

Kehillah

Chiddushim and Insights for Shabbos | 13 Shvat, 5783 | 7



Peace Through Strength

Rabbi Yaacov Haber

Why was the tribe of Yehuda rewarded for throwing stones?

The Gemara (*Sotah* 37) gives us a glimpse of the internal politics among the tribes of Israel immediately preceding the splitting of the Red Sea. The tribes were arguing for the privilege of being the first to jump into the Sea before it was split, especially the tribes of Binyamin and Yehuda. Finally, the tribe of Binyamin just jumped in. When the tribe of Yehuda saw this, they were so angry that they picked up stones and started throwing them at the Benjaminites.

For this, the Talmud continues, the tribe of Binyamin merited the honor of having the Holy Temple of Jerusalem built on their portion of the land of Israel. The tribe of Yehuda also merited an honor: all the kings of Israel should come from them.

This Midrashic account seems very perplexing. We can understand why the tribe of Binyamin was rewarded for their enthusiasm to cross the Sea in total reliance on Hashem's promise, but how can we understand Yehuda being rewarded for throwing stones?

The story is told about a group of children who were playing at a certain family's home. One of the children incurred a serious accident and had to be taken to the hospital. The hostess had the unenviable task of breaking the news to the child's mother, which she decided to do gradually.

When the child's mother came to the house, the hostess told her that one of the children had an accident. "That's nothing," she said, "children are always having accidents!" The hostess then said that it was a serious accident and the child had to be taken to hospital. "Nu," the mother replied, "we must have faith in Hashem. He will help the child." "But," the hostess finally said, "it was your Yossele!" And the mother fainted.

Our Own Yossele

As much as we can and should appreciate those who work for peace and an end to dissension in the Jewish community, their aloof attitude sometimes implies that

the issue at hand doesn't really affect them — it isn't really *their* issue, it isn't really their Yossele!

Rav Moshe Feinstein once commented that in the old communities in Europe, people would fight over an *aliya* in shul. Today we are more polite and gentlemanly; we're willing to give up such an honor for the sake of peace. Rav Moshe's comment was: "I don't know which attitude is worse!"

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In the Maariv evening service, we pray that Hashem should spread a canopy of peace upon us, upon all of Israel, and upon Jerusalem. Why the special canopy for Jerusalem? The answer, given by the Vilna Gaon, has to do with the truth-seeking nature of the holy people of Jerusalem. Such people are not blasé about the issues of the Torah, as people elsewhere might be. For such people, these issues evoke a high emotional response — these issues are their own Yossele!

Like the special canopy over Jerusalem, the tribe of Yehuda was rewarded for throwing stones. By doing so, they demonstrated that listening to the word of Hashem was precious to them, as it was to Binyamin.

The Talmud tells us that when two Torah scholars fight, although they may even appear to hate each other, in the end, there will be love and peace between them. The reason is that their fighting is for the sake of Heaven (*Pirkei Avos* 5:20).

We need to stand for the truth, care about the right, and strive for the just. At the same time, we must ensure that our intentions should always be for the sake of Heaven. When the two are combined, true peace will prevail.

What Is Our Emunah Based On? Rabbi Shaya Karlinsky

Many people dream about being the personal beneficiary of a supernatural miracle. The motivating factors that nourish that dream are usually to alleviate two possible insecurities. While we believe in Hashem, a little supernatural evidence would help strengthen that belief. And being the recipient of a supernatural miracle would show that Hashem really cares about us and is paying attention to our needs.

What is the role of miracles in concretizing our belief in Hashem?

With this week's *parasha* and the splitting of Yam Suf, we reach the crescendo of the supernatural miracles performed by the Almighty as he took us out of Egypt. The default understanding is that it was these miracles that Moshe performed that gave us the conviction that he was a true prophet.

The solution to such a problem was to hire a wet nurse, but the father had no money for that.

Yet both the Rambam (*Hilchos Yedodei HaTorah* Ch. 8) and the Ramban (Shemos 19:9, Devarim 4:9) write that this is incorrect. Supernatural miracles can leave a gnawing doubt in the eyes of the beholder. How did he do that? Was it really a Divinely engineered intervention? The Jewish people's eternal belief in Moshe as a true prophet was based on their first-hand experience, witnessing at Sinai the communication between Hashem and Moshe.

As appealing as supernatural miracles may appear, our sources do not look favorably upon them in our daily lives. A most powerful example of this is a story in *Masechet Shabbos* (53b). The Gemara tells of a man whose wife died in childbirth and left a child to be nursed.

