

Just a Story...

A Tested Segula

Special thanks to Revach L'neshama for the story



Yaakov was the top bochur in his yeshivah. Therefore, it was quite a surprise to everybody that Yaakov was having problems with shidduchim. It wasn't for lack of opportunities, since he had gone out on countless dates, but nothing ever seemed to materialize.

One day, he made an exception to his schedule and attended the bris of his chavrusa's son that took place in the Beis Medrash of HaRav Yitzchak Hutner. After the bris, the attendants crowded around Rav Hutner to greet him and receive a bracha. Rav Hutner nodded to each person in greeting. When Rav Hutner spotted Yaakov, he stared at him with his piercing gaze and whispered to him that Yaakov should meet him in his private office as he wished to speak with him. Apparently, Rav Hutner was able to discern Yaakov's unspoken distress.

When they met in the office, Rav Hutner said: "I have a segulah, a mesorah from our Rabannim of answering Amen, Yehei Shmei Rabbah with all one's strength. Answering Amen, Yehei Shmei Rabbah is a tefillah for the magnification of kavod Shamayim, and through it, one fulfills the mitzvah of kavod Hashem. It's possible that once in your life you were mechallel the Shem Shamayim and due to this, the gates of Shamayim have been closed to you. When you answer Amen, Yehei Shmei Rabbah loudly and with kavanah, you are mekadash Shem Shamayim. This is a tested segulah - if you persist in following it, you'll soon merit to stand at the chuppa, and if you'll continue afterwards, you'll also merit a bris."

Yaakov thanked Rav Hutner, left the office and returned to yeshivah. When Mincha arrived, Yaakov already began to say Amen, Yehei Shmei Rabbah loudly and with kavanah. A few weeks later, Yaakov became a chassan, and a year later he had a son. Rav Hutner was honored with being the sandek.

Hints & Answers* **SHMIRAS SHABBOS:** According to the *Mishna Berura* (340:15-17), if the writing on a cookie is part of the dough itself (i.e., and not from a different substance), then it is permitted to break that cookie even if the writing breaks/gets erased. **RHYME:** "key". **RIDDLE:** Yosef's colorful coat is called: כְּתוֹנֶת פָּסִים. Based on the words of the Midrash, Rashi says: "it was called פָּסִים because of Yosef's troubles, namely, that he was sold to Potiphar (פּוֹטִפָּר), to the merchants (סוֹחְרִים), to the Ishmaelites (יִשְׁמָעֵאֵלִים), and to the Midianites (מִדְיָנִים)" **TRIVIA:** In parshas Haazinu the verse says: כִּי הָיָה הַיָּמִים לֹא דָבָר רַק הוּא מִכֶּם כִּי הוּא חַיִּיכֶם - *For it (the Torah) is not an empty thing for you, for it is your life...* See Baal HaTurim on Bereishis 37:24 who makes a connection between these two verses. **GUESS:** Chanukah (Rambam, Laws of Chanuka 4:12) *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a moreh hora'ah, and further study.

Special thanks to Menucha supporters!



Menucha

A Shabbos table companion for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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Shmiras Shabbos

Breaking a Cow (on the chocolate bar)



The 2nd night of Chanukah was Shabbos. Zeidy took out a chocolate bar from a cabinet and started distributing pieces of chocolate to his grandchildren - one square to each child.

When he gave out his last piece he realized that he was lacking one piece, because Yudi, his youngest grandson was still without a piece of chocolate.

Yudi's brother Yoni understood the predicament and said, "Don't worry, Zeidy. I'll split my piece in half and give one half to Yudi!"

His sister Miriam wondered, "But the piece of chocolate has a picture of a cow on it! By breaking that piece of chocolate, you'll be breaking the cow. Wouldn't that be the melacha of *mochek*?"

Question: May Yoni break the piece of chocolate in half?

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

DEDICATIONS

♦ for refuah sheleima to those who need it



The Rambam writes [Laws of Chanuka 4:12]: מצות נר חנוכה מצוה חביבה היא עד מאד - *The mitzva of lighting the Chanukah candle is a very dear mitzva*. What makes it so special? The Midrash¹ tells us that *HaKadosh Boruch Hu* praised Aharon for having the merit of lighting the Menorah because, unlike the *korbanos* which cease once the Beis Hamikdash ceases to exist, the light of the Menorah will shine forever. The obvious difficulty in understanding this Midrash is the fact that the mitzva of lighting the Menorah also depends on the presence of the Beis Hamikdash. Why then does the Midrash tell us that, in contrast to *korbanos*, the light of the Menorah will last forever?

The Ramban² explains that the Midrash is referring to the candles of the Chashmanoyim - i.e., the candles of the Menorah that were lit by the Chashmanoyim and stayed lit miraculously for eight days. What is then the meaning of the Midrash's words: *the candles will shine forever*? The Nesivos Shalom explains that as per above-mentioned peirush of the Ramban, the Midrash means to say that when we light Chanukah candles, the light that emerges from those candles is the light of Aharon's Menorah. Perhaps, that's why the Rambam writes: *The mitzva of lighting the Chanuka candle is a very dear mitzva* - i.e., because by lighting the Chanukah menorah we merit to bring the actual light of the Menorah of the Beis Hamikdash into our homes, which, of course, has a tremendously positive effect on us and our families!

1. "הקרבנות כל זמן שבהמ"ק קיים הם נוהגים אבל הנרות לעולם אל מול פני המנורה יאירו" (במדבר רבה בעלותך פרשה טו סימן 1) 2. "לא רמזו אלא לנרות חנכת השמונאי שהיא נוהגת אף לאחר חורבן בגלותנו." (פירוש הרמב"ן על התורה, במדבר ה:ב)

כי נר מצוה ותורה אור - For a commandment is a candle, and the Torah is light (Mishlei 6:23) Chazal teach us that through the "Ner" of Chanuka we bring the "Ohr" of Torah from *Shamayim* to our children (See Gemora Shabbos 23b, with peirush Rashi). The Rif in his commentary to Gemora Shabbos explains that this is *Midda K'Negaed Midda*. The Greeks wanted to stop the transmission of Torah to our children. *HaShem* did not allow that to happen. By performing the Mitzva of Ner Chanuka with enthusiasm and joy, a person shows his love for Torah and his appreciation for the fact that the Torah will continue to be transmitted to his children. And in return, as the above-mentioned words of the Gemorah tell us, the light of Torah shines upon his children. Hence, the more *simcha* we'll have when we'll light our Chanukah menorahs, the more light of Torah our children will receive.



Rhymes for Kids



No matter what happens and whatever will be
Being thoughtful of others is my life's major ____.

From this they (our sages) said, "It is better for a person to be cast into a fiery furnace than to embarrass his fellow in public." (Rashi to Bereishis 38:25)



Parsha Riddle



Potifar and merchants, Ishmaelites and Midianites
They are all in the parsha, and you can point to them.
But if you'd find a word that hints to all of them
Wouldn't that be a real gem!

Can you discover that word in this week's parsha?



Chumash Trivia



In this week's parsha there is a verse that tells us that "the pit was empty" — וְהַבּוֹר רֵק (Bereishis 37:24). Interestingly, the word רֵק (empty) is found only in two places in the Torah: in our parsha and in one more place. Can you find it?

GUESS

The Rambam writes, חביבה היא עד מאוד,
Regarding which mitzva did the Rambam say this?