

Stories, Biographies & Wonders

The Bald Eagle

by Alex Isaacson

The Bald Eagle is a sea bird. It lives near open bodies of water throughout the continental United States, Canada, Alaska, & Northern Mexico.

What's most fascinating about this bird is that Hashem created it as a mighty hunter. It is extremely powerful. The Bald Eagle is a tremendous flier, and soars on thermal convection currents. It reaches speeds of up to 43 mph when gliding and flapping, and around 30 mph while carrying fish. Its dive speed is between 75–99 mph, though it seldom dives vertically.

Besides this, Bald Eagle's courtship involves elaborate calls and flight displays. The flight includes swoops, chases, and cartwheels, in which they fly high, lock talons, and free fall, separating just before hitting the ground. It is thought that a pair will breed for life. However, if one member of a pair dies or disappears, the other will choose a new partner. These mighty eagles were once considered endangered but the populations has thankfully recovered.



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Menucha

A Shabbos table companion for the whole family

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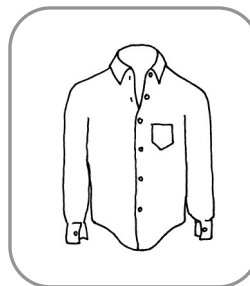
מסעי

5776

Halacha Challenge

Preparing the Shirts for the Nine Days

As we know, during the weekdays of the Nine Days (a period of time between Rosh Chodesh Av and Tisha B'Av) we don't wear freshly laundered clothing (i.e., upper garments, such as shirts, pants, etc.) as a sign of mourning for the destruction of the Beis Hamikdash. The following question arises in the topic of "hachana" (doing something on Shabbos for the sake of a weekday): is it permitted to wear freshly laundered clothing on Shabbos in order to prepare them for the weekdays of the Nine Days—i.e., by making them not freshly laundered?



As Shmuli was walking from shul on a Shabbos morning he realized that he did not prepare enough shirts for the Nine Days (by making them not freshly laundered). "I have a clever idea!" thought Shmuli. "I am allowed to wear freshly laundered shirts today in honor of Shabbos. So I can prepare some shirts for the weekdays of the Nine Days by wearing them today."

After the *seuda*, Shmuli went to his closet and was about to change his shirt to begin 'the preparation,' when he paused and thought to himself: "But maybe, I can't do that since I would be preparing on Shabbos for a weekday."

Q. Can Shmuli prepare the shirts for the Nine Days now?

DEDICATIONS

- For a speedy *yeshua* for HaRav Eliezer ben Etya Shlit"a.

Special thanks to kehillas *Beis Tefillah Yonah Avraham*



Help: A mishna in *masechet Shabbos* (15:3) teaches us the following *halacha*:

ומציעין את המטות מלילי שבת לשבת אבל לא משבת למוצאי שבת

“We are allowed to make the beds on the night of Shabbos in order to prepare them for the Shabbos day. But we are not permitted to make the beds on Shabbos in order to prepare them for after Shabbos.”

This mishna is one of the sources that teaches us about the prohibition of *hachana* (preparation on Shabbos for the sake of a weekday). In truth, there are several types of *hachana* activities that are not allowed. The mishna above teaches about one type of such activities: doing an action on Shabbos for the sake of *motzei* Shabbos, even if it merely involves a minor effort (such as making a bed). Therefore, the *poskim* rule that even bringing something from one place to another is *hachana* (e.g., bringing to shul a Rosh Hashana *machzor* on a Shabbos that fell out on *erev* Rosh Hashana)¹

Based on these sources, try to solve our challenge. In what ways is the case of making a bed (see the mishna above) similar to putting on a shirt? In what ways is it different?

Menucha’s Answer*: No. Shmuli should not prepare the shirts for the Nine Days now.

Explanation: Even though putting a shirt is a minor and insignificant activity, it is considered as *hachana*. Therefore, preparing the shirts on Shabbos for Nine Days is not permitted. Our source is the teaching of Shemiras Shabbos Kehilchosa who discusses this precise question.² (Take a look there, however, for a possible solution...)

1. ששכ"ה פרק כח אות פב והערה רא (במהדורה חדשה) 2. שם אות פד

* Note: Menucha’s answer is for Torah learning purposes only and not as a *halachic* ruling. To know laws of Shabbos on a practical level, the reader is encouraged to study them in depth, find out the *minhagim* of his/her family and community, and consult with a *halachic* authority. The opinions of the sources cited in the article may not necessary reflect rulings of other *halachic* authorities.

Kids Ask, Zeidy Answers



Zeidy, from where do we learn that there is a *mitzva* to live in Eretz Yisroel?



You’re asking an excellent question, kids!

The answer is: we learn it in our parsha (Masei), from the words וַיִּשְׁכְּתֶם-בָּהּ (Bamidbar 33:53).*

**Peirush* of the Ramban (Bamidbar 33:53)

Riddles



Ben-Tzion was enjoying eating his favorite snack. Since Ben-Tzion is not a big fan of *mezonos*, the snack did not contain even a gram of any wheat, rye, spelt, oat, or barely kernels, or their flour. After he was done eating, he said: “I need thank Hashem for this snack.” So he said Birkas HaMazon. His father said: “You should not have said Birkas HaMazon. But now that you said it, you don’t need to make any other after-bracha for your snack.” *What snack did Ben-Tzion eat?*
Hint: His name might just give it away.

Last week’s Riddle: Miriam and Shulamit came home from school and sat down at the table for a snack. Their mother put a plate of grapes in front of each girl. Each plate had the same amount of grapes. Each girl ate only from her plate. They ate all of the grapes in 2 minutes. After that, their mother added more fruits to each girl’s plate, with the same amount of fruits (in volume) on each plate. Each girl ate only from her plate. They ate all of the fruits in 2 minutes. Their mother turned to Miriam and said: “You need to say one bracha for this snack.” Then, she turned to Shulamit and said: “You need to say two *brachos* for this snack.” *Why does Miriam need to say only one bracha, while Shulamit needs to say two brachos?*

Answer : Miriam ate grapes and other fruits that get a *bracha* of *Borei Peri HaEitz*. Therefore, her after *bracha* for the grapes (*Al HaEitz*) will cover the other fruits as well. Shulamit ate grapes and strawberries or similar such fruits that get a *bracha* of *Borei Peri HaAdama*. For the after-*brachos*, she will need to say *Al HaEitz* for the grapes and *Borei Nefashos* for the other fruits.