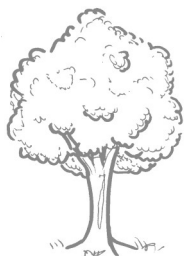


Youthful

The Maggid's Corner

Rav Tzvi Greenhaus, told over a story which occurred to his relatives. His relatives reside in London, and they have a large plum tree in their yard, which has grown there for many years. It had originally produced fruit, but as no one had properly tended to it over the years, it eventually stopped producing fruit. During the proper season, a few fruits appeared, but they were inedible. Eventually, no one from the family could even remember when the tree had last produced edible fruit. The tree itself did not appear healthy, and anyone could tell at a glance that this tree was incapable of producing fruit.

During the Shemitta year of 2000/2001, Rav Greenhaus' relatives wanted to become partners in the mitzvah of Shemitta, and they sent a sizable donation to the “Keren Sheviis” of Moshav Kommius. When the plum picking season began that year, this neglected plum tree began to produce beautiful and quality plums. Everybody who was witness to this unbelievable phenomenon was completely astounded. Not only did the tree produce a large amount of fruit, but the fruit was of better quality than the fruit of trees which had been carefully cultivated all year. The family called professionals to examine the tree and offer an explanation for this phenomenon, but they were astounded as well and could offer no professional or scientific explanation. In actuality, it was the fulfillment of the blessing for those who honor Sheviis.



[Special thanks to Revach I'Neshama for the story]

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Menucha

A Shabbos table companion for the whole family

Volume IV, Issue No. 45

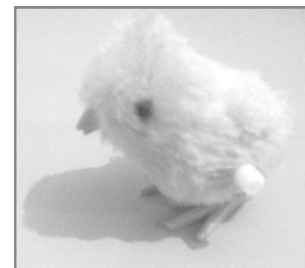
כי תציה

Elul 14, 5775

Challenges

Halacha Challenge

TOPIC: Winding a Baby Chick Toy on Shabbos



“What else can I do to keep the baby happy?” wondered Miriam who was babysitting her baby brother Akiva on a Shabbos afternoon while letting her Abba and Imma take a Shabbos nap. Then, a few seconds later, an idea came to her mind: “Ah! I know! Akiva loves seeing the wind-up baby chick toy go across the floor.” So Miriam took out that toy from the toy box and was about to wind it up. But then, she stopped and started thinking if doing so is permitted on Shabbos.

Question: Can Miriam wind up the baby chick toy?

Help: In order to answer this question, we need to figure out what is this case compared to. Of course! Winding a toy is similar to winding a watch—i.e., the spring of a watch causes the gears to turn, and the toy's spring causes the legs of a baby chick toy to move. The ruling regarding winding a watch on

Dedications:

לרפואה שלימה לרבקה חנה בת לאה בתוך שאר חולי ישראל (by her family)

by Chanie & Howie Bryks on the birth of a baby girl to Hindy & Tully Bryks.

Special thanks to *kehillas* Beis Tefillah Yonah Avraham for all of their help.



Shabbos is found in the *Mishna Berura* 338 § 15. There, the *Mishna Berura* rules that we may not wind a watch on Shabbos, since it is considered as תיקון מנא - fixing an object. Thus, if we conclude that winding a toy is similar to winding a watch, then Miriam cannot wind up the baby chick toy. [Regarding a question of winding a watch which is still working, see the *Mishna Berura ibid.*]

In which ways is winding a toy similar to winding a watch? In which ways is it different? Also, do you think the fact that the baby chick toy makes special knocking sounds is a reason to prohibit using it on Shabbos? Based on your answers, can you answer our main question—what should Miriam do?

Menucha’s answer: Miriam should pick a different toy to entertain Akiva.

Explanation: This is, in fact, a complicated question. First of all, there is a dispute between the *poskim* if winding a toy is similar to winding a watch. It is cited in the name of HaRav Shalom Yosef Eliyashiv zt”l and HaRav Nissim Karelitz zt”l that winding a toy is, in fact, similar to winding a watch, and is therefore prohibited to do on Shabbos [*Mahaduras Dirshu on the Mishna Berura* 338, note 15]. HaRav Shlomo Zalman Auerbach zt”l, however, is quoted saying that winding a toy is different than winding a watch, because of several reasons - e.g., (1) The gears in a watch have somewhat of a permanence in their movement - i.e., a wound-up watch works for about a day. However, a wound-up toy stops working after about 10 seconds; (2) Once a person winds a watch, he does not want it to ever stop. (It only stops because the technology is lacking the wisdom in making it work forever.) However, once a person winds a toy, he does, in fact, want it to stop after a child is done playing with it [*Shemiras Shabbos Kehilchosa* ch. 16, note 43]. Based on this teaching from R’ Auerbach, the *Shemiras Shabbos Kehilchosa* (ibid.) teaches: toys which move through the help of a spring, like various cars and robots — one should not stop the children from playing with them [*Shemiras Shabbos Kehilchosa* 16:14]. Having said that, the *Shemiras Shabbos Kehilchosa* does write (ibid.) that it is not permitted to play with toys which produce sounds (i.e., toys which were designed to produce sounds.) Now, it appears that the special knocking sounds that the baby chick makes when walking were engineered on purpose - i.e., to give a child a feel of real chicken sounds. Thus, based on this, one should not wind up the baby chick toy on Shabbos.

Riddles



There is a total of six of us in the whole Torah. Two of us are in this week’s parsha. What are we?

Answer to the last riddle (When does a *gematria* tells us what we shouldn’t eat at a certain time)? The *gematria* of the word אגוז (nut) is 17. The word חטא (sin), in the way it is pronounced (ח-ט-א), also has the *gematria* of 17. Hence, ‘nut’ and ‘sin’ share the same *gematria*. This is one of the reasons for why we don’t eat nuts on Rosh Hashana [see Rema, OC 583:2]

Sweet & Short

Elul



As we know, אלול is an acronym for אני לדודי ודודי לי - *I am for My beloved, and My beloved is for me*, which is a verse from *Shir HaShirim* (6:3). In this verse, Klal Yisroel is speaking, and is referring to Hashem as “My beloved”.

What does it mean, truly?

Based on the commentaries of the *Metzuda* on *Shir HaShirim*, we learn that אני לדודי (I am for My beloved) means that all of the desires which exist inside of me (i.e.

the אני - my entire being) are all yearnings for Hashem (i.e., to be close to Him and to do good to Him and to His children). Hence, Elul is a 30-day time period when a person, as an individual, and Klal Yisroel, as a nation, transform the אני to a point where all of our true desires are only לדודי.

What does it mean, practically speaking?

People might have goals, from which they derive pleasure while pursuing them and—certainly—when they achieve them. Let’s name a few: Looking good, feeling good, being wealthy and honored, etc.

Elul is a time when a sincere Torah Jew must stop and say: “My prime joy of life must be one - to fulfill the purpose which I was created for!” Then, over Elul, such a person will be transformed and his life’s passions will be new. Let’s name a few: raising a beautiful Torah family, giving *nachas ruach* to his Father in Heaven, enjoying Shabbos, doing good to others, enjoying the sweetness of Torah, connecting to Hashem through Tefilla, etc.

Transforming the אני is a difficult challenge, but we are not alone in this. Our Beloved is ready to help us. He is waiting for us to ask for His help in achieving this transformation—especially now, during Elul and Aseres Yimei Teshuva. Once achieved, the sweetness will be enjoyed in more than just the Rosh Hashana’s honey.

