



פרשת יתרו  
שבט תשע"ט

### PUBLIC HOLIDAY BREAKFAST & LEARN

The Whatsapps this week have been buzzing and the Kashrus bodies have been bombarded!

All men are invited to come and learn about the Halachic controversy brewing on Glen Eira Ave.

#### *The Open Milk Bottle Saga*

With Rabbi Michael Stern

Monday morning Shevat 22, Jan 28, 9:30am in the Yeshiva lunch-room.

A full breakfast will be served.

### SHAALOS UTESHUVOS

The Sunday morning Shaalos Uteshuvos shiur resumes this Sunday morning.

This week's topic

**When the votes are tied, can a candidate be selected based on a Goiral?**

9:30am in the Kollel with Rabbi Y Johnson.

### DOR LEDOR LEARNING

After a break for the holidays, Avos Ubanim learning resumes this Shabbos afternoon, 6:30pm in the Mezzanine.

To make the most of holidays, when learning never ends, an extra week-night DOR LEDOR program has been running on Tuesday nights. Join us this Tuesday night for learning a delicious cold treat.

For more info contact Rabbi Lebnholc



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## Bah Bo Bam - Shabbos in 3 dimensions

In the Bracha for Shabbos recited in each of the Shabbos Amidahs, there is one word which changes form.

In Maariv we say וינחמו בה כל ישראל, and all of Yisroel will rest on it (Shabbos). The word בה is written in feminine form. On Shabbos day in both Shachris and Musaf, the Nusach is וינחמו בו, using the masculine form. At Mincha, we say וינחמו בם, using the plural form (literally in them).

This nuanced change has deep Kabbalistic meaning which can be understood based on the following idea.

Each Friday night in Lecha Dodi we say Shamor Vezachor Bedibbur Echod, "guard and remember were said in one word". This phrase refers to the Mitzvah of Shabbos which was given at Har Sinai as one of the Aseres Hadibros.

The Aseres Hadibros are recorded twice in the Torah, with some minor variations.

In Parshas Yisro the fourth Commandment begins זכור את יום השבת לקדשו, "remember the Shabbos day to make it holy". In Vaeschanan the same Commandment begins שמור את יום השבת לקדשו, "guard the Shabbos and make it holy".

Our sages teach that the words זכור and שמור were said simultaneously, emphasising two different aspects of Shabbos. Since two words cannot be written simultaneously, each of the two times the Aseres Hadibros is written in the Torah features a different word.

What are these two dimensions and what does it mean that they were said as one?

Chassidus describes the relationship between Hashem and the world as one of *Mashpia* and *Mekabel*, giver and receiver. In this context, Hashem as the *Mashpia* gives flows of Divine energy from Above to below, to a world which has a lesser revelation of G-dly light. The world as the *Mekabel*, the receiver of this light elevates itself from below to arouse the flow of energy from the *Mashpia*.

Through the Avodah of refining and elevating the world during the six days of the week (Birurim), we arouse the flow of *Oneg* - Hashem's delight which is drawn down into the world on Shabbos day.

The classic example of *Mashpia* and *Mekabel* is the relationship between male and female.

Zachor, which is related to the word Zachar (male) represents the masculine energy. This is the flow from the *Mashpia* - the G-dly light which shines from Above into the world on Shabbos.

Shamor, like the mother's womb guards the foetus, embodies the feminine energy of the *Mekabel*. This refers to the elevation of the *Mekabel* through the Avodah of refining the world during the week which becomes elevated on Shabbos.

These two aspects of Shabbos manifest at different times. The elevation (*Mekabel*/Shamor) as the result of our Avodah during the week takes place on Friday night and we transition from the weekday into Shabbos. And so, on Friday night we refer to Shabbos with the feminine term ברה. The flow of Hashem's delight (*Mashpia*/Zachor) into our world is manifest on Shabbos day. And so we refer to Shabbos in masculine form - בו.

In this sense, Shamor and Zachor are two separate phases and separate words, emphasising the distinction between *Mashpia* and *Mekabel* - one being higher and lower, one the giver and the other the receiver.

This distinction is only in relation to the Divine light and its relationship with the worlds.

In the Messianic age, there will be a revelation of Hashem's essence, which transcends all levels. In relation to Hashem's essence the most lofty spiritual light is like nought, no different to the world where the revelation of light is minimal. In the presence of Hashem's essence, the distinction between masculine and feminine energies, between *Mashpia* and *Mekabel* falls away and both are equalised.

At Matan Torah when the Aseres Hadibros were given, there was a revelation of Hashem's essence akin to the revelation in the time of Moshiach. And so Shamor and Zachor were said as one word.

The afternoon of Shabbos is the most holy time of Shabbos, when we experience a taste of the revelation of the times of Moshiach. And so we refer to Shabbos in the plural form בם, alluding to the equalisation of the *Mashpia* and *Mekabel* as Hashem's essence is revealed.

# Covering the Challahs on Shabbos

Rabbi Yonason Johnson

The Gemora<sup>1</sup> quotes the ruling of Shmuel פורס ומקדש - that we spread the cloth before making Kiddush. Whilst the Gemora is discussing the procedure of what to do when eating a meal on erev Shabbos which goes into Shabbos. Consensus of most Rishonim is that the requirement to cover the Challahs applies in all circumstances<sup>2</sup>.

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

Yet, the Gemora in Pesachim says that the table should not be brought out before Kiddush so that it is 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 which had been prepared and waiting would then 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.

## Reasons for covering 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<sup>5</sup>. 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.

(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.

The different reasons give rise to a number of different Halachic applications which will be

presented below;

## When can 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 brocha 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>.

## For which of the 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>.

## Do all challahs 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 oppose 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.