



## Parshat Bamidbar

No 1068:

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### STARTING POINT

#### The Age When a Levite Starts to Serve - by Rabbi Amnon Bazak

At the end of this week's Torah portion and in the beginning of next week, Moshe is commanded to assign the families of the Levites their specific tasks. Several times in Chapter 4, the ages are noted – for example, "From thirty years and above, until the age of fifty years, everybody who joins the work force, to perform the service in the Ohel Moed" [Bamidbar 4:3]. However, later in Chapter 8 a different age is given for the beginning of a Levite's service. "From the age of twenty-five and above, let him come to serve in the labors of the Ohel Moed" [8:24]. Why is there such a contradiction in the ages?

The commentators have given various suggestions in answer to this question. Rashi writes, "How can this be? The answer is that at the age of twenty-five they come to study the laws of the service, and they study for five years. Then, at the age of thirty, they begin to serve. This teaches us that a student who does not accomplish his educational goal within five years will never succeed." It is difficult to accept this explanation at face value, since there is no indication in Chapter 8 that the verse is referring only to study – rather, it seems to be referring to the actual service. Other commentators have made other suggestions (see Ibn Ezra, Rashbam, and how the Ramban rejects their ideas).

One reasonable suggestion is that of the Ramban, who feels that the two ages correspond to voluntary and obligatory service. "Those counted by Moshe and Aharon, at the ages of thirty and up, were individually assigned specific roles, every man with his work and his burden, while here the Torah command is that everybody who knows that he will be able to do the work when he reaches the age of twenty-five can fulfill his desire and participate." Thus, this week's Torah portion is related to the age when a Levite is required to serve, thirty years, while Chapter 8 is concerned with the age when a Levite can start working if he wants to, and this is twenty-five. This difference is indicated by what is written in Chapter 8, "And from the age of fifty let him return from the work force, and he will not work any more." [8:25]. This implies that the Torah wants to establish a principle, which does not appear in Chapter 4, such that the two age limits are different – while it is possible to start working earlier than the official required age, the age of retirement cannot be changed: "He will not work any more."

Why is there a difference between the two ages? Evidently, the Torah was interested in limiting the length of the service of the Levites. In last week's Torah portion, we were told about the highest ages of the equivalent value of a man (when making a donation), "From twenty years until sixty years, your value will

# שבת

## יגזג

be fifty silver Shekels" [Vayikra 27:3]. In spite of this, the obligatory age of service for the Levites is between the ages of thirty and fifty. Thus, the Torah emphasizes the need for completeness in the service of the Levites, by insisting that it be performed at the time when a man is most productive. Before this optimum age, when a man is advancing towards the best stage, the Levite is allowed to volunteer, but at the end a man is not given permission to serve, at an age when most people have already passed their prime. On the other hand, it is clear that the Torah considers this older age important in a different way, and therefore the final verse is, "And let him serve with his brothers, to supervise the watch," even though "he shall not work" [Bamidbar 8:26].

### POINT OF VIEW

#### Tribal Leaders - by Rabbi Yisrael Rozen

The book of Bamidbar is true to its name, telling the story of the journey in the desert. The entire book is infused with the positive image of the tribes of Yisrael – a harmonious entity heading towards a common goal, gathered together in tribal groups. During the long pauses in the journey, the people maintained the proper order. "Every man at his banner, with the proper symbols, Bnei Yisrael camped according to their fathers' house" [Bamidbar 2:2]. The secret of harmony is revealed in the continuation of the verse, "They shall camp around the Tent of Meeting" [ibid]. There was a central focal point to the separate camps, and the twelve traveling tribes camped around it.

