



פרשת בחקותי  
שבת מברכים סיון  
אייר תשע"ט

### PRE-SHAVUOS MELAVE MALKA LEARNING EVENING

All men and women are invited  
to our annual Pre-Shavuos  
Melave Malka learning evening  
to prepare for Matan Torah.

Here fascinating and inspiring  
words of Torah from our 3  
speakers, Rabbi **Yisroel New**  
and Rabbi **Doobie Lisker** from  
the Kollel and guest Rabbi  
**Mendel Schapiro** from LA.

And enjoy a delicious catered  
buffet Melave Malka.

#### This Motzai Shabbos

Parshas chukosai, 8:00pm in  
the Goldhirsch Hall.

#### TIKKUN LEIL SHAVUOS

Join us for a full night program  
of learning and shiurim.

**10:00-11:30pm**

For men and women in the  
Yeshivah Shul

#### Vaccination, ant-vaxers and the measles outbreak; What is the Torah position?

Dr Herschel Goldman and  
Rabbi Michoek Stern

#### Understanding the custom of Shalom Zachar

Rabbi Yisroel Paltiel

**11:30pm-12:30am**

Chavrusa learning in the Shul  
of the Rebbe's Maamarim on  
Shavuos

**12:30-6:00am**

A full line-up of speakers and  
fascinating topics in Kollel.  
Refreshments throughout the  
night



Anash community Chassidus Beis Medrash

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## The blessing and curse of baking bread

Rabbi Simon bar Yochai was visited by two of his students, Rabbi Yonason ben Asmai and Yehuda ben Geirim. When they took leave of him, Rabbi Shimon sent his son after them to request a blessing.

When he asked them for their bracha they said to him "May it be Hashem's will that you sow but not reap, that you take in and not bring out, bring out and not take in, let your house be destroyed and your inn inhabited, let your table be disturbed and may you not see a new year."

Distressed, he returned to his father and said that instead of blessing him, the Talmidim had cursed him. But on hearing what his Talmidim had said, Rabbi Shimon exclaimed "these are all blessings".

**That you sow but not reap** means that you will have children and that they will not die. **That you take in and not bring out** means that you will take in daughter-in-law and your sons will not pass away and so your daughters-in-law will not leave. **That you bring out and not take in** means that you will have daughters and when they marry, their husbands will not die and they won't have to return.

**Let your house be destroyed and your inn inhabited** is because this world is only temporary like an inn. After death is likened to a house which is permanent. The blessing was that he should not die so that the inn will be inhabited rather than the house.

**Let your table be disturbed** refers to the birth of children who create disorder in the home. **And may you not see a new year** means that your wife will not die and you will not need to remarry and have another Shana Rishona.

The Meforshim offer various explanations why the Talmidim disguised these beautiful blessings in the form of curses. Some explain that it was to test Rabbi Shimon's son. Others suggest that it was to avoid Ayin Hara. And others explain that they wanted him to receive the blessings from his father.

Chassidus explains that hidden in curses are some of Hashem's deepest blessings. These blessings are so lofty that they cannot come down in a revealed way and must be hidden. Rabbi Shimon bar Yochai was a master of the inner dimension of Torah and was able to unlock the curses and reveal the blessings within.

Parshas Bechukosai contains within it the Tochecha, the rebuke and punishments that would befall Bnei Yisroel if they should fail to follow Hashem. Following the approach of Rabbi Shimon, the Kabbalists and Chassidic masters explain these verses of curses according to the inner dimension of Torah. They reveal to us some of the hidden Brachos that lie beneath.

One of the curses in the Tochecha is "**when I break for you the staff of bread, and ten women will bake your bread in one oven, and they will bring back your bread by weight, and you will eat, yet not be satisfied**".

In Likutei Torah, the Alter Rebbe explains the inner meaning of these words.

Torah is likened to bread. Just as bread nourishes the body, Torah sustains the soul. Even though bread comes from a lower order of creation than man, it has a lofty Divine source. Torah in its source is the Tree of Life (the staff). With the breaking of the Luchos, the Torah descended from its G-dly source to be enfolded within physical matters so that we can access it.

