

Good Picture

Special thanks to revach.net for the article

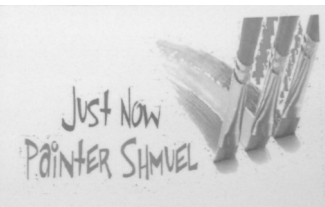
The son of an American Jew was approaching Bar Mitzvah age, and his father decided to bestow his son with a wonderful present. He told his son that before his bar mitzvah, they would travel together to Eretz Yisrael to the Beis Medrash of the Gaon, Rav Shmuel Vosner, the Shevet Levi. There, the Gaon would lay his tefillin for the first time. The man's son was very excited about this opportunity, and prepared for the trip. His father told him that that Rav Vosner had told him to call him a few days before they left America in order to confirm the meeting. Meanwhile, the father purchased the airplane tickets.

A week before the flight the father called Rav Vosner, and to his astonishment, the Shevet Levi said to him, "I decided that it's not worthwhile for you to travel to me to Bnei Brak." The shocked father said, "What happened all of a sudden? My son has been looking forward and preparing for the trip for a long time!"

Rav Vosner explained, "It's true that there's an inyan that the first time that a boy lays tefillin, it should be done by a Rav, but have you thought how many unsavory sights the boy is bound to see on the long trip from America? Is it worth it?" The father tried to explain to Rav Vosner that his son would be extremely disappointed if the trip was canceled, but all his explanations and pleading did not help. Rav Vosner said, "Nothing in the world is worth the damage incurred if your son sees forbidden things." The father then asked, "And what will I do with the two tickets that I bought for two thousand dollars?"

Rav Vosner answered, "Go buy a large frame, and put the two tickets inside it. On the top of the frame, write in clear letters, 'We sacrificed these two tickets which cost two thousand dollars in order that our dear son should not see forbidden things!'" ♦

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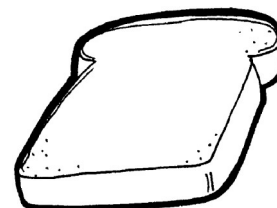


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Halacha Challenge

"And on the Shabbos day, two unblemished lambs..." (from this week's Parsha).
Ohr HaChaim HaKadosh teaches that there is a connection between the two lambs and the Lechem Mishne (double portion of *mann*).



A Slice of Bread for Shabbos Breakfast

by Shlomo Epshteyn

reviewed by Rav Elimelech Kornfeld

Shabbos morning is a happening time at the Cohen's house. As the father leaves for shul with the big boys, the little kids sit down to eat breakfast and start planning their Shabbos morning games. This Shabbos, Mrs. Cohen made a small breakfast for herself – a slice of bread with cream cheese and a cup of orange juice. "This will give me energy to take care of the kids in the morning" she thought to herself. As she was about to do the mitzva of netilas yadayim, she said to herself, "wait, don't I need Lechem Mishne"?

Question: Can Mrs. Cohen make a bracha of Hamotzi just over a slice of bread?

Answer: Yes*.

*The question of whether or not Mrs. Cohen needs to make Kiddush needs to be discussed in a separate article.

Explanation

What's the source of having two challos at a Shabbos *seuda*? The Gemora Shabbos (117b) quotes a statement from Rebbi Abba: "On Shabbos a person is obligated to break [bread, i.e., to recite the blessing of Hamotzi] over two loaves." Rebbi Abba explains that his source are the words "*lechem mishne*" - a double portion of bread - in the verse (Shemos 16:22) which tells us that Bnei Yisroel miraculously gathered two portions of *mann* on Friday. Commentators¹ explain that the words "*lechem mishne*" in that verse are redundant, since the verse already said "two

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Halacha Challenge

omer amounts per person". As such, the phrase "*lechem mishne*" is there for a *drasha* – to teach us that on Shabbos, when a person makes a *seuda*, he needs to have two challos over which he will make the *bracha* of *Hamotzi*. By fulfilling the requirement of *Lechem Mishne* we remember the miracle of *mann*².

