



פרשת בשלח
שבת שירה
שבט תשפ"ב

YESHIVAS KAYITZ

Kollel will once again be running a supervised morning Yeshivas Kayitz program for upper primary and High School boys.

The program will include Chassidus and Mezonos before Davening, a Shacharis Minyan, followed by breakfast and a topical Shiur by one of the Kollel Rabbis on interesting contemporary topics.

Last week of school holidays
Monday to Friday; Shevat 22-26,
January 24-28

Registration and program details
will be released this coming week.

YARCHEI KALLAH ROUNDUP

Despite the COVID challenges, the Kollel Yarchei Kallah proceeded unfazed, with a combined crowd of in-person and online participants.

Guest scholar, **Rabbi Yehoram Ulman** shared of his knowledge and experience in unique areas of Halacha such as the use of DNA in determining Jewishness, issues in marrying couples and ascertaining Jewishness and more.

The Kollel Rabbis delivered quality presentations on topics including archaeology and Halacha, Mental Health in Jewish law, controversial stories in Tanach and the trustworthiness of doctors.

If you missed the program, recordings of the shiurim are available on the Kollel website.



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The Emunah that will bring Geulah

The Midrash on Parshas Beshalach, teaches עתידין לבא - ישראל לומר שירה לעתיד לבא - "in the future, the Jewish people will sing a song in the future to come". This is a reference to the song that we will sing at the time of the future redemption with Moshiach.

This Midrash seems unnecessarily repetitive, repeating the term "in the future". It could have taught "in the future, the Jewish people will sing a song" or "the Jewish people will sing a song in the future to come."

Geulah is bound up with Emunah. The Midrash teaches that the Jewish people went out of Egypt in the merit of their Emunah. The splitting of the sea took place in the merit of their Emunah and the final redemption too will come in the merit of our Emunah in the Geulah. Emunah is expressed in song - Shirah.

There are different degrees of Emunah. One level of Emunah is one that comes after one has already experienced Hashem's salvation. After we see Hashem's miracles materialise and unfold, our faith is strengthened and we can praise and thank Hashem for them.

But there is a deeper, more powerful level of Emunah. This is where our trust in Hashem is so strong that we believe with certainty that He will perform miracles for us without having to wait for them to be fulfilled. With this level of Emunah, already before the salvation has taken place, we sing in praise of Hashem.

The Emunah required to bring the final redemption is the higher level of Emunah.

With this distinction, the Shel"ah explains a fascinating Gemara. In the times of the righteous king Chizkiyahu, Sancheirev the king of Assyria led a massive army against Jerusalem. On the first night of Pesach, a great miracle took place. An angel of Hashem slew the generals of the army and the rest of the army fled in disarray.

At that time, Hashem wanted to make Chizkiyahu Moshiach and the war of Sancheirev would have been the battle of Gog and Magog that will precede the Geulah.

However, the Middas Hadin - the Attribute of Justice came before Hashem with an accusation; "You made miracles for Dovid Hamelech and he sang songs of praise before you, yet you did not make him Moshiach. Yet, Chizkiyahu who you performed multiple miracles for, did not sing a song before You - and You wish to make him Moshiach?"

As a result of this accusation, the Geulah did not take place and we are still languishing in Golus thousands of years later as a result; because Chizkiyahu did not sing Shirah.

The Shel"ah points out that in Tanach we see that Chizkiyahu did send a letter praising Hashem for his miracles. So what is the Gemara referring to?

The words of the Gemara are that "He did not sing Shirah *before You*". The Gemara does not mean that Chizkiyahu did not sing any song of praise. The deficiency that disqualified Chizkiyahu from being Moshiach is that he did not sing the song of praise before the miraculous salvation took place.

This is the meaning of the Midrash. It is not being repetitious, but is teaching us the secret of Emunah that will bring the Geulah. The Midrash can be read as "In the future, the Jewish people will sing a song *for the future to come*". The belief in Moshiach will be so strong that the song of the future Geulah will be sung before the future Geulah comes itself.

We find this quality in the song of the women at the Yam Suf. After experiencing the great miracle of the splitting of the sea and seeing their Egyptians persecutors drowned, the men, led by Moshe burst into song. But it was **אז**, only then, after the miracle had already occurred and they could see the corpses lying on the seashore.

Whilst the women, led by Miriam also sang their Shirah after Krias Yam Suf, their readiness to sing this song began a week before. Rashi quotes the Midrash that the righteous women of that generation were so certain that Hashem would perform miracles that they took tambourines with them to be ready to praise Hashem with music and joy.

The Rebbe has told us that Moshiach's coming is imminent. With our Bitachon in Geulah, we should already be singing the Shir Chadash, celebrating the Geulah that is certain to come.

The weekly Halacha analysis

Covering the Challahs

Rabbi Yonason Johnson

The Gemara¹ 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 circumstances².

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 blessings³.

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.

Tosfos⁴ write that nowadays when our tables remain in place in our dining rooms we achieve this by covering our challahs.

Reasons for covering the 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 dew⁵.

(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 finished⁶.

If the reason for covering Challahs is to recall the Man (2), they should remain covered until before Hamotzi⁷ as the Man was removed from the dew before eating it. Other Poskim require that the Challah be covered until after Hamotzi⁸. Based on reason (1) that the meal be brought in honour of Shabbos, the Challahs may be uncovered straight after Kiddush⁹.

The Alter Rebbe rules that the Challahs should remain covered until after Kiddush¹⁰.

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 covered¹¹.

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 tray¹². According to some Poskim the cover should be white like the Man¹³.

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 cover¹⁴. Other Poskim maintain that a see-through cover suffices¹⁵.

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 meal¹⁶.

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 time¹⁷. However common practise is that the Challahs are not covered¹⁸.

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 Hamotzi¹⁹.

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 271:20
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.