

Excerpts from the essay by Yosef Ben Shlomo Hakohen

Sarah Schenirer 1883 - 1935 (26 Adar)

Sara Schenirer was a pioneer of Jewish education for girls. She was born in Krakow, Poland. The idolization of western culture among European Jews that began in Germany was spreading to Poland, and thousands of young Jewish women were abandoning their roots. A lack of proper Jewish education was the main cause. After the traumatic social and political upheavals of World War I, the environment of many Jewish homes and communities was affected by the new secular ideas and movements of that era.

Sarah Schenirer discovered that Rabbi Samson Raphael Hirsch had developed an educational structure for Jewish girls in Germany, and she was inspired to do something similar in Poland. Her goal was to start a network of Torah schools for Jewish girls, and although she initially faced some opposition, she won the support of most of the leading Torah sages of her era, including the Chofetz Chaim. In 1917, she established the first Beis Yaakov.

Sarah realized that many parents in her day were presenting Judaism to girls in a negative way. The parents emphasized all the restrictions without providing the girls with the positive and joyous experiences of Jewish life. Everything was "do this" and "don't do that" with no attempt to give them a deeper understanding and appreciation of what they were observing. Sarah therefore began a school for girls which would renew the joy of Jewish living, as it is written, "Serve Hashem with joy" (Psalm 100:2). For example, during the summers, she would bring teenage girls from the ghetto slums of the Polish cities to an uplifting rustic camp site in the wooded Polish mountains. There was a joyous spirit at these summer retreats which included much singing and dancing. The girls would recite Tehilim while marveling at the wonders and beauty of Hashem's creation.

They would also study Rabbi Hirsch's writings which explore the universal vision of the Torah; in fact, Sarah also gave a course on Rabbi Hirsch's "Nineteen Letters" during the year. Through Rabbi Hirsch's writings, the students began to appreciate how Torah teachings can transform and elevate the entire world, and they no longer felt a strong attraction to the secular movements of their day which were seeking to transform the world. Their joy in being Jewish was reinforced by a new pride in the universal role of the Jewish people - a people that are destined to become an ethical and spiritual model for all the peoples of the earth. They therefore began to dedicate their lives to renewing the inner strengths of our people. ♦

Menucha sponsors: Mini Market 7/11 (on Nachal Maor), anonymous.

Sponsorship opportunities are available

For sponsorships and other inquiries, e-mail menucha613@gmail.com



בס"ד
Menucha
*The Shabbos Table Companion
for the Whole Family*

תשע"ד
פרשת פקודי

Halacha Challenge



Warming Up Water

by Shlomo Epshteyn

Moishy caught a cold and it is hard for him to drink cold water. One Shabbos afternoon when Moishy was looking for a bottle of water (he does not like tap water), the only one that he found was a cold bottle of water inside the refrigerator. "Hmm, how can I quickly make it room temperature?" thought Moishy. He looked around and got excited when he saw a radiator which was very hot at the moment.

Question

Can Moishy use a radiator to help him make the water warm?

Answer

Yes, Moishy can put his bottle next to the radiator in an area where the temperature is not currently hot and will not get hot later on (see "Explanation" section for a definition of "hot"). However, Moishy cannot put the bottle in a hot area, like on top of the radiator, even if he is planning to remove it from there once it reaches room temperature.

Explanation

Heating up water to a level of "yad soledes bo" (a hand gets heated and burned by it)¹ is *bishul*². [According to HaRav M. Feinstein zt"l, we should assume that 110 ° F has sufficient heat to be considered as "yad soledes bo"³] However, in our scenario, Moishy only wants to heat it up to a room temperature. Why is he not permitted to put the bottle on a hot radiator (i.e. on an area that has a temperature of more than 110° F) if he ↩

This issue of Menucha is dedicated
by Yisroel Meir and Tzivvia Reiss in honor of their children

Halacha Challenge

Cont. from page 1

is planning to remove the bottle from there before any water gets a chance to reach a level of “*yad soledes bo*”? The answer lies in the following story that is related in the Gemora⁴.