The solution to such a problem was to hire a wet nurse, but the father had no money for that. "Whereupon, a miracle was performed for him, and his breasts developed as the breasts of a woman, and he nursed his

son." There is a dispute between Rav Yosef and Abaye. Rav Yosef's reaction was, "See how great this person is, that such a miracle was done for him." Abaye strongly disagreed: "On the contrary! How inadequate is this man, for the natural order was changed for him."

We can understand Rav Yosef's opinion: what a great man to have Hashem intervene supernaturally to solve his problem. But why did Abaye take the exact opposite position, viewing the miracle as an indication of the man's inadequacy?

There were many ways Hashem could have brought about a solution to the man's problem, from getting an unexpected inheritance to finding money as he was walking on the road. But, reasoned Abaye, if that had happened, the person would have attributed the solution to luck or to chance, rather than recognizing the hand of Hashem. Only because it was done supernaturally was this person, with his low level of belief in the Almighty, able to recognize that the solution came from Hashem.

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Observing an event that appears supernatural will not convince an atheist scientist to begin believing in a Divine Creator. He will immediately begin searching for a scientific explanation for the phenomenon (and this, by the way, is how science has progressed beyond belief in a "god of the gaps.") Our belief in Hashem, our relationship with Hashem, has to be internally generated. It has been based on the conviction of the Sinaitic experience (Ramban Devarim 4:9) based on the endurance of the Jewish people throughout history. It has to be based on our witnessing the fulfillment of prophecies written millennia ago as we return to Israel after 2,000 years of dispersed exile. And ultimately, it has to be based on a deep connection with the Creator. With that, we don't need miracles. Without it, no miracle will help.

Music To My Ears Rabbi Yitzchak Adlerstein

Miriam the prophetess – Aharon’s sister – took her drum in hand, and all the women went forth with her with drums and with dances. Miriam said to them, “Sing to Hashem, for He is exalted” (Shemos 15:20-21).

Why does Moshe include himself in the invitation to sing Shira, “I will sing...” (Shemos 15:1) while Miriam punts? Unlike her brother, Miriam urges others to sing but gives no indication that she joined in.

Rabbi Yochanan Luria, one of the *gedolei* Ashkenaz in the 15th century (whose family some generations later would include the Maharshal), answers this question in his *Meleches Machsheves*. He does so with deep consideration of the value of music and trenchant criticism of practices in his day that have not lost their application in our times. There is no question that singing can be a great mitzvah, he says. But the appropriate type of song varies according to circumstances, as does the way different people ought to participate.

The women clearly surpassed the men. Their song was accompanied by instruments, while the men’s was not. This means that as the people hurriedly packed a few items to take with them from Egypt, the women took musical instruments along as well. They were confident that they would need them to praise Hashem and thank Him for what He would do for them even before those interventions occurred. Carrying instruments along with them meant that they were transforming an art form they knew in Egypt into a way of honoring Hashem. Other things would also be so honored in the future, like His Torah, the Jewish people and a bride and groom.

Rabbi Luria continues, saying that joyful displays sometimes include acrobatics and juggling torches, as the Gemara (Sukkah 52b) describes regarding the *simchas beis ha-shoevah*. There are limits, though. Not every sign of joy gives honor to the occasion, certainly not the singing of fools in which everyone opens their mouths, and the result resembles the braying of donkeys. Honor is not achieved in the riotous dancing that looks like the confused motion of madmen. It is achieved when skill and order are displayed.

Honor is given by those who use their talents carefully. In the case of our *pasuk*, Miriam took her drum in hand and

encouraged others to dance. She did not, however, lead the singing. Perhaps because of her age, her voice was weak and unsuitable for the job. She left it to those who could do a better job, esthetically.

Using Music for Different Mitzvah Purposes

This is all situational.

The Gemara (*Kesubos* 17a) lavishes praise on *amora'im* who cavorted in front of the *kallah*. Dovid was far less than regal in his dancing in front of the Aron and was proud of it. The distinction is in the nature of the *simcha*. Where it is *lifnei Hashem*, such as in the *beis ha-mikdash* during the *avodah*, the music and merriment must be orderly, pleasant, and of high quality. It must retain the *gilu bir'adah* (Tehillim 2:11), the rejoicing while still trembling in the presence of the *Shechinah*. Frivolity has no place there.

