

# Just a Story... The Engineer Makes a Stop



By Rabbi Mendel Weinbach zt"l. Special thanks to Ohr Somayach Institutions [www.ohr.edu](http://www.ohr.edu) for the article

The following is a true story about an engineer of a train in the Israel Railways. One day, as this engineer was alighting from the engine he had driven to its destination, he saw a very religious-looking person running towards him. His first thought was that this relic of the past was coming to complain about the speed of the train. To his pleasant surprise the fellow told him he simply wanted to thank him for driving the train which brought him to where he wanted to be.

"For so many years," the engineer said to himself, "I have been driving trains and no one ever thought of saying thanks to me. If observance of Judaism teaches a person to have such sensitivity and appreciation of others, then I better take a look at what it can do for me." (This led the engineer to make a full return to Torah and Mitzvos.)



**Hints & Answers\* SHMIRAS SHABBOS:** Sefer Shemiras Shabbos Kehilchosa (26:25) writes: "*A vase - even though there are flowers and tree branches in it, it is not muktza, [and therefore], it is permitted to move it.*" **RHYMES:** "תהיו"  
**RIDDLES:** 1. Four. See verses 19:11, 19:12, 19:15 (see Targum Onkolos), 19:35 (see Targum Onkolos) 2. The sun. One may use direct sun rays to cook something on Shabbos, but one may not use indirect sun rays for that purpose (e.g., to cook an egg on a frying pan that was heated by the sun). **SHMITTAH:** A. [based on "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 answers are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *moreh hora'ah*.



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## Menucha

A Shabbos table companion  
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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## Shmiras Shabbos

### A Vase with Flowers and Branches



A vase with flowers and branches was decorating the Shabbos table at the Goldberg's home. During the *seuda*, Imma had much joy bringing to the table all of the appetizer dishes that she cooked for the *seuda*. When she finally brought a platter with fresh, steaming hot potato kugel she could not find any space on the table.

"Imma, should I move away the flower vase from the table, so that you can have space to put down this platter?" asked Elisheva.

Her sister, Batya looked at Elisheva and said, "But how could you move it? It's muktza!"

"Why would it be muktza?" wondered Elisheva.

"Because it has flowers in it!" replied Batya.

"Why would pretty flowers be muktza?" asked Elisheva.

"Ok maybe you're right. Maybe, the flowers are not muktza. But look, the vase has lots of olive tree branches in it!" replied Batya.

**Question:** Is that vase with flowers and branches muktza?

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

### DEDICATIONS

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## A Shabbos Pearl

The Zohar [Bereishis 48(b)] teaches that the mitzva of lighting Shabbos candles should be performed specifically by the wife. The Zohar explains that at the moment that the wife lights Shabbos candles she resembles Hashem who illuminates “the candles” - i.e., the *nesamos* of His children. The Zohar then teaches that due to the great honor of resembling **הקב"ה** in such way, the woman needs to light Shabbos candles with a joyous heart. And through the performance of this mitzva, adds the Zohar, the woman receives a great merit to raise righteous children, and on top of that, she causes her husband to be blessed with a long life! The Zohar concludes with the following line: “Therefore, she needs to be careful in this.” It appears, that line is telling a woman to be careful to always light Shabbos candles with great joy, because those great blessings in her home (righteous children and longevity for the husband) are dependent on the joy that she has at the time that she lights Shabbos candles.



## Ask Around Your Shabbos Table

**קדשים תהיי - “You should be holy...”**. [Beginning of parshas Kedoshim]

**Ask around your Shabbos table:** In this verse, Hashem explains that the reason why we should be “*Kedoshim*” is because He is “*Kadosh*”. **Why is there such a connection?**

**A Possible Answer:** In his commentary on parshas Shemini (11:44), Rashi explains why Hashem is called *Kadosh* - “Because I am Hashem your G-d.” In other words, Hashem is telling us: What makes Me *Kadosh*? The fact that I am your G-d — i.e., the fact that I am dedicated to you. Hence, in parshas *Kedoshim* the message of “you should be *kedoshim*, because I am *kedoshim*” is “Be dedicated to Me, because I am dedicated to you.” And note, that it doesn’t say “a part of you should be holy.” Rather, the Torah says, *you* (your whole being) *should be holy* (i.e., dedicated to me).



## Rhymes for Kids



“Be a *menschl*!” Torah gave us as a clue  
with the precious words, “**קדשים**”  
When you eat, when you talk, and in everything you do  
Remember all the time - that you’re a holy Jew!

...And the reason why the verse said “because I am *Kadosh* - Hashem, your G-d” is to tell you that if we will fulfill “you should be *kedoshim*”, we will merit to be close to Him. [Ramban’s commentary on the 2nd verse of parshas Kedoshim]



## Riddles & Trivia



1. How many times in parshas Kedoshim does the Torah warn a person against saying שקר (a lie)?



2. The beginning of parshas Kedoshim teaches us about *shemiras* Shabbos. There is one paradoxical halacha in *hilchos* Shabbos: Using a certain object in an indirect way for the purpose of achieving a certain result is forbidden, while using it in a direct way for that purpose is permitted! Which object is it?

(The “Hints & Answers” section is on page 4)



## Shmittah Shaila



**After using a citrus juicer to squeeze *kedushas sheviis* oranges,**

- (A) It may be washed normally
- (B) It needs to be washed over “*Pach Shmittah*”
- (C) It needs to be put away until after Shmittah