

## Do You Really Know Where You're Going?

Special thanks to revach.net for the story

One day Rav Yehonasan Eibshitz was walking to Shul when the powerful ruler of the region, with whom he had often conversed, met him in the street. The ruler had great respect for the brilliant mind of Rav Yehonasan. Upon seeing Rav Yehonasan, the ruler asked him where he was going. Rav Yehonasan replied that he didn't know. Assuming he didn't hear the simple question, the ruler asked again. Once again Rav Yehonasan answered that he didn't know.

The ruler, thinking he was joking around, got very angry with Rav Yehonasan and threatened to throw him in jail if he continued to play games with him. Rav Yehonasan apologized deeply for the ruler's impression that he was making fun of him, but nevertheless told the ruler that he didn't know. Infuriated, the ruler immediately summoned his guards and Rav Yehonasan was taken to jail.

The next morning the ruler came to visit Rav Yehonasan in jail and said to him, "Rav Yehonasan, I don't understand you. You are an intelligent, upstanding, and honest person and I am certain you were not on the way to any illegal activity. Why would you make a laughing stock out of me and have yourself sent to jail rather than telling me where you were going?"

Rav Yehonasan replied: "My presence in this jail is precisely the reason why I couldn't tell you where I was going. I set out for the morning services in the local synagogue, but, I ended up in jail. I can only tell you where I am intending to go, but as to where I am really going, only the Master of the Universe knows. Apparently, He had other plans for me." ♦

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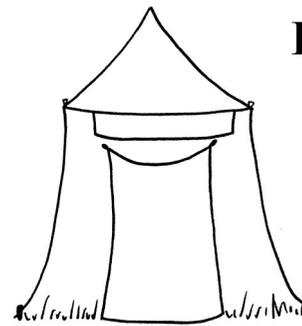
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## Halacha Challenge

"...for as long as Sarah was alive...and a cloud was attached to the tent." - Rashi, Breishis 24:67



## Let's Make Sara Immeinu's Tent!

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz

Miriam and Dina love pretend play. On Shabbos, they often play out the scenes from the parsha. This Shabbos was no different. "Let's make Sara Immeinu's tent by putting a blanket over two chairs" said Miriam.

"We can't." – answered Dina – "My bother Chaim said that last Shabbos he and his friends wanted to make a play tent by spreading a blanket over two chairs and someone taught them that they were not allowed to do that. They were told that even building it with just the roof, without walls was not a solution."

**Question:** Is there a solution for how to make this tent?

**Answer:** Yes. They should build the tent in a reverse order: Miriam and Dina should spread the blanket and hold it in the air over the area where they want to make the tent. Then, someone should set up the chairs that will support that blanket. Afterwards, the girls can lower the blanket and lay it upon the chairs.

**Explanation:** A brief review from the previous issues of this series on the topic of אוהל: In general, building or improving a structure constitutes the מלאכה of בונה. There are many types of constructions which are called "structures" with respect



Dedication  
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### This week's issue is dedicated

by the Sonnenberg family, on the occasion of the *aufruf* of Bezalel Sonnenberg.  
- in appreciation of those who help enhance our Shabbos Menucha

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## Alaskan Malamute



Alaskan Malamutes are friendly, intelligent and attractive dogs who love the company of human beings. Despite its great size, it doesn't harm people. It is recognized as the Arctic oldest breed of sled dogs. They are usually quiet dogs who don't bark a lot. Besides the appearance, they have some similarities to wolves in their vocals - they howl exactly like wolves.



Seward Peninsula on the western coast of Alaska is the natural habitat of Alaskan Malamutes. Hence, they were gifted by Hashem with an ability to survive in the temperatures of -70 degrees. Nevertheless, you can easily find these dogs domesticated in the homes of people who live in areas of warm climate. ♦

(cont.) to the מלאכה of בונה. One of those structures is what's referred to by Chazal as an אוהל (lit. a shelter). The Gemora teaches us that creating an אוהל קבוע (a permanent shelter) is prohibited by the Torah. Rabbinically, it is prohibited to create even an אוהל עראי (a temporary shelter). Since the job of a shelter is to function as a shield, for people or objects, against disturbances such as rain or sun, and this can be accomplished by just having a roof, as such, spreading an overhead cover (for example, on top of poles) is also considered to be a construction of an אוהל. Furthermore, in the last article we saw a *halacha* which states that even if a cover will not function as a shield, one is not permitted to place that cover if the intention is to enable some kind of usage under the cover. For this reason, it's prohibited to put a blanket over the chairs to serve as a roof of the children's play tent. In the previous articles we learned about some exceptions to the prohibition of creating an אוהל. In this week's article we'll take a look at another exception.

