



Parshat Pinchas

No 1075:

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STARTING POINT

The Unique Status of Rosh Chodesh - by Rabbi Amnon Bazak

Chapters 28 and 29 in this week's Torah portion describe the sacrifices brought on the holidays. In this way they provide the practical application of the passage of the holidays in Vayikra Chapter 23, where the sacrifices are noted in a general way: "Bring a sacrifice to G-d." The sequence of the holidays in this week's portion is the same as in the earlier list, in Vayikra: Shabbat, Pesach, Shavuot, Rosh Hashanah, Yom Kippur, Succot, and Shemini Atzeret. However, there is one conspicuous difference between the two passages. In Vayikra, Rosh Chodesh – the beginning of a new month – is not mentioned at all. This is understandable since Rosh Chodesh is not a day of rest, and it is not "declared holy," like the other holidays. In this week's portion, Rosh Chodesh is indeed mentioned (Vayikra 28:11-15). In fact, the sacrifices of Rosh Chodesh are numerous, similar to those of Pesach and Shavuot. What is the reason for the difference between the two passages?

Evidently, this question is what led Ibn Ezra to propose an interesting explanation for the importance given to Rosh Chodesh in this week's portion. "And On your Rosh Chodesh' [Bamidbar 28:11] – Rabbi Moshe Hakohen from Spain said that this refers to the month of Nissan, as is written, 'It is the first one for you' [Shemot 12:2]. This is followed by the phrase, 'This is the Olah for every month' [Bamidbar 28:14], meaning that it should be repeated every month, which is the reason for the additional phrase, 'every month of the year' [ibid]. And this commentary by Rabbi Moshe is correct." That is, in essence this passage refers specifically to the month of Nissan, which has central significance as the beginning of the year in terms of the Torah. The other months are secondary to the main month of Nissan.

Even if we consider Ibn Ezra's explanation of the phrase "on your Rosh Chodesh" as being too novel, it still provides us with an answer to our question. Evidently the two passages show the dual character of Rosh Chodesh. On one hand, it is a normal day without the holiness of a holiday, since it is not linked to any historical or agricultural event like Shabbat and the other holidays. It is therefore not mentioned in Vayikra. On the other hand, Rosh Chodesh is a symbol of the existence of an annual calendar, which depends exclusively on the existence of the months, defined by the day they start, when the new moon appears. Thus, Rosh Chodesh serves as a direct link between the simple and natural month by month calendar and the complex and problematic actual calendar (which requires an extra month for a leap year every now and then). For this

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reason Rosh Chodesh deserves to be emphasized by having special sacrifices.

In summary, this week's Torah portion includes two special times that are part of our regular routine, Shabbat and Rosh Chodesh, together with the other holidays. However, the Torah does not ignore the routine nature of these days, and it takes this into account in the special phrases, "the Olah of every Shabbat" [Bamidbar 28:10] and "the Olah of every Rosh Chodesh" [28:14]. The routine repetition of these special days has a special significance in the way they will be maintained in the future: "And it will be, that every month and every Shabbat all of the creatures will come to bow down before me, G-d said" [Yeshayahu 66:23].

POINT OF VIEW

The City Was Breached - by Rabbi Yisrael Rozen

"Five things happened to our ancestors on the seventeenth of Tamuz... The Tablets were shattered, the Tamid sacrifice was stopped, the city was breached, Apostomus burned the Torah, and he put an idol in the Temple" [Mishna, Taanit 4:6].

Tomorrow, the fast day of the fourth month, Tamuz, is the day when "the wall was breached." This is the essence of the second stage leading to the destruction of the Temple, which happened on the ninth of Av (Tisha B'Av). The first stage was the blockade of the city, about which we wept on the tenth of Tevet, and now, on this date in Tamuz, the destruction is imminent. There is one additional fast day around the corner, the Fast of Gedalia, which symbolizes the exile that followed the destruction, when the beloved land was abandoned and became desolate.

