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Rav Yisrael Noach Weinberg zt"l (1930-2009)

Yahrzeit date: 11th of Shevat (this year: Sunday, Jan. 12)

Rav Noach was born and raised in New York. He learned at the Chaim Berlin and Ner Yisroel yeshivos. He completed his undergraduate studies at John Hopkins University and his Masters degree at Loyola Graduate School. He always considered his older brother, Rav Yaakov Weinberg, to be his Rebbi *muvhak*.

Rav Noach married Denah Goldman and moved to Eretz Yisroel in 1958, where they raised their 12 children. Rav Noach was disturbed by the high rate of assimilation and lack of Jewish knowledge among the American youth. Consequently, in 1966 he opened his first yeshiva for *ba'alei teshuva*. This was a short-lived attempt, and was followed by several others before he co-founded Yeshivas Shma Yisrael (later renamed Ohr Somayach) with R' Nota Schiller, R' Mendel Weinbach, and R' Yaakov Rosenberg. In 1974, he opened Aish Hatorah yeshiva. Since then, Aish HaTorah expanded to 25 international branches.

Tens of thousands have attended Rav Noach's seminars or listened to recordings of his *divrei* Torah; especially, his widely-circulated "The 48 Ways to Wisdom". He also co-authored a book, *What the Angel Taught You: Seven Keys to Life Fulfillment*.

One important lesson that Rabbi Weinberg taught was the following: The full transformative power of Torah is only experienced when two conditions are fulfilled: remember what you learn and learn with the intention to apply your learning. Rabbi Weinberg showed his students how to learn with the intention of applying their learning. Week after week, for over 30 years, he offered astounding insights into the weekly Torah portion – insights containing simple, easily grasped practical points of direct relevance to one's life.

Rabbi Aryeh Markman, the director of Aish in LA and a long-time student of Rabbi Weinberg, said: "I think one of the qualities that attracted so many of us to him was his ability to show you that the Torah was relevant no matter where you looked. Whether an obscure halacha, some forgotten story tucked away in Prophets, a completely ethereal argument in the Talmud – Rabbi Weinberg had a take on it, and he could distill out a useful principle which we could take away and apply for the rest of our lives." ♦



Halacha Challenge

Making Grape Juice during Bein HaSh'mashos

by Shlomo Epshteyn



In the days of Moshiach*, *sheyavo bimheira v'yomeinu*, Mr. Goldberg went on a business trip to China. There, he had to spend Shabbos in a hotel. On Friday right after *sh'kiya* (while it was still *Bein HaSh'mashos*), Mr. Goldberg realized that he does not have any wine or grape juice for Kiddush. Luckily, he had a few pounds of grapes in his suitcase. *For the sake of the article, we're assuming that due to the world-wide teshuva, Moshiach will annul *g'zeiros* of "chalav akum", "stam yeinom" (ex. wine that was touched by a non-Jew) and other similar rabbinic *g'zeiros*.

Question

Is there any solution for Mr. Goldberg to make grape juice for the *mitzva* of Kiddush since it is still *Bein HaSh'mashos*?

Answer

Yes. The solution is to ask (even in a direct way) a non-Jew in the hotel to squeeze the grapes. Mr. Goldberg must hurry up, though, so that the non-Jew will have time to make and boil the juice while it is still *Bein HaSh'mashos*.

Explanation

To review from last week's article: The Mishna¹ states: "We don't squeeze fruits [on Shabbos] in order to extract juice from them." Rishonim² explain that the extraction of juice involves a prohibited action of *Mefarek* (separating), which is a *tolada* of the *av melacha* of *Dosh* (threshing) - the extraction of the edible food from the inedible casing. *Mefarek* includes actions that are similar to threshing. One of them is extracting a liquid from a solid. Which fruits fall under the Torah prohibition of *Mefarek*? The Rishonim state that *m'deoraisa* one is performing *Mefarek* only when the extracted juice has a status of "liquid" in respect to the *melacha* of *Mefarek*³. The article also cited the Eglei Tal's⁴ definition of "liquid" in the context of *Mefarek*: if it's considered normative to squeeze a certain fruit to obtain its juice, then the juice will have a status of "liquid". A grape is a classic example of a fruit that people typically press to obtain its juice for wine or grape

Cont. on page 2

Halacha Challenge

Cont. from page 1

juice production⁵. Thus, it is forbidden *m'deoraisa* to extract juice from grapes.

