



Parshas Vayeira 5763

October 25, '02
Volume II Issue 4

If a baby's crib is outside and the sun is disturbing him am I permitted to cover the crib with a blanket?

Covering a crib with a blanket or shade involves the prohibition of tent erecting, which is a part of the *melacha* of *Boneh* – Construction. Even if one were to erect the shade temporarily it would involve a rabbinical prohibition. The same would apply to covering a pram or stroller in order to block out the sun and one has to be aware of the halachos involved.

What is the correct method for covering a crib?

There are quite a few ways with which to correctly shield a crib etc.

1. Was covered a *tefach*¹ before Shabbos.²

The *halacha* says that if an area was covered at least a *tefach* before Shabbos one may complete the covering on Shabbos. Therefore the first suggestion is to place a sheet/blanket/canopy on the crib before Shabbos in a way that it covers a *tefach* and on Shabbos continue and cover according to one's need. The same applies to a baby carriage or stroller.

¹ There is a *machlokes* as to the measurement of a *tefach*: Rav Chaim Na'eh – 8cm (3.14in) and the *Chazon Ish* – 9.6cm (3.77in).

² *Simon* 315:2.

2. Two items, which are within 3 *tefachim* of each other and the gap between the two cover an area of at least a *tefach*, constitute a tent and permit covering the remainder of the area.³

The *Mechaber* presents this *halacha* in the form of beams covering a boat deck where for this reason one is permitted to cover the entire deck. This option is more presentable in the case of a crib then a carriage, where one may position two beams or poles above the crib before Shabbos in the required manner mentioned, and cover the entire crib on Shabbos.

This case applies itself to a porch covered with a pergola where there is less than three *tefachim* between each beam. Often these beams may already be a *tefach* wide which would sanction covering the porch even if the beams were more than a three *tefachim* apart from each other.

3. A canopy was attached to the crib or carriage before Shabbos.

The *Rama* in *Hilchos Succah*⁴ says that one is permitted to open and shut hinged flaps that are used for covering the succah when raining. The *Chazon Ish*⁵ learned from here that this would likewise apply to a canopy connected to a baby carriage. Since the canopy is attached to the baby carriage

³ *Simon* 315:2.

⁴ *Simon* 626:3.

⁵ *Simon* 52:6.

before Shabbos, it has the same status of being open a *tefach* before Shabbos and one is permitted to fully open the canopy on Shabbos. The same would apply to a canopy covering a porch or balcony and accordingly one is permitted to extend such an awning on Shabbos.

There are *poskim*⁶ however who do not agree to this analogy and in order to permit the extending of a carriage's canopy on Shabbos they require the canopy open a *tefach* before Shabbos. As usual one should therefore ask one's rav as to how to conduct oneself on Shabbos. Rav Sternbuch *Shlita* said that the custom is to be lenient.

I want to prepare a tarpaulin to cover my succah to prevent rain from entering, how is it done?

One is permitted to cover an already existing "tent" even though the new covering will protect against things the first covering did not. For example, a sunshade, as its name suggests, protects against the sun but does little to protect against rain. Nevertheless, since the particular area is already covered by a "tent" one may cover the sunshade with a tarpaulin protection against the rain.⁷ Therefore one may spread a tarpaulin over the *schach* of the succah even though it will now prevent rain from entering the succah, which the *schach* did not prevent. However, precaution must be taken that the tarpaulin lies within a *tefach* of the *schach* and not above that, because if a *tefach* is formed between the tarpaulin and the *schach* it constitutes a new "tent" and is forbidden.

⁶ See the *Iggros Moshe Orach Chaim* vol. IV page 194. *Ohr LeTzion*.

⁷ *SS"K* 24:10. Obviously the cover spread above the boat's beams form a superior sunshade than the beams do and one is permitted to do so.

Vort on the Parsha

The *mal'achim* ordered Lott and his wife not to look back while *S'dom* was being destroyed, and the rest is history, Lott's wife turned around and turned into a pillar of salt. This punishment, says the *K'sav Sofer*, was not coincidental. The only *zechut* (merit) they had warranting their salvation was that they believed that Hashem would indeed destroy *S'dom*. Lott's sons-in-laws did not believe and were hence not saved. Nature of semi-believing is the uncontrollable desire to see with one's eyes and thus dispel one's doubts.

Lott who believed that it would take place did not turn around, nor did his daughters, but Lott's wife did not have a firm belief and therefore turned around in order to confirm and see that *S'dom* was really being destroyed. By doing that she lost her only *zechut* she had going for her— her belief. As soon as that happened, she lost her *zechut* for salvation and died.

Food For Thought

I heard that when setting up a ping pong table on Shabbos one must reverse the order, i.e. first hold the board in the air and then position the legs, is that true?

What is the halacha regarding the use of barrels as table legs when the barrel is being covered by the board?

Is there a problem covering a wide bath or tub on Shabbos?

Answers coming next week.

Rav Nochum Partsovit, Rosh Yeshivas Mir, 18th Cheshvan

One may receive and distribute these weekly shiurim by calling or writing: Office 99 Rechov Bayit Vegan, Yerushalayim, Phone Numbers: U.S. and Canada 732-370-3344 Israel 972-8-974-4177

South Africa 2711-728-4275 England 44161-792-2492 Australia 61-296835626

• e-mail: shabbosweekly@shemayisrael.com, or www.shemayisrael.com,

weekly sponsorships are available as well.

If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.