

A MITZVA DILEMMA FOR THE SHABBOS TABLE



SHABBOS PARKING

By Rabbi Yitzi Weiner

This week's Parsha discusses the beginning of the Jewish People's enslavement in Egypt. Our Sages teach (Shmos Rabba 1,28) that when Moshe was a prince growing up in Paroh's palace he convinced Paroh to let the Jewish slaves take off on Shabbos.

This leads us to the following true story.

Shlomo lived in a small religious community in Israel. Most of the neighbors in his apartment building were religious. The shul they davened in was about a 20-minute walk away from their apartment building. Every erev Shabbos, Shlomo and his apartment neighbors would drive to shul before Shabbos and park at the shul. After Shabbos was over, they would drive home.



THE MEN AND THE BOYS

The Baltimore community has been blessed with the good fortune of having the thoughts of Rav Tzvi Einstadter on Chumash recently published and available to all. The following was culled from Rav Tzvi's second volume on Sefer Shemos.

In our Parsha the Torah states "And Moshe grew up and he went out to his brothers to share in their difficulties". This verse indicates a direct correlation between Moshe becoming 'grown up' and his sense of responsibility to his brothers. To appreciate this connection let us consider the following.

The Talmud in Pesochim indicates that regarding Torah oriented laws a minor child under age 13 is not trusted. However, regarding Rabbinically legislated laws the Rabbis trusted a minor. This Talmudic passage seems to contradict a different Talmudic passage regarding the Rabbinically legislated laws of t'chum Shabbos in which a minor child is not trusted. In explaining the apparent contradiction, the authors of the Tosfos teach that the case in Pesochim deals with the Rabbinically legislated rule that every person must check their home for chometz before Pesach. For that, a child is trusted since he has his own obligation, we trust that he will take care of it. The second passage of the Talmud was

Shlomo happened to live close to a mall and restaurants so the empty parking space in front of his apartment building was prime parking space. Over time the people in the neighborhood noticed that the parking space in front of that apartment building was empty every Saturday.

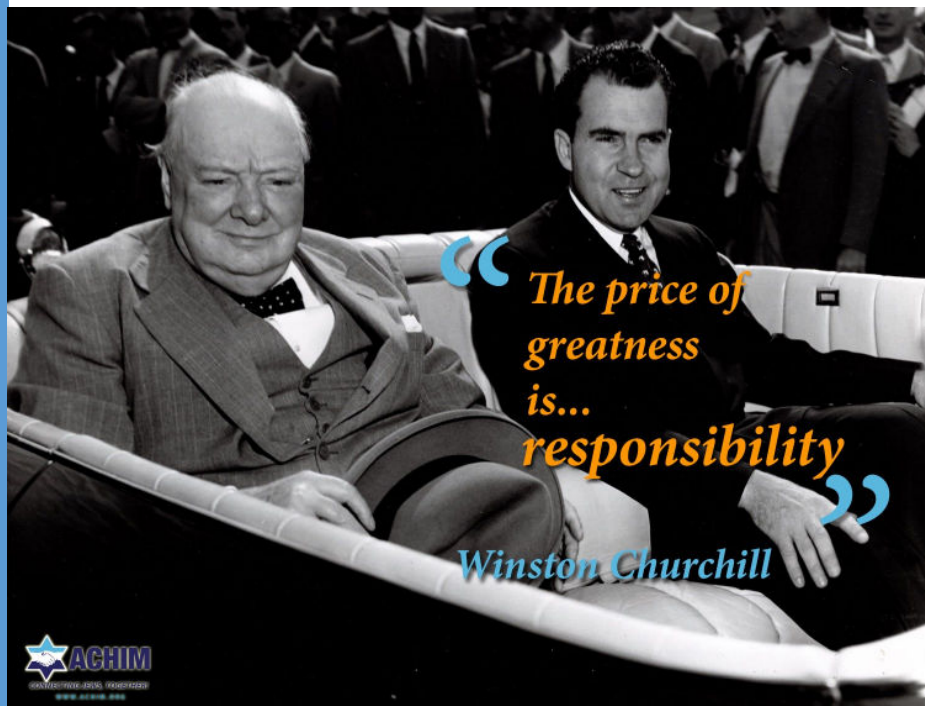
People sensing that these spots were open every Saturday would park there for a couple of hours, going to a nearby restaurant or mall.

Shlomo felt conflicted about letting these people park in his space on Shabbos. On one hand, allowing them to park there helped facilitate the drivers to desecrate the Shabbos. Perhaps every Shabbos he should drape a chain across the space saying "No Parking on Shabbat".

But on the other hand, he wondered, perhaps it was best for them to park there. If they did not have an easily acceptable spot, they would have to circle around the neighborhood looking for another spot, and that would create more chillul Shabbos. Perhaps if they had an easily accessible parking spot, and they could park right away, it would minimize people's chillul Shabbos. Maybe he should keep his spot open for them. Perhaps he should even offer them drinks and snacks on Shabbos to reach out to them.

What do you think?

