

**Parshat Vayakhel**  
**Esther Wein**  
**24 February 2022**  
**23 Adar Alef 5782**

## How Shabbat became Jewish

### Dedications:

- Refuah shelaima to Chaya bat Rivka
- Bracha Efron for her sister Kadima Nechama bat Chava, who is undergoing a stem cell transplant this week. Hashem should grant her and all cholai Yisrael a refuah shlaima.
- Aliyas Neshama for Anna bas Sarah by her cousins Pam & Reeta Goodman One of our talmidot worked night and day to make sure Anna received a proper burial. She had no immediate relatives, so this was a HUGE task. Her cousins Pam and Reeta were found at the last possible moment to ensure she received a proper Jewish burial.

☀️ **OUR PURIM PESACH CAMPAIGN is in full swing!** ☀️

If you need assistance or know someone in our Torah circle who could use some help, please contact Esther or Tania.

All calls/emails/texts are strictly confidential.

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### A. Chacham HaRazim

#### 1. Brachot 48:

Blessed are You, LORD, our God, King of the Universe, knower of secrets.

*Baruch ata Adonai, Eloheinu melech ha-olam, chacham harazeem.*

Once a gathering of Jews in one place reaches that number, *halacha* dictates<sup>[1]</sup> that an extremely rare blessing is recited: *Birchas Chacham HaRazim*. In this exceptional *bracha* we refer to Hashem as the *Chacham HaRazim*, loosely translated as the One Whose knowledge encompasses the wisdom of the secrets.

The source of this *halacha* is the Gemara in Brachos, as well as the Midrash Rabba<sup>[2]</sup> which states that 'one who sees *Ochlosei Yisrael* (the population of Bnei Yisrael; defined by the Gemara as meaning 600,000)' makes the *bracha* of *Chacham HaRazim*. The Gemara and commentaries<sup>[3]</sup> explain that when we see so many people in one place we become cognizant that although their mentality and features are not the same, still Hashem knows exactly what is in each and every one's heart and mind. Only when we actualize such an awareness can we make this unique *bracha*.

Some *meforshim* add another reason for the distinctive wording of the *bracha*. When 600,000 Yidden come together it creates a *Hashra'as HaShechina* similar to *Ma'amad Har Sinai* and Klal Yisrael becomes worthy of receiving the Torah and its secrets (*razim*)<sup>[4]</sup>.

**2. Rashi:** Knows the secrets within each person soul

**3. Rambam:** Am Yisrael as a group bear a heavenly secret ..

B. "Malacha" = Hotzaah.

## 1. Shmot 36:6-7

וַיֵּצֵא מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֶה לְאֹמֶר אִישׁ וְאִשָּׁה אֶל-יַעֲשׂוּ-עוֹד מְלָאכָה לְתִרְוַמַת הַקֹּדֶשׁ וַיִּכְלָא הָעָם מִהֵבִיא:

Moses thereupon had this proclamation made throughout the camp: "Let no man or woman make further effort toward gifts for the sanctuary!" So the people stopped bringing:

וְהַמְלָאכָה הַיְתֵה דַיִּים לְכָל-הַמְלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר:

their Melacha had been more than enough for all the Melacha to be done.

## 2. Shabbat 96b

Where is the primary category of prohibited labor of **carrying out** itself written in the Torah?

Isn't it necessary to clarify the primary category before discussing the subcategory? Rabbi Yoḥanan said: As the verse said: "And Moses commanded, and they passed a proclamation throughout the camp saying: Neither man nor woman should **perform any more work** to contribute to the Sanctuary; and the people **stopped bringing**" (Exodus 36:6).

According to Rabbi Yoḥanan, Moses commanded the people to cease bringing contributions in order to prevent them from bringing their

contributions on Shabbat. He then explains: Where was Moses sitting? He was in the camp of the Levites, and the Levites' camp was the public domain. And he said to Israel: **Do not carry out and bring objects from the private domain, your camp, to the public domain, the camp of the Levites.**

### 3. Vayishlach 33:14

יְעַבְרֶנָּא אֲדֹנָי לִפְנֵי עַבְדִּי וְאֲנִי אֶתְנַהֲלָהּ לְאִטִּי לְרֶגֶל הַמַּלְאָכָה אֲשֶׁר-לִפְנֵי וְלִרְגַל הַיְלָדִים עַד אֲשֶׁר-אָבָא  
אֶל-אֲדֹנָי שְׁעִירָה:

Let my lord go on ahead of his servant, while I travel slowly, at the pace of the cattle before me and at the pace of the children, until I come to my lord in Seir

### C. Extreme emphasis on Hotzaah

#### 1. Yirmiyahu 17:21-22

Thus said the LORD: Guard yourselves for your own sake against carrying “packages” on the sabbath day, and bringing them through the gates of Jerusalem.

