

A Good Husband

"Although it is customary to ask forgiveness from one who has died," HaRav Shlomo Zalman Auerbach said at his wife's funeral, "I shall not do so. Throughout our entire marriage we never offended or hurt one another. We conducted our lives according to the Shulchan Aruch, and I have no reason to ask her forgiveness." The following is an example of Rav Auerbach's exceptional sensitivity towards his wife, combined with his exactitude in fulfilling the Shulchan Aruch.

HaRav Yitzchak Yerucham Borodiansky told the following story in one of the eulogies during the *shivah* week. Once, Rav Shlomo Zalman's sister came to his house to ask about a certain *bachur* who was suggested as prospective match for her daughter. When she first entered the house, there were a few people waiting to speak to Rav Shlomo Zalman. She waited until they left, and finally she was alone with Rav Shlomo Zalman and his Rebbetzin. She asked him about the *bachur*, and he answered, "He's a fine boy."

When Rav Shlomo Zalman's sister was about to leave, he asked her if she was planning on visiting their sister in Sharei Chessed before she went home and she answered in the affirmative. Later, when she left the house of their sister, she found Rav Shlomo Zalman waiting outside. He approached her and said, "Regarding the *bachur*, you should know that you should only ask about others in privacy." "But who was there?" she asked. "The Rebbitzin was there, and she doesn't need to hear *loshon hara*." Then he told her, "Don't follow through with this *shidduch*."

Rav Shlomo Zalman felt responsible to convey the proper information to his sister, but he was so sensitive to his Rebbetzin's feelings that he didn't even want to ask her to leave the room. Instead, he used his precious time to meet his sister in another location, saving his wife from hearing *loshon hara* and from being slightly upset.



Menucha sponsors



Menucha



The Shabbos table companion for the whole family

by Shlomo Epshteyn

halacha challenge

Striking on a Glass Cup for Attention

In this week's parsha, the Torah tells us that during Matan Torah, the Bnei Yisroel heard—and even saw—sounds. In this connection to the parsha, we will discuss the topic of השמעת קול בשבת - producing sounds on Shabbos.



On a Friday night, there was a lot of excitement at the Cohens. Rina was relating about her trip to the "Shemitta Kibbutz"; Shaina was talking about her class Shabbos party; and even baby Yona was 'dancing' and making baby noises. The father was happy for the kids, but wanted everyone to settle down so that he can start the Kiddush. A great idea popped in his mind: "I'll strike with a fork a few times on my glass cup to get everyone's attention! I wonder, though, if I should be concerned about how to strike on the glass, so that I don't violate the *gezeira* of *hashmaas kol*."

How should the father strike on the glass cup?

..... cont. on pg. 2

This week's issue is dedicated by

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לזכר נשמת

Simcha ben Naftli Falik Halevi

Free weekly publication | Distributed in Chicago, IL; Ramat Beit Shemesh, Israel
Contact info & electronic list - menucha613@gmail.com | online - www.btya.org
Distributed in Beit Shemesh with the help of *kehillas* Beis Tefillah Yonah Avraham



Solution help: A Mishna in *masechet* Beitza [5:2] states: "[On Shabbos and Yom Tov] we don't clap, ..." The Gemora [Beitza 36b] explains that the prohibition to produce sounds through clapping (and other means) is a rabbinic *gezeira* which was enacted due to a concern of *shema yitaken kli shir* - lit. "Maybe, he will fix a musical instrument". In other words, Chazal prohibited activities such as clapping, due to a concern that a person might want to use a musical instrument to accompany his sounds, which in turn, may lead him to repair that instrument. The Rambam [Laws of Shabbos 23:4] teaches that repairing an instrument constitutes the *melacha* of *makeh bepatish*.

Since the Gemora told us this specific explanation, Rashi points out that the Mishna must be referring to a case where a person wants to produce sounds *lesimcha velashir* (lit. "for joy and song") – i.e., for a musical purpose. It follows that there is no restriction to produce clapping, stumping and knocking* sounds for a non-musical purpose. For example, the Mishna Berura [338:7] writes that it's permitted for the *gabai* of a *shul* to hit a table on Shabbos, as a signal to the people that the *shaliach tzibur* is about to say *chazaras hashatz*. It is important to point out that even these types of sounds are only permitted if they are sounded without a rhythm, because any sound that has a rhythm is automatically classified in this context as "a musical sound". As such, Shemiras Shabbos Kehilchosa [28:41] writes that one shouldn't knock on the door of a house in a rhythmical fashion.

In addition to the restriction to make sounds for a musical purpose, there is also a prohibition to create sounds, which Chazal refer to as, *kol shel shir* - lit. "a sound of a song" [Eiruvin 104b]. What does this term mean? Rashi defines it as a sound which sounds *beneima uvenachas* (pleasant and soft). Playing "pleasant and soft" sounds is prohibited even if they don't sound musical. An example of such, as cited in Gemora Eiruvin [ibid.], is making pleasant and soft sounds (even without any rhythm) with water droplets, by making them hit rapidly upon a metal surface. (This was done as a method to help someone fall asleep. [ibid.]) The Gemora says that these droplets sound like the jingling of *zimzumei* (little bells). The Magen Avraham [338:1] brings Gemora's example above as *halacha lemaase*. This *halacha* is also quoted in the Mishna Berura [338:1].**

Can you now solve our case? (For help, ask Menucha. Contact information is on page one.)

* As a reader might have noticed, "snapping" (i.e. snapping with fingers) was not listed here. The discussion on the *halacha* of "snapping fingers on Shabbos", is beyond the scope of this article. ** Though not related to our case, it is important to mention another prohibition within the *gezeira* of *hashmaas kol*: Producing a sound with an instrument that is designated to produce sounds is prohibited in any fashion - i.e., even if the sound is neither rhythmical nor pleasant. For example, one may not knock on a door using a door knocker - e.g., a hanging metal ring on the door [O.C. 338:1].

Flying Squirrels



Flying squirrels are a tribe of 44 species of squirrels from the Sciuridae family. These squirrels are not capable of powered flight like birds or bats; instead, they glide between trees. They are capable of obtaining lift within the course of these flights, with flights recorded to 270ft. The direction and speed of the animal in midair is varied by changing the positions of its two arms and legs, largely controlled by small cartilaginous wrist bones. This changes the tautness of the patagium, a furry parachute-like membrane that stretches from wrist to ankle. It has a fluffy tail that stabilizes in flight. The tail acts as an adjunct airfoil, working as an air brake before landing on a tree trunk.

Hashem created these amazing mammals to be nocturnal, since they are not adept at escaping birds of prey that hunt during the daytime. He also gave them a highly developed sense of smell, whereby they harvest fruits, nuts, fungi, and bird eggs. These squirrels eat according to what kind of an environment they are in. They are omnivorous, and will eat whatever kinds of food they can find. Gliding conserves energy. Many gliders have specialized diets and there is evidence to believe that gliders may be able to take advantage of scattered protein deficient food. Additionally, gliding is a fast form of locomotion and by reducing travel time between patches can increase the amount of foraging time.

Riddle for You

In the Aseres Hadibros we learn that one should let every in his household have "Menucha" (rest).

Once, Shmuli was enjoying his Shabbos afternoon, when all of the sudden, his Rav screamed to him, "If you'll rest, you'll violate Shabbos!"

How could that be?

From last week:

(Why was Heshy, who was a not tall man, consoled after learning siman 168 of the Shulchan Aruch?)

Answer: Out of all, the size of the bread is the least important factor.