

Youthful

The Maggid's Corner

In the 1920's, there was a businessman in England who toiled countless hours for the sake of the community, but someone in his family wanted him to decrease his involvement in the community so he could devote more time to his business. The businessman consulted R' Yechezkel

Abramsky. R' Abramsky told the man that he is unable to objectively answer his question and thus, R' Abramsky advised the man to consult the Chofetz Chaim. The man agreed, and Rabbi Abramsky wrote to the Chofetz Chaim and asked him to invite the man for a Shabbos in his home. The man traveled to Radin and arrived at the Chofetz Chaim's home shortly before Shabbos. The Chofetz Chaim reassured the visitor that after Shabbos they would sit down to discuss his problem.

The Chofetz Chaim spoke to the public only once a week, at *seudah shelishis*. That Shabbos, the Chofetz Chaim spoke about the words of Dovid Hamelech in Tehillim 23: "*Only goodness and loving kindness should pursue me all the days of my life.*" The Chofetz Chaim asked, "Why the word 'pursue'? Pursue seems like an inappropriate word to accompany goodness and loving kindness." The Chofetz Chaim expounded, "Many people have serious troubles. One has financial difficulties, another has problems with his children, and a third suffers from poor health. These types of troubles pursue them their entire life. Dovid Hamelech was begging Hashem that He should bless him that the only things that will trouble him should be goodness and performing loving kindness for others."

After Shabbos, the Chofetz Chaim said to his visitor, "Let us sit down now, and discuss your problem." The businessman replied, "I no longer have a problem to discuss. The Chofetz Chaim has already answered my question, and I thank Hashem that the only things troubling me are goodness and loving kindness."

[Special thanks to Revach LaNashama for the content]

Corporate Sponsors



Free weekly publication | Copyright © 2015 by Shlomo Epshteyn | Distributed in Chicago, IL; Beit Shemesh, Israel. Contact info & electronic list: menucha613@gmail.com | Menucha online: www.btya.org | Clipart images © copyright of Walder Education Pavilion of Torah Umesorah.

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

Menucha

A Shabbos table companion for the whole family

Volume V, Issue No. 6

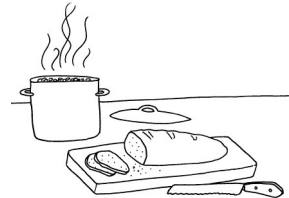
תולדות

5776

Challenges

Halacha Challenge

TOPIC
Defrosting a Frozen Challah



The Goldmans had so many guests on Shabbos that they ran out of fresh challahs. The older sister Ruchama went to the kitchen with a hope that she will find more challahs. "We're saved!" she cheerfully screamed out. "I found one more challah in the freezer."

"But how will we eat it?" asked the puzzled four year old Boruch? "Let's wait five minutes, and the challah will be defrosted on its own," proposed Ruchama.

Her brother, Levi objected: "Even after five minutes, the challah will still be cold and not so tasty. I think we should put it on top of the *Blech* for some time." Boruch jumped in with his answer: "In my friend's house, I saw how they took out a *kugel* from a refrigerator and put it on top of the covered pot that was standing on a *Blech*. Let's do the same with the challah!"

Question: Who has the correct solution – Ruchama, Levi or Boruch?



Dedications:

- by *Shmuel and Miriam Eliwatt* in honor of their daughter *Avigyle's Bat Mitzvah*
- *anonymously, for refuah for Eliyahu ben Frida, and Ofra Mattel bas Channa*

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

Special thanks to *kehillas Beis Tefillah Yonah Avraham.*



◆ requires geniza ◆

Help: To solve this challenge the following questions need to be answered: (1) Is it a problem to make the challah edible through the application of heat? After all, there is *tikun*. (2) Is it a problem to make toast (or to put bread in a hot area where it can potentially get toasted)? (3) Is there an issue of *Chazara* here (*Chazara*—lit. ‘returning’ - i.e., returning the cooked food to a heat source on Shabbos)? (4) In a case where there are ice pieces on the challah and the challah is placed in a hot area, is there an issue of *Bishul* (cooking)?