Four groups of camps are described in this week's Torah portion, each with one leading tribe and two followers, numbers 2 and 3. This arrangement might have led to jealousy among the tribes if they had not been influenced by the legacy left them by their father Yaacov. "When the Almighty told Moshe to make banners for the tribes, he was perplexed. He said, now the tribes will begin to argue. If I tell the tribe of Yehuda to camp in the east, they will tell me that they must be in the south, and the same is true for Reuven and Efraim, and each and every tribe. What shall I do? But the Almighty answered him, they know their places! They already have instructions from Yaacov, their father. In the same order that

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they surrounded him at his funeral, so will they surround the Tabernacle. Yaacov said to them: The sons of Yehuda, Yissachar, and Zevulun will be at the east, Reuven, Shimon, and Gad will be at the south, Efraim, Menashah, and Binyamin will be at the west, and Dan, Asher, and Naftali will be at the north." [Bamidbar Rabba 2:8, quoted by Rashi]. G-d is manifest in the Center and at the Ends

Rabeinu Bechayei notes something "that is wonderful and was rightfully hidden." The name of the leader of the middle tribe of each banner (that is, the second tribe in each group) ends with the name of G-d, "el." Here is a table of all the names:

Yehuda: Nachshon	Revuven: Elitzur	Efraim: Elishama	Dan: Achiezer
Yissachar: Netanel	Shimon: Shlumi'el	Menasheh: Gamliel	Asher: Pagiel
Zevulun: Eliav	Gad: Elyasaf	Binyamin: Avidan	Naftali: Achira

Rabeinu Bechayei brings the matter into the world of hidden meanings, and he shows that the positions of these middle leaders in the set of twelve tribes adds up to 26 (that is, 2+5+8+11), which is the numerical value of the name of G-d. He takes a homiletic approach that suggesting that the name of G-d surrounds the Shechina, at the center, from all four points of the compass. (It may also be noted that four other leaders have the word "el" at the beginning of their names, and all the others have "av" or "ach" – father or brother - as part of their names, except for Nachshon. I have found no explanation for this detail.) Thus, not only is the name of G-d "within" the nation of Yisrael, it appears explicitly in the names of the leaders of the tribes which surround the Tabernacle. There is a Divine representative connected to every banner and at all points of the compass, and each of these leaders must fulfill the role of being a messenger of G-d among the people.

#### Judicial Robes – "I Want It All"

Within the next few days, six new rabbinical court judges are scheduled to be chosen. It has been reported that a deal has been made, with the agreement of the Chief Rabbis, that the new judges will be from only one sector, the Chareidim. The candidates include outstanding people from the sector of kipot serugot, but these men have been "expelled from the camp." The Chief Rabbis, following those who give them commands or those who surround with advice, have decided that "one tribe will be removed from Yisrael" [Shoftim 21:3], as in the days of the concubine on the hill. As noted above, this is completely against the tradition of our ancestor, Yaacov.

There is no doubt that the graduates of the Zionist yeshivot have much to contribute to the rabbinical court system, in that they are closer than the Chareidim to the social and cultural atmosphere of many of those who arrive at the gates of the rabbinical courts. This is in addition to the explicit requirement of the law pertaining to appointment of judges: "The preferred candidate will be one who is intermingled among his people and who is intimately involved in Israeli society, such as one who has served in the Israeli Defense Forces" [paragraph 16b]. Evidently, the rabbis have made an unholy alliance with Minister Chaim Ramon, who considers everyone who wears a knitted kipa as a sinner who is suspected of objecting to the plan of the "disengagement." It does not matter to him that this

may cause harm to women waiting for a divorce, who will have less of an opportunity to appear before relatively lenient judges.

I am most upset by the Ashkenazi Chief Rabbi, who is himself a graduate of a Hesder yeshiva (Kerem B'Yavneh). He fills the role of a judge in the High Rabbinical Court even though he never passed the required tests, and even though he does not have formal approval as a rabbinical court judge. For him to refuse to accept those who studied together with him by claiming that they are not worthy of the title of judge is nothing less than throwing a stone into the very well from which he drank in the past. I call out to the rabbi to "Look to himself first."

If this gloomy prediction does indeed come true and all the new judges will be from the Chareidi sector, I expect a movement to disconnect ourselves from the existing rabbinical courts, by establishing alternate courts that will be more in tune with the needs of the people. It can be assumed that such courts can be established much more quickly than anybody expects.

