



פרשת בחקותי
שבת מברכים סיון
אייר תשפ"ב

SIYUM HARAMBAM

On Sunday night, over 230 community members came together to celebrate the Siyum of the 41st Cycle of learning the Mishneh Torah of the Rambam.

The Siyum was celebrated with a Seudas Mitzvah.

Local community members shared of their thoughts and experiences about learning Rambam. Rabbi Leor Broh made the Siyum and Rabbi Telsner commenced the learning of the 42nd Cycle.

Guest speaker, Rabbi Nochum Schapiro spoke of his personal experience as a Bocher in Crown Heights when the Rebbe launched the Mivtza of learning Rambam and shared stories of the Brachos that come through committing to this study.

A big Yasher Koach to all of the speakers for their inspiration and to the organising committee.

SHABBOS SHIUR

All men and women are invited to join the Shabbos afternoon Shiur.

Each week features a different speaker addressing different topics.

This week Rabbi Sholom Dickstein will talk about

Lubavitcher Shechita - What it is and why we keep it

Between Mincha and Maariv on Shabbos afternoon in the Yeshivah Shule.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush



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Sacrifices from Above and Below

The final passages in Bechukosai discuss two different types of Korbanos; Bechor and Maaser Sheni.

The Bechor is the firstborn animal to be born to a Kosher mother. It is holy and must be sacrificed in the Temple courtyard. Maaser Beheima refers to the Mitzvah of giving every tenth animal to be a sacrifice to Hashem.

Whilst they are both Kodshei Kalim, the nature of these two Korbanos are very different.

The Bechor is holy from birth - "consecrated from the womb". It's holiness is innate, coming in and of itself as Hashem created it. It was never Chullin and never belonged to its owner.

In contrast, the sanctity of Maaser Beheima is imbued through the effort and action of man.

The farmer must round up all of the animals of one specie into a pen and then lead them out an opening. As they leave the pen, the farmer counts them and declares every tenth animal as holy, painting a red mark on its back.

It is the act of separation or the count and declaration of the farmer that confers the holy status upon the animal.

Every Korban is an expression of coming closer to Hashem. The very word Korban derives from the word Karov, meaning close. These two distinct Korbanos represent two different ways in which this closeness is effected.

Kabbalah discusses the concepts of Isarusa D'leila - an awakening from Above and Isarusa D'letata - an awakening from below.

In our relationship with Hashem, there are times when the relationship is initiated from Above. These are the moments of inspiration which we experience from time-to-time; where with no effort or preparation of our own, we feel a spiritual awakening and a desire to connect as Hashem draws closer to us. This is the Isarusa D'leila.

The awakening from below is when we lift ourselves closer to Hashem through our own efforts and through the actions that we do.

The Bechor which is innately holy, represents the Isarusa D'leila, the awakening that comes from

Above. The Isarusa D'letata, the drawing close through our own efforts is alluded to by the Maaser Beheima, where the person themselves must do the work to create holiness.

The order of these Korbanos in the Torah is significant; first the Bechor and then Maaser

When we experience the moments of G-dly inspiration and revelation from Above, the experience is detached from our reality and will be fleeting. We need to harness and internalise it by immediately responding by drawing ourselves closer through our own efforts.

On a deeper level, the two types of Korban represent two dimensions of our soul

Bechor, meaning firstborn, represents the loftiest levels of our Neshama. This is the essence of the soul. Maaser means a tenth. The lower levels of our soul are the 10 conscious faculties of intellect and emotion. The tenth represents the last of these faculties, the attribute of Malchus. Malchus is connected to our deeds in thought, speech and action.

The holiness of our Bechor, the essential bond of our soul to Hashem, does not come through our own doing. It is a spiritual inheritance gifted to us from the Avos. But bringing an offering of Maaser, sanctifying our behaviours, is specifically achieved through our own efforts.

There is a principle that "everything follows the conclusion" and that we ascend in matters of holiness.

