

Chasuna Presents—Big Deal

Special thanks to revach.net for the story

The Rav of Ramat Chen, Rav Y. Auerbach, the nephew of Rav Shlomo Zalman Auerbach, z"tl was orphaned from his mother and father, and Rav Shlomo Zalman took care of all his needs. When he married, Rav Shlomo Zalman took the place of his father at the wedding. The wedding took place in Tel Aviv, and the chassan and kallah were planning on living in Tel Aviv after the wedding.

After the wedding, Rav Shlomo Zalman informed the family that he wished to spend the night in Tel Aviv. All the relatives were shocked since they were sure that Rav Shlomo Zalman would return directly to his house in Yerushalayaim after the wedding. Whoever was familiar with Reb Shlomo Zalman's tight schedule of learning and *davening*, knew that it was very rare that he spent a night away from his home, if at all.

For many years, Rav Shlomo Zalman's nephew was unaware of the reason his uncle decided to stay the night in Tel Aviv. He eventually discovered the reason when he merited to also tend to the needs of an orphan, including accompanying him to the *chupah*. Rav Shlomo Zalman called him before the wedding and said, "I hope that you do for the orphaned *chassan* what I did for you." His nephew didn't understand what Rav Shlomo Zalman was referring to, until he reminded him about the night after his wedding when he stayed the night in Tel Aviv.

Rav Shlomo Zalman explained, "Every *chassan* and *kallah* receives many gifts on the day of their wedding. One of the happiest moments after the *chasunah* is when the young couple opens their presents, and afterwards they show them off to their parents. You had no parents, and I knew you wouldn't be able to enjoy these happy moments. Therefore, I stayed in Tel Aviv the night after the wedding so that you could show me your presents the next day." ♦

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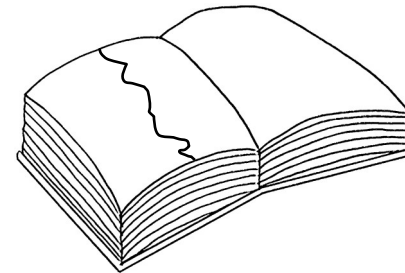
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Halacha Challenge

Zeidy's Gemora

by Shlomo Epshteyn
reviewed by Rav Chaim Malinowitz



Reuven loves learning Gemora from his great-great grandfather's Shas that his family inherited. This Shabbos, when Reuven turned to the daf that he wanted to learn, he was shocked to see that half of that daf was missing! Cleverly, he

turned to the end of the Gemora to see if the second half was saved there. He was right!

Question

Can Reuven put together the two halves of the daf in order to read the Gemora?

Answer

Yes. However, if Reuven has the same *mesechta* in another set of Shas, he should learn from that one instead.

Explanation

In last week's article we discussed a question of turning a **partially** torn page where the letters (and/or parts of letters) will connect and disconnect when the page is turned. We saw that one of the reasons why turning such a page is permitted is that the two parts of the page come together and disconnect as part of a normal process of turning a page. Hence, flipping such a page is compared to opening and closing the door of a house - we don't consider the action of closing a door to be the *melacha* of Boneh, and by the same token, we don't consider the action of opening a door to be the *melacha* of Soser.



This week's issue is dedicated

by the Gherman families, *l'ilui nishmas* Shoshana bas Yaakov HaLevi

Halacha Challenge

☞ In our scenario, however, since the two halves of a page are **completely** separated from each other, the analogy of opening and closing the door of a house cannot apply in this case. As such, we need to search for a different reason to allow joining the two halves of a page.

The Shemiras Shabbos Kehilchosa writes that the *minhag* is to allow connecting two halves of a page (in order to read the text) if another such sefer is not available¹. His justification for the *minhag* is based on the Rema.

