

Youthful

Wonders of Creation

by Alex Isaacson

Everybody knows that that Gangurru, or Kangaroo to most people, are endemic to the country of Australia. They have large, powerful hind legs, large feet adapted for leaping, a long muscular tail for balance, and a small head. Like most marsupials, female kangaroos have a pouch called a marsupium in which infant kangaroo's complete postnatal development.



What most people don't know however is that Hashem created them as the only large animals to use hopping as a means of locomotion. The comfortable hopping speed for the average kangaroo is about 13-16 mph. Although speeds of up to 44 mph can be attained over short distances while it can sustain a speed of 25 mph for nearly 1.2mi. This fast and energy-efficient method of travel has evolved because of the need to regularly cover large distances in search of food and water, rather than the need to escape predators.

As for defense, Kangaroos are adept swimmers, and often flee into waterways if threatened by a predator. If pursued into the water, a kangaroo may use its forepaws to hold the predator underwater so as to drown it. Lastly, there is also an amazing link between the hopping action and breathing of this mammal: as the feet leave the ground, air is expelled from the lungs; bringing the feet forward ready for landing refills the lungs, providing further energy efficiency. Basically, this recycling of energy makes this a "green" animal!

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

Menucha

A Shabbos table companion for the whole family

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תרומה

5776

Challenges

TOPIC

Halacha Challenge

Shabbos Away From Home



The Silver family who live in Beit Shemesh were busy packing their bags on a Friday morning. They were going to spend Shabbos at a Shabbaton in Teveria.

"Now, let's tidy up house for Shabbos," said the youngest daughter Miriam. "Why do we need to? We are not going to be in our house during Shabbos," said Shimon.

"So what?" asked Miriam. "It will still be our house. It needs to look nice for Shabbos."

Question: Who is right—Shimon or Miriam?



DEDICATIONS

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◇ requires geniza ◇

Menucha's Answer: Shimon.

Explanation: To review from a previous article on this topic, the source which teaches us that part of כבוד שבת is making one's home presentable for Shabbos *Kodesh*, is the well known *Braisa* of Rabbi Yosi bar Yehuda [Shabbos 119b] :

"Two Malachei HaShares escort a person from shul to his home on erev (i.e. leil) Shabbos...and when the man comes to his house and finds a lit candle, and a set table and a [nicely] covered bed, a good Malach says: 'May the will be that it will be like this next Shabbos!'..."

Henceforth, the *Rishonim* and later *poskim* write about the need to make the house look dignified for Shabbos *Kodesh*. [see Rambam, Laws of Shabbos 30:5, Shulchan Aruch 262] For that reason, the *Mishna Berura* [250:3] teaches that as part of the *mitzva* of כבוד שבת, one needs to sweep away dust and dirt in his home on *erev* Shabbos [see the Footnote for the *Mishna Berura's* source of this teaching].

Having said that, sefer *Chut Shoni*—a collection of halachic teachings based on the *shiurim* of HaRav Nissim Karelitz *shlit"a*—teaches that there is no obligation to tidy up those rooms which the family will not go into on Shabbos. And all the more so, there is no need to tidy up the house, when a family will be spending Shabbos somewhere else [*Chut Shoni*, Laws of Shabbos 1:4].

Footnote: The source of the *Mishna Berura's* teaching cited above are the famous words of the Chayei Adam [Laws of Shabbos 1:5]:

...And a person should imagine in his mind as if a king is coming over to be his guest. How much would the person [toil] to sweep up the house and cover the chairs nicely? And all the more so [he should do so for the] Shabbos Queen.

Having said that, while being involved in making the house look honorable for the Shabbos Queen, a person should be very careful not to let the *yeitzer hara* use this as an opportunity to cause damage in *shalom bais*. After all, we greet the *malachim* who come to our house on *leil* Shabbos, by referring to them as *Malachei HaShalom*—the Messengers of Peace! If they look at the beautiful house, but understand that this beauty came about through anger and hurtful words, would these Messengers of Peace give a blessing?

Riddle



In our parsha (Terumah), the Torah speaks of the components and vessels of the Mishkan. Three of the items are spelled with the same letters, just in different orders. What are these items?

Answer to the last riddle:

RIDDLE: The last verse of this week's parsha tells us that Moshe Rabbeinu remained on Har Sinai for forty days...

Yosi likes to count. Today when he was sitting next to his father in shul, he opened his *siddur* to a random page and started counting the words. "One, two, three,..., thirty nine, and forty!" counted Yosi. "Abba, look! There are 40 words, here!" Yosi's father looked inside and said: "Correct! And the reason for why there are 40 words here, is because Moshe Rabbeinu remained on Har Sinai for 40 days!" What was Yosi counting?

ANSWER: Yosi was counting the words in the two *brachos* that are said by *Krias HaTorah* ("*Asher Bochar Banu*" & "*Asher Nosan Lanu*"). The *Tur* (OC §139) teaches that Chazal made those *brachos* have 40 words in order to correspond to the 40 days that Moshe Rabbeinu remained on Har Sinai.

Kids Ask, Zeidy Answers



Zeidy – the Mishkan had three areas: The Chatzer, the Heichal and the Kodesh HaKadoshim. You taught us before that the Mishkan represents the whole world. So how do these areas correspond to the world?



Good question, kids! As we know from Rashi on the first *pasuk* of the Torah, Hashem built the whole world for Klal Yisroel. The three areas of the Mishkan represent the three ways in which Hashem relates to us: The King, The Shepherd and the Father. The Chatzer in the Mishkan shows that Hashem is our King who protects us, the Heichal shows that Hashem is our Shepherd who provides for us. The Kodesh HaKadoshim shows that Hashem is our Father.

[based on Midrash Rabba as explained by Shem MiShmuel]