

Wonders of Creation

The Giraffe

Obviously known for its extremely long neck, legs and horn-like antlers, the giraffe also happens to be the tallest living terrestrial

animal and the largest ruminant on Earth.

It is purplish-black in color - perhaps to protect against sunburn, and is useful for grasping foliage, as well as for grooming and cleaning the animal's nose. The upper lip of the giraffe is also prehensile and useful when foraging. The lips, tongue, and inside of the mouth are covered in papillae to protect against thorns.

Most fascinating though, is that Hashem created the Giraffe with skin underneath dark areas of its body to serve as windows for thermoregulation. Each giraffe has a unique coat pattern. The skin of a giraffe is mostly gray and thick, which allows it to run through thorn bush without being punctured. The fur may serve as a chemical defense, as its parasite repellents give the animal a characteristic scent.

-- by Alex Isaacson

Kids Ask, Zeidy Answers



Good question, kids.

They both come after we complete 50 days of a special period in time.

Can you figure out the *cheshbon* of "50" for Shavuot and Shemini Atzeres?

Zeidy - Why Shavuot and Shemini Atzeres are the two Yomim Tovim that are called "Atzeres" in the Torah?

MENUCHA SUPPORTERS



Menucha

בס"ד

A Shabbos table companion for the whole family

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בהר

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challenges

Using a Pitcher with a Slotted Cover

by Shlomo Epshteyn



The spring is finally here. For the first time since last summer, the Mermelstein family put on a Shabbos table a pitcher of water that had ice cubes in it. Everyone noticed the brand new pitcher that the father purchased on erev Shabbos. Shmuli noticed, however, that the cover of the pitcher had a "filter" to hold back the ice. "Abba – but you taught me that we can't use a *kli* to do *Borer* even if we are selecting 'good' from 'bad' for immediate usage."

Question: Can this pitcher be used?

cont. on pg. 2

This issue is dedicated
anonymously

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Answer: Yes. However, once the ice cubes have become small (i.e. to a degree where it is no longer very easy to remove them), it is better to pour the water when the ice cubes are settled at the bottom of the pitcher. If the ice cubes are small and the water level is very low, where it does not rise above the ice cubes, it's best then to add more water to the pitcher.

Explanation: We have learned in the last few articles that the *melacha* of *Borer* is not applicable in a case where 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" [1].

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 [2].

Similarly, the Shemiras Shabbos Kehilchosa rules that due to their considerably large size, ice cubes inside a drink* are not considered as mixed in with the liquid [3]. Since there is no "mixture", then even a *kli* (i.e., the cover which holds back the ice) may be used in this case [3]. *(The second part of the "Answer" – what to do once the ice cubes in the pitcher become small – is similar to a case of "a tea pot with essence and tea leaves." The explanation of these cases needs to be discussed in a separate article.)*

[1] Shevisas HaShabbos (Borer, 25). [2] *ibid.* [3] Shemiras Shabbos Kehilchosa 3:63.

* From the fact that the Shemiras Shabbos Kehilchosa (3:4) taught that one may remove a large piece of meat from a clear soup (since it does not take effort to identify the meat there), it appears that in a case of ice cubes, the "drink" that Shemiras Shabbos Kehilchosa is referring to is also a type of drink in which one could see the ice cubes (e.g., water, apple juice).

Riddle

"Who" is he; "he" is she; and "dog" is fish.



What is this referring to?

Last week's 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?

ANSWER: When Lot was told that Sedom was going to be destroyed, he asked Hashem to allow him to go and settle in Tzoar. Chaza"l (Shabbos 10b) explain that Lot's logic was as follows: Sedom existed for 52 years, while Tzoar existed for only 51 years (the number 51 is derived from the word "נא" (please) in Lot's request). "Since Tzoar existed one year less than Sedom, I better live there" - thought Lot - "because it did not accumulate as many sins as Sedom did".

Sweet & Short

Parsha Depth

אל תקח מאתו נִשְׁפָּה וּתְרַבִּית וְיִרְאֵת מֵאֱלֹקֵיךָ וְחֵי אָחִיךָ עִמָּךְ:

You should not take from him interest or increase, and you should fear your God, and let your brother live with you. [Vayikra 23:4]



There is nothing intrinsically wrong with taking interest. First of all, we're allowed to take interest from a non-Jew. Second of all, we're allowed to charge a "rent fee" for using a tool. What's wrong then with charging a "rent fee" for using money?

HaRav Shimon Schwab *zt"l* explains that charging interest is normal "business" in the world that might be financially healthy for the society. However, since a fellow Jew is considered to be your brother, it's not right to take interest from a family member. That's why this and the previous verse mention "brotherhood" - *If your brother becomes destitute...let your brother live with you.*

[Maayan Beth ha-Sho'eva, Behar]

Mishlei—Royal Life Lessons



חֲנֹךְ לְנֶעֱר עַל פִּי דַרְכּוֹ...

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

In last week's issue we saw that Rashi 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*. And we saw a teaching from 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.

Does this only apply to *mitzvos*? The Chofetz Chaim teaches that this also applies to *middos*! A parent needs to instill good *middos* into a child to such an extent that these *middos* become part of a child's nature*.

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