

The Maggid's Corner

The Chasidim were stunned when the 'holy defender' of the Jews, Reb Levi Yitzchok of Berditchev announced just a few moments before starting Kiddush on Lel Ha'Seder that he would not begin the Seder until they gather together fifty Persian scarves, 10 pounds of Turkish tobacco, and one loaf of bread. "But Rebbe" - they cried - "where are we supposed to get these items? The scarves and tobacco are all contraband and no one has any. Besides that, you know it is Pesach. Where can we find a loaf of bread in Berditchev?" The Rebbe said: "As you wish, but I will not start the Seder". After going from house to house throughout the Jewish community, explaining their strange request, the Chasidim met with little success. After two hours of searching, they came up with only 5 scarves and no tobacco or *chametz*. They laid their findings out before the Rebbe and pleaded with him to start the Seder. He insisted that they meet the full quota without excuses. This time, the Chasidim were even more vigorous and pleaded with the members of the community to please be forthright for the sake of the Rebbe and the entire Kehilla to hand over any of these items in their possession.

After a short while they returned to the Rebbe hoping that this time he would agree to start the Seder with what they found. They emptied out one bag with over 100 scarves and another bag with four times the quota of tobacco! "Very nice" - said the Rebbe - "but where is the *chametz*". With tears in their eyes, the Chasidim pleaded with the Rebbe: "Please Rebbe - where should we find *chametz* in Berditchev"??? The Rebbe then lifted his eyes to the Heavens and said: "Dear Father in Heaven - the Russian have made owning a Persian scarf punishable with 25 years of hard labor and have policeman deployed throughout the city. Nevertheless, the Jews of Berditchev own at least 100 scarves. Furthermore, there is a death penalty for anyone caught with Turkish Tobacco and the borders of Russia are guarded by hundreds of thousands of soldiers. Nevertheless, there is plenty of Turkish tobacco to be found in Berditchev".

"You Hashem, have no visible army or police force, nor is there any physical signs of your Heavenly court, and your command of not possessing any *chametz* was declared over 3000 years ago. Yet there is not one speck of *chametz* to be found in the entire city!" "U'Mi K'Amcha Yisroel!" he shouted as he began his Seder.

Special thanks Revach LaNeshama for the story



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

Menucha

בט"ד

A Shabbos table companion for the whole family

Volume V, Issue No. 4

לך לך

Cheshvan 11, 5776

Challenges

Halacha Challenge

TOPIC:

The Quality of the 2nd Challah in Lechem Mishne



"And Malki-Tzedek, the king of Shalem, brought out bread and wine..."-- Bereishis 14:18

Yossi was almost finished preparing the table for the Shabbos *seuda*. "Oh, one thing is missing," said Yossi. "I only have one challah on the table. I am missing the second challah for Lechem Mishne."

While in the dining room, he spotted one small challah roll that was left over from last week. "It is still edible. I can use it for the second challah of Lechem Mishne," said Yossi to himself. But then, he thought for a moment: "I have a much nicer challah in the kitchen. It's more fresh and beautiful. Maybe, I should make the extra effort and bring it here to be used as the 2nd challah of Lechem Mishne..."

Question: Should Yossi go to the kitchen and get the nicer challah?

Dedications:

- for *refuah sheleima* of Eliahu ben Frida.
- for peace in Eretz Yisroel

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

Special thanks to *kehillas* **Beis Tefillah Yonah Avraham**.



◆ requires *geniza* ◆

Help: The Gemorah Shabbos [117b] cites the following halacha: “*Rebbi Abba said: On Shabbos, a person is obligated to “break bread” with two loaves, because the verse in the Torah [Shemos 17:22] says “Lechem Mishne” (double portion of bread).*” Rashi explains that R’ Abba’s expression “breaking bread” refers to saying the bracha of “*HaMotzi Lechem min Ha’aretz*”. Hence, Rebbi Abba is teaching us that when a person is reciting the bracha of “*HaMotzi lechem min ha’aretz*”, he should have two challos in front of him, as a remembrance of the double portion of *mann* that fell on every *erev* Shabbos. (Taking from the literal text of the verse, “Lechem Mishne” became the name of this obligation in Klal Yisroel.)

