

### Permission to Stay

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The Sfas Emes rarely took any trips, as he was a great *masmid* and preferred to stay put and learn. Any small trip he took was a great occasion to his Chasidim.

One time, he traveled to nearby Warsaw, which was not far from his hometown Gur. When the Sfas Emes arrived there, a large gathering was waiting for him. His host prepared a lavish, fancy meal for the occasion. All of the tables were beautifully set.

The Sfas Emes said that he does not want to attend such a reception. The host argued and quoted Chaza"l "*kol sheomer l'cha baal habayis aseh chutz mitze*", whatever the host instructs you to do you must do except if he asks you to leave. Therefore, said the host, the Rebbe is *halachicly* bound to attend.

The Sfas Emes replied: "The word "*tze*" has another connotation besides "leaving" the immediate premises. The Misha in Pirkei Avos (4:28) says that three things take a person out of the world, *kinah* (jealousy), *ta'ava* (bad desires), and *kavod* (honor). Given that honor takes a person out of the world, I am afraid that if I'll stay and receive great honor, I will leave the world. Since by making me stay, you're asking me to "leave", I don't need to listen to you. ♦

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## Halacha Challenge

"You should take of the first of all the fruit...and you shall put [the fruits] into a basket..."



### A Fruit Basket – a Shaila of Borer

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz

*On a sunny Shabbos afternoon Mrs. Cohen and the kids went to a grassy park for a Shabbos picnic. Their neighborhood had an eiruv. Therefore, they were able to bring some food for the picnic. When they arrived to the park and got settled, Mrs. Cohen opened up the fruit basket. It was filled with lots of "Red Delicious" apples and "Green Drop" pears. Before putting the basket in front of the kids, Mrs. Cohen realized that it is important to remove some fruits and save them for Shalosh Seudos.*

**Question:** How should Mrs. Cohen remove the fruits without performing the *melacha* of Borer?

**Answer:** She should not select only the apples or only the pears, but rather she should remove both types from the basket - i.e., some apples and some pears.

**Explanation:** In the construction of the Mishkan (from which we learn all the *melachos* of Shabbos), certain stalks were threshed, which resulted in the kernels becoming mixed in with the chaff, rocks and other inedible materials. It would require people to then remove the inedible materials from this mixture. Removing *pesoles* (e.g. chaff) from *ochel* (e.g., kernels) is the classical description of the *melacha* of Borer<sup>1</sup>.

The Gemora, though, cites a Braisa<sup>2</sup> from which we learn that the *melacha* of Borer applies also to a mixture of two (or more) types of foods (e.g., apples and



This week's issue is dedicated  
anonymously

## Halacha Challenge (cont.)

pears). In other words, *Borer* applies even to mixtures in which there is no presence of actual *pesoles* (i.e., inedible substance). The Rishonim explain that in such mixture, the food that a person wants to eat now has the status of *ochel*, while any food that a person is not planning to eat now has the status of *pesoles*<sup>3</sup>.

Nevertheless, Terumas HaDeshen understands that *Borer* with such a mixture applies only when a person is selecting one of the two types of foods that are mixed<sup>4</sup>. For example, if there are apples and pears in a basket, removing the apples to put away for later use constitutes *Borer*. Hence, according to Terumas HaDeshen, removing both types from a mixture is not *Borer*<sup>4</sup>. The Rama brings this ruling of Terumas HaDeshen as *halacha l'ma'ase*<sup>5</sup>.

Hence, in our scenario, where Mrs. Cohen wants to save some fruit for later, she may do so by removing both types of fruit from the basket. ♦

**Side note:** It's important to dedicate a lot of time to study the laws of *Borer* due to their complexity. Before beginning its *peirush* on *siman* 319 of the Shulchan Aruch, the Mishna Berura adds an introduction and writes that, unfortunately, many people transgress Shabbos by performing the *melacha* of *Borer*, due to the lack of knowledge of the details of its laws. "Therefore," says the Mishna Berura, "I will make sure to explain it, with Hashem's help, in all of its details."

1. פירוש ר"ח פרק כלל גדול 2. שבת עד. 3. ר"ה הו"ד בת"ס שבת עד. ד"ה היו לפניו 4. תרומת הדשן תשובה נו
5. רמ"א סימן שיט סעף ג

## Wonders of Creation

### Bloodhound

By Alex Isaacson



The Bloodhound has been used for hunting deer, and now days, it is mostly used for tracking human beings. This dog is famed for its ability to discern human odors even days later, over great distances, and even across water.

Its extraordinarily keen sense of smell is combined with a strong and tenacious tracking instinct, producing the ideal scent hound. Hence, it is used by police and

other agencies all over the world to track escaped prisoners, missing people, and lost pets.

How does its ability to smell compare to other creatures? A rabbit has 100 million olfactory receptors. A cat has 200 million olfactory receptors. A Bloodhound was fashioned by Hashem with 4 billion olfactory receptors!

The folds of the wrinkled flesh under the lips and neck, called the shawl, serve to catch stray scent particles in the air or on a nearby branch as the bloodhound is scenting, reinforcing the scent in the dog's memory and nose. ♦

## Kids Ask, Zeidy Answers



Zeidy, we learned that because of the mitzva of Bikurim, Bnei Yisroel inherited Eretz Yisroel! Why is the mitzva of Bikurim so special?



You're asking important questions, kids. To answer your question, think of the following. A man who owns an orchard works hard all year to make sure that his trees will produce good fruits. He works tirelessly to achieve his goal. Finally, one day, he goes to his garden and sees the first fruit blossom!

Ah, what a joy! That first fruit is so precious in his eyes. Right then, the man takes a ribbon and ties it near the fruit to mark it as "the first fruit". Sometime later that fruit matures. The man plucks that precious, dear fruit off the tree, and instead of eating it, puts it in the basket for the mitzva of Bikurim. Days later, he brings the basket to Yerushalayim and rejoices with

being able to dedicate to Hashem what's dear and precious to him. We can take the lesson of Bikurim and apply it to many areas of our lives.

[Based on Nesivos Shalom]

## Riddles



### Riddle

Because of the women, the men need to stay in *shul* longer on certain days.

On which days?

### Answer to last issue's riddle

(Riddle: "Zevy, why didn't they give you lashes?" asked Chaim. "The bull of Ki Seitze saved me!" answered Zevy. Which bull? And how did it save Zevy?)

ANSWER: The ox from the negative commandment of "Do not muzzle an ox at threshing". From that commandment, which is written in the Torah immediately after the *parsha* of lashes, we learn that not for every *aveira* a person gets lashes, but rather, only for those which are similar to the *aveira* of muzzling an animal during threshing. (see Rashi to Dev.25:4 for details)