

The Oil Always Floats to the Top



In the marketplace of Prague, there were two stores side by side, separated by a wall. One store was owned by a dishonest fragrance dealer. The other store was owned by an oil merchant. The fragrance dealer was jealous that his neighbor was very successful. One night, the fragrance dealer drilled a small hole in the adjoining wall. He spent the next several days observing the oil merchant. He noticed that each night, the oil merchant would count his daily revenue and place it into a pouch, tie it with a double "sailor" knot, and hide

it in a special place. The pouch was made from a red velvet material and had a golden rim on top. "I think I have a good idea..." thought the fragrance dealer.

The next day, the fragrance dealer ran through the streets screaming: "I was robbed! All the money from my fragrance store was stolen!" When the police asked for more details, the fragrance dealer said: "I kept my money in a red velvet pouch with a golden rim. I always tied it with a double "sailor" knot." The police began the search and sure enough, they found the red pouch in the store of the oil merchant. The double "sailor" knot on the pouch was another proof that the money in that pouch belonged to the fragrance merchant.

One night, before the trial, the ruler of Prague was walking outside and overheard some Jewish children playing "court", acting out the future oil merchant's trial. After hearing both sides, the young "judge" asked to bring a bowl of water and said, "We will put the coins in the water. If oil spots come floating to the top then we know the coins were handled by the oil dealer and he is innocent. If nothing floats to the top, we will know that the rightful owner is the fragrance dealer and the oil merchant is a thief."

The very next day, during the real trial, the ruler asked for a bowl of water. He did the exact test that the child on the street did in his play court. The oil merchant was proven innocent. [That young boy, who saved the oil merchant, was Yehuda Lowe – the future Maharal from Prague.]

-- Special thanks to Revach LeNeshama for the story



Zeidy - why Moshe Rabbeinu could not understand how to make the Menorah?



Great question, kids! Moshe Rabbeinu knew how to make *kelim* that were physical. The Menorah, however, needed to radiate a non-physical light - a light of Hashem's Presence. That's why, Moshe

Rabbeinu needed Hashem Himself to make the Menorah.

[Nesivos Shalom, Tetzave]

The answer to the halacha challenge: Yes. [The lemon should not be pressed to squeeze out the juice.]

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Menucha

A Shabbos table companion for the whole family

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תצוה

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challenges

Lemon & Hot Tea

In the last issue, we discussed the topic of *Sechitas Peiros*, and dealt with a case of sucking the juice out of a lemon. Let's now take a look at another case related to using a lemon on Shabbos, but this time the topic of discussion will be the *melacha* of *Bishul*.



What is Rivki's favorite drink during the winter? Hot tea with lemon. On a Shabbos afternoon, her friend Mindy came over. Rivki sat her down, poured hot water into a cup from a *kumkum*, then poured that water into another cup - thereby, making the hot water to be in a *kli shelishi*. She then added tea essence to the cup and placed a slice of lemon on a little plate. When Mindy was about to immerse the lemon slice inside the cup, she said, "Wait! In my family, we don't put a tea bag inside a hot *kli shelishi*. So I think that means that I can't put a lemon slice into a hot *kli shelishi* either."

Q. Can Mindy put the lemon slice into that cup?

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Dedicated anonymously.

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Solution help: A case of “a wheat kernel found on Pesach in the stomach of a cooked chicken” will shed light upon our question. The Shulchan Aruch teaches that if a chicken was re-heated on Pesach, and a wheat kernel was then found inside of that chicken, one is not allowed to eat that dish - i.e., it became *chometzdik*. [1]

In his commentary on this part of the Shulchan Aruch, the Magen Avraham teaches his novelty in *halacha*: one may eat that chicken if it was heated up in a *kli shelishi*. In other words, *kli shelishi* does not have the strength to cook a food item to make it *chometzdik*. [2]

How is this relevant to Shabbos? The Pri Megadim applies this ruling of the Magen Avraham to the *melacha* of *Bishul* - i.e., *kli shelishi* does not have the strength to cook, with regards to the *melacha* of *Bishul*. [3] The Mishna Berura cites this Pri Megadim as *halacha*. [4]