Having said that, the Gemora⁶ states that during the period of *Bein HaSh'mashos* (from *sh'kiya* until nightfall), *m'deoraisa* it is a *sofek* (i.e. uncertainty) for us if Shabbos has started. Due to that, during *Bein HaSh'mashos*, the Chaza"l were lenient regarding certain rabbinic *g'zeiros*. One of those leniencies as follows: Generally (for exceptions, see Mishna Berura 342:1), during *Bein HaSh'mashos* one may perform *sh'vusim* (*melachos* that are prohibited only rabbinically) for a *mitzva* purpose⁷. The Mishna Berura⁸ states that this is true only if a person and his shul were not yet *m'kabel* Shabbos. However, the Mishna Berura⁹ rules that by Amira LeAkum (instructing a non-Jew to do a *melacha*—which is a rabbinic prohibition) for a *mitzva* purpose, a person can be lenient during *Bein HaSh'mashos* even if he or his shul were already *m'kabel* Shabbos. Consequently, in our scenario, Mr. Goldberg can ask a non-Jew to make grape juice for Kiddush during *Bein HaSh'mashos* (even if he was *m'kabel* Shabbos already). However, he should do this only up until a bit before nightfall (*tzeis haKochavim*) so that he can have a chance to fulfill the *mitzva* of *tosefes* Shabbos.¹⁰ ♦

1. שבת פרק כב משנה א 2. פירוש רש"י שבת קמ"ג: ד"ה אין סוחטין את הפירות 3. עיין ברא"ש פרק כב אות ד 4. אגלי טל מלאכת דש סעיף טז 5. שבת קמו. 6. שבת לד: 7. שו"ע א"ח סימן שמב סעיף א וסימן רסא סעיף א 8. מ"ב סימן שמב ס"ק א 9. מ"ב סימן רסא ס"ק יז 10. ביה"ל סי' שמב סעי' א ד"ה מותר לו

Kids Ask, Zeidy Answers



Zeidy, why didn't Bnei Yisroel just go around the Yam Suf?



Nice question, Kids! The Midrashim tell us that there were wild animals to their right and to their left. In fact, Hashem did that on purpose—putting *bnei Yisroel* in a situation in which they had no way out—to see if they will turn to Him for help! And that's exactly what *bnei Yisroel* did; they cried out to Hashem to save them. From that story we have an eternal lesson: "When you need help, just turn to Hashem!"

[Based on *peirush* Rashi to Shir HaShirim ch.2]

Wonders of Creation

Eastern Spadefoot

by Alex Isaacson



The eastern spadefoot is a plump toad with a large flat-topped head, protruding eyes, and vertical slit-like pupils. Its skin is smooth with a scattering of small warts. It can grow to a length of about 3.5 inches. It is native to many places including our very own Eretz Yisroel.

The spadefoot toad lives in light woodland, bushy, and semi-desert areas. It prefers loose soil where it can use its spade-like feet to dig a

burrow for its home. Spadefoots have a distinctive call, usually emitted from underwater and often continuing all night. It is a rapid, staccato "clock...clock...clock" that is audible from quite a distance.

In the winter it hibernates, usually among tree roots or under rocks, sometimes with several toads huddling together. Breeding takes place from February to May and tadpoles hatch after 3 days, eat algae and water weeds, and grow for 3-4 months before they undergo metamorphosis into juvenile toads. In extreme summer heat, the spadefoot retires to the deepest part of its burrow and may spend its summers in a dormant state known as estivation, which is characterized by inactivity and a lowered heart rate in response to high temperatures and arid conditions. ♦

Riddles & Parsha Qs

Parsha Q

Why didn't Hashem take *bnei Yisroel* on a straight route to Eretz Yisroel after they came out from Mitzraim? One of the reasons that the Midrash [Shemos Rabba 20:11] gives is as follows: On the straight route there were bones of the 30 thousand killed *bnei Ephraim* who came out from Mitzraim prematurely (30 years prior to *yetzias* Mitzraim). Hashem did not want *bnei Yisroel* to see those bones.

Q: Since Mitzraim was a place from which it was impossible for a slave to escape, how did thousands of *bnei Ephraim* manage to leave?



Answer to last issue's 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?)

The 10th of Nissan. Shabbos HaGadol in Mitzraim was on the 10th of Nissan. Bnei Yisroel crossed the Yarden River to enter into Eretz Yisroel on the 10th of Nissan. [See Yehoshua, 4:19]