

Stories, Biographies & Wonders

Pomegranates

Special thanks to the anonymous writer

The pomegranate is a native fruit of our Land. Its name in Latin means “apple with many seeds.” The pomegranate plant is well adapted to the hot, dry climates of the various places in the world and grows in a wide range of soils.



Interesting facts about pomegranates:

- ◆ In the old days, pomegranates were carried across deserts by caravans because of the fruit’s thirst-quenching juice.
- ◆ Pomegranate trees can live for over 200 years.
- ◆ Pomegranates can be stored for two months in the refrigerator!
- ◆ Next time you go to the *shuk* shopping for pomegranates, keep the following in mind: Ripe pomegranates will make a metallic sound when tapped.

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◆ Please, don't read me during *tefilla*, *kadish*, etc. ◆

Menucha

A Shabbos table companion for the whole family

Volume V, Issue No. 26

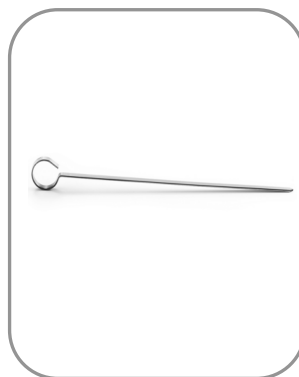
שמייני

5776

Halacha Challenge

Choosing a Skewer for Roasting Korban Pesach

With our hopes that Moshiach will come very soon and this year we'll merit to bring Korban Pesach on the 14th of Nissan, this article explores the question of which type of skewer a person should use to roast the lamb (or goat) of the Korban Pesach.



The 13th of Nissan. The stores and markets are packed with people trying to buy what they need for tomorrow’s long-awaited moment: bringing the Korban Pesach and roasting it for the Pesach Seder.

“One thing we still need to buy, Abba,” said Aaron, “a skewer upon which we’ll be roasting this little lamb tomorrow.” “Glad that you remembered, Aaron!” said his father. “Let’s see... Here! I found a really nice skewer. Made from stainless steel. It will be perfect for this.”

Q. Did the father find a good skewer for roasting the Korban Pesach?

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DEDICATIONS

- *By the Khvilovsky family in gratitude to Hashem for the birth of a baby girl Baila Sarah*
- *L'ilui Nishmas Rav Matsiyahu ben Rav Yitzchok Zayde Halevi*
- *By the Gerbitz family in honor of the Landau family for the upcoming wedding*
- *By the Koenigsberg family in their support of Menucha*

*Special thanks to kehillas **Beis Tefillah Yonah Avraham***



◆ requires *geniza* ◆

Menucha's answer*: No. One should not use a metal skewer to roast the Korban Pesach.

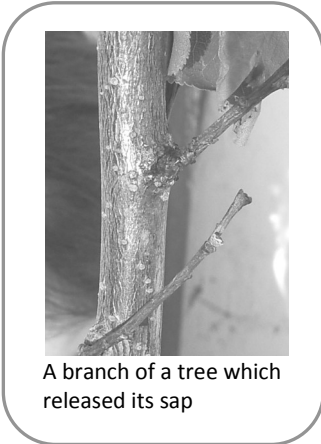
Explanation: The Torah requires us to roast the Korban Pesach on an open fire, as the verse says [Shemos 12:9]: *שָׂרַפְתָּ אֹתוֹ עַל-אֵשׁ* - [You should eat the meat of the Korban Pesach] only roasted over fire...The Rambam¹ teaches that a metal skewer heats up to very high temperatures and roasts the meat that it touches. Therefore, the area of meat that a hot metal skewer touches would become edible due to the heat from the skewer and not from the heat of the open fire.

So what type of skewer should a person use to roast his Korban Pesach? The Rambam² teaches that the best skewer to use for roasting the Korban Pesach is actually a branch of a pomegranate tree! (*Boruch Hashem, there are plenty of Pomegranate trees in Eretz Yisroel from which we'll be able to take their branches for our skewers to perform this long-awaited mitzva.*)



Why isn't it a good idea to use branches from other trees? The answer is because the branches from other trees may release sap when heated, and the liquid of that sap will cook the area of meat which it touches.

This would be a problem, because the Torah tells us that a Korban Pesach may not be cooked in a liquid, as the verse says [Shemos 12:9]: *אֶל-תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשָּׁל*: *מִבִּשָּׁל בְּמַיִם* - You should not eat from it when it is raw or when it is cooked in water...



A branch of a tree which released its sap

[1] רמב"ם פרק ח מהל' קרבנות הלכה ט
[2] שם הלכה י

*Note: This answer is based on our understanding of the sources cited in this article. (The opinions of these sources may not necessary reflect halachic rulings of other halachic authorities.) The reader is encouraged to study this topic in depth in order to truly know halacha lema'aseh for the case presented in this halacha challenge.

Riddles



Chaim loves Pesach. He especially loves the *chiddushe* Torah that he discovers during this spiritually uplifting time. When he has those *chiddushim*, he writes them down during Chol HaMoed.

This Pesach, Chaim's younger brother Akiva noticed that on Chaim's table there are two jars of ink. Akiva also noticed that Chaim never used one of those jars to write his *chiddushim*. When he inquired about it, Chaim answered: "I am not allowed to use that jar of ink on Pesach." Akiva asked back: "Is it because the ink is Chometzdik?" Chaim answered: "Of course not! No sane dog would ever eat this ink. And by the way, the ink jar that I am using on Pesach has absolutely the same type of ink as this one."

So then why is Chaim not allowed to use that first jar of ink on Pesach?

Answer to the last riddle

RIDDLE: We are four people. What makes us unique? Our names are in the Chumash and also in Megillas Esther! What are our names?

(Special thanks to Ohr Somayach's Yiddle Archives for the help with this riddle)

ANSWER: Kush (Bereishis 10:6, Esther 1:1), Madai (Bereishis 10:2, Esther 1:3), Yair (Bamidbar 32:41, Esther 2:5), Yehuda (Bereishis 29:35, Esther 2:6).

Kids Ask, Zeidy Answers



Zeidy – unless it is a mitzva, how can a person know that what he is doing is good in Hashem's eyes? After all, in this week's parsha, Nadav and Avihu thought that they were doing something good, but at the end, it turned out that they were wrong.



Excellent question, kids. The Sefas Emes teaches a fundamental lesson based on a verse in Tehillim* and its Midrashic explanation. We can actually be messengers of Hashem in every action that we do (The Midrash explains that the word *מְלָאָכְיוֹ* [His messengers] in the verse* is referring to Bnei Yisroel). Therefore, before a person begins doing something, he needs to prepare himself with the following thought: "My only intention in doing this is to fulfill my mission that Hashem is sending me on." With such preparation, teaches the Sefas Emes, a person will know what is good in Hashem's eyes.

[Sefas Emes on Chumash, parshas Vayikra, 5631]
* בְּרַכּוֹ הוּא מְלָאָכְיוֹ גְבוּרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמּוֹעַ בְּקוֹל דְּבָרוֹ -- תהילים קג:כ