[As an interesting side note, the Midrash Rabba³ teaches that Hashem provides *parnasa* to each person on a daily basis. This means that just like the *man* fell out daily in the desert for each person, so too, nowadays, a specific amount of *parnasa* is allocated each day to every person. The only difference is in the distribution. In the desert, the distribution was also daily. Nowadays, the daily portions of *parnasa* are accumulated over time, and delivered later on (e.g., as a paycheck at the end of a month). Perhaps then, the obligation of having *Lechem Mishne* on Shabbos is not just to remind us of the miracle of *mann* in the desert, but rather, it is a one-day-a-week opportunity for a person to be reminded of his own personal *mann* that's granted to him every single day.]

Are women also required to have *Lechem Mishne* when reciting Hamotzi? The early Rishonim⁴ deal with this question. They answer that since women also benefited from the miracle of *mann*, they have the same obligation of *Lechem Mishne* as the men.

Furthermore, based on some Rishonim, the Rema⁵ rules that one should have *Lechem Mishne* at any *seuda*. In other words, if a person decides to eat more than three meals on a specific Shabbos, he needs to have two loaves of bread / challos at each of those extra meals. Having said that, the later poskim⁶ specify that this ruling of the Rema is relevant only when a person has a normal meal. However, *Lechem Mishne* is not required in a case where one is eating a small amount of bread as part of a "snack meal" in order not to feel weak. As such, in our case, where Mrs. Cohen is eating a small breakfast to have energy to take care of the children, *Lechem Mishne* is not required. ♦

1. עיין בערוך השולחן סימן רעד אות א 2. מ"ב סימן רעד ס"ק א 3. מדרש בראשית רבה פ' י"ח 4. עיין במרדכי שבת סימן שצ"ד 5. רמ"א סימן רצ"א ס"ק ד 6. אורחות חיים סימן רצ"א ס"ק ה בשם מאורי אורות. והובא בפסקי תשובה סימן רעד אות ה

Kids Ask, Zeidy Answers



Zeidy, why was Pinchas granted a "covenant of peace" after doing an act of war?



Good question, Kids. You see, a mere action that a person does with his body has a great impact on his *middos*. So, even though it was permitted for Pinchas to kill Kozbi and Zimri, that action would have made him more braze. Therefore, to prevent this, Hashem gave him a covenant of peace—a guarantee that his *middos* would not be effected in negative way after doing this action.

[Based on peirush HaNetziv]

Wonders of Creation

Black Mamba

By Alex Isaacson



There are only a handful of creatures inhabiting our planet Earth that are more vicious, elusive, or will bring death faster than the Black Mouthed Mamba. The Black Mamba is a highly venomous snake endemic to sub-Saharan Africa. It's skin color is olive, brownish-gray, it weighs around 3.5lbs, and has an average life expectancy of 11yrs.

First described in 1864 by Albert Günther and reaching lengths of up to 15ft, the mamba is the second longest venomous snake in the world after the King cobra. It's also the fastest moving snake in Africa, and one of the fastest moving snakes on the planet, perhaps even the fastest. This snake is capable of moving upwards of 7mph over a distance of 141 feet!

Lastly, the venom of the black mamba is highly toxic, and while there are other venomous snakes that exhibit higher toxicity scores, its venom is one of the most rapid-acting. In cases of a severe bite, it is capable of killing an adult human in as little as 20 minutes. Without rapid and vigorous anti-venom therapy, a bite from a black mamba is rapidly fatal almost 99.99% of the time. One snake expert deemed this species "*death incarnate*". ♦

Riddles



Riddle

How can you have a mixture which is dairy, and when meat accidentally falls in, the mixture becomes *parve*?

Answer to last issue's riddle:

(Riddle: "Behold I see – the blindness is the portal to vision!" Who else besides Shakespeare could have said this?)

ANSWER: Bilam. In his description, Bilam said that he was "shesum haAyin". Rashi explains that these words indicate that Bilam was blinded on one eye. Conversely, the Targum Onkolos translates these words as "can see well". The Baal Shem Tov explains that there is no contradiction: In order for Bilam to receive prophecy, at least one part of his body had to be without any sins. Therefore, Hashem made him blind on one eye so that Bilam would not be able to sin with it. Hence, his blindness is what made him see, i.e. see the prophetic vision.