Can this leniency be applicable to a case of putting a tea bag into a *kli shelishi*, according to the Mishna Berura? The answer is no, because the Mishna Berura rules that we should assume that the tea leaves are in the category of “*Kalei Habishul*” (lit. easily cooked foods). [5][6][7] However, As far as categorizing a lemon, the Shemiras Shabbos Kehilchosa, as well as Orchos Shabbos say that a lemon is not in the category of *Kalei HaBishul*. [8]

-- by Shlomo Epshteyn

[1] O.C. cl. 447 [2] M.A. ibid., §9. Similarly, the Magen Avraham permits this chicken if it was cooked via *eeruy kli sheini* - i.e., hot liquid was poured from a *kli sheini* on the chicken. [3] The Pri Megadim - Eshel Avraham 318 §35. The Pri Megadim applies the ruling of the Magen Avraham in the following way: Even those *poskim* who learn that *kli sheini* has “*koach levashel*” (lit., the strength to cook), will permit putting foods into *kli shelishi*. [4] M.B. 318 §47 [5] M.B. ibid. §39. The Mishna Berura explains that tea leaves are soft (and thin) and thus, we need to assume that they are from the category of “*Kalei Habishul*”. It appears that according to the Mishna Berura, in regards to the *melacha* of *Bishul*, all foods divide into three categories: Category A – Water, Oil, Spices (excluding finely ground spices, according to R. Shlomo Zalman Auerbach). The foods of this category may be put even into a *kli sheini*. Category B – All thin, soft foods, and salty foods that become fitted for eating by pouring hot water upon them. The foods of this category should not come in contact with hot substance on Shabbos, irrelevant of the vessel which it is in. Category C – All other foods - i.e., all foods that are not part of the Categories A and B. The foods of this category may be put into a *kli shelishi*. [6] A Mishna [ch.22] teaches that “*Kalei Habishul*” is a special category of foods in *halachos* of Shabbos. The *poskim* [8] rule that one may not put such foods into *kli shelishi* (and for that matter of fact, it appears that one can’t put them into any *kli*). [7] Regarding making tea on Shabbos, the Mishna Berura writes that one should not pour upon the tea leaves from a *kli sheini* (and by the same token, not to put them into *kli shelishi*, due to the fact that *kli shelishi* and ‘*pouring from kli sheini*’ have the same status (see the above cited ruling of the Magen Avraham in note [2]). [8] Shemiras Shabbos Kehilchosa 1:63, Orchos Shabbos ch.1

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Riddle
How are the words “*ner tamid*”, that appear in the beginning of this week’s parsha, hint to Shabbos.



Last week’s riddle
Which vessel of the Beis Hamikdash was buried and un-buried daily at the time when the Beis Hamikdash was standing?
Answer: The Kiyor [Mishayos Succah 4:10, Rav]

sweet & short

Parsha Depth

... להעלות נר תמיד

...to kindle the candle continually [Shemos 27:28]

Regarding the Menorah, the Torah says, “...the seven candles should radiate the light.” [Bamidbar 8:2] What is that light? It is the light that was created on the 1st day of creation and then hidden away. But even after the destruction of the Beis Hamikdash, we still benefit from the light of the Menorah. Shabbos Kodesh is what radiates that light. The seven candles of that verse, correspond to the seven days of the weeks, teaching us that the light of Shabbos radiates to all of the days of the week.

[Nesivos Shalom, Tetzave]



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Praises of Power



הנה מה טוב ומה נעים שבת אחים גם יחד

Behold how good and how pleasant it is for brothers to dwell also together. [Tehillim 133:1]

In the last issue we saw an interpretation of this verse given by a Midrash: The two ‘brothers’ who live together are the two Keruvim of the Aron. An alternative interpretation is given by the Midrash Tanna D’Vei Eliyahu [ch.13]: The verse is referring to *chavrusas* who are sitting (שִׁבְרָה) and learning together. When *chavrusas* are learning together, it gives much *nachas* to Hashem, and it is described as “*how good and how pleasant*”.

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Royal Life Lessons

נר השם נשמת אדם

A candle of Hashem is a man’s soul. [Mishlei 20:27]

Just like the Menorah was a vessel that acted as a receptacle for the light of G-dliness, so too a man’s soul is a vessel that acts as a receptacle for that light. Also, just like the Menorah radiated the light outwards, so too a job of a man is to spread G-dliness in the world. That’s why we are called *mamleches kohanim*. A *kohen*’s job is to teach and inspire others.

[Nesivos Shalom, Tetzave, Yisro]