Based on this, the sequence of these Korbanos has a deeper message. The reason Maaser Beheima follows the Bechor is not just because the inspiration from Above must come first. It is because there is a unique quality within Maaser Beheima itself.

By definition, the holiness achieved through our own efforts and actions will not be comparable to the holiness that comes from Above.

But Hashem's ultimate and essential desire is for a Dirah Betachtonim, a dwelling place in our physical world. This dwelling place must be created through earthly efforts. It is our efforts and actions from below that actualise Hashem's deepest desire and thereby unite us with Him on a deeper level than any awakening from Above could come from.

The weekly Halacha analysis

The Kiddush of Yaknhaz

Rabbi Yonason Johnson

When Yomtov falls on Motzai Shabbos (as it does this Shavuot) the Kiddush we recite is a composite of the Kiddush for Yomtov and the Havdalah for Shabbos which has just ended.

This Kiddush is referred to as יקנהז (Yaknhaz), an acronym which indicates the sequence of the Brachos made in the Kiddush-Havdalah formula. The Gemora brings different opinions on what should be the order of the Brachos. The Halocha follows the opinion of Rava יקנהז; Yayin, Kiddush, Ner, Havdalah, Zman (Shehecheyanu)¹.

Both the Brachos of Kiddush and Havdalah are recited over the same cup of wine. Even though there is a principle that “we do not bundle Mitzvos, Kiddush and Havdalah are similar and therefore can be combined². They are considered similar because even in Havdalah we refer to the sanctity of Yomtov³.

Is it Kiddush or Havdalah?

The Acharonim analyse the relationship of the Kiddush and the Havdalah in Yaknhaz with the following Chakira; Is Yaknhaz primarily Kiddush to which Havdalah, or is Yaknhaz primarily Havdalah to which Kiddush is added. In other words, which of the two is considered the main Mitzvah, the Kiddush or the Havdalah?

Birkei Yosef⁴ writes that this is the very question debated by the sages in their differing opinions on the sequence of the Brachos. The Amoraim who place the Bracha of Havdalah before the Bracha of Kiddush maintain that the Havdalah is the main blessing and Kiddush is added on. Those who place the Bracha of Kiddush before that of Havdalah (as we do in the formula Yaknhaz), maintain that the Ikar is the Kiddush and the Havdalah is secondary⁵.

This Chakira has a number of practical ramifications (Nafka Minas) in Halacha:

When there is no wine

One area where this Chakira is relevant concerns what one should recite Yaknhaz over if they do not have any wine. If one does not have wine, the Halacha is that Kiddush can be recited over bread, substituting the Bracha of Hamotzi for the Bracha of Hagafen. In contrast, Havdalah cannot be recited over bread⁶. In the absence of wine, one may only use Chamar Medina⁷.

The difference between the two is that Kiddush is related to bread, because Kiddush

must be recited in the place of a meal. Havdalah has no connection to bread or a meal⁸.

The Geonim⁹ write that even though Havdalah is not recited over bread, when Havdalah is recited as part of the Kiddush of Yomtov that falls on Motzai Shabbos (Yaknhaz), the Havdalah can be recited over bread. This is because the Kiddush is the primary Bracha and Kiddush can be recited over bread.

However, the Rosh writes that it is still preferable to say Yaknhaz over a cup of beer or other Chamar Medina. The Rif writes emphatically that we do not find Havdalah recited over bread ever.

The Shulchan Aruch¹⁰ brings both opinions without issuing a ruling. The Ram”o¹¹ writes that the primary opinion is like that of the Geonim. The Levush¹² records that he witnessed many righteous people follow this opinion and that no one protested. The Alter Rebbe¹³ also writes that this is the custom.

To avoid the issue, the Mishna Berura¹⁴ writes that one should ensure to have wine.

Standing or sitting?

The custom is to recite Havdalah standing. This is to show honour to the departing Shabbos which is like a king that we are escorting as it leaves¹⁵. The Ram”o¹⁶ writes that it is preferable to recite Kiddush while sitting and this is the custom in Ashkenaz¹⁷. The rationale is that by sitting, it is considered more as being “Bemakon Seuda”¹⁸.

