



A collection of Torah thoughts produced by Kollel Menachem

חידוש Chiddush

אין בית המדרש בלא

פרשת עקב
שבת מברכים אלול
מנחם אב תשע"ט

CHOF AV 75 YEARS

Over 90 members of Anash came to commemorate the 75th Yartzheit of the Rebbe's father at a special learning evening.

Chavrusas studied Chof Av Maamarim and sichos as well as the writings of Reb Levik.

Rabbi Johnson gave a shiur on Reb Levik's analysis of a Mishna in Kiddushin according to Kabbalah.

LATTE & LEARN @ LUIGI'S

All women are invited to enjoy a complimentary Barista coffee and hear inspiring words in the lead-up to the High Holidays.

Thursdays 11:00am at Luigi's restaurant, 326 Hawthorn Rd. Starting this week Thursday Aug 29 - Av 28.

Each week a different topic and speaker from the Kollel.

TISHREI HALACHA SERIES

Rabbi Michael Stern will be delivering a 4-week Halacha series for men on the Halachos of Yomim Noraim.

Monday nights, 8:40-9:30pm in the Yeshivah lunchroom. Starting Monday Elul 4 - Sep 4.

SIYUM HARAMBAM

On Sunday we complete Sefer Hamada. Please join in celebrating the Siyum, Sunday night in the Yeshivah lunchroom after the 8:30pm Maariv.



Rabbi Yossi Moshel at the Beis Hamikdash Evening

In this Edition

The difference between love & sacrifice **P.1**

How to share your Kiddush wine **P.2**

The difference between love and sacrifice

At the end of Eikev we read the second Parsha of the Shema. Both the first and second Parsha of Shema refer to the obligation to love Hashem, but with an obvious difference.

The first Parsha says that we must live Hashem בכל לבבך ובכל נפשך ובכל מאדך, with all of our heart, with all of our soul and with all of our *Me'od*. The second Parsha of Shema tells us that we must love and serve Hashem בכל לבבכם ובכל נפשכם with all of your heart and with all of your soul. But it does not mention the third level of מאדך ובכל.

Chassidus teaches loving Hashem with all of your heart and with all of your soul refers to a love of Hashem that comes through meditation and understanding of G-dliness and how He is the source of our existence.

To love Hashem with all of your "*Me'od*" means to serve Hashem with your very being. This refers to a serving Hashem with Mesiras Nefesh, sacrificing and surrendering oneself to Hashem.

The first Parsha of the Shema refers to the Avodah of Tzaddikim, the spiritual elite who serve Hashem with passion and feeling and do not experience spiritual struggles. The second Parsha refers to those who struggle spiritually, having to contend with their Yetzer Hara and with temptation to sin.

This is why the second Parsha of the Shema warns us "take care lest your hearts seduce you and you will turn away..." because it is addressing someone who is struggling with this temptation.

This being the case, it would be more appropriate to mention בכל מאדך in the second Parsha, since those

who struggle with temptation have a greater need for Mesiras Nefesh in serving Hashem to be able to overcome their challenges.

The Rebbe explains: It is true that generally בכל מאדך refers to serving Hashem with Mesiras Nefesh. However, more specifically it too is a level of love of Hashem as the Posuk indicates. But unlike love which is generated through understanding which by definition is limited, the love of בכל מאדך is a love which transcends understanding and is therefore unlimited.

However since even this unlimited love is still ultimately a feeling and spiritual craving, it too is an expression of self, albeit from a deeper level of the soul.

Mesiras Nefesh means to completely transcend and surrender oneself entirely. Mesiras Nefesh is the revelation of the very essence of the soul which serves Hashem not because of a deep feeling of love and desire, but because the Neshama is one with Hashem and cannot do anything but serve Hashem.

Every Neshama possess this core and therefore the Alter Rebbe teaches that even the most 'lowly' Jews will sacrifice themselves rather than renounce their faith, because they cannot become separate from Hashem. In order to overcome spiritual challenges and temptation, we need to tap into this inner core.

The love of בכל מאדך appears in the first passage because it is the deep love of Tzaddikim. The absence of the love of בכל מאדך from the second passage of the Shema is because for the one who struggles, their ability to overcome their temptation comes from the essence of the soul, the Mesiras Nefesh which is deeper than the deepest of loves.

