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Rav Chaim Chizkiyahu Medini, the Sdei Chemed (1832-1904). Rav Chaim was born in *Yerushalayim* and was married at 18. After his father was *niftar* two years later, Rav Chaim's cousins in Constantinople offered to support his learning if he moved there.

After spending 13 years in Turkey, he took the position of Rav in the small city of Karasubazar in the Crimea. He served there for 33 years, fighting the forces of the Karaites, before moving back to *Yerushalayim*. He lived there for two years; then moved to Chevron, where he was appointed as Rav of Chevron in 1880. His *Sdei Chemed* is a monumental, universally-acclaimed 18-volume Talmudic and *halachic* encyclopedia. *Yahrtzeit date* - 24th of Kislev.

Rav Chaim Tchernovitz (1760-1816), author of *Be'er Mayim Chaim*. Born near Butchatch, Galicia (now Poland), he studied under Rav Tzvi Hersch of Botchatch and became a chassid of Rav Yechiel Michel of Zlotchov, Rav Shmelke of Nikolsburg and the Maggid of Mezritch.

He became Rav in Tchernovitch in the Bukovina province of Romania in 1789, and remained there for 23 years. In 1812, war broke out, and Bukovina was annexed by Austria. The new government issued harsh anti-Semitic decrees, and Rav Chaim was forced to leave and travel first to Botchan; then to Eretz Yisrael. He settled in Tzefas, where he lived for the last 5 years of his life. He is buried in Tzefas. *Yahrtzeit date* - 27th of Kislev ♦

Good Shabbos!



Halacha Challenge

Cleaning a Wound

by Shlomo Epshteyn



"Ouch!"-screamed Mrs. Mandlen after getting a small cut on her finger while slicing up the cucumbers for her "cucumber-peas" salad on a Shabbos afternoon. She started to think of ways she can do a 1st-aid treatment without violating Shabbos.

Questions

What are the potential *chilul* Shabbos issues in this case? What should Mrs. Mandlen do to stop the minor bleeding? What should she do to clean the skin from the blood?

Answers

One potential issue in cleaning a wound is the *melacha* of *tzoveya*. *Tzoveya* (applying a dye) is an *av melacha*, as it was required to dye the wool covers of the Mishkan. The Beis Yosef¹ cites Sefer Yereim which says that if a person has a wound (of minor severity), he should not put a cloth on it (to wipe away the blood). The concern is that when doing so, the blood will stain the cloth, and thus he will have performed the *toladah* of *tzoveya*.

The Shulchan Aruch² rules according to this halacha from Sefer Yereim. The Mishna Berura³ however, states that *be'shaas ha'dchak* one can be lenient, relying on those *poskim* who hold that putting a cloth on a wound does not involve the *melacha* of *tzoveya*, because it is *derech lichluch*

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Halacha Challenge

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(since the cloth gets soiled from the blood, we don't say that a *melacha* of *tzoveya* was performed, even *m'derabbanan*). In addition to this, some poskim hold that the issue of *tzoveya* does not apply to disposable items⁴.

Another issue to consider when cleaning a wound is the *melacha* of *shochet* (slaughtering). The Gemora⁵ teaches us that taking away the soul of a living being falls under the *melacha* of *shochet*. Since the Torah teaches us that blood contains the soul (see Devorim 12:23), drawing out the blood is a *melacha* of *shochet*⁶. Therefore, one should be careful not to press hard on the wound, to avoid this issue⁷.

Conclusion[^]

Based on the above discourse, Mrs. Mandlen should do the following: She should place her hand under the running water to stop the bleeding and clean the skin from the blood. If this does not help, she can put a gauze or a band-aid on the wound to stop the bleeding. She should also be careful not to press hard on the wound while applying a gauze, so as not to draw out the blood ♦

[^]Note: Since this is just a discourse in *halacha* and not *p'sak halacha*, one should ask his Rav on how to conduct himself if such a case should arise.

1. א"ח סי' שכ 2. א"ח סי' שכ סעיף מח 3. שם ס"ק קמו ועיין בששכ"ה פרק לה סעיף יט (במהדורה חדשה) 4. ששכ"ה פרק יד סעיף כא (במהדורה חדשה) 5. שבת עה. 6. עיין בתס' בדף עה. ד"ה כי היכי 7. חוט שני פרק פט סעיף לח

Kids Ask, Zeidy Answers

"Zaidy-we know that we eat the yummy, oily *sufganiyot* on Channuka to remember the miracle of oil. But why do they have a filling inside?"



"Great question, kids! Perhaps the reason is because the sweetest part of *sufganiyot* is the inner filling that you don't see at first. It's a delight to Hashem when we recognize the hidden miracles that always surround us."



Wonders of Creation

The Porcupine Fish

by Alex Isaacson

Porcupine fish are medium to large sized fish, and are found in shallow temperate and tropical seas worldwide. A few species are found much further out from shore, wherein large schools of thousands of individuals can occur. They are generally slow moving creatures.



Porcupine fish have the ability to inflate their bodies by swallowing water or air, thereby becoming rounder. This increase in size (almost double vertically) thus reducing the range of potential predators to those with much bigger mouths. A second defense mechanism is provided by the sharp spines, which radiate outwards when the fish is inflated.

Some species are poisonous, having a tetrodotoxin in their internal organs, such as the ovaries and liver. This neurotoxin is at least 1200 times more potent than cyanide! The poison is produced by several types of bacteria that are obtained via the fish's diet. As a result of these three defenses, Porcupine fish have few predators, although adults are sometimes preyed upon by sharks and orcas. Juveniles are also preyed on by tuna and dolphins ♦

Solve a Riddle

Riddle

Zundel is in the following situation: There is item that is being sold. Even though neither Zundel nor anyone that he knows needs that item, he is obligated to buy it. What's the situation?



Answer to last issue's riddle:

(Riddle: Sometimes the most significant one comes first. For example, a Cohen gets the first aliya. Sometimes it comes last. For example, Euphrates-the most significant of the four major rivers-is the listed last in parshas Bereishis. Where in the Torah does the most significant one come exactly in the middle?)

In the Menora of the Beis Hamikdash, the most significant candle-Ner Tamid-was in the middle of all the candles; 3 candles were on the right side of it and 3 candles were on the left side of it.