

Just a Story...

In Place of a Gift

by Rabbi Mendel Weinbach zt"l



Many wonder stories are told about the "Jerusalem Tzaddik", Rabbi Aryeh Levin, of blessed memory. His renowned son-in-law, the generation's foremost halachic authority, Rabbi Yosef Shalom Eliyashiv, is reported to have told the story of how this saintly man and his wife merited raising such an outstanding family.

It is a widespread custom in Eretz Yisrael for a chatan to give his kallah a gift when they enter the privacy of the yichud room following the chupah. But Rabbi Levine was so poor that he could not afford to buy a present. Instead he informed his new wife that in place of a gift he would present her with a promise that whenever they would have a discussion in their married life he would concede that she is right. Her response was that she was reciprocating with a promise that she would always concede that he was right.

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

Hints & Answers* **SHMIRAS SHABBOS:** Yes. The *Matteh Efraim* [siman 604-605, 18] teaches that men should refrain from drinking aged wine or eating eggs, garlic and hot dairy products throughout the whole day of *erev* Yom Kippur (see the reason in the *sefer*). However, the *Matteh Efraim* states that drinking coffee with milk on *erev* Yom Kippur is not of a concern (ibid.) **RHYME:** "guest" **TRIVIA: 1:** By eating with sanctity, *l'shem Shamayim* on *erev* Yom Kippur [The Arizal, quoted by Yesod vShoresh HoAvoda, cited by Piskei Teshuvos 604, note 13] **2:** Honey [*Matteh Efraim* ibid.] **3:** *Machlokes* (see Piskei Teshuvos 604,1). **4:** C. *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a Moreh Hora'ah, and further study.

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Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

בס"ד

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Shmiras Shabbos

Coffee With Milk on Erev Yom Kippur



On *erev* Yom Kippur Abba came to shul for Shacharis a bit earlier than usual, because he wanted to review the laws of Yom Kippur before *tefilla*. He began his *sefer* by learning laws of *erev* Yom Kippur.

As he was sipping on his coffee and learning, he came up to a *halacha* that he was a bit surprised to see: "On *erev* Yom Kippur, one should refrain from consuming hot dairy products." Abba picked up the phone and quickly dialed Imma's cell. "Hello?" said Imma as she answered the phone. "Chani - you know how we made a plan to order pizza for lunch today? Well, sorry, but change of plan: Let's order falafel instead. I'll explain later. Bye, see you soon." Abba continued learning. He picked his cup of coffee, and as he was about to take another sip, he thought to himself: "Wait a second. My coffee has milk in it!"

Question: May Abba continue drinking his coffee?

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DEDICATIONS

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...ועניתם את־נפשתיכם בתשעה לחדש בערב...

...and you should cause discomfort to yourselves on the ninth of the month in the evening... [Vayikra 23:32]

Q. Since Yom Kippur is on the 10th of Tishrei, why does the Torah express the date of fasting in this verse though the words, “on the ninth of the month”?!

A. The Mishna Berura [604:1] explains:

וקבלו חז"ל דאדרבא מצוה [א] מן התורה לאכול בעיו"כ ורצה הקדוש ברוך הוא ליתן שכר בעד האכילה כאלו התענו שאינו דומה מצוה שיש בו צער כמו שאמרו לפום צערא אגרא אילו כתב בט' לחודש תאכלו לא היה לנו שכר אלא כמקיים מצותו ע"י אכילה ולכן שינה הכתוב וכתב מצות אכילה בלשון תענית שיהיה נחשב אכילה זו לפני הקדוש ברוך הוא כאילו היה תענית [ב] כדי ליתן שכר כמקיים מצוה בצער עינוי

“Our sages of blessed memory received a tradition that in reality, it’s the other way around: It’s a Torah commandment to eat on erev Yom Kippur. And HaKadosh Boruch desired to give the reward for eating as if they fasted. Because a mitzva that comes through hardship is not similar to a mitzva that did not come through hardship, as the sages state in Pirkei Avo’s, “according to the hardship is the reward”.

“If the Torah would have stated, “You should eat on the 9th of the month,” we would only have the reward as someone who performs a mitzva through eating. Therefore, the Torah deviated and expressed the mitzva of eating as “fasting”, in order that this eating would be considered in front of HaKadosh Boruch Hu as fasting, so that Hashem can give us reward for it like the reward for a mitzva that’s performed through the pain of affliction.”

Now why do you think HaKadosh Boruch Hu gave us this mitzva - with the reward that does not match its performance - specifically on erev Yom Kippur?!



Rhymes for Kids



What’s erev Yom Kippur you ask from me?
It’s a day when lots of candies and sweets you’ll see!
But guess what’s treasured on it the best?
To have at your *seuda* a dear, special ____.

ויש להזמין על שולחנו עניים הגונים, שהוא סגולה להיות שולחנו כפרה. ומכל שכן שיש לעשות כן בסעודת המפסקת. [מטה אפרים תרד-תרה, יח]
And it’s good to invite appropriate poor people to his table on erev Yom Kippur, because it’s a *segula* that his table should serve for an atonement for the host. And all the more so, one should do so for the *Seuda Hamafsekes*. [Matteh Ephrayim 604-605, 18]



Yom Kippur Trivia



1. How does one do a *tikkun* (correction) to all improper eating - such as eating forbidden foods or overeating - that one did during the entire last year?
2. Should one dip the bread in honey or in salt on erev Yom Kippur?
3. Does the mitzva of eating on erev Yom Kippur start from the evening of the 9th of Tishrei or only from the morning?
4. For the festive lunch *seuda* on erev Yom Kippur (not *seudas hamafsekes*), there is a *minhag* to eat:
 - A. Peanuts
 - B. Artichoke
 - C. Fish