



פרשת במדבר
ערב שבועות
סיון תשפ"ב

TIKKUN LEIL PROGRAM

Kollel will be running an all-night comprehensive learning program for Tikkun Leil, featuring an amazing line-up of speakers and topics.

Part 1: For men and women in the Yeshivah Shule

9:30pm Shiur with Rabbi Gordon

10:15-11:45pm

בכל דרכיך דעה

A symposium on the topic of Finding Hashem in our work life

Hear from a number of community members sharing how they see Hashem in their professional work.

Applying it in Chassidus and Avodah with Rabbi Y Johnson

Part 2: For men in Kollel

12:00am - Rabbi Winner

Verbalised Torah-study

1:00am - Rabbi Menachem Sufrin

Magic Shows in Halacha

1:30am - Rabbi Yossi Gopin

Playing G-d in fertility treatments

2:15am - Rabbi Yossi Gordon

Dovid Hamelech's later years

3:00am - Rabbi Zvi Telsner

Understanding Pruzbul

3:45am - YC Shluchim

5 talks on practical Shabbos laws

4:30am - Rabbi Michael Stern

Pikuach Nefesh & security on Shabbos

5:15am - Rabbi C.T. Groner

Maamar in-depth

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא **חידוש** Chiddush

בס"ד



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Picking up a fallen Mishkan

On the Shabbos before Shavuos we read the Parsha of Bamidbar. The Parsha begins with the census of the Jewish people. Shevet Levi is not counted together with the rest of Bnei Yisroel. Levi has been singled out for a sacred task, the care for the Mishkan.

In describing their responsibilities, the Torah teaches "when the Mishkan would camp, the Leviim would erect it".

What is the deeper meaning of this and how is it connected to our preparation for Matan Torah?

The Mishkan is also referred to as the Ohel Moed, the tent of meeting. Hashem describes the purpose of the Mishkan as לבני ישראל, "I will meet there with Bnei Yisroel". The word ונועדתי describes a union and connection between Hashem and the Jewish people. It shares the same letters as ונודעתי, meaning "I will be known there to the Jewish people".

This represents the innate connection every Jew has with Hashem, stemming from the essence of the Neshama. This connection is actualised and revealed through the Mishkan, the tent of Torah study. Enclothed within Torah is Hashem's supernal will. Through study, we draw this lofty G-dly light into our soul to reveal our essential bond and devotion.

But what happens when our Mishkan rests? What happens when we fall from this level connection and we experience a spiritual collapse?

Our Neshama is enclothed within the body with our animalistic soul. Our selfish drives, pursuit of pleasure and the sins that we commit block the light of the Neshama from being expressed and her innate connection becomes hidden. What do we do to restore our Ohel Moed?

The Torah teaches us that resurrecting the Mishkan is done by the Leviim.

The tribe of Levi comprises three families; Gershon, Kehos and Merari. Each one of these families allude to a spiritual service which must be done if we wish to stand our Mishkan up once more.

Gershon comes from the terminology גרש, to banish. The first step in our spiritual reboot is to banish the negativity from within us. We have to arouse our inner strength to rule over our Yetzer Hara - נובש את - יצרו and stop our wrongful actions.

The second stage is Merari. Merari is related to the idea of מרירות, a sense of bitterness and contrition for our wrongdoing. This comes through realising the impact of our actions and how they create a barrier which obstructs us from relating to Hashem and experiencing our essential bond.

After these two stages, we come to Kehos. Kehos is related to the term to be gathered, as in the verse ולא יקהת עמים, "and the nations will be gathered to Him". This describes our reunion as we recollect our heart and soul to be gathered to Hashem once more.

Kehos is also related to the term קיוה which describes a sourness. In Tanya the Alter Rebbe likens the service of the Beinoni in restraining their animalistic desires, to the pleasure experienced from taking a naturally sour or bitter food and preparing it well so that it becomes tasty. This alludes to the affect of Teshuva which, through effort and preparation, transforms the sourness into a pleasant taste. Teshuvah is the gathering to Hashem which comes from a place of distance and bitterness.

