

Halacha Challenge

As such, in hilchos Shabbos, we cannot apply the rules of “*ein bishul achar bishul*” or “*ein afiya achar afiya*” to a food item that was baked before Shabbos and then submerged into hot liquid on Shabbos. This is due to the fact that in such a case, there is “*bishul*” after “*afiya*”. Hence, according R. Eliezer Meimitz, it is prohibited to put a baked item into a hot liquid on Shabbos. Though some Rishonim disagree with R. Eliezer Meimitz, the Rama writes⁴ that *minhag* is to follow the opinion of R. Eliezer Meimitz.

Furthermore, the Rema brings that the minhag is to follow another chumra of R. Eliezer Meimitz, which is not to put baked items even into *kli sheini*. The Mishna Berura writes⁵ that in a case of adding pieces of bread into hot soup, if the soup was transferred from a pot into a bowl via a ladle (which didn't remain in the pot for a lengthy period of time⁶), the bowl has a status of *kli shlishi*, and adding bread to this bowl is permitted⁷. It follows, that in our scenario, if the tea is transferred into *kli shlishi* there is no issue of *bishul* by dipping the baked biscuit into hot tea.

Another potential issue in our case is erasing the letters on the biscuit when it's dipped into hot tea. Already in the period of Rishonim, the problem of erasing letters written on food was discussed by the *poskim*. The Rema⁸ rules based on the Mordechai that one cannot break a pie that has writing on it due to the melacha of *Mochek* (erasing). However, based on the conclusion of the Achronim, the Mishna Berura writes⁹ that erasing letters on a pie is only an issue when the letters are written with a substance (e.g., a frosting) that's different from the actual pie, but if the letters are part of the pie itself they don't have a status of “a writing”, and as such there is no issue of *Mochek* when these letters are erased. Hence, in our case, it is permitted to erase the letters of a biscuit (engraved or protruding) since the letters are made from biscuit itself. ♦

1. שו"ע א"ח סימן תסא סעיף ד 2. הובא בספר מרדכי פרק כירה סימן שב 3. שם 4. רמ"א סי' שיח סעיף ה 5. מ"ב שם ס"ק מה 6. שם ס"ק פז 7. וכן הובא להלכה בששכ"ה פרק א אות סח והערה ר"י (במהדורה חדשה) 8. רמ"א סי' ש"ם סעיף ג 9. שם ס"ק ט"ו

Kids Ask, Zeidy Answers



Zeidy, we heard that this week's parsha teaches us not to hate. But is that okay to dislike someone just a little bit?

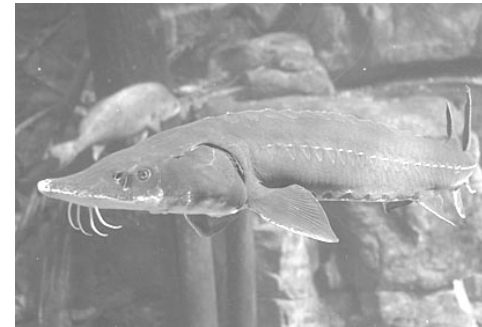


The Or HaChaim HaKadosh answers your question, kids! He points out the interesting order of the words in the *pasuk*, “Don't hate your brother in your heart”. Since the emotions are in the heart, the word “*bilvovechd*” (in your heart) should have come right after “*lo sisnd*” (don't hate). By changing the order, and putting the word “*achichd*” (your brother) first, the Torah is teaching a beautiful lesson: Another Jew should be as dear to you as your own brother; otherwise, it's hate.

Wonders of Creation

Lake Sturgeon

by Alex Isaacson



No fish is bigger, older, or arguably more fascinating than the Lake Sturgeon. They live until the age of around 55 years. They can grow to a relatively large size, topping 6 feet long and weighing nearly 200 pounds. The Sturgeons have an overall streamlined shape with the skin bearing rows of bony plates on its sides and back, resembling an armored torpedo. In 2012, the largest sturgeon ever caught on Lake Winnebago, Wisconsin (a female) was 125 years old, weighed 240 pounds, and measured 87.5 inches in length.

The Sturgeon finds its food on the bottom of the lake. It uses its elongated, spade like snout to stir up the substrate and sediments on the beds of rivers and lakes while feeding. How does this fish find its food? It has four purely sensory organs called barbells that dangle near its mouth. Hashem fashioned the Sturgeon with these fascinating organs in order to help the sturgeon to locate the hard-to-find prey on the bottom of the lake. ♦

Riddles & Parsha Qs

Riddle



Since the rain season is over now, we try so hard to remember to say the appropriate lines in Shmonei Esrei (e.g., *v'ten bracha*).

But believe it or not, there is one case (not related to the rain season), where it is better to forget to say something in Shemonei Esrei than to remember it! What's that case?

Answer to last issue's Riddle:

(*Riddle*: ...Levi called to the two of his sons (both are over bar-mitzva and frum), and said “watch for me the wheat from the time of harvest, all the way till the matzos are baked to make sure that no water gets in (except for the water needed for baking).” The sons fulfilled the mission very well. However, these matzos cannot be used at the seder, because they are not Shmura Matzos! How could this be?)

Levi forgot to mention to his sons that they should watch the wheat “*l'shem mitzvas matza*”.

An Important Interruption

Special thanks to revach.net for the story

Rav Tzvi Chanoch Levin of Berdin was the son-in-law of the Sfas Emes. He was renowned for his diligence in Torah, his toil for the sake of the community, and most of all, for his unconditional love for every Jew.

Once, when he was the head of the rabbinical court of Berdin, he held an important meeting at his home for all the rabbanim in the area. In the course of the meeting, a stranger appeared at the door. R' Tzvi Chanoch greeted him in his usual warm fashion, and inquired whether he was hungry.

When the man replied in the affirmative, R' Tzvi Chanoch excused himself from the meeting and asked his wife to prepare a meal for the guest. While his wife was busy preparing, R' Tzvi Chanoch himself set the table. He then sat at the table with the guest while he ate and conversed with him. Finally, the guest went on his way.

Rav Tzvi Chanoch was about to return to the rabbanim who had been waiting for him all this time, when his rebbetzin turned to him with a question. "Who was that visitor? He must have been an important man if you kept all those important rabbanim waiting because of him." R' Tzvi Chanoch replied, "Just a fellow Jew. I've never met him before." ♦

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Halacha Challenge

Biscuit & Tea

compiled by Shlomo Epshteyn



Chametzdik Shabbos desert is much appreciated on the Shabbos after Pesach. At the Friedman's house, the kids enjoy freshly homemade cookies. Their bubbly, though, prefers biscuits. She usually dips them into tea in order to soften them. The family wasn't sure

however if she can dip the biscuits into tea on Shabbos since the hot tea will be cooking the biscuit, and also some of the letters engraved in the biscuits will be erased by the hot water.

Question

Can the biscuits be dipped into tea?

Answer

If the tea is in *kli shlishi*, then the biscuits may be dipped into tea. It's not a problem if the writing of the biscuits will be erased through this.

Explanation

The issue of bishul in this scenario is similar to the one in the last article of putting Matza into hot soup. Let's review that the halacha follows¹ the Tanna R' Yosi who holds that one cannot use cooked matza on the Seder night for the mitzva of "*achilas matza*". R. Eliezer Meimitz² (one of the early Rishonim), concluded that since we cannot fulfill the mitzva of "*achilas matza*" with cooked matza, this shows that cooking something after it was baked, gives it a new status—"cooked".

This week's issue is dedicated

by the Epshteyn family in thanksgiving to Hashem for his blessings