



Many are the roads that lead to Jerusalem. But rarely is one as filled with danger as the one traveled by Eliezer.

It all started with a long trek from his native Ethiopia to Johannesburg which included a tension-filled night in a tree surrounded by a pride of lions. The Johannesburg Jewish community, in which he would spend the next couple of years on his journey to Judaism, was a major stop in his journey to Jerusalem and Yeshivat Ohr Somayach. But before he reached South Africa he was held up by six robbers near the Swaziland border crossing. Rummaging through his meager belongings they came across a box containing his tefillin and demanded to know what was inside.

"I got so angry when I saw them approaching my tefillin," he recalls, "that I told them that if they touched them they would all die. They were so frightened by my attitude that they let go of the box, gave me some money to continue my journey and quickly ran off."

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**Hints & Answers\* HALACHA CHALLENGE:** *Shemiras Shabbos Kehilchosa* (23:50) writes: "It is permitted to adjust the height of a *shtender* that's made in a way that one can elevate or lower it according to one's need and secure its position with its fasteners." **RHYME:** "say" **RIDDLE:** You are the last judge to vote, and all the other judges have already said 'guilty.' For details, see the Rambam, Laws of Sanhedrin 9:1

\*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha.

## Halacha Challenge

### Adjusting a *Shtender* on Shabbos



On a Shabbos afternoon, Chaim met up with his chavrusa Moishy in shul.

"Hmm...looks like someone lowered my *shtender*," said Chaim with great disappointment.

"What's the big deal?" asked Moishy.

"What do you mean?! Adjusting its height is a *melacha* of *Makkeh Bepatish*, since I would need to tighten those bolts!" exclaimed Chaim.

"And when you tighten a bottle cap on a bottle, is that also *Makkeh Bepatish*?" asked Moishy with a smile.

"That's different!" said Chaim, "Because a bottle cap is made to always go on and off the bottle. But a *shtender* is only adjusted sometimes."

**Question:** Can Chaim adjust the height of his *shtender*?

(The "Hints & Answers" section is on page 4)

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel  
בוכות רפואה שלימה ליהודית פנינה בת חנה מלכה ציפורה

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## Parsha Pearls

מִדְבַר-שָׁקֶר תִּרְחֹק... [שמות כג:ז]

**Distance yourself from a lie...**[Shemos 23:7]

The Chofetz Chaim in his *sefer Sefas Tamim* (Ch. 7) writes about the incredible benefit of having the *middah* of *temimus* (speaking truthfully and without deception):

“Once it happened that he had to travel to a city whose name was Kushta. The residents of that city would never lie, and as a consequence, nobody died in that city before reaching an old age after having lived a fulfilling life...The point of that story is that anybody who is especially careful in this *middah* of *temimus* will bond during his lifetime to the Living G-d who is the source of truth, and consequently, up until this person reaches an old age, after having lived a satisfying life, the Angel of Death will have no power over him.”



## Ask Around Your Shabbos Table

...וּבֶשֶׂר בְּשָׂדֵה טָרְפָה לֹא תֹאכְלוּ לְקֶלֶב תִּשְׁלַכּוּ אֹתוֹ. [שמות כב:ל]

**...and flesh torn in the field you shall not eat; you shall throw it to the dog.**  
[Shemos 22:30]

**Ask around your Shabbos table:** Typically a sheep gets attacked by a wild animal as a result of the dog that protects the herd not doing its job “well”. If so, why does the Torah tell the shepherd to reward the dog for “a bad job”?

**Menucha’s Answer:** Although the dog did “a bad job” now, he did “a good job” on many other occasions. The Torah is teaching us a fundamental lesson: Focus on successes. And a time to recall those successes is specifically after a failure.



## Rhymes for Kids



פְּלִיאָלְמָנָה וְיָתוּם לֹא תַעֲנוּן - You should not afflict to a widow or orphan.  
(Shemos 22:21)

To be a *mentch* is the Torah way  
Hurtful words you shouldn't \_\_\_\_.

“Affliction” in the above verse refers to both physical and emotional pain (see Sefer HaChinuch, *mitzva* 65). Commenting on this verse, Rashi says: “*The same applies to all people (i.e., one is not allowed to hurt physically or emotionally any Jew). Here, the Torah speaks of the common situation, since widows and orphans are weak and they are frequently hurt.*”



## Parsha Riddles



In parshas Mishpatim we learn many laws for judges. See if you can solve this “court riddle”.

Imagine you are a judge. There is a certain capital case taking place and now it is your turn to state your ruling. If you say, “innocent,” then the defendant receives the death penalty, but if you say, “guilty,” he goes free! What is the case? (Need help? See the Rambam, Laws of Sanhedrin 9:1)

## ? DID YOU KNOW THAT ?

**You probably know** that this week’s parsha tells us that Moshe Rabbeinu stayed on Har Sinai for 40 days and 40 nights.

**But did you know** that the two brachos that are said on Krias HaTorah (*Asher Bochar Banu & Asher Nosan Lanu*) contain 40 words?! The Tur (OC §139) teaches that Chazal made those brachos have 40 words in order that they should correspond to the 40 days and nights that Moshe Rabbeinu remained on Har Sinai.