

Youthful

**Wonders of Creation**

by Alex Isaacson

The Hoatzin, also known as the stink bird, is a species of tropical bird found in swamps, riparian forests, and mangroves of the Amazon and the Orinoco Delta in South America. It is notable for having chicks that possess claws on two of their wing digits which it uses to claw its way through the Amazon Rain Forest. It is pheasant-sized, with a total length of about 2ft and a long neck and small head. It has a featherless blue face with maroon eyes, and its head is topped by a spiky, reddish brown crest. The hoatzin is a herbivore, eating leaves and fruit.

One of this species' many peculiarities is that Hashem created this odd bird with a digestive system unique amongst birds. Hoatzins use bacterial fermentation in the front part of the gut to break down the vegetable material they consume, much as cattle and other ruminants do. Unlike ruminants, however, which possess the rumen (a specialized stomach for bacterial fermentation), the hoatzin has an unusually large crop, folded in two chambers, and a large, multi-chambered lower esophagus. Its stomach chamber and gizzard are much smaller than in other birds.

The crop of the hoatzin is so large as to displace the flight muscles and keel of the sternum, which causes limited flight ability. Because of aromatic compounds in the leaves they consume and the bacterial fermentation, the bird has a disagreeable, manure-like odor and is only hunted by humans for food in times of dire need.



Corporate Sponsors



Free weekly publication | Copyright © 2015 by Shlomo Epshteyn | Distributed in Chicago, IL; Beit Shemesh, Israel. Contact info & electronic list: menucha613@gmail.com | Menucha online: www.btya.org | Clipart images © copyright of Walder Education Pavilion of Torah Umesorah.

◆ Please, don't read me during tefilla, kadish, etc. ◆

# Menucha

A Shabbos table companion for the whole family

Volume V, Issue No. 11

י"ג

5776

## Challenges

### Halacha Challenge

TOPIC

### Checking Pockets



"Looks like everything is ready for Shabbos!" exclaimed Kalman on erev Shabbos.

"One more thing we still need to do, Kalman," said his younger brother Aaron. "We need to check our pockets, because we say at Kabbalas Shabbos: ....חייב אדם למשמש בבגדו.\*"

Kalman objected: "Oh, dear Aaron - don't you remember what we say at the end there: שמה ישכח ויצא. So it's only necessary to check and empty out the pockets if you live in a place that does not have an eiruv. Our city has an eiruv, so we don't need to check our pockets."

Aaron nodded, but stood his ground: "Ok, but I think we must still check our pockets to make sure we don't have muktza things in them."

**Question:** Should Kalman or Aaron check their pockets?



\* After saying the *perek* of *Bameh Madlikin* during Kabbalas Shabbos, we say this Braisa: "Rabbi Chananiya said: a person is required to feel his clothing (e.g., check pockets, etc.) on erev Shabbos just before dark, for he may forget himself and go out (i.e., he will perform the *melacha* of הוצאה).

- Put your dedication in the next issue

Menucha thanks all of the co-sponsors of this week's issue.

Special thanks to *kehillas* **Beis Tefilla Yonah Avraham** for all of their help.



◆ requires geniza ◆

**Help:** The key source that will help us solve our challenge regarding checking the pockets for *muktza* is the ruling of the Magen Avraham in his commentary on the Shulchan Aruch (O.C. 252 §26). The Magen Avraham teaches that the *halacha* of checking pockets applies also in a place where there is an *eiruv*, because maybe a person has *muktza* items in his pockets. The Mishna Berura (O.C. 252 §55) cites this ruling of the Magen Avraham as *halacha*.

Another important source that we need to know in order to solve our challenge is the following *mishna* from the first *perek* of *masechet* Shabbos: "A tailor should not leave [his house] with a needle [in his hand] just before dark [on erev Shabbos], [because] maybe he will forget [once Shabbos arrives] and leave [i.e., take out the needle to the Reshus HaRabim (the public domain)]."

**Menucha's Answer:** It is a *mitzva* to check their pockets for *muktza* items.

**Explanation:** The teaching of Rebbi Chananiya that we say at Kabbalas Shabbos (see above) is cited as *halacha* in *siman* 252 (§7) of the Shulchan Aruch. However, instead of saying that a person is 'obligated' to feel his clothing (e.g., check pockets) on *erev* Shabbos, the Shulchan Aruch says that doing so is a '*mitzva*' - i.e., a *mitzva*, but not an obligation. Why did the Shulchan Aruch 'change' from the wording of the Braisa which says: "obligated"? The cause for this change, explains the *Beur Halacha* [O.C. 252 (§7) "*Mitzva*"] is the *mishna* cited above about the tailor (see the Help section above). That *mishna* prohibited the tailor to go out of the house close to Shabbos only when the tailor knows **with certainty** that he has a needle with him. However, according to Rebbi Chananiya, who taught us that we must check pockets on *erev Shabbos*, the *mishna* should have said a much bigger stringency: before leaving the house close to Shabbos, a tailor should check his clothing to see if **perhaps** he has a needle with him [see the *Beur Halacha* (ibid.) for another difficulty in reconciling this *mishna* and Rebbi Chananiya's teaching]. Based on this, the Shulchan Aruch is teaching us that the word "obligated" in Rebbi Chananiya's *braisa* means "*it's a mitzva*". In the same way, regarding his *chidush* on checking pockets for *muktza*, the Magen Avraham says: "*It is a mitzva for a person to feel [his clothing] (i.e., to check pockets), because maybe he has a muktza item*" (ibid). {One may ask a very good question about this: Since a person is not certain if he has *muktza* in his pockets, and moving *muktza* is only an *issur derebbanan*, why don't we apply a general rule of "*sofek derebbanan l'kula*" here? The Pri Megadim explains that whenever it is possible to check and resolve the doubt easily, then we do check even in cases of *sofek derebbanan* [Eshel Avraham O.C. 252 § 26; see there for another reason].}

**Riddle**

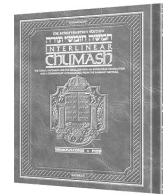


We don't leave less three till the end because of those who leave, and we don't begin with less than three from the start because of those who enter. Which halacha is this referring to?

**Answer to the last riddle** (riddle: What many of us will witness this Shabbos, we will only see next time in April, and after that, on Simchas Torah. What will we witness this Shabbos?) Taking out the three *sifrei* Torah for *krias HaTorah*.

Sweet & Short

**Parsha Depth**



**Taking on the Responsibility!**



Zeidy – how come, all of a sudden, Yehuda changed his attitude? The last week's parsha ends with the words of Yehuda expressing guilt and humility, while this week's parsha starts with the words of Yehuda, talking to Yosef with a strong attitude.

We heard that Chazal teach us, that Yehuda was even ready to wage a war against Mitzrayim!



Great question, kids! Here is what happened: Yehuda recalled that he made a *קבלה* to be responsible for Binyomin's safe return home. This gave Yehuda strengths that he didn't have before!

From here we learn a great lesson, kids: When a person consciously takes a responsibility to do something, then Hashem gives that person new strengths to fulfill it!

*\*[based on Maayan Bais Hasho'eivah, Vayigash]*

◆ Reader's feedback is greatly appreciated ◆

◆ Menucha kindly asks not to be read during *tefilla, Kadish, etc.* ◆