

Wonders of Creation

The Giant Pacific Octopus

The Giant Pacific Octopus can be found in the coastal North Pacific, usually at a depth of around 215 ft. It is arguably the largest octopus species, reaching up to 156lbs with an arm-span of up to

14ft. The lifespan of this creature is only 3-5 years. It makes up for this by laying up to 100,000 eggs which are intensely cared for by the female, who will die protecting the eggs.

Hashem gave this octopus the ability to hide from dangerous enemies lurking in the ocean dark. The mantle (or cloak) of the octopus is spherical in shape and contains most of the animal's major organs. By contracting or expanding tiny pigment-containing granules known as chromatophores which consist of complex multi cellular organs, it is able to rapidly change its color. The octopus can do so in order to enable itself to blend in with the environment. It thus disguises itself from its predators.

-- by Alex Isaacson

Kids Ask, Zeidy Answers



Zeidy - every single day, we recall the event of leaving Mitzrayim. Do we recall everyday the event of standing by Har Sinai and receiving the Torah?



Yes we do, kids!

The *halacha* states that when a person says the 2nd blessing of Bircas HaTorah, he should have in mind the event of "ma'amad Har Sinai" and how Hashem spoke the words of Torah to us at Har Sinai from within the fire.

[Tur, OC 47]

MENUCHA SUPPORTERS



Menucha

A Shabbos table companion for the whole family

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נשא

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challenges

Applying Oil on Baby's Skin

compiled by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



The Kramer family finished Sholosh Seudos early. Mrs. Kramer was taking a rest and Mr. Kramer was playing with his baby son, Yoni. He noticed that the skin behind Yoni's right ear was dry and irritated. "It would be good to apply some oil on that part of the skin" - thought the father. "I do remember learning that an adult should not apply oil on his chapped skin, but it's probably permitted to do it for a baby. On the other hand, Shabbos is ending soon, maybe we should wait."

Q. Can the oil be applied (by hand) behind baby Yoni's ear now?

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This issue is dedicated
anonymously
לזכרת משפחתו

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Answer: Yes.

Explanation: The Rama rules that in respect to the laws of Shabbos, we treat a child’s medical and physical needs as an “illnesses” [1]. In other words, whatever we are allowed to do on Shabbos to treat a חולה שאין בו סכנה (a person with a non-life-threatening illness), we are allowed to do to treat even minor ailments of a child. (Regarding the age bracket for this halacha, there is a disagreement among the poskim [2]. Following the teaching of HaRav Yitzchok Yaakov Weiss, the Shemiras Shabbos Kehilchosa writes that this halacha applies for children up to the age of nine (and sometimes up to the age of ten)[3]).

The Beis Yosef explains that applying oil on chapped skin of an adult is not permitted due to the rabbinic restriction of ‘performing *refuah* on Shabbos’ [4]. The Beis Yosef also teaches that the rabbinic restriction of ‘performing *refuah* on Shabbos’ does not apply to a חולה שאין בו סכנה [5]. Consequently, it’s permitted to apply oil on a baby as a *refuah*, because, as we saw above, a baby is considered a חולה even with respect to minor ailments [6].

[1] Rama OC 328:17 [2] see Nishmas Avraham 328 (57). [3] Shemiras Shabbos Kehilchosa 37:2 [4] Beis Yosef OC 327. To review from one of the previous articles: The Mishna in Masechet Shabbos teaches that one may apply oil on an area that has a minor ailment [4a], however, the Mishna then teaches that one should not use rose oil for this purpose. What’s the difference between regular (i.e., olive) oil and rose oil? In the time of Chazal, rose oil was very expensive. As such, people were not accustomed to anointing themselves with rose oil for non-medicinal purposes. Therefore, the Mishna prohibits using such oil for medical purposes. On the contrary, it was permitted (in the time of Chazal) to apply regular oil on minor ailments on Shabbos, since it was normal to anoint oneself with such oil for non-medicinal purposes [4b]. The Beis Yosef writes that nowadays people apply oil on themselves only for medical needs. As a result, the Beis Yosef rules that we cannot apply even regular oil on Shabbos to treat minor ailments [4c]. The Rama cites this ruling in the Shulchan Aruch [4d]. [4a] Mishna Shabbos 14:4 [4b] See Gemora Shabbos 113b and Rashi’s commentary to the Mishna on Shabbos 113a. [4c] Beis Yosef O.C. 327 [4d] O.C. Rama 327:1, see also Shemiras Shabbos Kehilchosa 32:13. [5] Beis Yosef OC 328 [6] Shemiras Shabbos Kehilchosa 37:6

Riddle

In this week’s parsha a Nazir stays away from wine...

What does wine and Torah have in common?



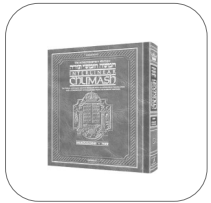
Last week’s riddle: What does a fig tree and Har Sinai have in common? **ANSWER:** The fruits of a fig tree are figs, and the “fruits” of Har Sinai are the words of Torah. The Midrash Shir HaShirim teaches that the words of Torah are compared to figs, because just like the figs are harvested a little bit at a time (unlike the other fruits which are harvested all at once in the harvest season), so too, the way a person succeeds in Torah is by acquiring it a little bit at a time.

Sweet & Short

Parsha Depth

... איש איש כי תשטה אשתו...

...*should any man's wife go astray...* [Bamidbar 5:12]



Rashi, in his commentary to this verse, explains that the basic meaning of the word תשטה, is “she will deviate”. Rashi then elaborates that this woman deviates from *darkei tznius* (modest ways), thus arousing her husband’s suspicion.

In addition to that basic explanation, Rashi quotes a Midrash (Tanchuma, Naso 5): “Adulterers do not commit adultery unless a spirit of craziness (טוּט) enters them, as it is written [here] תשטה (which can also be read as ‘to become a שוטה - to become crazy person).”

It is possible that Rashi’s *p’shat* and *drush* in this commentary are really two parts of one message: A Jewish woman should know that even a slight deviation from *darkei tznius* of a Bas Yisroel, can carry a devastating effect. In other words, a spirit of טוּט is permitted to enter inside a woman who deviates from modest ways (e.g., dressing up slightly immodestly). Once that spirit of טוּט is inside of a woman’s heart, it can control her beyond her rational will.

Mishlei—Royal Life Lessons



האל תעזבה ותשמרה אהבה ותצרך:

Do not abandon her, and she will guard you; love her and she will protect you. [Mishlei 4:6]

The Malbim explains that this verse is telling us that there are two ways to relate to the Torah: (1) not to abandon the Torah and (2) to love the Torah. The second way (loving the Torah) is on a higher level than the first way (not to abandon the Torah). The Malbim then explains that the word ותצרך in the verse is referring to a simple level of protection, whereas ותשמרה is referring to a very strong level of protection. Hence, Shlomo HaMelech is teaching us that if a person raises his relationship to the Torah to a level of “loving the Torah”, then the Torah will raise its level of protection of that person.

[Malbim Mishlei 4:6]