

## Youthful

**The Maggid's  
Corner**

It was a known fact that the Maharshal (Rav Shlomo Luria d. 1574) appointed someone to be his agent to give him rebuke if he did even the slightest wrongdoing.

Once, the Maharshal was deeply involved in an intricate Tosfos and he lost all track of time, and consequently, was late for Mincha. The Maharshal expected to be rebuked strongly for his tardiness, but to his amazement, his 'agent of rebuke' didn't utter a word about it.

The Maharshal questioned his agent, "Didn't I appoint you to rebuke me for any wrongdoing? Why didn't you say anything when I was late for Mincha?"

The agent responded, "In normal circumstances, I certainly would have rebuked you for this. However, when you were walking to the Bais Midrash, you were accompanied by two men who were surrounded by an aura of great *kedusha*, and I was afraid to approach you."

The Maharshal responded, "These two men were the Rabbeinu Yitzchok and Rabbeinu Tam, the Ba'alei Tosfos whose words I struggled so hard to understand."

[Special thanks to Revach LaNashama for the story]

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

## Menucha

A Shabbos table companion  
for the whole family

Volume V, Issue No. 5

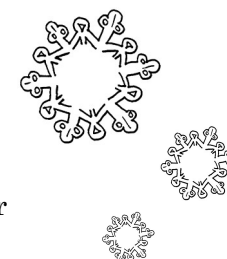
תשע"ה

5776

## Challenges

**Halacha  
Challenge**

TOPIC:  
Using a Frozen  
Challah for  
*Lechem Mishne*



"Oh, no!" cried out Shmuli, as he was setting the table for the *seuda*. "We only have one challah!"

His brother Zevi new a good solution to this dilemma. He went over to the refrigerator, opened the freezer, and took out a frozen challah. "Here you go!" said Zevi, as he handed the frozen challah over to Shmuli. "But it's so, so frozen that it's not possible to eat it!" cried out Shmuli.

"So what?!" replied Zevi. "We were not going to eat it. We just need it for the second challah of *Lechem Mishne*. We can use it!"

"I think if we can't eat the challah, we can't use it for *Lechem Mishne* — not for the first challah and not for the second challah!" exclaimed Shmuli.

**Question:** Who is right - Zevi or Shmuli?

Dedications:

- by the Aish Kodesh community in honor the Rebbe's daughter's marriage
- for *refuah sheleima* of Eliyahu ben Frida

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

Special thanks to *kehillas* **Beis Tefillah Yonah Avraham** for all of their help.



◆ requires *geniza* ◆

**Help:** In the last article we saw the well-known teaching of Rebbi Abba (cited in *Gemora Shabbos* 117b): due to the fact that in the *parsha* of *mann* the Torah says *lechem mishne* - “double portion of bread” [Shemos 17:22], we have an obligation to hold two challos when we make the bracha of *HaMotzi* at a Shabbos *seuda*. What is the reason for this *mitzva*? The “double challas” serve as a remembrance of the “double *mann*” which would miraculously fall in the *midbar* on every *erev* Shabbos [Mishna Berura 274 §1]. There is a dispute amongst the *halachic* authorities whether or not we must eat from both of the challahs. The *Shulchan Aruch* in *siman* 274 §1 rules that we only need to eat from one of the challahs. The Mishna Berura (*ibid.*, §4) explains that this is due to the fact that although both portions of *mann* were eaten, the words *lechem mishne* were mentioned in regards to “taking” the *mann*, and not in regards to eating it: “They took a double portion” [Shemos 17:22].

*To solve the challenge, two things need to be explored : (1) We know that the mann in the dessert was edible. Is that a significant factor for the mitzva of Lechem Mishne? (2) A frozen challah will eventually become edible. Does that fact play a role in this halacha?*

**Menucha’s answer:** Both Shmuli and Zevi are correct! **Explanation:** Shmuli is right. The whole purpose of *Lechem Mishne* is to remember the *mann*. As such, just like the *mann* was edible, the challahs of *Lechem Mishne* should be edible as well. Having said that, Zevi is also correct. Just because the challah cannot be eaten now, does not mean it’s not considered “edible.” If it would be un-baked, then true - one would not be able to use it for *Lechem Mishne*. However, the frozen state of a challah does not render it as “un-edible”. **Sources:** *Minchas Yitzchok* 9:42; *B’tzel HaChochma* 3:110; *Teshuvos v’Hanhagos* 2, §170.

In any case, using a frozen challah is only *bedieved*. We saw in the last article that based on the *drasha* from the Midrash Mechilta, we learn that both challahs of *Lechem Mishne* should have good taste. [Teshuvos v’Hanhagos 2, §170]. Similarly, regarding the question of using a frozen challah for *Lechem Mishne*, Rav Ovadia Yosef *zt”l* writes in a *teshuva* that if it’s possible to be done easily, the preferred way is to borrow a challah from a neighbor, instead of using a frozen challah [Yabia Omer 8:32]. Thus, so that this situation wouldn’t arise, a person should arrange on *erev* Shabbos to have enough delicious challas for all of the meals.

**Riddle**



In *Loshon HaKodesh*, you can subtract 30 from 30 and get 60. Can you figure out how?

**Answer to the last 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?) The four directions of the world. Each one is mentioned in Lech Lecha (13:14). In Tanach, we find that the north has one name - Tzafon, while the other three directions have two names: west: *ma’arav* & *yam*; east: *mizrach* & *kedem*; south: *darom* & *negev*.

Sweet & Short

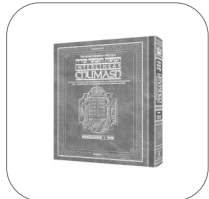
Parsha Depth

וְאֵלֵהֶבֶקֶר רֵץ אַבְרָהָם...

*And Avraham ran to the cattle...* -- Bereishis 18:7

Avraham Avinu ran to do the cattle so that he can quickly prepare the food for his guests. We learned from here that Avraham Avinu ran to do the *mitzva* of *hachnasas orchim*. Do we, ourselves, need to run to do *mitzvos*? The *Kitzur Shulchan Aruch* answers this question. There, we find the following teaching: “It is a *mitzva* to run when a person is going to a *Beis HaKnesses* or to a *Beis HaMedrash*, or to [perform any of] the other *mitzvos*.” [Kitzur Shulchan Aruch 12 §11]

From where can we get the inspiration to do this *mitzva* of “running?” When we read in this week’s parsha how Avraham Avinu ran to do *mitzvos*, it should serve as a reminder and encouragement that within us exists the *middah* of *zerizus* which Avraham Avinu acquired and passed down to us, his dear children.



Praises of Power

שָׁקֵר הַסּוֹס לְתַשׁוּעָה... הִנֵּה עֵינַי ה' אֶל יִרְאָיו, לְמִיחָלִים לְחַסְדּוֹ.

*This is a lie: “A horse will provide a salvation”...Hashem’s eye is on those who have reverence for Him; to those who hope for His kindness.*

-- Tehillim 33:17-18



These verses in Tehillim remind us that a salvation in a battle does not come from the rider’s powerful horse (or from any other military shield or weapon). Rather, the victory comes from (1) our fulfillment of obligations (*יראת השם*) and (2) our reliance on Hashem’s everlasting kindness (*בטחון*).

Royal Life Lessons

שִׁחַר טוֹב יִבְקֹשׁ רֵצוֹן...

*The one who searches for good, will request a good will.*

-- Mishlei 11:27

The Midrash Mishlei (Buber) explains this verse in the following way: When Reuven speaks well about his friend Shimon, then in *Shamayim*, *malachim* speak well about Reuven in front of Hashem.

