



Dimensions and Domains

By HaRav Eli Mansour (Shiur E19)

What message am I meant to carry away from מלאכת הוצאה?

Disproportionate focus on הוצאה והעברה

Without suggesting a 'competition' between the ל"ט מלאכות, we would surely find that the volume of writing and focus on the details of הוצאה (transferring an article between one רשות and another) and העברה (carrying ד' אמות in the רשות הרבים) seems disproportionate. Much of מסכת שבת deals with this מלאכה, followed by the entire מסכת עירובין.

A Surprising level of priority

But, even after the extensive discussion about the Halachic details associated with הוצאה, we find an attitude towards this one מלאכה even more striking. חז"ל saw fit to cancel two of our central, once-in-a-year מצות שופר, לולב and מצות ראשון, if the first day of Rosh Hashana or of Sukkot fall on שבת. And we are not speaking about מצות that can be 'made up' the next day. There is no way to fulfil the דאורייתא on those years! And all why? Because חז"ל were concerned that the בעל תוקע (usually a knowledgeable person to start with) might find a שופר in the רשות הרבים and, forgetting that it was שבת, might carry it ד' אמות through the רשות הרבים! The unlikelihood of such a thing happening only serves to highlight that

something else is at work here. חז"ל are talking to us and we must tune in and hear the message.

The origins of the מלאכת הוצאה

Some hints about the centrality of הוצאה in our outlook on שבת can be found by asking the question of how did הוצאה become a מלאכה? After all, it is unlike any of the other 38 מלאכות in two significant ways. First, it is the only מלאכה whose prohibition varies based on where the

activity takes place. Every other מלאכה is simply אסור, wherever one is. In addition, every other מלאכה is essentially creative. Something about the object is changed; turned into something more refined, more suited for purpose. Not so with הוצאה. Nothing has happened to the object. It was simply positioned there and now it is here.

Indeed, the differences between הוצאה and the other מלאכות earned it the term מלאכה – an 'inferior' מלאכה.¹ But, before it can be called a מלאכה גרועה, we are still left asking how it became a מלאכה altogether.

The basics

The Gemara² learns the מלאכת הוצאה from the פסוקים which describe the conclusion of the collection project for the Mishkan. In what may

*One who
thinks that one
can afford to
allow cracks
in the walls of
רשות היחיד
on שבת
is terribly
mistaken.*

¹ עיין תוספות שבת ב. ד"ה פשט בעה"ב

² שבת צו:



KI HEIM CHAYEINU

כי הם חיינו



Discover the Joy of Shabbos

be unique to the annals of building campaigns, in just a couple of days the campaign was called off as the collections had exceeded the goal:

וַיֵּצֵא מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֵה לְאמֹר אִישׁ וְאִשָּׁה אֵל יַעֲשׂוּ עוֹד מְלֶאכֶה לְתֵרוּמַת הַקֹּדֶשׁ וַיִּפְּלֵא הָעָם מִהִבְיָא. וְהַמְּלֶאכֶה הָיְתָה דָּיִם לְכָל הַמְּלֶאכֶה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר.³

Moshe instructed that an announcement be made in the camp instructing that no man nor woman should make additional מלאכה for the holy donation; and the People stopped bringing. The מלאכה was sufficient for producing all the מלאכה and more.

The Gemara infers from the context of the story and from the multiple uses of the word מלאכה in these two פסוקים that הוצאה is called מלאכה. After all, Moshe was in the מחנה לווייה (where the לווים resided around the משכן, an area which is רשות הרבים) and the People were in their homes (רשות היחיד). The instruction was given on שבת (derived elsewhere). The מלאכה which was sufficient was the מלאכה of bringing the goods, or הוצאה מרשות היחיד לרשות הרבים. Clearly, חז"ל had 'insider' information that led them to label הוצאה as מלאכה.

Right from the outset, then, there was something compelling about considering הוצאה as מלאכה, even given that it doesn't look or feel like מלאכה, and it is derived rather 'creatively' from the פסוקים.

Rav Schwab adds a hint

Rav Shimon Schwab זצ"ל added a hint which could bolster the case that הוצאה is מלאכה. When יעקב אבינו ע"ה turns down Esav's offer to accompany him on the way, יעקב אבינו says that

Esav should go ahead. 'I will go slowly, ריגל – with the pace of the מלאכה that is upon me.' The מלאכה that he is referring to is the transfer of all the goods needed for his large household. Rav Schwab sees that transferring goods can be called הוצאה.

