

Youthful

**The Maggid's
Corner**

If you travel to the Negev of Eretz Yisroel you can find several potato farms there. Last Shemitta (5768), potato farmers in the Negev witnessed an interesting incident. It was even reported by the media.

Once, during the winter of that year, there was a very sharp drop in temperature. Not only was it cold, much of the ground was even covered with frost – an unusual phenomenon for the Negev.

And how did it affect the produce of those potato farms? One of the farmers, who witnessed it, reported to the news that about 20 percent of their crop which was planted during Shemitta was destroyed by the frost (his farm planted potatoes during Shemitta by relying on various leniencies). That's about 12,000 tons of potatoes! But the farmer then told to the news that there were farmers who did not want to rely on the leniencies and did not plant potatoes during Shemitta. They planted all of their potatoes before Shemitta started. He admitted that those farmers did not sustain any damage from the frost.

An agronomist, who works with Otzar Ha'aretz, explained that the frost did not affect farmers who planted early because the potato bulbs managed to grow big and strong enough before the cold weather hit.



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

בס"ד

A *Shabbos table companion*
for the whole family

Volume IV, Issue No. 46

כי תבוא

Elul 21, 5775

Challenges

**Halacha
Challenge**

TOPIC:
Drinking Water
Before Havdala



“Abba must be saying Kiddush Levana. That's why he is not home yet after Ma'ariv,” explained Mrs. Walder to the children, who were waiting patiently for Abba to come home and make Havdala.

“I am getting a bit thirsty, though,” thought Mrs. Walder to herself. She wasn't sure, however, if she was permitted to drink water before hearing Havdala.

Question: May Mrs. Walder drink water before hearing Havdala?

Help: The discussion on the topic of eating and drinking before Kiddush and Havdala appears in the Gemora *masechet* Pesachim on *daf* 105a. There, regarding eating and drinking before Havdala, Chazal say: *Aschulei Lo Maschilinan* (lit. *we don't begin*—i.e. a person may continue his Shalosh

Dedications:

- anonymously as a merit for Lanna bas Bella
- anonymously as a merit for a good year for their family

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

Special thanks to *kehillas* **Beis Tefillah Yonah Avraham** for all of their help.



◆ requires *geniza* ◆

Seudos even if extends into the night, but one may not begin eating and drinking on Motzei Shabbos until after Havdala). The Gemora then goes on to relate that there is a dispute between the sages if this restriction applies also to drinking water. It also mentions an important historical observation: *The students of Rav Ashi's yeshiva were not strict regarding water* - i.e., Rav Ashi held that it is permitted to drink water before Havdala and hence, the students followed his ruling.

Why is this historical fact so important to us? As we know, Rav Ashi was one of the sages who compiled together the Gemora Bavli. Hence, he was from the last generation of Amaroim. This gave to Rav Ashi the authoritative power in making the final ruling in halacha on the questions posed in the Gemora - i.e., Rav Ashi was the “*posek acharon*” of the Gemora (since he had a broad view of all of the opinions).

Accordingly, regarding eating and drinking before Havdala, the Shulchan Aruch in *siman* 299 § 1 states: “...it is prohibited to eat anything, or even to drink wine or other beverages, except for water.”

Based on these sources, you won't have trouble answering the question of this Halacha Challenge.

Menucha's answer: Yes - she can drink water before Havdala.

Now, why do you think that water is an exception to the rule? Based on your answer, what do you think then would be the halacha regarding drinking tea before Havdala? Also, do you think that this exception of drinking water applies also to the halacha which tells us not to eat and drink before Kiddush? And finally—would you say that just like after Shabbos it is permitted to drink water before Havdala, by the same token, it is permitted to drink water after Yom Kippur before Havdala?

Riddles



A verb in *Loshon HaKodesh* that's in infinitive form, typically, has a letter *Lamed* as the first letter. What *nekuda* is under that *Lamed*? Everyone knows - *Sh'va* is the *nekuda*. Now, find a word (a verb, infinitive form) in this week's parsha which instead of a *Sh'va*, has a *Patach* under the *Lamed*.

Answer to the last riddle (There is a total of six of us in the whole Torah. Two of us are in this week's parsha (Ki Seitze). What are we?) The “Six Remembrances”. (The remembrance of the incident with Miriam and the remembrance of Amalek's attack are in parshas Ki Seitze. By the way - where are the other four remembrances?)

Sweet & Short

Elul



אני לדודי ודודי לי - *I am for My beloved, and My beloved is for me* (Shir HaShirim 6:3). The Ariza"l teaches that there is a significance in the fact that the first letters of those words spell out **אלול**. This month is a gift. Each Jew can increase his love for Hashem to a very great degree. Through which means can we do it? The *seforim* teach us that the verse **אני לדודי...** is referring to Tefilla, because Tefilla is called **רינת דודים** - “a song of the beloved” [see Kitzur Shulchan Aruch, 128:1]. Hence, Elul is an opportune time to increase our love for Hashem by connecting to Him through powerful prayers. We still have more than twenty *Shemone Esrei* prayers that we'll say until the new year begins. It's within our power to make each one of them to be on a level of **רינת דודים**.

Joy

In this week's parsha, we learn that the final and pinnacle step of the *mitzva* of *Bikurim* is joy, as the verse says: **וְשִׂמְחַתְּ בְּכָל־הַטּוֹב...** In other words, a person should look at all the **טוב** and have joy from it. How can we apply this to our lives? We are accustomed to hearing: “accept suffering with love”. Now, **וְשִׂמְחַתְּ בְּכָל־הַטּוֹב** is reminding us that we should also “accept blessings with love” - in other words, look at every blessing in your life and use it as a source to increase your love for Hashem [Chovos Halevavos, Sha'ar HaBitachon].

Torah

וְשִׂמְחַתְּ בְּכָל־הַטּוֹב - *And you should rejoice with all of the goodness...* (Devorim 26:11). These words, which appear in this week's parsha, speak of the joy that one should have from the physical blessings that Hashem bestowed upon him. The Ohr HaChaim teaches that, on a deeper level, the “goodness” in that verse is referring to the Torah. The Ohr HaChaim explains that if people would feel the sweetness and pleasantness of the Torah, they would become overtaken by the excitement for the Torah. And even a world filled with gold and silver would be worthless to them in comparison to the Torah. The Ohr HaChaim explains that this is so because the Torah contains all of the goodness that exists in the world. Hence, **וְשִׂמְחַתְּ בְּכָל־הַטּוֹב** is teaching us that one of our missions in life is to appreciate the sweetness of Torah and derive joy from it.