#### SERMON BY A GUEST

**"For Forty Years I Was Angry with a Generation" - by Rabbi Daniel Eliyahu Toyato, Rabbi of Mizrahi Community and Member of Kashrut Court, Sao Paulo, Brazil**

I have always wondered what the Torah is trying to teach us by the detailed description of the life of Bnei Yisrael in the desert. What benefit can we derive from knowing the details of the journey of our nation, constantly on the move from one place to another for forty years, with rebellions by such people as Korach and by the scouts, all in an atmosphere of a trip without any specific goal, traversing the vast expanse of sand in bright sunlight? What do we care about the desert?

Our sages taught us that the exile can be compared to a desert. Like a desert, it is empty. The exile has nothing to offer us. Living conditions are so harsh that the very fact of survival is a gift from G-d. The mystery of the survival of Bnei Yisrael during almost two thousand years of exile can be compared to the miracle of their forty-year sojourn through a desolate wilderness. In the desert, one generation of the nation descended from another, the people were protected by the shadow of the holy Shechina, and they were able to absorb the 613 mitzvot from Moshe as he learned them from the Almighty. Similarly, Bnei Yisrael in the exile were privileged to be protected by the Shechina and to feel that only through the guidance of G-d were they able to survive the fate of a lonely sheep who could withstand an attack by seventy wolves (Tanchuma Toldot 5).

What is it that was developed in the desert? It was the feeling that Bnei Yisrael cannot be a nation without its Torah, both written and oral, and that it cannot live without its G-d. All of this had been as clear to Bnei Yisrael as the sun during the dark times of the exile, when every moment the people were able to sense the meaning of the verse, "If not for your Torah to occupy me, I would have been lost in my affliction" [Tehillim

119:92]. But the desert was only a passage, a preparation for achieving the final goal: arriving in Eretz Yisrael in unity, refined, with a firm decision to take possession of the land and live there. Now, just as in the past, some people have become so well adjusted to the conditions of the desert that its life style charms them, and they begin to feel that the desert is the ideal place for existence.

And this leads to the most important question: Now that we have learned the lessons of the desert so well, after we have become convinced that we cannot continue to existence as individuals but only as a united nation belonging to G-d, can we combine all the elements into a national Jewish existence? Can we as a group succeed in dragging the multitudes of Bnei Yisrael, weary and worn out as they are from two thousand years in the desert-like exile, into united action that will renew our nation as in the past, leading to the complete redemption of Yisrael and the redemption of the entire world?

In his commentary on the quote used as the title of this article (Tehillim 95:10), Ibn Ezra explains that the word "akut" is the same as "akutz," to despise. The Almighty despised the existence of the nation during the forty years in the desert and therefore blocked the prophecy of Moshe! Let us not forget that in the exile, as in the desert, all that remains to us is the concept that "it is not in heaven" [Devarim 30:12]. Our main task still lies ahead. We must renew the spirit of prophecy for the nation which thirsts to hear the voice of G-d on its land. Let us hope and pray that we will quickly leave the desert ("midbar") and move on to speech ("dibur"), as is written, "Ahat Diber Elokim" "G-d spoke one thing" [Tehillim 62:12].

## TORAH, SOCIETY, AND GOVERNMENT

### What Lesson Can Be Learned From the Gates of Jerusalem? - by Rabbi Uri Dasberg

"With respect to Jerusalem, if its gates were not locked at night it would be considered a public place" [Eiruvim 6b]. The markets of Jerusalem are wide (more than 16 Amot) and more than six hundred thousand people pass through them, and therefore if the gates were not locked at night, anybody who carried something in the market on Shabbat would be punished by death (if he carried intentionally) or would be obligated to offer a Chatat sacrifice (if the sin is unintentional). However, at the time that the gates were locked at night, what was the status of Jerusalem? A passage in the Talmud (Eiruvim 101a) implies that because the gates were closed at night the city was considered a 'karmelit' – a courtyard that resembles private property in some ways and public property in other ways – and not privately owned property. This would mean that it is still forbidden to carry any objects within Jerusalem but because of a rabbinical decree and not due to Torah law.

