

Youthful

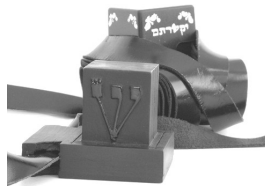
The Maggid's Corner

Special thanks to Revach LaNashama for the story

Rav Aryeh Leib Gunzberg (the Sha'agas Aryeh) was once traveling to another city, and was sitting in a wagon wearing a *tallis* and *tefillin*. The wagon driver was also wearing his *tallis* and *tefillin* and was praying Shacharis as he drove.

Suddenly, a band of robbers emerged from the forest, armed with weapons, and demanded that the wagon driver stop immediately and hand over all his money. The wagon driver was frightened and yelled out, "Rebbi, we're in danger!" R' Aryeh heard the screams and stuck his head out of the wagon to see what was going on. When the robbers saw him, they fled.

"Rebbi," the wagon driver asked, "Why did the robbers flee when they saw you?" "The robbers fled because of the tefillin on my head," answered R' Aryeh. "Chazal say 'From where do we know that tefillin are 'strength' for Yisroel? It's written: *And all the nations of the land will see that the name of Hashem is called upon you and they will be fearful of you.* These are the tefillin of the head.'" The wagon driver replied, "But I also had *tefillin* on!" The R' Aryeh explained, "Chazal said that the verse *And all the nations of the earth will see....* refers to when they see the *tefillin* of the head. Chazal didn't say 'the tefillin on the head' but the 'tefillin of the head.' The *kedusha* of the tefillin needs to be within the head of the man."



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

Menucha

A Shabbos table companion for the whole family

Volume V, Issue No. 9

וישב

5776

Challenges

Halacha Challenge

TOPIC

Confused in the Desert



The kids hugged their Abba and wished him a safe trip. Mr. Wasserman took his camping back pack, walked out of the house and set off on a trip to Africa in search of Chanuka presents for his family.

When Mr. Wasserman reached Africa, he heard that the best city to buy presents is Urnakjo. So he purchased a ticket for the next caravan that was heading to Urnakjo, and within an hour Mr. Wasserman was on a camel of that caravan. After many days of traveling through the hot desert, Mr. Wasserman realized that he lost track of days. "What day of the week is it today?" he kept on asking everyone in the caravan. Unfortunately, Mr. Wasserman did not know African languages to understand what they were saying. "Maybe today is Shabbos..." he thought to himself, as he took a *becher* and a bottle of wine out of his back pack.

Question: Should Mr. Wasserman make Kiddush?

Dedications:

- Put your dedication in the next issue

Menucha thanks all of the co-sponsors of this week's issue.

Special thanks to *kehillas* **Beis Tefillah Yonah Avraham** for all of their help.



◆ requires geniza ◆

Help: *We know the principal: when in doubt, we don't make bracha. Seemingly, in our case, the Blessing of Kiddush should not be made, since Mr. Wasserman is not sure if today is Shabbos.* Or maybe, this case is different?*

*Note: In case of a predicament, where a person cannot make Kiddush on wine or challah (e.g., he does not have wine or challah), there is still a way to fulfill the Mitzva of Kiddush. See the Mishna Berura 344 (3).

Menucha's Answer: Mr. Wasserman should make Kiddush, but not today. He should count six days (today is the first day of that count) and make Kiddush on the seventh day.

Explanation: The Braisa teaches: "If a person was walking on a road or in a desert and he does not know when is Shabbos, he should count six days and keep one day (i.e., the seventh day)." (Shabbos 69b) The Gemora explains that in reality, he may not do *melacha* on any day, since any day is potentially Shabbos. So what did the above Braisa mean by saying the he should keep 'one day'? The Gemora explains that on that seventh day he should make Kiddush, and after the day is over, he should make Havdala (ibid.). Rashi explains that this special *takana* was enacted by sages in order that a person in such situation should not forget about Shabbos in general (let's not forget that walking in the desert can take months before a person reaches his destination). [See the Shulchan Aruch OC 344 for more laws on what to do in this situation. Preferably, study these halachos before you set off for your next trip to the desert!]

Riddle

Which Mitzvah only applies to someone who is sitting, reclining or lying down?

Answer to the last riddle (riddle: ...What is the "Year 2100 English Siddur Bug"? - special thanks to Yiddle Riddle Archives of the Ohr Sameyach Yeshiva for the riddle!)

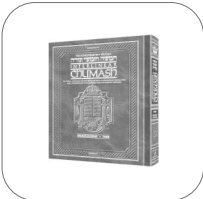
"Give dew and rain for a blessing" are added to the *tefilla* during the winter. The *siddur* (outside of Israel) says to begin saying these words on December 4th, or on the 5th in the year before a civil leap year. These dates are based on the Talmudic calculation of "winter" as beginning a specified period of time after the fall equinox, and are corrected every four years by adding a day - just as the civil calendar adds an extra day every four years. However, the civil calendar "skips" one leap year at the turn of every century (Y2K happens to be one of the exceptions to this). So, in the year 2100, the civil calendar will "skip" a leap year, but the Jewish calculation of the onset of winter will not change. Hence, in 2100, the *siddur* would need to be changed.

Sweet & Short

Parsha Depth

וישראל אהב את יוסף... כי בן זקנים הוא לו...

And Yisroel loved Yosef...because he was a son of 'zekunim' to him...-- Bereishis 37:3



Targum Onkolos teaches that the word '*zekunim*' is related to the word 'wisdom.' Rashi, elaborating on this *peirush*, says: "...Whatever he had learned from Shem and Eber he gave over to him." Thus, the Torah is telling us that that Yaakov had great love for Yosef due to the Torah that Yaakov Avinu taught to Yosef.

A beautiful and imperative lesson is learned from here: The Torah that you teach to your child creates a strong relationship of love between the two of you.



Lessons from Mishlei

כי נר מצוה ותורה אור...

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, a person shows his love for Torah (and his joy for the fact that the Torah will continue to be transmitted to his children). And in return, the light of Torah shines upon his children.

The more enthusiasm we have in the Mitzva of Ner Chanuka, the more light of Torah our children receive.

