

Youthful

The Maggid's Corner

The following is a short biography of Rav Levi Yitzchak of Berdichev (1740-1810), whose Yahrzeit was on the 25th of Tishrei.

Rav Levi Yitzchak studied with his father until marriage. Soon after his marriage, he traveled to Mezritch and became a close disciple of the Magid of Mezritch, who had assumed the leadership of the *hassidic* movement after the passing of the Baal Shem Tov in 1760.

In 1785 R' Levi Yitzchak arrived in Berdichev where he led the community for nearly twenty-five years.

There, Rav Levi Yitzchak established his famed *hassidic* court. Thousands of his followers throughout Eastern Europe would flock there for inspiration and guidance. His teachings are contained in the posthumously published sefer *Kedushas Levi*.

According to tradition, on the day of R' Levi Yitzchak's birth, the Baal Shem Tov held a joyous gathering, informing his followers that the soul of a "defender of the Jewish people" had entered the world.

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

Menucha

A Shabbos table companion for the whole family

Volume V, Issue No. 3

גה

Cheshvan 4, 5776

Challenges

Halacha Challenge

TOPIC:

Trapping a Pigeon by Closing a Window



[And the animals and the birds] came to Noach into the Ark...and Hashem closed [the Ark] on his behalf. -- Bereishis 7:15-16

At the Shabbos lunch *seuda*, Mrs. Silver opened the window to let the fresh air come in. She took a little risk doing that, since the screen of that window fell out yesterday...All was going well until everyone sat down to bench and Yosef screamed out: "A pigeon is sitting on our couch!" The kids tried to shoo out the bird, but the bird wished to remain with the family.



Later in the day, the Silvers began setting up for Shalosh Seudos while the pigeon was having fun sitting on the bookcase and observing everything.

"Mommy, I am cold" - complained Miriam - "can I close the window?" Overhearing this, Yosef said: "But if you close the window, you will be trapping the pigeon in our house. And that's the *melacha* of *Tzod*."

Question: May Miriam close the window?



Dedications:

- by the Gerbitz family, *l'ilui nishmas* Piezetzner Rebbe (Aish Kodesh)
- by anonymous sponsor, for peace in Eretz Yisroel

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

Special thanks to *kehillas* **Beis Tefillah Yonah Avraham**.




◆ requires geniza ◆

Help: A Mishna [Shabbos 7:2] lists צד (trapping) as one of the *Avos Melachos*. The thirteenth chapter of Mishnayos Shabbos discusses this *Melacha* in more detail. One of those Mishnayos [13:5] cites an important teaching from Rabban Shimon ben Gamliel: חייב - חוסר צידה - פטור, ושאינה מחוסר צידה - חייב (lit. "This is a general rule: [If it still] lacks an entrapment, then [the person is] exempt [from bringing *Korban Chattas*]. [However, if it] does not lack an entrapment, then [the person is] obligated [to bring *Korban Chattas*].") In other words, if the animal is still not properly trapped after a person did something to trap it, then a person did not transgress a Torah law and he is therefore exempt from bringing *Korban Chattas*. The Gemora Shabbos (106b) has a discussion on how to determine if an animal is considered properly trapped. The parameters of this definition differ for each animal. For example, a deer is considered halachically "trapped", once it is enclosed in a space where a person can take hold of the deer by running towards it in one sprint [see the Mishna Berura 316 §4]. While a lion is not considered trapped until it is placed in its cage [see Gemora Shabbos ibid.].

In order to solve the challenge, you'll need to answer these questions: Is a pigeon considered halachically "trapped" once a person closes a window in a house? Does the fact that Miriam is merely closing the window to prevent the cold air from coming in plays a role here?

Menucha's answer: Yes - Miriam can close the window. **Explanation:** If a person would want to get a hold of the pigeon after closing the window, it would require lots effort and tricks. Therefore, by closing a window, a pigeon is not considered halachically "trapped". However, doing so with the intention to keep the pigeon in the house is prohibited *m'derabbanan*. Why? There is a rabbinic prohibition to enclose an animal in a space where its movement will be restricted—even if the animal will not be considered halachically "trapped". Having said that, in our case, Miriam is not closing the window with the intention to restrict the bird's movement. On top of that, she is closing the window in order to prevent suffering caused by the cold air. Consequently, it is permitted to close the window, due to the combination of these three reasons - i.e., (A) the bird will not be properly trapped; (B) there is no intention to trap the bird; (C) the action is done in order to prevent suffering.

Sources: *Chayei Adam*, Shabbos 30 §2; *Mishna Berura* 316 §5; *K'tzos HaShulchan* 121, BH §15

Riddles  I am a word in parshas Noach. My root is very sweet. Which word am I? (*Hint: I am sweet because the modern Hebrew word for "sugar" has the same root as me.*)

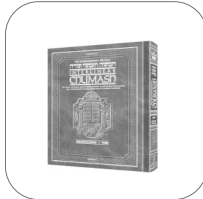
Answer to the last riddle (On erev Yom Tov, Avromy was about to do a mitzva with the help of a tree that stood at one of the corners of his Succah. "Wait! If it would be Shabbos tomorrow, I would be able to do it. But since tomorrow is Yom Tov, I can't do it!" What mitzva did Avromy want to do?)
Lighting candles. He was going to place the candles on a tree. It's not permitted to do that on erev Yom Tom, since we're concerned that after the candles will go out, he'll take them off the tree—which is a problem, since one is not allowed to take things off a tree on Yom Tov (and Shabbos). However, lighting Shabbos candles that are placed on a tree is permitted, because on Shabbos, the candles are muktza and one will remember not to move them. [see OC 277:4]

Sweet & Short

Parsha Depth

...את האלקים התהלך-נת.

...*And Noach walked with Hashem.* -- Bereishis 6:9



Someone who 'walks' with Hashem is a person who knows that Hashem 'walks' with him. Meaning that Hashem is closely involved in every situation of a person's life. Knowing that Hashem is 'walking' with him, a person naturally turns to Hashem when he needs helps. And by doing that, a person merits great salvations. We see this from the following verse in Tehillim.

...סומך ה' לְכָל הַנִּפְלִים – *Hashem supports all who are falling...* [Tehillim 145:14] How do we understand this verse which tells us that Hashem does not let **anyone** 'fall'? It's taught in the name of the Alshich that the explanation comes from the next verse of that *perek*: עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ - *The eyes of all look to You with hope.* In other words, if precisely at the time of the 'fall', a person puts his hope and trust in Hashem, then he is guaranteed not to 'fall'.

Royal Life Lessons

...וְלַעֲנִוִים יָתַן חַן

...*And to the humble, He will give חן.* -- Mishlei 3:34



What saved Noach from the flood? Was it the fact that Noach's descendants were going to be the Bnei Yisroel who will receive the Torah? Though it was a great merit, it was not enough to save Noach from the flood. So what did save him? The following verse reveals it: וַיִּנֶּחַ מִצָּא חַן בְּעֵינֵי ה' – *And Noach found favor in the eyes of Hashem* [Bereishis 6:8]

It's the חן that gave Noach an incredible merit that saved him. If so, we need to know how to gain חן.

Shlomo HaMelech taught us the secret of gaining favor in the eyes of Hashem: *And to the humble, He will give חן* [Mishlei 3:34].