But to nourish a person, bread must be baked. Raw dough will not be digested and become part of the body. Torah too needs to be baked so that it becomes one with us. Otherwise the Torah and the one learning it remain separate.

The Neshama has a fiery love for Hashem and desire to cleave to Him. These fires are hidden within the heart and are revealed through meditation on Hashem's oneness (one oven). When one channels this love into their study, the bread of Torah is baked.

The ten women represent the 10 conscious faculties of the soul. They are referred to in female form representing the 'receiver'. This is the humility to recognise that all of our spiritual qualities and strengths are given by Hashem and not of our own making.

When Torah is studied with this passion and desire to connect to Hashem, "**you will eat and not be satisfied**". Kohelet describes "**Whoever loves silver will not be sated with silver**". No matter how much they have, they still want more. So too, our appetite and craving for Torah will not be sated. This bread gives *Chayus* to the Neshama so that no matter how much we learn, the words of Torah will remain 'like new in our eyes'.

# Besamim when Motzai Shabbos is Yomtov

Rabbi Yonason Johnson

This year Shavuot falls out on Motzai Shabbos. When Yomtov falls on Motzai Shabbos we recite a unique Kiddush which is a composite of the Kiddush for Yomtov and the Havdalah for Shabbos which has just ended.

This Kiddush is referred to as קנה"ו, an acronym which indicates the sequence of the Brachos made in the Kiddush-Havdalah formula. The Gemora brings many different opinions on what the appropriate sequence should be. The Halocha follows the opinion of Rava<sup>1</sup> יקנה"ו

י - is for Yayin, referring to the Borei Pri Hagofen recited over the wine.

ק - is for Kiddush, referring to the Yomtov Kiddush which concludes מקדש ישראל והזמנים

נ - is for Ner, referring to the Brocha Borei Meorei Haish recited over the candles as part of Havdalah.

ה - is for Havdalah, referring to the Havdalah blessing ending המבדיל בין קודש לקודש

ז - is for Zman, referring to the Shehecheyanu Brocha recited over the Yomtov.

## No Besamim

The Rishonim observe that none of the combinations discussed in the Gemora refer to Brocha of Besamim.

As part of the Havdalah on a regular Motzai Shabbos we smell spices and make the Brocha Borei Minei Besamim. The reason we use Besamim is because on Shabbos we receive a Neshama Yeseira (literally an additional soul). When Shabbos ends, the Neshama Yeseira departs, causing a depression in the Neshama that remains. Smelling Besamim revives and rejoices the Neshama<sup>2</sup>.

So why don't we use Besamim when Motzai Shabbos is Yomtov? Don't we experience the same spiritual lull?

## Rashbam's answer

The Rashbam<sup>3</sup> explains that on Yomtov we also have a Neshama Yeseira. Since the Neshama Yeseira does not leave when Motzai Shabbos is Yomtov, no Besamim are required.

Tosfos<sup>4</sup> challenges the view of the Rashbam. Were it true that on Yomtov there is also a Neshama Yeseira, then Besamim should be required at the end of every Yomtov. Yet we do not use Besamim as part of the Motzai Yomtov Havdala. Therefore we must conclude that there is no Neshama Yeseira on Yomtov. (Tosfos'

question can be resolved based on the opinions of the Ramban and Ra"n discussed below)

## Answer of Tosfos and Rosh

Tosfos offers their own explanation as to why there is no Besamim even though the Neshama Yeseira departs on Motzai Shabbos. The reason Besamim is not required is because the joy of Yomtov and the extra eating and drinking achieve the same effect as Besamim in comforting the remaining soul.

The Bach<sup>5</sup> questions that based on this explanation, if someone were to eat meat and fine foods every week, then no Besamim should be required even on a regular Motzai Shabbos!

The Rosh<sup>6</sup> explains that it is not the eating or drinking per se that brings joy to the soul. Rather it is the Taanug of Yomtov that alleviates the soul. Accordingly the Bach's question no longer applies.

## The Ramban's resolution

The Ramban<sup>7</sup>, like Rashbam, explains that there is in fact a Neshama Yeseira on Yomtov as well. The reason why no Besamim are used on Motzai Yomtov is because unlike the Neshama Yeseira of Shabbos, the Neshama Yeseira of Yomtov never departs.

