

Youthful

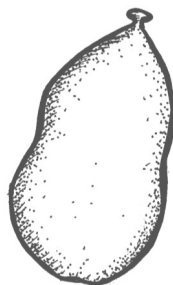
**The Maggid's Corner**

Yankele and Rochel lived in a small city on the outskirts of Poland. It was a house filled with Emunah, Bitachon and Shalom Bais. One year, Yankel cried to his wife: "Rochele – I don't have an esrog for the mitzva of Daled Minim... Where am I going to find it in this area of Poland?" Rochel comforted Yankele and said: "Tomorrow is Yom Kippur, Yankele. Daven to Hashem to send you an esrog,"

And so it was. Yankele cried out to Hashem on Yom Kippur to send him an esrog. On the morning before Yom Tov, a merchant came to the city and amongst his merchandise, he had one esrog to sell. Of course, Yankele bought that esrog, thanking Hashem for answering his tefilla.

He ran home and put the esrog on the kitchen table to surprise his wife when she returns from the market. When Rochel came home, she put all of the vegetables that she bought at the market on the kitchen table. Then she started cooking for the Yom Tov seuda...Yankele came to the kitchen and was about to tell his wife of the "miracle esrog." But he saw that the esrog was missing. "Rochel - did you see the esrog on this kitchen table?" asked Yankele? "Oh no! I thought it was a lemon. I cut it up and used it for the fruit compote."

The silence filled the air. Yankele came close to Rochel and gave her a big hug. "I took away your mitzva! Why are you giving me a hug?" asked Rochel. "Dear Rochel – there is no mitzva of Daled Minim today. There is a mitzva today, however, to have Shalom Bais!"



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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. 2

ה'תשע"ג

Tishrei 13, 5776

## Challenges

### Halacha Challenge

TOPIC:  
**Treating a Bee Sting**



On a pleasant, sunny afternoon, the Samson family were enjoying their Yom Tov *seuda* in their beautiful Succah. The atmosphere was pleasant, joyous and peaceful. But, by desert time, a few bees decided to visit the Succah... "Ouch!" yelled out the oldest son, Dovid. Everyone turned their heads in his direction. Dovid looked at his hand and realized that he got a bee sting. Though he wasn't allergic to bee stings, the pain still bothered him.

"Dovid—go to our neighbor, Dr. Samberg. I am sure he has some kind of spray that numbs the pain," advised his sister, Devori. "I am not sure if I can take your advice, Devori, since we're not allowed to do *refuah* on Shabbos and Yom Tov," replied Dovid in a sad voice.

**Question:** Is Dovid correct in not taking Devori's advice?

Dedications:

- by anonymous sponsor, in honor of Klal Yisroel's anticipation of HaKhel
- by anonymous sponsor, in honor of his family

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:** Dovid is correct that there is Rabbinic *g'zeira* which prohibits doing *refuah* on Shabbos and Yom Tov—even if the action does not involve any *melacha*. We see this from numerous sources in *Sha"as*. For example, a Mishna teaches [Shabbos ch.14 (3)] - *We don't eat hyssop on Shabbos, since it's not food of healthy people.* (i.e., one may not treat an ailment by eating hyssop). Having said that, one thing is important to remember regarding this *g'zeira*: It only applies when a person is slightly ill or he has merely a *מחשך בעלמא* (minor pain) [O.C. 328:16, Mishna Berura 328 § 1]. But if a person is ill (for example, if he has a flue) or if he has severe pain, then this *g'zeira* does not apply to him. What's the definition of "severe pain" in this context? If a person is suffering from pain that makes his whole body weak or the pain makes him lay down, then he is suffering from "severe pain" [Mishna Berura 328 § 1 and § 100]. [It is also important to note that a small child is considered ill even if he has minor pain. The halachic authorities disagree as far as the age until a child is still considered "small" in the context of this halacha. The Shemiras Shabbos Kehilchosa [ch. 37 § 2] teaches that up to the age of nine (or ten, depending on his development), a child is still considered "small"].

Therefore, as far as figuring out what's allowed to do to treat a bee sting, a person needs to assess the severity of his pain. If the pain is of minor degree, then this Rabbinic *g'zeira* (which prohibits doing *refuah* on Shabbos and Yom) applies. However, if he is suffering from severe pain, then the *g'zeira* does not apply, and he can, therefore, use medicine to alleviate the pain (as long as the application of medicine will not involve doing a *melacha* - e.g., one should not smear an ointment upon skin, since smearing creams on skin involves the *melacha* of *Memare'ach*).

**Footnote:** If a person develops an allergic reaction after being stung by a bee (such as hives, inflammation in the throat, etc.) or if he knows that he is allergic to a bee sting, it is a case of *pikuach nefesh* (life threatening) [see Shemiras Shabbos Kehilchosa ch.32 § 11]. He should act in the same fashion as he would for someone who just had heart attack, *י"ח* - i.e., seek immediate medical attention - e.g., call *Hatzala* right away. [based on a consultation with doctors].

## Riddles



One of Avromy's Succah decorations is a beautiful tree that stands at one of the corners of his Succah. On erev Yom Tov, Avromy was about to do a mitzva with the help of that tree, when he stopped him and said: "Wait! If it would be Shabbos tomorrow, I would be able to do it. But since tomorrow is Yom Tov, I can't do it!" What mitzva did Avromy want to do?

Answer to the last riddle (Chaim wanted to know if *Nitzovim* and *Vayelech* will be read together this year. So what did he do? He asked someone: "On which day of the week will be the 1st day of Rosh Hashana?" How will it help?) In a leap year, when Rosh Hashana falls on a Monday, *Nitzovim* and *Vayelech*

are read separately. (Are there exceptions to this rule?)

## Sweet & Short

### Succah

What does Succah remind us of? As we know, one of the opinions in the Gemora is that the Succah represents the physical huts that Hashem made us live in while we were in the desert. Why is that so important to remember?

The Sefas Emes answers in the following way. Chazal teach that on Succos we are to leave our permanent dwelling place and go to a temporary dwelling place — the Succah. Why? To remind us that this physical world is temporary place and Klal Yisroel's hearts and minds should not be 'submerged' in the physical world. But do we have this concept rooted in our souls? Yes. When we were in the desert, Hashem instilled this concept within our souls. That was the purpose of the physical huts in the desert.

[Sefas Emes, Succos 5644]

### Bitachon

As we know, Succos is a time to work on improving our Bitachon. It is represented by the *sechach* under the open sky which shows that we are to depend only on Hashem.

Here are a few points to ponder about Bitachon:

- Rabbi Avrohom Schorr teaches in one of his books that the first two letters of the Alphabet - Alef and Beis are to remind us that the main thing is to have Emunah (א) and Bitachon (ב). Once a person achieves it, then he has everything.
- The Meshech Chochma [Devorim, 18:13] teaches a fundamental lesson in Bitachon: A person needs to know that Hashem worries about him more than the person worries about himself.

### Eretz Yisroel

It is taught in the name of Vilna Gaon that a person fulfills two mitzvos with his entire body:

- 1 - Living in the Succah.
- 2 - Living in Eretz Yisroel.