Imminent Punishment

Starting tomorrow, we begin the period of the Three Weeks (Bein Hametzarim), a time that has been characterized by the sages by the phrase, "troubles are moved to a time of trouble" [Taanit 29a]. In all our past generations, these days were known as tragic times, including times of terrible blood baths during the Second World War. This makes me wonder why the wise

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men of our generation asked that the destruction and the expulsion from Gush Katif should be delayed from the original plan, thereby extending the period of tragedy. Just the opposite – if anybody had asked me I would have suggested the expulsion should take place on Tisha B'Av itself, the ultimate day of destruction. This would be a fitting way for the act to be remembered in history. The appropriate lamentations have already been written!

It is very rare indeed that the intensity of historical events can be felt at the very moment that they are taking place. I feel that we are currently at just such a strange and frightening moment, experiencing a willing calamity, national Hara-kiri, nothing more than the equivalent of a self-inflicted goal in soccer. There are very few democracies in the world where serious national decisions are made by one person, while those who surround him are etched in stone like fossils, forced to agree against their will. Last week, my eye was caught by the main headline in the "thinking man's" newspaper: "Sharon has closed the Azza Strip". It did not refer to the government, or the IDF, but rather as a natural statement: "Sharon!" The news broadcast the next morning opened with the statement, "The Prime Minister has order the northern Shomron to be closed." Not the government, not the IDF, rather the "democratic ruler" himself.

The Umbrella of Peace

In this frenzied era, my mind returns again and again to the declaration of the Prime Minister of Great Britain, Neville Chamberlain, when he returned with the "Munich Agreement" he had signed with the Nazi government. He said, "I have brought peace forever!" In order to accomplish this, all he had to do was to surrender by agreeing to return land far away in Czechoslovakia, in the area of Sudetenland. And what happened next is well known! The murderous appetite of the tyrant increased as a result of the return of the area. The "peace for all generations" lasted one year. This act of caving in to extortion led to the Second World War, which took a toll of 50 million deaths!

As far as I am concerned, the Third World War has already begun! It is a war of Islam against the West. So far, the "cost" is bearable: 19 deaths per day on the average in Iraq, with extra attacks thrown in now and then, in such places as Madrid, Indonesia, and London. The sun continues to shine, and it is no trouble to continue to throw human flesh to the idol of the suicide bombers. Perhaps its appetite will decrease...

The Chronicles of the Kings of the Sharon and the Shomron

I can clearly see the chronicles of the future where it is written (that is, it will be written) that the destruction of the "Sudetenland" area in Azza was an obsessive act performed by a lone ruler, one who had already written a chapter in uprooting settled land years before, in Yamit. It is further written there, in the historical chronicles, that the responsibility for this new tragedy was not that of the government of Israel, the Knesset, and certainly not that of the IDF and the other security forces. It was all signed and sealed under the umbrella of the "Chamberlain-type" Prime Minister of the era, who ruled a

minor nation called Israel which was mistakenly called a democracy in the heart of a sea of Moslem countries.

Historians of the chronicles do not agree about the motive for this action. The majority opinion is that it was in response to European-American pressure in order to appease terrorism by a generous offer. But those who feel this way find it hard to understand what the ruler and his bosses expected to gain by giving payments to a terrorist entity, which can be described by the phrase, "the more you give it the hungrier it becomes." Another faction feels that the ruler developed this turnabout in policy in order to distract those who wanted to convict him of wrongdoing. A third thesis in the chronicles suggests that as he reached old age he really began to believe that "conquest corrupts." In spite of the fact that the ruler spent most of his life pursuing one conquest after another, this last opinion rests on a precedent in the Talmud, which tells about a man who "served as High Priest for eighty years and only at the end became a Tzeduki" [Berachot 29a]. In any case, all the analysts agree that the hope offered to the people that "as a result of the 'evacuation' resources would be transferred to the Gallil and the Negev" was nothing more than an empty slogan for the street corners and the microphones, as a way of distracting public opinion.

