

The Chasuna Story - a Mashal by the Chida

(Adapted version)
Special thanks to revach.net for the content

A poor man lived next to a rich man, whose son got engaged to another distinguished member of the community. When the time came, invitations went out to all the friends of the *ba'alei simcha*. The poor man excitedly waited for the invitation to his neighbor's wedding. He was so excited about the lavish meal that he would eat, that the day of the wedding he decided to forgo his meager rations so that he would be able to eat with a hearty appetite.

However, as the morning turned into afternoon his invitation still hadn't arrived. Now he was starving and not even sure that he was being invited. Finally, hunger and grief overcame him and he decided to eat his daily bread and water in order not pass out from hunger waiting for an invitation that didn't seem forthcoming.

As soon as he finished eating, there was a knock on the door and a messenger came to invite him to the wedding. By now, his stomach was full. However, he decided that since he wanted to enjoy the meal, he would force himself to make room for the real food.

As soon as he arrived at the wedding hall, his rich neighbor said to him: "Thank you so much I am glad you came. I need someone to stand by my home to watch it during the *chasuna*." The poor man's face turned pale. Now, he earned an embarrassment on top of being excluded from the *chasuna*.

The moral of the story, says the Chida, is that Hashem runs the world and gives luxuries to the rich and barely enough to get by to the poor. If a person tries by force to change his status (i.e., by doing wrong things), not only will he not reach his goal, he will receive undesired things. ♦



Halacha Challenge



"I will give the rain of your land at its time ..." [Devorim 11:14 (parshas Eikev)]

Saving Tefillin from Rain

by Shlomo Epshteyn

Rain was pouring hard on a Friday night. "Oh, no! Abba's tefillin bag is sitting under the rain on our patio table!" said Sarri. "And it's not inside the plastic pouch," pointed out Sarri's sister. Their brother Yaakov shook his head and said: "Even if we put a plastic cover over the tefillin bag, it won't help, because from such a heavy downpour, the water will roll under it! What should we do? Isn't tefillin muktza?"

Question: Can this tefillin bag be moved in order to save tefillin from rain?

Answer: In this situation, where there is no practical way out, it's permitted to move the tefillin in order to save it from rain.

Explanation: [Note: For the sake of simplicity, the word "tefillin" is referring to either the arm or the head part of tefillin (i.e. singular form)]

Tefillin is a 'sign' - a symbol of dedication between us and Hashem, as the verse in the paragraph of *Shema* says regarding the arm tefillin, 'you should tie it as a sign upon your hand'. The day of rest is also a 'sign'. We remind ourselves of this every Friday night at Ma'ariv as we say the verse '...it is a sign forever between Myself and Bnei Yisroel'. In the last week's article we learned from a Braisa of Rabbi Akiva that only one 'sign' is needed at any given moment¹. For this reason, we don't wear tefillin on Shabbos.

The Gemora, though, does not tell us that there is an actual prohibition to wear tefillin on Shabbos. Hence, some *poskim* do not state that we are forbidden to wear tefillin on Shabbos. For example, the words of the *Tur* are: "Shabbos and Yom Tov are not the times for tefillin."²

The Beis Yosef, however, cites the Zohar which states that wearing tefillin on Shabbos is in fact prohibited³. [The Zohar teaches us a deeper reason for why we may not wear tefillin on Shabbos or Yom Tov. It explains that a sacred day like Shabbos or Yom Tov is actually tefillin - the Heavenly tefillin that Hashem places

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Halacha Challenge (cont.)

upon us during those special days. It's wrong to wear a man-made physical *tefillin* on Shabbos or Yom Tov, since by doing so, a person would show disregard for the Heavenly *tefillin*.] Consequently, in the Shulchan Aruch, Rav Yosef Carro deviates from the words of the Tur (cited above) and rules that it is actually forbidden to wear *tefillin* on Shabbos and Yom Tov⁴.

There is a disagreement among later *Achronim* regarding the case that the above ruling of the Shulchan Aruch is referring to. The Magen Avraham holds that the Shulchan Aruch prohibits wearing *tefillin* only in a case where a person is putting on *tefillin* with the intention to fulfill the mitzvah of *tefillin*⁵. Hence, according to Magen Avraham, the Shulchan Aruch permits—at least in the privacy on one's home^{5*}—to wear *tefillin* on Shabbos if a person does not have the intention to fulfill the mitzvah of *tefillin*^{5*}. Based on this, *tefillin* is not muktzah (it's a *kli shemelachto l'heter*)^{Q1}. The Taz, however, disagrees and holds that the Shulchan Aruch prohibits wearing *tefillin* regardless of the person's intention⁶. Based on this opinion, *tefillin* is muktzah (it's a *kli shemelachto l'isur*)^{Q2}.