The Gemora Beitza (לב:) quotes the following ruling of Rav Yehuda: Although one is not allowed to create even a trivial structure that appears like a house or a shelter, nevertheless, it's permitted to build it if the order of constructing this structure is reversed—i.e., one may build it from top to bottom. Even though Rav Yehuda stated this *halacha* only by structures that merely appear like a building or a shelter, Rashi explains that this leniency applies even when a person is building a real temporary shelter.<sup>1</sup> Although Rashi's explanation is not expressed explicitly in the Shulchan Aruch, the Chazon Ish held that one may rely on it and build a temporary shelter if the order of building it is reversed.<sup>2</sup> The Orchos Shabbos brings this ruling of the Chazon Ish as *halacha l'maase*.<sup>3</sup>

The commentators explain that building an אוהל in a reversed order means that people should at first hold the roof in the air, above the place where they want to build an אוהל. Afterwards, someone should set the walls (or the frame that supports the roof) under the roof. Then, the people who were holding the roof may let go of it.<sup>3</sup> Rav Nissim Karelitz שליט"א teaches that while holding the roof in the air, it is permitted to hold it slightly above the height of the walls (or the frame) and then lower it upon the walls (or the frame) after the latter is set up. The reason is that since the purpose of the roof is to enable usage of the area beneath it, once the roof is held over the desired area, it is considered that the roof is set in its place. Since the top (i.e. the roof) is now 'built', adding walls would be regarded as constructing the temporary shelter from top to bottom - which is permitted.<sup>4</sup> ♦

1. רש"י שבת מג: ד"ה זה זוקף משתו. 2. חזו"א סימן נב ס"ק ב אות ג, ו, יא. 3. אורחות שבת פרק ט ס"ק יא, טו. 4. חוט שני פרק לו (ט)

## Kids Ask, Zeidy Answers

 Zeidy, we learned this week in school that Yitzchok Avinu established Mincha prayer. We also heard that there is something special about Mincha. What is it?



In this week's parsha, when Yitzchok Avinu was praying Mincha, he was asking Hashem to help him find his *zivug*. The Torah says "He (Yitzchok) lifted his eyes (after he completed his tefilla); and behold, camels are coming." On one of those camels was Rivka - Yitzchok's *zivug*. We see from here that Hashem answered Yitzchok Avinu's Mincha prayer immediately! It relates to us, since *ma'ase avos siman l'bonim*...

[based on *peirush Kli Yakar*]

## Riddles



### Riddle

In this week's parsha, Rivka is asked if she is prepared to go with Avraham's servant, and she responds in the affirmative. Rashi says that she is saying that she will go even if her mother and brother are opposed. Commentators on Rashi say that this is derived from the fact that she answers: "I will go!" instead of a simple "Yes."

Of course, this clarifies Rashi's explanation only if there is somewhere in the Torah that we actually do find the usage of "Yes" in response to a question. Can you find that place?

### Answer to the last issue's riddle

(*Riddle*: This morning in shul, I noticed that during *chazaras hashatz* I responded *amen* 26 times. However, my one friend responded *amen* only 22 times, and my other friend only three times! Can you explain why? [Special thanks to Yiddle Riddle Archives (Ohr Somayach Institutions) for this riddle.]

ANSWER: It was Rosh Chodesh, and we were in Eretz Yisroel. I answered 26 times: 19 blessings of *Shemoneh Esrei*, 4 during *Birkas Kohanim* and 3 during Ya'ale V'yavo. My one friend was a Kohen, and therefore didn't say *amen* to the *Birkas Kohanim*, so he answered just 22 times. My other friend was the *Chazan*, and he answered *amen* only to the 3 blessings of the Kohanim. [A *Chazan* who is praying from a *siddur* can respond to the 3 blessings of the *Birkas Kohanim*, but not to the '*Asher Kid'shonu*' blessing of the Kohanim. - see the Mishna Berura O.C. 128:17 Sha'ar HaTzion 61]