If we had wanted at the time to be allowed to carry in Jerusalem, it would have been necessary to place a wire or some sort of band over the gates, giving them the formal status of "the form of a doorway," in the same way that we treat this type of area in modern times (part of what is commonly known as an "eiruv"). This is indeed a simple solution which only requires a few meters of strong wire. However, people who

have tried to apply this principle in an army camp or outpost have often had the experience that a car with a high antenna passes through, tearing the wire from its place. From that moment on, it would seem that carrying in the camp is forbidden.

What can help the situation is the law, accepted in the Shulchan Aruch, that as long as the gates are regularly locked at night they are considered proper gates, and it is no longer necessary to have "the form of a doorway." However, what is the difference between a gate and a "doorway" which is considered as if there is a proper doorpost? Why is it that for a "doorway" it is not enough to stretch the wire for only part of the day, similarly to locking the gate only during the nighttime? The answer is that this corresponds to reality: gates are opened and closed regularly, while the doorpost usually stays in place. In fact, some of the sages have ruled that it is not necessary for the gate to be actually locked at night, it is enough that it could be locked. According to this approach, this shows that the break in the fence is a temporary opening, and there is no need for having "the form of a doorway."

The Chazon Ish did not agree with the above reasoning. He equated the definition of an "opening" with respect to the laws of mezuzah and that for an "eiruv." Just as there is no obligation to have a mezuzah in a doorway that does not have a doorpost, he felt that a "doorway" without a doorpost (or at least a wire) is not a valid opening with respect to the laws of "eiruv." He therefore insisted that the gate have a wire stretched over it. In any case, even according to the Chazon Ish it seems that if the gates are actually locked at night (as in most army camps) there is no need to also have a wire stretched over the opening.

Reference: Rabbi Elyashiv Kanohal, "Techumin," volume 25, pages 475-480

## MOUNT MORIAH

### Jerusalem and the Temple - by Rabbi Yitzchak Levy, Yeshivat Har Etzion

#### Starting From Jerusalem, to the Temple

King David was the first person to arrive in Jerusalem with the objective of uniting all the tribes in the surrounding area. He especially wanted to unite Yehuda and Binyamin, the two most quarrelsome tribes at the time, who represented the offspring of Rachel and Leah. The unique trait of Jerusalem was that it belonged to all of Bnei Yisrael. "Jerusalem was not divided among the tribes" [Yoma 12a]. David chose Jerusalem as the capital of the Kingdom of Yisrael, and he wanted to build the Temple there. For this reason, he brought the Holy Ark to Jerusalem and not to Givon, where the Tabernacle was, in order to link the royal city to the Temple. Thus, he wanted to build the Temple in Jerusalem.

David's dedication to the idea and his preparations for constructing the Temple, together with his strengthening of the unity and the kingdom, were what prepared the way for his son Shlomo to actually begin the construction. The royal palace

provided the framework for erecting the House of G-d. After twenty years, when both the palace and the Temple had been built, they could be viewed as a single royal entity.

#### Starting From the Temple, to Jerusalem

After the House of G-d was built above the city and above the palace, the Temple became the central focal point of Jerusalem, and its influence could be felt throughout the city. The city took on the role of the "Camp of Yisrael," surrounding the Temple Mount, which in turn had the halachic properties of the "Camp of the Levites."

Jerusalem's sanctity was expressed in several ways: Maaser Sheni and some of the sacrifices were eaten there; the Pesach sacrifice was eaten in the city; and, only the Sanhedrin had permission to extend the boundaries of the city (since expanding the city also meant expanding the holy area). The Rambam views the entire city as having properties related to the Temple. All of those who visited Jerusalem on the holidays were considered ritually pure, and in this way Jerusalem was a factor in uniting all of Bnei Yisrael. For the same reason, there were many decrees in Jerusalem for the purpose of inhibiting ritual impurity in the city and increasing the ritual purity.

#### The Name of Jerusalem

According to the Midrash, Shem, the son of Noach – who was also called Malkitzedek, King of Shalem – called the city "Shalem," while Avraham called it "Yir'eh." Since the Almighty wanted to take both approaches into account, He gave it a name which combines the two: Yerushalayim - Jerusalem.

