

The Maggid's Corner

The Apple Trick

A family with six growing children lived in a tiny 2-bedroomed apartment and they desperately needed to build an extension. The neighbors were all fully understanding and raised no objection. Only the city council adamantly refused to grant planning permission. The father went to the Gerrer Rebbe and poured out his heart. Instead of the anticipated *bracha*, the Rebbe went to the next room and returned with an apple which he gave to the young man.

The man took the apple home, and gathered his family to celebrate the *shirayim* that he was given. With all his children looking on in anticipation, he carefully cut the precious fruit into eight even slices, so that everyone could have a share. Just at that moment, the government inspector arrived, and was shocked at what he saw. "I never realized what extreme poverty this poor family are enduring - they even have to share a single apple equally!!" He immediately returned to his office and arranged for full permission to be granted.

[Special thanks to Revach L'Neshama for the story]

Kids Ask, Zeidy Answers



Zeidy - what does the word **וְהִקְלִיצְנוּ** mean (in Birkas HaMazon on Shabbos)?



Good question, kids.

וְהִקְלִיצְנוּ means "and strengthen us".

We find a word with the same root in parshas Matos. Moshe Rabbeinu said to Bnei Gad and Bnei Reuven: **אִם תִּקְלְצוּ**
If you will **arm** yourselves ...

Now, can you see how the word **וְהִקְלִיצְנוּ** fits in *Retzei* of Birkas HaMazon?

challenges

"Retzei" after "Boruch HaMavdil"

compiled by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz

רצה וְהִקְלִיצְנוּ

Boruch looked at the clock and realized that it was already after the *z'man* of "departure of Shabbos" (i.e., after *Tzeis HaKochavim*). Before heading to Ma'ariv, Boruch wanted to help his mother wash the dishes. He said "*Boruch hamavdil bein kodesh l'chol*" and began washing the dishes. In the middle of washing the dishes, he realized that he still did not say *Birkas HaMazon* after Shalosh Seudos. He sat down and started *bentching*. However, in the 3rd *bracha* he was not sure if he should say *Retzei*.

Question: Should Boruch say *Retzei*?

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Answer: No. In this situation, however, it's preferable to listen to someone else saying *Retzei* (i.e. to *bentch* along with someone else (who has not yet said “*Baruch Hamavdil*”), and to stop at the point of *Retzei*, listen to his *Retzei* (while he will also have intention to be *motzie* you), and then to resume *u’Vnei Yerushalayim*).

Explanation: The Magen Avraham holds that if someone were to *daven* Maariv on *motzei* Shabbos, he does not say *Retzei*, since by *davening* Maariv, he has already entered a new day. However, if a person did not *daven* Maariv and merely said “*Baruch hamavdil bein kodesh lechol*”, the Magen Avraham has a doubt whether or not one should say *Retzei*. Practically speaking, since it's a *sofek brachos*, Rav Eliyashiv ruled that one should not say *Retzei* in this situation. However, Rav Eliyashiv added that in this case, one should try to listen to someone else's *Retzei*. [Sources: MA 263 § 34, Machatzis HaShekel *ibid.*, MB OC 263 § 67, MB Dirshu *ibid.*, §69]

Shabbos Table Essentials

Simple Questions—Fundamental Lessons

- **From where do we learn that jealousy over someone else's honor leads a person to commit very severe transgressions.** Hint: Elitzafan got the honor.
- **Is a person influenced by his neighbors?** Find the answer in Rashi's commentary to this week's parsha.
- **Pursue peace, even if you are right.** Who taught us this lesson in this week's parsha?

Riddle

I am neither Korach nor one of his comrades.

I am neither evil nor impure.

Yet, this week's parsha teaches you that there are times when you can't touch me.

Who am I and who are you?



Last week's riddle:

After Shmuli did something, he went from being *tammeh* to being *tahor*, while something else went from being *kosher* to being *pasul*. What did he do?

Answer: Shmuli was *tammeh*. He went to the *mikva*. The *mikva* had exactly 40 *se'ah* of water in it (The minimum measure required for a *kosher mikva*.) When Shmuli came out from the *mikva*, he made the *mikva pasul* (because the amount of water in the *mikva* ended up being less than 40 *se'ah*, since Shmuli took droplets of water out with him).

Sweet & Short



Mishlei—Royal Life Lessons

אל תעזבך ותשמרך אהבה ותצרך:

Do not abandon [the Torah], and it will guard you; love [the Torah] and it will protect you. [Mishlei 4:6]

In the previous articles we began to explore the ways to gain *ahavas* HaTorah. Non-surprisingly, Shlomo HaMelech himself describes in Mishlei many ways through which a person can gain *ahavas* HaTorah.

One of the ways is mentioned in the following verse: *כי ה' יתן חכמה מפיו דעת ותבונה: Because it is Hashem who gives wisdom; from His mouth [come] knowledge and discernment.* [Mishlei 2:6]

Hence, while learning Torah, a person should think to himself: “At this precise moment, Hashem Himself is teaching me”. With this thought, the Torah that he is learning will be beloved in his heart.

Excerpts from the *kuntras*

Ahavas Yisroel

by the Chofetz Chaim

[translated from Hebrew]

[Chapter 1, § 1]

The following are the words of the poskim (sefer Mitzvos Hashem, neg. commandments §142) who wrote regarding the negative commandment of “Don't hate your brother in your heart”:

“...And if one man sins against another one, he (the person who was hurt) should not remain silent and hate him. Rather, it's a mitzva upon him to inform him (i.e., the wrongdoer) and ask him [gently] “Why did you do (such-and-such) to me?”

And he (i.e., the person who was hurt) should erase the matter from his heart.

This mitzva applies in every place and at all times.”