The Mishkan housed the Aseres Hadibros that were given on Shavuos. At Matan Torah we experienced the most lofty of revelations and the essential bond that the Neshama has with Hashem defined our reality. As we re-experience Matan Torah, we have to prepare our Mishkan to ensure that it is set up and able to house the Torah and the accompanying G-dly revelations.

Through restoring our fallen sanctuaries, Hashem will restore the סוכת דוד הנופלת, the fallen tent of Dovid with the rebuilding of the Beis Hamikdosh. Just as the third Beis Hamikdosh will be eternal, we too will no longer experience any collapse and our Mishkan bond will be openly manifest for always.

~ Based on Likutei Torah on Parshas Bamidbor

1. Leket Hakemach Laws of Shabbos page 34d
2. See Sheilas Yaavetz Siman 168, Btzel Hachochma 1:22
3. Technically the Kiddush is Yaknah as there is no Shehecheyanu (Z for Zeman) on the last days of Pesach
4. Sheilas Yaavetz Siman 168
5. The Acharonim write that it is preferable to hear Havdalah at the end of Yomtov from a Ben Chutz Laaretz than to recite it themselves
6. OC 3:72
7. Kaf Hachaim 496:36, Chaim Sheal 1:74, Btzel Hachochma 1:22 and Be'er Moshe 7:290. This is also recorded as being the ruling of Rabbi Shlomo Zalman Auerbach, Rav Elyashiv and Rav Vosner.
8. Sdeh Chemed Asifas Dinim 5:12 quoting Misgeres Hashulchan
9. 62:22
10. 1:22

The weekly Halacha analysis

The Kiddush of Yaknhaz - Part 2

Rabbi Yonason Johnson

In last week's edition we discussed the Kiddush of Yaknhaz recited when Yomtov falls on Motzai Shabbos, which incorporates the Kiddush for Yomtov and Havdalah for Motzai Shabbos. We discussed the Chakira of whether Yaknhaz is primarily Kiddush to which Havdalah is added, or whether Yaknhaz is primarily Havdalah to which Kiddush is added.

One of the practical ramifications of this Chakira is on what to recite the Yaknhaz Kiddush when there is no wine available, a question that is debated by the Rishonim. The primary view is that since Yaknhaz is primarily Kiddush, it may be recited over bread.

Who gets the wine?

In his work *Leket Kemach*¹, Rabbi Moshe Chagiz (1671-1738) writes about a question that arose when he was in Florence.

A resident of Eretz Yisroel was spending the last days of Pesach in Florence and would be keeping only one day of Yomtov. For this Ben Eretz Yisroel, the eighth night of Pesach was no longer Yomtov and he was required to make Havdalah. The resident of Chutz Laaretz who would be celebrating the final day as Yomtov, needed to recite Kiddush.

The problem was that there was only one Reviis of wine available. The question was who should get precedence to use the wine. The Ben Eretz Yisroel for his Havdalah or the Ben Chutz Laaretz for his Kiddush?

Rabbi Moshe Chagiz ruled that since Kiddush can be recited over bread whereas Havdalah cannot, the wine should be given to the Ben Eretz Yisroel and the Ben Chutz Laaretz should make Kiddush on Matzah.

The question appears to have taken place on a Motzai Shabbos². This means that the resident of Chutz Laaretz was going to be reciting the Kiddush of Yaknhaz³. Rabbi Moshe Chagiz's ruling would be consistent with the Poskim who say that since Yaknhaz is primarily Kiddush, it can be recited on wine, even though it also contains Havdalah.

Does a Ben Eretz Yisroel say Havdalah?

But who says that a Ben Eretz Yisroel should make Havdalah at the end of the first day of Yomtov at all?

On the second day of Yomtov, a Ben Eretz Yisroel is still forbidden to perform Melacha even in private and they cannot do anything in

publicly that would indicate that they are not observing Yomtov like everyone else.

It is clear from the *Leket Kemach* quoted above that he is of the opinion that a Ben Eretz Yisroel must recite Havdalah at the conclusion of the first day of Yomtov.

