

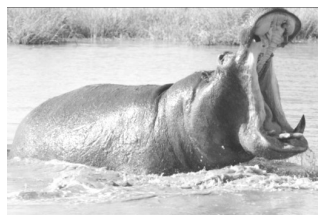
# Wonders of Creation

## Hippopotamus

In ancient Egypt, one had be careful if he decided take a swim in the Nile river, because back then, the Nile swarmed with hippos. It was one of the most feared animals in Egypt. Interestingly, the name Hippopotamus comes from the Ancient Greek and it means 'a River Horse'.

Although hippos love water, they breath air. Therefore, they need to resurface every three to five minutes to breathe. But then how do they sleep? Fascinatingly, Hashem with His kindness gave them an ability to surface and breath air while sleeping!

The giant fangs and enormous mouth will make one ponder what they love to hunt for. The irony is that a hippo is a vegetarian! Hippo's gigantic fangs and mouth are just for the show - to scare away his enemies. And when necessary, a hippo will not be shy to use these powerful tools to eliminate his threatening opponent. Even very large animals should stay away from an angry hippo, because Hashem fashioned hippos with extremely powerful jaws, making it possible for a hippo to literally bite a crocodile in half. Even elephants stay away from them. It's good we're not in Egypt any more.



**Hints & Answers\*** **HALACHA CHALLENGE:** Sefer *Pele Yoetz* (ערך מונה) writes: "The prohibition of counting Jews and what has happened to king David a''h is known. It's not good what people who lack knowledge do. Namely, when they want to know if there are 10 men for a *minyan* to pray and they want to be careful not count Jews, they count them using *Aleph, Beis, Gimmel, Daled*, etc. But they are not wise in doing that, because they did not achieve a permissible method with this adjustment. They should only count them visually and in thought." **RHYME:** "skies". **RIDDLE:** Tzipora, Gershom and Eliezer (see Shemos 18:2,3 and Rashi's commentaries there).

| Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, and further study.

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# Menucha

A Shabbos table companion  
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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## Halacha Challenge

### Counting Yidden



*All those who descended from Yaakov were seventy souls...(Shemos 1:5)*

At the end of the Friday night *seuda*, everyone waited patiently for dessert. "Does anyone *not* want ice cream?" asked Shoshana as she took the ice cream container out of the freezer. The room was silent.

"I guess everyone is having ice cream!" said Shoshana and proceeded to count the people at the table to know how many bowls of ice cream she should bring to the dining room, "One, two..."

"Stop!" screamed out her brother Yonnanan, "You can't count people!"

"Oh, you're right, Yonnanan! I completely forgot that we can't count Yidden," said Shoshana. Then she thought for a moment and started counting everyone again: "*Aleph, Beis, Gimmel...*"

"One second!" said Yonnanan. "I am not so sure if counting using letters is okay either!"

**Question:** May Shoshana count the people at the table using letters?

(The "Hints & Answers" section is on page 4)

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## Parsha Pearls

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ.

**And these are the names of the sons of Yisroel who came to Egypt; with Yaakov, each man and his household came.** (Shemos 1:1)

When Bnei Yisroel went down to *galus* of Mitzrayim the Torah describes it as “אִישׁ וּבֵיתוֹ בָּאוּ”. But we already knew that from the previous parsha, where the Torah lists the names of the people who moved to Egypt with Yaakov Avinu! Why is this phrase necessary here? *HaDrash Vebaiyun* offers the following explanation: By writing אִישׁ וּבֵיתוֹ בָּאוּ Torah tells us that even though Bnei Yisroel went to a place of *tumah*, a place of people with bad *middos*, אִישׁ וּבֵיתוֹ בָּאוּ - the father and the children remained pure and connected to the Torah way.

So what helped them to remain strong? In the same verse, the Torah says that Bnei Yisroel went down to Egypt אֶת יַעֲקֹב - with Yaakov. We certainly knew this from the previous parsha. What is the Torah teaching us by saying that Bnei Yisroel went down to Egypt “with Yaakov”? The *Pardes Yosef* makes the following *drasha* from the words “with Yaakov”. Bnei Yisroel were able to keep a strong connection to the Torah in Mitzrayim, because in the midst of that *galus* they stayed connected to the *middah* of Yaakov — the *middah* of humility. This is the secret, says the *Pardes Yosef*, for how to protect our children from bad influence in every *galus*: Let your home be “with Yaakov” - with the *middah* of humility.



## Rhymes for Kids



To the 49th level of *Tumah*,  
the Yidden in Mitzrayim submerged.  
Yet Hashem said “*Bni Bechori Yisroel*”  
the truth of His love emerged!  
Thank you Hashem for telling us  
that we’re special in Your eyes  
With joy this makes my heart shine  
like a bright star in the \_\_\_\_.

*“And you shall say to Pharaoh, 'So said HaShem, "My firstborn son is Yisrael." (Shemos 4:22) Rashi explains: "My firstborn son: [Firstborn is] an expression of greatness. An example [of such usage of the word is in the verse] "I, too, shall make him a firstborn" (Tehillim 89:28)"*



## Riddle



All three of us are mentioned in the Torah. All three of us are Jews. All three of us were alive at the time of Yetzias Mitzrayim. None of us went out of Mitzrayim during Yetzias Mitzrayim. What are our names?



## DID YOU KNOW THAT ?



... וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל - *And these are the names of Bnei Yisroel...* (Shemos 1:1)

**You probably know** that there is mitzva of *Shnayim Mikra vEchad Targum*. **But did you know** that this mitzva is hinted in the 1st verse of this week’s parsha? The Ba’al HaTurim writes that the letters of the first four words of the verse are an acronym for:

וָאָדָם אֲשֶׁר לֹמַד הַסֵּדֶר שְׁנַיִם מִקְרָא וְאֶחָד תַּרְגּוּם בְּקוֹל נְעִים יִשִּׁיר יְחִיהַ שְׁנַיִם רַבּוֹת אֲרוּכִים לְעוֹלָם

*“And a man who learns the parsha “Shnayim Mikra vEchad Targum” with a pleasant voice will live upright many years, long ones forever.”* This *mesorah* is teaching us an important aspect of how to read *Shnayim Mikra vEchad Targum* - it should be done with קוֹל נְעִים (a pleasant voice).