



פרשת יתרו
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

Schedule:

- 8:45am Chassidus & Mezonos in the lunchroom
- 9:30am Shacharis in the Shule
- 10:15am Breakfast
- 10:30-11:30am Daily Shiur on topical issues with the Kollel Rabbis

UPCOMING SHIURIM

Kollel will be resuming this week and our program of shiurim will recommence. Please visit our website to see the schedule of our regular weekly shiurim including; the Chassidische Parsha with Rabbi Johnson, Parsha with Rabbi Broh, Nach with Rabbi Gordon, Halacha with Rabbi Stern and more.

SHEMITTAH SERIES

Rabbi Y. Johnson will be giving a special 4-week Shemittah series in honour of 5782 being a Shemittah year. The series will cover Shemittah in Halacha, practise, history and Chassidus.

A collection of Torah thoughts produced by Kollel Menachem



In this Edition

- The most powerful 3 words ever said **P.1**
- How to share your Kiddush wine **P.2**

The most powerful 3 words ever said

The greatest G-dly revelation to have taken place in history is the giving of the Torah on Har Sinai. At Matan Torah, Hashem revealed Himself to the entire Jewish people, speaking to them 'face-to-face', in an open, present and direct revelation.

The Aseres Hadibros are the essence of the Torah, incorporating within them the entirety of Torah. And all of the Aseres Hadibros are contained within the opening Commandment - Anochi Hashem Elokecha, I am the Lord your G-d.

Anochi - I - refers to Hashem's essential Being beyond all names. A person's name is not their essence. It is a way that others can relate to them and call them. But when a person refers to themselves in the first person, they are referring to their very self.

The same is true with regards to the names by which we refer to Hashem. They do not refer to Hashem's essence but to the ways in which His presence is manifested. Hashem's essence is reflected when Hashem is referred to as Anochi.

Hashem's essential Being transcends all existence. It is beyond the grasp of the mind. This is in contrast to the contracted levels of G-dliness represented by the names of Hashem which we are able to relate to and understand.

But there is one way through which we can connect to Anochi, to Hashem's essential Being and that is through Torah and Mitzvos. This is because Hashem has placed His very essence within them.

The Gemara teaches that the word אנכי is an acronym for the phrase כתבית יהיבית אנכי. Literally this means that I, Myself have written and given (the Torah). On a deeper level, this statement can be read as I have written and given Myself.

Hashem places His very essence into the Torah, writing

them as it were, into the words of the Torah. And He gives the Torah, which contains His very essence, all the way down to our lowly worldly reality, to be studied by Neshamos within the confines of a physical body and Yetzer Hara.

This is the significance of the opening 3 words of the Aseres Hadibros when the Torah was given to the world - אנכי הוי' אלקיך.

The name י-ה-ו-ה is the conduit through which G-dly revelation is brought down into the world. The Kabbalists explain that each of the 4 letters of the Name הוי' represents a different phase of this Divine process of this downward channelling. In the Torah, Hashem 'writes' and enclothes His essence - Anochi - into this channel of י-ה-ו-ה.

The Tzemach Tzedek explains we see this process in the very act of writing a Sefer Torah which involves all of the four letters of the Divine Name;

The drop of ink reflects the letter Yud. The five fingers of the hand of the Sofer represent the first Hey (which has the gematria of 5). The quill alludes to the letter Vov and finally the surface of the parchment alludes to the surface, the breadth and length of the final Hey.

Through this process, Anochi is channelled downwards through the name of Havayah until it becomes Elokecha. The name Elokim refers to the created reality of our world. Elokim also means strength.

Elokecha - your G-d - means that through learning Torah in which Hashem's essence is enclothed (via the name Havayah), the Anochi becomes our vitality and strength; We are able to connect with and internalise Hashem's essence as it is found within Torah, so that it affects us in an inner, personal way.

Matan Torah, Anochi Hashem Elokecha, is how every Jew is able to connect to the essence of Hashem.

References from Halacha Article on reverse

<ol style="list-style-type: none"> 1. Rambam Hilchos Shabbos 29:1, Shulchan Aruch Harav OC 271:1. Referring to the Kiddush at night. 2. Rambam Hilchos Shabbos 29:6, Shulchan Aruch Harav OC 271:2 3. Pesachim 107a, Shulchan Aruch Harav OC 271:24. It is preferable to drink the majority of the Kos irrespective of its volume. 4. Shulchan Aruch Harav OC 271:25 5. Baal Halachos Gedolos Kiddush Vehavdala, Shulchan Aruch Harav ibid 6. Shulchan Aruch Harav OC 190:4 7. Shulchan Aruch Harav ibid 8. Tosfos Pesachim 100b קידוש 9. Ta"z OC 271:17, Shulchan Aruch Harav 271:25 	<ol style="list-style-type: none"> 10. See Brachos 51a, Shulchan Aruch Harav OC 183:1 11. Pesachim 106a, Shulchan Aruch Harav OC 182:4 12. Shulchan Aruch Harav ibid 13. Yerushalmi Brachos 7:5, Tosfos Brachos 52a 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. 14. Irrespective of the size of the cup. This is a hiddur Mitzvah 15. Shaar Hatziyun 271:89 	<ol style="list-style-type: none"> 16. OC 190:5 17. 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. 18. Based on Beis Yosef OC 271 and Rosh Brachos 7:15 19. Shulchan Aruch Harav OC 190:5 20. Sefer Hachassidim 111, Shelah quoted in Ta"z OC 296:1. Shulchan Aruch Harav OC 296:5 and 206:15 21. See Nishmas Shabbos Hilchos Kiddush Siman 22 22. Shulchan Aruch Harav OC 271:20, Magen Avraham 271:24 based on Tosfos Pesachim 105b 23. Breishis 18:9 24. Shulchan Aruch Harav 182:6
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The weekly Halacha analysis

How to share your Kiddush wine

Rabbi Yonason Johnson

Saying Kiddush on Shabbos is a positive Biblical Mitzvah derived from the beginning of the fourth of the Ten Commandments - "remember the Shabbos day to sanctify it"¹. The Biblical Mitzvah can be fulfilled by verbally declaring 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 drinks the majority of a Reviis⁷.

There is no halachic obligation for those being Yotzai Kiddush to drink any wine at all. Nonetheless it is a Mitzvah Min Hamuvchar (best practise) 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.