



פרשת בשלה

שבט תש"פ

**PROJECT LIKKUTEI SICHOS**

In the lead-up to Yud Shevat, a new international initiative was launched. This program schedule will enable you to learn all of the Rebbe's Likkutei Sichos over an 8-year cycle.

The commitment is to learn 2 Sichos each week.

Kollel will be hosting 3 weekly shurim in the sichos being studied each week;

**Shabbos afternoon** between Mincha and Maariv, in the lunchroom. With Rabbi Yossi Gopin.

**Thursday night** 7:45-8:30pm in the Kollel with Rabbi Aryeh Knapp.

**Monday morning** 8:00-8:30am in Kollel with Rabbi M. Stern.

Sign up online  
[www.projectlikkuteisichos.org](http://www.projectlikkuteisichos.org)

**DOR LEDOR LEARNING**

Dor Ledor learning resumed last Shabbos. Join us each week, 6:30pm in the Mezzanine for 45 minutes of learning, nush, stories and prizes.

**YUD SHEVAT CHALUKA**

Melbourne participated in the global study of all of the Rebbe's printed teachings in honour of 70 years of the Rebbe's Nesius.

Baruch Hashem we were able to complete Igros Kodosh volume 18 and the farbrengen Sichos and Maamarim from 5746 and 5748



Learning before Yud Shevat

**In this Edition**Above, below and side-by-side **P.1**Covering the Challahs on Shabbos **P.2****Above, below and side-by-side**

Our sages find allusion to the 3 meals of Shabbos in a Posuk in the Parsha of the Man in this week's Parsha. Moshe tells the Jewish people "eat it (the Manna) today, because today is a Shabbos for Hashem, today you will not find it in the field."

These meals are more than just an opportunity to sit together and enjoy good food, good wine and good company.

Each of the Shabbos meals has its own unique Kavanos and represent a different phase of spiritual elevation and connection that takes place on Shabbos. We symbolise this by how we hold and partake of the Challah at each of these meals.

The Shulchan Aruch writes that the Challahs should be held one on top of each other. On Friday night we should eat specifically from the bottom Challah.

On Shabbos morning the Challahs are likewise held one on top of the other, but at this meal we eat from the top Challah.

The Kabbalistic practice as quoted in the works of Jewish mysticism, is to hold the 2 Challahs side by side for all of the Shabbos meals. Many follow this practice at the 3rd and final Shabbos meal.

The bottom Challah represents the 'bread of the earth'. The bread of the earth comes through labouring in the physical world; plowing, harvesting etc. This is analogous to our experience within the mundane activities of the physical world.

The physicality of creation conceals the G-dly spark hidden within it. Through toiling and utilizing our pursuits for the service of G-d and observance of the Mitzvos, we uncover and reveal this spark. We transform and elevate our earthly environment into an expression of its Creator.

As Shabbos enters, the mystics tell us that the created worlds are elevated to a more spiritual level along with all of the sparks that we have refined during the course of the week.

In this new state, the physicality of the world no longer conceals G-dliness and we do not need to actively refine it. For this reason we abstain from creative activities of engagement with the world, many of them associated with the sequence of activities incorporated into the making of bread

Manna, the bread which fell from heaven and did not require effort to produce, represents spiritual revelation. This represents not the elevation that comes through refining the lower worlds, but rather a flow of Divine energy into our world, sourced from the higher worlds.

Shabbos too has both of these experiences; elevation from below and revelation from above. They are emphasised respectively in the different Shabbos meals. To reflect the reality of 'above' and 'below', we hold the Challahs one on top of the other.

In Kabbalah, we are taught that with the onset of Shabbos the lower created worlds experience a spiritual elevation as a result of our spiritual work during the week. This aspect of Shabbos is emphasised on Friday night as we transition from our engagement in the physical world.

Once this elevation has taken place, the worlds can now receive the additional, more lofty flow of Kedusha and G-dly energy that comes into the world. This is the experience of Shabbos day.

This is why on Friday night we eat from the bottom Challah, which represents the elevation of the lower worlds. On Shabbos day we eat from the top Challah which, like the Manna, represents the greater revelation that comes from above.

But these distinctions of higher and lower, above and below, greater and lesser, only exists in relation to creation itself (what is referred to in Kabbalah as Seder Hishtalshelus).

On Shabbos even the lofty Manna didn't fall. The inner essence of Shabbos is connected to Hashem's essential Being which transcends all levels and distinctions.

When the Essence is revealed, the distinction and order of 'above' and 'below', of upper worlds where there is greater revelation and lower worlds where the light is concealed, fall away. All 'levels' become completely eclipsed by and equally nullified.

We experience a taste of this Essence at the pinnacle of Shabbos on Shabbos afternoon at the time of Shalosh Seudos. And so at this time the two Challahs are held side by side, to reflect how the distinctions of 'above' and 'below' are nullified and equalised.

# The weekly Halacha analysis

## Covering the Challah on Shabbos

Rabbi Yonason Johnson

The Gemara<sup>1</sup> discusses the procedure of what to do regarding Kiddush and bentching when one eats a meal on Erev Shabbos that continues into Shabbos. The Halacha follows the ruling of Shmuel פורס מפה ומקדש - that when Shabbos comes in, we 'spread the cloth' over the food and make Kiddush at that point.

Whilst the Gemara is discussing a particular scenario, the consensus of most Rishonim is that the requirement to cover the Challahs applies in all circumstances<sup>2</sup>.

