

## Youthful

**The Maggid's  
Corner**

A vagrant Jew had acquired a reputation as a thief, and was ostracized by society. However, when he came to Radin, he encountered Rav Naftali Tzvi Trop, the famed Rosh Yeshiva of the Chofetz Chaim's Yeshiva. Rav Trop greeted him warmly, invited him to eat by his table, and even offered him a bed to sleep for the night in his home. The Jews of Radin began murmuring with each other, wondering why R' Trop was exerting himself for this unsavory character.

Someone worked up the courage to ask R' Trop directly why he was treating this thief with such warmth. R' Trop answered in surprise, "It's known that a thief pays back double the value of what he stole, and if he can't pay it back, he's sold as a slave. But where is it written that I'm exempt from fulfilling the mitzvah of *hachnasas orchim*? Isn't he a Jew? Didn't Avraham Avinu fulfill the mitzvah of *hachnasas orchim* even with Arabs who worshipped the dust of their feet? It's true that it's risky to bring a suspected thief into my house, but I can watch over him carefully the whole time he's in my home. However, I have no excuse to exempt myself from the mitzvah."

The next day, the people in Radin heard that R' Trop had done exactly what he had said. He had stayed awake the entire night to guard the thief while he slept in his home.

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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. 8

וישלה

5776

## Challenges

**Halacha  
Challenge**

## TOPIC

On Which End to Cut?



"Abba - why the challahs are stuck together?" asked Shmuli. "Sometimes it happens. When challahs grow in the oven, an end of one challah gets attached to the end of another challah," explained Mr. Mandel. "But don't worry, Shmuli. I learned last week that even after we separate them, each one will be considered *shalem* and we can use them for *Lechem Mishne*," said Mr. Mandel as he separated the challahs and put them under the challah cover. After *Kiddush* and *Netilas Yadayim*, everyone waited patiently for Abba to say Hamotzi on the challahs.

Mr. Mandel removed the cover, lifted the challahs, and was about to say Hamotzi. Everyone noticed, however, that for some reason, Abba was not saying Hamotzi and it appeared that he was thinking about something. Indeed, Mr. Mandel was thinking if it will matter from which side he will cut the first piece: from the nice side or from the side that used to be attached to another challah.

**Question:** Does it matter where to cut this challah?

Dedications:

- Put your dedication in the next issue

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

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◇ requires *geniza* ◇

**Help:** To solve the challenge, think if there would be any reason for halacha to specify where to cut bread at a weekday or Shabbos meal. Also, since in our scenario, the detached challah is still considered shalem, why was Mr. Mandel unsure where to cut the first piece?

**Menucha's Answer:** Yes, it does matter from where to cut the first piece. The challah should be cut at the end that was not attached to the other challah.

**Explanation:** As we saw in the last article, the Shulchan Aruch [168:3] (in the laws pertaining to a meal), teaches that a roll of bread is still considered whole after it was separated from another roll that was attached to it. On that halacha of the Shulchan Aruch, the Rama adds the following: *And he should not cut [the first piece] from it (after saying Hamotzi) at the place where it was attached ...rather he should cut [the first piece] from a place where it is whole.* Hence, we see from this halacha that even at a weekday meal, a person should show honor to the bread by cutting the first piece from a place where the bread looks un-cut. Certainly, on Shabbos, one should do the same.

[As a conclusion to this series of articles on the topic of *Lechem Mishne*, let's reflect on the following thoughts. The Midrash [Bereishis Rabba, Vayechi] teaches that just like in the *midbar*, Hashem provided food to each person on a daily basis, so too nowadays, Hashem provides *parnasa* to each individual on a daily basis! (The only difference is that nowadays, the physical distribution of the accumulated daily *parnasa* may occur once per a certain cycle—for example: in a monthly paycheck). Perhaps then, the mitzva of *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. Have this in mind next time—and every time—as you begin your Shabbos *seuda* when you lift the two challas of *Lechem Mishne*.]

## Riddle



As you may remember, around 15 years ago, everyone focused on the "Year 2000 Computer Bug." Well not much attention is being given to the "Year 2100 English Siddur Bug". The year

2100 marks a change which will make almost every current English *siddur* outdated, and require that they be changed. What is the "Year 2100 English Siddur Bug"?

**Answer to the last riddle** (riddle: .. 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?)

A Sefer Torah. The halacha teaches that when we take the Torah out of Aron Kodesh, we walk with it to the north. And when we return it to the Aron, we come from the south direction. | *Why do you think we do it in such way?*

## Sweet & Short

### Parsha Depth

וַיָּבֵא יַעֲקֹב שְׁלֵמָה עִיר שָׂקָם...

*And Yaakov came shalem to the city of Shechem...*-- Bereishis 33:18

Why is Yaakov Avinu described as "*shalem*" specifically in this part of the Torah?

Through the all known verse in Mishlei (24:16), **כִּי שָׁבַע יִפּוֹל**, **כִּי צַדִּיק וְקָם**, Shlomo HaMelech tells us about the unique quality of a *tzadik*: Though a *tzadik* may occasionally make a mistake and thus, 'fall' from his level of *ruchnius*, he always does *teshuvah* and 'rises' back up.

On a deeper level, the Sefas Emes explains that the seven 'fallings' is what actually brings a *tzadik* to the 'rising' - to the completely, new more perfected level. (Perhaps, that's why there are specifically 'seven' fallings. As we know, the number 'seven' in the Torah signifies a complete unit (e.g., seven days of a week, seven days of *tahara*, etc.). Hence, a *tzadik* needs a complete unit of seven fallings in order to achieve *shleimus*.) Similarly, says the Sefas Emes, Yaakov Avinu was called "*shalem*" only after passing through the great challenges with Lavan and Eisav. In other words, it's the challenges that elevated him to a level of "*shalem*." [Sefas Emes, *Vayishlach*, 5633]

It is interesting to point out that the Torah described Yaakov Avinu in his youth as "*tam*" (**אִישׁ תָּם יֹשֵׁב אֱהָלִים**) yet, in the later stage of Yaakov Avinu's life, the Torah is describing him as "*shalem*." What do you think is the difference between "*tam*" and "*shalem*" ?



### Praises of Power

וְאֲשַׁתְּעֲשֶׂע בְּמִצְוֹתַי אֲשֶׁר אֶהְרַתִּי.

*And I will delight in your mitzvos that I love.* -- Tehillim 119:47

This verse of Tehillim is a true treasure. It reveals to us that a person can reach a level where *mitzvos* are a delight to his soul!

How can we reach this level? Lighting the Chanuka candles is a *mitzva* which easily gives pleasure to the soul. This year, let's learn from Chanuka and delight in all of the other *mitzvos* that we will perform.

