

Who Was That Man?

Special thanks to revach.net for the story

Reb Refoel Levine, the son of R' Aryeh Levine, was a special person in his own right. Like his father, his *chesed* was most evident in his tremendous concern and love for his fellow Jews, especially those who were in need of support and encouragement.

One Motzei Shabbos, Reb Refoel was walking to the Kosel with a *talmid* when a man approached him to say hello. Reb Refoel answered him and asked him how his family was doing. Apparently, the man's family life was a difficult one, because he spent the next few hours pouring his heart out. R' Refoel listened intently the entire time, and offered the man words of comfort. He sent him off with heartfelt *brachos*, and sent regards to his family. He reassured the man that he was praying for him as he said goodbye.

Reb Refoel's *talmid* was curious about who this man was, after seeing how much time R' Refoel had devoted to him. "Who was that man?" he asked. R' Refoel responded, "I don't know. This is something I learned from my father. If someone greets you as if he recognizes you, you should respond to him in the same way. ♦

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Halacha Challenge

"And you should tie it as a sign upon your hand..." [Devorim 6:8 (parshas Va'eschanan)]

Removing Tefillin from a Shabbos Table

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



Friday was a busy day. It was so busy that Yehuda forgot to put away his tefillin bag which he placed on the dining table in the morning – right in front of his father's chair. "Hmm, I think tefillin is muktza. How am I going to move it?" thought Yehuda out loud. "I know!"-answered his little brother Shmuel. "Just move it with your elbows!"

Question: Does Yehuda need to remove the *tefillin* bag with his elbows, or may he remove it normally, by hand?

Answer: He can remove it in a normal fashion.

Explanation: *"Rabbi Akiva says: one might think that a person must put on tefillin on Shabbos and Yom Tov; to teach us otherwise, the Torah states: 'and it (i.e., the tefillin) should be for you as a sign upon your arm' [Shemos 13:9]. On those days which need a sign (between us and Hashem), tefillin must be worn; on Shabbos and Yom Tov, which the days themselves are signs, there is no need to put on tefillin."* As we see from this Braisa¹, the Torah is teaching us that at any given moment, we only need one 'sign' between us and Hashem. As we know, Shabbos itself is a 'sign' between us and Hashem (we show our dedication to Him by observing Shabbos properly, and Hashem shows His dedication to us by giving

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Halacha Challenge

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to Klal Yisroel the *menucha* and *kedusha* of Shabbos) as the verse says: '...it's a sign forever between Myself and Bnei Yisroel'. Therefore, there is no need to add an additional sign on Shabbos (e.g., putting on *tefillin*).

Since there is no *mitzvah* of *tefillin* on Shabbos, if one were to put on *tefillin* with the intention of fulfilling the *mitzvah* of *tefillin*, he would be transgressing a prohibition of *bal tosif* – adding to the Torah². In addition to this, he would be disgracing Shabbos³, since he is, in a way, proclaiming that the 'sign' of Shabbos is not significant enough.

Given these facts, it would follow that *tefillin* would have a status of *muktza* on Shabbos. However, there is a disagreement among the *poskim* on the status of *tefillin* (more on this topic in the next issue, IY"Y). Nevertheless, even the most stringent opinion holds that *tefillin* is *muktza* from the category of *keilim shemelachtom l'isur* – objects that are typically used for tasks which would be prohibited on Shabbos (e.g., hammer, lighter, scissors)⁴.

There are certain leniencies with regard to *muktza* objects from this category. A Mishna⁵ states: "all *keilim* (tools / vessels) can be moved (on Shabbos) for a need". The Gemora cites several interpretations of this Mishna⁶. The *halacha* follows the interpretation of Rava, who explains that the Mishna is referring to *keilim shemelachtom l'isur*, and "for a need" means for the sake of using an object in a permissible way (e.g., moving a hammer in order to crack a nut) or for the sake of freeing the space that an object currently occupies⁷.

Hence, in our scenario, it's permissible to remove the *tefillin* bag from the Shabbos table, since the family needs to use the space that *tefillin* bag occupies. ♦

1. עירובין עו. 2. מ"ב סימן לא ס"ק ה 3. שו"ע סימן לא סא"ף א 4. רמ"א סימן שח סא"ף ד
ומ"ב ס"ק כד 5. שבת פרק יז משנה ד 6. שבת קכד. 7. שו"ע סימן שח סא"ף ג

Kids Ask, Zeidy Answers



Zeidy, are we the smallest of all the nations? We came to think like that because a *pasuk** in this week's *parsha*, which give a reason for why Hashem desires Klal Yisroel and chose us to be His *am segula*, says: "...ki atem hame'at mikol hoamim" - "...because you are the smallest of all the nations". *Devorim



You are asking good questions, kids. Our sages explain* this to mean "...because you make yourself small". Hashem desires us and choose us to be His *am segula*, because we are humble. We inherited this trait from Avraham avinu who said about himself: "Vo'anochi afar vo'eifer".

*Chullin 89a

Wonders of Creation

The Mimic Octopus

By Alex Isaacson



The Mimic Octopus is a species of octopus capable of impersonating other sea creatures. Most octopuses are notable for being able to change their skin color and texture in order to blend in with their environment, such as algae-encrusted rock and nearby coral, through pigment sacs known as chromatophores. The mimic octopus possesses chromatophores, as well as the unique behavior of taking the shape of various objects and animals. The mimic octopus is the only currently known marine animal to be able to

mimic such a wide variety of animals. Many animals can imitate a different species to avoid or intimidate predators, but the mimic octopus is the only one who can imitate as diverse a range of forms in order to elude predators.

The mimic octopus uses a jet of water through its funnel to glide over the sand while searching for prey. It also uses aggressive mimicry to approach wary prey, for example mimicking a crab as an apparent mate, only to devour its deceived suitor. It also prefers river mouths and estuaries, as opposed to reefs which are usually preferred as shelter by other types of octopuses. This is because it is able to impersonate poisonous fish; therefore, it is hiding out in the open.

The mimic octopus's strategy is quite impressive. Mimicry is a common survival strategy in nature; certain flies assume the black and yellow stripes of a bee as a warning to potential predators, but the mimic octopus is the first to mimic more than one species. The mimic octopus is the first of its kind to possess the ability. It is unknown how many animals the mimic octopus can imitate. What is known is that most of the animals that it chooses to mimic are poisonous. This information adds to the likelihood that the shape shifting that the octopus performs is a deliberate survival strategy. ♦

Riddles

Riddle



"Yaakov—why are you eating that thing?!" - asked Chaim in a shocking voice.

"Why not?" - replied Yaakov calmly.

"It's not kosher!" - screamed out Chaim.

Yaakov took out his Chumash and pointed to a *pasuk* in parshas Va'eschanan. Then, he opened a *halacha sefer*, which references that *pasuk*, thereby proving to Chaim that he was not doing anything wrong. How? [HINT: Both Yaakov and Chaim are healthy, free men, but both are in a 'special' situation.]

Answer to last issue's riddle:

(Riddle: In what situation will two people in the same place be obligated to make Kiddush on different nights? That is, the night the first one is obligated, the second one is not, and the night the second one is obligated, the first one is not. *special thanks to Yiddle Riddle Archives @ ohr.edu for the riddle*)

ANSWER: The two people met in a desert. Both have lost count of the real days of the week. Each one started a new count from a different day.

Someone traveling in the desert, who forgets what day it is, counts six days starting from the day on which he realizes that he lost count, and on the 7th day he makes Kiddush. [see Gemora Shabbos 69b and O.C. 342]