



פרשת יתרו  
שבת מברכים אדר  
שבט תשפ"א

### SHAALOS UTESHUVOS

Resuming this week!

The popular Shaalos Uteshuvos shiur with Rabbi Johnson is back. Join us as we learn the responsa of the great Poskim on timely and contemporary issues.

This week

**Purim Meshulash - how, what and why of celebrating Purim over 3 days in some cities this year.**

Sunday 9:30am in the Kollel. Zoom option is also available

### LADIES' MEGILLAH SHIUR

Once again, Rabbi Yossi Gordon will be giving his much-loved shiurim on Megillas Esther through the eyes of the Midrash and Meforshim. Please see emails and social media posts for details.

### SHABBOS AFTERNOON SHIUR

The weekly shiur on Shabbos afternoons is back on. Join us in the Yeshiva Shule between Mincha and Maariv for a topical shiur, with a different Maggid Shiur each week.

This week

**Placing our Faith in Medical Professionals and Hashem**

With Rabbi Michoel Stern

### DOR LEDOR LEARNING

Shabbos afternoon Dor Ledor learning is back on this week. Join us 6:30-7:15pm in the Mezzanine. All boys must be registered and accompanied by an adult to learn with.

A collection of Torah thoughts produced by Kollel Menachem



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## Shabbos in 3 Dimensions

In the Bracha for Shabbos recited in each of the Shabbos Amidahs, there is one word which changes form.

In Maariv we say וינוחו בה כל ישראל, and all of Yisroel will rest on it (Shabbos). The word בה is written in feminine form. On Shabbos day in both Shachris and Musaf, the Nusach is וינוחו בו, using the masculine form. At Mincha, we say וינוחו בם, using the plural form (literally in them).

This nuanced change has deep Kabbalistic meaning which can be understood based on the following idea.

Each Friday night in Lecha Dodi we say Shamor Vezachor Bedibbur Echod, "guard and remember were said in one word". This phrase refers to the Mitzvah of Shabbos which was given at Har Sinai as one of the Aseres Hadibros.

The Aseres Hadibros are recorded twice in the Torah, with some minor variations.

In Parshas Yisro the fourth Commandment begins וזכור את יום השבת לקדשו, "remember the Shabbos day to make it holy". In Vaeschanan the same Commandment begins שמור את יום השבת לקדשו, "guard the Shabbos and make it holy".

Our sages teach that the words שמור and זכור were said simultaneously, emphasising two different aspects of Shabbos. Since two words cannot be written simultaneously, each of the two times the Aseres Hadibros is written in the Torah features a different word.

What are these two dimensions and what does it mean that they were said as one?

Chassidus describes the relationship between Hashem and the world as one of *Mashpia* and *Mekabel*, giver and receiver. In this context, Hashem as the *Mashpia* gives flows of Divine energy from Above to below, to a world which has a lesser revelation of G-dly light. The world as the *Mekabel*, the receiver of this light elevates itself from below to arouse the flow of energy from the *Mashpia*.

Through the Avodah of refining and elevating the world during the six days of the week (Birurim), we arouse the flow of *Oneg* - Hashem's delight which is drawn down into the world on Shabbos day.

The classic example of *Mashpia* and *Mekabel* is the relationship between male and female.

Zachor, which is related to the word Zachar (male) represents the masculine energy. This is the flow from the *Mashpia* - the G-dly light which shines from Above into the world on Shabbos.

Shamor, like the mother's womb guards the foetus, embodies the feminine energy of the *Mekabel*. This refers to the elevation of the *Mekabel* through the Avodah of refining the world during the week which becomes elevated on Shabbos.

These two aspects of Shabbos manifest at different times. The elevation (*Mekabel*/Shamor) as the result of our Avodah during the week takes place on Friday night and we transition from the weekday into Shabbos. And so, on Friday night we refer to Shabbos with the feminine term בה. The flow of Hashem's delight (*Mashpia*/Zachor) into our world is manifest on Shabbos day. And so we refer to Shabbos in masculine form - בו.