At first glance, the sequence of the name should have been the other way around: first "shalem" and then "yir'eh" – since that is the chronological order of the events. However, since the main goal of the city is to show the influence of the holy Temple on the capital city, the aspect of "yir'ah," fear of G-d, was placed before the royalty. The historical sequence was the other way, and Jerusalem preceded the Temple. First Eretz Yisrael was conquered by Yehoshua, Jerusalem became the royal capital during the reign of David, and the Temple was then built in the time of Shlomo. This has also been the sequence in our generation: First the land was conquered, then Jerusalem was made the capital, and with G-d's help we pray that the Temple will soon be rebuilt.

In spite of the chronology of the events, in essence the sequence remains the same. Building the Temple at the center of Jerusalem gives the city importance, and this has an effect on the entire country. The Temple will be transformed into the center point, the heart, and it will have an effect on the entire city. Therefore, in the time of the Second Temple, the first step was the construction of the Temple, and Jerusalem was built later on. The full revelation of the importance of Jerusalem depends on the link between the kingdom of Yisrael and the site of the Temple, such that the sanctity of the Temple has an effect both on the city and on the country as a whole.

"Eternity and Glory"

As is well known, "Eternity" refers to Jerusalem, and "Glory" symbolizes the Temple (see Berachot 58a). As Rabbi A.Y. Kook explained, "The national strength of the kingdom is linked to Jerusalem, where the thrones of the dynasty of David were situated. The Temple, the place of light, will not take control by 'netzach' in the sense of conquering... but by the glory it reveals... just as the glory which can be seen for a king who is righteous and very wise. Everybody will run to serve such a king out of a feeling of love and a high spiritual level."

Jerusalem is the seat of the government, and it is strong because it can defeat anybody who resists its power. On the other hand, to reach the Temple it is necessary to have not physical strength but glory, based on the desire to see the face of G-d, from a desire to know Him and out of love and a yearning to be protected by His shadow.

We hope and pray that Jerusalem will once again be the site of the kingdom of Yisrael, where the authority of Yisrael will be revealed in all parts of the city, including the site of the Temple. We also hope that the city will once again rise to the highest levels of purity and sanctity, so that it can approach the level of the Camp of the Shechina. Based on the eternity of Jerusalem, let us have the privilege of achieving the glory of the Temple.

#### A LESSON FOR THE CHILDREN

##### **Rabbi David's Vow - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi**

Did you ever hear of the "Nazir of Jerusalem?" He was a disciple of the Chief Rabbi of Eretz Yisrael, Rabbi Avraham Yitzchak Kook. His name was Rabbi David Cohen, but everybody simply called him the Nazir. Why did they call him this? It was because he abstained from worldly pleasures like a "nazir," an ascetic. He did not eat meat, he did not drink wine (to make Kiddush on Shabbat, he would use pomegranate juice), and he did not cut his hair.

For many years, Rabbi David waited patiently to hear of the reappearance of the sound of prophecy, as it used to be in ancient times. Rabbi David would seclude himself in the Yehuda Desert to study holy books. He taught his colleagues the wisdom of the hidden Torah and the Kaballah.

And then the War of Independence arrived. The Jewish Quarter of Jerusalem was captured by the Arab League, the army of the kingdom of Jordan. The Western Wall became desolate and neglected, and Jerusalem was divided into two parts. Rabbi David made a vow: As long as the Western Wall remained in the hands of strangers, he would not leave his home. Just like Choni Ham'agel in the time of the Mishna, he never left his home. Students came to visit him, to pray with him, and to study Torah – but all the time he waited for Jerusalem to be redeemed.

Nineteen years passed, and another war began. All the people looked with fear in the direction of the border with Egypt. But the Nazir declared, "The important direction is Jerusalem! Every war has its own goal, and G-d, 'the master of war,' is in

complete control of everything." Rabbi David was sure – this time, the real objective was Jerusalem.

And, indeed, in the middle of the Six Day War, we were taken by surprise. Hussein, the king of Jordan, attacked Jerusalem, and the war moved into his land. After harsh battles, we succeeded in capturing the Western Wall and the Temple Mount.

