

# Just a Story...

**Why He Missed the Bus**  
by Rabbi Mendel Weinbach zt"l



*As the bus to Bnei Brak approached the young man at the Beit Shemesh stop, he put his hand in his pocket to take out the 13 shekels he had prepared for paying the fare. He was shocked to find only three shekels and decided to forgo that bus and go home to get the rest of the money.*

*No sooner had the bus pulled out than a neighbor pulled up in his car and asked him why he didn't get on the bus. Upon hearing his explanation he informed him that he was driving to Bnei Brak and would be glad to give him a lift. They rode for a while behind the missed bus and suddenly saw it swerve off the road and fall into a deep gorge, an accident which resulted in injuries to many passengers.*

*Realizing that he had almost been on that bus the young man began to weep. He put his hand in his pocket to get a handkerchief to wipe his tears and what did he find hiding in it? The missing ten shekels!*

[Source: Ohr Somayach Institutions [www.ohr.edu](http://www.ohr.edu) . Printed with permission]

**Hints & Answers\*** **HALACHA CHALLENGE:** According to *Shemiras Shabbos* Kehilchosa (33:14) both Rivka's and Chaim's solutions are valid. It appears that Chaim's solution is preferred (*Shemiras Shabbos Kehilchosa* ibid.). **RHYMES:** "day" **TRIVIA:** In parshas Haazinu the verse says: *כִּי לֹא דָבָר רֵק הוּא - מָקָם כִּי הוּא הַיְיָ* *For it (the Torah) is not an empty thing for you, for it is your life...* See Baal HaTurim on Bereishis 37:24 who makes a connection between these two verses. | \*Menucha answers are not to be taken as final decisions in *halacha*.

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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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## Halacha Challenge

*Applying an Ointment on a Wound on Shabbos*



Yosef's doctor told him to put antibiotic cream on his wound twice a day, each day.

On Shabbos morning, he took out the cream but was hesitant to put it on. "Why aren't you putting it on?" asked his sister Rivky.

"Because I am pretty sure that on Shabbos we cannot smear creams on a skin," explained Moishy.

"Yeah for sure!" agreed Rivky, "Smearing a cream on a skin would be *memare'ach* which is a *tolda* of *memacheck*."

Rivky thought for a moment and then suggested the following, "Yosef, why don't you squeeze the cream from the tube onto a band-aid and then put the gauze on your wound?"

Chaim, who overheard the conversation, offered another suggestion: "Yosef, why don't you squeeze the cream from the tube onto your wound and then put the gauze on?"

Yosef's little brother Shimon screamed out, "Yosef, don't listen to them! If you do what Rivky or Chaim suggest, the cream will end up getting smeared on! The only solution here is not to listen to your doctor!"

**Question:** Who is right - Rivky, Chaim or Shimon?

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

*Dedicated anonymously for yeshuos and refuos to all Klal Yisroel*

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## Chanukah Pearls

The Rambam writes [Laws of Chanuka 4:12]: מצות נר חנוכה מצוה חביבה - *The mitzva of lighting the Chanukah candle is a very dear mitzva*. What makes it so special? The Midrash<sup>1</sup> tells us that *HaKadosh Boruch Hu* praised Aharon for having the merit of lighting the Menorah because, unlike the *korbanos* which cease once the Beis Hamikdash ceases to exist, the light of the Menorah will shine forever.

The obvious difficulty in understanding this Midrash is the fact that the mitzva of lighting the Menorah also depends on the presence of the Beis Hamikdash. Why then does the Midrash tell us that, in contrast to *korbanos*, the light of the Menorah will last forever?

The Ramban<sup>2</sup> explains that the Midrash is referring to the candles of the Chashmanoyim - i.e., the candles of the Menorah that were lit by the Chashmanoyim and stayed lit miraculously for eight days. What is then the meaning of the Midrash's words: *the candles will shine forever*?

The Nesivos Shalom explains that as per above-mentioned peirush of the Ramban, the Midrash means to say that when we light Chanukah candles, the light that emerges from those candles is the light of Aharon's Menorah. Perhaps, that's why the Rambam writes: *The mitzva of lighting the Chanuka candle is a very dear mitzva* – i.e., because by lighting the Chanukah menorah we merit to bring the actual light of the Menorah of the Beis Hamikdash into our homes, which, of course, has a tremendously positive effect on us and our families!

1. "הקרבנות כל זמן שבהמ"ק קיים הם נוהגים אבל הנרות לעולם אל מול פני המנורה יאירו" (במדבר רבה בהעלותך פרשה טו סימן ו)

2. "לא רמזו אלא לנרות חנכת חשמונאי שהיא נוהגת אף לאחר חורבן בגלותנו." (פירוש הרמב"ן על התורה, במדבר ח:ב)



## Rhymes for Kids



וַיֵּרָא אֲדֹנָיו כִּי ה' אִתּוֹ וְכָל אֲשֶׁר-הוּא עֹשֶׂה ה' מִצְּלִים בְּיָדּוֹ. [בראשית לט:ג]

***And his master (Potifar) saw that Hashem was with him (Yosef), and Hashem made successful anything that he (Yosef) did.***

(Bereishis 39:3)

What is the meaning of the words "**Hashem was with Yosef**"? Midrash Tanchuma (Vayeishev, 8) answers: *The name of the Holy One, blessed be He, never left Yosef's lips. When Yosef entered to serve him, he would whisper to himself: "Master of the Universe, you are the One in whom I trust; you are the One who is my protector, may I find grace, kindness, and mercy in your sight, and in the sight of all who see me, and in the eyes of my master, Potifar." Thereupon Potifar asked him: "What are you whispering about? Perhaps you are trying to weave a spell over me?" "No," he replied, "I am praying that I may find favor in your sight." Hence it is written: And his master saw that Hashem was with him.*<sup>1</sup>

It appears that the message of this Midrash is that Yosef was always talking to Hashem as he was going through his day, and asking Hashem to fulfill Yosef's requests. That's why —as the verse testifies— Yosef was successful in everything he did!

When I walk, when I talk, and even when I play

To Hashem I speak throughout my whole \_\_\_\_.



## Trivia



In this week's parsha there is a verse that tells us that "the pit was empty" (וְהַבּוֹר רֵק). Interestingly, the word רֵק (empty) is found only in two places in the Torah - once in our parsha and once in another place. Can you find it where it appears the second time?