

## Halacha Challenge

↶ Cont. from page 1

cites several explanations which attempt to resolve this contradiction. One of the explanations cited there is as follows: The first part is referring to a case where a person is selecting by hand. The second part is referring to a case where a person is doing the selection using a special instrument, and thus this type of selection is prohibited *m'deoraisa*.

From this, it would seem to be prohibited to use a nutcracker to open a nut, since it is an instrument which is being used to help remove the shell from the edible part. However, the Eglei Tal<sup>3</sup> rules that using a nutcracker is permitted. He explains that after cracking open the nut with a nutcracker, the edible part is still not separated from the inedible part (the shell), which means that the act of selecting (i.e. Borer) was not performed. Consequently, in our case, Zevy can use a nutcracker to open the walnuts.

Once the nut is cracked, the shell that is still attached to the edible part of the nut can be removed by hand. After the shell has been removed, it has a status of *muktza*<sup>4</sup>.

Why is removing the edible part of a nut not considered to be the *melacha* of Dosh (threshing)? The Achronim deal with this question. IY"H, we'll delve into this topic in one of the subsequent issues. ♦

1. שבת עד. 2. תוס' שם ד"ה בורר ומניח. 3. אגלי טל מלאכת בורר אות י', ששכ"ה פרק ג  
אות מב (מהדורה חדשה) 4. עיין ששכ"ה שם אות לה לגבי קליפת ביצה

## Wonders of Creation

### The Tantalizing Tardigrade by Alex Isaacson



The Tardigrade or the Water Bear, as it's more commonly known, is a tiny water-dwelling creature, measuring to a size of a nail on an infant's thumb. The name water bear comes from the way they walk, similar to the way a bear walks. They have barrel-shaped bodies with four pairs of stubby legs that are poorly articulated.

The Water Bears are notable for being one of the most complex of all known polyextremophiles. A polyextremophile is an organism that survives in extreme conditions that are lethal to most life on Earth. A Water Bear can withstand temperatures from just above absolute zero to well above the boiling point of water. They can survive in the vacuum of outer space and also endure pressures about 6 times stronger than pressures found in the deepest ocean trenches. Besides this, Water Bears are able to tolerate an ionizing radiation at doses of 100's of times higher than a dose that would kill a person. To top it all, these tiny creatures can go without food or water for nearly 120 years! ♦

## Riddles & Parsha Qs



### Riddle

I top the heads. I myself have 3 heads on my right side and 4 on my left side. Into some people I instill love, into others I instill fear. Who am I?

### Answer to last issue's Riddle:

(Riddle: V'nahaphoch! In the story of Purim, many things "flipped". What "flipped" its colors in that story?)

The face of Achashveirosh changed colors when he would get very angry (on several occasions).

## Kids Ask, Zeidy Answers

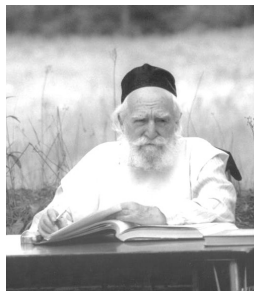


Zeidy, who started the tradition of learning laws of Pesach 30 days before Pesach?!



Actually, kids, it's not a tradition, but a Rabbinic *takana*, established by Moshe Rabbeinu! It's one of the very few *takanos* that we have from Moshe Rabbeinu. We must treasure it and observe it!

Special thanks to matzav.com. for the help with the content



## Rav Moshe Feinstein zt"l (1895-1986)

R' Moshe was born on 7th Adar, a date which in his own words gave him the feeling that he was obligated to follow in the ways of Moshe Rabbeinu in Torah and in *middos*. R' Moshe once recalled that since he was of short build, he was afraid to play with friends his age for they were taller and stronger than he was. "I saw this as *hashgacha pratis*, for due to this, I spent more time delving into Torah."

His father, Rav Dovid Feinstein, invested much time, money and effort into the education of his son Moshe. For example, he asked the *melamed* who usually learned with a group of ten talmidim to make Moshe's a group of five and he, R' Dovid, would subsidize the rest of the money from his own pocket.

At the age of sixteen, R' Moshe completed Shas and Shulchan Oruch. During this period he was called to serve in the Russian army. R' Moshe traveled with his father to the Chofetz Chaim in Homil to request his blessing. "Heaven had originally decreed that you join the army," said the Chofetz Chaim. "But since you took upon yourself wholeheartedly the *ol* Torah, the *ol Malchus* has been removed from you." R' Moshe was never conscripted.

"R' Moshe", without any extra titles or descriptions, so was R' Moshe known by all Jews: Ashkenazim and Sephardim, Chassidim, and Litvakim, Rabbonim, Roshei Yeshivos, and Admorim, Rabbis and laymen. All knew R' Moshe and all saw in him their rabbi and leader — whether in a complicated halachic query such as permitting an *agunah* to remarry, or a private instruction for a yeshiva bochur or an *avreich* — to all the address on the East Side was the place to which to turn.

Towards the end of his life, when the doctors wanted to insert a pacemaker in his heart, R' Moshe agreed, but only after he had made sure that the insertion does not inflict the type of blemish in his body that would render him unfit to be a member of Sanhedrin should Moshiach come. ♦

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## Halacha Challenge



### Using a Nutcracker

by Shlomo Epshteyn

*On the Shabbos after Purim, walnuts in their shells are all that's left from Zevy's shalach manos. When his friends came over on a Shabbos afternoon, Zevy took out a nutcracker to open the nuts for his friends.*

*His friend Yissachar objected: "I remember learning that one of the criteria for permitted Borer is that it should be done "b'yad" – by hand, and not with an instrument."*

### Question

Can Zevy use a nutcracker to open the walnuts?

### Answer

Yes.

### Explanation

A Braisa<sup>1</sup> 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<sup>2</sup>]. [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<sup>1</sup> ↵

**Dedicated**  
Anonymously