In this sense, Shamor and Zachor are two separate phases and separate words, emphasising the distinction between *Mashpia* and *Mekabel* - one being higher and lower, one the giver and the other receiver.

This distinction is only in relation to the Divine light and its relationship with the worlds.

In the Messianic age, there will be a revelation of Hashem's essence, which transcends all levels. In relation to Hashem's essence the most lofty spiritual light is like nought, no different to the world where the revelation of light is minimal. In the presence of Hashem's essence, the distinction between masculine and feminine energies, between *Mashpia* and *Mekabel* falls away and both are equalised.

At Matan Torah when the Aseres Hadibros were given, there was a revelation of Hashem's essence akin to the revelation in the time of Moshiach. And so Shamor and Zachor were said as one word.

The afternoon of Shabbos is the most holy time of Shabbos, when we experience a taste of the revelation of the times of Moshiach. And so we refer to Shabbos in the plural form בם, alluding to the equalisation of the *Mashpia* and *Mekabel* as Hashem's essence is revealed.

# The weekly Halacha analysis

## Not making Kiddush between 6-7pm - Part 1

### Rabbi Yonason Johnson

The Magen Avraham<sup>1</sup> quotes Tikunei Shabbos<sup>2</sup> that on Friday night “one should make Kiddush before nightfall, because the beginning of the eve of Shabbos is subject to the influence of Mazal Maadim and the end of Friday is under the influence of Mazal Tzedek. Therefore, one should say Kiddush during the Mazal of Tzedek”<sup>3</sup>.

The Tikunei Shabbos in full reads:

“It is a Mitzvah to say Kiddush early... before the influence of Samae’l and the star Maadim at the beginning of the eve of Shabbos... and these 2 angels that accompany a person home on Shabbos are Tzadkie’l and Samae’l. Tzadkie’l serves during the last hour of Erev Shabbos and Samae’l during the first hour of Shabbos and he rules over the star of Maadim. Tzadkie’l is the good angel and Samae’l is the bad angel.”

#### The Mazalos

The reason of the Tikunei Shabbos is based on the concept of Mazalos and their influence in the world.

Our sages identify 7 heavenly bodies that exert influence on the world; the sun, the moon and five of the planets (those which are visible from earth to the naked eye). These are referred to as the 7 Mazalos or the 7 Kochvei Leches – literally moving stars.

The influence of these Mazalos follows a cyclical pattern, with each Mazal being dominant for one hour in turn. The order of the Mazalos is; Shabsai – Saturn, Tzedek – Jupiter, Maadim – Mars, Chamah – the sun, Nogah – Venus, Kochav – Mercury and Levana – the moon. It is represented by the acronym שצ"ם חנכ"ל.

The pattern of the influence of the Mazalos started from the moment the heavenly bodies were created at the beginning of the fourth day of Creation i.e. the first hour of Tuesday night. The same pattern repeats itself each week ever since<sup>4</sup>.

Based on this cycle, the last hour of Friday is under the influence of Tzedek (Jupiter) and the first hour of Shabbos will be Maadim (Mars), as described by the Tikunei Shabbos.

The Mazal of Maadim is appointed over war, pestilence<sup>5</sup> and destruction<sup>6</sup>. The Gemara<sup>7</sup> teaches that one born in the hour under the influence of the Mazal Maadim will be a man who spills blood.

#### Two Angels

The Tikunei Shabbos writes that the Mazal Maadim is the rule of Samae’l, who is identified as the Satan and the angel of destruction. Mazal Tzedek is the rule of the angel Tzadkiel, an angel of righteousness and kindness.

He identifies these as the 2 angels referred to in the Talmud, one good and one bad, who accompany us home from Shule on Friday night<sup>8</sup>.

Since the first hour of the eve of Shabbos is under the influence of Mazal Maadim and the angel Samae’l, one should not make Kiddush during this time.

