

The Shadchan's Segula

Special thanks to Revach L'Neshama for the story

Yaakov was the top bochur in his yeshivah. Therefore, it was quite a surprise to everybody that Yaakov was having problems with shidduchim. It wasn't for lack of opportunities, since he had gone out on countless dates, but nothing ever seemed to materialize.

One day he made an exception to his normally tight schedule to attend the bris of his chavrusa's son that took place in the Beis Medrash of HaRav Yitzchak Hutner. After the bris, the attendants crowded around Rav Hutner to greet him and receive a bracha. Rav Hutner nodded to each person in greeting. When Rav Hutner spotted Yaakov, he stared at him with his piercing gaze and whispered to him that Yaakov should meet him in his private office as he wished to speak with him. Apparently, Rav Hutner was able to discern Yaakov's unspoken distress.

When they met in the office, Rav Hutner said: "I have a *segulah*, a *mesorah* from our Rabannim of answering *Amen, Yehei Shmei Rabbah* with all one's strength. Answering *Amen, Yehei Shmei Rabbah* is a *tefillah* for the magnification of *kavod Shamayim*, and through it, one fulfills the mitzvah of *kavod Hashem*. It's possible that once in your life you were *mechallei* the *Shem Shamayim* and due to this, the gates of *Shamayim* have been closed to you. When you answer *Amen, Yehei Shmei Rabbah* loudly and with *kavanah*, you are *mekadesh Shem Shamayim*. This is a tested *segulah* - if you persist in following it, you'll soon merit to stand at the chuppa, and if you'll continue afterwards, you'll also merit a *bris*."

Yaakov thanked Rav Hutner, left the office and returned to yeshivah. When Mincha arrived, Yaakov already began to say *Amen, Yehei Shmei Rabbah* loudly and with *kavanah*. A few weeks later, Yaakov became a chassan, and a year later he had a son. Rav Hutner was honored with being the *sandek*. ♦

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Halacha Challenge



Putting a Rain Cover over a Stroller

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz

Despite the fact that it was raining, Mrs. Silver really wanted to get to the shul's Kiddush and wish her friend Sari a Mazal Tov on her son's Bar Mitzva. No one else was in the house who could watch her baby Shmuli, so she had to bring him along. "I need a solution to keep the baby dry. The hood of the stroller is not big enough to make a good roof" thought Mrs. Silver. Then she remembered: "Wait a minute! I have a rain cover for that stroller!"

Question: Can the rain cover be placed on the stroller?

Answer: Yes. At first, Mrs. Silver should open the hood of the stroller. Afterwards, she should place the rain cover starting from the spot on the stroller's hood.



Dedication Corner

This week's issue is dedicated

by the Marmor family, in honor of the upcoming wedding, IY"H, of Leba Marmor to Avromy Krupka

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Explanation: The ruling of this case is derived from a combination of two exceptions to the Rabbinic prohibition to build an אוהל עראי (a temporary shelter) on Shabbos. Let's review that creating a permanent shelter on Shabbos (i.e., with the intention to leave it there for several days)¹, such as a sunshade or a rain cover, falls under the מלאכה of בונה. Creating a temporary shelter is not a Torah prohibition, but is however prohibited under a Rabbinic *g'zeira*.²

In last week's article we saw that although Chazal prohibited building an אוהל עראי, they permitted building a תוספת עראי (a temporary addition) to an existing structure.³ Consequently, it is permitted to build a temporary addition to an overhead shelter on Shabbos. This may be done under the condition that there is a partial existing roof of at least *tefach* wide (8-10cm).⁴ Hence, in the case of putting a rain cover on a stroller, certainly if the stroller's hood was opened before Shabbos, it's permitted to spread the rain cover over the stroller, since the 'roof' of that rain cover will only be a תוספת עראי.* But as we will see now, even on Shabbos it is permitted to open the stroller's hood in order for the hood to serve as the 'existing roof' and the rain cover will be a תוספת עראי.