וְלֹא-תוֹצִיאוּ מִשָּׂא מַבְתֵּיכֶם בְּיוֹם הַשַּׁבָּת וְכָל-מְלֶאכֶה לֹא תַעֲשׂוּ וְקִדְשְׁתֶּם אֶת-יוֹם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת-אֲבוֹתֵיכֶם:

Nor shall you carry out burdens from your houses on the sabbath day, or do any work, but you shall hallow the sabbath day, as I commanded your fathers.

#### 2. Nechemia 13:15

בְּיָמַי הִחֲמָה רְאִיתִי בִיהוּדָה אֲדָרְכִים-גְּתוֹת וּבַשַּׁבָּת וּמְבִיאִים הָעֲרֻמוֹת וְעֹמְסִים עַל-הַחֲמֻרִים וְאֶרְיִן עֲנָבִים וְתַאֲנִים וְכָל-מִשָּׂא וּמְבִיאִים יְרוּשָׁלַם בְּיוֹם הַשַּׁבָּת וְאֶעֱיֵד בְּיוֹם מִכְרָם צִיד:

At that time I saw men in Judah treading winepresses on the sabbath, and others bringing heaps of grain and loading them onto asses, also wine, grapes, figs, and all sorts of goods, and bringing them into Jerusalem on the sabbath. I admonished them there and then for selling provisions

#### 3. Shabbat 11b

איבעיא להו: כרמלית מאי? אמר אביי: היא היא. רבא אמר: היא גופה גזירה, ואנן ניקום ונגזור גזירה לגזירה?

In light of the *halakha* that was taught in this mishna a dilemma was raised before the Sages: What is the legal status of a *karmelit* in this matter? Is it

permissible to stand in one domain and drink from a *karmelit* or not? Abaye said: That case is equal to that case, i.e., the same way that the Sages prohibited drinking from the private domain to the public domain and vice versa, so too, they prohibited drinking from the *karmelit* to another domain Rava said: It is not prohibited. It, the prohibition to carry between a *karmelit* and another domain, itself is merely a rabbinic decree. **And will we arise and issue one decree to prevent violation of another decree?** Although the Sages prohibited doing so in one of the domains by Torah law, i.e., the public and the private domains, a similar decree was not issued in a *karmelit*, which is a domain by rabbinic law

### תוספות.

מר אב"י מנא אמינא לה - דגזרינן גזירה לגזירה דוקא בהוצאה גזר אב"י וכל הנהו דמייתי ראייה איירי בהוצאה אבל בעלמא לא גזר דהא בריש ביצה (דף ג.) פריך אב"י למאן דגזר ביצה שנולדה בי"ט אטו פירות הנושרים היא גופה גזירה ואנן ניקום כו':

4. In masechet Shabbos there are many melachot that get very short attention, but Hotzaah appears in many perakim Also erubin has its own mesechta in order to mitigate this issue

### D. How did Shabbat become "Jewish"?

#### RSRH-

#### 1. Shmot 20:11

וַיֹּם הַשְּׁבִיעִי שַׁבָּת לַה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבְהֵמָתֶךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעַרְךָ

but the seventh day is a sabbath of your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.

כִּי שֵׁשֶׁת־יָמִים עָשָׂה הַאֱלֹהִים אֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ הַאֱלֹהִים אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

For in six days יהוה made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore יהוה blessed the sabbath day and hallowed it.

## 2. Shmot 31:17

שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלָאכָהּ וּבַיּוֹם הַשְּׁבִיעִי שָׁבֹת שַׁבְּתוֹן קֹדֶשׁ לֵה כָּל-הָעֲשֵׂה מְלָאכָהּ בַּיּוֹם הַשְּׁבִיעִי מוֹת יוּמָת:

Six days may work be done, but on the seventh day there shall be a sabbath of complete rest, holy to יהוה; whoever does work on the sabbath day shall be put to death.

