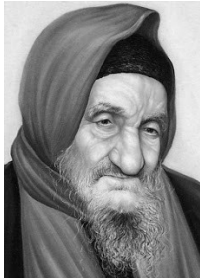


Special thanks to OU and Chevrat Pinto for the help with the content



Rav Yisrael Abuchatzzeira, "Baba Sali" (1889-1984).

Yahrzeit date: 4th of Shevat (this year: Sunday, January 5).

Rav Yisrael Abuchatzzeira was born and raised in Morocco. His potential for greatness was recognized by his father, Rav Massoud Abuchatzzeira, who encouraged him in *talmud* Torah, and instilled in him the importance of *sh'miras haLashon* and *sh'mirasha Einayim*. The Baba Sali was married at the age of sixteen to Precha Amsalem, who served as a true *ezer k'negdo* throughout their long, blessed marriage. The Baba Sali was one of the leaders of the Aliyah of Moroccan Jewry to Eretz Yisroel, and at the age of 31, Baba Sali himself made Aliya and settled in Netivot, next to the Yeshivat HaNegev. Because of his great influence, the Negev began to blossom spiritually, and thousands of secular Jews returned to their roots.

The miracle stories with the Baba Sali are awe-inspiring. Once, a secular IDF soldier, whose legs were paralyzed during the Yom Kippur war, visited the Baba Sali as a last effort for salvation. The Baba Sali told the soldier that Hashem gives us limbs in order to serve Him, and if the soldier would commit himself to becoming observant, the Baba Sali would help him receive a complete recovery. The soldier accepted the pledge and kissed the hand of the Baba Sali. The Rav's wife, who was in the room at that time, urged the soldier to try to stand up. Within moments, the soldier who had been paralyzed in his legs, stood up and began to walk.

On one occasion, the Baba Sali was visiting Tzfas and requested to visit the Arizal's shul. The man, who had the keys to the shul, strongly urged the Baba Sali not to enter the shul. He told the Baba Sali that it had been several years since it had closed down, and that no one dared to enter. "Those who did go in never came out alive," he concluded. Nevertheless, the Baba Sali persuaded the man to give him the keys. After opening the old, rusty lock, the Baba Sali and his servant entered the shul. The servant reported that the Baba Sali approached the Aron Kodesh, took out the Sefer Torah and read certain parts from it. As he was reading from the Sefer Torah, the synagogue began to fill with a pleasant light. After the Baba Sali was finished reading from the Torah, he turned towards his servant and said, "From this day on, everyone can come into this Beit Kneset without any worry." ♦



Halacha Challenge

Making Home-made Grape Juice for Kiddush

by Shlomo Epshteyn



When Shabbos arrived, the Klein family realized that they didn't have any wine or grape juice for Kiddush. Everyone started to think of a solution. "We have lots of grapes", said the kids, "let's just squeeze them and make home-made grape juice! After all, it's for a mitzva."

Question

What's the best solution for the Klein family's problem?

Answer

Squeezing grapes on Shabbos to make grape juice is a Torah prohibition. Hence, making home-made grape juice would not be a solution. The Klein family should just ask their neighbors for some wine or grape juice.

Explanation

The Mishna¹ states: "We don't squeeze fruits [on Shabbos] in order to extract juice from them." Rashi² explains that the extraction of juice involves a prohibited action of *Mefarek* (separating one entity from another), which is a *tolada* of the *av melacha Dosh*. According to many opinions, the *melacha* of *Dosh* in the construction of the Mishkan entailed threshing certain dye-producing herbs to separate the seeds from their chaff (the seeds were processed to make dyes, and in turn, these dyes were used to color the wool covers of the Mishkan). Principally, the extraction of the edible food from the inedible casing falls under the *av melacha* of *Dosh*. Its *tolda* - *Mefarek* - is extracting a liquid from a solid.

Cont. on page 2

Halacha Challenge

Cont. from page 1

Thus, squeezing a fruit to extract its juice constitutes *Mefarek*. The Gemora³ discusses at length which specific fruits may not be squeezed for their juice. The conclusion of the Rishonim is that *m'deoraisa* one is performing *Mefarek* only when the extracted juice has a status of "liquid" in respect to the *melacha* of *Mefarek*⁴. (i.e., in some cases, a squeezed out juice will be physically in a liquid form, but in respect to *Mefarek*, it will be considered as a solid (see further for an explanation). Removing an edible piece of solid food from its edible main body does not fall *m'deoraisa* under the *melacha* of *Mefarek*).

