

Counting the Votes

Special thanks to revach.net for the article

The parents of a boy studying at Rav Moshe Feinstein's yeshiva came one day to discuss with him an urgent matter. They wanted their son, who was studying full time in the yeshiva to leave yeshiva, and embark on a professional career. The son would hear nothing of this and insisted on staying, for the time being, in the Bais Medrash where his diligence was bearing fruit. It was decided among them that they would go to Rav Moshe to arbitrate this important matter.

The father began to speak and said to Rav Moshe that the gemara says there are 3 partners that help create every child and therefore those three should decide the child's fate. Those three being the father, the mother, and Hashem. "I am the father here is the mother" said the father "and you as the boy's Rosh Yeshiva can act as the representative of Hashem." With that being said the father began to make his argument. "I and the mother both vote for the boy to leave the yeshiva. Therefore even if you vote that he remain you are outvoted 2 against 1 and the boy must leave."

Then with a big smile on his face the father turned to Rav Moshe and asked if he has any objections to his argument. Rav Moshe in his wisdom replied that while that being the case, each one of them, the father, the mother, and Rav Moshe are also the product of three partners. Their two parents and Hashem. Therefore since Rav Moshe's three partners as well as 1/3 of each of the two parents three partners vote that the boy should stay in yeshiva that would make it 5 to 4 in favor of him staying....and stay he did! ♦

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Halacha Challenge

"And any [vessel] that...you should pass it through water." [Bamidbar 31:23 (parshas Matos)]

Artificial Immersion

by Shlomo Epshteyn



Yaakov and Chani, the newly married chasan and kalla were excited to spend their very first Shabbos together. On Friday night, when Yaakov returned from shul, he found the table beautifully set. He especially admired the shiny hand-made silver Kiddush cup, which was a present from Chani. All of a sudden, he had a look of concern on his face. "What's wrong?" asked Chani.

"Didn't you buy the Kiddush cup from John's Silver store?" asked Yaakov. "Yes," answered Chani. "Even though a Jewish skill worker made the Kiddush cup, the store owner, John, is not Jewish. We forgot to toivel the Kiddush cup before Shabbos!" said Yaakov.*

*Even if a vessel was fashioned by a Jew, since a non-Jew owned the vessel (e.g., a non-Jewish store owner), it requires *tevila* in a mikva¹.

Question: Is there any solution in this predicament?

Answer: Yes. One quick solution is as follows. Yaakov should go to his non-Jewish neighbor and give him the Kiddush cup as a present. Then, Yaakov should ask the neighbor to lend him that Kiddush cup. In this way, Yaakov can use this Kiddush cup on that Shabbos*.

*After Shabbos, the cup should be immersed in a *mikva* (e.g., if Yaakov and Chani want to use this Kiddush cup at their Sheva Brachos lunch on Sunday, the cup should be immersed in a *mikva* prior to its use at the Sheva Brachos). In this situation, the bracha on the *tevila* should not be said, unless other *kelim* that require the *bracha* are being immersed as well¹.

cont. on page 2.



This week's issue is dedicated

l'ilui nishmas David Yaacov ben Naftali Tzvi

Halacha Challenge

cont. from page 1

Explanation

Everyone knows the famous Mishna that we learn on Friday nights in the chapter of *Bame Madlikin*: "And (during *Bein Hashmashos*) we don't immerse *kelim* [in a mikva]." Interestingly, that Mishna is not the source which teaches us that it's prohibited to immerse new *kelim* in a mikva on Shabbos. The *poskim* explain that this Mishna is talking about impure *kelim* that one needs to immerse in a mikva in order to remove their *tumma*¹. In fact, there is a disagreement among the Rishonim and *poskim* whether or not it's prohibited to immerse new *kelim* in a mikva on Shabbos². The Rema, follows the *poskim* who rule stringently in this halacha³.

What is the source for the mitzvah of *tevilas kelim*? The Gemora Avoda Zora⁴ learns it from the verses in parshas Matos which tell us that those food utensils which were acquired from the war with Midian needed be immersed in a *mikva*. Furthermore, that Gemora points out that since those utensils transferred ownership completely, i.e., from the Midianites to the Bnei Yisroel, we derive that there is no mitzvah of *tevilas kelim* for a utensil that was merely borrowed from a non-Jew. Based on this the Mordechai⁵ rules that if a person purchased a food utensil from a non-Jew and forgot to immerse it in a *mikva* prior to Shabbos, he can give that utensil to a non-Jew as a present (it's permitted to give a present on Shabbos for a Shabbos need⁶) and then borrow it from him. ♦

*1. ששכ"ה פרק יב אות לא **1. מ"ב סימן שכג סימן ז ס"ק 1. מ"ב סימן רסא ס"ק ה 2. ב"י סימן שכג ד"ה ומ"ש אבל אסור להטביל 3. דרכי משה שם, מ"ב סימן שכג ס"ק לג 4. גמ' ע"ז עה: 5. מרדכי ביצה סימן תרעז 6. מג"א סימן שו ס"ק טו

Kids Ask, Zeidy Answers



Zeidy, since our main "weapon" is tefilla, why the Torah makes it important to mention in this week's parsha that there were 12 thousand Jewish soldiers who fought the war with Midianites?



Excellent question, kids. If you look carefully in the pesukim, you'll see that the words "a thousand per tribe" is mentioned several times. The Midrash tells us that parallel to the 12 thousand ground troops, there was exactly the same amount of different soldiers fighting the Midianites in shuls using tefilla.

Wonders of Creation

White Knight

By Alex Isaacson



The Snowy Owl is one of the largest and heaviest birds of North America. While mostly indigenous to Alaska, Canada, and Eurasia, these beautiful animals have been seen as far south as Texas! With a wingspan of up to 5ft, and weighing up to 6.5lbs, the Snowy Owl is a fierce hunter and a fascinating creature.

Snowy Owls are diurnal. This means that they can see and are active both day and night. This is unique only to this type of owl. Being diurnal is essential because the Arctic has long periods of mostly darkness, and long periods when it is mostly light. Though what is most interesting about this animal, are the unique features that it uses to survive.

Since the Arctic can get as cold as -70 degrees, the Snowy Owl can maintain an internal temperature of 100 - 104 degrees. It's able to endure this cold because the Creator covered it with massive layers of down feathers. Since the eyes of a Snowy Owl do not move in their sockets, its head is capable of turning up to an amazing 270 degrees. This way it can see almost directly behind itself, whether to avoid predators or to find prey. Another point of interest regarding the Snowy Owl is that its prey is swallowed whole, as it is not able to chew. ♦

Riddles



Riddle

When is a non-kohen called first to the Torah in the presence of Kohanim?

Answer to last issue's riddle:

(Riddle: How can you have a mixture which is dairy, and when meat accidentally falls in, the mixture becomes parve? - from the Yiddle Riddle Archives @ ohr.edu)

ANSWER: Milk or meat which falls into a food is considered 'nullified' if the food contains 60 times the amount of the milk or meat. But if the food contains only 59 times the amount of milk or meat, then the milk or meat is not nullified.

Therefore, if a mixture contains a ratio of 59 parts of parve food and one part milk, it is dairy. If one part of meat then falls in, the meat becomes nullified because the other food is 60 times greater than it. At this point, the milk also becomes nullified because now there are also 60 units of food more than it (59 parve plus one of meat). Thus the entire mixture becomes parve. Source: Yoreh De'ah 98:9