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Displays of joy that honor people are very different. In rejoicing at a wedding, our goal is to endear the bride and groom to each other. Anything that brings joy – including acrobatics and foolishness – is appropriate (so long as *tzniyus* and some dignity is maintained) if it will gladden their hearts. Obeying “rules” about music and dance is not called for, yet even here, disorderly dancing in which the participants push each other is not appropriate.

The *simcha* we display with the Torah is different yet. All foolishness and disorder are inappropriate here because they run counter to the nature of the occasion. When we rejoice with the Torah, we ought to give voice to the inner *simcha* that comes from properly understanding Hashem’s Torah.

The difference, then, between Moshe and Miriam in the *Shirah* is just the beginning of an exploration of utilizing music for different mitzvah purposes. Often, the right music does not simply flow spontaneously but is generated by a thoughtful application of talent and skill to the moment.

The Monetary Laws and the Man Rabbi Asher Meir

Immediately after the miraculous events of the Red Sea crossing, the people camped in Mara. The Torah relates (Shemos 15:25): “There [God] made for them a fixed rule; there they were put to the test.” As Rashi explains (based on Sanhedrin 56b), the “fixed rule” refers to the fundamentals of *dinim* – monetary laws, whose revelation began at that time, even before Matan Torah.

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Appropriating property beyond what is accessible by adhering to Torah law is parallel to trying to hoard more than the decreed portion of man.

Subsequently, the entire Jewish people were fed by the miraculous food they called *man*. The Torah tells us that each person was entitled to an identical portion of a single *omer* of *man*, and that this was exactly what each person obtained after gathering the *man*. Chazal (Rashi, Shemos 16:17) confirm that the Torah implies the amount gathered did not depend in any way on the effort invested in gathering.

These seemingly unrelated events actually embody an identical lesson: God’s providence ultimately decides what material possessions are appropriate for each person; the scope of these possessions is defined by the *mitzvos*, with particular emphasis on the monetary laws. Appropriating property beyond what is accessible by adhering to Torah law is parallel to trying to hoard more than the decreed portion of *man*. The Torah tells of the brazen individuals who did this (Shemos 16:20): “But they paid no attention to Moshe; some of them left of it until morning, and it became infested with maggots and stank. And Moshe was angry with them.” Such a person loses twice: the supposed excess becomes useless and repulsive to him, and he is condemned by the Torah and the Sages.

The same message is hinted at in the commandment to have just measures (Devarim 25 14:16): “You shall not have in your pouch alternate weights, larger and smaller. You shall not have in your house alternate measures, a larger and a smaller. You must have completely honest weights and completely honest measures.” The Midrash (*Vayikra Rabba* 15:6), cited by Rashi, learns: “You shall not have” wealth – if you have

“in your pouch alternate weights.” “You must [will] have” wealth – if you have “honest weights.”

Likewise, when the Sages condemned excessive efforts to limit competition, they did not say that a business person is obligated to allow others to make a living at his expense. Rather, they emphasized that ultimately his subsistence is not harmed at all (*Yoma* 38 a-b). “Ben Azzai said: by your name they shall call you, and in your place they shall seat you, and from your own they shall give you. No person may touch that which is prepared for another [by God].”

“For the Benefit of Future Generations”

Our tradition takes the admonition of this Midrash quite seriously and literally, and this ethical lesson from the Midrash and the Aggada is often cited in halachic literature. One famous example is the Beer HaGolah (SA, CM 348, s.k. 5). After citing what he considers the authoritative ruling – forbidding taking advantage of a non-Jew’s mistake in almost all instances, he adds: “I write this for the benefit of future generations, for I have seen many people who [at first] gained success from misleading non-Jews, but [ultimately] failed to succeed and their wealth collapsed.” The saying of Ben Azzai about the futility of trying to limit competition in opposition to Torah law is likewise cited in several responsa dealing with competition (*Chatam Sofer* 5:22, *Binyamin Zev* 296, and others).

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We explained that the connection between the monetary laws and the *man* is hinted at by the fact that they are in nearby passages in the Torah. The *Bechor Shor* goes further and shows that this connection is actually implied in the above verse about the commandments received at Mara: the word *chok*, which we translated as a “rule” and which Rashi identifies with the monetary *mitzvos*, is also used by the Torah to mean a fixed portion of food, here referring to the *man*.

What Made Kriyas Yam Suf So Difficult?

Rav Tzvi Broker, Director & Career Coach

Rav Yehoshua ben Levi teaches that earning a livelihood is as difficult as *Kriyas Yam Suf* (*Bereishis Rabba* 98). At first glance, this statement is puzzling. What does it mean that *Kriyas Yam Suf* was difficult? Is anything difficult for Hashem? And what is the connection between splitting the sea and earning a living?