One of the soldiers was Yoram Zamush, a student in Yeshivat Mercav Harav. After the fierce battle died down somewhat, even before the gunfire stopped completely, he asked for permission to bring his teachers, the Nazir Rabbi David and Rabbi Tzvi Yehuda Kook, the head of the yeshiva, to witness the great events. This was a very strange request. The Old City was still filled with enemy soldiers, and at every corner a Jordanian soldier or an Arab citizen might have tried to attack. Israeli citizens were not allowed to enter the Old City before the fighting had ended. It was certainly not logical to bring these rabbis, who were quite old, to intermingle with the fighters. But like many other soldiers, Yoram felt that this was not a normal war. In the exciting moment of our return to the heritage of our ancestors and the remains of our Temple on the Temple Mount, nothing could be more appropriate than to bring the rabbis to give encouragement to the fighters.

So Yoram asked for permission, and it was granted. He rushed to bring the two prominent rabbis, and together, in the middle of the war, they arrived at the Western Wall in an army vehicle. And then, before the miracle and the great victory could be fully appreciated, the sound of a shofar was heard. Rabbi Shlomo Goren, the Chief Rabbi of the IDF, brought pure emotion to the hearts of millions of Jews around the world with the sound of a shofar. The sound came from the heart, and it brought to mind the sound of the shofar of Mashiach. Where did Rabbi Goren get the shofar that he blew? Perhaps my readers can guess.

After that glorious day, Rabbi David once again began to leave his home – for the Shechina had returned to its proper place and Yisrael had returned to its home. "And the sons will return to their borders" [Yirmiyahu 31:16].

(With thanks to Rabbi Yehuda Baharav)

## THE WAYS OF THE FATHERS (Pirkei Avot)

### Chapter 6 Mishna 8 (continued) - by Rabbi Yehuda Shaviv

"Rabbi Shimon Ben Menasia says in the name of Rabbi Shimon Ben Yochai: Beauty, power, wealth, honor, wisdom, age, old age, and children are all good for righteous people and good for the world; Rabbi Shimon Ben Menasia says: these seven traits that the sages listed for righteous people were all to be found in Rebbi and his sons."

The first item listed, beauty, should be studied in detail, as it seems to conflict with the words of Shlomo, "Grace is a lie, and beauty is vain" [Mishlei 31:30]. This is not only true in general, it is especially true about Torah scholars, as we have been taught in the Talmud (Ta'anit 7a). The daughter of the Caesar

asked about Rabbi Yehoshua Ben Chanania's appearance, "How can such a beautiful Torah reside in such an ugly vessel?" He explained to her that ugliness is good for proper study, so that the wise man will not become too proud. Perhaps this is the reason that the Mishna gives Rebbi as a positive example, since he was able to overcome the dangerous influence of all his merits.

As pointed out by Rabbi Yitzchak Abarbanel, the merits themselves are listed in what seems to be a chronological sequence. "This is according to nature ... Beauty and strength are achieved by a man from the time he is born... He will achieve wealth and honor later on, as he develops and reaches maturity ... and this is followed by old age, at the end of his days. And the offspring are listed last because they remain after the fathers' time is up." On the other hand, the sequence may have a different logic. Beauty and spirit are relevant to the human body; wealth and honor are completely external matters; wisdom is related to the internal and spiritual aspect; and old age (at the ages of sixty and seventy years, see the end of Chapter 5), together with children, are related to continuity and the time after a man has passed on.

As proof texts, the Mishna quotes five verses which are related to the issues of old age, wealth, children, strength, and honor (leaving out beauty and power). Sforno notes that this is the case: "The Mishna brought a proof for several of the items from the Tanach."

## THE FIELD OF EDUCATION

### Building Bridges - by the Department of Education, World Mizrachi

School principals and senior educators from all over the world will participate in a seminar for Torah educators that will be held in Jerusalem during the month of Tamuz. The seminar will be sponsored by the world union of Torah teachers, which is a partner of the religious teachers' union in Israel and the worldwide department of Torah education. The topic of the seminar will be the vision and the task of religious Zionist education in Israel and abroad.

