

Wonders of Creation

The Bird of the Sea Seabirds or Marine birds, are the most traveled of any aquatic bird. These birds will travel extravagant distances, crossing the equator from the North Pole to the south pole and even circumnavigating the entire globe on their journeys.

They feed not only at the ocean's surface, but below it as well, and have water proof plumage or feathers. Also, their life span is much longer than that of most birds, living between 20 and 60 yrs. Seabirds have had a long association with both fisheries and sailors. This relationship is mutually advantageous as fishermen have traditionally used seabirds as indicators of both fish shoals underwater banks that might indicate fish stocks, and of potential landfall which helps to guide fisherman to shore.

For the birds, fisheries made by fisherman can provide food when food is difficult to come by. What is most intriguing about this bird is that Hashem provided them with special salt glands that are used to digest salty ocean water. These glands also help to keep the fluids they ingest from certain foods, in particular crustaceans, from becoming too diluted or too concentrated and harming them. Without these glands, like humans, the salt water would slowly dehydrate them and or make the food they live on inedible. They could outlive any man out to sea.

—by Alex Isaacson

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Menucha

בס"ד

A Shabbos table companion for the whole family

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בהעלותך

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challenges

Taking Out Sheimos from a Garbage Can

compiled by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



After the Shabbos *seuda*, five-year old Shmuli helped Imma clean up the table. Imma gave him things to put in the garbage can. At one point, Imma left the room and Shmuli took things off the table on his own and put them in the garbage can. When his 10-year old brother, Yissochar, came in the room, he was shocked to see a page from his Daf Keshet in the garbage can. "Shmuli – may I ask you why threw away that page?" asked Yissochar. "You don't need it anymore. You already showed Abba and Imma that page at the *seuda*," answered Shmuli. "True. I don't need it anymore. But that page is Shamos!" cried out Yissochar. "So let's take it out," proposed Shmuli. "We can't. Doing that would be

Borer, because that page is mixed-in with other things in the trash can."

Q. What can be done in this predicament?

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anonymously

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Answer: Yissochar should take that page out of the trash can with the intention of reading a little bit of text that's on the page (i.e., he should read something there that will be a benefit to him – a *pasuk*, a *halacha*, etc.). After reading some text, that page can be put into the Shaimos bag.

Explanation: Even when a person is selecting something from a mixture, the *melacha* of Borer is not performed—even on a Rabbinic level—if the three conditions are fulfilled: , (1) - אוכל מתוך פסולת – the selection is done by hand, (2) the selection is done for immediate usage, (3) *ochel* (the desired item) is selected from *pesoles* (undesired items) [1].

In our case, selecting the Shaimos page from the trash can is permitted since all of these three conditions are being fulfilled: Yissochar will take the page out by hand; he will take it out in order to read some text; and the desired item (i.e. the page) is being selected from the undesired items [2].

[1] A Braisa [Shabbos 73a] teaches: “If a person has [a mixture of] various types of food in front of him, he may select [the food that he desires] and eat it; [and] he may select and put it aside [for another person to eat]. [However,] he may not select. And if he does select, he [transgresses Shabbos and] is obligated to bring *korban Chatas*.” The first part of this Braisa, that permits selecting, seemingly contradicts the second part of the Braisa that prohibits it. The Gemora explains that there is no contradiction, since the first part of the Braisa is referring to a case where a person is doing the selection in a permissible way. Based on the Gemora’s explanation of what is ‘the permissible way of selecting’, we derive the rule in Borer (i.e. the way to do a selection in a permissible way) of , ביד, מיד אוכל מתוך, פסולת.

[2] Shemiras Shabbos Kehilchosa 3:32.

Riddle

This weeks parsha mentions fish three times! Can you all of them?



Last week's riddle: What does wine and Torah have in common?

ANSWER: Just like wine, the more it ages, the more pleasant it becomes; so too, the *divrei* Torah that a person learns become sweeter and sweeter in his heart as he grows older.

*Hint: In two places, they are not mentioned explicitly.

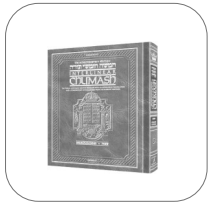
[based on Midrash Shir HaShirim]

Sweet & Short

Parsha Depth

ויעש כן אהרן אל מול פני המנורה העולה גרתיקה...

And Aaron did so - he lit the candles toward the face of the menorah...
[Bamidbar 8:3]



Based the Midrash Sifri, Rashi comments that this verse is telling the praise of Aaron: שלא שינה — that “he did not change” [i.e. he performed the mitzva of lighting the Menorah exactly how he was needed to do it.]

The obvious question is why would we think that Aaron might have “changed” something in that mitzva?

The Sefas Emes explains that the praise of Aaron is that he did not change his excitement for this mitzva throughout all the days of this life.

Furthermore, the Sefas Emes tells us that this a lesson for every one of us—to follow in the footsteps of Aaron in this *midda*. How does a person practically do that? The Sefas Emes teaches that every time before one performs a mitzva, he should search for a new way to arouse his heart to do this mitzva with excitement.

Mishlei—Royal Life Lessons



אל תעזובה ותשמרנה אהבה ותצרך:

Do not abandon her, and she will guard you; love her and she will protect you. [Mishlei 4:6]

In last week’s article we saw the *peirush* of the Malbim on this verse, who explains that Mishlei is teaching us that if a person raises his relationship to the Torah to a level where he loves the Torah, then the Torah will raise its level of protection for that person.

The obvious question is what should a person do fall in love with Torah? The answer is simple. Prayer. Every day, at the end of the silent Shemoneh Esrei we ask Hashem to open our hears to the Torah (פתח לבי בתורתך). When a person says that verse he should ask Hashem to instill love for Torah in his heart.