In a remarkable insight into human nature, Rabbi Simcha Bunim of Peshischa explains that the “difficulty” of *Kriyas Yam Suf* was not for Hashem; it was difficult for us, for *Bnei Yisrael*. At the time of splitting the sea, we were surrounded by the raging sea in front of us and the furious Egyptian army behind us. As we assessed our options for salvation, we may have considered a miraculous attack from Hashem on the Egyptians, as previously witnessed during the *makkos*.

We didn’t anticipate the splitting of the sea. We had not even considered that salvation. This, explains Rabbi Simcha Bunim, was the difficulty of *Kriyas Yam Suf* for *Bnei Yisrael*. The experience of unexpected salvation is a challenge for human beings who like to feel safe by foreseeing how things will work out. We like to see where the solution to our problem is going to come from. We feel uneasy when we are unclear about how things will unfold.

In comparing the splitting of the sea to making a living, the Midrash reveals that this aspect of difficulty is embedded in earning a *parnassah*. As each person is involved in *hishtadlus* – going to work and trying to earn an income– it is natural to expect that things will work out in a specific way. Our jobs provide salaries. We responsibly budget for expenses. We put away savings for short- and long-term plans. In our day-to-day work interactions, we fill our schedules, set project timelines, follow best practices in our businesses, follow trends, and seek expert advice.

Yet, more often than we’d like, our expectations of how everything will work out don’t actualize. *Hashem tells us that he will provide for our needs but doesn’t tell us exactly how that will happen*. Similar to the *Kriyas Yam Suf* experience, our livelihood comes through an unplanned pathway.

The question for each one of us is how we will experience this reality of the unknown – through anxiety and stress or curiosity and excitement.

Part of our internal redemption from the culture of *Mitzrayim* was leaving behind a mindset that

emphasized predictability and control over external factors to secure a safe future. The entire thrust of idolatry and sorcery is to know and control the future, as we learn from Pharaoh’s engagement in astrology and attempts to manipulate the future by means of wicked decrees, including the murder of all baby boys.

Achieving internal freedom required *Bnei Yisrael* to break out of their comfort zone and experience salvation from the unexpected. After going through this experience, *Bnei Yisrael* celebrated the new way of thinking by expressing: “Who among the gods is like you, Hashem? Who is like you, majestic in holiness, awesome in glory, working wonders?”

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The reference to Hashem’s wondrous ways (*oseh peleh*, “working wonders”) highlights Hashem’s incomprehensible ways of interacting with the world. Through the experience of splitting the sea, they were now able to rejoice in this new awareness.

Each one of us has our own stories of moments when we’ve seen how Hashem provides for us in ways we never expected. We should use these experiences to deepen our awareness of how Hashem’s ways of providing for us do not need to line up with our own expectations.

The more that we internalize this message within our minds and hearts, the more we can replace feelings of anxiety and frustration with feelings of *menuchas hanefesh* and *simchas hachaim*.

Pilzno Work Inspired, under the leadership of Rav Yehoshua Gerzi, is an organization bridging the gap between Parnassa and Avodas Hashem.

The Pilzno Work Inspired Podcasts, community workshops, and virtual Torah learning programs enable men and women to achieve work fulfillment, work-life balance, and connection to Hashem through finance and the workplace.

Parenting Dilemmas In a Second Marriage!

Rebbetzin Tamar Pfeffer

Question

Hello, and thanks so much for the opportunity to ask. I have two questions.

1. My husband (a second marriage for both of us), has an eight-year-old child, while I have a three-year-old child who is somewhat spoiled. It bothers my husband that everything around my child becomes an argument and a dialogue – generally, I’m a softer type, and he is firmer.

What do we do? How do we cope?

2. The eight-year-old boy has been having a hard time with his new brother and behaves a little badly towards him. He insults him, disrespects him, and so on. This creates a distance between myself and my husband’s child. Added to this, the older boy is having a hard time with our house rules, and I feel like the bad guy.” What can we do?

Response

Thank you very much for your question. Your responsibility and care to seek the good and the right are very evident.

Marital relationships can be challenging. It is certainly easier to raise a child alone so that there’s no alternative approach to handle, no other opinions to grapple with, no objections. But Hashem created the world in His wisdom so that most families have two parents. And two parents = two opinions, two approaches.