The agenda of the seminar includes learning about innovative educational programs and teaching aids that are being used in Israel and abroad to teach the subject of Judaism. In addition, discussions will be held about the ways to strengthen the connection between schools and educators abroad and their colleagues in Israel. This includes contact agreements between specific schools, a project initiated by the Department of Education of Mizrachi, under the leadership of Mr. Elimelech Landner. The Department of Education has prepared an action plan, which will be presented to the representatives from abroad and to the heads of religious community centers in Israel who would like to participate in this project. Principals of elementary and high schools who want to join the project and build a relationship with schools abroad are asked to contact Tzvika by phone, 02-6209026.

Mr. Gad Diy'ie, head of the religious teachers' association in Israel, and Mr. Eliezer Shefer, chairman of the international

council for Torah education, have announced that during the conference a multi-year plan for the worldwide teachers' union of Torah educators will be discussed.

## THE CHAIN OF HALACHA

### Does Saying the Prayers Fulfill the Obligation of Kiddush? - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

The middle blessing of the "Amidah" prayer on Shabbat ends with the words of Kiddush: "You are blessed, G-d, He who sanctifies the Shabbat." Does this fulfill the obligation of Kiddush? It is clear that there is a rabbinical decree requiring us to make a blessing over a cup of wine, and we must therefore recite the Kiddush a second time at home. However, since most of the commentators rule that there is no Torah requirement for wine, it would seem that we are able to fulfill the Torah requirement with the blessing in the prayers.

If it is true that we have fulfilled the Torah requirement during the prayers, the result is that the Kiddush that we recite at home is only a rabbinical decree. This gives rise to several difficulties. First, the purpose of the wine is to give the Kiddush a sense of importance, and we would prefer that the Kiddush be the main sanctification of the Shabbat. In addition, the master of the house is expected to recite the Kiddush for the other members of the household, including the women. But if he has already prayed and they have not, his obligation is only a rabbinical one while they still have a Torah obligation, and it may be that under these circumstances he cannot recite the Kiddush for them.

According to the Magen Avraham, one does indeed fulfill the Torah obligation in the prayers: "It seems to me that from the Torah point of view the Kiddush in the prayer is sufficient, since the Torah requires, 'Remember the Shabbat' [Shemot 20:8], and he has indeed remembered it." [271:1]. Later commentators have found several difficulties with this approach:

(1) The Minchat Chinuch (31) and Bi'ur Halacha (271:1) disagree because of the ruling of the Talmud, that it is necessary to take note of the Exodus from Egypt in the Kiddush (Pesachim 117). The logic of this requirement is simple. Shabbat is in memory of the creation (as is noted in the Ten Commandments in the Torah portion of Yitro) and also in memory of the redemption (as is noted in the Ten Commandments in Va'etchanan). Since the Exodus is not mentioned in the Shabbat prayer, it would seem that this does not completely fulfill the obligation of Kiddush.

(2) The Minchat Chinuch asks another question. We accept the rule that Torah obligations must be performed with full intention in order to fulfill the requirement of the mitzva. How can we fulfill the obligation of Kiddush during the prayers if we do not have the explicit intention of doing so?

Bi'ur Halacha gives several answers to the first question above. Perhaps the need to remember the Exodus is only a rabbinical decree, and the proof from the verse in the Ten

Commandments is an "asmachata," a general indication that is not truly binding. In addition, perhaps the mention of the Exodus in the blessings of the Keriya Shema ("I am G-d... who took you out of the land of Egypt... He who transferred His children along the routes of the Red Sea") fulfill the need for the Kiddush in the prayer which follows. It may also be that the recitation of the passage "Let Bnei Yisrael observe the Shabbat..." [Shemot 31:16] right before the "Amidah" is sufficient for the requirement of remembering the Exodus. In summary, the Bi'ur Halacha evidently does not accept the opinion of the Magen Avraham. In any case, it is a good idea to expressly have in mind that the words of sanctification in the prayers are not meant as a fulfillment of the obligation of Kiddush, so that the Kiddush at the meal table will definitely be in fulfillment of a Torah obligation.

Thus, the best practice is to expressly have in mind that the Kiddush over a cup of wine is meant to fulfill the Torah obligation. This is the best way to observe the mitzva, and it also makes sure that the other members of the household are at the same level of obligation while the Kiddush is recited.



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