - the Vilna Shas which was a beautiful Shas with a quality print, and another Shas printed in Poland which was of lesser quality with inferior print. Rav Chaim explained that if one had these two sets of Shas, he wouldn't say that the inferior Shas is not Shas. That person would merely say it was not as beautiful as the other one. Similarly, someone who had completed Shas is someone who had completed Shas, and therefore it's appropriate to treat him with proper honor.

Hints & Answers* **HALACHA CHALLENGE:** The *sefer* Shemiras Shabbos Kehilchosa (23:7 and note 30, new edition) teaches that the rabbinic restriction of washing floors on Shabbos was only enacted on doing the act of 'washing', which is defined as putting the water on the floor in order to wash it (and then removing that dirty water). The mere act of simply removing the spilled water (or a juice spill, etc.) is not included in this *g'zeira*. Perhaps the reason for this can be understood as follows. When a person washes a floor he is interested in improving the look of the floor. As such, he may come to level the surface of an earthen floor (see the 3rd point in the Help section above). However, the sages never prohibited removing a spill since in that case a person is not involved in improving the floor, but rather removing an obstacle from it. **RHYMES:** "tongue" **FIND:** I am Iyov and he is Yaakov. **RIDDLE:** An apple. The aroma that Yitzchok smelled when Yaakov approached was an aroma of the field of apples. (See Rashi's commentary to Bereishis 27:27) | *Menucha answers are not to be taken as final decisions in *halacha*.

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בס"ד

Menucha

לע"נ ר' ברוך חיים בן סלמון ז"ל

The Shabbos table companion

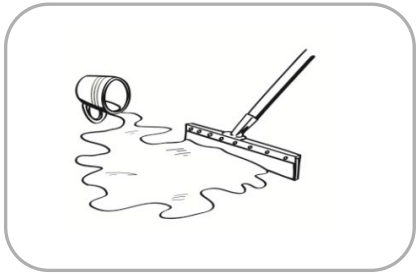
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תולדות

Halacha Challenge

Pushing Away a Spill with a Rubber Squeegee



"Zalman - could you get me a cup of tea?" asked his father on *leil* Shabbos before they began learning together. Zalman went to the kitchen and prepared a cup of tea for his father. As he was walking back to the living room carrying the cup of tea, he tripped on a toy that his baby brother left on the floor. Although, Zalman did not fall, the cup of tea slipped from his hands.

"Boruch Hashem! The cup did not break," said Zalman to himself, "But how should I remove all this spilled tea from our kitchen floor? I need to take care of it right away so that no one will slip on it. Hmm...What if, at least for now, I'll push the spill to the side with our rubber floor squeegee? Not sure if that's permitted, though. I remember learning that we cannot wash floors on Shabbos..."

Question. May Zalman push the spilled tea to the side with a rubber floor squeegee?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Parsha Pearls

In this week's parsha, Hashem said to Yitzchok **אַל־תִּירָא כִּי־אִתְּךָ אָנֹכִי**, "**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

הַקֹּל קוֹל יַעֲקֹב

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

וְיַעֲקֹב אִישׁ תָּם Commentators explain that the word "אִישׁ" in the verse (like in many other verses in Tanach) means "a master of". Hence וְיַעֲקֹב 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 _____!

FIND

Only him and I in the entire Tanach are described as תם. Who is he and who am I?

Riddle

If you were to pick a fruit to eat this Shabbos in honor of parshas Toldos, which fruit would you pick?

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.