The first gain you make from having another voice in the house is providing an example to the children on how to deal with different attitudes and different opinions. As an exercise, perhaps think to yourself whether you’re able to hear another side, to sometimes submit to the other opinion, and to critique quietly, calmly, and respectfully. Or do you find that your opinion is decisive, and you force it on others who disagree?

Another gain is that often there is something to what the other side is saying. Perhaps Hashem sent you a messenger, in the form of your husband, to teach you something?

You write that you are softer, and your husband behaves more firmly. Both ways are “correct,” each in the appropriate dose. In general, up to the age of six, there is no need to engage in dialogue and explanations with a child. At such a tender age, too many words are just confusing. At the same time, too much talk weakens a parent, who needs to be defensive. Bedtime is at 7:00 PM because that’s bedtime and not because of ten reasons that might (and might not) convince your son.

If you feel that you deal gently with the child while your husband is firmer, that’s okay for both of you. There is room for both approaches. Do not convey disapproval and opposition to your husband when he’s too strong in your opinion because this will be felt by the child, who

will then oppose your husband. If you can, allow him to behave with the child in his own way (of course, when this is within normal boundaries and does not border on abnormal behavior).

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Another gain is that often there is something to what the other side is saying. Perhaps Hashem sent you a messenger, in the form of your husband, to teach you something?

If you feel that you’re simply unable to see such interactions without disapproving, just leave the room, clear the space for your husband, and believe in him that Hashem has given him the authority to act as a father.

Concerning your second question, adaptation is a process, and processes require time. They also involve failures and mistakes. As soon as you understand and accept the child’s process, including the failures, the situation will no longer create a distance between you and the child but rather an understanding of his process. At the same time, you, too, are also going through a process. Let yourself be in the process, make mistakes sometimes, get used to it and move on.

You write that you feel like the “bad guy” in the story because you introduced house rules into the child’s life. If it is clear to you that you’re seeking the best interests of the child, and a house without rules will simply not function as a home, then you won’t feel bad about enforcing the rules. There’s nothing bad about that. It all depends on your perspective and personal definition. You’re not the bad guy; you’re the mother.

I very much hope that Hashem will guide you on your new path with joy, love, and the Shechina among you!

Tamar Pfeffer is a parenting and relationship counsellor with years of experience, certified under Mrs. Rachel Arbus. Questions should be submitted to ask-en@akshiva.co.il

Lema'an Achai: Breaks the Poverty Cycle One Family At a Time

Lema'an Achai was founded in 2000 by a group of dedicated, innovative Beit Shemesh

residents who were looking to give charity more smartly. Following Best Practices business models and based on the ancient adage, "Give a man a fish, and you feed him for a day. Teach a man to fish, and you feed him for life," they developed the concept of **Smart Chesed**.

Lema'an Achai breaks the cycle of poverty in Israel one family at a time by giving people a **hand up**, not by handouts, which often perpetuate the underlying issues. Inspired by the Rambam's 8th and highest level of charity, we strive to teach financial independence to our clients:

"The greatest level, above which there is no greater, is to endow the needy with a gift or loan, or enter into a partnership with him, or find employment for him, in order to strengthen his hand until he need no longer be dependent upon others"

Our unique Smart Chesed approach facilitates an end-goal of self-sufficiency. Lema'an Achai strives to help our neighbors the way we would want to be helped ourselves: as equals. When financial support is complemented with education, supportive guidance, and training, it conveys a palpable message of appreciation, esteem, dignity, and commitment. Lema'an Achai's ROI is exemplary in the not-for-profit sector in Israel. While the initial investment in a family may be substantial, it pales in comparison to the long-term cost to the community.

However, there are no shortcuts, tricks, or secret sauce: just hard work by our families, who, with the help of our professional staff and volunteers, see the light at the end of the poverty tunnel.

» Lema'an Achai's work is centered around our team of highly experienced clinical **social workers**.

These caring and committed professionals form the foundation of Smart Chesed.

- » Many of Lema'an Achai's clients struggle with financial budgeting. In order to help hard-working families stay out of debt, Lema'an Achai offers **Financial Counseling** and educational seminars.
- » Our clients often struggle in the ever-changing and challenging job market. Lema'an Achai's **Career and Vocational Planning** program is premised on the foundation that people have within them the ability to grow, change and develop.
- » Families are often unaware of monies to which they are entitled, thereby forfeiting the subsidies that will help them stay afloat financially. In 2010, Lema'an Achai established its unit for **Citizens' Rights Advocacy** to assist citizens in obtaining government benefits and entitlements of which they may not have been aware.

