



The matter that came before the Beis Din (Rabbinical Court) was truly an unusual one. The claimant was Rabbi Safrin, the Admor of Komarna, and the defendant was a young survivor of the Holocaust. The issue was who had the right to a Sefer Torah that belonged to the Komarna Chassidim in pre-war Europe.

The defendant, who was the current possessor of the Sefer Torah, described to the judges how he had saved this sacred scroll by wrapping it around his body and thus concealing it from the enemy as he dashed from place to place. The court ruled in his favor on the basis of the Talmudic ruling that something retrieved from the sea belongs to the finder because its owner has certainly despaired of ever regaining possession.

The claimant accepted the decision but was so interested in bringing the Sefer Torah back to its ancestral home that he paid the defendant a handsome sum of money to relinquish ownership. Thus was the Sefer Torah once again "retrieved from the sea".

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

Hints & Answers* **SHMIRAS SHABBOS:** It is permissible to forgive a loan on Shabbos if there is a need to do it today and it's done for a mitzva purpose - such as to bring joy to a friend [See *Piskei Teshuvos* 306:23 and note 156 there]. **ASK AROUND YOUR SHABBOS TABLE:** The laws of Mishpatim mostly contain civil laws that are logical. They are between the two parts of the narrative of Ma'amad Har Sinai, to tell us that even when we act properly in civil laws that are logical we need to "infuse" Har Sinai into them. In other words, Hashem wants us to connect His will into all of our actions and decisions - even if they are simple and logical. **RHYME:** "winner". **RIDDLES: 1.** Yossi was counting the words in the two *brachos* that are said by *Krias HaTorah* ("Asher Bochar Banu" & "Asher Nosan Lanu"). The *Tur* (OC §139) teaches that Chazal made those *brachos* have 40 words in order to correspond to the 40 days that Moshe Rabbeinu remained on Har Sinai. **2.** לִבְנֵי הַסַּפִּיר - a sapphire brick (Shemos 24:10). Rashi writes: "a sapphire brick was before Him at the time of the bondage, to remember Bnei Yisroel's troubles [i.e.,] that they were enslaved in the making of bricks." **3.** Not to cause עֲיִוִי to another Jew: **לֹא תַעֲנוּן לְאִשָּׁה יְתוּמָה וְלִבְנוֹת יְתוּמָה** - You should not cause affliction to a widow or orphan. (Shemos 22:21) The word "affliction" here refers to both physical and emotional pain (see *Sefer HaChinuch, mitzva 65*). Rashi comments on this verse: "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" *Note: Menucha's answer are not to be taken as final decisions in halacha.



Menucha

A Shabbos table companion for the whole family

לע"נ ר' ברוך חיים בן סלמן ז"ל

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Shmiras Shabbos

Forgiving a Loan



אִם-כִּסֶּף תַּלְוֶה אֶת-עַמִּי - When you lend money to My people... (Parshas Mishpatim, Shemos 22:24)

"Why do you look sad, Miriam?" asked Nechama as he walked into Miriam's house.

"I wanted to go for a Shabbos walk with you, but look what a downpour we have now!" explained Miriam.

"Oh I see. Well, it's Shabbos. We shouldn't be sad," said Nechama.

"I know, I know," said Miriam, "But what can I do? My emotions overtook me."

Nechama started thinking of what she could do to gladden Miriam. Soon she came up with a plan. She thought to herself: "Last week, I lent some money to Miriam. If I forgive the loan now, that will sure make her happy!" But then she thought for a little more and started thinking that perhaps forgiving a loan is not permissible on Shabbos since it's like a business transaction, and we're not allowed to do business transactions on Shabbos.

Question: Can Nechama forgive the loan?

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

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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A Life Lesson from the Parsha

“Rabbi Meir says: Either way - whether you do the will of Hashem or not - you, the Bnei Yisroel are called “children” of Hashem” (Kiddushin 36a).

One might ask, what makes us unique in a practical sense such that we are called “children of Hashem”?

The answer is found in Rashi’s commentaries to this week’s parsha:

בידוע שרחמי האב על הבן - “It’s known that the father’s mercy is upon the son.”

Although the verse that Rashi is commenting on (Shemos 22:2) is referring to a human father and son, it certainly applies to Hashem’s relationship with us: Hashem always has great mercy on us because we are His children.



Ask Around Your Shabbos Table

“And Moshe came within the cloud, and he went up to the mountain, and Moshe was upon the mountain forty days and forty nights.” (Shemos 24:18)

At the end of parshas Mishpatim, the Torah goes back to the narrative of *Ma’amad Har Sinai*.

Ask around your Shabbos table: Why did Hashem divide the story of receiving the Torah on Har Sinai into two parts and told Moshe to record them in two different parts of the Torah?

(The “Hints & Answers” section is on page 4)



Rhymes for Kids



My Abba tells me at every dinner
“Whoever says *emets* is always a _____!”

מְדַבֵּר “שֶׁקֶר תִּרְחַק” - Distance yourself from falsehood...” (Shemos 23:7)
חותמו של הקב"ה אמת - Hashem’s seal is “truth”. (Shabbos 55a)



Riddles & Trivia



1. The last verse of this week’s parsha tells us that Moshe Rabbeinu remained on Har Sinai for forty days. Yossi likes to count. Today when he was sitting next to his father in shul, he opened his *siddur* to a random page and started counting the words. “One, two, three,..., thirty nine, and forty!” counted Yossi. “Abba, look! There are 40 words, here!” Yossi’s father looked inside and said: “Correct! And the reason for why there are 40 words here, is because Moshe Rabbeinu remained on Har Sinai for 40 days!” What was Yossi counting?
2. It’s a precious gemstone, a building block, and also a sign to remember. Can you find it in our parsha?
3. In this week’s parsha there is a negative commandment not to do to your fellow Jew what the Egyptians did to us. What is that negative commandment?

(The “Hints & Answers” section is on page 4)