

Chayus

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth

Dedicated by David & Eda Schottenstein

הקהל

Hakhel

A "Hakhel People"

The Mitzvah of *Hakhel*, in its plain and actual application, is connected with the existence of the Beis Hamikdosh and cannot now be actually carried out. It is nevertheless, like other Mitzvos of this category, extant and applicable spiritually also in the time of exile and everywhere, since the Torah is eternal also in its details and not limited in time and place.

Thus, the Mitzvah of *Hakhel* reminds us that wherever Jews are, and however dispersed they may be, each one remains an integral part of the *Hakhel*-people, the *one people*, through embodying in himself and in his daily life the *one Torah*, as in the day when it was given by the *one G-d*; and everyone, without exception, has the G-d-given task to "hear, and learn, and fear G-d, your G-d, and observe and do all the words of the Torah."

Adapted from a Letter sent by the Lubavitcher Rebbe, 6 Tishrei, 5734

סיפור חסידי

Once Upon a Chasid

By Yanki Tauber

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Going Against the Flow

*Plant them on your holy mountain, in the Sanctuary of G-d
 which your hands have founded (B'shalach 15:17)*

Said the son of Kapara: greater are the deeds of the righteous than the work of heaven and earth. For concerning the work of the Creator it is written: "Also My hand [singular] has founded the earth, and My right hand has spanned the heavens"; but concerning the work of the righteous it is written, "the Sanctuary of G-d which your hands [plural] have founded."

- Talmud, Kesubos 5a

G-d transforms the spiritual into a physical world, and the Jew transforms the physicality of the world into spirituality.

- Rabbi Yisroel Ba'al Shem Tov

The Talmud (Ta'anis 25a) relates the following story: So poor was Rabbi Chanina, that he would live on a kav of carobs from Friday to Friday. One day, his wife said to him: "How long must we suffer such poverty? Pray that we should be provided with sustenance." Rabbi Chanina prayed and the form of a hand extended itself from heaven and gave them a table-leg of gold.

That night, Rabbi Chanina's wife had a dream, in which she saw the righteous in the world to come. Everyone was sitting at three-legged tables of gold, while she and her husband sat at a table with two legs. So again Rabbi Chanina prayed, and the golden leg was retrieved from them.

The second miracle, concludes the Talmud, was greater than the first. For while things may be given from heaven, they are not (usually) taken back.

The Lubavitcher Rebbe explains:

Man's mission in life involves a feat greater than G-d's creation of the universe. The act of creation meant the formation of a physical reality out of utter nothingness (creation ex nihilo). But when man implements G-d's will in the world, he in effect reverses the process: he shows the physical existence to be but a reflection of the all-pervading truth of G-d—its 'formidable' mass is now seen as but an insignificant facade to a deeper spiritual reality. So if G-d creates something out of nothingness, man makes nothing of its somethingness.

It is far easier for a spiritual reality to find expression in a physical form, than for something to be divested of its physicality and revert to a purer and more elevated state. Hence the talmudic axiom: "things are far more readily given from heaven than they are taken back." Or, in the words of the son of Kapara, "greater are the deeds of the righteous than the work of heaven and earth."

לקוטי שיחות

A Sicha

By: ProjectLikkuteiSichos.org

Adapted from the works of the **Lubavitcher Rebbe**

Eruv Tavshilin

The Law: Normally, cooking is allowed on major Jewish holidays, but only for consumption on that day. If a holiday occurs on Friday, how does one prepare for Shabbos? (Biblically, cooking for Shabbos is allowed, but the Sages forbade this in order to prevent confusion in years when the Festival is mid-week). The Sages instituted the practice of *Eruv Tavshilin* ("mixing of dishes"), which consists of a person cooking or baking some food for Shabbos before the holiday begins and setting it aside.

When does one partake of the *eruv tavshilin*? The Alter Rebbe rules as follows:

"As an initial preference, it is necessary that [the person set aside both] the bread and the cooked food in a secure place **until after he prepares his Shabbos needs**. At that time, **according to the letter of the law, he is permitted to partake of them**. Nevertheless, the optimum manner of performing the mitzvah is to **wait** to eat the bread [used] for the *eruv tavshilin* **until one of the three Shabbos meals**, [when the person can] break bread over it if it is a whole loaf. [The rationale is that] whenever an article was used to [fulfill] one mitzvah, it is appropriate to use it to [fulfill] another mitzvah.

There are those who follow the custom of not

breaking bread over [this loaf] **until the third Shabbos meal**, in order to fulfill many mitzvos with it, i.e., this loaf is used as the second loaf for the first and second Shabbos meals and this is the bread broken for the third meal" (*Shulchan Aruch Harav, Orach Chaim 527:25*).

The Question: The source of this reasoning to wait on eating the loaf until the Shabbos meals, so that "many mitzvos can be fulfilled with this loaf," is found in the Talmud (*Berachos 39b*) concerning an *eruv chatzeros*, another rabbinic enactment which binds any number of people living within an enclosed space together, so that they can be considered to be living in one "private" domain.

But in the laws of the *eruv chatzeros*, the Alter Rebbe does not mention the custom of waiting until the third meal to partake of the loaf, but only mentions eating the food during the daytime Shabbos meal (*Orach Chaim, 393:3*). Why the omission?