The 2nd דברות – only about הוצאה

When speaking about שבת in the עשרת הדברות in פרשת יתרו, the Torah gives the rationale for שבת – זכר למעשה בראשית. By contrast, in the עשרת הדברות in פרשת ואתחנן the rationale for שבת is our having been slaves and redeemed – זכר ליציאת מצרים.

Rav S.R. Hirsh זצ"ל points out that if שבת was only to recall and celebrate Hashem's Creation, as implied by the language of the first דברות, then only creative מלאכות would be prohibited. That would not include הוצאה which, as mentioned, is not a creative act.

However, part of our endless tasks in מצרים was lugging things back and forth. Refraining from הוצאה is part of our celebration of Hashem redeeming us from מצרים. In that sense, the 1st set of דברות cover 38 מלאכות while the 2nd set of דברות is 'designed' to cover and included one מלאכה alone – הוצאה.

Why

By now we should be scratching our heads at how מלאכה גרועה can lie at the center of the 2nd דברות? What makes it so important to (a) consider הוצאה as מלאכה; and (b) to protect it so carefully?

³ שמות לו:ד-ו



KI HEIM CHAYEINU

כי הם חיינו



Discover the Joy
of Shabbos

The Arizal reveals the secret

We were blessed to have a great teacher, the ארי ז"ל, who opened up many pathways in Torah and קבלה. One of them is to understand some of the meanings behind the Names of Hashem.

The 4x10 Name

The four-letter Name (generally referred to as Y-K-V-K) can be written as we see it in the Torah, as 4 letters. However, every Hebrew letter is made up on additional letters which give us the pronunciation of the original letter. Thus, the letter Yud, or י is really 'hiding' the additional letters Vav-Dalet since, as pronounced, the letter is יו"ד, not just י as we are used to writing it. That turns the one-letter י into the three-letter יו"ד. Similarly, the ה becomes ה"א and the ו becomes ו"א. Given that 'full' writing of the Name, we get ה"א, ו"א, י, ה"א, a ten-letter Name built on the base of the four-letter name. With that perspective, we can refer to the Name of Hashem as a 4x10 Name.

The dimensions of a רשות היחיד are an area of four-by-four Tefachim with a height of 10 Tefachim. You are getting closer to the core of the story. Because the term רשות היחיד does not only refer to the private domain as owned by a single person, but it is a reference to the domain of the Single One – the יחיד ומיוחד. רשות היחיד is not just the private domain, it is the spiritual domain; it is the 'space' where the Jewish soul encounters its Creator.

The secret of שבת is all tied in with רשות היחיד. That is where the heart and soul of a Jew must be for 25 hours. The רשות הרבים has no intimacy. Jew and non-Jew alike can traverse in the רשות

הרבים and the non-Jew can bring his world of politics and sports and business and nonsense there. Indeed, the רשות הרבים is filled with such things since that is their place.

But beware of the רשות הרבים on שבת קודש. During the designated time of communion between His People the Creator one dare not open the door of the רשות היחיד and expose the priceless רשות היחיד to the soot and grime of the רשות הרבים. One must be intimately bound up in the רשות היחיד without stepping out into the רשות הרבים.

Understanding the significant of the 4x10 רשות היחיד is the key to understanding the soul of the Jew and the essence of the connection called שבת. And one who thinks that one can afford to allow cracks in the walls of רשות היחיד on שבת is terribly mistaken. They think that a little glance at the headlines here, overhearing a secular conversation there, checking a business report here, listening for a sports score there, glancing at a message here, speaking about mundane matters there; all just little cracks. They fail to realize that with those little cracks the intimacy of the רשות היחיד is lost. The essence of שבת is swept out through the cracks and with it the Jewish Soul.

There is no such thing as too much when it comes to protecting that which is priceless. And just as we do not allow any non-Jew into the private domain of שבת קודש (see the עמידה לשהרית for more details, especially the paragraph בשבת), we dare not step out from the private domain into the public thoroughfare.

חז"ל were so keenly aware of the spiritual center-of-gravity that שבת represents that even the most



KI HEIM CHAYEINU

כי הם חיינו



Discover the Joy
of Shabbos

remote chance that one might trespass the boundary of רשות היחיד into the רשות הרבים was enough for them to suspend even great once-a-year מצות like Shofar and Lulav.

When we tune into the רשות היחיד, we invoke the full 4x10 Name of הקב"ה as a ברכה into our homes and lives.

Takeaway: I will try to add a degree of protection to the רשות היחיד of my שבת.