See Upiryo Matok Bereishis 54



discussing a child who was setting up an eiruv for another person. Tosfos explains that in that case the child is not trusted since it is not for his own obligation, it is for someone else's obligation. We are therefore concerned that he will not follow through on setting up the eiruv. A child takes responsibility for his own concerns but not for the concern of others.

Behold! In the Torah's set of expectations we understand that the bar that separates the men from the boys is the issue of taking responsibility for others. Every adult Jew has a responsibility for the concerns of others.

In the introduction to the Nefesh Hachaim, Reb Itzle

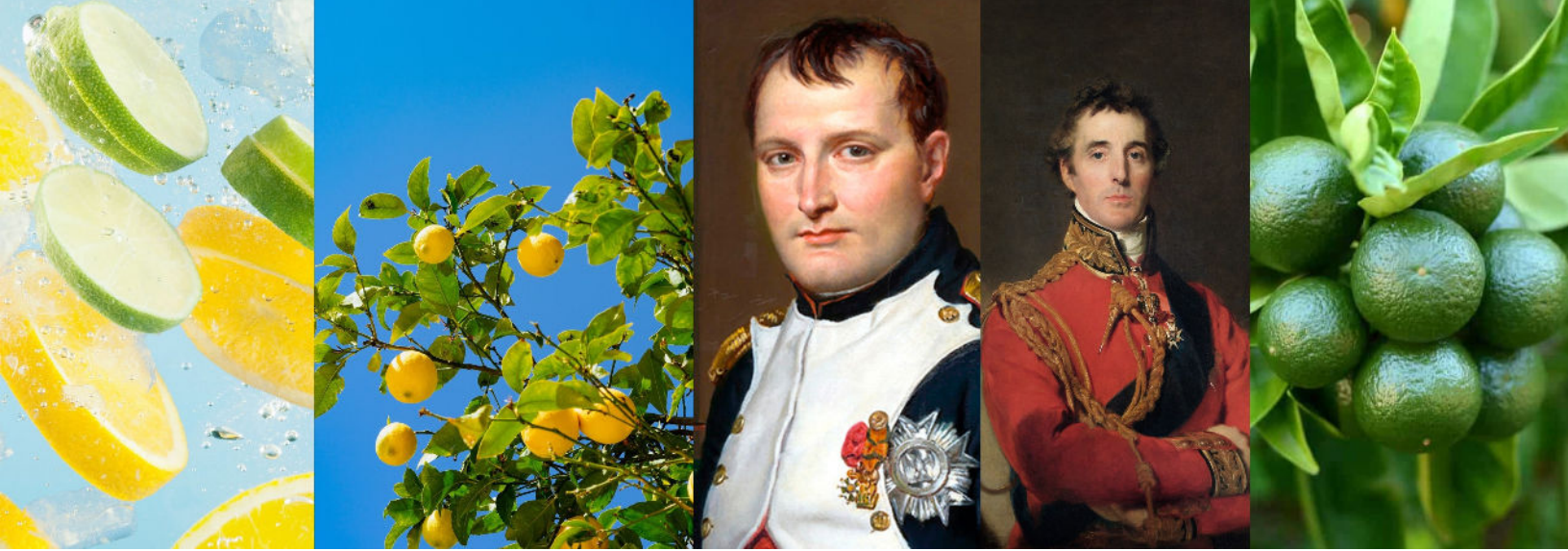
Volozhin writes in the name of his great father, Reb Chaim Volozhin, "This is the totality of Man - Man was not created for himself but to be there to support others with all his talents and resources that are at his disposal."

Reb Shimon Shopf writes in the introduction to his sefer, "The foundation and root of all our aspirations should be towards the betterment of the community. We should never derive pleasure for ourselves if it does not include the betterment of others."

If HaShem has placed this expectation on us, we must be capable of living up to it.

Have a wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

LEMON & LIME

This week I had a sore throat and my wife was so gracious to offer to make me hot tea with lemon and honey. That got me thinking about if there was a scientific basis for drinking lemon juice when you have a sore throat. Let's learn about the lemon.

The lemon tree is a species of small evergreen trees. The lemon is native to China and Northern Myanmar.

The tree's fruit and juice are used for culinary and non-culinary purposes throughout the world, primarily for its juice. The juice of the lemon is about 5% to 6% citric acid. It has a sour taste because it has a pH value of around 2.2, giving it a sour taste. (For reference, water has a pH of 7.) The distinctive sour taste of lemon juice makes it a key ingredient in drinks and foods such as lemonade and lemon meringue pie.

Which fruit do you think came first? The Esrog, the Orange, or the Lemon? What is quite fascinating is that the lemon was actually invented when people in China grafted a Seville orange with an Esrog, a citron.

Lemons first came to Europe around 200 CE but they were not widely cultivated. They were later introduced to Persia and then to Iraq and Egypt. Arabs helped to distribute them widely throughout the Arab world and the Mediterranean region between 1000 and 1150. In fact, the words lemon and lime come from the Persian words for citrus.

