

Goblin Sharks

The Goblin Shark is a rare specie of deep-sea sharks. This pink-skinned fish was created by Hashem with a distinctive profile: an elongated, flattened snout, and jaws containing nail-like teeth. Its jaws are highly flexible and can be extended almost to the end of the snout. What's amazing about its snout is that it is covered with "ampullae of Lorenzini" that enable the shark to sense minute electric fields produced by nearby prey. Once the shark senses the prey, it snatches it up by rapidly extending the jaws.

-- by Alex Isaacson

Kids Ask, Zeidy Answers



Zeidy—why does the Torah speak about our experience at Har Sinai (in Yisro), then about the laws of everyday life (in Mishpatim) and then again about Har Sinai (at the end of Mishpatim)?



Great question, kids!

The Torah is teaching us that we should take the experience at Har Sinai into our everyday life!

The answer to the halacha challenge (approved by HaRav Chaim Malinowitz): Yes.

Menucha sponsors



Menucha

בס"ד

A Shabbos table companion for the whole family

Volume II, Issue No. 19

משפטים

Shevat 17, 5775

challenges

Honey For a Soar Throat

וְרָפָא יִרְפָּא - *And he should surely heal [Shemos 22:19] - In some cases of injury, the one who caused the injury, must pay the "doctor fees". In this connection to the parsha, we will discuss the topic of רפואה בשבת - performing a healing act on Shabbos.*



Devori had a soar throat on Shabbos. While thinking of ways to help herself, she recalled her Bubby saying: "Remember my dear - honey is Hashem's medicine for soar throat." Devori decided to try Bubby's remedy. She put some honey on a plate and was about to make a bracha on the honey, when she suddenly stopped herself and said: "What in the world am I doing?! It's not permitted to take medicine as a treatment of minor aches on Shabbos!"

Q. Can Devori eat the honey in order to alleviate her sore throat?

cont. on pg. 2

This issue is dedicated
anonymously
as a merit for those RBS residents who need a *refuah sheleima*

Free weekly publication | Distributed in Chicago, IL; Ramat Beit Shemesh, Israel.
Contact info & electronic list: menucha613@gmail.com | online: www.btaya.org



Distributed in Beit Shemesh with the help of *kehillas* Beis Tefillah Yonah Avraham

In general, performing acts of healing to treat minor ailments on Shabbos is prohibited [O.C. 328:1]. However, certain healing activities are in fact permitted. Let's take a look at one example.

A Mishna in *masechet* Shabbos [14:3] states: *A person may eat all foods for healing purposes*. The Gemora [Shabbos 110a] asks: What is this Mishna coming to include with the word “all”. The Gemora [ibid.] answers that the Mishna is including **טחול שיניים** – eating a spleen of an animal to alleviate a toothache (As a side note, a spleen is an organ that contains white blood cells). On the other hand, in the same Mishna, it is taught: *We don't eat hyssop [on Shabbos]*. The Mishna then gives a reason for the latter law: *it is not מאכל בריאים* (lit. food of healthy people) - i.e., people eat hyssop only for medicinal purposes.

The two laws of this Mishna are reflected in the Shulchan Oruch [O.C. 328:37]: “All foods and drinks which are ‘food of healthy people’: it is permitted to eat and drink them for healing purposes.

It is also important to mention that the Mishna Berura [O.C. 321:18, §72] rules that included in the ‘food of healthy people’ are even those items which only some healthy people eat in that location.

Can you now solve our case? [Compare your answer to the Menucha’s answer. (see pg. 4)]

-- by Shlomo Epshteyn

Riddle

The number “23” is an important number in parshas Mishpatim. The parsha has many cases where a person deserves a capital punishment. Convicting someone of a capital crime requires a *Sanhedrin* of 23 judges.

[Rambam, Laws of Sanhedrin 9:1]

Now, where in daily halacha the number 22 becomes important?

Hint: “Breaking the bread” will break your confusion.



Last week's riddle

Once, Shmuli was enjoying his Shabbos afternoon, when all of the sudden, his Rav screamed to him, “If you'll rest, you'll violate Shabbos!” How could that be?

ANSWER: Shmuli picked something from the ground of the public domain and started carrying it. If he will stop to rest (after having walked for over 4 *amos*), he will perform (or more precisely, finish performing) the melacha of **הוצאה**.

sweet & short

Parsha

וְאָנְשֵׁי קֹדֶשׁ תִּהְיוּ לִי [שמות כג:ל] - *And people of קֹדֶשׁ you should be to me*. The root קדש of the word קֹדֶשׁ, has several meanings. One of them is “dedication”. For example, sacrifices are labeled as קודשים, because when a person brings a sacrifice, he dedicates the animal for ה' הקב"ה. Based on this, it is possible to say that through this verse, ה' הקב"ה is telling us: “Live your lives as people who are dedicated to Me.”



Praises of Power



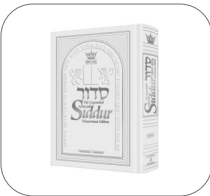
In *pesukei dezimra* we say a verse from Divrei Hayomim(I, 16:8) that quotes a praise uttered by Dovid HaMelech: **יִשְׂמַח לֵב** - *a heart of those who seek Hashem will rejoice*. The difficulty here is that instead of the word **מִבְקָשׁ**, the verse should have said **מִבְקָשׁ** (in singular), since **יִשְׂמַח לֵב** is in singular form. Perhaps, Dovid HaMelech is teaching us that when Bnei Yisroel are true **מִבְקָשׁ** השם, their hearts become united and turn into one heart. That heart will rejoice.

Royal Life Lessons

אָמַר עֶצֶל אֶרֶץ בְּחוּץ [משלי כב:יג] - *A lazy one says: “A lion is outside.”* Rashi comments that the ‘lazy one’ is referring to someone who is being lazy regarding learning Torah. Shlomo HaMelech is pointing out to us that we might come up with “rational” excuses for not being able to learn at a certain moment, but the truth is that those “excuses” are often pretty ridiculous (just as the excuse of “a lion is outside. We just don't realize it, because we've convinced our selves otherwise.



The Siddur Treasures



In the blessing of *Modim* of the *Shemonei Esrei*, we say **הַטוֹב שְׁמֶךָ**. What is the translation of those words? At a superficial glance, it appears as “Your Name is good” or “Your good Name”. However, the proper translation is “ ‘the good’ is Your Name”. Hence, we are praising ה' הקב"ה that He is “the true good”.