



Dimensions and Domains

By HaRav Eli Mansour (Shiur E19)

*What message am I meant to carry away from **מלاكت הוצאה**?*

*Disproportionate focus on **הוצאה והברלה***

Without suggesting a ‘competition’ between the **הוצאה**, 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 **הברלה** (carrying **רשות** in the **רשות** **הרבים**) seems disproportionate. Much of **שבת** **מלاكت** deals with this **מלاكت**, followed by the entire **מלاكت 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 **מלاكت** even more striking. **חזקיל** saw fit to cancel two of our central, once-in-a-year, **מצוות שופר**, if the first day of Rosh Hashana or of Sukkot fall on **שבת**. And we are not speaking about **מצוות** that can be ‘made up’ the next day. There is no way to fulfil the **מצוות דאוריתת** on those years! And all why? Because **בעל חוק** **חזקיל** were concerned that the **בעל חוק** (usually a knowledgeable person to start with) might find a **שופר** in the **רשות** **הרבים** and, forgetting that it was **שבת**, might carry it through the **רשות** **הרבים**! The unlikelihood of such a thing happening only serves to highlight that

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

something else is at work here. **חזקיל** are talking to us and we must tune in and hear the message.

Malact ha'utzah

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 **מלاكت**? After all, it is unlike any of the other 38 **מלاكت** in two significant ways. First, it is the only **מלاكت** whose prohibition varies based on where the

מלاكت activity takes place. Every other **מלاكت** is simply **אסור**, wherever one is. In addition, every other **מלاكت** 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 **מלاكت** earned it the term **מלاكت גרוועה** – an ‘inferior’ **מלاكت**.¹ But, before it can be called a **מלاكت גרוועה**, we are still left asking how it became a **מלاكت** altogether.

The basics

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

¹ עיין תוספות שבת ב. ד"ה פשט בעה"ב

² שבת צו:





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:

וַיֹּצְאُ מֹשֶׁה וַיַּעֲבֵר יְרוּם קֹול בְּמִחְנָה לְאָמֵר אֶל-אִישׁ וְאֶל-אִשָּׁה אֶל-יְשֻׁעָה עַזְדָּה
מֶלֶאכָה לְתַחְרֹות הַקְּרָשָׁה וַיַּפְלֵא הָעָם מִקְבָּיה. וְהַמְּלָאכָה הִתְחַתָּה
דְּיָם לְכָל הַמֶּלֶאכָה לְעַשּׂוֹת אַתָּה וְהַזָּה.³

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

The Gemara infers from the context of the story and from the multiple uses of the word **מֶלֶאכָה** in these two that **הוֹצָאה** is called a **מֶלֶאכָה**. After all, Moshe was in the **מַחֲנָה** (where the **מֶשְׁכָּן** resided around the **מִזְבֵּחַ**, an area which is **רְשׁוֹת הַרְבִּים**) and the People were in their homes (**רְשׁוֹת הַיִּיחִיד**). The instruction was given on **שְׁבַת שְׁבָת** (derived elsewhere). The **מֶלֶאכָה** which was sufficient was the **מֶלֶאכָה** of bringing the goods, or **הוֹצָאה** **מִרְשׁוֹת הַיִּיחִיד** **לְרִשׁוֹת הַרְבִּים**. Clearly, **לְחוֹזֶק** had ‘insider’ information that led them to label **הוֹצָאה** as a **מֶלֶאכָה**.

Right from the outset, then, there was something compelling about considering **הוֹצָאה** as a **מֶלֶאכָה**, even given that it doesn’t look or feel like a **מֶלֶאכָה**, and it is derived rather ‘creatively’ from the **פְּטוּקִים**.

Rav Schwab adds a hint

Rav Shimon Schwab זצ”ל added a hint which could bolster the case that **הוֹצָאה** is a **מֶלֶאכָה**. When יעקב אבינו ע”ה turns down Esav’s offer to accompany him on the way, says that

³ שמות לו: ר-ג

Esav should go ahead. ‘I will go slowly, **לִגְלִיל**, with the pace of the **מֶלֶאכָה** that is upon me.’ The **מֶלֶאכָה** 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 **הוֹצָאה**.

הוֹצָאה – only about דברות

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

Rav S.R. Hirsh points out that if **שְׁבַת** was only to recall and celebrate Hashem’s Creation, as implied by the language of the first **דְּבָרֹות**, then only *creative* **מֶלֶאכָות** would be prohibited. That would not include **הוֹצָאה** which, as mentioned, is not a creative act.

However, part of our endless tasks in **מִצְרִים** was lugger things back and forth. Refraining from **הוֹצָאה** is part of our celebration of Hashem redeeming us from **שְׁבַת**. In that sense, the 1st set of cover 38 **מֶלֶאכָות** while the 2nd set of **דְּבָרֹות** is ‘designed’ to cover and included one **הוֹצָאה** – **מֶלֶאכָה** alone – **מֶלֶאכָה**.

Why

By now we should be scratching our heads at how a **מֶלֶאכָה גְּרוּעה** can lie at the center of the 2nd **דְּבָרֹות**? What makes is so important to (a) consider **הוֹצָאה** as a **מֶלֶאכָה**; and (b) to protect it so carefully?





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"ה is really ‘hiding’ the additional letters Vav-Dalet since, as pronounced, the letter is יי"ד, not just י"ה as we are used to writing it. That turns the one-letter י"ה into the three-letter יי"ד. Similarly, the ה becomes א"ה and the ו becomes וא"ו. Given that ‘full’ writing of the Name, we get א"ה, וא"ו, יי"ד, יי"ה or 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 ומיוحد. רשות היחיד is not just the private domain, it is the spiritual domain; it is the ‘space’ where the Jewish soul encounters its Creator.

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

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

But beware of the רשות הרכבים 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 הרכבים to the soot and grime of the רשות הרכבים. One must be intimately bound up in the רשות היחיד without stepping out into the רשות הרכבים.

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 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 לשחרית שבת בשבת for more details, especially the paragraph ולא נתנו), we dare not step out from the private domain into the public thoroughfare.

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



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

When we tune into the individual, we invoke the full 4x10 Name of ה' as a ברכה into our homes and lives.

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