

Youthful

**The Maggid's Corner**

*Special thanks to Revach L'neshama for the story*

R' Yosef Yoizel Horowitz, The Alter of Navardok, was once sitting in a cabin in the woods learning Torah. His only source of light was a candle which was almost at its end. R' Yosef Yoizel was worried that he would be forced to stop learning, but he strengthened himself with thoughts of *bitachon*. He had strong faith that Hashem could provide a solution for him even in his isolated location. He walked to the front of the cabin, opened the door, and was startled to see someone approaching him from the woods. The stranger handed him a candle and disappeared into the woods.

R' Yosef Yoizel, who never discovered the identity of the stranger, saved the candle stub for twenty five years. He viewed it as proof of the miracle, and as a reminder of what could happen if one places his full faith in Hashem.

Eventually, a fire which engulfed Navardok destroyed the candle. R' Yosef Yoizel viewed this as a sign that there was no need for tangible proof of the reality of living with faith in Hashem. He felt that his initial excitement over the miracle of the candle was a lack of faith. A person with true *bitachon* should not be fazed by such seemingly unexplainable incidents. Instead, one should be constantly cognizant that nature itself is miraculous, and miracles can be natural. (From *Madregas Ha'Adam*)



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◆ Please, don't read me during *tefilla*, *kadish*, etc. ◆

# Menucha

A Shabbos table companion for the whole family

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## Challenges

### Halacha Challenge

TOPIC

Receiving a Fax



Mrs. Cohen lives in Beit Shemesh. Her children and grandchildren live in Miami.

"A *gut erev* Shabbos, Bubby," wished the grandchildren over the phone. "Bubby - today, right before Shabbos, when we'll be all wearing Shabbos clothes, Abba wants to take a picture of us. We want you to get that picture as soon as possible. We know you don't have a computer, but you do have a fax machine in the office room. So we'll print the picture on our printer and fax it over to you."

"I'd love it!" answered Bubby. "But, by that time, it will be Shabbos here in Eretz Yisroel."

"So please, don't turn off your fax machine before Shabbos," requested the kids.

**Question:** Can Bubby leave the fax machine working in order to receive a fax on Shabbos?



Dedications:

- Put your dedication in the next issue

Menucha thanks all of the co-sponsors of this week's issue.

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◆ requires *geniza* ◆

**Help:** Besides the fact that the Torah tells us that we ourselves have to rest on Shabbos, the Torah also tells us that we need to see that our animals rest as well. In other words, we should not make our animals work for us on Shabbos [Shemos 20:10]. What about our "tools?" Are we commanded to stop our computers, fax machines, or any other tools on erev Shabbos (what's referred to by Chazal as "*Shevisas Kelim*" - lit. resting of tools)? The answer to this question is not so simple. In general, *Beis Shamay* hold that there is a *mitzva* of *Shevisas Kelim*, while *Beis Hillel* disagree and say that there is no *mitzva* of *Shevisas Kelim*. One example of this disagreement we find in a *mishna* [Shabbos 1:6] - "*Beis Shamay say: we don't spread out animal, bird and fish traps [before Shabbos], except if the [animals, birds or fish] will become trapped while it is still day (i.e., before Shabbos commences), but Beis Hillel permit.*"

Another important source that we need to know in order to solve our challenge is the following *tossefta* [Shabbos, ch.1] "...but we don't put wheat kernels inside a water mill [on erev Shabbos], except if [it is done early enough] so that the kernels will become ground while it is still day (i.e., before Shabbos commences)." As is apparent, the *tossefta* does not specify who said that *halacha*.

**Menucha's Answer:** Yes – she can leave the fax machine on. However, if her fax machine makes a loud noise\* when a fax is received, she should turn off the sounds of the machine before Shabbos. | \*[How loud is "loud?" If it can be heard outside of that office room, then it is called "loud" in this context. -Based on *Igros Moshe O.C. part 4, 128 (6)* in regards to the question of setting an alarm clock before Shabbos.]

**Explanation:** Why does the *tossefta* prohibit starting a mill on erev Shabbos? There are two opinions in the Gemora [Shabbos 18a]. Rav Yosef answers simply: This *tossefta* was taught by *Beis Shamai* who hold that there is a *mitzva* of *Shevisas Kelim*. Rabba, however, disagrees with Rav Yosef and answers that this *tossefta* was taught by *Beis Hillel*. And the reason why *Beis Hillel* prohibit starting a mill on erev Shabbos is due to *השמעת קול* - lit. making a sound - i.e., the water mill will produce loud sounds on Shabbos while grinding the kernels. These sounds, explains Rashi, will create a *זילותא* (dishonor) to Shabbos. What we see from this Gemora is that Rav Yosef permits starting to operate a machine on erev Shabbos, even if the machine will produce loud sounds on Shabbos, but Rabba prohibits it.

Does the *halacha* follow Rav Yosef or Rabba? This question is a major debate among the Rishonim. The Rama (Shulchan Aruch O.C. 252 § 5) writes that the *minhag* is to follow those Rishonim who rule like Rabba - i.e., one should not start a mill [or any other similar machine] on erev Shabbos since it will produce loud sounds on Shabbos. | *Q: Once Bubby receives the fax on Shabbos, can she look at it by taking the paper out of the fax machine?*

## Riddle



In this week's parsha I was used to understand how fast something is, but if you use me to know how large something is, you might leave hungry!

What am I?

### Answer to the last riddle:

**RIDDLE:** We don't leave less than three till the end because of those who leave, and we don't begin with less than three from the start because of those who enter. Which halacha is this referring to?

**ANSWER:** *K'rias HaTorah*. We don't finish a *k'riah* with less than three verses left until the end of the paragraph, and we don't begin a *k'riah* with less than three verses from the top of the paragraph. | See *Shulchan Aruch OC 138 § 1* for more details.



## Kids Ask, Zeidy Answers



**Zeidy** – in this week's parsha we learn that Dan was blessed with the power of a snake.

What is so special about the power of a snake?!



Great question, kids! When a snake moves from one place to another, it does not move its entire body at the same time. Rather, it moves one part of its body, then the next part, and so on. Now, if you observe carefully, when a snake moves like this, it does something very interesting - it never pauses! There is always something moving in its body.

This trick can come very handy in life. For example, when a person wants to get out of bed in the morning, it is hard for him to move his whole body all at once. So what he can do is use the "snake's trick" - at first, he should move something in his body a tiny bit, then move something else, and so on until he is out of bed.

Now, a person should not forget that part of the "snake's trick" is that there always has to be a movement. A tiny movement it may be, but some movement always needs to be there. No pauses.