What is the definition of a "liquid" in the context of *Mefarek*? The Eglei Tal⁵ explains (based on Rishonim) that if it's considered normative* to squeeze a certain fruit to obtain its juice, then the juice will have a status of "liquid". Otherwise (if it's not typical for people to squeeze a certain fruit to obtain its juice), the juice will not have a status of "liquid", and at most, it would only be a Rabbinic prohibition to squeeze out the juice from such a fruit. A grape is a classic example of a fruit that people typically press to obtain its juice for wine (or grape juice) production⁶. The squeezed out grape juice has a status of "liquid" in respect to the *melacha* of *Mefarek*. Thus, it is forbidden *m'deoraisa* to extract juice from grapes.

In the above scenario, it is permitted for the Klein family to borrow wine or grape juice from their neighbors, since it will be used on Shabbos. B'ezras Hashem, in one of the next articles, we'll delve into the *sug'ya* of "borrowing items on Shabbos" to understand its laws. ♦

*The definition of "normative" in our context is a topic in itself that we'll need to elaborate on in one of the future articles.

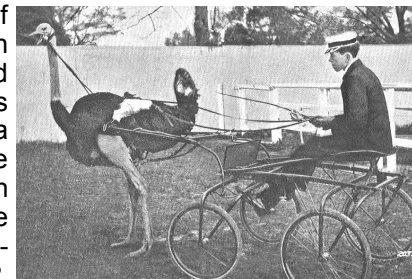
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4. עיין ברא"ש פרק כב אות ד 5. אגלי טל מלאכת דש סעיף טז 6. שבת קמו.

Wonders of Creation

The Common Ostrich

by Alex Isaacson

Ostriches are the largest living species of bird. They are native to Africa, living in nomadic groups of 5 to 50 birds. They stand upwards of 9 feet tall and can weigh as much as 350 pound, with an ability to pull a heavy load (see image). Ostrich's eggs are also the largest of all birds' eggs—though they are the smallest egg in relation to the size of the bird. An ostrich egg weighs 3 ½ - 5 pounds, and is equivalent in volume to 2 dozen chicken eggs.



A Jacksonville, Florida, man with an ostrich-drawn cart, c. 1911

Their feathers are mostly black, with white primaries and white tails. Ostrich's wings are too small for flying, but their legs are incredibly powerful. When threatened, the ostrich will either hide itself by lying flat against the ground, attack with a kick from its powerful legs, or run away. Ostriches are actually the fastest runners of any bird, reaching an astonishing 43 mph, with each stride spanning some 16 feet! Their two-inch-wide eyes are said to be the largest of any land vertebrate, enabling them to detect predators at a great distance.

These awesome birds can tolerate a wide range of temperatures. In much of their habitat, temperatures vary as much as 100°F between night and day. To regulate their internal temperature, the birds use their wings to cover the skin of the upper legs and flanks to conserve heat, and expose these areas when they want to dissipate heat. ♦

Kids Ask, Zeidy Answers



Zeidy, in this week's parsha the Torah teaches us that *tefillin* are a sign that Hashem took us out of Mitzraim. So why do men take off their *tefillin* before Mussaf on Rosh Chodesh?

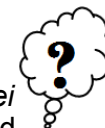


Nice question, Kids! One explanation is as follows: The Kedusha of Mussaf on Rosh Chodesh, as said in many communities, tells how the *malachim* crown Hashem. It's not appropriate for us to wear our crown (i.e. *tefillin*) while saying these words. [Based on Rama O.C. 25:13 and Mishna Berura there. For another explanation, see Mishna Berura 423:10.]

Solve a Riddle

Riddle

The day on which *Bnei Yisroel* took sheep and goats into their homes for the *Korban Pesach* is called *Shabbos HaGadol*. What do *Shabbos HaGadol* and the *Yarden River* have in common? [Hint: The answer can be found in *sefer Yehoshua*.]



Answer to last issue's riddle:

(Riddle: By *Yetzias Mitzraim*, *B'nei Yisroel* are promised to be brought to a land "flowing with milk and honey". Is there a hint to *Shabbos* in that description of *Eretz Yisroel*?)

The last letters, read backwards spell שבת.

זבת חלב ודבש

