

Yahrtzeit date - 18th of Kislev



Rav Tzvi Menachem Teller (1951-2007). R' Teller's parents were of Gerrer Chasidim from a distinguished lineage. In his youth, R' Teller used to consult on personal matters with the Gerrer Rebbe, the Beis Yisroel. He learned at the Ponovitch Yeshiva for seven years as a student of Rav Dovid Povarsky and Rav Shmuel Rozovsky. R' Teller was also a close talmid of Rav Shach.

After R' Teller got married, he moved with his wife to Seattle where R' Teller served as a principal for 3 years. In 1975, the Rosh Yeshiva of the Skokie Yeshiva, Rabbi Hershtler, invited R' Teller to become the *menahel* of the Fasman Yeshiva High School. R' Teller accepted the position. Subsequently, he took the position as Rosh Yeshiva in the Beis Midrash.

R' Teller was a true *mevakesh ha'emes* - both in Torah and Avodah. He was known to work on his daily *blatt shiur* for many hours, not only to ensure that his explanations were true, but to ensure that it would be presented in a manner that his students would understand them clearly. He was also famed for his deep and thoughtful *shmuesen* which penetrated the hearts of his talmidim. His gentle and humble nature drew many talmidim to him for personal advice and *hadracha*. So much so, that many talmidim related to him as to a father. Those who attended his Gemora *shiurim*, noted the shine on their Rebbe's face when he taught, which expressed his genuine love and joy for Talmud Torah. In the last years of his life, R' Teller suffered from a terminal illness. Despite the weakness and the pain, he taught nearly to the last day of his life. ♦

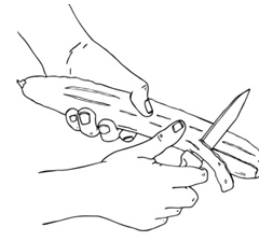
Good Shabbos!



Halacha Challenge

Fork, Spoons, Knives & the Melacha of Borer

by Shlomo Epshteyn



"How can I make a salad quickly?," pondered Mrs. Mandlen, five minutes before her guests were scheduled to arrive for the Shabbos seuda. "No problem, I'll just make a "cucumber-peas" salad. It's quick, I'll simply peel and slice the cucumbers, take out the peas from the peas & carrots dish, and mix it up."

Does Mrs. Mendlen need to be aware of anything to avoid doing the melacha of borer ?

Devar Halacha Reviewed by HoRav Malinowitz

One is permitted to use a knife to peel fruits and vegetables, whether the shell is edible or non-edible. However, this should be done for immediate usage.

One should not use a fork, spoon, knife or any other *kli* to improve the selection process (i.e. when selecting peas from a mixture of peas and carrots, one should not use a spoon to select more peas at one time than he would ordinarily be able to by hand).

Mekor Halacha

The Chaza"l derived from a Braisa that it is prohibited *m'deoraisa* to do *borer* (selection) using a special instrument whose purpose is to facilitate sorting / selecting (e.g. a sieve)¹. This is true even if one selects *ochel* from *p'soles* for immediate usage².

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It is further stated in the Gemora that if one uses a *kli* (to facilitate the selection) which was not built as a tool for selecting or sorting (e.g. a fork), even though he is not violating a Torah law, he is, however, violating a Rabbinic *g'reiza*. Chaza"l prohibited using even such *kelim* to do a selection, since the action resembles the *melacha* of *borer*³.

On the other hand, we see that sometimes implementing such instruments for a purpose of *borer* is in fact permitted in *halacha*. For example, based on Gemora Yerushalmi, we derive the following *halacha*: It is prohibited to peel off a shell of a garlic clove or an onion (due to the *melacha* of *borer*) if it is done for a non-immediate usage of the vegetable. However for immediate usage, peeling off such shells is permitted⁴. The Magen Avraham rules that apples and similar food items (i.e., with an edible skin) are included in this *halacha*⁵. Since for immediate usage it is permitted to peel an apple, and on a practical level one needs to use a knife to peel off a shell from an apple, we see that a knife does not create an issue with the *melacha* of *borer*.

Rav Moshe Feinstein zt"l explains⁶ that Chaza"l prohibited using such instruments (i.e. forks, spoons, etc.) in a scenario where they are used to assist a person in the actual selection process (e.g., if one will select more items at a time with a spoon than if he will do it by hand). However, provided that one is selecting *ochel* from *p'soles* (or removing a shell) for immediate usage, one is permitted to use these *kelim* if he merely needs to reach an item that he needs to select, or if he doesn't want to get his hand dirty, or for other similar reasons. Rav Moshe Feinstein zt"l further explains that when a knife is used to peel off a shell, in essence the knife simply performs the cutting and doesn't facilitate a better selection. As such, it is permitted to use a knife to peel a vegetable or a fruit for immediate usage⁷.

1. שבת עד.
2. שו"ע סימן שיט סעיף א, מ"ב ס"ק א
3. שבת עד. ופירוש רש"י שם
4. סימן שכא סעיף יט רמ"א
5. מג"א סימן שכא סעיף ל
6. אג"מ א"ח חלק א סימן קכד
7. שם

Wonders of Creation

Golden Poison Frog

by Alex Isaacson



The Golden Poison Frog, also known as the Golden Frog, is a poison dart frog endemic to the Pacific coast of Colombia. In the wild this frog is a social animal, living in groups of up to 6 individuals; however, in captivity specimens can live in much larger groups. This frog is often considered innocuous due to their small size and bright colors, but wild

frogs are lethally toxic, and may be the most poisonous of any living animal.

Its skin is densely coated in alkaloid poison, one of a number of poisons common to dart frogs batrachotoxins, which prevents nerves from transmitting impulses, leaving the muscles in an inactive state of contraction. This can lead to heart failure or fibrillation. Some native people use this poison to hunt by coating darts with the frog's poison. Alkaloid batrachotoxins can be stored by frogs for years after the frog is deprived of a food-based source, and such toxins do not readily deteriorate, even when transferred to another surface.

The golden poison frog is not venomous, but poisonous: venomous animals have a delivery method for the toxin, such as fangs or spines, while poisonous animals and plants do not have a delivery method and rely on transference of the toxin. Like most poison dart frogs, it uses poison only as a self-defense mechanism and not for killing prey. Like most other poisonous frogs, it stores its poison in skin glands which makes the Golden Poison frog taste absolutely vile to predators.

Solve a Riddle

Riddle

Sometimes the most significant one comes first. For example, a Cohen gets the first aliya. Sometimes it comes last. For example, Euphrates-the most significant of the four major rivers-is the listed last in parshas Bereishis. Where in the Torah does the most significant one come exactly in the middle?



Answer to last issue's riddle:

(Riddle: One small step for Jewish people across the border is a giant leap for their four-face pals from 300 to 80.)

Which border are they crossing? From *Chutz l'aretz* to Eretz Yisroel.

Who are their pals? Chanuka dreidles.

What's leaping from 300 to 80? In Eretz Yisroel dreidles have a פ to represent the word פה instead of ש for שם. The *gematria* of ש is 300; the *gematria* of פ is 80.