Due to the fact that some poskim, including the Vilna Gaon, agree that *tefillin* is not muktzah, the Mishna Berura rules that *b'sha'as hadchak* (at a difficult situation), one may rely on this opinion and move *tefillin* for the sake of the *tefillin* itself (e.g., to save it from thieves, to protect it from sun, or as in our scenario, to protect it from rain)⁷. The Shemiras Shabbos Kehilchosa rules based on this *p'sak* of the Mishna Berura⁸. ♦

Further questions: Q1. In the rules of muktzah, when determining whether an object has a status of a *kli shemelachto l'heter* or a *kli shemelachto l'isur*, we judge based on the main usage of the object⁹. Since the main 'usage' of *tefillin* is to wear it *l'shem mitzvah* – which is prohibited on Shabbos, why doesn't it have a status of *kli shemelachto l'isur*? **A:** Let's recall, it's the thought of *l'shem mitzvas tefillin* is what creates the *isur*. In order for an object to be a *kli shemelachto l'isur*, its mere physical 'usage' needs to be something that's prohibited on Shabbos. **Q2.** Since *tefillin* is fragile, expensive, and a person doesn't use it except for its designated purpose, why doesn't it have a status of *muktzah machmas chesron kis*? **A:** Chaza"l gave special leniencies to *Kisvei Hakodesh* in halachos of muktzah (see O.C. 308:4), and included in this is the leniency that *tefillin* does not have a status of a *muktzah machmas chesron kis*.¹¹

1. עירובין ע"ו. 2. טור א"ח סימן לא. 3. ב"ד"ה ועכשיו. 4. שו"ע א"ח סימן לא סעיף א. 5. מג"א סימן כט ס"ק א. *5. מ"ב סימן קכ"א.
6. ט"ז סימן שח ס"ק ג. ועיין שה"צ סימן לא אות ז. 7. מ"ב סימן שח ס"ק כד. 8. שש"כ"ה פרק כ סעיף יד. 9. מ"ב סימן שח ס"ק כ.
10. עיין בהגהות דרשו על מ"ב (סימן שח ס"ק כד) בשם תפראת זקנים וגם בשם הגרש"ז אויערבך. 11. עיין בשש"כ"ה פרק כ הדרה לג.

Kids Ask, Zeidy Answers



Zeidy, why a *kalla* walks seven times around a *chasan* under the chuppa?



I heard the following interesting explanation for this *minhag*, kids. By the conquest of Eretz Yisroel, Yehoshua and Bnei Yisroel circled the wall of Yericho seven times, and then the wall fell down. Similarly, a *kalla* walks around a *chasan* seven times in order for the walls between them to fall and they can begin a new beautiful life together. Here is a challenge: Can you think of another time when we walk seven times around something else?

Wonders of Creation

Arapaima

By Alex Isaacson



The Arapaima, is a genus of bonytongue. It's native to the Amazon and Essequibo basins in South America. They are the largest freshwater fish of South America, and among the largest freshwater fish in the world. They can reach lengths of more than 6.5ft, and in some exceptional cases even more than 8ft and over 220lbs. The maximum recorded weight for the species is 440 lbs, while the longest recorded length was 15ft. This fish is one of the most sought-after food fish species in South America.

The arapaima is torpedo-shaped with large blackish-green scales and red markings. It is streamlined and sleek, with its dorsal and back fin set near its tail. Arapaima scales have a highly mineralized, very hard outer layer with a corrugated surface under which lie several layers of collagen fibers. For maximum toughness of the scales, Hashem arranged the fibers in each successive layer at right angles—a structure that's found in plywood. The hard corrugated surface of the outer layer, the soft but tough internal orthogonal collagen layers, and the hydration of the scales all contribute to their ability to flex and deform while remaining strong—a solution that allows the fish to remain mobile while heavily armored.

Lastly, the arapaima has a fundamental dependence on surface air to breathe. In addition to gills, it has a modified and enlarged swim bladder, composed of lung-like tissue, which enables it to get oxygen from the air. Hashem gave this ability to arapaima so that the fish can live in the hypoxic conditions of the Amazon floodplains. ♦



Riddles

Riddle

Fanni the bride and Benni the groom
Went to the moon for their honeymoon.
Fanni is happy. Benni is sad.
"I can't make that *bracha*!
That indeed makes me mad."

Which *bracha* Benni cannot make on the moon?

Answer to last issue's riddle:

(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?)

ANSWER: They are soldiers of a Jewish army that captured a city. If they are merely hungry, they can eat non-kosher food which they find in the houses (if no other food is available). [See Rambam, Melachim 8:1. This halacha is based on the verse, "And houses full of all good things.." Devorim 6:11]