~ Based on Maamer Veata Yisroel 5728

References from Halacha Article on reverse

- Rambam Hilchos Shabbos 29:1, Shulchan Aruch Harav OC 271:1. Referring to the Kiddush at night.
- Rambam Hilchos Shabbos 29:6, Shulchan Aruch Harav OC 271:2
- Pesachim 107a, Shulchan Aruch Harav OC 271:24. It is preferable to drink the majority of the Kos irrespective of its volume.
- Shulchan Aruch Harav OC 271:25
- Baal Halachos Gedolos Kiddush Vehavdala, Shulchan Aruch Harav ibid
- Shulchan Aruch Harav OC 190:4
- Shulchan Aruch Harav ibid
- Tosfos Pesachim 100b ד"ה קידוש
- Ta"z OC 271:17, Shulchan Aruch Harav 271:25
- See Brachos 51a, Shulchan Aruch Harav OC 183:1
- Pesachim 106a, Shulchan Aruch Harav OC 182:4
- Shulchan Aruch Harav ibid
- Yerushalmi Brachos 7:5, Tosfos Brachos 52a ד"ה טעמו, Shulchan Aruch Harav OC 182:5. One may also add water as long as it will not ruin the wine. Yeshuos Yaakov 182:1 writes that one cannot rectify a Kos Pagum on Shabbos as this looks like Tikkun. It is clear from the Poskim discussed below that they disagree with the Yeshuos Yaakov, See Shulchan Shlomo 271:16 for an explanation of the opinion of the Yeshuos Yaakov.
- Irrespective of the size of the cup. This is a hiddur Mitzvah
- Shaar Hatziyun 271:89
- OC 190:5
- See Ketzos Hashulchan 46:31 who explains that this is best practise. However if one did add new wine, it is certainly still considered Kos Shel Bracha.
- Based on Beis Yosef OC 271 and Rosh Brachos 7:15
- Shulchan Aruch Harav OC 190:5
- Sefer Hachassidim 111, Shelah quoted in Ta"z OC 296:1. Shulchan Aruch Harav OC 296:5 and 206:15
- See Nishmas Shabbos Hilchos Kiddush Siman 22
- Shulchan Aruch Harav OC 271:20, Magen Avraham 271:24 based on Tosfos Pesachim 105b
- Breishis 18:9
- Shulchan Aruch Harav 182:6

How to share your Kiddush wine

Rabbi Yonason Johnson

Saying Kiddush on Shabbos is a positive Biblical Mitzvah¹. The Biblical Mitzvah can be fulfilled by making a verbal declaration of the Kedusha of Shabbos. The Chachamim established a Rabbinic requirement to recite Kiddush over a cup of wine which must be drunk².

The person reciting Kiddush (the Mekadesh) is obligated to drink at least *Melo Lugmav* (a cheekful) of the wine over which Kiddush was recited³. This measure is the majority of a Reviis (just over 43ml).

If the Mekadesh is unable to, or does not drink the wine, someone else who is being Yotzai with this Kiddush can drink the majority of a Reviis on behalf of everyone⁴. However it is preferable that the Mekadesh himself drinks the Rov Reviis because according to the Geonim, one is not Yotzai where someone else drinks the wine⁵.

If no one drinks this volume of wine from the cup, one is not Yotzai the Mitzvah of Kiddush⁶. Having a number of people drink from the cup does not help for this requirement unless one of them is drinking the majority of a Reviis on their own⁷.

There is no halachic obligation for those being Yotzai Kiddush to drink any wine at all. Nonetheless it is a Mitzvah Min Hamuvchar (best practice) for everyone to drink a small amount of the Kiddush wine⁸. A small sip suffices and they do not need to drink a Rov Reviis⁹.

The Issue of Kos Pagum

The cup of Kiddush has the status of a Kos Shel Bracha. There are a number of Halachic requirements for a Kos Shel Bracha¹⁰. One requirement is that the Kos Shel Bracha cannot be Pagum¹¹ - damaged or spoiled. Once someone has drunk from the cup of wine, the remaining wine in the cup is considered Pagum¹².

A Kos Pagum can be rectified by adding a small amount of new wine to the cup¹³.

