

Youthful

**Wonders of Creation**

by Alex Isaacson

**The Amazonian Manatee**

The Amazonian Manatee is found living exclusively in freshwater habitats of the Amazon Basin and other parts of South America. It has thin, wrinkled gray skin, and is almost hairless, but has "whiskers" around its mouth.



It can weigh over 700 pounds, and can live for 30 years.

It is a large, cylindrically shaped mammal, with forelimbs modified into flippers, and the rear of the body in the form of a flat, rounded, horizontal paddle. The flexible flippers are used for aiding motion over the bottom, scratching, and touching, moving food into and even cleaning the mouth!

Special thanks to the sponsors



Free weekly publication | Copyright © 2015 by Shlomo Epshteyn | Distributed in Chicago, IL; Beit Shemesh, Israel. Contact info & electronic list: menucha613@gmail.com | Menucha online: www.btya.org | Clipart images © copyright of Walder Education Pavilion of Torah Umesorah.

◆ Please, don't read me during tefilla, kadish, etc. ◆

Menucha

A Shabbos table companion for the whole family

Volume V, Issue No. 13

שמות

5776

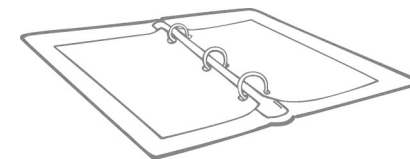
Challenges

**Halacha Challenge**

TOPIC

Reading the Guest List

Today is the Shabbos of Simcha's *Aufruf*. The atmosphere in the shul is filled with excitement. Children made sure that their pockets are empty so that they can fill them up with candy that will fall from the *ezras nashim*.



When the time came for the *gabbai* to say the announcements, Simcha handed over to him a paper which had a list of names written on it. Those were the names of guests that had arrived from various places to honor Simcha.

"...I would like to welcome all of Simcha's guests," said the *gabbai* at some point in his announcements, and prepared to start mentioning the names in the long list of guests. Then, he was hesitant to begin, because he recalled learning that there are certain lists that a person cannot read on Shabbos.

**Question:** Can the *gabbai* read from Simcha's "guest list"?



Dedications:

- Put your dedication in the next issue

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:** A Mishna in *masechet* Shabbos says: "A person may count his guests and delicacies from memory, but not from a written note."<sup>1</sup> This Mishna is teaching us that there is a Rabbinic *g'zeira* not to read from a list on Shabbos.<sup>2</sup>

There are two opinions in the Gemora for why this *g'zeira* was enacted. One opinion is that the sages did not want people to read from lists on Shabbos, because a list is structured similarly to *Sheetrei Hedyotos* (e.g., financial documents and the like).<sup>3</sup> A person may wrongly conclude that just like it is permitted to read from a list, it is also permitted to read from *Sheetrei Hedyotos*.<sup>4</sup> Why is there a problem to read *Sheetrei Hedyotos* on Shabbos? Rishonim have different explanations for this. The *Rosh* explains that reading from *Sheetrei Hedyotos* is prohibited under the general prohibition of *Mimtzo Cheftzecho*\* (preparing on Shabbos for a *melacha* that a person is planning to do after Shabbos).<sup>5</sup>

Chazal teach us, however, that under the prohibition of *Mimtzo Cheftzecho*, only "*Cheftzecho*" - i.e., your needs, are prohibited, where as *Cheftzei Shamayim* - i.e., *mitzva* needs, are permitted.<sup>6</sup> Based on this, if a list would be read for a *mitzva* purpose, the reasoning of "reading a list may bring a person to read from *Sheetrei Hedyotos*" would not apply, since for a *mitzva* purpose, one may read even true *Sheetrei Hedyotos*.<sup>7</sup>

The other opinion in the Gemora holds that the *g'zeira* not to read from a list on Shabbos was enacted due to the concern that a person may come to erase items from the list and would thus be performing the *melacha* of *Mochek*. However, the case of our source (i.e., in the Mishna quoted above) is where there is, in fact, a concern that a person may be tempted to erase something from the list. Thus, in a case where there is no concern that a person will be tempted to erase from the list, the reason of "maybe one will come to erase" would not apply. One example of such a case is where a person who is reading from the list is not the owner of the list and has no permission to erase anything from the list.<sup>7</sup> <sup>1</sup> Based on this, in order for *gabbai* to be able to read from the list, two things need to be true: (1) The reason of "maybe he will erase" should not be relevant, and (2) reading from that list should be considered as a *mitzva* need.

**Menucha's Answer:** Yes. **Explanation:** "Maybe he will erase" is not applicable in this case, because the list does not belong to the *gabbai*. Is reading from this list considered to be a *mitzva*? Rav Nissim Karelitz *shlit"a* teaches that if one will say by memory the names for a "*Misheberach*" blessing, he might forget to mention someone and that person may be offended. Making sure that nobody will get offended is considered to be for a *mitzva* need!<sup>8</sup>

1. שבת פרק כג משנה ב. 2. עיין בשש"כ"ה פרק כט סעיף נא (סעיף מט במהדורה ישנה). 3. עיין בשו"ע א"ח סימן שז סעיף יג. 4. שבת סמט. 5. ר"א"ש פרק כג אות א. 6. שבת קיג. 7. עיין במ"ב סימן שז ס"ק מז. 8. עיין במהדורת דרשו של מ"ב סימן שז אות מח.

Riddle



In this week's parsha we learn about the birth of Moshe Rabbeinu. What happens when a baby is born? Of course, people say "*Mazal Tov!*" Here is a trivia question: Where in his commentary on Chumash, Rashi says "*mazal tov*" ?

Answer to the last riddle:

RIDDLE: In this week's parsha, I was used to understand how fast something is, but if you use me to know how large something is, you might leave hungry! What am I?

ANSWER: Water. In last week's parsha, Yaakov Avinu said that Reuven was "fast as water". In the laws of *Netilas Yadaim*, we learn that if water was used to measure quantities, it is unfit for *Netilas Yadayim*. [Kitzur Shulchan Aruch 40:8]

Kids Ask, Zeidy Answers



Zeidy – Isn't it obvious that we need to praise Hashem every single day? If so, what new idea is Dovid HaMelech teaching us in the *pasuk* "*Boruch Hashem yom yom*" (Tehillim 68:20) ?



Good question, kids! The answer is found in Gemora Berachos [40a]. There, *Chazal* explain that the words "*yom yom*" in this verse mean "**according** to each day." Hence, the verse is saying: "Blessed is Hashem, according to each day..."

What does that mean exactly? Let's recall that the second part of that verse says: "...He takes a burden on our behalf, the G-d of our salvation, forever." Based on this, the Maharsha says that *Chazal's* interpretation of the verse is as follows: "Blessed is Hashem, he takes a burden for us and saves us according to each day." In other words, each day, we have a unique challenge, and Hashem provides new help to overcome that challenge. Thus, Dovid HaMelech is teaching us that we should praise Hashem each day for that day's unique help from Him.

Perhaps, the best is to think about this in the morning before the day begins, and give praise to Hashem in the evening once a person can see what transpired on that day.