As mentioned in an article several weeks ago, the Rema, in his sefer of Shailos and Teshuvos,² brings multiple proofs from Chazal and Rishonim which show that joining pre-written letters (or parts of letters) does not constitute the melacha of Kosev. The Shemiras Shabbos Kehilchosa quotes the following proof from the Rema as a reason to permit joining the two halves of a page: The Gemora³ states that a person has performed the *melacha* of Kosev even if he wrote one letter on a surface that was located in the town of Teveria and then wrote another letter on a surface that was located in the town of Tzipori. [Appendix: Writing only one letter does not constitute the melacha of Kosev.] This halacha is showing us that when the two letters were written on Shabbos, but were separated by some distance, from the perspective of Kosev, we don't say that something was lacking in this writing, but rather the writing is considered to be fully completed. As such, since such writing is considered to be fully completed, bringing pre-written letters together does not constitute the *melacha* of Kosev. By the same token, separating letters is not the melacha of Mochek. The Rema also shows that the action of bringing together (or separating) letters is not even prohibited rabbinically, and he also proves that the same *halacha* applies to connecting (or separating) parts of letters.

Nevertheless, since some *poskim* don't agree with the proofs of the Rema⁴, the Shemiras Shabbos Kehilchosa permits connecting the two halves of a page only if another book is not available. ♦

1. ששכ"ה פרק כח אות ג 2. שאלות ותשובות הרמ"א סימן קיט 3. שבת קד: 4. מ"ב סימן ש"מ ס"ק יז

Kids Ask, Zeidy Answers



Zeidy, we now need to wait for Shavuos for almost an entire year. Until then, is there anything that we will do, once in a while, to remember the *Aseres Hadibros*?



We actually do it daily, several times a day, kids! When we answer *amen* in Kadish, we acknowledge the 10 words of praise mentioned in the Kadish.* These 10 words of praise correspond to the 10 commandments. [source: Mishna Berura 56:2] *10 words of praise: (1) Yis'gadel (2) Yis'kadesh (3) Yis'borach (4) Yish'tabach (5) Yis'poar (6) Yis'romam (7) Yis'nase (8) Yis'hadar (9) Yis'ale (10) Yis'halal

Wonders of Creation

Basilisk lizard

Special thanks to the Israel App for the content



Basilisk lizard has the unique ability to run across the surface of water. The basilisk lizard accomplishes this almost miraculous sprint by opening the fringes on his large hind feet, increasing their surface area. This wider surface area allows

him to run across the water without sinking, but only for short distances. Younger and smaller lizards are able to run longer distances than larger lizards, presumably because they are lighter, but at all events, the maximum distance they can reach seems to be about twenty yards. ♦



Sorry. Gotta run. No time to chat...

Riddles



Riddle

If you think that I am **not** the same all year round, you are wrong - I always have the same number of words in me. If you think that I **am** the same all year round, you're wrong - I have a season when I have an extra word in me. What am I?

Answer to last issue's riddle:

(Riddle: Zundle, the ger tzedek was sitting in his Bedouin tent, sipping on his coffee. His son knocked on a pole of the tent to get permission to come in. Zundle let him in and saw that his son was exhausted and also looked sad. "Why do you look exhausted, my son? And why do you look sad?", asked the father. "I am exhausted because I just spent many days traveling in the desert - I was returning home from my trip to the encampment of Bnei Yisroel. I am unhappy, because I am bringing a bad report: Bnei Yisroel are now destined to wander in the desert for 40 years!" answered his son. The father shook his head and said, "Oh no, this will make my Shabbos more complicated." How so?

ANSWER

Typically a desert is not considered to be *Reshus HaRabim*. However, when *Bnei Yisroel* were in the desert, any area in a desert that had access (e.g., via desert routes) to the encampment site of *Bnei Yisroel* had a status of *Reshus HaRabim**. This, of course, complicated things for Zundle with regard to the *melacha* of *Hotzo'a* - i.e., he wouldn't be able to take out his cup of coffee on Shabbos outside his tent to enjoy drinking it in the fresh desert air. [*see Shabbos 6b, Be'ur Halacha 345:7 "v'yesh"]