Menucha’s Answer*: Boruch is the one who gave the correct solution! However, if there are pieces of ice on the challah, they should be shaken off before placing the challah on the pot’s cover. *[Our answer is based on the book *Shemiras Shabbos Kehilchosa*. It may not necessarily be the opinion of other halachic works.]

Explanation: The sefer *Shemiras Shabbos Kehilchosa* [new edition, ch.1 §71] teaches the following:

“In order to defrost frozen bread, it is permitted to put it next to a fire, in a place where [the heat] will not be able to toast it. Or [similarly, it is permitted to] even place it on top of [the cover of] a water urn that’s [standing] on the fire. But one should be careful to, at first, shake off the pieces of ice that’s on top of [the frozen bread].”

Based on this, we can resolve the questions of the Help section above: (1) Making the challah edible is not a ‘*tikun*’ that’s prohibited. (2) Making toast is an issue. Having said that, *Shemiras Shabbos Kehilchosa* (in footnote 214) explains that by placing bread on top of a pot’s cover, a person is not running into the problem of toasting the bread, because bread does not become hard when it’s being heated merely on top of a pot’s cover. (3) *Chazara*, in general, is prohibited. But putting baked food on top of a pot that’s standing on top of the fire is permitted (see Mishna Berura 318 § 87). (4) Heating up (or even leaving for a very brief time in a hot area) the ice is not allowed due to *Bishul*.



Riddle



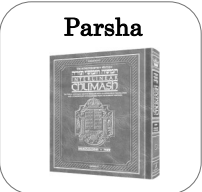
Little Benji loves coming to *shul* with his father. He observed that after “*Borchu*,” people in the *shul* always say two *brachos* before saying *Shema*. Today, he was shocked when he heard everyone say three *brachos* after “*Borchu*” before they said *Shema*. Please explain to Benji why he heard three *brachos*.

Answer to the last riddle (riddle: In *Loshon HaKodesh*, you can subtract 30 from 30 and get 60. Can you figure out how?) 30 is שלשים. Also, 30 is ל (i.e., the *Gematria* of 30). If you will subtract 30 from 30 — i.e., remove the ל from שלשים, you will end up with ששים, which is 60.

Sweet & Short

אולי ימשני אבי והייתי בעיניו כמתעטע...

Interestingly, Yaakov was only concerned that his father will recognize him because of Yaakov’s smooth skin. Why wasn’t he concerned that his father will recognize him by his voice?! And, in fact, the Torah says that it is the “voice” that almost gave it away: “The voice is the voice of Yaakov,” said Yitzchok after hearing Yaakov speak (ibid., 27:22). So why wasn’t Yaakov concerned about it before he appeared in front of Yitzchok?



Furthermore, Rashi offers a seemingly puzzling definition of “the voice of Yaakov.” Basing on the words of Chaza”l, Rashi explains that what distinguished between the voice of Eisav and the voice of Yaakov, is the word “please.” Yaakov said to his father: “rise please [and] sit,” while Eisav said: “my father should rise.” Why was Rashi compelled to give this explanation instead of just saying simply that Yaakov’s voice sounded differently than the voice of Eisav?

The answer is because if their voices were truly different, then Yaakov should have been concerned about it before he came to his father. In fact, the Ramban says (in one of his answers to the question of why wasn’t Yaakov concerned about “the voice”) that Yaakov had the skill to actually change his voice so that he would sound like Eisav. Hence, what we see from here is that Yaakov Avinu could change the nature of his own voice, but to talk to his father without saying “please” was beyond him!

From this story, the Torah is teaching us that a Ben or Bas Yisroel should follow in Yaakov Avinu’s footsteps and talk respectfully to his or her parents not merely because it’s considered proper conduct, but rather as a result of this *middah* being completely integrated into the make up of his or her soul.



Tehillim

...בְּקֹשׁ שְׁלוֹם וְרָדְפוּהוּ [תהילים לד:טו]

The Ba’al Shem Tov teaches that every person should continually check himself to see if he has any lacking in his character traits. If he does find a flaw, he should not ignore it. Rather, he should seek to rectify it, as the verse in Tehillim says: בְּקֹשׁ שְׁלוֹם (seek ‘shalom’) — i.e., *seek to achieve shleimus inside of you!*