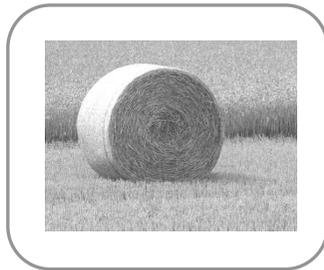


Stories, Biographies & Wonders

Shikcha

Special thanks to Revach L'neshama

Rabbi Simcha Bunim of Peshischa once visited the Chozeh of Lublin, and found him pacing his room in a state of great worry and agitation. "Rebbe", asked Rav Simcha Bunim, "What are you so worried about?" The Chozeh answered, "Just now I transgressed something expressly forbidden in the Torah: *Be careful lest you forget Hashem your G-d*. For an instant, I diverted my mind from Hashem."



Rav Shimcha Bunim answered, "By the *mitzvah* of *Shikcha* - leaving forgotten bundles in the field for the poor, the *halacha* is that if a person forgets a bundle that measures two *sa'eh* in his field, it's not considered *Shikcha*. A bundle which is so large will definitely be remembered by its owner due to its importance, and he will return to his field to retrieve it. This applies to the Rebbe as well. Diverting your mind for an instant is not considered *shikcha*. Due to the greatness of Hakadosh Boruch Hu in the Rebbe's eyes, the Rebbe will definitely remember Him the next instant."

Special thanks to our supporters!



Menucha

A Shabbos table companion for the whole family

Volume V, Issue No. 37

חַקֵּת

5776

Halacha Challenge

Blowing Up an Air Mattress

In the last two issues we explored the halacha of putting a filling inside a pillow on Shabbos. In this issue we will explore a similar case — putting air inside an air mattress. We will see in what ways the cases are the same and in what ways they are different.



On a Shabbos afternoon, Mr. Finegold wanted to take a rest. He looked out the window at his backyard and said to his kids: "What a beautiful Shabbos day! I want to take a nap outside." He started to look for something that he would be able to put on the grass. "I can bring a blanket, but it will be a bit rough to lay down on," thought Mr. Finegold. "I know!

I'll take my little air mattress that I use in the succah."

After taking the air mattress out of the closet, he paused and thought to himself: "One second. Am I allowed to blow it up on Shabbos? I am not sure. Maybe I should just use that blanket."

Q. What should Mr. Finegold use — the blanket or the air mattress?

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Special thanks to kehillas Beis Tefillah Yonah Avraham

Help: As we saw in the previous article, the Gemora (Shabbos 48a) cites a halacha regarding a case where one is putting filling (e.g., feathers) into a pillow. The conclusion of the Gemora is that putting a new filling inside a pillow is prohibited (due to the fact that one is creating a new vessel), but merely returning the feathers inside a pillow (from which they fell out) is permitted.

Our case of putting air into an air mattress is similar to the case of putting feathers into a pillow. Having said that, there are a few questions that need to be asked before solving our challenge: (1) Is an air mattress similar to a pillow in our context? On one hand - yes, because both have something which fills them up, and without that filling the object cannot be used for its main purpose. On the other hand, a pillow is different than an air mattress, since a pillow is stuffed with the filling permanently, but the air mattress is only filled with air for a certain period of time. (2) Can the filling of a pillow (e.g., feathers, cotton, etc.) be compared to the filling of an air mattress – i.e., the air? (3) Is the action of filling a pillow with feathers similar (in our context) to the action of blowing the air inside an air mattress?

Menucha’s Answer:** Mr. Finegold should use a blanket.

Explanation: There are three problems involved here. The first problem is that the air that would be put into the mattress now would, of course, not be the same air as was there originally. This would be compared to the Gemora’s case of putting new filling inside a pillow (see the Help section above).

Interestingly, though, there are poskim who hold that air is not similar to the filling of a pillow. Regarding a similar question, Rav Shlomo Zalman Auerbach zt”l is cited to say that the air in the entire world is considered as one entity—i.e., air is air (Shemiras Shabbos Kehilchosa 16:7 note 23). Hence, in the context of this halacha, it would be considered that the same air that came out from the mattress would go back inside of it when it would be blown up again.

However, not everyone agrees with Rav S.Z. Auerbach on this. For example, Rav Yitzchok Weiss zt”l rules that refilling an air pillow would be the same as putting new feathers into a pillow, due to the fact that the air that would be going into the air pillow now would not be the same as was there previously (Minchas Yitzchok 6:30).

*What do you think are the other two issues? ***

** The second issue is טירחה (excessive work) that’s required to blow up the air mattress (see Tosafos 48a דא בודתי; Minchas Yitzchok 6:30). The third issue is עובדא דדויל - a weekday type of activity (more on this topic in one of the next issues...ג.ב.)

* Note: Menucha’s answer is for Torah learning purposes only and not as a halachic ruling.

Kids Ask, Zeidy Answers



Zeidy - Rashi on the parsha teaches that in order to be healed from the snake’s bite, a person needed to be *משעבד* אה לכו to Hashem (Bamidbar 21:8). What does it mean to be *משעבד* אה לכו to Hashem?



Excellent questions, kids! *Tifferes Yisroel* on Mishnayos (Rosh HaShanah ch.3 § 38) explains this in the following way: When praying for a רפואה, a person shouldn’t merely ask to be healed, but rather, a person should ask to be healed so that he can be strong to do Hashem’s *mitzvos*. This is a lesson for us when praying for any ישיעה!

Riddles



I am so similar to *Parah Aduma*. *Parah Aduma* was an animal that was used for the communal *avodah*. Me too. *Parah Aduma* was brought to Yerushalayim. Me too. *Parah Aduma* was killed outside of the Beis HaMikdash. Me too. *Parah Aduma* was bought with the money of Trumas HaLishka. Me too. *What am I?*

Last week’s Riddle: Baker Dan saw that people like to eat rolls. So baker Dan made the most delicious, sweet and tender rolls. Loyal customers of baker Dan’s bakery bought the rolls and brought them home. But when the loyal customers were about to eat them, they were surprised to see a label on the rolls that said: “*Baker Dan’s rolls. Bracha rishona: HaMotzi. Bracha achrona: Al HaMichya.*” (with apologies to the readers—the last issue had a typo). Can you explain why Baker Dan wrote that on the labels?

Answer : The rolls were made from a combination of two types of flour. Flour A was made from kernels of the prime 5 grains: wheat, rye, oats, spelt, or barely. Flour B was made from any other grains or legumes (e.g., corn). Flour B was the main flour in the dough. There was enough of flour A in the dough that a person was able to taste it in the rolls, but not enough to eat a *kezais* of it within a time span of *kedei achilas peras*. The Shulchan Aruch [OC 208:9] rules that on such bread one should make *HaMotzi* and say *Al HaMichya* for *bracha achrona*. Regarding the question if we actually practice saying *Al Hamichya* on such bread, see the Mishna Berura OC 208 §47.