The lemon was later introduced to the Americas in 1493 when Christopher Columbus brought lemon seeds on his voyages. Spanish conquest throughout the New World helped spread lemon seeds. However, it was mainly used then as an ornamental plant and for medicine.

Lemon is a rich source of vitamin C, providing 64% of one's daily value. This leads us to our next fascinating point,

We know that the great French general Napoleon (pictured third from right) lost to the British General Duke Wellington (pictured second from right) at Waterloo. Would you believe that this defeat was partially caused by the power of lemons?

Here is the backstory: During the 18th and 19th centuries, scurvy was a common scourge of many national navies. For example during the 18th century, scurvy killed more British sailors than war-time enemy action. The Royal Navy enlisted 184,899 sailors during the Seven Years' War; (1756–1763) but 133,708, 72% of these died from disease, and scurvy was the leading cause. The human body needs vitamin C but it does not create its own. Scurvy is a disease caused by a deficiency of vitamin C, characterized by swollen bleeding gums and the opening of previously healed wounds. This partic-

ularly affected poorly nourished sailors. The ability to remain at sea for lengthy periods without contracting the disorder was a huge benefit for the English military. At the beginning of the Revolutionary wars against France, based on the research of James Lind, the British Navy began to issue a daily allowance of citrus, such as lemon. The use of citrus was a closely guarded English military secret,

The eradication of scurvy made it possible for British seamen to maintain the coastal blockade which was essential for annihilating the naval powers of France and defeating Napoleon.

The Navy later switched from issuing lemons to limes because they were cheaper and had the same effect. This is why British sailors acquired the nickname "Limey".

Lemon juice contains slightly more citric acid than lime juice, nearly twice the citric acid of grapefruit juice, and about five times the amount of citric acid found in orange juice.

We mentioned limes and lemons. What is the difference? Are limes simply unripe lemons?

Nope! Both lemons and limes belong to the broader category of citrus fruit. Lemons — formally known as *Citrus limon* — are typically grown in moderate climates, while limes, a different but similar citrus called *Citrus aurantifolia* (pictured, far right) — grow better in tropical and subtropical regions.

In terms of flavor, these two citrus fruits are similar. They are both tart, and eating either fruit by itself is likely to result in the same puckered facial expression. However, lemons tend to be slightly sweet, whereas limes are usually more bitter.

Now that we know more about lemons and vitamin C, we can answer our original question about whether lemon can help sore throats. Lemons are packed with Vitamin C which can help to boost the immune system and give it more power to fight off your infection. This is because vitamin C is involved in many parts of the immune system. For example, vitamin C helps encourage the production of white blood cells known as lymphocytes and phagocytes, which help protect the body against infection. In addition, vitamin C helps these white blood cells function more effectively while protecting them from damage by potentially harmful molecules. Second, lemon's acid has natural antibacterial and antiviral properties, which could fight off bacterial sore throat. And finally, lemons can help break up mucus and provide pain relief in a sore throat.

Thank you Hashem for the Lemon!

ONE MUST LEARN TO SAY NO TO HIMSELF

Gershon, a 9-year-old boy in Bnei Brak, was diagnosed with celiac disease. As is the common treatment for this ailment, caused by a reaction to gluten, the boy's physician put him on a strict diet which prohibited the consumption of wheat or grains. However, Gershon didn't want to feel different from his classmates and was not following his doctor-prescribed eating plan. Noncompliance can lead to serious, lifelong complications, and his parents were worried. The boy's father brought Gershon to R' Aharon Leib Shteinman and told him, in the boy's presence, that the doctors were very concerned for his health if he didn't totally adhere to the prescribed diet.

R' Aharon Leib turned to Gershon. "What do you want to be when you grow up?" He asked. "A big talmid chacham," replied the child.

R' Aharon Leib looked him in the eye. "I think it is much more difficult for children today to become talmidei chachamim than it was in previous generations," he stated. "Children in our times are accustomed to receiving an abundance of good things. What children want these days, they usually get. But in order to become an adam gadol and to rise above others spiritually, one must learn to say no to his desires. If a child learns to control his desires, he can become great in Torah, as he will minimize the impact of his yetzer hara. I think it will be much easier for a child who is suffering from celiac disease or juvenile diabetes to become a talmid chacham because he constantly has to train himself to say no to his desires and he learns how to keep them in balance." R' Aharon Leib then gave Gershon a warm berachah. The change in the boy's demeanor was startling. Sullenness was replaced with hopeful determination as he responded that he would accept upon himself never to consume any wheat or grains, as he wanted to be healthy. He was very excited to have a qualitative edge over his classmates on the road to becoming a talmid chacham.

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Pictured: Rav Aharon Leib Shteinman as a young man



THE ANSWER

Regarding last week's question about whether the Rosh Yeshiva could expose a crook, in order to clear his own name, Rav Zilberstein wrote that The Rosh Yeshiva would be allowed to, but it would be Midas Chasidus, a matter of great piety to not do so. However if it would cause a Chilul Hashem regarding the Rosh Yeshiva, then he should reveal the crook's actions. See Upiryo Matok Shemos Page 474

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