

Jailbreak

Special thanks to Revach L'Neshama for the story

Once, during the era of the British rule over Eretz Yisroel, a Jew was arrested and jailed on Shabbos day. R' Aryeh Levine, who was known as the Rav of the prisoners, was aware that this prisoner was a *shomer mitzvos* Jew who would not touch the food served in the prison. R' Aryeh prepared food for Shabbos for the prisoner and brought it to the prison. He approached the prison administration, explained why he had brought the food, and requested permission to deliver it to the prisoner. The administration refused to fulfill his request.

R' Aryeh was not deterred. He empathized with the pain and hunger of the prisoner, and tried to think of another way to deliver the food he had prepared for him. After a few minutes of thought, he called over the two friends who had accompanied him to the prison. He looked around to ascertain that no one was watching, and he climbed on their backs, despite his advanced age. He then scaled the high walls of the prison and jumped inside, where he gave the food to the prisoner. The jail officers immediately grabbed him and brought him to their commander for this serious breach of law.

To everyone's surprise, when the jail commander was informed that R' Aryeh had endangered himself in order to feed his fellow Jew, instead of punishing R' Aryeh, the commander treated him with great respect. He also said to him, "I'm now sure that you don't receive a salary for your position as the Rav of the Jewish prisoners. It's impossible that someone who fulfills his position for a salary would show such great sacrifice." ♦

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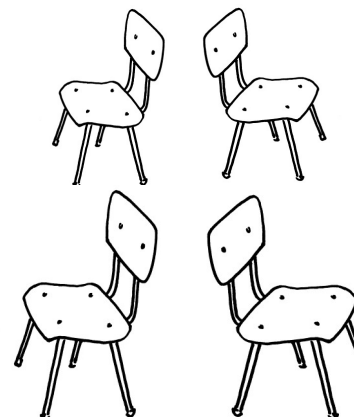
Halacha Challenge

“...וַיֵּקֶב... יָשָׁב אֲדָלִים”

Taking Apart a Pretend Tent

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



On a Friday afternoon, Yosef and Shimshon built a big play tent from many chairs and blankets. They were very proud of their construction. Yosef proposed an idea: “Let’s keep it like this until the time when people will need to sit on these chairs for the Shabbos seuda.” Shimshon thought for a moment and said: “Maybe we need to take apart the tent before Shabbos starts, because I am not sure if it is allowed to take apart a play tent on Shabbos.”

Question: Should they take apart the tent before Shabbos starts or may they wait and take it apart on Shabbos?

Answer: They should take apart the tent before Shabbos starts.

**Dedication
Corner**

This week's issue is dedicated
for רפואה שלימה to Yosef ben Rivka

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Halacha Challenge (cont.)

Explanation: In continuation of this series on the topic of making an אוהל on Shabbos, we now want to understand how the מלאכה of סותר (destroying) is applicable here. As mentioned in previous articles, the halacha states that we're not permitted to make a temporary אוהל (lit. a shelter / canopy) on Shabbos (for example, one is not permitted to put a sheet over four poles to create shade in a picnic area).¹ The source of this halacha is a statement made by Rabba bar bar Channa in the name of R' Yochanan: "All agree that we are not permitted to create a temporary אוהל initially (i.e., מדרבנן) on Yom Tov, and, all the more so, [we can't create it] on Shabbos."² This statement is quoted in the Gemora in numerous places. However, we don't find a statement in the Gemora which states that just like there is a Rabbinic decree not to build a temporary אוהל, there is also a Rabbinic decree not to destroy a temporary אוהל on Shabbos and Yom Tov.

Yet the Rambam states that מדרבנן it is prohibited to destroy a temporary אוהל, just as it is prohibited to build it.³ The Rambam explains that the prohibition of destroying a temporary אוהל is a "fence" made by the sages, so that a person will not come to destroy a permanent אוהל - which would be a Torah violation. [The Rambam's source for this ruling is explained by the Magid Mishna.⁴ The details of the explanation are beyond the scope of this article.] The Mishna Berura writes that the halacha follows this ruling of the Rambam.⁵

Hence, we see that constructing and destroying a temporary אוהל are interdependent; an אוהל which may not be assembled on Shabbos may not be disassembled as well. Therefore, in our scenario, since it would not be permitted to take apart the play tent on Shabbos, the tent should be disassembled prior to Shabbos. ♦

1. שו"ע סימן שטו סעיף א 2. שבת קכח: 3. רמב"ם פרק כב הלכה כז 4. מגיד משנה פרק כב הלכה כז 5. מ"ב סימן שטו ס"ק א

Kids Ask, Zeidy Answers



Zeidy, why does the Torah state the reason for why Yitzchok loved Eisav (כי ציד בפיו), but it does not state the reason for why Rivka loved Yaakov?



You made a good observation, kids. The answer is that the Torah is teaching us that Yitzchok's love for Eisav was a conditional love. When the condition went away, so the love went away as well. Rivka, on the other hand, loved Yaakov unconditionally. Because of that, her love for him was forever.

Interestingly, in the Haftorah to this week's parsha we learn that the Klal Yisroel asked Hashem: "On which condition do You love us?" And Hashem replied to us that his love for us is unconditional.*

*[Sfas Emes (Toldos, y. 5637)]

Wonders of Creation

The Bald Eagle

by Alex Isaacson



Bald eagles are not actually bald. The name derives from an older meaning of "white headed". The adult is mainly brown with a white head and tail.

The Bald eagle is a sea eagle that is found near large bodies of open water. Its diet consists mainly of fish, which the eagle snatches from the water with its talons (prey bird's special claws).

The bald eagle is a powerful flier, and soars on thermal convection currents. It reaches speeds of up to 43 mph when gliding and flapping. Its dive speed can reach 99 mph!

When it comes to meal time, bald eagles are fierce and tough. They will scare away other fish-eaters, such as coyotes and foxes. Perhaps, that's why the average lifespan of bald eagles in the wild is astonishing 20 years, with the oldest confirmed one having been 28 years of age. ♦



Riddles



Riddle

Answer to the last issue's riddle

We are all familiar that by Matan Torah the Bnei Yisroel 'saw the voices'.

Where in this week's parsha (Toldos) we seemingly meet the same concept - a certain sense is expected to be used in an unordinary way?

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

ANSWER: In parshas Vayeitze, after Ya'akov proposed to Lavan a deal of which animals he will keep as his wage, the Torah says: "וַיֹּאמֶר לָבָן, הֵן". Rashi explains that the word הֵן means 'acceptance of words' – i.e. 'Yes'.