



A wandering Jew had acquired a reputation as a thief, and was ostracized by society. When he came to Radin, he encountered Rav Naftali Tzvi Trop, the famed Rosh Yeshiva of the Chofetz Chaim's Yeshiva. Although Rav Trop knew about this Jew's past, he greeted him warmly, invited him to eat by his table, and even offered him a bed to sleep for the night in his home. That evening, the Jews of Radin began murmuring with each other, wondering why Rav Trop was exerting himself for this unsavory character. And that same evening, someone worked up the courage to ask Rav Trop directly why he was treating this thief with such warmth.

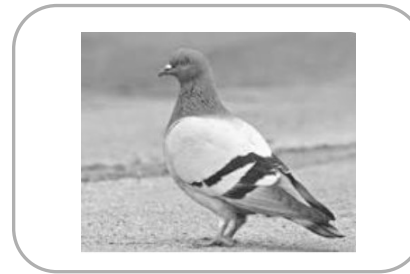
Rav Trop answered simply: "It does say in the Torah that a thief pays back double the value of what he stole, and if he cannot pay it back, he is sold as a slave. But where is it written that I am exempt from fulfilling the mitzvah of hachnasas orchim? Isn't he a Jew? Didn't Avraham Avinu fulfill the mitzvah of hachnasas orchim even with Arabs who worshipped the dust of their feet? Now, it's true that it's risky to bring a suspected thief into my house, but I can watch over him carefully the whole time he is in my home. However, I have no excuse to exempt myself from the mitzvah." The next day, the people in Radin heard that Rav Trop had done exactly what he had said. He had stayed awake the entire night to guard the thief while he slept in his home.

Hints & Answers* **HALACHA CHALLENGE:** The Mishna Berura (315:5) writes: "Therefore, an untamed bird that entered a house through an entrance or a window, even though, it is not trapped there, nevertheless it is prohibited to close the entrance and the window. But when there is cold weather and there is suffering [due to the cold air entering the house through that entrance or window] or when there is any other suffering [because of that opened door/window], the Chayei Adam writes that it is permitted to close [the window/door] if the person's intention is only to be saved from the cold air and he is not interested at all in trapping the bird..." **RHYMES:** "eye" **RIDDLE:** There should be a minimum of seven *Kaddishim* every day, corresponding to what is written in Tehillim (119:164), *Sheva bayom hillalticha - I praise You seven times daily [Mishnah Berurah 55:5]* Try this good idea: as you answer a kaddish with *kavana*, add 1 to your count. Once you reach 7 on that day, you've emulated David HaMelech - you've praised Hashem in a complete way. | *Menucha answers are not to be taken as final decisions in *halacha*.



Halacha Challenge

Trapping a Bird



On a Shabbos morning, Binyamin was the first one to come to shul. He thought he would enter the shul, sit down and learn some mishnayos before tefilla. But a surprise was waiting for him inside...

When he opened the door, he saw a pigeon flying around under the ceiling of the shul. The shul was small and the bird was continually flying from one wall to the other. Binyamin froze, observing the bird. The cold wind rushed through the shul's entrance.

As Binyamin was about to close the door, he paused and thought to himself, "Right now, the bird is not trapped because it can fly out from this entrance. But if I close it, it will be trapped in the shul. And trapping an animal on Shabbos is the *melacha* of *tzod!*"

Question: May Binyamin close the shul's door?

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Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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The Gemorah [Shabbos 23b] teaches that one's children will be *talmidei chachamim* if he be רגיל (lit. consistent) in fulfilling the *mitzva* of lighting Chanukah candles. Rashi tells us that the source of this is teaching is a verse in Mishlei (6:23): כִּי נֶר מְצִוָּה וְתוֹרָה אֹרֶךְ - *Because a candle is a mitzva and Torah is light* - by fulfilling the *mitzva* of lighting Chanukah candles consistently, a person merits to have the light of Torah shine upon his children. The obvious difficulty with this Gemorah is that all of us light Chanukah candles quite consistently, yet only some of us merit to have children who are *talmidei chachamim*.

Let's first understand the connection between the mitzva of lighting Chanukah candles and the 'light' of Torah. The *Rif* [cited by *Ein Yaakov*, *Shabbos 23b*] explains this connection in the following way: The goal of the Greeks was to make the Torah be forgotten in Klal Yisroel. When we overcame the Greeks and ruined their plot, the candle of Chanukah became a symbol of victory - a victory of the Torah. When a person is ambitious and consistent in the *mitzva* of lighting Chanukah menorah, he is showing that the Torah is very dear to him — i.e., he rejoices from the fact that the Greeks' plan against the Torah did not succeed. Appropriately, in return for his love of Torah, such a person merits to have the light of Torah shine in his home — i.e., through his children becoming *talmidei chachamim*.

Hence a great lesson emerges from this: A parent should rejoice in the fact that the Greeks' plot failed and his children have the ability to learn Torah and illuminate the world with its pure light. The parent should then channel this joy through being consistent from year to year in lighting the menorah with great enthusiasm. If he will act and feel in such way towards this victory, then the Torah will reciprocate correspondingly. Namely, the light of Torah will shine upon his children. Accordingly, the more a person puts into the mitzva of Chanukah with his heart and actions, such as preparing for this mitzva and beautifying it, the more blessed with the light of Torah his children will be.



Rhymes for Kids



קָטַנְתִּי מִכָּל הַחֲסָדִים - *I have become humbled from all the kindnesses... [that You, Hashem have bestowed upon me]* (parshas *Vayishlach*, *Bereishis 32:11*) By the fact that Yaakov Avinu said “I have become humbled from all the kindnesses” we see that his *midda* was to notice every kindness that he received from Hashem - no matter how BIG or SMALL it was. Let's learn from Yaakov Avinu to notice BIG and SMALL acts of kindness that Hashem does for us.

אֶת טִיפֵּי מַיִם יָרְדוּ מִשָּׁמַיִם
 הַחֲסָדִים שֶׁעָשָׂה לִּי נִרְאִים



Riddle



Intro to the riddle: In the beginning of this week's parsha, when Yaakov Avinu was already in Eisav's eye view, the Torah says: “*and he [Yaakov] prostrated himself to the ground seven times.*” Why specifically **seven** times, and why does the Torah need to inform us of the specific number of bows that Yaakov Avinu did? Perhaps, the Torah is letting us know that by bowing seven times, Yaakov showed to Eisav that he is *completely* humbled in front of him, because number “7” signifies a complete unit—for example: 7 days of the week, 7 years in the Shmittah cycle, etc.

Riddle: There are many things that we do for Hashem in tefilla once each day (e.g., *Pesukei Dezimra*). There are also some things that we do for Hashem in tefilla twice each day (e.g., *Krias Sh'ma*). But what is something that we need to do for Hashem in tefilla at least **seven** times each day?!