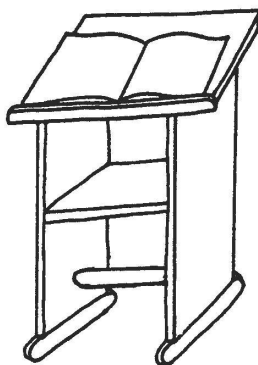


Youthful

The Maggid's Corner One day, just before *Mincha*, the Alter of Slabodka ran into Shul, and without missing a beat or stopping for a moment he ran straight for the *Amud* to be Chazan. This really shocking scene was followed by an even more peculiar one. As he started saying Kaddish he stuttered, swallowed and jumbled the words.

After *Mincha*, everyone tried to figure out what exactly it was all about. Slowly the story was pieced together and the righteousness of the Alter was revealed. A gentleman in the town became a mourner, and due to his poor reading skills, when he went to the *Amud* he read the words with great difficulty and was terribly embarrassed.



The Alter showed him that even he can have trouble before the Amud sometimes due to nervousness. In this way, the Alter embarrassed himself to alleviate the pain of another.

[Special thanks to Revach LaNashama for the story which came from Chaim Zaitchek - HaMi'oros HaGedolim]

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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. 7

תשע"ה

5776

Challenges

Halacha Challenge

TOPIC

A Twin Challah

On *erev* Shabbos, Mrs. Rubenstein and the kids were excited to see how the challahs turned out. She opened the oven and took out the tray. "Wow!" shouted Miriam. "They look really beautiful and yummy." "Thank you," responded Mrs. Rubenstein humbly. "I used a new recipe that our aunt Frieda gave me." "But look, everybody - two out of the four challahs are stuck together!" pointed out Daniel. "It looks like a twin challah!" "Very funny, but now we are stuck!" said Yaakov with a nervous voice. "Once we separate them, each challah will not be *shalem*." He looked at his watch and said: "The bakery is still open. I'll run out now and buy two more challahs."



Question: Should Yaakov go and buy two more challahs or may the family separate and use the "twin challah"?

Dedications:

- *anonymously, for refuah for Eliyahu ben Frida*

Menucha thanks all of the co-sponsors of this week's issue. Special thanks to *kehillas Beis Tefillah Yonah Avraham*.



◇ requires *geniza* ◇

Help: [Intro: The Shulchan Aruch / Rama in *siman* 274 (§ 1) teaches that for the *mitzva* of *Lechem Mishne*, both challahs need to be whole (i.e., un-cut and un-broken). Though the Beis Yosef does not cite a source for this requirement, the commentary of the *Perisha* explains that in the *midbar*, Bnei Yisroel baked whole rolls of bread from the double portion of *mann* (which fell on *erev* Shabbos). Therefore, saying “*Hamotzi*” on the ‘double portion’ of challah is part of the remembrance of the double portion of *mann*.]

In the laws pertaining to a meal (including a weekday meal), the Shulchan Aruch (168 § 3) teaches the following halacha: *Two baked rolls that are attached together and a person cut one of them (i.e., he made one full cut in one of them) and the other one remained whole, it is good to separate the piece (i.e., the piece from the cut roll which remained attached to the whole roll) from the whole one (i.e., from the roll that was not cut) in order that it should appear whole.* In other words, it’s better that the roll should be whole and small, rather than non-whole and big (i.e., the extra piece from the cut roll makes the un-cut roll bigger, since it is attached to it).

To solve the challenge, think if we can take from the above stated halacha in Shulchan Aruch and apply to the question of using separated ‘twin challah’ for *Lechem Mishne*.

Menucha’s Answer: Yaakov can stay home. The ‘twin challah’ may be separated and used for *Lechem Mishne*. **Explanation:** The *poskim* apply the above cited halacha to Shabbos—i.e., just like for a weekday meal, it is considered *shalem*, so too, for *Lechem Mishne* a challah that was detached from its twin is considered *shalem*. [see *Machtzis HaShekel* (OC 274 § 1) who quotes *Tosefes Shabbos, Piskei Teshuva* 274:1]

Riddle



In our parsha, Yaakov leaves Be’er Sheva. I also leave. I do it at least four times per week. And when I leave, I go to the north, but when I return, I come from the south? Who/what am I?

Answer to the last riddle (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*.)

There was a thunder and therefore, people said the bracha of “*SheKocho u’Gevuroso moleh olam.*” {The Mishna Berura (OC 66 § 19) cites a dispute between the *poskim* regarding whether it is permitted to say the *bracha* on thunder in the middle of saying *Shema* or its *brachos*. It appears based on the Mishna Berura, however, that it is permitted to say the *bracha* on thunder *Bein HaPrakim* (for example: after completing the 1st *bracha*, before starting the 2nd *bracha*.)}

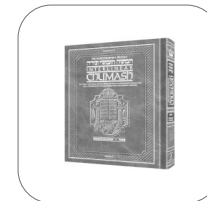
Sweet & Short

Parsha Depth

...וַתֵּן לִי לֶחֶם לְאָכַל וְבִגְדָה לְלַבֵּשׁ...

...and He will give me bread to eat and a garment to wear.

-- Bereishis 28:20



Based on the Midrash Rabba, Rashi in his commentary to Chumash teaches that this phrase, uttered by Yaakov Avinu, was a reflection of Hashem’s promise not to forsake Yaakov Avinu, as the verse says: כִּי לֹא אֶעְזָבְךָ - for I will not forsake you [ibid., verse 15]. Rashi explains that if one must seek bread, he is called “forsaken,” as it is said, (Mishlei. 37:25): “and I have not seen a righteous man forsaken and his child seeking bread.”

This is a powerful message, because based on this, if a Jew does have bread to eat and does have clothing to wear, it is a sign that Hashem is with him! Furthermore, it’s logical to say that the giving of bread and clothing to a person is Hashem’s way of communicating to that person that He is with him.

So next time you are down וְהָיָה, ask yourself: “Do I have bread to eat and clothing to wear?” If the answer is “yes,” then tell yourself: By giving me bread and clothing, Hashem is telling me: “I am with you!”



Praises of Power

...מֵאֲשַׁפֵּת יָרִים אֶבְיוֹן ... לְהוֹשִׁיבֵי עַם-יִשְׂרָאֵל...

...He raises a poor one from trashes...to place him with givers... -- Tehillim 33:17-18

A Mishna in Pirkei Avos teaches: “Look at [these] three things and you will not come to commit a sin: Know where you come from...מִטַּפָּה סְרוּחָה” Surprisingly, but one possible message of this Mishna is that in order to avoid sin, a person should feel great about himself! A person should reflect and realize that he had nothing in the beginning. Hashem gave him the body, the soul, and other gifts. He was an insignificant drop, as this Mishna puts it, and now, he has everything to do *mitzvos* and learn Torah. With this reflection, a person loves Hashem and this love prevents a person from committing sins.