The requirement that the Kos should not be Pagum applies not only to the one making Kiddush. It also applies to those who are being Yotzai with the Kiddush and are drinking wine to fulfil the *Mitzvah Min Hamuvchar*.

Sharing the Kiddush wine

In many homes, the Baal Habayis will make Kiddush and after drinking the Rov Reviis (or the majority of the cup¹⁴), the cup will be passed around for other family members to have a sip.

According to the discussion above, this practise appears problematic because after the Baal

Habayis has drunk from the wine, the remainder becomes Pagum.

The Mishna Berura¹⁵ rules that where everyone is drinking from the Kos of the Mekadesh, it is not considered as though they are drinking from a Kos Pagum because they are considered like the Mekadesh himself. Pagum would only apply if they are drinking from their own cups and those cups were Pagum or if the remaining wine was poured into other cups.

However according to other Poskim, including the Alter Rebbe, there is an issue of Pagum even when drinking from the cup of the Mekadesh. The Alter Rebbe's opinion is brought in the laws of bentching (which also requires a Kos Shel Bracha).

In the laws of bentching¹⁶, the Alter Rebbe writes that to fulfil the *Mitzvah Min Hamuvchar* of drinking from the Kos Shel Bracha, the other guests do not need to drink from the actual Kos itself. Rather each person can have their own cup of wine in front of them during bentching and drink from their own cup.

The Alter Rebbe continues that this practise is actually preferable to them drinking from the Kos of the Mevarech, because this way each person will drink from a Kos that is not Pagum.

Even though the Mevarech could add more wine to their cup after drinking and then distribute the wine to the cups of the guests, it is still preferable that they have their own cup during bentching. The reason is because the extra wine that is added after bentching is not considered wine of the Bracha¹⁷.

The Alter Rebbe presents an alternative solution which would be equally satisfactory. After saying Borei Pri Hagafen, the Mevarech can pour out some of the wine from his cup into the cups of the guests before drinking himself¹⁸. This way the wine that is being distributed is not Pagum and it all has the status of Kos Shel Bracha since no extra wine is being added.

When following this second option, there are a number of additional concerns that need to be addressed.

Hefsek: After making a Bracha one should eat or drink of the food immediately without making any hefsek (interruption). In this case, pouring the wine into the other cups before drinking does not constitute a hefsek because he is making the Bracha on their behalf and they the pouring is for them to be able to drink¹⁹.

Bizayon: Normally after making a Bracha one should not pour out from their cup before drinking. This is because it is a Bizayon (disrespect) to the

Bracha to make have made a Bracha on something that is being discarded²⁰.

In this case there is no concern of Bizayon. On the contrary, it is being done as a Hiddur Mitzvah to enable others to drink the Kiddush wine in the halachically preferred manner²¹.

Reviis left: When pouring out from his cup before drinking, the Mekadesh should ensure that a Reviis (86ml) of wine remains in his cup when he drinks from it²².

Drinking from the actual Kiddush cup

It is clear from the Alter Rebbe that there is no requirement or Hiddur to drink from the actual cup over which Kiddush was recited. (This is unlike Sifsei Chachamim²³ who suggests that the primary Mitzvah of Kos Shel Bracha is to drink specifically from cup over which the Bracha was recited. With regards to the concern of Kos Pagum, the Sifsei Chachamim may share the opinion of the Mishna Berurah quoted above).

Bedeived

It should be noted that the requirement that a Kos Shel Bracha not be Pagum is Lechtachilah. If one does not have more wine to add (or they would not be able to add water because the wine will become too diluted), they may make Kiddush over the Kos Pagum²⁴.

If this is true for the Mekadesh who is obligated to drink the Kiddush wine, it is certainly so for the guests who are only drinking to fulfil Mitzvah Min Hamuvchar.

Summary

To summarise, according to the Alter Rebbe, the preferred way to share Kiddush wine with family and guests is to either;

- Pour individual cups before making Kiddush
- Make Kiddush and pour wine into other cups before drinking. To minimise delay and for convenience one could use a Kiddush fountain to achieve the same effect by pouring some of the Kiddush.

These first two options are equally good.

- Less preferable would be to add more wine to the Kiddush cup after the Baal Habayis has drunk from it and then distribute into other cups.
- Least preferable would be to drink from the cup of the Mekadesh after they have already drunk from it.