

The Yeshiva Boys Donate Hospital Beds

Special thanks to revach.net for the story

The Jewish community in Lita decided to establish a Jewish hospital, and a meeting was held for this purpose, chaired by the Chofetz Chaim z"tl. Several wealthy men attended the meeting, and each of them pledged significant donations. The Chofetz Chaim showed much respect to the wealthy men for using their wealth for such a noble purpose.

Several *talmidim* from the *yeshivos* also attended the meeting, and the Chofetz Chaim also treated them with great respect. One of the wealthy men became angry at this, and said, "Is this right? We are the ones donating money. Yet, the *talmidim* also receive honor." He even stood up and asked the Chofetz Chaim, "How many beds did the *b'nei yeshivos* donate?"

The Chofetz Chaim answered immediately, "What are you saying? Each one of them gave fifty beds! The wealthy man was astounded and asked, "What does the Rav mean that they gave fifty beds? We, with all our wealth donated only ten beds at the most, and they gave fifty?"

The Chofetz Chaim repeated his answer, and said, "Yes, yes. Each one of them gave fifty beds which will not be needed. Each one of them donates the prevention of fifty sick people. They donate the beds which will not be needed in the hospital. The Torah protects and saves. Their Torah will save many people from sicknesses and travails." ♦

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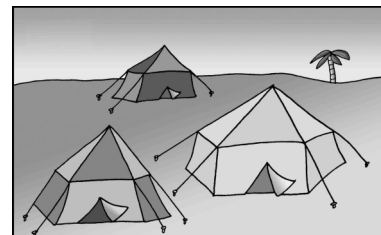
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Halacha Challenge

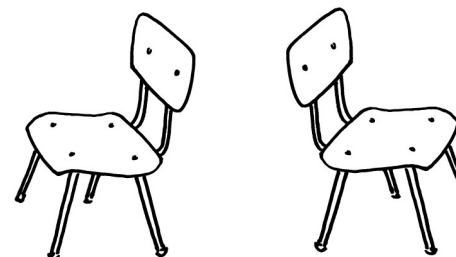


... והוא ישב פתח-האהל כהם היום. [בראשית יח:א]

Let's Build a Play Tent!

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



Avromy's friends came over to his house on a Shabbos afternoon. "What should we play?" asked Avromy. "I know!" - exclaimed his friend Yossi - "Let's build Avaraham Avinu's tent and act out the event in the parsha where the three melachaim come to visit him." The friends unanimously agreed with Yossi's great idea. They brought two

chairs, turned the chairs so that the backs of the chairs would face each other, and moved the chairs apart so that there would be some distance between them. Then, Avromy brought a blanket and was about to spread it over the chairs to form a tent, when Moishy screamed out: "Wait! I learned that we're not allowed to make something that has a roof and walls on Shabbos." The friends thought for a moment. Chaim proposed an idea: "Let's make this tent with just a roof. Since we are not making the walls and we are not putting the roof on to protect us from anything, it should be permitted to do so."

Question: Did Chaim solve the challenge of how to make this tent?



**Dedication
Corner**

This week's issue is dedicated
anonymously

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Halacha Challenge (cont.)

Answer: Chaim's solution is not a good one. (Don't miss the next issue, where we'll have another attempt to solve the challenge of how to build a play tent on Shabbos.)

Explanation: A brief review from the two previous issues: There are many things which are called "structures" with respect to the *melacha* of *Boneh*. Chazal teach us that creating an *ohel kavua* (a permanent shelter) is prohibited *m'deoraisa*.¹ Rabbinnically, it is also prohibited to create an *ohel arai* (a temporary shelter).² The term *ohel* can actually refer to several types of structures. One of the structures that is called an *ohel* is a wall-less, overhead cover.³ The Rishonim explain, though, that this type of *ohel* (i.e., where the walls are missing) needs to serve a purpose - to protect a person from sun, rain or the like. That is to say that, a roof without walls, has the status of an *ohel* only when it is a 'protecting' roof.⁴

Having said that, the Mishna Berura rules that if this type of cover was placed in order to enable some kind of usage under it, then the cover does have the status of an *ohel*.⁵ In other words, if with the help of a cover, a person is able to make use of the space for his intended goal, then it's as if this cover is now a 'protecting' roof.

We can now apply this ruling of the Mishna Berura to our scenario. Only with the presence of a roof, will the children consider their structure as a "tent". Since the blanket spread as a roof is what enables the children to use that space for their intended goal, the blanket over the chairs has the status of a 'protecting' roof. Hence, spreading this blanket over the chairs is considered as creating a *halachic* 'temporary shelter'.⁶ ♦

1. שבת קלח. 2. שבת קכח. 3. עיין רש"י שבת קכח: ד"ה שאין עושין אהל עראי, שו"ע סימן שטו סעיף א.
4. רש"י שם, מ"ב סימן שטו ס"ק יז. 5. מ"ב שם ס"ק כ, שעה"צ כו, באה"ל ד"ה מטות שלנו.
6. שש"כ"ה פרק כד סעיף ה.

Kids Ask, Zeidy Answers



Zeidy, Sarah Immeinu did not know that the three men were *melachim* of Hashem's. Why was she required to believe their news that she will give birth to a baby boy next year?



Good question, kids! Perhaps, the explanation is as follows. The verse says that Sarah Immeinu laughed בקרבה (inside herself). We can understand this to mean that she laughed at herself, saying "I don't have enough merits to deserve a miracle of having a child at the age of ninety". By asking Avraham "Why did Sarah laugh?" Hashem is teaching us that a person should never say: "I, for sure, will not get such and such blessing, because I don't have enough merits."* Rather, a person should have true *emunah* that at anytime, regardless of his merits, Hashem can give him an immense blessing. In fact, this *emunah* is needed for our obligation to believe in the coming of Moshiach.

*see Chovos HaLevavos, Shaar HaBitachon, 1

Wonders of Creation

Albatross



Albatrosses are among the largest flying birds. The wingspan of this feathered giant can reach more than 3.5 meters in length. The Southern Pacific ocean is known to be the natural habitat of Albatross. The average life span of this long living bird is between 40 and 50 years.

Hashem made the Albatrosses to be highly efficient in the air. With techniques such as 'gliding', 'dynamic soaring' and 'slope soaring' they are able

to cover great distances with little exertion.

Along the sides of its beak are the two long nostrils. They allow the albatrosses to measure the exact airspeed in flight. These nostrils are analogous to the 'pitot tubes' in modern aircrafts. The albatross needs accurate airspeed measurement in order to perform 'dynamic soaring' - repeatedly rising into wind and descending downwind, thus gaining energy from the vertical wind gradient. ♦



Riddles



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?

(By the way, we all had finished our silent prayer completely, we all paid attention during the entire repetition, and we all responded properly.)

Answer to last issue's riddle

(*Riddle:* 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? [Special thanks to Yiddle Riddle Archives (Ohr Somayach Institutions) for this riddle.])

ANSWER: During the period of the year when we say *selichot*, Tachanun is said three times—at Selichos, at Shacharis and at Mincha.

At Selichos and Mincha's Tachanun, we rest our heads upon the left arm (since it is the weaker hand), but at Shacharis Tachanun, upon the right arm (due to Tefillin being on the left hand).