Lamentations

But this ruler has not only entered into the historical chronicles. He has also found a place of honor in the national book of lamentations! We have found this as an addition to a traditional prayer for the fast of the seventeenth of Tamuz, a prayer originally written in the Middle Ages. Here is the old stanza, followed by the new one:

The traditional text:

"We have been moved from city to city
Many of our youths have been captured.
Our source of joy was destroyed, and it was consumed by flame
For on the seventeenth of Tamuz the city was breached."

A new text:

"With impatience, he planned and he imagined
With his pride, he put the words of G-d to shame.
He decided to expel and to curtail with a strong wind from the east
Starting from Nisnit to Morag, all of the area of Azza."

SERMON BY A GUEST

Love for the Land and Seeing It - by Rabbi Yosef Anekaveh, Regional Rabbi of Azza

Yosef had a special privilege in that his love for Eretz Yisrael was so great that he infected all of his descendants with his love for the land. That is the reason that the daughters of Tzlofchad, his offspring, came to Moshe with their request, "Give us a heritage" [Bamidbar 27:4]. From their family traditions, they knew the great value of the "Land of the Hebrews," and all the time they were in Egypt they yearned to return to the land. When their father died in the desert for his sins (not as one of those who spoke against the land), why should they lose their

share? And they received Divine approval for their request: "The daughters of Tzlofchad have spoken correctly" [27:7]. As Rashi notes, "Happy is the person whose words are affirmed by the Almighty."

Usually, one who has a monetary request can be assumed to have a personal interest in the outcome. The request by the daughters for a heritage in the land could have been interpreted as a financial demand. Therefore, G-d affirms that they spoke "correctly" – from the depths of their hearts. Their desire stemmed from a true love of the land that burned within their souls, knowing full well that everybody who has a portion of the land is included in the trait of holiness.

The affair of the heritage appears in close proximity to the command to Moshe, "Go up to this Mount Avarim and look at the land which I have given to Bnei Yisrael. And you will see it and pass on." [27:12]. While he was told with respect to the daughters, "Give them a heritage" [27:7], the decree remained in force for Moshe himself – he would see the land from afar but he would not be able to enter.

Moshe seems to have a special type of vision, since the verse describes it twice: "And see the land" [27:12] followed by "And you will see it" [27:13]. The Orach Chaim explains the emphasis in the verse as follows: "G-d showed him a miraculous viewpoint which cannot be seen by the eye in a natural way." It is impossible to look in a natural way at Eretz Yisrael. Only an eye attuned to miracles, the wide open eye of Moshe, can look at the land which is directly under the scrutiny of the Almighty, without any angel or intermediary, and see the good of the Eretz Yisrael. With his gaze, Moshe was privileged to absorb, at least visually, a very large measure of the sanctity of the land. By his look, Moshe gave the nation of Bnei Yisrael the privilege of obtaining the holy land.

The love of the land and the act of viewing it are intertwined. For this reason, the Talmud Yerushalmi often uses the phrase, "Ta Chazi" – come and see – as opposed to the similar phrase in the Bavli, "Ta Shema" – come and hear. It is better to see something than to hear about it, especially in the land which is constantly viewed by the eyes of G-d.

As we have been taught by Rabbi Tzvi Yehuda Kook, the future redemption and the return of the people to the land will only be understood when we can look "eye to eye" [Yeshayahu 52:8] for this is the essence of Eretz Yisrael, and this is the proper way to look at it.

TORAH, SOCIETY, AND GOVERNMENT

"Give Us a Heritage" - by Rabbi Uri Dasberg

It happened that a man wanted to divorce his wife and dissolve any monetary partnerships they had, but she wanted to keep her household and to continue living in the same house where she had lived for dozens of years. She felt that any significant move would be a change for the worse, something that a husband cannot demand, according to the Mishna. In addition, such a change would definitely lead to a divorce, while the wife wanted to continue living peacefully at home.

