

# Biographies

Rav Yisrael Abuchatzzeira, "the Baba Sali", was born in 1889 in Morocco. He was one of the leaders of the Aliyah of Moroccan Jewry to Eretz Yisroel, and at the age of 31, Baba Sali himself made Aliya and settled in Netivot, next to the Yeshivat HaNegev. Because of his great influence, the Negev began to blossom spiritually, and thousands of Yidden returned to their roots.

The miracle stories with the Baba Sali are awe-inspiring. Once, the Baba Sali was on a boat on the way to Israel, with one of his disciples. On Friday night, while he was in his cabin and he was singing Shalom Aleichem, the boat began shaking because of heavy turbulence. The boat began to capsize dangerously and the captain asked the passengers to get on the rescue boats. His disciple went to warn the Baba Sali, but the tzaddik continued to receive Shabbat with plenty of Kedusha. He drank from the Kiddush wine, and then he asked his pupil to pour the remaining Kiddush wine into the sea. The student climbed onto the deck and, in front of everyone, he poured the wine. Immediately, to everyone's surprise, the sea calmed down. The captain asked what he had done special, but the pupil replied that it was his master who had sent him to spill the rest of the Kiddush wine. The captain went to see the Baba Sali and thanked him, but the Baba Sali replied as Yosef had answered Pharaoh: "It is not me, it is Hashem!" Noticing the holiness and modesty of the tzaddik, the captain asked the whole crew to thank the Baba Sali, however, the Baba Sali asked his pupil to close the cabin door and to tell the crew to praise Hashem.

**Hints & Answers\*** **HALACHA CHALLENGE:** *Shemiras Shabbos Kehilchosa* (13:37) writes: "It is permitted to read on Shabbos and Yom Tov using the light of an electric lamp whose brightness can be adjusted. We are not concerned that a person [will forget that today is Shabbos and] will change the brightness of the light. But it's preferred that before Shabbos the adjustable switch of that lamp should be covered." **RHYME:** "split". **RIDDLE:** 1. HaKadosh Boruch Hu! He said to Moshe: דָּבַר נָא בְּאָזְנִי הָעֵם. Rashi comments that the word נָא means "please". 2. Moshe. He said that the plague of the firstborn will be כְּחֻצוֹת (around midnight) instead of saying that it will be בְּחֻצוֹת (exactly at midnight). In explanation of Moshe's reasoning, Gemorah Brachos (4a) tells us that a person should train his tongue to say "I don't know". 3. Bnei Yisroel. As they left Egypt, they carried the left over matza and marror on their shoulders. Rashi comments that although they had many animals (i.e., donkeys), they chose to carry matza and marror by themselves because "מִהֲבָבִים הָיוּ אֶת הַמִּצְוָה" they showed their loved toward the mitzva. **SHMITTA:** B. [source: "A Guide to the Halachos of Shmittah" by Rav A. Wiesenfeld] \*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *moreh hora'ah*, and further study.

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# Menucha

A Shabbos table companion  
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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## Halacha Challenge Adjustable Light



"...but for all the children of Israel there was light in their dwellings." (Shemos 10:23)

On a Friday night, Shimon offered to read a book to his three-year-old brother Chaim. Surely, Chaim took the offer. They sat down on the couch near the new lamp that Abba bought on erev Shabbos.

They were about to open the cover of the book, when Yossi, their oldest brother yelled out, "Stop! Don't read!" Shimon and Chaim raised their eyes and looked up at Yossi. "What's the problem?!" asked Shimon. Yossi pointed to the lamp and said, "Look! This new lamp has a knob that changes the brightness of the light!"

"What's the big deal?" wondered Shimon.

"What do you mean? Don't you know the famous mishna in Shabbos which says that we cannot read by the light of an oil candle? There, the problem is that a person might forget that it's Shabbos and tilt the candle to increase the fire. Based on that mishna, we are not allowed to read by this lamp since the brightness of its light is adjustable!"

**Question:** Can Shimon read the book to Chaim by that lamp?

(The "Hints & Answers" section is on page 4)

### DEDICATIONS

◆ For refuah sheleima to those who need it ◆ Lezecher Nishmat Simcha ben Nafiali Falik Halevi, By Howie & Chanie Bryks ◆ Mazel tov to Binyamin Zelcer on the occasion of his Bar Mitzvah ◆ by the Rosenbaum family, in gratitude to Hashem for the new grandchildren

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וְגַם-עָרַב רַב עִלָּה אִתָּם - *And also, a great mixed multitude left [Egypt] with them...*  
[Shemos 12:38].

On this verse, the Midrash comments: “The good Egyptians came and brought the Pesach offering with the Jewish people and they left Egypt with them, as it says: “*And also, a great mixed multitude left [Egypt] with them*”. But those who desired that the Jewish people should not be redeemed, died with the firstborn.” [Shemos Rabba 18:10]

The Maharal in his *sefer* Nesivos Olam explains that having a “good heart” means having a heart that desires goodness for someone else. We see from this Midrash that the reward for having a good heart is receiving that same goodness that you wanted someone else to have.

וְלִמְעַן תִּסְפֹּר בְּאָזְנִי בְּנֵךְ וּבֶן-בְּנֵךְ אֶת אֲשֶׁר הִתְעַלְלָתִי בַּמִּצְרִים וְאֶת-אֲתָתִי אֲשֶׁר-שִׁמְתִּי בָם  
וְיָדְעֻם כִּי-אֲנִי ה'

*And in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and [that you tell of] My signs that I placed in them, and you will know that I am Hashem.* [Shemos 10:2]

**Q.** Since this verse is instructing a father to relate the story of Yetzias Mitzrayim to his son and grandson, the Torah should have said at the end of the verse: “and they will know that I am Hashem.” Yet, the Torah says, “and you will know that I am Hashem.” Why?

**A.** When a father relates the story of Yetzias Mitzrayim to his children and grandchildren, he also gains from it. Namely, he also grows in his awareness of Hashem.

Hence, the Torah is informing us of a very important fundamental idea: By helping another Jew to grow in his Emunah and Bitachon, you become stronger in your own Emunah and Bitachon!



## Rhymes for Kids



Many mitzvos that I do;

To my soul they give a clue!

“Remember Yetzias Mitzrayim!” they whisper to it,

“Let your *emunah* become sweeter than a banana \_\_\_\_!”

*The Ramban in his commentary to the Torah (Shemos 13:16) writes: “And there are many such mitzvos that remind us of Yetzias Mitzrayim. And their purpose is to be a testimony for all generations of the miracles [that took place during Yetzias Mitzrayim]”*

Our souls are connected to that very unique event in history - the Yetzias Mitzrayim. When we tap into the energy of Yetzias Mitzrayim we naturally strengthen in our *emunah* and *bitachon*. We’re so blessed to have so many mitzvos - which remind us of Yetzias Mitzrayim, as they allow our souls to become attached for a moment to Yetzias Mitzrayim and thereupon, add another dose of *emunah* and *bitachon* to our hearts. Our job is just to be a bit more conscientious about Yetzias Mitzrayim when we do those particular mitzvos. Then, their affect is very powerful.



## Riddles



1. Who in parshas Bo taught me to say “please”?
2. Who in parshas Bo taught me to say “I don't know”?
3. Who in parshas Bo taught us to show love toward mitzvos?



## Shmittah Shaila



**If one made freshly-squeezed *kedushas sheviis* orange juice,**

- A. He is not allowed to dilute it with water.
- B. He is allowed to dilute it with water but only in such proportion that the orange taste will be well recognizable.
- C. He is allowed to dilute it with water in any proportion.