The Yaavetz⁴ argues on the *Leket Kemach*'s ruling. He writes that since the Ben Eretz Yisroel is still forbidden to do Melacha on the second day of Yomtov, he should not make Havdalah, since the Havdalah is only necessary to be able to do Melacha. Further, as a public act, it would be forbidden to make Havdalah. Rather he should wait until the end of the second day of Yomtov and make Havdalah then together with the Ben Chutz Laaretz⁵.

Based on this, the Yaavetz writes he certainly would not have the right to deprive the Ben Chutz Laaretz of the use of wine for his Kiddush.

This is also the opinion of Rav Moshe Feinstein⁶. They should still recite the Havdalah in their Maariv Amidah. Even though normally one may not eat after Shabbos or Yomtov before reciting Havdalah over wine, the Ben Eretz Yisroel may eat. Since he is not allowed to make Havdalah, it is like the case of one who does not have wine, who may also eat before Havdalah.

However, many Poskim⁷ follow the opinion of the *Leket Kemach*, that a Ben Eretz Yisroel is obligated to make Havdalah at the end of the first day of Yomtov. This must be done in private (*Betzina*). If it is Motzai Shabbos, they are also required to recite the Bracha over *Besamim* and also over the candle. They may not light a candle for this purpose and they may not extinguish the candle as they are forbidden to perform Melacha. The Bracha over *Besamim* and the candle must also be done in private.

Being Yotzai with the Yaknhaz Havdalah

A further question arises. According to the opinions that require the Ben Eretz Yisroel to make Havdalah, if the first day of Yomtov was on Shabbos, can the Ben Eretz Yisroel be Yotzai with the Havdalah recited in Yaknhaz by a Ben Chutz Laaretz? The question is based on the following considerations;

The Ben Eretz Yisroel should be reciting a Havdalah that concludes *Hamavdil Bein Kodesh LeChol* (who separates between holy and mundane). However, the Yaknhaz Havdalah concludes *Hamavdil Bein Kodesh LeKodesh* (who separates between holy and holy).

The Nusach for the Havdalah Bracha of Yaknhaz is also different to that of the standard Havdalah for Motzai Shabbos and Motzai Yomtov.

Additionally, for the Ben Eretz Yisroel, the Bracha of Kiddush in Yaknhaz would be a separation between the Bracha over the wine and the Bracha of Havdalah.

There are Poskim⁸ who write that despite these issues, the Ben Eretz Yisroel is still Yotzai with the Havdalah. They argue that the different Nusach and conclusion are not of consequence.

However, *Shemiras Shabbos Kehilchasa*⁹ argues and says that one would not be Yotzai because the Nusach of the Bracha is not correct.

The *Btzel Hachochma*¹⁰ also takes this position. He brings proof from the episode in Florence discussed by the *Leket Yosher* and *Sheilas Yaavetz*. In that case, . If it was true that the Ben Eretz Yisroel could be Yotzai with the Havdalah in Yaknhaz, there would be no shaalah. The wine would be given to the Ben Chutz Laaretz.

From the fact that he rules that the Ben Eretz Yisroel should get the wine to make his own Havdalah, we see that he could not be Yotzai. Even though the Yaavetz argues with the ruling, he would agree with this principle.

Parenthetically, the *Btzel Hachochma* writes that in the case of the Shaalah, it was inappropriate of the Ben Eretz Yisroel to ask for the cup of wine, as the Havdalah should be performed in private. Instead this became a very public fiasco.

Dateline travel

According to the Psak of the Lubavitcher Rebbe, if someone was in the United States at the beginning of Pesach this year and travelled to Australia across the dateline during *Sefiras Haomer*, following their personal count of the Omer, they would celebrate Shavuot on Monday and Tuesday.

On Motzai Shabbos (which for them would not be Yomtov), the same question would apply; can they be Yotzai with the Yaknhaz Havdalah of a local resident who will be celebrating Shavuot on Sunday and Monday.

Sources on reverse