On the other hand, the husband claimed that in any case he and his wife did not live together. With respect to the formal partnership status, he noted that halachically a partnership remains in effect until the date that was established in the original agreement or until there is no remaining benefit of maintaining the partnership. (For example, two people who share some merchandise must continue to be partners until the time when it was meant to be sold, such as at a day of a market.) In this case, the husband claimed, the time of the partnership came to an end when the two of them stopped living together as man and wife.

It seems that this claim by the husband is based on an error. Married life cannot be compared to a business partnership in every way. A life of marriage has its ups and downs, and as long as a complete break-up has not occurred, including a formal divorce, there is still hope of rehabilitating the marriage (at least from the point of view of the wife, in this case). Because of this reasoning, the partnership of the couple in the house has not been dissolved.

There are cases where one side demands "peace in the home" but really only wants to delay the process, in order to cause trouble for the other one, and to make his or her life difficult. This would indeed be similar to a commercial partnership that should be ended. It is the task of the judge to question the one who demands "peace in the home" in order to determine if the claim has been made in good faith. If he decides that it has not, then the court will decide that the time has come for final separation and divorce, and from that time on the financial partnership has ended. In many and probably in most cases, it is not easy for the court to decide which side is speaking the truth, because this would require the judges to see the inner workings of the heart. As long as there appears to be an opportunity for "peace," every halachic court will feel obligated to take advantage of even the slightest opening, in order to return to a peaceful house. This is not "drawing things out" but an honest attempt to prevent divorce and the shattering of a family life.

Reference: Rabbi Yoezer Ariel, "Techumin," volume 25, pages 163-171

A LESSON FOR THE CHILDREN

Who Will Convert to Christianity? - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

Everybody knew Father Wodaje, the holy monk. He lived many years ago in Ethiopia, and he spent all his time studying Torah, praying, and performing mitzvot. All the Jews asked his advice and the entire community would always accept what he said.

The Gentiles also respected Father Wodaje and appreciated his holiness. However, they were upset with him for giving strength to the Jews and for encouraging them to believe in G-d and in the Torah given by Moshe. For a long time, the Christian missionaries had been working in the villages, trying to convince the Jews to convert to Christianity, but they had almost no success. The Jews would not change their minds or

their religion, and they were not even willing to hear what the missionaries had to say. Of course the one who led those who refused to listen was Father Wodaje, who strengthened the hearts of the people and convinced the (few) hesitant people of the truth of the holy Torah, attacking the Christians at the same time.

The Christians said to themselves, "If we can get Father Wodaje, all the others will belong to us. We must make every effort to get Father Wodaje to convert, whether by reward or punishment. After they all see their leader kissing a cross, who will refuse to follow him?" That very day a special messenger came to Father Wodaje's home to invite him to come to the king.

Father Wodaje had no choice, and he went to the palace with a heavy heart. There he found several priests waiting for him, accompanied by a troupe of soldiers with drawn swords. And the king spoke to him. "How long will you continue to believe in your vain Torah? How long will you try to convince the Jews to continue with their heresy? You must become a Christian!" But Father Wodaje replied, "I will not become a Christian. I will never do such a thing!" And the king replied, "It is to your benefit to listen to us, if you want to remain alive." And he pointed towards the soldiers. "If you do not convert, you will be killed by this sword." The commander of the soldiers waved his sword in a threatening gesture. But Father Wodaje was not alarmed. He replied calmly: "You can take my body, but you will never obtain my soul." After saying this, with perfect faith, he stretched out his neck and waited patiently to be killed. The commander raised his sword, but then he paused for a minute or two to give Father Wodaje an opportunity to change his mind.

And then a dramatic change took place. The king cried out, "Wait a moment!" He appeared to be in deep thought for a moment, and then he commanded: "Return to your homes! This man is holy, he is not a normal person. After I saw how he waited without fear to be slaughtered – in order to refuse to change his religion and his faith – I cannot harm this man." And this was not sufficient for the king. He sent Father Wodaje home in great honor and with many gifts, consisting of sheep, cattle, camels, and money as only a king could give.