#### Halacha

Many Poskim do not agree with the ruling of the Tikunei Shabbos. The Mishna Berura does not bring this ruling at all. The Aruch Hashulchan<sup>9</sup> writes that this ruling is puzzling because Chas Veshalom to say that we are under the influence of the Mazalos.

He continues that earlier sources teach that the non-Jews mourn on Shabbos because of the negative Mazalos, but Hashem commanded us to light candles and to celebrate to show that we are beyond the influence of the Mazalos. He concludes with the Posuk “one who trusts in Hashem will be encompassed by Chessed”.

This is especially so on Shabbos when we say that all rulers of anger and judgements flee and are removed on Shabbos<sup>10</sup>.

However, many Poskim, including the Alter Rebbe, do bring the Tikunei Shabbos and Magen Avraham, Lehalacha. The Alter Rebbe<sup>11</sup> writes “there are those who are careful not to make Kiddush during the first hour of the night, which is the 7th hour after midday”.

#### Calculation

There is a minority view that the hours of the Mazalos are calculated based on Shaos Zmanios – Halachic hours – which change in duration according to the length of the day and night. According to this view, the hour of Mazal Maadim will always begin at the same time that Shabbos comes in at sunset<sup>12</sup>.

However, most Poskim write that the hours are based on Shaos Shavos, with each hour of the day being 60 minutes<sup>13</sup>. The Rebbe writes this emphatically<sup>14</sup>, explaining that it is because the cycle of the Mazalos does not change from winter to summer. Each Mazal is dominant for 60

minutes at a time.

Since the commencement of Shabbos is determined by sunset, according to this view, the hour of Mazal Maadim may or may not correspond to the first hour of Shabbos – depending on the season and time of year. This is why the Alter Rebbe identifies the hour of Mazal Maadim as the 7th hour.

For example, in winter, sunset and the commencement of Shabbos may be at 4:30pm, yet for the purpose of the calculation of the Mazalos, Mazal Maadim will be at 6:00pm.

Interestingly, because of the discrepancy, Machatzi Hashekel explains that the Tikunei Zohar only applies at the times of year where day and night are of equal length. Only then will the first hour of Shabbos also be the 7th hour from midday.

#### Which midday?

The Alter Rebbe and Poskim write that Mazal Maadim is during the 7th hour after midday. How is this defined?

True midday is the halfway point between sunrise and sunset. It is the time when the sun is directly overhead (solar noon). Depending on the season and time of year, the time that this occurs will change from week-to-week.

The Rebbe writes<sup>15</sup> that seemingly the calculation should begin six 60-minute hours after true midday. Nonetheless, in practise we calculate the 6 hours from the average midday and do not check each week when the technical midday is.

The Rebbe writes that even though this will not be technically accurate and is a matter of Sakanah, we apply the principle Shomer Psaim Hashem, that Hashem protects the feeble<sup>16</sup>.

1. OC 271:1
2. A Kabbalistic Sefer on the order of Tikunei Shabbos
3. Later in this Seif Katan, Magen Avraham quotes the Yeurshalmi that the practise is to eat on Shabbos after 1 or 2 hours into the night. Aruch Hashulchan understands that this is being brought in support of the custom to not make Kiddush during the first hour.
4. See Shabbos 123 and Rashi
5. Rashi Shabbos 129b,
6. Machatzis Hashekel 271:1
7. Shabbos 156a
8. Shabbos 119b
9. 271:11
10. K'gavna – Zohar 2:135
11. Shulchan Aruch Harav 271:3
12. Indeed, the Tikunei Shabbos and Magen Avraham do not mention the 7th hour. They only mention ‘the first hour of Shabbos’.
13. Machatzis Hashekel ibid
14. Igros Kodesh volume 12 page 226
15. Shaarei Halacha Uminhag 1:141
16. The Rebbe brings precedents from Halacha where we use approximations for astronomical calculations.