We have seen in one of previous articles that it is permitted to open the hood of a stroller on Shabbos, because there is no prohibition of creating a shelter if the cover is attached to another structure and the cover is made to be opened and closed as a normal usage of that structure.⁶ The poskim explain that the essential reason for this is that the action of opening a hood (or other similar things that are attached to another structure) is not considered as creating a new shelter—i.e we consider that the אוהל was already formed when the hood was attached to the stroller, and the action of opening the hood carries no significance with respect to creation of an אוהל. By the same token in our scenario, with respect to תוספת עראי, though the roof of a stroller needs to be opened before the cover is applied, we say that the hood of a stroller is an 'existing roof' and therefore, a rain cover is only a תוספת עראי.⁷ ♦

* In addition to the overhead part, the stroller's rain cover also has "walls" that drape over the sides of the stroller. These "walls" don't pose a halachic problem with respect to the Rabbinic prohibition to build an אוהל עראי on Shabbos, because in general, a temporary partition that's not a מחיצה המתרת is not considered as a 'shelter'.

^The basic definition of מחיצה המתרת is a partition that allows people do an action which without this partition would be forbidden to do.

1. אורחות שבת פרק ט, אות א 2. שו"ע סי' שטו סעי' א 3. שבת קכה: 4. עירובין קב., שו"ע שם סעי' ב 5. שש"כ שם סעי' ט 6. רמ"א סימן תרכו סעיף ג; ששכ"ה פרק כד אות יג 7. ששכ"ה שם הערה מב, מה; אורחות שבת פרק ט, אות כח

Kids Ask, Zeidy Answers



Zeidy, since the sons of Ya'akov Avinu were all *tzadikim*, why would they plan to harm Yosef?



Great question, kids. The brothers were trying to save their own lives! They were afraid that Yosef's bad reports about them to their father could make a such an influence in *Shamayim* that it could kill them.

[peirush Seforno]

The Saddleback

by Alex Isaacson



The Saddleback or Tieke as it is known colloquially is a previously rare and endangered New Zealand bird. It's larger than other insect eating tree birds in New Zealand forests. They will tear pieces of bark from tree trunks to find insects beneath, which are then dispatched and consumed with their short, robust, and unusually strong beak. They will also feed on the ground in leaf litter. Their diet is not strictly insectivorous in nature and

they have been observed eating fruit and drinking nectar. These birds are notoriously fearless and noisy, and would frequently enchant European naturalists in the 19th century with their behavior. Saddlebacks will nest in epiphytes, tree fern crowns, or holes in tree trunks.

Poor fliers like their close relative the *kōkako*, saddlebacks mostly hop from branch to branch. However, they can fly albeit noisily over short distances. Hashem made these small birds to be quite territorial. Saddlebacks display aggressive behavior in this regard on three levels of intensity: singing out at dawn to mark their territory, making threat displays, and finally, when a direct challenge is made to a bird's territory, fights can occur in which combatants attempt to grapple with the wattles of their foe (a wattle is a fleshy part hanging from various parts of the head or neck in several groups of birds and other animals). ♦

Riddles



Riddle

"Any evil he saw in his brothers, the sons of Leah, he would tell his father: that they ate limbs from living animals..." - Rashi commentary to this week's parsha (Bereishis 36:2)

In what non-life-threatening situation is there a positive *mitzvah* to eat the meat of a *neveilah* (an animal that died without *sh'chita*)?

Answer to the last issue's riddle

(Riddle: Where in *davening* do you find four different, consecutive words that all have the same root? [Special thanks to Yiddle Riddle Archives (Ohr Somayach Institutions) for this riddle.]

ANSWER: In *Nishmas Kol Chai* of the Shabbat *p'sukei d'z'mra*, it reads *m'alef elef alfei alafim* - "...one of the thousand thousand, thousands of thousands..."