In the meanwhile, the Jews huddled in their village in fear of what might happen to their exalted leader. Why had he been called so suddenly to the palace? Then, suddenly, they saw the holy man walking back to the village, together with several of the palace guards, covered with fancy clothing and with many gifts.

Starting from that time, Father Wodaje received even more respect from Jews and Gentiles alike. A long time passed before the missionaries bothered the Jews again. Father Wodaje's proud stand helped to sanctify the name of G-d and strengthened the faith in the Creator and His Torah of truth within the hearts of all the Jews.

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THE WAYS OF THE FATHERS (Pirkei Avot)

Chapter 6 - by Rabbi Yehuda Shaviv

This chapter starts with the words of Rabbi Meir, "Everybody who is involved in Torah study for its own sake will obtain many things..." The use of the verb "osek" – to be involved – is reminiscent of what Rabbi Meir said before this, "decrease the amount of commerce and become involved in the Torah" [Avot 4:10]. This might be taken to imply that Torah study is not just a hobby when one has free time but an enterprise that should be the central activity of the person involved. (See the text of the blessing of the Torah, "He who has sanctified us with being involved in the words of Torah." Note that the Sephardi custom is to say: "He who has sanctified us to be related to the words of Torah.") This implies that the goal of studying is very important. Torah study that stems from foreign motives will never achieve the status of a permanent "enterprise." Only study for its own sake will cause a person to spend all of his time studying.

The limits of study "for its own sake" are clear from the teachings of Antignos in the beginning of the tractate: "Do not be like slaves who serve their master in order to obtain a reward, rather be like slaves who serve their master in order not to receive a reward" [Avot 1:3].

It is thus difficult to understand what Rabbi Meir teaches us, as quoted above: "Everybody who is involved in Torah study for its own sake will obtain many things." He lists more than twenty benefits of Torah study, and adds, "In addition, the whole world is to his credit." Are we really meant to believe that somebody who knows about all these benefits studies Torah "for its own sake?" He is no better than the pupils that the Rambam discusses in the beginning of his introduction to the last chapter of Sanhedrin, who are enticed to study by being given various physical rewards, such as candy for young children or honor for older students. While it is true that offering such rewards is a necessary way to stimulate interest in the early stages of study, the ultimate objective is dedicated study, in order to know the Torah. "And the goal of study should only be to know wisdom. There is no other true objective of truth than to know that the Torah is true and that the goal of knowing it is to observe its commands." [Rambam].

The answer to these questions is that Rabbi Meir's words are relevant for one who has already learned to study Torah for its own sake. And he declares to such a wise man, who has expended much effort in becoming involved in the Torah, that he can expect to receive a reward. In spite of his image as one who is unfortunate and suffering, he will eventually be considered as a beloved friend, in addition to the other benefits listed by Rabbi Meir.

LAND OF MY BIRTH

Jewish Workers Only! (The Goal of A.D. Gordon) - by Zev Wallack

"The word 'work' has an amazing dual meaning, in that it... refers both to physical labor and also to holy work, serving G-d... As far as Gordon was concerned, this duality was not a

coincidence... since for him working with a hoe in the field was a true example of Divine work." (Prof. S. Bergman, "A.D. Gordon, the Man and His Opinions").

Gordon moved to Eretz Yisrael in the year 1904, when he was already 48 years old, because as an only son he felt obliged to remain with his parents in Russia until they died. In the exile, he found the time to study Torah and Chassidut, in addition to being exposed to Zionism and to the Haskalah movement. When he arrived in the land, he continued to observe some of the mitzvot and the Jewish customs, as opposed to most of the pioneers in the Second Aliyah. He observed Shabbat and several Jewish holidays, and he fasted on some of the fast days. On the other hand, he did not pray regularly or wear Tefillin. In Bergman's words, "For Gordon, the hoe took the place of the Talit and Tefillin" [quoted by Tzvi Tzameret, "A.D. Gordon"].

