

A Contract Until 120

Special thanks to revach.net for the story

Reb Chaim Gelb was a unique individual - a *tzaddik* and *gaon* in *chessed*, who spent his entire life strengthening Yiddishkeit and performing *chessed* for others. He was a resident of Williamsburg, Brooklyn at a time when most Jews there were not *frum*, and he worked tirelessly to strengthen *shemiras* Shabbos and all aspects of Jewish observance. At a young age, he quit his job so he could devote all his time to performing acts of *chessed* and *tzedaka*. His wife, who was a full partner in R' Chaim's projects, willingly supported the family.

In the mid-twentieth century, modern American values were already slowly seeping into the *frum* community. Rav Chaim was not pleased with the increase in broken marriages, and was concerned with its negative affects on the future of Klal Yisrael.

As a man of action, he was not one to remain silent. At every wedding that he attended, Rav Chaim would stand on a chair after the chuppah was over, and announce in a loud voice, "A contract for 120 years!" The guests would shout "Amen!" and Rav Chaim would step down from the chair, satisfied that he had taken action to uphold the value of *shalom bayis* and a lasting marriage. ♦

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Halacha Challenge



Book Paint Marks

by Shlomo Epshteyn
reviewed by Rav Chaim Malinowitz

Yosi was so involved in learning Gemora on Shavuos that he forgot to learn his daily portion of Shnayim Mikra v'Echad Targum.

The next Shabbos, Yosi got a Chumash from a shelf in the Beis Midrash, sat down and was about to open it to complete Shnayim Mikra v'Echad Targum when he realized that the edge of that Chumash had paint marks. He quickly thought to himself, "since it's better to learn from

a book that doesn't have writing or images on its edge, I better get a Chumash with plain white edges".

Question

Should Yosi trouble himself to get a Chumash with white edges?

Answer

No, that's not necessary at all.

Explanation

In one of the previous articles we saw that there is a dispute amongst the *poskim* whether or not it is permitted on Shabbos to use a book that has writing on its edge. By opening such a book, the parts of the letters that are on its edge will become disconnected from each other, which potentially involves the melacha of *Mochek* (erasing). By closing such a book, the parts of the letters will become connected to each other, which potentially involves the melacha of *Kosev* (writing).



This week's issue is dedicated

Anonymously

Halacha Challenge

Due to the fact that most Achronim are lenient in this *halacha*, the Mishna Berura¹ permits using such a book. Nevertheless, the Mishna Berura does state that it is proper to be stringent if the same book without writing on the edge is available.

Let's now analyze if the same halacha applies to books that have paint marks on their edge - a form of decoration that's very commonly used now days on Gemora and other *seforim* (see image). Based on the Gemora Yerushalmi, the *halacha* states that by creating an image on Shabbos, one is performing the melacha of Kosev². Conversely, by erasing an image, one is performing the melacha of Mochek³.


Is an image composed of random paint marks on the edge of a book considered to be an "image" vis-a-vis the melachos of Kosev and Mochek? We don't find in Mishna / Gemora an explicit definition of an "image" in the context of the melachos of Kosev and Mochek. However, the following discussion in Gemora Shabbos⁴ helps us at least in understanding of what's not called an image. The Gemora goes on to explain R' Eliezer's *din* in the Mishna that a woman who put makeup dye around her eye on Shabbos is obligated to bring *korban Chattas* for violating Shabbos. The Gemora tries to understand which *melacha* this woman performed. At first, Gemora cites an opinion that according to R' Eliezer, a woman who put make up dye around her eye has performed the melacha of Kosev. The Gemora then cites the Rabbanan who disagree with this explanation and say that putting a dye around an eye is not "*derech k'siva*". The Gemora then concludes that a woman who put makeup dye around her eye has performed the melacha of Tzovea.

Tosafos, as cited by the Ritva (our Gemora does not have this Tosafos), understands this Gemora to be saying the following: The melacha of Kosev in the Mishkan was performed when letters were written on the *kerashim* (vertical beams) to help facilitate proper assembly of the Mishkan. As such, in the context of Kosev, an image needs to have a meaning (or design pattern, order, etc.), just like the letters written on the beams of the Mishkan had a meaning. As such, merely putting makeup around an eye does not constitute the melacha of Kosev. The sefer "The 39 Melachos" writes (p.924): "Forming of any kind of letter, symbol, picture, or design that conveys a particular meaning or represents an idea (in any language), is the basic concept of the melacha of Kosev".

Based on this, random paint marks on the edge of a book do not constitute an "image" in the context of Kosev / Mochek⁵, since the created image doesn't have any meaning, specific design or order. Opening and closing such a book does not create an issue with the *melachos* of Kosev and Mochek. Hence, in our scenario, Yosi does not need to trouble himself to get a Chumash with white edges. ♦

1. מ"ב סימן ש"מ ס"ק י"ז 2. מ"ב שם ס"ק כב 3. שם 4. שבת צד: - צה. 5. ועיין בשש"ה פרק כח הערה ח

Kids Ask, Zeidy Answers

 Zeidy, why is the person who leads *tefilla* in *shul* called "*Chazari*"?



There is an important meaning to this name, kids. "*Chazari*" comes from the word "to look". *Shaliach tzibur* is called "*Chazan*" to remind him that he must look into the *siddur* when he leads the *tefilla*.

[Mishna Berura 53:87]

Wonders of Creation

Viper Snakes

Special thanks to the Israel App for the content of this article



Vipers are venomous snakes that are found on every continent except Antarctica and Australia. They have long, sharp, hollow fangs that fold up against the roof of the snake's mouth when they are not in use and then rotate forward when the animal wishes to strike. The viper uses his fangs both to inject venom into his prey and to protect himself from attackers. Viper venom generally contains protein-degrading enzymes that cause

cardiovascular damage and a severe drop in blood pressure. This serves to immobilize the prey, and it also aids the snake in digestion, as these enzymes will break down fats, nucleic acids, and proteins in the prey's body.

Vipers are capable of determining how much venom they will release with each bite. When attacking smaller prey, for instance, they will use less venom than when they are attacking a larger animal. When fighting off predators, vipers will vary the amount of venom they release based on the perceived threat level and size of the attacker. Sometimes they will not release any venom at all, but will simply give the offender what is called a "dry bite" to scare him off. Larger snakes will generally release more venom than smaller ones, as they are capable of storing larger quantities of it at a time. ♦

Riddles & Parsha Qs

Riddle



- "25" years of age in halacha, mi yode'a?
- "25", ani yode'a! It's in this week's Parsha: a Levi starts learning how to do his service in the Mishkan at the age of 25.
- "30" years of age in halacha, mi yode'a?
- "30", ani yode'a! It's also in this week's Parsha: A Levi starts to serve in the Mishkan at the age of 30.
- "35" years of age in halacha, mi yode'a?

Answer to last issue's Riddle:

(Riddle: ...In the daytime, I was revealed, but when they slept, I was concealed. They lived just fine without me, but without me, some would have died. I am neither food nor medicine, but be careful, with me, you can't say a lie! I love parshas Nasso, it does mention me, but to find me there you need a good eye. Who am I?)

ANSWER: The waters of the Kiyor.

Kiyor was hidden underground during the night. A Kohen who does Avoda without washing hands with the waters of the Kiyor is sentenced to death by the Heavenly court. A Sotah cannot lie; otherwise, the waters of the Kiyor reveal the truth. In parshas Nasso, the waters of the Kiyor are referred to as "*mayim kedoshim*".