

Wonders of Creation

Human Beings

Here are just a handful of the most fascinating characteristics of human beings.

1. A human heart beats 100,000 times a day.
2. It takes the interaction of 72 different muscles to produce human speech.
3. Your liver performs over 500 functions in your body.
4. The strongest muscle in the human body is the tongue.
5. If stomachs did not have a mucus lining, your stomach would digest itself.
6. There are 60,000 miles of blood vessels in the human body.

We are so fortunate that everything works well enough for us to not only be able to survive, but to learn, speak, and love.

-- by Alex Isaacson

Kids Ask, Zeidy Answers



Zeidy - why does the Torah tell us to count specifically **שבע שבתות** (seven Shabbosim) and not seven **weeks**, even though when we count, we count the weeks?



Good question, kids.

The Torah teaches us that the **Omer** period is here to transform us into **new** people (hinted in the Torah's words: "מנחה חדשה"). Shabbos is a day when the world renews itself. So the best time to work on renewing ourselves is during these seven Shabbosim.

[Nesivos Shalom, Sefiras HaOmer]

MENUCHA SUPPORTERS



Menucha

A Shabbos table companion for the whole family

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אחרי - קדושים

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challenges

Spilling the Juice from a Can of Olives

by Shlomo Epshteyn



In the Bider family, kids love receiving olives during the Friday night seuda as their reward for answering parsha questions. This Friday night, Mr. Bider went to the fridge during the seuda and found a can of olives that Mrs. Bider opened on erev Shabbos. As typical for such cans, the olives were inside the 'olive juice'. Mr. Bider started wondering what to do: "I learned last Shabbos that in a case where the eggs are inside a pot of water, there is no issue of Borer when that water is spilled out. Can I apply that halacha here and spill out the olive juice, so that I can get better access to the olives?"

Question: Can the olive juice be spilled out from the can of olives?

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This issue is dedicated
anonymously

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Answer: No. It is true that eggs in a pot of water are not considered to be as ‘mixed’ with that water [1]. However, when lots of olives are inside the olive juice, the olives are considered as ‘mixed’ with that juice [2]. Therefore, rules of Borer apply to this case: One may not remove the *pesoles* (i.e., the olive juice) from the mixture. However, as per the rules of Borer, it is permitted to remove the *ochel* (i.e., the olives themselves) for immediate usage (i.e., for the current seuda), without using an instrument that will enhance the selection process (i.e. Mr. Bider should not use a perforated spoon (and the like) to select the olives) [3].

[1] Shevisas HaShabbos (Borer, 25). Last week we learned that the melacha of Borer is only applicable when the pesoles and ochel are mixed in with each other. In fact, the word “borer” (selecting) 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, because such item is already considered ‘selected’ - i.e., it is lacking the status of “mixed-in”.

[2] Orchos Shabbos 3:26

[3] *ibid.*

Riddle

Which halacha tells us that an elephant and a monkey are similar to each other?



Last week's 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?

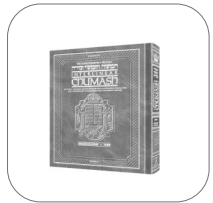
ANSWER: It happened this year at the end of Pesach in Eretz Yisroel when Shabbos came right after Shevi'i shel Pesach: (1) Yom Tov Musaf, (1) Yom Tov Mincha, (3) Shabbos Ma'ariv, (4) Shabbos Shacharis, (5) Shabbos Musaf, (6) Shabbos Mincha, (7) Weekday Ma'ariv.

Sweet & Short

Parsha Depth

...קדושים תהיו כי קדוש אני ה' אלקיכם...

...*you should be sanctified, because I, Hashem, your G-d, am sanctified.* [Vayikra 19:2]



In what way is Hashem sanctified? In his commentary on parshas Shemini, Rashi [to Vayikra 11:44] writes ”כשם שאני קדוש שאני ה' אלקיכם...” - *Just like I (Hashem) am sanctified, because I am Hashem your G-d...*

Perhaps then, our verse is telling us that just like Hashem is sanctified by being dedicated to us, so too, we should be sanctified by being dedicated to Him in everything that we do in our lives. In fact, it's important to learn and practice this the before the *chag* of Shavous, because before קבלת התורה Hashem told us: *You will be to Me a kingdom of kohanim and a sanctified nation* (Shemos 19:6). Based on Chaza”l, Nesivos Shalom explains that ‘*a kingdom of kohanim*’ and ‘*a sanctified nation*’ are two תנאים (conditions) that were given to Am Yisroel before קבלת התורה.

Praises of Power



קרוב ה' לכל קראיו לכל אשר יקראהו באמת:

Hashem is close to all who call out to Him; to everyone who calls out to Him with truth. [Tehillim 145:18]

On one hand, we have a promise that Hashem is close to anyone who calls out to Him. On the hand, we see from this verse that it's under a condition that a person calls out to Hashem in truth. What does it mean to call out to Hashem in truth? The Radak explains it to mean that a person's utterances with his mouth during prayer and his heart (i.e., his thoughts and desires during prayer) are in the same alignment.

When a person asks Hashem for something, he needs to look inside his heart and ask himself: “Does my heart truly desire what I am uttering with my lips?”