

Stories, Biographies & Wonders

The Laughing Hyena

By Alex Isaacson

Ever wonder who is making those noises at night in the hills of Beit Shemesh? Perhaps those are the sounds of the laughing hyena - also known as the spotted hyena. They weigh up to 121 pounds and can be as long as about 5.5 feet, with the females superseding the males in size. It is both an efficient hunter and a scavenger, with the capacity to crush, eat, and digest bone with their powerful jaws.

The hyena is a highly intelligent and remarkably social animal. In fact, it's the most social of the over 280 species of carnivores in Africa, in that it has the largest group sizes and most complex social behaviors. Despite the fact that mothers take care only of their own young, cubs are able to identify relatives as distantly related as great-aunts!

Lastly, studies have shown that experienced hyenas help inexperienced pack members to solve problems. Hyenas are even capable of using deception whereby they call out alarm sounds during feeding when no enemies are actually present, thus frightening off other hyenas and allowing them to eat in peace.



ADAR^{IT}

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EDUCATION AND FUN

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

Menucha

A Shabbos table companion
for the whole family

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Halacha Challenge

Headaches

Back by "popular demand", we present a post—Purim, important review of that oh-so-practical question: what to do for a headache on Shabbos. Learn responsibly!



Mr. Rubin had a really fun Purim. As a visitor to Beit Shemesh, he was drawn by all of his friends who live there to rejoice with them on Purim. He literally lost count on how many homes he visited during the day and how many glasses of wine he'd consumed. For the Purim *seuda*, he went to his best friend Chanan, who lives in the newly-built Ramat Beit Shemesh Gimmel. To put it simply, they had a very happy Purim Seuda.

The problem was after Purim: a headache. Even on a Friday night, Mr. Rubin still had a headache.

Q. Can Mr. Rubin take medicine to alleviate his headache on Shabbos?

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DEDICATIONS

- In honor of the Bar Mitzvah of **Eitan Enkin**, son of **Rabbi Ari and Shayna Enkin**
- By the **Goldman family** with gratitude to the **Rav and the Kehilla of Beis Tefilla** for their amazing help in the wonderful wedding of their children **Shlomo Yehuda and Avigile**.
- By the **Bernstein family** in gratitude to Hashem for the birth of **Hadassah**, born to **Tzvi and Tzivia Bracha Moskowitiz**.

Special thanks to kehillas **Beis Tefillah Yonah Avraham**



❖ requires geniza ❖

Menucha's answer*: As we know, performing acts of healing to treat minor ailments on Shabbos is prohibited [O.C. 328:1]. Hence, in our case, the first thing that needs to be determined is if Mr. Rubin's headache is considered a minor ailment or a major ailment.

If Mr. Rubin has a strong headache, the prohibition of doing *refuah* on Shabbos does not apply to him and he may, therefore, take a painkiller medication¹. What is called "a strong headache" in the context of this halacha? It's a headache which makes the whole body weak or which causes a person to be bed-ridden².

Also, it's valuable to know that HaRav Chaim Noeh zt"l rules that if a person is in doubt and cannot decide whether his pain is severe enough to be classified as "strong pain," he may assume that it is, in fact, "strong pain"³. Rav Dovid Ribiat cites this ruling in his sefer "39 Melachos"⁴.

If Mr. Rubin has a mild headache, but is suspecting that a strong headache will develop later on, then he can take a pain killer medicine as a preventative measure⁵. A good example of this is when a person has a certain mild headache and knows that such a headache has a tendency to develop into a migraine⁶. (A migraine headache is classified as "a strong headache" in halacha⁷.)

If Mr. Rubin has a mild headache and is not suspecting that a strong headache will come, then he cannot take medicine for it⁸. However, he could apply something cold upon his head to alleviate the pain⁹.

*Note: This answer is based on our understanding of the sources cited in this article. (The opinions of these sources may not necessary reflect *halachic* rulings of other *halachic* authorities.) The reader is encouraged to study this topic in depth in order to truly know *halacha lema'aseh* for the case presented in this halacha challenge.

[1] Shemiras Shabbos Kehilchosa, 34:3

[2] ibid. 34:2

[3] Ketzos HaShulchan 134:7

[4] 39 Melachos, p. 484

[5] Shemiras Shabbos Kehilchosa 34:16

[6] ibid. 34:16

[7] ibid. 33:1 (3)

[8] ibid. 34:3

[9] See ibid. 35:35, note 90.

Riddles



We are four people.

What makes us unique?

Our names are in the Chumash and also in Megillas Esther!

What are our names?

Answer to the last riddle:

RIDDLE: Warning: this riddle is not for the weak-hearted. Sefer Vayikra begins with the parsha of Korban Olah. In Mishnayos (Tamid 3:4) we learn how and when the heart of an animal is taken out from Korban Olah.

Now, where does the Torah (Chumash) explicitly state that the heart of certain people came out?!

ANSWER: When the brothers of Yosef were returning from Mitzrayim to bring the purchased food to their father Yaakov, one of them opened his bag and found money inside of it. The verse says that after seeing this, the brothers' "heart came out" - ויצא לבם [Bereishis 42:28]



Kids Ask, Zeidy Answers



Zeidy – how come when we make a bracha before doing a mitzva, we say "...that He sanctified us with His *mitzvos*," instead of simply saying: "that He gave us His *mitzvos*"?



You are asking an important question, kids! The answer to your question is as follows. When a person does a *mitzva*, he is not just doing a simple action. By doing a *mitzva*, a person fulfills something that the Creator of the entire world desires — "מקיים רצון השם". A person needs to have a special status in order to have the right to fulfill the desire of a king—and all the more so, to fulfill the desire of King of all kings. Therefore, Hashem gave us that special status, so that we can perform *mitzvos* all the time! As such, we say:

קדשנו - "He made us special"!

[based on the teaching of the Chidushei HaRim as taught by Sefas Emes Vayikra, 5631]