

## Wonders of Creation

### The Razorbill

The Razorbill is a colonial seabird that only comes to land in order to breed. The life history traits of the razorbill are similar to that of the common murre. However, razorbills are slightly more agile. Both parents are heavily involved in the rearing of their offspring and spend equal amounts of time incubating. Once the chick has hatched, the parents take turns foraging for their young.

Hashem provided these creatures with some interesting feeding habits. They begin by propelling themselves toward their prey. While diving, they will rarely stay in groups, but rather spread out to feed. They feed at depths upwards of 400ft below the surface. During a single dive an individual can capture and swallow many schooling fish, depending on their size. Lastly, a recent study suggests the razorbill's diet is affected by local and regional environmental conditions in the marine environment.

-- by Alex Isaacson

## Kids Ask, Zeidy Answers



Zeidy - each *chag* has a special mitzva - on Pesach, we eat matza, on Succos we sit in a succah, etc. Why neither Shavuos nor Shemini Atzeres have special mitzvos.



Good question, kids.

On Shavuos and Shemini Atzeres we rejoice with the Torah. On Shavuos, we rejoice with receiving the Torah, and on Shemini Atzeres we rejoice as we complete reading the sefer Torah. That's why Shemini Atzeres is also Simchas Torah.

Rejoicing with the Torah is our focus on these two special days!

### MENUCHA SUPPORTERS



# Menucha

A Shabbos table companion for the whole family

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במדבר

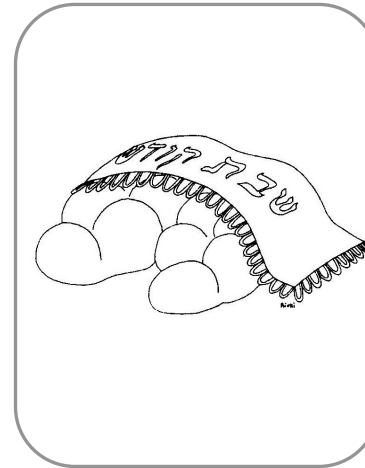
Sivan 5, 5775

## challenges

### Shalosh Seudos on Erev Yom Tov

compiled by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



This Shabbos, which fell on erev Shavuos, Levi wanted to make sure to eat Seudah Shlishis early. He *davened* Mincha Gedola, came home and set up the table for the Seudah Shlishis. "I am a bit tired. I'll rest a bit and then I'll start the seuda," said Levi to himself. When he woke up from the nap, he looked at the clock and realized that he overslept! It was one hour before *shekiya*. **Q.** Should Levi have Seudah Shlishis with challah now\*?

\*(Granted that he will finish eating before *shekiya*, since he cannot eat before making kiddush on Yom Tov.)

cont. on pg. 2

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**Answer:** Yes. It is permitted (and a mitzva) in this situation to eat even a *k'beitza* (egg-size amount) of challah. However, it's a mitzva not eat a large amount of challah - i.e. the amount that Levi would normally eat at a satiating meal.

**Explanation:** The Shulchan Aruch states that on erev Shabbos, starting from the 10th halachic hour of the day, it is a mitzva not to eat (i.e., start eating) a normal meal (i.e., a satiating meal with bread) [1]. There are several reason for why Chaza"l enacted this mitzva. One of them is so that a person will eat the Shabbos meal with appetite [2].

In the laws of Yom Tov, the Rama rules that this mitzva exists also on erev Yom Tom [3]. The difficulty arises when erev Yom Tom is Shabbos and a person needs to eat Seudah Shlishis (see NOTE A below for a brief review on the mitzva of Seudah Shlishis). It is true that, *lechatchila*, it is proper to have Seudah Shlishis before the beginning of the 10th hour of the day [4]. But what if a person did not eat Seudah Shlishis before that time? The Rama deals with this scenario and rules that, nevertheless, a person can have Seudah Shlishis with bread even after the beginning of the 10th hour of the day [5]. The Mishna Berura (in Shaar Hatziun) writes that in this scenario, although it is permitted (and a mitzva [5\*]) to eat more than an egg-size amount of bread, one should not, *lechatchila*, eat a large amount of bread – i.e., an amount of bread that a person eats at a normal satiating meal [6].

**NOTE A** *And [regarding the mann] Moshe said, "Eat it today, for today is Shabbos to Hashem; today you will not find it in the field."* (Shemos 16:25). From the fact that the word "today" is written three times in this verse, Chazal learned that we have an obligation to have three meals on Shabbos [7]. The Rambam therefore writes: "A person is obligated to eat three meals on Shabbos." [8] The Shulchan Aruch states: "[A person] should be very careful to have the third meal." [9] What should a person eat at Seudah Shlishis? The Shulchan Aruch brings four opinions regarding the answer to this question (see NOTE B). The Mishna Berura, however, explains that the disagreement is only in the *bedieved* case (e.g., when a person does not have bread available), but all of the poskim agree that to eat bread by Seudah Shlishis is a *mitzva min hamuvchar* (the preferred way to fulfill the mitzva) [10]. **NOTE B** It is interesting to mention the following teaching of the Rosh: Since Chazal derived the obligation to have three meals on Shabbos from the verse that speaks about *mann*, it is necessary to have bread at all three meals, because *mann* in the desert was in place of bread for Bnei Yisroel [11]. \*\*\*\* [1] OC 249:2, Beur Halacha ibid., DH milikboa seuda [2] Mishna Berura 529 (7) [3] Rama OC 529:1 [4] Shaar Hatziun 529 (9) [5] Rama ibid. [5\*] OC 249:1; Mishna Berura 249 (2) [6] Mishna Berura 529 (8); Shaar Hatziun 529 (10) [7] Shabbos 117b [8] Rambam Laws of Shabbos ch.30 (9) [9] OC 249:2 [10] Mishna Berura 291 (27) [11] Rosh Succah 2 (13)

## Riddle

What does a fig tree and Har Sinai have in common?



## Last week's riddle

Which city in Eretz Yisroel had the biggest annual bonfire on Lag Ba'Omer?

**ANSWER:** Probably in Rechasim !

# Sweet & Short

## Parsha Depth

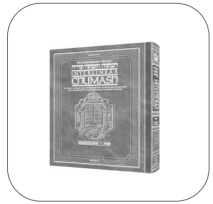
וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי...

*And Hashem spoke to Moshe in the Sinai desert... [Bamidbar 1:1]*

The very first drasha of the Ba'al Haturim on sefer Bamidbar tells us that a person cannot know Torah and *mitzvos* unless he 'makes himself into a desert'.

Perhaps, the message is as follows. A desert is empty. If a person is empty, he will know Torah and *mitzvos*.

What could that be referring to? One possible interpretation is that it is referring to life's goals. If a person's sole principal goal in life is learning and fulfilling the Torah, then he will, in fact, succeed in achieving that goal.



## Mishlei—Royal Life Lessons



חֲנֹךְ לְנֶעֱר על פי דרכו...

*Bring up a child according to his way... [Mishlei 22:6]*

One if the most important values that we can instill in our children is the desired level of our connection to the Torah.

To what degree should our level of connection to the Torah be?

Chaza"l teach us that message of the verse מוֹרְשָׁה קָהֳלֵת יַעֲקֹב is that our connection to the Torah should be like a *choson* to a *kalla*: the word מוֹרְשָׁה in that verse is *darshened* by our sages as מאורשה—betrothed.\*

\*[Gemora Berachos 57b]