The Explanation: The Talmud provides two possible explanations for enactment of the *eruv tavshilin*:

"*Rava said: so that one will select a choice portion for Shabbos and a choice portion for the Festival.*" If one fails to prepare a dish specifically for Shabbos before the Festival, it could lead to failure to show

the appropriate deference to Shabbos. “Rav Ashi stated: so that people will say ‘One may not bake on a Festival for Shabbos unless he began to bake the day before; all the more so, one may not bake on a Festival for a weekday’” (*Beitzah* 15b).

Rava understands the enactment as a positive reinforcement of Shabbos’s importance. It causes the person to consciously prepare a “choice portion for Shabbos” by making him prepare before the onset of the Festival. Rav Ashi understands the enactment as a protection of the Festival. It prevents a person from making the assumption that they can prepare for a weekday on the Festival.

According to Rava, it makes sense to preserve the cooked foods throughout the duration of Shabbos, so that the eruv “participates” in all the needs of the day. When the eruv is consumed at the very end of Shabbos, it serves its purpose of highlighting the need to honor the Shabbos.

In contrast, according to Rav Ashi, the presence of the eruv throughout Shabbos is immaterial, as the point of it is only to remind us of the honor of the Festival.

When the Alter Rebbe recommends the custom of preserving the eruv until the end of Shabbos in the case of the *eruv tavshilin*, he is following Rava’s explanation.

This explanation, however, does not apply to an *eruv chatzeros* where the concern is not the honor of Shabbos, therefore, the Alter Rebbe does not include in his discussion of that *eruv* this particular custom of waiting until the third meal.

The Deeper Dimension: G-d sanctified endowed the time of Shabbos by resting on the seventh day. The sanctity of Festivals, on the other hand, is a human contribution, for the lunar calendar is established by witnesses and the courts.

According to the opinion that the purpose of *eruv tavshilin* is to protect the sanctity of the Festival, the *eruv* aligns with human initiative, the theme of Festivals. According to the opinion that the purpose of the *eruv* is to promote the honor of Shabbos, the *eruv* aligns with Divine beneficence, the theme of Shabbos.

Therefore, when the Alter Rebbe presents these two explanations (*Orach Chaim* 527:2), he inverts the order from how they appear in the Talmud, and first offers the explanation related to the honor of the Festivals, and then offers the explanation related to the honor of Shabbos. The human effort (which corresponds to the spiritual service of rejecting evil) is applicable in all places and at all times, the Divine gift (which corresponds to the spiritual service of doing good) is more exclusive, and therefore is only the second opinion.

But even according to the loftier opinion that the *eruv* promotes the sanctity of Shabbos, the *eruv* is prepared before the Festival, that is, it precedes even the onset of the “human” work of the Festival. Thus, implicit in the beginning of one’s Divine service is the ultimate objective, the *eruv* of Shabbos that is consumed at the most sacred moment of Shabbos, the time of the third meal.

Likkutei Sichos vol. 16, p. 183ff

An Escort to Redemption

The Midrash compares the verse, “When Pharaoh sent out [beshalach] the nation” (*Shemos* 13:17), to the verse, “Avraham went with them to escort them [Leshalcham]” (*Bereishis* 18:16), and explains that Pharaoh personally accompanied the Jews to escort them out of his land. This is puzzling. Why would the Torah refer to this detail when the Zohar states that the escort of an evil person is detrimental?

However, the Zohar also states that when Egypt was destroyed and the Jews left that country, the heavenly angel that had been appointed over Egypt was given a new job—to escort the resurrected Jews out of their cemeteries in the era of redemption. Reflecting the transformation in the role played by the former angel of Egypt, the mortal king of Egypt suddenly felt compelled to personally escort the Jews out of their exile.

In The Merit of Avraham

G-d sometimes performs miracles for His own sake, to publicize His blessed greatness—per the verse (Yeshaya 48:11): “For My sake, for My sake I will do”—and sometimes performs miracles in the merits of righteous individuals.

The Jewish people in the generation of the Exodus lacked merits of their own and were not deserving of a miracle. So when they saw Pharaoh approaching at the sea, they cried out to G-d and asked that He perform a miracle for His own sake, to publicize His blessed greatness. This is hinted in G-d’s response: “Why are you crying out to Me?” Meaning, why are you crying out for a miracle on My behalf?

Rather, G-d continues, “Speak to the children of Israel and let them travel” (Beshalach 14:15).

When G-d split the sea “toward morning” (Beshalach 14:27), He was hinting to the fact that He would be performing the miracle in the merit of our forefather Avraham, who “rose early in the morning” to fulfill G-d’s command to sacrifice his son. G-d is saying, the Jewish people may lack merit, but they can still rely on the merit of Avraham. There is no need to cry out and ask Me to split the sea for My own sake. All that remained was to “speak to the children of Israel, and let them travel.”

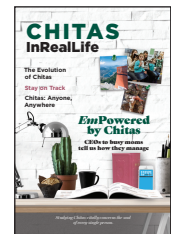
Par. 88

מורה שיעור לחת"ת ורמב"ם לשבת

Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	B’shalach, 7th Aliyah
Tehillim*	Chapters 69 – 71
Tanya*	Likutei Amarim Chapter 23. עמ' 58 - לקמן. עד עמ' 58
Rambam – Sefer Hamitzvos*	Negative Mitzvah #299, #270 and Positive Mitzvah #202 and #203
Rambam – One Chapter*	Sefer Shoftim – Hilchos Sanhedrin, Chapter 4
Rambam – Three Chapters**	Sefer Nezikin – Rotze'ach u'Shmiras Nefesh Chapters 11 – 13

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