



When the Shabbos-observant passengers on El Als Flight #02 from New York were informed that they would be arriving in Israel at 3:30 on Friday afternoon rather than 1:00 as scheduled, they began worrying about where they would spend the holy Day of Rest. This delay, resulting from inclement weather on the East Coast, meant that they had only one hour and ten minutes until the beginning of the Shabbos.

Their problem was solved thanks to two airline rabbis and scores of generous hosts. Rabbi Yochanan Chayot, El Als Director of Religious Passengers Services, and El Al Rabbi Avshalom Katzir set up an emergency service for the 50 passengers who requested it. They were rushed off the plane on a special staircase and hurried through two special border-control lines. In the meantime an appeal was made on a religious radio station for families to host passengers for the Shabbos. Some 80 calls came in response, many more than were needed.

In a matter of minutes those who lived nearby were on their way home while the others enjoyed the hospitality of families in Bnei Brak, Elad, Kfar Chabad and Shoham. Two other passengers who arrived on another flight only 20 minutes before the holy day began spent the Shabbos at the airport, courtesy of El Al.

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**Hints & Answers\*** **HALACHA CHALLENGE:** It is best not to blow bubbles with a chewing gum on Shabbos (see Revivos Efrayim 8:564:1) **RHYMES:** “day” **RIDDLE:** Bereishis 46:1. See Rashi’s commentary on that verse. |

\*Menucha answers are not to be taken as final decisions in *halacha*.



## Halacha Challenge

### Blowing Bubbles with a Chewing Gum



After the dessert was served at the Shabbos *seuda*, Shimon looked at the choices and did not have desire for any of the served delicacies.

“So what should I have for dessert?” he asked himself.

After a moment, he had an idea. He went to his room, and when he came back he was holding a bubble gum in his hand. He sat in his chair and began unwrapping it. His brother Kalman, who was sitting next to him, tilted towards Shimon and whispered to him, “Just make sure not to blow bubbles with it.”

Shimon turned to Kalman and glanced at him with a perplexed look.

“Yeah, I think I am right,” said Kalman, “Because last week, Abba told us not make soap bubbles. So this is like the same thing...”

**Question:** What would you advise Shimon to do: ‘You can blow bubbles’, ‘don’t blow bubbles’, or ‘better not to’?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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### Ask Around Your Shabbos Table

וַיִּפֹּל עַל-צַוְאָרְי בְנֵימִן-אָחִיו וַיִּבֶךְ וּבְנֵימִן כָּכָה עַל-צַוְאָרְיוֹ.

**And he (Yosef) fell on his brother Binyamin's neck and wept, and Binyamin wept on his (Yosef's) neck.** (Parshas Vayigash, Bereishis 45:14)

Midrash tells us the 'neck' represents a sanctuary (Beis Hamikdash or Mishkan). Thus the brothers cried over the future destruction of the sanctuaries.

But let's take a closer look at that Midrash (Bereishis Rabba 93:12): The Midrash points out that the words צַוְאָרְי בְנֵימִן (in the above verse) literally is translated as *necks of Binyamin*. The Midrash explains the implication of the plural word 'necks': Rabbu Elazar ben Pedas said: Yosef saw through the Divine Spirit that **two** Temples were destined to be built in Binyamin's portion and were destined to be destroyed. The Midrash then says: "And Benjamin wept upon his neck" – he saw that the Sanctuary of Shilo was destined to be fashioned in Yosef's portion and was destined to be destroyed.

Now what's puzzling is that although Yosef would have only one sanctuary in his territory (i.e., Mishkan Shilo), the word for Yosef's neck in that verse is also expressed in the plural form (צַוְאָרְי)!

**Ask Around Your Table:** Why do you think the word for Yosef's neck is expressed in plural form?

**Menucha's Answer:** The Nefesh HaChayim [1:4] writes that a tzadik is an actual Mikdash of Hashem. Hence, perhaps the צַוְאָרְי in that verse refers to Mishkan Shilo and to all tzadikim of Klal Yisroel.



### Rhymes for Kids



וְאֶת-יְהוּדָה שָׁלַח לִפְנֵי אֶלְיָוִסָּף לְהוֹרֹת לִפְנֵי גֹשֶׁן **And Yaakov sent Yehuda ahead of him to Goshen, to teach (Bereishis 46:28)** As this verse is letting us know, on his great move to Mitzrayim, Yaakov Avinu sent Yehuda ahead of him. What was the purpose for this? Rashi explains that Yaakov Avinu wanted Yehuda to establish a Beis Midrash in Mitzrayim before the family would arrive there. From that Beis Midrash, the Torah's *halachic*/guiding teaching would emanate. As such the verse says: לְהוֹרֹת - to teach (related to the word הוֹרָאָה - a *halachic*/guiding teaching).

The lesson from here is for us as well. Yaakov Avinu taught that the formation of the structure for Torah study that guides our lives needs to be fixed in first. And then, everything else. When you open your daily planner and plan your tomorrow's busy schedule, "send Yehuda ahead first, to teach" - first, schedule in the *sedorim* for learning, and then everything else.

Learn from Yehuda the proper way,  
To plan the schedule of your \_\_\_\_.



### Trivia



"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 it 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? Am I not 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 verse in the parsha did Chaim learn this halacha?