The Avnei Nezer finds allusion to this in the Torah. The Gemora<sup>8</sup> brings a source for the existence of the Neshama Yeseira on Shabbos and the ensuing depression when it leaves from the Posuk<sup>9</sup> וביום וינפש השביעי שבת וינפש. The word וינפש can be read as a composite of the words וינפש, woe on account of the soul which is lost. This Posuk refers specifically to Shabbos, suggesting that only the Shabbos Neshama Yeseira leaves.

This is related to a fundamental distinction between Shabbos and Yomtov. Shabbos is sanctified by Hashem from Above. Since the Kedusha of Shabbos comes from Above without our involvement, it departs when Shabbos leaves and so does the Neshama Yeseira. Yomtov on the other hand is sanctified by the Jewish people and so the increased spiritual sense of the Neshama Yeseira remains even after Yomtov ends.

## The answer of the Ra"n

The Ra"n<sup>10</sup> records an opinion that the reason for not reciting a blessing over Besamim when Motzai Shabbos is Yomtov, is out of a concern that it may lead to someone cutting fragrant twigs to improve their fragrance (שמא יקטום).

The Ra"n negates this view, arguing that one may even smell fragrant plants which are attached to the ground and we are not worried that someone would cut them (which would be a Torah prohibi-

tion). Why should we be concerned that one may cut pre-cut twigs<sup>11</sup>?

Rather, the Ra"n explains that the degree of Neshama Yeseira is commensurate with the degree of rest on the day. The departure of the Neshama Yeseira and ensuing depression is commensurate with the level of transition from rest to work.

When Shabbos ends, we go from a state of complete rest (since no work is permitted) to 'full' work and Besamim are thus required. When Shabbos leads into Yomtov, Yomtov still has some aspect of rest and so only a minor depression is experienced and no Besamim are required.

Similarly when Yomtov ends and we go into the full work of the regular weekday, one is not leaving a state of 'full' rest, since on Yomtov some Melacha is allowed to be done. Again the transition and ensuing depression is less and so Besamim is not required.

## Does everyone agree?

The Beis Yosef<sup>12</sup> quotes the Mordechai that in Magentza and Cologne they would smell Besamim as part of the Havdalah when Yomtov falls on Motzai Shabbos<sup>13</sup>. This is also the position of the Birkei Yosef<sup>14</sup>.

## The Halocha

The Shulchan Aruch<sup>15</sup> rules that there is no Besamim on Motzai Yomtov, but does not rule on the issue of Besamim when Motzai Shabbos is Yomtov.

The Alter Rebbe<sup>16</sup> rules that there is no blessing over Besamim when Yomtov falls on Motzai Shabbos, even though there is no Neshama Yeseira at all on Yomtov<sup>17</sup>. As to why Besamim are not required in יקנה"ו, the Alter Rebbe quotes the reason of the Rosh which we have described above.

1. Pesachim 103a. Codified in Shulchan Aruch OC 473
2. See Shulchan Aruch Harav OC 297:1
3. Pesachim 102b ד"ה ושמאל יד"ה ושמואל אמר ינה"ק
4. ד"ה רב אמר ינה"ק
5. OC 473
6. Rosh Pesachim 10:9
7. Kuntres haEmunah vehabitchon
8. Beitza 15a and Taanis 27b
9. OC 489:7. Shulchan Aruch Harav 489:24
10. Pesachim 20b.
11. See Shulchan Aruch Harav OC 336:16. Further, even cutting already-detached twigs to improve their fragrance would not entail a Shabbos prohibition. See Shulchan Aruch OC 322:5 and commentaries.
12. OC 473
13. The Mordechai attributes this ruling to Rabbeinu Gershom and Rabbeinu Meshulam. The reason Besamim is not mention in the acronyms in the Gemora is because wherever we require Ner, Besamim are automatically required.
14. Shiurei Bracha
15. OC 491:1
16. OC 473:6. See also Mishna Berura 473:3 who rules likewise
17. OC 491:1. Perhaps the stress on "at all" is to exclude the view of the Ra"n that there is still a degree of Neshama Yeseira on Yomtov albeit lesser than the Neshama Yeseira of Yomtov.