

Halacha Challenge

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Machzor to shul on Shabbos that fell out on *erev* Rosh Hashana².

As such, in the scenario of this article, Yaakov cannot bring a Purim mask on Shabbos in order to use it after Shabbos.

Having said that, certain Hachana activities are permitted. HaRav Shlomo Zalman Auerbach *zt"l* permitted effortless action that people are accustomed to do (on any day) without thinking about the resulting benefit³.

For example, it is permitted to return things to a refrigerator (or to a freezer) at any time on Shabbos⁴. This is permitted even if now the person's intention in doing it is so that his food will not spoil after Shabbos. The reason why it is permitted is because (1) an action of returning things to the fridge does not require much effort and (2) people are used to returning things to the fridge without thinking how this will help them to keep the food fresh (i.e., it's done by rote).

By the same token, in our case, it is permitted for Yaakov to bring his key because people carry their keys without thinking about how the keys might benefit them later⁵. ♦

1. משנה שבת פרק טו משנה ג 2. ששכ"ה פרק כח אות פבוהערה רא (במהדורה חדשה) 3. שם
אות פט 4. שם 5. שם

Wonders of Creation

The Malayan Sun Bear

by Alex Isaacson



The Sun Bear, also known as the "Honey Bear" due to its voracious appetite for honeycombs and honey, is a bear found in the steadily shrinking tropical forest habitats of Northeastern India all the way to Yunnan Province in China. Their fur is jet-black, short and sleek with some under-wool. They are very strong and possess a unique set of tools by which they forage and hunt.

As sun bears occur in tropical regions with year-round available foods, they do not hibernate and, except for females with their offspring, they are usually solitary. Their diet consists of a variety of different foods, many of which are acquired with brute force. They will break open decayed wood in search of termites, beetle larvae, and earthworms, and use their claws and teeth to break standing termite mounds into a few pieces. They quickly lick and suck the contents from the exposed mound, and also hold pieces of the broken mound with their front paws, while licking the termites from the surface of the mound. ♦

Kids Ask, Zeidy Answers



Zeidy, is that true that grown-up men need to drink wine on Purim until they don't know the difference between Haman and Mordechai ?!



Don't forget, kids, it says "...until a person doesn't know the difference between **cursed** is Haman and **blessed** is Mordechai."

The Mishna Berura explains that at the time when the story of Purim took place, Hashem did two good things to the Bnei Yisroel: (1) He cursed Haman and (2) He blessed Mordechai. The mitzvah is to reach a level (by drinking wine) where a person cannot see the difference between these two blessings.

Riddles & Parsha Qs

Riddle



Answer to last issue's Riddle:

(Riddle: What is something halacha requires us to do specifically on Purim (and no other day), yet has absolutely nothing to do with Purim?)

On Purim there is a mitzva to start learning *hilchos* Pesach.

What "flipped" its
story, many of things
in the story of Purim?
"הפליטה"
In nahapochi In
"הפליטה" its
story, many of things
in the story of Purim?

Special thanks to Yaakov G. for the help with the content

Rabbi Yitzchak Ben Walid (1796-1870)

Yahrzeit date: 8th of Adar II

Moroccan Jewry referred to their beloved Rabbi Yitzchak Ben Walid as *Ner Ha Ma'aravi*, The Western Light. He was known for his brilliant mind, his piety, and above all his humility.

After the early death of his father, R' Yitzchak's family's finances were so desperate that his mother was forced to sell her husband's *sefarim* to put food on a table. R' Yitzchak worked for years, saving penny after penny, to buy back what he considered to be his most important patrimony: the Talmud.

In 1830, after the death of the *av beis din* of Morocco, R' Yitzchak fled to Gibraltar, fearing that the community would ask him to fill the position. Only at the insistence of the community leaders who presented him with a petition with the signatures of sixty of the most prominent rabbis of the time, did R' Yitzchak relent and return to Morocco to assume the position. His condition, however, was that he would only render halachic decisions with at least two other Rabbonim.

R' Yitzchak Ben Walid was famous for his kindness and charity. He would personally provide food to the needy, especially before Shabbos and holidays. Once he gathered the leaders of the community and told them, "My family is starving. I need a raise," and proposed a tax on kosher meat to generate the extra money. After the community leaders accepted the Rav's request, he explained that his "starving family" was the city's needy Jews.

R' Yitzchak Ben Walid authored *Vayomer Yitzchak*, a collection of rabbinic responsa which includes the Minhagim and traditions of Spanish-Moroccan Jews. He refused, however, to publish his book, lest it prove to be a financial burden on the impoverished local Jewish community of Tetuán, who might feel obligated to purchase it. In 1855, his oldest son sidestepped this problem by publishing his father's book in the more distant and more prosperous city of Livorno, Italy. ♦

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Halacha Challenge



Mask & Key

by Shlomo Epshteyn

Purim fell on motzei Shabbos. After the family finished eating shalosh seudos while it was still daylight, Yaakov took his Purim mask (for the Purim party that night) and a house key (in case he returns home first), and headed for the door to go to shul. He wanted to go early, in order to get a good seat for the Megilla reading.

"What are you doing!?" said his brother Meir. "The mask and the key are only needed for after Shabbos. You're not allowed to prepare on Shabbos for motzei Shabbos!"


Question

Is Meir correct?

Answer

Partially. Yaakov cannot take the mask, but he can take the key. He can take the key even if he is certain that he won't need to use it on Shabbos.

Explanation

There are several types of Hachana (preparation on Shabbos for another day) that are prohibited. One of them is doing an action on Shabbos for the sake of *motzei* Shabbos—even if it merely involves a minor effort. One of the sources for this is a Mishna¹ in Shabbos, which teaches that it is not permitted to arrange a bed on Shabbos for the sake of *motzei* Shabbos. As we see from this Mishna, even an action that entails a minor effort, like making a bed, is Hachana. The poskim rule that even bringing something from one place to another is Hachana (e.g., bringing a Rosh Hashana 

Dedicated

Annonymously in honor of the *kehillah*