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשְּׁבֹת לַעֲשׂוֹת אֶת-הַשְּׁבֹת לְדֹרֹתֵם בְּרִית עוֹלָם:

The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time:

בְּיָמֵי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבֹת וַיִּנָּפֵשׁ:

it shall be a sign for all time between Me and the people of Israel. For in six days יהוה made heaven and earth, and on the seventh day [God] ceased from work and was refreshed.

## 3. Vetchanan 5:15

וְזָכַרְתָּ כִּי-עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ ה' אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל-כֵּן צִוְּךָ ה' אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-יוֹם הַשְּׁבֹת: {ס}

יהוה Remember that you were a slave in the land of Egypt and your God freed you from there with a mighty hand and an outstretched arm; therefore your God has commanded you to observe the sabbath day

## E. Reshut Ha Rabbim and Reshut HaYachid

38 -Malachot relate to “survival needs” work, which cease on Shabbat, as we are “back in the womb” or Have a “Neshama Yeteirah”

1 - Melacha relates to the Secret of preserving the Kedusha of the “separate space” or Reshut HaYachid . This is also a NEED that is part of our survival within the physical realm. Shabbat is part of the 7 days, NOT the 8th which relates to the realm above natural life.

Kodesh = mufrash, separate

Kedushat shabbat

Am Yisrael earned the right to enter the Reshut HaYachid by committing to the role of “Bni Bechori Yisrael”

Maintaining the distinction between the domains requires ceasing the Melacha of transporting our possessions between the domains.

## F. Shabbat is the 7th day, not a day on its own-

### 1. Sanhedrin 58b

עַד כֹּל־יְמֵי הָאָרֶץ זָרַע וְקָצִיר וְקָרָה וְחֶמֶץ וְחָרִף וְיוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ:

So long as the earth endures,

Seedtime and harvest, Cold and heat, Summer and winter, Day and night Shall not cease.”

And Reish Lakish says: A gentile who observed Shabbat is liable to receive the death penalty, as it is stated: “And day and night shall not cease” (Genesis 8:23), which literally means: And day and night they shall not rest. This is interpreted homiletically to mean that the descendants of Noah may not take a day of rest. And the Master said (57a) that their prohibition is their death penalty, i.e., the punishment for any prohibition with regard to descendants of Noah is execution. Ravina says: If a descendant of Noah observes a day of rest on any day of the week, even one not set aside for religious worship, e.g., on a Monday, he is liable.

### 2. “Lest one go to an expert...”.

#### a) Rosh Hashana 29b: Shofar

אֵלָּא אָמַר רַבָּא: מִדְּאוּרֵי־תַּא מִיִּשְׂרָאֵל שְׁרִי, וְרַבְּנָן הוּא דְגָזַר בֵּיהּ כְּדַרְבֵּהּ. דְּאָמַר רַבָּה: הֲכֹל חַיִּיבִין בְּתַקִּיעַת שׁוֹפָר, וְאִין הֲכֹל בְּקִיָּאִין בְּתַקִּיעַת שׁוֹפָר, גְּזִירָה שְׂמָא יִטְלֹנוּ בִּידוֹ וְיִלֵּךְ אֶצְל הַבְּקִי לְלַמּוּד, וְיַעֲבִירוּנוּ אַרְבַּע אַמּוֹת בְּרִשׁוֹת הַרְבִּיִּים.

Rather, Rava said: By Torah law one is permitted to sound the *shofar* on Rosh HaShana even on Shabbat, and it was the Sages who decreed that it is prohibited. This is in accordance with the opinion of Rabba, as Rabba said: All are obligated to sound the *shofar* on Rosh HaShana, but not all are experts in sounding the *shofar*. Therefore, the Sages instituted a decree that the *shofar* should not be sounded on Shabbat, **lest one take the *shofar* in his hand and**

**go to an expert to learn how to sound it or to have him sound it for him,** and due to his preoccupation he might carry it four cubits in the public domain, which is a desecration of Shabbat

