



At the time when Jews had full control of the Cave of Machpelah, the shamash was in charge of the keys to the gate. His name was Yitzhak and he was a poor widower. He had one daughter named Dina, a kind hearted and beautiful girl. The time came when Dina reached marriageable age and was betrothed to a fine young man.

Yitzhak worked hard to save money for his daughter's wedding needs. Yitzhak remembered that the tradition of the Chevron community was to provide for a bride a gold necklace to wear at her wedding. However, he did not have enough money to buy one for Dina. Yitzhak became very sad. This adornment was a great matter of pride among the women of the community.

As the wedding day approached, one night Dina had a dream that she was standing at the gate of the Cave of Machpelah. There she was, holding her father's chain with the keys to the gate. A woman dressed in white came up to her. The woman had a face filled with light like the sun. She said to Dina, "This big chain with these keys to this holy place should be your necklace at your wedding. This necklace is more precious than any necklace of gold and jewels." Then, the woman disappeared. Dina awoke and remembering her dream, she decided not to tell anyone about it.

The wedding day finally came and Yitzhak's face was grey with dread about what would be. Dina's friends came to help her get ready for the wedding. After Dina dressed in her wedding dress, she asked her father if she could have a word with him alone. With a broad smile on her face, she said, "Father, please give me the keys to the Cave of Machpelah. They will be my wedding necklace. They have much more merit than any gold or jewels." Yitzhak was surprised and relieved. He ran to fetch the keys and gave them to his daughter. Wearing the iron chain with the keys of the Cave of Machpelah, Dina's face and neck radiated with a Heavenly shine. People exclaimed the she was more beautiful with the necklace of iron than brides of the past with gold and jewels.

From that day, Chevron's brides wore this special "necklace of iron" instead of gold and jewels at their wedding.

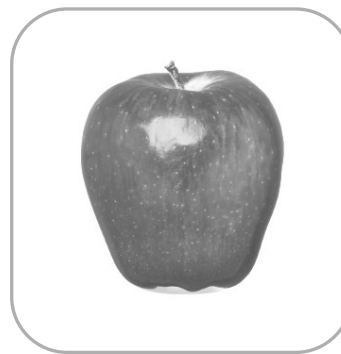
Hints & Answers* **HALACHA CHALLENGE:** Since the apple's benefit is greater because it will go inside the body, the *bracha* should be made on it first (see Mishna Berura 216:4) **RHYMES:** "everywhere" **RIDDLE:** From the words in a verse "you should not deviate from the word that they will tell you" — Devorim 17:11 (based on Gemora Shabbos 23a). | *Menucha answers are not to be taken as final decisions in halacha.



Halacha Challenge



Which Blessing to Make First: on the Apple or on the Spices



Now that Reuven is Bar Mitzva, he tries to make sure that he says 100 blessings each day.

On this Shabbos afternoon, he thought to himself, "I'll have a fruit snack and smell some *besamim*. That will add to my count of *brachos*."

So he cut up an apple, put it on a plate and brought it over to the table.

Then, he took a special jar with *besamim*, that their family use to smell on Shabbos, and put it in front of his chair.

When he sat down, he looked at the apple and at the *besamim* jar, and asked himself, "Do I make a *bracha* on the apple first, or on the *besamim*?"

Question: Which *bracha* should Reuven make first?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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Parsha Pearls

תָּמִיִם תִּהְיֶה עִם ה' אֱלֹהֶיךָ. -- דְּבָרִים יח:יג

You should be pure with Hashem, your G-d. [Devorim 18:13]

Rashi explains one of the messages of this verse in the following way:
 "...**קבל בתמימות**... Rather, *accept with pure [emunah] everything that will come upon you...* "

Why is the word קבל (accept) in Rashi's comment above in present tense, while the word שיבא (that will come) in the future tense?

The message is: Accept now that whatever will happen, will be all good, since it will come from your loving Father in Shamayim.

ELUL



During Elul and Aseres Yemei Teshuva, the verse **שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ** (*Return Yisroel to Hashem, your G-d...*) is calling out to our inner depth. Now, the verse does not

say "Return to Hashem, your G-d...", but rather "Return **Yisroel** to Hashem, your G-d..." HaKadosh Boruch is telling us, "You are Yisroel. Return to Me." This is telling us that we first need to understand our identity. Knowing who we are is the first step in *teshuva*.

In parshas Re'eh, a fundamental lesson is taught: **בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם** - *You are children to Hashem, your G-d...* (Devorim 14:1). The Targum Yerushalmi translates this verse as, **בְּנֵי תְּחִיבֵינוּ אִתּוֹן קְדָם יי אֱלֹהֵינוּ** - *You are dear children to Hashem, your G-d.* Hence, the Torah is telling us: We are Hashem's dear children. When a person connects to that identity of "Yisroel", he can begin the process of returning to Hashem, he loving Father in Heavens.



Rhymes for Kids



Elul is here! Elul is here!
 Sounds of shofar are _____!

Once a bachur came to HaRav Nosson Tzvi Finkel zt"l before Rosh Hashana, and asked him what should he think about when he hears the sound of shofar on Rosh Hashana. The Rosh Yeshiva answered the bachur, "You should think about other people."



Riddles



From where in this week's parsha do we learn that we can say "*asher kideshanu b'mitzvosav*" even for Rabbinic mitzvos?