There is a requirement that the table be set at the time one comes home from Shule. This is so that the Malachim who accompany us home from Shule on Friday night will give us their blessings<sup>3</sup>.

Yet, the Gemara in Pesachim says that the table should not be brought out before Kiddush. Bringing out the table after Kiddush demonstrates that it is being brought in honour of Shabbos (which is declared in Kiddush).

In Talmudic times this didn't pose a problem since the custom was to eat at small tables while reclining on couches. The tables that had been prepared and waiting, would be brought in after Kiddush.

Tosfos<sup>4</sup> write that nowadays when our tables remain in place in our dining rooms we achieve this by covering our challahs.

The Rishonim list 3 reasons why we cover the Challahs on Shabbos;

(1) By covering the Challahs before the meal starts it shows that the 'meal' is now arriving in honour of Shabbos.

(2) As a remembrance of the Man which would fall in the desert. Our Lechem Mishne recalls the double portion of Man which would fall on Erev Shabbos. We cover the Challahs just like the Man was covered, falling on a layer of dew and covered by another layer of dew<sup>5</sup>.

(3) A third reason is found in the Rosh who quotes a Yerushalmi that the Challah is covered so that the bread not see its shame. In the correct sequence of Brachos, bread comes before wine. Since we are reversing the order, the Challah's need to be covered.

Darkei Moshe writes that if the Challah were not covered over, we would be required to make Hamotzi first.

These different reasons each give rise to a number of different practical halachic applications;

### At what point may the Challahs be uncovered?

If the concern is that the Challah not see its shame (3), as soon as the blessing Borei Pri Hagafen has been recited, the Challahs may be uncovered, even before Kiddush is finished<sup>6</sup>.

If the reason for covering Challahs is to recall the Man (2), they should remain covered until before Hamotzi<sup>7</sup> as the Man was removed from the dew before eating it. Other Poskim require that the Challah be covered until after Hamotzi<sup>8</sup>. Based on reason (1) that the meal be brought in honour of Shabbos, the Challahs may be uncovered straight after Kiddush<sup>9</sup>.

The Alter Rebbe rules that the Challahs should remain covered until after Kiddush<sup>10</sup>.

### If Kiddush is recited over the Challahs is covering still required?

When wine is not being used there is no concern of the Challah seeing its shame (3). However based on the other 2 reasons, the Challahs should still be covered<sup>11</sup>.

Elya Rabbah questions how one does this if they are required to have their hands on the Challahs at the time of reciting Hamotzi? He suggests that the Challahs be uncovered for the Bracha and then covered again for the remainder of Kiddush. Alternatively the Challahs may be held from underneath the cover.



### What should be used for covering the Challahs?

Based on the reason of remembering the Man, the Challahs should have a cloth underneath them and over them, just like the two layers of dew. Many rely on the Challah board or tray<sup>12</sup>. According to some Poskim the cover should be white like the Man<sup>13</sup>.

### Can a see-through (or lace) cover be used?

Based on reason (3) some Poskim rule that the

Challahs should not be able to be seen through (or from under) the cover<sup>14</sup>. Other Poskim maintain that a see-through cover suffices<sup>15</sup>.

### At which meals do the Challahs need to be covered?

Based on reason (1), the Poskim explain that the Challahs would only need to be covered at the Friday night meal<sup>16</sup>.

If the concern is (3) so that the bread does not see its shame, the Challahs would need to be covered at the daytime meal as well since Kiddush is also recited before the meal. This would not apply at Shalosh Seudos.

Reason (2) would apply at Shalosh Seudos as the Man was also eaten at this time<sup>17</sup>. However common practise is that the Challahs are not covered<sup>18</sup>.

### Does all of the Challah need covering?

Based on reason (3), only the Challahs of those who are making or drinking from Kiddush would need to cover their Challahs. However based on the other 2 reasons all of the Challahs should be covered.

### Must Mezonos be covered?

On Shabbos day many of us make Kiddush and eat cake. During the day reason (1) does not apply (above). Some Poskim also rule that the zecher for the Man only applies to Hamotzi<sup>19</sup>.

However, Mezonos should also take precedence over wine. Due to reason (3) it is preferable that Mezonos be covered.

1. Pesachim 100b
2. Rashbam, Tosfos, Rosh. See Tosfos Rid who limits the requirement to cover the Challahs to the specific case of the Gemara to separate the weekday and Shabbos meal.
3. See Shabbos 119b
4. Pesachim 100b ד"ה שאין
5. ibid
6. Magen Avraham 271:20
7. Perisha OC 271. See however Pri Megadim that as a remembrance for the Man, even covering the Challahs for even a small amount of time suffices.
8. Chayei Adam 2 Klal 6:13. Mishna Berura and Aruch Hashulchan
9. Magen Avraham 271:20
10. OC 271:17
11. Taz 271:12. The Alter Rebbe rules that the Challahs are covered even when making Kiddush over them.
12. See Be'er Moshe 6:134 who opposes this
13. ibid. Also Elya Rabbah and Tehillah L'dovid 271:13
14. Minchas Shabbos as quoted in SSK
15. Rabbi S. Z. Auerbach Shulchan Shlomo. The Kehillas Yaakov would not cover the Challahs if they were in plastic bags.
16. Mordechai and Tosfos Rabbeinu Peretz
17. Ben Ish Chai. Eshel Avraham Butshash 271:12
18. Aruch Hashulchan 299:14
19. Although this is questionable.