### **b).Sukkah 42b-43a: lulav**

גַּמְי' אִמַּאי? טְלוּל בְּעֵלְמָא הוּא, וְלִידְחֵי שַׁבַּת! אָמַר רַבָּה: גְּזַרְה שְׁמָא יִטְלֶנָּה בְּיָדוֹ וְיִלָּךְ אֶצֶל בְּקִי לְלַמּוּד  
וְיַעֲבִירֶנָּה אַרְבַּע אַמּוֹת בְּרִשּׁוֹת הַרְבִּיּוֹם. וְהֵינּוּ טַעְמָא דְשׁוֹפָר, וְהֵינּוּ טַעְמָא דְמִגִּילָה

**GEMARA:** Apropos the prohibition against taking a *lulav* on Shabbat, the Gemara asks: Why is this prohibited? After all, taking the *lulav* is merely moving the object and is prohibited due to the rabbinic prohibition of set-aside. Since the mitzva to take the *lulav* is a mitzva by Torah law, let it override this relatively minor Shabbat prohibition. Rabba said: **This prohibition is a decree lest one take the *lulav* in his hand and go to an expert to learn how to wave the *lulav* or how to recite its blessing,**

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and in doing so carry it four cubits in the public domain, thereby violating a severe Torah prohibition. And that is the reason for the prohibition against sounding the *shofar* on Shabbat, and that is the reason for the prohibition against reading the Scroll of Esther when Purim coincides with Shabbat.

### **3) Megilla 4b: Megilla**

דְּכוּלֵי עֵלְמָא מִיָּהָא מְגִילָה בְּשַׁבַּת לֹא קָרִינָן. מַאי טַעְמָא? אָמַר רַבָּה: הַכֹּל חַיִּיבִין בְּקִרְיַת מְגִילָה (וּבִתְקִיעַת שׁוֹפָר), וְאִין הַכֹּל בְּקִי אִין בְּמִקְרָא מְגִילָה. גְּזַרְה שְׁמָא יִטְלֶנָּה בְּיָדוֹ וְיִלָּךְ אֶצֶל בְּקִי לְלַמּוּד, וְיַעֲבִירֶנָּה אַרְבַּע אַמּוֹת בְּרִשּׁוֹת הַרְבִּיּוֹם.

In any case, it is apparent from the mishna and the *baraitot* that everyone agrees that one does not read the Megilla on Shabbat. What is the reason for this? Rabba said: Everyone is obligated to participate in reading the Megilla on Purim and blowing the *shofar* on Rosh HaShana, and not everyone is proficient in reading the Megilla. Therefore, the Sages issued a rabbinic decree that the Megilla is not read on Shabbat, **lest one take the Megilla in his hand and go to an expert to learn how to read it or to hear the expert read it,** and, due to his preoccupation, he will carry it four cubits in the public domain, and thereby desecrate Shabbat

### **G. The Raz and Reshuy Ha Yachid**

#### 4. Moreh 2:39

We intend to discuss in this treatise the reasons of the commandments, and we shall then show, as far as necessary, the justice and wisdom of the Law, on account of which it is said: "The Law of God is perfect, refreshing the heart" (Ps. 19:8). **There are persons who believe that the Law commands much exertion** and great pain, but due consideration will show them their error. Later on I will show how easy it is for the perfect to obey the Law. Comp. "What does the Lord thy God ask of thee?" etc. (Deut. 10:12); "Have I been a wilderness to Israel?" (Jer. 2:31). **But this applies only to the noble ones; whilst wicked, violent, and pugnacious persons find it most injurious and hard that there should be any divine authority tending to subdue their passion.** To low-minded, wanton, and passionate persons it appears most cruel that there should be an obstacle in their way to satisfy their carnal appetite, or that a punishment should be inflicted for their doings. Similarly every godless person imagines that it is too hard to abstain from the evil he has chosen in accordance with his inclination. We must not consider the Law easy or hard according as it appears to any wicked, low-minded, and immoral person, but as it appears to the judgment of the most perfect, who, according to the Law, are fit to be the example for all mankind. This Law alone is called divine; other laws, such as the political legislations among the Greeks, or the follies of the Sabeans, are the works of human leaders, but not of prophets, as I have explained several times.

Takeaway: The Raz

Part of our daily routine includes Shabbat.

The Sages recount that Shammai would always eat in honor of Shabbat. When he saw a fine animal he would say: "This is for Shabbat." If he found an even better one, he would eat the first one and leave the better one for Shabbat (Beitza 16a).

One cant "fall into shabbat unprepared"