To paraphrase the Prophet Isaiah: "From Beit Shemesh shall come forth Chesed."

Lema'an Achai has grown its trailblazing programs and successes, demonstrably improving the lives of hundreds of families around Israel each year. The current location is a rented private residence that has been our home for the last 15 years and is long past adequate for our present and future needs. We have begun construction of the International Chesed Center in Beit Shemesh to provide more chesed to more families.

For details, please feel free to contact us at info@lemaanachai.org



Prayer and Song Rabbi Yehoshua Pfeffer

The Ramchal writes that there are two ways in which we articulate our aspiration to receive Divine bounty. One of them is *tefillah*, prayer. The second is *shir*, song. They represent two very different internal motions.

The first, *tefillah*, expresses our lack and deficiency. Appreciating all we need and want, we call out to Hashem to fill the void. In *tefillah* we are a vacuum waiting to be filled by Hashem. All of us lack; the secret is to direct that deficiency to Hashem and beseech Him to fill it.

Even song, an expression of joy and plenty, includes a prayer, a hope. In appreciation of Hashem's goodness, we articulate our hope that His kindness will be perpetuated.

The *pasuk* in Tehillim (81:11) tells us that this is why we emerged from Mitzrayim: "I am Hashem, your God, Who



raised you up from the land of Egypt; open your mouth wide and I shall fill it.”

The second, *shir*, expresses what we *do* have. The song at the Red Sea articulated our reaching full closure: the redemption from Egypt was complete, and we burst forth in a spontaneous song to Hashem.

Even song, an expression of joy and plenty, includes a prayer, a hope. In appreciation of Hashem’s goodness,

we articulate our hope that His kindness will be perpetuated. As we sing, we ask Hashem to keep it coming. Even in Hallel, a moment of song and praise, we entreat Hashem: “Please, Hashem, save now!”

Whether personally or nationally, there are times of prayer and times of song. Though the motions are different, both direct our hopes and aspirations to Hashem and anticipate His boundless goodness.

Parashas Beshalach - Lechem Mishne Josh and Tammy Kruger

The Story

“Mommy ,can I please help set the *Shabbos* table“?

Mrs .Goldberg cast a worried look across the room at her husband .Chani was only four years old ,and while she had a big heart ,she was still a bit of a klutz.

“Sure “,she smiled” .How about setting the *challos* on the table ?They are in that bag on the kitchen counter“.

“Great “,said Chani .She opened the bag ,took out the first *challah* ,carefully carried it to the table ,and gently set it down on the table.

“Well done “!exclaimed Mr .Goldberg” .One more to go“!

Chani took the second *challah*” .This is easy “!she said. At that moment ,she tripped .The *challah* snapped

in two .Half remained in her hands .The entire family watched helplessly as the other half rolled across the room ,through the balcony door and fell five stories to the busy street below.

“Oops “,said Chani quietly.

“That’s alright ,Honey “,said Mr .Goldberg” .But it was our only other *challah*“.

Mrs .Goldberg asked Chani’s older brother Netanel to check if their neighbors had an extra *challah*.

Netanel returned two minutes later with a slice of bread in his hands” .They’re also out of *challah* ,but they gave me this“.

Everyone looked puzzled.

“Can we use a slice of bread instead “?Netanel asked.

Discussion

Q :What is the connection between our story and the *parasha*?

A :Parashas Beshalach tells the story of the manna. On Friday ,the Jews received a double portion)Shemos .(16:25 Based on this verse ,there is a *mitzvah* to make the *Shabbos* meals with two *challos*)*Shulchan Aruch* ,*Orach Chaim* 274:1 and *Rema*, *Orach Chaim*.(291:4

Q :Why didn’t the Goldbergs use the broken *challah*?

A :There is a *halacha* that the two loaves of *challah* should be complete and whole) *Orach Chaim*.(274:1

Q :Is there any use for Netanel’s slice of bread?

A :Yes .While it is preferable to have a whole *challah*, the Netziv holds that it is also acceptable to have a ‘whole ‘slice of bread .The idea of’ whole ‘is relative)*Shut Meishiv Davar*) No.(21 .

Q :What if Netanel couldn’t find even a slice of bread?

A :If there is no’ whole ‘*challah* available ,then one may and must fulfill the *mitzvah* with two broken pieces of *challah*) *Aruch Hashulchan*.(274:5

Written in collaboration with Rabbi Yehoshua Pfeffer; le’ilui neshama Frumit Bat Yosef, Edith Nusbaum a”h

