

Wonders of Creation

The Praying Mantis

The ever enchanting “Praying Mantis” is one of many species of mantises. It has a visual range of up to 65ft. Hashem gave it unparalleled hunting and self-preservation skills. It is an ambush predator that feeds upon live prey a short distance within their reach, although some ground and bark species do actively pursue their prey. In pure ambush mode a mantis lashes out at remarkable speed, catching by grasping with its spiked forelegs. The mantis usually holds its prey with one arm between the head and thorax, and the other on the abdomen.

The mantis generally protects itself by camouflage and concealment. When directly threatened, many mantis species stand tall and spread their forelegs. However, Hashem made mantises like stick insects in that they both show rocking behavior in which an insect makes rhythmic repetitive side-to-side movements. The function for this behavior appears to be the enhancement of crypsis, whereby it attempts to blend into the vegetation swaying on a branch in a common natural background.

-- by Alex Isaacson

Kids Ask, Zeidy Answers



Zeidy - why regarding the Aseres HaDibros, the Torah says that “Moshe **will** speak”—”משה ידבר” instead of “Moshe spoke”?



Good question, kids.

As you know Aseres HaDibros contain the whole Torah. By telling us that “Moshe will speak”, Hashem is teaching us that on every Chag of Shavuos, Hashem will reveal to us new Torah that was never revealed before.

[Nesivos Shalom (in the name of the Arizal), Shavuos]

MENUCHA SUPPORTERS



Menucha

A Shabbos table companion for the whole family

Volume IV, Issue No. 28

אמור

Iyar 13, 5775

challenges

Spilling the Juice from a Jar of Pickles

by Shlomo Epshteyn



“Yerushalmi kugel is good with pickles!” – thought Mrs. Cornman. She opened a jar of pickles and wanted to spill some of the pickle juice out of the jar. She started wondering if that’s permitted to do. “I know I am allowed to spill water from a pot that has eggs inside of it. On the other hand, I’ve learned that I am not supposed to spill the juice from a can of olives.”

Question: Can the juice be spilled out from a jar of pickles?

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anonymously

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Answer: Yes.

Explanation: Let's review the concepts that we learned in the last two articles: We learn from several cases in the Gemora that *Borer* is also applicable when *pesoles* or *ochel* is a liquid [1]. The *melacha* of *Borer* is only applicable, however, when the *pesoles* and *ochel* are mixed in with each other. In fact, the word *בּוֹרֵר* 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" [2].

An example of such is a 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 [3].

In contrast to the case of the eggs in water, we learned in last week's article that when lots of olives are inside the olive juice, due to their small size, the olives are considered as 'mixed' with the juice [4].

Is the case of "pickles inside the pickle juice" compared to the case of "eggs inside water" or to the case of "olives inside the olive juice"? The Shemiras Shabbos Kehilchosa rules that due to their considerably large size, pickles inside the juice are like eggs inside the water - i.e., they are not considered as mixed in with the liquid [5].

[1] Shabbos 139b. [2] Shevisas HaShabbos (Borer, 25). [3] *ibid.* [4] Orchos Shabbos 3:26
[5] Shemiras Shabbos Kehilchosa 3:20.

Riddle

The "50" in parshas Emor, helped Beryl to figure out when to celebrate Shavuos.

But how did the "51" in parshas Vayeira help Beryl to figure out where to live?



Last week's riddle

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

ANSWER: An elephant and a monkey are the only animals for which a person makes a bracha when he sees them for the first time in his life.

Sweet & Short

Parsha Depth

אַלֶּה מוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:

These are the appointed [sanctified days] of Hashem, sanctified occasions, which you should announce in their appointed time. [Vayikra 23:4]



In his commentary to parsha's Emor, the Meshech Chochma explains that the mitzvos are divided into two categories: (1) mitzvos which bind Bnei Yisroel to their Father in Heaven, and (2) mitzvos which bind Bnei Yisroel to each other.

The Meshech Chochma goes on to explain that Shabbos is a mitzva from the first category - i.e., the purpose of Shabbos is to connect us to Hashem, while Yom Tov is from the second category - i.e. the purpose of Yom Tov is to connect us to each other. Hence, on Yom Tov, we're permitted to cook, carry, and transfer fire, so that we can accommodate many guests. In addition to that, during Sholosh Regolim, we come to Yerushalayim where we join together in joy.

[ד"ה חוקת עולם, Emor, Meshech Chochma]

Mishlei—Royal Life Lessons



חֲנֹךְ לְנֶעֶר עַל פִּי דַרְכּוֹ...

Bring up a child according to his way... [Mishlei 22:6]

Rashi [to Succah 2b] explains that the goal of being *mechanech* a child regarding a specific mitzvah, is not to merely educate a child about that mitzva, but rather, as Rashi puts it להרגיל למצוה - i.e., the goal is to bring a child to a level where he or she is accustomed to regularly doing that mitzvah. [As a side note, it's interesting to point out that the English word "regular" is likely coming from the word להרגיל.]

It is quoted in the name of the Chofetz Chaim*, that the parent's responsibility is to get a child to become accustomed to doing mitzvos to such an extent where doing the mitzvos becomes second nature to the child.

*[sefer Chofetz Chaim on Nevi'im and Kesuvim p.109]