

# Just a Story...

## Shampoo and the Jewish Problem

by Rabbi Mendel Weinbach zt"l



You didn't shampoo your hair so we can't operate!" This shocking statement was made by a nurse to the wife of the head of a Day School in Minneapolis who had not been given instructions on how to prepare herself for surgery. The only way she would be able to avoid postponing the operation and remaining in the hospital an extra day was to rush out to a drugstore and purchase the required shampoo. But when she reached the nearby pharmacy she was disappointed to find it closed. After desperately banging on the door she was relieved to see a clerk open it, only to inform her that there was no way he could sell her anything since all the computerized cash registers had been shut down. Explaining her urgent need for the shampoo, the lady begged the clerk to give her a tube and promised that her husband would arrive at eight o'clock, opening time, on the next morning to pay for it. Her appeal touched the clerk's heart and he consented.

The next morning her husband, a Slonimer chassid in traditional black garb, did indeed arrive at the designated hour to make payment. To his surprise, this created a hubbub among the clerks. They had made bets that morning as to whether he would actually come to pay. One clerk who lost the bet cried out, "It's not fair. You didn't tell us his wife was Jewish!"

[Source: Ohr Somayach Institutions www.ohr.edu. Printed with permission]

**Hints & Answers\*** **SHMIRAS SHABBOS:** The *Shulchan Aruch* (677:4) tells us what to do with the leftover oil in the menorah that remained after the 8th night of Chanuka: Whatever is left in the menorah from the oil should be burned, without anything else burning with it, so that a person will not come to benefit from that leftover oil. The *Mishna Berura* (677:18) explains that the *Shulchan Aruch* is referring to a case where the candles were distinguished before they have burned for the required time. However, the *Mishna Berura* (672:7) teaches that some *poskim* hold that all of the oil that one puts in the menorah is 'designated for the mitzva'. **RIDDLE:** Bereishis 46:1. See commentary of Rashi on this verse. **TRIVIA: 1.** Yehuda. On his way to Egypt, Yaakov Avinu sent Yehuda ahead of him to establish a Beis Midrash there. 2. The neck. See Rashi's commentary to Bereishis 45:14. **SHMITTA:** 1. True. 2. True. [source: "A Guide to the Halachos of Shmittah" by Rav A. Wiesenfeld] | \*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *moreh hora'ah*, and further study.



# Menucha

A Shabbos table companion  
for the whole family

לענין ר' ברוך חיים בן שלמון ז"ל

בס"ד

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## Shmiras Shabbos

### Using Chanuka's Leftover Oil



In the morning of the 8th day of Chanukah, the Shuster family was sitting around a table and enjoying their special Chanukah breakfast - latkes and sour cream.

All of a sudden, Racheli pointed to the menorah and said "Look! Last night, some of the oil did not get burned."

"You are right!" said her sister, Shoshi, "Almost every glass jar has a little bit of oil in it."

Their brother, Achinoam had a plan: "I have an idea! Let's add this leftover oil to the Shabbos candles!"

Their oldest brother, Bentzion protested: "Didn't we learn that it's prohibited to derive benefit from the Chanuka candles!?"

**Question:** Can they use the leftover Chanuka oil for the Shabbos candles?

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

#### DEDICATIONS

♦ for *refuah sheleima* to those who need it



*And Yehuda approached him and said, "Please, my master, let now your servant speak...and let not your anger be kindled against your servant, for you are like Pharaoh.* (Bereishis 44:18) Based on the words of a Midrash, Rashi tells us that from the words *וְאַל יִהְיֶה אַפְּךָ* (let not your anger be kindled) we learn that Yehuda spoke harshly at this point. Interestingly, last week's parsha ends with the words of Yehuda expressing guilt and subordination, as he said, *"What shall we say to my master? What shall we speak, and how shall we justify ourselves? ... Behold, we are my master's servants..."* Surprisingly, this week's parsha starts with Yehuda talking harshly to Yosef. Not only that, but the Midrash tells us that he was even ready to wage a war against Mitzrayim! **What has occurred that caused Yehuda to change his attitude so suddenly?** Based on the teaching that Rav Shimon Schwab ז"ל received from Rav Bloch ז"ל, he explains that at this moment, Yehuda recalled how he took on the responsibility to return Binyamin to his father, as the verse later in the parsha says, *"For your servant assumed responsibility for the boy..."* This gave Yehuda new strength and strong will, which enabled him to address Pharaoh's viceroy fearlessly. Rav Shimon Schwab notes that the Torah is teaching us a significant lesson here. When a person sincerely assumes responsibly to fulfill a *mitzva*, then Hashem gives that person extra strength to fulfill it! This is important to keep in mind when we recite the second paragraph of *Sh'ma* - the time when we are supposed to make a conscious *קבלה* to keep all of the *mitzvos*.

*וַיִּגַּשׁ אֵלָיו יְהוּדָה* - *And Yehuda approached him...*(Bereishis 44:18). Let's recall that Yehuda is a son of Leah, who named him *יהודה* because she wanted to thank (להודות) Hashem for giving her this son. The *Sefas Emes* (Vayigash, 5631) teaches that "Yehuda" is a representation of every Jewish person, as the root of the word *יהודים* (Jewish people) is *יהודה*. And the fact that *יהודה* is based on the word *להודות* (to thank) shows that the essential function of each Jew is to give thanks to Hashem for everything He does. Now let's look at the opening words of the parsha: *וַיִּגַּשׁ אֵלָיו יְהוּדָה* - *And Yehuda approached him*. On a deeper level, says the *Sefas Emes* (ibid.), these opening words of the parsha are referring to approaching Hashem, since Yosef represents the divine spark in a Jewish person. Hence, to the question "who merits to come close to Hashem?" the words *And Yehuda approached him* answer: *יהודי* - i.e., a Jew who thanks Hashem. Based on this, continues the *Sefas Emes*, these words reveal to us a great *segula* for getting out of a difficult situation: be a *יהודי*! **What does it mean to be a יהודי?** To be a *יהודי* means to be a person who at any situation (including a difficult one) acknowledges that every little and major thing came from HaKadosh Boruch Hu, and then he thanks Hashem for all of them, because everything that Hashem does is for the good. A person who approaches a difficult situation in such way brings out the *יהודי* part of him, and consequently, as the opening words of the parsha teach us, he is able to come close to Hashem, from Whom all blessings and salvations emanate. So next time, and any time you face a difficult situation, react to it like a *יהודי* - with *הודאה* - acknowledging that *this too* came from Hashem, and thanking Him for everything He did, does and will do. And that approach will give you the merit to get out of the difficult situation.



## Riddle



"Chaim, could you bring me a cup of water?" asked Chaim's father. "For me too, please," said Chaim's grandfather. Chaim ran to the kitchen, returned with a cup of water and handed to his father. Then, he ran back into the kitchen, returned with a cup of water and handed it to his grandfather. "Why didn't you serve me first? Aren't I older than your father?" asked Chaim's grandfather. "I'm sorry, zeidy, but I learned from this week's parsha that I need to honor my father more than my grandfather," answered Chaim. From which pasuk in the parsha did Chaim learn this halacha?



## Trivia



1. I established the first Beis Midrash in Egypt. Who am I?
2. I am a part of a human body that symbolized the Beis Hamikdash and Mishkan in this week's parsha. What am I?



## Shmittah Shaila



1. When cutting fruits or vegetables that have *kedushas sheviis*, one need not be concerned that a small amount of juice will go to waste in the process of slicing.
  - A. True
  - B. False
2. One may taste a food that has *kedushas sheviis* even if one will be spitting it out immediately.
  - A. True
  - B. False