In his first letter from the land he already complained about foreign workers:

"I feel shame in front of our homeland... Everywhere, others do the work for us and we do not do it ourselves. Almost everything that is done here or created is done by others... They perform the most difficult labor... Even those among us who arrived with renewed strength and a fresh ambition, seemingly ready to perform any task as long as it is linked to the earth of our homeland, for the time being [do not perform any labor]... As far as I am concerned, whoever does not feel ashamed when he sees that every strip of land that we obtain... is worked by others... is clearly far removed from a true national rejuvenation... The land will remain in possession of the side which is able to suffer with it and work on it..."

Among other things, Gordon based his outlook on religious elements which he had absorbed in his youth. The Jew must be a partner in the act of creation by the Almighty, as is written, "that which G-d created, to do" [Bereishit 2:3]. That is, man must continue the creation with his own labors. Gordon also praised Jewish labor among the religious community:

"Have you ever heard, for example, that a religious Jew would say to you, calmly, 'The Jewish laborer does not want to work at low wages in the wine industry... Therefore, let the work be performed by a Gentile...!' People will reply that religion is another issue. That is right, religion is something else, religion is not sports, religion is not an ideological game, religion knows how to impose obligations... The religious person also works in order to make a living... but in his case he is upright and not a hypocrite, there are limits..."

Gordon was not only involved in ideology, he was also an idealist, one who not only spoke but acted one who talked and also did. Even though he had not taken part in physical labor and arrived in the land at an advanced age, he dedicated himself wholeheartedly to the difficult labors of the land. Here is what we are told by his colleague, Tzvi Sochovolsky:

"We are digging holes for planting almond trees... this is contract work... every worker digs quickly and energetically in order to earn as much money as possible... Now several people have finished their rows and they run with their hoes over their

shoulders to begin working on new rows. A short time later, the latecomers also run to take over new rows, but they are too late. The first ones have taken all the positions... A sharp argument breaks out between the faster and the slower workers... You look around and in one of the first rows you see Gordon deliberately digging his holes, every one of them a masterpiece, with straight and well crafted walls... in an amazing way. Gordon does not hear or see the arguments, he is busy with his Divine labors." [Bergman].

Gordon had a dispute with the farmers in the settlements, who operated in the style of landowners interested only in profits. They preferred to hire cheap Arab labor.

"How do these pioneers 'build' the settlements? How do they build up the land? With the labors of foreigners! ... The Jews do not want to work, and that's it... And thus, the work and everything else is done by others... And everything is done in the name of expanding the settlements and redeeming the land!"

His many articles and his outstanding character had a great influence on the labor movements that established kibbutzim and moshavim. These settlements used only Jewish labor.

Rest in peace, dear A.D. Gordon, buried in the earth which you worked so hard to sanctify. In this way, you will not see how our heritage has become a place of labor performed by foreigners: Arabs, people from Thailand, Romanians, Hungarians, and others...

THE FIELD OF EDUCATION

A New Type of Midrasha - by the Department of Education, World Mizrahi

In the Moshav of Tzafriya a new Midrasha for Torah study by women has been established – Midreshet Ayelet Hashachar.

The Midrasha, which was established two years ago by Rabbi Ronen Sela, marks a new approach to building a Midrasha for women. This school is unique in that it gives the young women an opportunity to combine public service of Sherut Leumi during the morning with Torah studies in the afternoon. Every girl can choose her place of service as she wishes. The studies include Tanach, Jewish philosophy, Halacha, Oral Torah, and Chassidut, among other things. The school is based on a religious Zionist approach. The activities in the Midrasha include spending Shabbat together, trips based on learning about the land, and more.

Anyone entering the Beit Midrash in the school will hear a mixture of voices, including not only women from Israel but also "Benot Tzion," students who have arrived from various places all around the world. These students from abroad participate fully in the program, including volunteer work in Sherut Leumi. Fully integrating the Benot Tzion into the schedule of the Midrasha gives them the opportunity to create strong friendships with the Israeli girls and to become familiar with life in the country, so that they can decide whether to move to Israel in the future.

