



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 mekadesh 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* Halacha Challenge: The *Mishna Berura* does not discuss a case of breaking an image on a chocolate, but it does discuss a case of breaking an image on a cookie. 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:** "regret". **TRIVIA:** In parshas Haazinu the verse says: *כי הוא מקדם כי הוא סייקם* - 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: *Menucha's* answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, and further study.

Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

Volume 14, Issue 9

Vayeishev

5785

Halacha Challenge

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 *mocheh*?"

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

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

DEDICATIONS

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

Special thanks to the
kehilla of Heritage
HERITAGE
The place where Rosh Hashana finds its roots



Parsha Pearls

וַיִּחְלֹם עוֹד חֲלוֹם אֲחֵר וַיִּסְפֹּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חֲלֹמֹתַי חֲלוֹם עוֹד וְהִנֵּה
הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי.

And Yosef dreamt another dream, and he told it over to his brothers. And he said, "Behold, I dreamt another dream. And behold, [in the dream] **the sun and the moon** and eleven stars are bowing down to me. [Bereishis 37:9]

As the next verse reveals, the sun and the moon that Yosef saw in the dream represented his father and mother. Hence, the Torah teaches us that in a Jewish home, the husband is symbolized by the sun, while the wife is symbolized by the moon. The lesson that we learn from here is that just like the moon receives its light from the sun, so too in a home, a wife receives her 'light' - namely, her joy and peace of mind - from her husband. In Torah, a husband is called "אִישׁ" or "בַּעַל" which means "a master". What is he a master of? He is the master of his wife's content.



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'Neged 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



Yosef asked the cupbearer to help him get out of jail by mentioning him to Pharoh. But the cupbearer forgot. The Midrash says that it was an angel that caused him to forget. And we know that everything that comes from Shamayim is for the good. This helps us to remind you that when your friend forgets something, don't get upset. Assume it's for your benefit that he forgot.

Angel caused him to forget,
There is nothing to _____ .



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, חֲבִיבָה הִיא עַד מָאוֹד
Regarding which mitzva did the Rambam say this?