So in which position should the Kiddush of Yomtov that falls on Motzai Shabbos be recited? Standing like Havdalah or sitting like Kiddush?

The Alter Rebbe¹⁹ writes that whilst Havdalah is usually recited standing, the Havdalah of Motzai Shabbos that falls on Yomtov is recited while sitting, since it is recited as part of the Kiddush.

Can women drink the wine?

Another Nafka Mina raised by the Acharonim is whether a woman is able to drink from the wine. The question is based on the custom that women do not drink from the wine of Havdalah. This custom, is based on Kabbalah and relates to the sin of the Eitz Hadaas which according to some was a grapevine and was caused by Chava²⁰.

With regards to Kiddush, it is considered a Mitzvah for everyone to drink from the wine, men and women alike.

The Acharonim write that a woman may drink from the wine of Yaknhaz Lechatchilah, even

though Havdalah was also recited over the cup. This is also based on the understanding that it is primarily Kiddush²¹.

Spilling the wine

Another Nafka Mina relates to the custom of overflowing the cup of wine. The Ram”o²² writes that it is customary to spill out some of the wine of Havdalah onto the floor before concluding the Bracha Borei Pri Hagafen. This is based on the teaching of the sages²³ that any house in which wine does not spill like water will not see a sign of blessing. We do this during Havdalah to have the Bracha at the start of the week.

The Acharonim²⁴ write that instead of spilling the wine when reciting the Bracha, the wine should be spilled by overflowing the cup when it is poured before Havdalah.

This practise is only recorded in relation to Havdalah and is not required for Kiddush. Chabad custom is to overflow the cup for Kiddush as well²⁵.

Based on the Chakira above the Acharonim write that one does not need to overflow the cup for the Kiddush of Yaknhaz, even though Havdalah is being recited²⁶ This is because Yaknhaz is viewed as primarily being Kiddush, where the wine is not overflowed.

1. Pesachim 103a. Codified in Shulchan Aruch OC 473
2. Pesachim 102b
3. Rashbam
4. Shiurei Bracha
5. See Tosfos 106b
6. See Tur OC 296. Shulchan Aruch 296:2. Opinion of Tosfos Pesachim 106b ר"י , ש"ך Rav Amram Gaon, Rosh, Rif.
7. Pesachim 107a
8. Beis Yosef OC 291
9. Baal Halachos Gedolos Hilchos Kiddush Vehavdalah, Ri”tz Geies Shaarei Simcha in the name of Rav Hai Gaon. Tur 296
10. OC 296:2
11. See Levush 296:2 that records that the early print of the Shulchan Aruch had a mistake in recording the opinion of the Ram”o. See Elya Rabbah who notes that even the Rosh only writes that it is preferable to use Chamar Medinah, suggesting that even he would allow the use of bread
12. OC 296:2
13. OC 296:11
14. 296:15
15. Ram”o 291:6, Shulchan Aruch Harav 296:15. Kol Bo Siman 41
16. OC 271:10. Minhag Chabad is to stand when reciting Kiddush on Friday night. See Haggadah Likutei Taamim based on Kabbalah – Siddur HaAriza”l, Pri Eitz Chaim
17. Ram”o who records the Minhag to sit even when reciting Vayechulu
18. Kol Bo, Levush, Mishna Berura 271:50
19. OC 473:8
20. Tolaas Yaakov, quoted in Shelah. The Magen Avraham references the Shelah.
21. Shemiras Shabbos Kehilchasa 82:16, Halichos Shlomo – Rabbi Shlomo Auerbach 9 note 157
22. OC 296:1
23. Eruvin 65a
24. Ta”z and Magen Avraham. Based on Maharshal and Shelah
25. See Hisvaduyos 5742 volume 3 p1692
26. Shemiras Shabbos Kehilchasa 82:15.