Midreshet Ayelet Hashachar invites young women who want to enrich their spiritual world while participating in Sherut Leumi to contact the school for more information. Two phone numbers are available: 03-9606039 and 054-7606324.

THE CHAIN OF HALACHA

Who Should Drink the Wine? - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

As we have discussed in previous articles, it is necessary to drink more than half a cup of the Kiddush wine, an amount of "revi'it." Is the one who recites the Kiddush required to drink this wine? The answer to this question is not clear. According to the Geonim (Sefer Hamanhig, Hilchot Shabbat 20, quoting the author of Halachot Gedolot) the one who recites the Kiddush must drink the entire minimum amount. But the Rashbam feels that if one of the listeners drinks the wine all the others present have fulfilled their obligation (Pesachim 107a). Most of the early commentators agree with this (ROSH, ibid. Shibolei Haleket, chapter 73, writes that it is sufficient if a minor drinks the wine).

The Shulchan Aruch brings both opinions and he writes that while the strict halacha is according to the majority of the commentators, that others can also drink the wine, that we should also consider the opinion of the Geonim, so that it is best if the one who recites Kiddush drinks the wine (Orach Chaim 271:13). In addition, the author notes that the Geonim were strict only with respect to Kiddush itself, which is in principal a Torah law, while in other cases that a cup of wine is used other people can also drink (for example, this would include havdalah at the end of Shabbat). In practice, one should prefer to drink the wine himself. But if he cannot drink or it is difficult for him to drink wine (or grape juice), he can give the cup to somebody else. It is best that he first drinks a sip of wine himself (Kaf Hachaim, 271:92).

Can Several Listeners Each Drink a Small Amount that Adds Up to the Minimum?

As noted above, the ROSH rules that another person may drink the wine (Pesachim, chapter 10, 18). However, he emphasizes that one person must drink the entire minimum amount, and it cannot be divided among several people. This is because at least one person must enjoy (and taste) the drink, and a minimum of "a mouthful" is necessary for the drink to be considered enjoyment. On the other hand, the RITVA writes in the name of the Tosafot that it is permissible to divide the minimum amount among several people (Eiruvin 79b). The Mishna Berura rules that this is not to the preferred practice, but after the fact the obligation has been fulfilled if the drink is divided up (Orach Chaim 271L73).

Drinking by the Listeners

Those who listen to the Kiddush are not obligated to drink, only the one who recites the Kiddush must drink. However, Abudraham writes in the name of Rashi that it is a good practice for everybody to have a sip of the wine. Since the

others are only drinking in order to make the mitzva attractive, they are not required to drink a specific minimum amount. In spite of this, the sages have written that it is best for the other participants not to drink wine that has been "damaged" (see our article last week – removing some of the wine imparts a "damaged" status to what is left in the cup). This ruling was accepted by the Shulchan Aruch (271:17) and the RAMA (Darchei Moshe 182).

As soon as the one who recites the Kiddush drinks from the wine, the remaining wine is "damaged." How then is it possible to give the listeners some of the wine? There are several possible ways:

- (1) Everybody can drink from the same wine cup. Even though in the end this wine is "damaged," since it was full when the Kiddush was recited and everybody fulfilled their obligation with this full cup, the group is considered as if it is a single person (Mishna Berura 182:24). (However, when there are guests who do not want to share the original cup, it has been written that this practice should not be followed.)
- (2) If the Kiddush cup is large, the one who recites the Kiddush can first pour wine into the cups of the listeners (or into a large cup from which the wine will be distributed later) and then drink himself from what is left in the original cup. This is valid only if the required minimum of a "revi'it" will remain in the original cup (Mishna Berura 271:82).
- (3) The one who recited the Kiddush can drink some of the wine, refill his cup to fix the "damage" of the wine, and then distribute the wine among the listeners (see Shulchan Aruch 182:6).



צוותי מדע ותורה



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