


## Wonders of Creation

### Donkeys

Donkeys are unique animals. Hashem gave donkeys incredible communication tools so that donkeys can "talk" even when they are far away from each other. They have large ears for excellent hearing and they can produce a very strong sound - "ee-aah" - that can travel for almost 2 miles!

## Kids Ask, Zeidy Answers



Zeidy - since the non-Jews also have rest days, what makes our "rest day" Shabbos so special?



Important question, Kids! The treasure of Shabbos is being able to feel Hashem's true, everlasting, unconditional love for us. [see the text of the middle blessings of the Amida of Musaf and of Mincha]

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



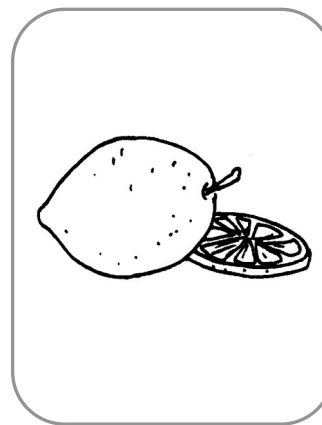
MENUCHA SUPPORTERS



# challenges

## A Lemon Slice for a Minor Cold

We saw in last issue that it is permitted to eat food items on Shabbos for refuah purposes. For example, it is permitted to eat honey to alleviate sore throat. As a tangent on that topic, we will discuss the topic of Sechitas Peiros (squeezing fruits to extract their juice).



Moishy had a minor cold on Shabbos. While thinking of ways to help himself, he recalled his Zeidy saying at one time: "Remember, lemon is Hashem's medicine for minor colds." Recalling learning that it's permitted to eat foods for a refuah purpose on Shabbos, Moishy decided to try Zeidy's remedy. He cut himself a slice of lemon and sprinkled it with sugar. Moishy did not like the pulp, so he preferred to just suck the juice out of the lemon slice. However, knowing that there is a prohibition to extract juice from fruits, he was not sure if that was fine to do.

**Q.** Can Moishy suck the juice out of the lemon slice?

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This issue is dedicated  
by a Ramat Beit Shemesh family who looks forward to Menucha each week!

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**Solution help:** Threshing – i.e., the *melacha* of *Dosh*, makes *Sechita* (squeezing the juice out of fruits) an issue on Shabbos.[1] However, many Rishonim permit extracting the juice of any fruit by mouth.[2] What is the reason for this leniency? The normal way for this *melacha* to be performed is by hand or by an instrument. Hence, extracting juice by mouth is *Sechita* that is being performed in a completely abnormal way – what’s referred to be the *poskim* as *shinui gomur* (lit. “a complete change from norm”).[3] As such, it is permissible to do so according to those Rishonim.[4]

Even though many Rishonim are lenient in this *din*, some Rishonim are stringent. Consequently, both of the opinions are reflected in Shulchan Aruch (Rama): “It is permitted to suck the juice out of grapes, and all the more so, out of other items [i.e., out of other fruits]. And some [*poskim*] prohibit sucking the juice out of grapes and the like.” [5] The Mishna Berura cites the ruling of the Eliya Raba who rules that we may rely on the lenient opinion as far extracting the juice by mouth out of all fruits, with the exception to olives and grapes.[6]

-- by Shlomo Epshteyn

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

[1] A Mishna [Shabbos 22:1] states: “We don’t squeeze fruits [on Shabbos] in order to extract juice from them.” Rashi explains that the extraction of juice involves a prohibited action of *Mefarek* (lit. “Unburdening”). *Mefarek* is a *tolda* of *Dosh*. According to many opinions, the *Melacha* of *Dosh* in the construction of the *Mishkan* entailed threshing certain dye-producing herbs in order to separate the seeds from their chaff. The seeds were then processed to make dyes, and in turn, these dyes were used to dye the covers of the *Mishkan*. Principally, the extraction of the edible food from the inedible casing is the *av melacha* of *Dosh*. Its *tolda* - *Mefarek* - is extracting a liquid from a solid. [2] ref. Beis Yosef O.C. 320 [3] ref. Mishna Berura O.C. 320, §10 [4] There is another angle from which to permit squeezing juice by mouth. By the *melacha* of *Borer*, the Rosh explains that the *melacha* of *Borer* is only possible when a person improves the food (or drink) prior to the consumption of that food. However, improving the food while eating is not “*derech melacha*”, and therefore, it is permissible to hold back the *pesoles* while drinking the water. The Taz [O.C. 319 §2] writes that we can apply this principle to a case of squeezing out the fruit juice by mouth – i.e., since the juice is being “prepared” (i.e. squeezed out from a fruit) at the time of drinking it, such an action is not “*derech melacha*” and therefore permitted. [5] O.C. 320:1 [6] [ibid., §12]

**Riddle**

Where are some of the *kelim* of the *Mishkan* today? We know that they are buried under the ground, at the place of the Beis Hamikdash. But what vessel of the Beis Hamikdash was buried and un-buried daily at the time when the Beis Hamikdash was standing?



**Last week’s riddle**

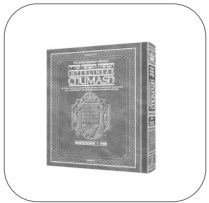
Where in daily halacha the number 22 becomes important?

**ANSWER:** A person should not wait more than “22 *amos*” (i.e., the amount of time it takes to walk 22 *amos*) between *netilas yadayim* (i.e., after having finished drying the hands) and saying hamotzi. [see O.C. 167:1]

# sweet & short

## Parsha Depth

Regarding the building of the *Mishkan*, the Midrash says [Shemos Rabba 31:1]: “Said the Holy One Blessed be He to the Jewish nation: I gave you the Torah. I cannot separate Myself from the Torah. On the other hand, I cannot tell you not to take it. Therefore, [since you have the Torah, and I need to be with My Torah], make for me a house at every place where you will travel, so that I will live there [and I will be together with My Torah].”



## Praises of Power



הִנֵּה מָה טוֹב וְמָה נְעִים שָׁבֹת אֶחָיו יָם יַחַד

*Behold how good and how pleasant it is for brothers to dwell also together.* [Tehillim 133:1]

A Midrash cites the teaching of Rebbi Shimon who tells us that this verse in Tehillim is referring to the two Keruvim of the Aron that was standing in the Holy of Holies. The Keruvim represent the closeness between Hashem and Bnei Yisroel. The Nefesh HaChaim teaches that a heart of a Jew is the Holy of Holies. Perhaps, in this verse of Tehillim, Dovid HaMelech is teaching us: “Pay attention to your feeling and emotions, and recognize how good and pleasant it is to be close to Hashem.”

## Royal Life Lessons

טוֹב פֶּת חֲרֻבָה וְשִׁלּוּהָ בֵּה מִבֵּית מִלָּא זֶבְחֵי רִיב

*A peace-filled piece of dry bread is better than a house full of conflict-filled freshly slaughtered meat.* [Mishlei 17:1]

Rashi explains that the verse is speaking from the perspective of Hashem – i.e., the verse teaches us what is “better” for Him. Based on this, it’s possible to say that the message of this verse is that Hashem favors one non-beautified mitzva, over many beautified mitzvos that were fulfilled at the cost of *shalom bayis*.