Furthermore, Rashi, in his commentaries on Chumash, cites the following *drasha* from the Midrash Mechilta. The word “מַשְׁנֶה” (*mishne*) of the phrase להם משנה has שנה as its root. Besides the meaning of “double”, שנה also has the meaning of “different.” As such, the phrase להם משנה is teaching us that the *mann* which fell on *erev* Shabbos was of different type. Its difference—says the Midrash—was reflected in its good taste and smell [see Rashi’s commentary on Shemos 16:22].

To solve the challenge, see if you can make a bridge between the *drasha* of Rebbi Abba and the *drasha* of Midrash Mechilta.

Menucha’s answer: Yes. **Explanation:** Based on the *drasha* of the Midrash Mechilta that the *mann* of *erev* Shabbos had an exceptionally good taste and smell (see above), R. Moshe Shternbauch* learns the following lesson: Just like the *mann* was of high quality taste and smell, so too, it is appropriate (whenever possible), that both challahs used for the *mitzva* of Lechem Mishne should be of the nicest challahs. This is due to the fact that both challahs used for the *mitzva* of Lechem Mishne serve as a remembrance of that *mann* which had good taste and smell. **Sources:** * Teshuvos v’Hanhagos by R. Moshe Shternbauch [2, § 170].

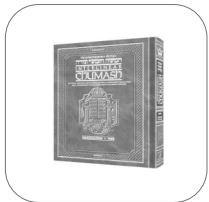
Parsha Q. ? In our parsha (Lech Lecha), Hashem made the following promise to Avraham Avinu [Bereishis 13:15]: “Because the entire land that you see: I will give to you **and to your children**, forever.” Yet, just two verses later, the verse says: “Get up, walk in the land through its length and through its width, because I will give it **to you**.” Why “the children” are included in the 1st promise, but not in the 2nd one? (Don’t give up! Look carefully at the *pesukim*. Still need help? Ask Menucha.)

Riddle There are four of us. We are proud to be in parshas Lech Lecha. Three of us have 2 names in the Torah. But one of us has only one name. What are we? Answer to the last riddle (I am a word in parshas Noach. My root is very sweet. Which word am I? (Hint: I am sweet because the modern Hebrew word for “sugar” has the same root as me.) The word מְסֻקָּרִי (in the verse מְסֻקָּרִי מְעִיֵּנֶת תְּהוֹם [Bereishis 8:2]).

Sweet & Short

Parsha Depth

וַיֹּאמֶר ה' אֶל־אַבְרָם לְדָלֶךָ ... אֶל־הָאֶרֶץ אֲשֶׁר אֵרָאֶךָ.
 Hashem said to Avram: “For your own benefit, go...to the land that I will show you.” -- Bereishis 12:1



Avraham Avinu heeded to “לך לך”, picked up and went to the Land. That action—teaches Rav Chaim Volozhiner—created a unique spiritual strength which Avraham Avinu passed down to his children - the strength to make *Aliya* to Eretz Yisroel, while leaving behind all that is so comfortable and familiar in *chutz la’Aretz*.

Praises of Power



שָׁקַר הַסּוּס לְתַשׁוּעָה ... (תהילים לג:יז)

We say this verse every Shabbos in *Pesukei Dezimra*. But what does it mean?! The literal translation—*A lie of a horse is for a salvation*—is probably not the correct translation. The Alshich teaches that the word שָׁקַר and הַסּוּס are not connected here (i.e., the verse should not be translated as: “A lie of a horse...”). Rather—teaches the Alshich—the verse is translated in the following way: “It is a lie that the horse is for salvation!” The Alshich explains the message of this *pasuk*: When going out to battle, a rider should not think that it’s his horse that is going to save him (or in our times - the tanks, the guns and all other shields and weapons...). So then what will save him? The next verse reveals the answer. [Don’t miss the next issue of Menucha...]

Royal Life Lessons

לֵב שִׂמְחָה יִטֵּב גֵּהָה.
 A happy heart will do good to the body. -- Mishlei 17:22



What kind of “happy heart” is this verse talking about? And what benefit does it bring to the body? Rashi explains this verse in the following way: A person who is שמח בחלקו (happy with his lot) has a face that shines.