

## It Just Fainted

Special thanks to revach.net for the story

Rav Shlomo Friefeld, the Rosh Yeshivah of Sh'or Yoshuv was a unique individual with an exceptional ability to affect others through his incredible *ahavas yisrael* and *simchas hachaim*. His belief in each person's importance and spiritual potential endowed others with the ability to believe in themselves as well. His *simchas hachaim* was a spiritual inheritance from his rebbe, Rav Yitzchak Hutner, who told him shortly before his death that the key to acquiring light is remaining joyous. Rav Friefeld's *simchas hachaim* was accompanied by an indomitable optimism.

One morning, a friend of Rav Friefeld received a call from him. Rav's car had died in middle of traffic and he needed help. His friend recruited others and they rushed to the nearby neighborhood where he was stranded in middle of traffic, and helped him push the car to the side, out of the way of traffic. His friends, who were fully expecting him to leave the car on the side of the street, were shocked to see him floor the gas pedal and re-enter the line of traffic. "I need to go to Williamsburg," Rav Friefeld explained. His friends were astonished. "How does Rav expect to get there when the battery just died?" Rav Friefeld smiled and said, "It didn't die, it just fainted."

Rav Friefeld's friend always remembered that phrase, "It just fainted" as summing up Rav Friefeld's approach to life, his belief that there was always hope and possibility. This was the belief that he was able to exude to others, thereby changing many lives. ♦

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## Halacha Challenge

ויט אָהֶלָה - "And he pitched his tent" (Bereishis 12:8 [Lech Lecha])

### Holding a Plastic Bag As a Cover From Rain

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



*Shmuli was on the way to visit his friend on a Shabbos afternoon. On the way there, it started to rain. Although Shmuli loved it when it rained in Eretz Yisroel, he did not like getting his hair wet. He reached into his pocket and discovered that he had a thick plastic bag there\*. "A great cover from rain!" thought Shmuli. "But how would this be different from holding an umbrella over my head – which I know is not allowed on Shabbos?" wondered Shmuli.*

\*The area where Shmuli lives has an *eiruv*.

**Question:** Can Shmuli hold the plastic bag above his head as a cover from rain?

**Answer:** Yes.

**Explanation:** As mentioned in the previous article, it is prohibited *m'derabbanan* to create an *ohel arai* (a temporary shelter)<sup>1</sup>. We saw that one example of a structure that's called an *ohel* is a wall-less, overhead cover. For example, putting a cloth over four poles to create shade is classified as creating a temporary *ohel* and is thus prohibited. Last week's



This week's issue is dedicated

by the Miller family, *l'ilui nishmas* Yaakov ben Yitzchak

## Halacha Challenge (cont.)

article mentioned one exception to this rule - an *ohel* that is attached to a structure and is made to be opened and closed as a regular usage of that structure (e.g., it's permitted to open the hood of a stroller to protect a child from rain or sun)<sup>3</sup>. In this week's article we'll take a look at another exception.

The Gemora Shabbos (43b) states that if two people are bothered by the sun, they can take a mat and spread it on top of themselves. Rashi explains that they can hold the mat with their hands above their heads to shield themselves from the sun<sup>4</sup>. Based on this Gemora, the *poskim*<sup>5</sup> rule that the Rabbinic restriction of creating a temporary shelter does not apply to something that's being held in the person's hands. The logic behind it is that holding something in a hand for the purpose of providing protection, does not resemble an action of creating a shelter.

If so, why is it prohibited to hold an umbrella on Shabbos? After all, it's held in a hand. HaRav Shlomo Zalman Auerbach zt"l explains that an umbrella is different, because an umbrella is in itself a shelter - i.e., it is made and structured specifically to protect a person from rain or sun. Therefore, when a person is holding an umbrella in a hand, the umbrella simply continues being an *ohel*.

With this, we can understand why a person is allowed to hold a bag, as a shield from rain drops. A bag is not intrinsically a shelter, and, as explained above, merely holding an object in a hand—even for the purpose of creating a shelter, does not transform it into a *halachic* 'temporary shelter'. ♦

1. שבת קכה 3. עיין דרכי משה סימן תרכו, רמ"א סימן תרכו סעיף ג, ששכ"ה פרק כד אות יג 4. רש"י שבת מג: ד"ה ופורסין וד"ה זה זוקף 5. עיין בהזו"א סימן נב ס"ק ב אות ז, ששכ"ה פרק כד הערה כא 6. ששכ"ה פרק כד הערה כא

## Kids Ask, Zeidy Answers



Zeidy - why did Hashem tell Avraham *Avinu* to first leave his land and then his birthplace and then his father's house? When a person goes traveling, he first leaves his home, then his city and then his country.



Excellent question, kids. The Midrash\* explains that Hashem was telling our father Avraham that his mission was to at first remove from himself the influence that he received from the people of his land; then—a more difficult challenge—to remove from himself the influence that he received from the people of his city; and finally—the hardest task—to remove from himself the influence that he received from his father's house. From here we see a lesson that the strongest influence that a person receives is from his home.

\*Midrash Bereishis Rabba (Lech Lecha), *peirush* Eitz Yosef

## Wonders of Creation

### Golden Lion Tamarin

by Alex Isaacson



The Golden Tamarin monkeys get their name from the bright reddish orange fur and the extra long hairs around their faces and ears which give them a look of mini Lions. They are typically found to be about a foot long, weighing around 1.50 pounds.

These monkeys have claw-like nails. This enables them to cling to the sides of tree trunks and it gives them locomotion more similar to squirrels than primates. With the help of these nails and the elongated hands and fingers, these monkeys are able to extract prey from crevices, under leaves, and in dense growth - a behavior known as micromanipulation.

Interestingly, Golden Lion Tamarin groups exhibit cooperative rearing of their babies. This is due to the fact that they commonly give birth to twins and triplets. Since a mother monkey is not able to provide sufficiently for her multiple babies, other members of the group pitch in and help raise the young monkeys. ♦

## Riddles



### Riddle

"...Please part from me; if [you will go] to the left, I will go to the right, and if [you will go] to the right, I will go to the left." - Bereishis 13:9

During a certain period of the year, there is something that many of us do three times a day, almost every day. We do it twice with the left part of the body and once with the right part of the body. What is it?

### Answer to last issue's riddle

(Riddle: As we know, between Rosh Hashana and Yom Kippur an extra word *ולעילא* is added to the Half Kaddish, but we combine the words *מן כל* to form *מכל* in order to remain with a total of 28 words in the Half Kaddish. The reason for the significance of the number 28 is revealed in the beginning of sefer Bereishis. Where?)

ANSWER: The first verse of the Torah has 28 letters. The number 28 repeats actually twice in the Half Kaddish:

- (1) There is a total of 28 words in the text of the Half Kaddish.
- (2) There are 28 letters in *יהא שמיה רבא מברך לעלם ולעלמי עלמא*

See the Ba'al HaTurim on Bereishis 1:1 who expounds on the significance of this number.