Once, Rabbi Yehuda HaNasi and his *talmid* R' Yitzchok were by the hot springs. R' Yitzchok wanted to put a jar of oil inside a bathtub (where the water of the hot springs collected) with the intention to merely warm up the oil a little bit (not reaching the level “*yad soledes bo*”). His Rebbe told him not to do that. The Gemora there makes several *halachic* explanations from this story.

The Ramban learns, based on this story and the Gemora's explanations, that the water in the bathtub was hot (i.e., “*yad soledes bo*”). R' Yitzchok only wanted to warm up the oil a little bit (not reaching the level “*yad soldes bo*”), and nevertheless Rebbe Yehuda HaNasi did not allow him to do that. From there the Ramban learns the following *halacha*: it's prohibited to put a food item (by which *bishul* is relevant) in a hot place (i.e. *yad soledes bo*) even though a person is intending to remove that food item before it heats up to a level of “*yad soledes bo*”. The reason is simple: we are concerned that a person will forget to remove that food item and it will heat up to a point of *yad soledes bo*⁵. The halacha follows the Ramban's *peirush* of this *sug'ya*⁶. Hence, in our scenario, Moishy cannot put a bottle on a hot radiator, even though he is planning to remove it once it reaches room temperature. He could, of course, put the bottle in a area close to a radiator which does not (and will not) have a temperature of “*yad soledes bo*” and leave it there for as long as he likes. ♦

1. הג"ה על שו"ע א"ח סי' שיח סעיף יד 2. שבת מ: שו"ע שם 3. אג"מ א"ח חלק ד סי' עד (בישול) 4. שבת מ: 5. מ"ב סי' שיח ס"ק צ 6. שו"ע א"ח סי' שיח סעיף יד

Wonders of Creation

Aardvark the Magnificent

by Alex Isaacson



Commonly known as the “Antbear,” the Aardvark is a burrowing nocturnal mammal indigenous only to Africa, and is the only living species of its order. Hashem made this creature to be a very efficient hunter, with many unique tools to hunt with. When the Aardvark sets out to hunt, it swings its long nose from side to side to pick up the scent of food. When a concentration of ants or termites is detected, it digs into the termite or ant mound with its powerful front legs.

It can dig 2 feet in 15 seconds. While digging, it keeps its long ears upright listening for predators. In any given meal, it can eat an astonishing 50,000 insects! The roughness of the tongue protects it from the ferocious biting endured by its prey. Its teeth have no enamel coating and are worn away over time; as such they will continuously re-grow.

After a 7 month gestation period, one cub weighing approximately four and a half pounds, is born and weaned by a mere 16 weeks. Six months later, that cub is ready to burrow a life of its own. ♦

Kids Ask, Zeidy Answers



Zeidy, why do we say “*Chazak, chazak, v'nischazeK*” after finishing a *sefer* in the Torah?



The answer is actually quite simple, kids. Our sages teach us that certain things need constant *chizuk* (strengthening ourselves in that area with all of our strength). One of them is the Torah [Gemora B'rachos 32b with *peirush* Rashi there]. Finishing a *sefer* in the Torah means that we are about to begin the next *sefer*. So we give each other a *brocha* of *chizuk* before starting a new *sefer*.

By the way, do you know who the first person was (recorded in our *seforim*) to use a similar expression (“*chazak, v'nischazeK*”)? [Answer: Yoav, the general of Dovid HaMelech's army, said this phrase to his brother Avshai, when they were preparing to wage a war against Ammon. (Shmuel II 10:12)]

Riddles & Parsha Qs

Riddle



After listening to the reading of P'kudei in the shul, Yosef turned to his father and said, “I remember how last year we read Vayakhel and P'kudei on the same Shabbos.” Yosef's father turned to Yosef and said, “And I remember how many years ago we read P'kudei and Vayikra on the same Shabbos!” How could this be?

Answer to last issue's Riddle:

(Riddle: Two baby boys were born within a week of each other. 13 years later, the older boy isn't permitted to be counted in a minyan until a few weeks after the younger one. How can this be?)

The first baby was born on 27th of Adar I (in a leap year), and the second baby was born on the 2nd of Adar II. The year of their bar mitzvah, however, is not a leap year, so the younger boy is considered a bar mitzvah on the 2nd of Adar while the older boy must wait until the 27th of Adar.