

Wonders of Creation

וַתֵּקַע כַּף-יָרֵךְ יַעֲקֹב בְּהֶאָבְקוֹ עִמּוֹ... and the socket of Yaakov's hip became dislocated as he wrestled with him. [Bereishis 32:26] Yaakov Avinu suffered a bone injury in this week's parsha. Let's learn fascinating facts about our bones so that we can appreciate them.

- With how many bones did Hashem fashion us? An adult has 206 bones!
- Just in a foot alone there are 26 bones.
- And guess how many bones does a human hand have? 54 bones! This was designed by Hashem so that you can do complex movements with your hand such as writing and playing a musical instrument.
- To make you stand firm, even while holding something heavy, Hashem made your femur (thighbone) the longest and strongest one out of all of your bones.
- To process sound, the stapes bone takes care of that function in the middle ear. It actually is the smallest and lightest bone of the skeleton.
- To make the body function properly, Hashem made each bone connect to another bone. But there is an exception! The hyoid, a V-shaped bone located at the base of the tongue is a stand-alone bone. Can you come up with a theory why that is so?
- Since each bone is connected to another bone, does that mean that they rub against each other and deteriorate with time? Of course not. Hashem would not let that happen. A coating of a fibrous tissue called cartilage covers the bone surface and keeps the bones from rubbing directly against each other.

Hints & Answers* Halacha Challenge: From the *Shulchan Aruch* [168:3] (in the laws pertaining to a meal), we learn that a roll of bread is still considered whole after it was separated from another roll that was attached to it. On that halacha of the *Shulchan Aruch*, the *Rama* adds the following: "And he should not cut [the first piece] from it (after saying *Hamotzi*) at the place where it was attached...rather he should cut [the first piece] from a place where it is whole." **RHYME:** "lot". **RIDDLE:** There should be a minimum of seven *Kaddishim* every day, corresponding to what is written in Tehillim (119:164), *I praise You seven times daily* [Mishnah Berurah 55:5] Try this: 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. *Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, and further study.*

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Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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Halacha Challenge

Where to Cut the Challah



"Abba - why are the challahs stuck together?" asked Shmuli.

"Sometimes it happens..." Abba began to explain, "When challahs grow in the oven, an end of one challah gets attached to the end of another challah. But don't

worry, Shmuli, even after we separate them, each one will be considered *shalem* and we can use them for *Lechem Mishne*." And as soon as Abba finished saying it, he separated the challahs and put them under the challah cover.

After Kiddush and Netilas Yadayim, everyone waited patiently for Abba to say *Hamotzi* on the challahs. Abba removed the challah cover, lifted the challahs, and was about to say *Hamotzi* when everyone noticed that for some reason, Abba was not saying *Hamotzi* and it appeared that he was thinking about something. Indeed, Abba was thinking if it will matter from which side he will cut the first piece: from the side that used to be attached to another challah or from the other side.

Question: Does it matter from which side Abba cuts the Challah?

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

DEDICATIONS

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

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THIS PUBLICATION REQUIRES GENIZA



Tehillim Treasures

אָמְרֵי הָאֲזִינוּהָ בִּינָה הִגִּיגִי.

Hear my utterances, Hashem. Understand my thoughts. [Tehillim 5:2].

Rashi explains this verse in the following way:

אמרי האזינה ה' כשיש בי כח לשאול צרכי לפניך. וכשאין בי כח להתפלל לפניך והדאגה עצורה בלבי בינה הגיגי הבן הגיון לבי.

“Listen to my utterances, Hashem, when I have the strength to ask for my needs in front of You. But when I don’t have the strength to pray in front of you, and worry is seated in my heart, understand the thoughts of my heart.”

Hence, with this verse, Dovid HaMelech reveals to us that a prayer which is said in one’s heart without uttering the words is also a prayer that Hashem responds to.*

*Although this would not apply to the *Shemoneh Esrei* [see *Shulchan Aruch* 101:2], this can be applicable frequently throughout the day. For example, when a person wakes up in the morning and he does not have the strength to properly talk yet due to his drowsiness, he can pray in his heart that Hashem should help him to get up. And when he retires at night, he can pray in his heart as he is laying in bed that Hashem should help him fall asleep. And in general, throughout the day a person can direct his heart to Hashem and ask Him for assistance in whatever he needs.



Rhymes for Kids



Yaakov said to Eisav: “*Now take my gift, which has been brought to you, for Hashem has favored me [with it], and [because] **I have everything***” (Bereishis 33:11). Commenting on the last words of that verse, Rashi says, “***I have everything***: All my necessities. Esau, however, spoke haughtily, “*I have a lot,*” [meaning] *much more than I need.*” The Torah is showing us here a contrast between a Jew and a gentile: A gentile has “a lot”. A Jew has “everything” – everything that he needs to fulfill his mission in the world.

I don’t have a lot,
But I am happy with my ____.



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? It appears that 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’m’a*). But what is something that we need to do for Hashem in tefilla (at least) **seven** times each day?!