

The Maggid's Corner

Emunah Story

A *bochur* in Bnei Brak was having a difficult time learning in yeshiva. Rav Shach requested to speak to the *bachur*. Rav Shach met with the *bachur* and realized that the *bachur* was having

doubts in emunah. Rav Shach spoke with him at length, and tried to strengthen his emunah. This meeting took place at the end of the winter *z'man*. Rav Shach asked the *bachur*, who lived in Tel Aviv, to meet with him again over the Pesach break.

After Pesach, the boy's Rebbe asked Rav Shach if the boy had actually made the effort to travel to Bnei Brak to see him. Rav Shach said that the boy did not have to come to him because he himself traveled to Tel Aviv twice to see the *bachur* over the Pesach break.

At the beginning of the new *z'man*, the *bochur* returned to yeshiva and reported to his Rebbe that his *emnuah* was now strong and steadfast. He said, "If Klal Yisroel includes a person who is so caring that he traveled twice to Tel Aviv to see me, I have no more questions in emunah."

Kids Ask, Zeidy Answers



Zeidy - on Shavuot we received the Torah. So why doesn't the Torah call the *chag* of Shavuot as "*chag Matan Torah*"?



Good question, kids.

The goal is not to just receive the Torah, but to bring it inside of our hearts. The word Shavous means "weeks". The *chag* of Shavous is 'built' from the seven weeks that precede it when we purify our middos so that that Torah can enter inside of us.

[Nesivos Shalom, Sefiras HaOmer]

MENUCHA SUPPORTERS



Menucha

A Shabbos table companion for the whole family

challenges

Removing the Eggs from Water

compiled by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



In the Cohen family, the custom is to eat eggs at Shalosh Seudos. Right before Shabbos, Mrs. Cohen cooked a few eggs in a small pot. On *leil* Shabbos, when Mrs. Cohen was about to put that pot away in the fridge, she realized that there was not enough space in the fridge even for that small pot. The obvious solution that came to her mind was to take the eggs out of the pot and put them on a shelf of the fridge door. But Mrs. Cohen was not sure if that would be permitted to do. "Since we're not going to eat the eggs now, by taking the eggs out of the water, I'll be doing *Borer*," she thought to herself. **Question:** Can Mrs. Cohen take the eggs out of the water now?

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This issue is dedicated anonymously

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Answer: Yes. Although typically, ‘selecting’ is only permitted when it is done for immediate usage (in addition to the condition of *ochel* from *pesoles*’ and the condition of ‘by hand’), in this case, it is permitted even for non-immediate usage.

Explanation: In the construction of the Mishkan (from which we learn the *melachos* of Shabbos), 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* (unwanted material) from *ochel* (i.e., the kernels) is the general description of the *melacha* of Borer [1]. We learn from several cases in Gemora that this *melacha* is also applicable when *pesoles* or *ochel* is a liquid [2].

The Gemora teaches that the *melacha* of Borer applies also to a mixture of two types of foods (e.g., apples and pears) [3]. 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* [4].

The *melacha* of Borer is only applicable, however, when the *pesoles* and *ochel* are **mixed in** with each other. In fact, the word בורר signifies nullifying the ‘mixed-in’ status of an item. As such, in a case where *pesoles* and *ochel* are together, but not ‘mixed’, the *melacha* of Borer is not applicable. Consequently, Shevisas HaShabbos teaches that the *melacha* of Borer is not applicable when a large item is inside a liquid, whereby it does not require effort to identify and remove the item from the liquid. There, the item is already considered as ‘selected’ - i.e., it is lacking the status of “mixed-in” [5]. An example of such is our case, where the eggs are inside the water. Spilling out the water or removing the eggs from the water—even for later use—is permitted. Since the eggs are large and don’t require effort to identify and remove them, they are not considered as “mixed in” with the water [6].

[1] Rashi’s explanation to the Mishna (Shabbos 73a). [2] Shabbos 139b. [3] Shabbos 74a. [4] Tosafos (Shabbos 74a) [5] Shevisas HaShabbos (Borer, 25). [6] see Shemiras Shabbos Kehilchosa 3:4 (new edition), Orchos Shabbos (3:25).

Riddle

On a typical Friday - Shabbos we say five Shemone Esrei in a row that all have different text of the middle part: Mincha on Friday, Shabbos Maariv, Shacharis, Musaf, Mincha. Can you find a case with seven Shemone Esrei in a row like that?



Last week’s riddle

What’s black and white and purple all over?

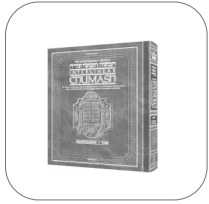
ANSWER: A Hagada with grape juice spills all over it.

Sweet & Short

Parsha Depth

זאת תהיה תורת המצורע ביום טהרתו והובא אל הכהן

The Midrash teaches that the word מצורע is a combination of two words: מוציא רע - lit. “brings out the evil”, which refers to a person who spoke *loshon hora*. On another level, the Sefas Emes explains that “brings out” is referring to Hashem who takes out the רע from inside a person and brings it to a surface level—i.e., in the form of *tzara’as*. In other words, this teaches us about the kindness of Hashem towards His children: Hashem does not let the רע remain inside of us.



Praises of Power



סומך ה' לְכָל הַנִּפְלִים...

Hashem supports all who are falling... [Tehillim 145:14]

From the context of this *perek* we see that is referring to a financial fall that a person may experience. How do we understand this verse which tell us that Hashem does not let **anyone** ‘fall’ financially? It’s brought in the name of the Alshich that the explanation comes from the next verse: עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ - the eyes of all look to You with hope. In other words, if precisely at the time when a person is ‘falling’ he puts his hope and trust in Hashem, then he is guaranteed not to fall.

Royal Life Lessons

...וְלִשׁוֹן רַבָּה תִשְׁבֵּר אֶגְרוֹם

...and a soft tongue breaks a bone [Mishlei 25:15]

Often we think that the tougher and the louder we speak, the more effect it will have. Mishlei is teaching us otherwise. The soft tongue is what “breaks” the hardest barriers.

