

Youthful

The Maggid's Corner

Rav Yaakov Neiman zt"l, the Rosh Yehsiva of Petach Tikva once related to his students how he acquired an appreciation for the importance of learning Torah. When he was a child, his parents used to host yeshiva *bochurim* once a week for "*essen teg*", the system in which *bochurim* would eat their meals at different families every day in the community. (Most *yeshivas*, at that time, did not have cafeterias for the *bochurim*.)

Rav Neiman described the almost Yom Tov type atmosphere which would envelop the house on Sundays, the day his family hosted the *bochurim*. His mother would spread a white tablecloth on the table, and the whole family would wait for the *bochurim* to arrive with great anticipation and excitement.

As a side note, Rav Neiman commented that he believes that his mother was repaid for the great respect and kindness she showed the *bochurim*. When Rav Neiman went away to *yeshivah*, he also went to different families every day for meals. Not all the families were as kind and generous as his mother was to yeshiva *bochurim*, but invariably he was always treated well on Sundays!

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

Kids Ask, Zeidy Answers



Zeidy — you always teach us to be humble with respect to other kids. But should we also feel humble with respect to kids who are younger than us?! After all, we're bigger than them!



Kids - the Torah teaches us (in this week's parsha) that even a Jewish king is not allowed to feel that he is greater than his brothers, Bnei Yisroel!

[See the commentaries of the Ramban on the verse לְבָלְתִי רוּם לְקָבוֹ מֵאֶחָיו (Devorim 17:20)]

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◆ Please, don't read me during *tefilla*, *kadish*, etc. ◆

Menucha

בס"ד

A Shabbos table companion for the whole family

Volume IV, Issue No. 44

שׁוֹפְטִים

Elul, 5775

Challenges

Halacha Challenge

TOPIC: Using an Air-freshener on Shabbos

"I guess the *cholent* did not have enough water," sighed Mrs. Siegel when she woke up in the morning and smelled the burnt cholent in the air. "I am sure, my dear neighbor will give me some of her *cholent* to serve at the *seuda*, but what do I do to get rid of the smell?!"

After consulting with her husband, the only solution that came to them was to spray every inch of the dining room with an air-freshener. When they were about to engage in this project, their son Yehuda innocently asked: "But what about the *g'zeira* of *Molid Reicha*?!"



Question: Can the Siegel family use the air-freshener to solve their problem?

Help: So far, in the previous two issues, we've explored two questions – (1) applying a fragrance on clothing and (2) applying a fragrance on a body. We saw that applying a fragrance on clothing is forbidden due to the Rabbinic prohibition of מוליד ריחא (creating a fragrance). We saw, however, that there is room to be lenient in a case of applying a fragrance on a body [see Shemiras Shabbos Kehilchosa Ch 14 §36].

What about infusing a pleasant aroma into the air – i.e., the practical case

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◆ requires *geniza* ◆

of using an air-freshener? Thankfully, there is a Mishna in Masechet Beitza which will help us to answer this question. The Mishna states: *Even [Rabban Gamliel] said three things [regarding which we can] be lenient - ... and on Yom Tov, we are allowed to place incense on top of burning coals [to release the fragrance of the incense]...but the sages prohibit.* [Beitza 2:7]

The Gemora elaborates that the sages prohibited burning the incense even to smell its aroma. Rashi explains the position of the sages: it is not *שוה לכל* - נפש (lit. “not common to all” - i.e., burning an incense to smell its fragrance is not a typical need for people). Therefore, although we are allowed to use fire for cooking on Yom Tov, we may not burn incense. From here we see that if it wouldn't be for the issue of using a fire, releasing incense fragrance into the air would be permitted.

Furthermore, the Gemora cites a Braisa which tells us about a case how in a certain royal house, they would have a special perforated metal box. On erev Yom Tov, they would burn incense inside of that box and close up the perforations (e.g., with corks). On Yom Tov, when the guests arrived for the Yom Tov seuda, the people of the royal house would open up the holes of the box (e.g., remove the corks) so that the dining room would be filled with a fragrant aroma. The Braisa concludes that even on Shabbos it would be permitted to do that – i.e., to open the holes of the box and let the aroma fill up the room. The Mishna Berura [511:23] cites the Braisa's ruling in the case of the “perforated metal box” as *halacha lema'aseh*.

Based on the sources above, can you answer our question? Compare your answer to Menucha's answer below.

Menucha's Answer: Yes. **Menucha's Source:** Orchos Shabbos (Ch 22 §42). Why do you think that *molid reicha* does not apply here?

Riddles When does a gematria tells us what we shouldn't eat (at a certain time)?

Hint: It is coming up soon...

Answer to the last riddle (In this week's parsha, Hashem asked us to 'see' - רָאָה. When do we use the exact same word in prayers, where we are the ones who are asking Hashem to 'see'?) The first word in the 7th bracha of the weekday Amida is רָאָה.

Short & Sweet

A power of a Blessing

The Ben Ish Chai's parents were childless for many years. Finally, 10 years after their marriage, his mother made the long journey from Baghdad to Morocco to request a blessing from the renowned Rav Yaakov Buchatzeira, the Abir Yaakov. The *tzaddik* blessed her that she would give birth to a child who would one day illuminate the eyes of Jewish people throughout the world. Less than a year later, she gave birth to the Ben Ish Chai.



{A brief biographical note: **Rav Yosef Chaim**, the Ben Ish Chai (1832-1909). Both his father and grandfather, Rav Moshe Chaim, served as Rav of Baghdad. At the age of 10, the Ben Ish Chai left to study with his uncle, Rav Dovid Chai Nissim. At the age of 25, he became the Rav of Baghdad. His main disciple was Rav Yehuda Moshe Petaya. Besides the famous peirush on Chumash - *Ben Ish Chai*, he also authored *Od Yosef Chai*, *Rav Pe'alim*, *Ben Yehoyada*, *Aderet Eliyahu*, *Imrei Bina*, and other works.}

Emunah and Bitachon

תָּמִים תְּהִיֶה עִם ה' אֱלֹהֶיךָ

Be a 'wholesome person' with Hashem, your G-d. [Devorim 18:13]

Based on the Midrash *Sifri*, Rashi comments on this verse: “[The command “Be a ‘wholesome person’ with Hashem” means—] Conduct yourself with Him with ‘wholesomeness’ (תְּמִימוּת) and await for Him (i.e. for His help), and do not inquire of the future; rather, accept whatever happens to you with ‘wholesomeness’ (תְּמִימוּת) and then, you will be with Him and [become] His portion.”

Shabbos Kodesh (Yom Menucha) is a perfect time when we can internalize these powerful words.