



The Community

Boruch Hashem

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Rabbi's Article

Two as One

The *Ten Commandments* are listed twice in the Torah, once in *Exodus* (-Chapter 20) telling it as it is happening, and the second time is in *Deuteronomy* (-Chapter 5) as Moses is retelling the event before his passing. However, in the fourth commandment we find a discrepancy between the two. In *Exodus* (-2:8) it states, "Remember the Shabbat," while in *Deuteronomy* (-5:12) it states, "Heed the Shabbat"? Our sages (-*Mechilta* 20:7) give two teachings on this conundrum:

- (i) "'Remember' and 'Heed' were both stated in one pronouncement. (-Exodus 31:14) 'Its profaners shall be put to death,' and (-Numbers 28:9) 'And on the Sabbath day, (sacrifice) two yearling lambs,' were both stated in one pronouncement. (-Leviticus 18:16) 'The nakedness of your brother's wife,' and (-Deuteronomy 25:5), 'Her yavam (-Link; levir, i.e., her brother-in-law) shall come upon her,' were both stated in one pronouncement. (-Ibid. 22:11) 'You shall not wear sha'atnez (-Link), wool and linen together,' and (-Ibid. 12), 'Fringes (involving sha'atnez) shall you make for yourself,' were both stated in one pronouncement. -- Something beyond the powers of a human being to say. As it is written (-Psalms 62:12), 'One thing has G-d spoken, these two have I heard.' (-Jeremiah 23:29) 'Is My word not like fire, says the L-rd (and like a hammer shattering rock!).'"

Meaning, that being that the two verses in each instance are contradicting themselves¹, hence G-d is telling us that the first verse excludes the case of the second:

- (a) 'Its profaners shall be put to death,' --means that one would not be able to slaughter and place on the fire upon the altar a sacrifice, hence,-- 'And on the Sabbath day, (sacrifice) two yearling lambs' were both stated in one pronouncement."
- (b) "'The nakedness of your brother's wife,' --means that one would not be able to marry his brother's wife, even if his brother had died childless, hence,-- 'Her yavam (levir, i.e., her brother-in-law) shall come upon her,' were both stated in one pronouncement."
- (c) "'You shall not wear sha'atnez, wool and linen together,' --means that one would not be able to wear Tzitzit, which were made of sha'atnez, of wool and linen together, hence,-- 'Fringes (involving sha'atnez) shall you make for yourself,' were both stated in one pronouncement."

1. Between the words *Remember* and *Heed* there isn't a 'contradiction', per se, but rather, they are a dichotic approach to Shabbat, in which *Remember* is the *Positive Precept* of making Shabbat holy, while *Heed* Shabbat is the *Prohibition Precept* of not desecrating Shabbat.

- (ii) "'Remember' it beforehand and 'Heed' it afterwards — whence they ruled: We are to add from the mundane to the holy. As a wolf tears both what is before him and what is behind him."

What is the connection between these two teachings of the *Mechilta*, being both on the same words of ("Remember," and "Heed")? And in order to understand this, we will have to first understand the law of the second teaching, "We are to add from the mundane to the holy," which means to start Shabbat earlier, and to end Shabbat later, than its exact times. The *Mechilta*, in learning this law specifically from the verse(s) "Remember/Heed the Shabbat," emphasizes that it is primarily a law of *Shabbat*. However, the *Talmud* (-Rosh Hashanah 9a; Yoma 81b) states, "Wherever there is (a mitzva of) resting, (be it Shabbat, Yom Kippur, or Festival,) one adds from the profane to the sacred, (extending the sacred time at both ends)." And the *Mechilta*, being specifically a homiletic book of *Law*, isn't just creating a Scriptural 'leaning-post' for the *Adding On*, but is rather ruling that from *this* specific verse(s) ("Remember/Heed the Shabbat") there is a *Biblical Obligation*, "to add from the mundane to the holy."

The difference between the *Mechilta* and the *Talmud* is not in an issue of *Law*, but rather of, from which verses the *Law* is learned. The *Talmud*, has the law of all three (Shabbat, Yom Kippur, and Festivals) learned from the same verse --Rabbi Akiva extrapolates the law, "to add from the mundane to the holy," concerning the *Sabbatical Year* from the verse (-Exodus 34:21) "In plowing and in harvest you shall rest, from which the Talmud extrapolates the same law for Shabbat, Yom Kippur and Festivals."

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This Week...

FRIDAY, FEBRUARY 10, 2023 ★ יט' שבט תשפ"ג

Shabbat Candle Lighting: 5:48 PM · Kabbalat Shabbat: 5:30 PM

SATURDAY, FEBRUARY 11, 2023 ★ יג' שבט תשפ"ג

TORAH READING: [Yisro](#) (Exodus 18:1-20:23) · HAFTORAH: [Isaiah](#) (6:1-13)

Shacharit: 9:30 AM · Mincha: 5:15 PM · Shabbat Ends: North Miami: 6:42 PM

MONDAY, FEBRUARY 13, 2023 ★ כב' שבט תשפ"ג

Yahrtzeit: [Rebbetzin Chaya Mushka Schneerson](#) (1901-1988):

Wife of the Rebbe, Rabbi Menachem M. Schneerson.

Two as One (-Continued from Page 1)

While the *Mechilta* sees something unique (hence, learning from a different verse) about the 'Adding On' of Shabbat, which isn't in the 'Adding On' of Yom Kippur and other Festivals (hence, these are learned from the same other verse). And the *Mechilta* expresses this uniqueness with stating, "As a wolf tears both what is before him and what is behind him."

The Explanation: The law of, "to add from the mundane to the holy," can manifest itself in one of three ways:

- (i) The "**Person**" must accept upon himself the *Add On*, and if he doesn't, then he may do work until the proper starting time of Shabbat.
- (ii) The "**Person**" must accept upon himself the *Add On*, but even if he doesn't, he may not do work in the *Add On* time of Shabbat, for ultimately the Torah is mandating the *Add On* --only that the Torah obligates the "**Person**" to accept it upon himself.
- (iii) The "**Object**" Shabbat, of itself, "tears both what is before him and what is behind him," spreading its holiness into the *Add On*.

The *Talmud* sees the Law of the *Add On* as an obligation of the **Person**, that **he** *Add On* in the rest of Shabbat. While the *Mechilta* agrees with this concerning Yom Kippur and the Festivals, nevertheless, the *Mechilta* sees the *Add On* of Shabbat unique in that it is the "**Object**" Shabbat, of itself, that makes its *Add On* become part-and-parcel with the Shabbat itself, "As a wolf ('Shabbat') tears both what is before him and what is behind him." Hence, the *Mechilta* is learning the *Add On* of Shabbat from the verse(s) "Remember/Heed the Shabbat," which, "Remember' and 'Heed' were both stated in one pronouncement." Teaching us, that even though "Remember," is the *Positive Precept* of Shabbat, and "Heed," is the *Prohibition Precept* of Shabbat, nevertheless, "were both stated in one pronouncement," in which the two are of the one "**Object**" Shabbat. So too, concerning Shabbat's *Add On*, the *Add On* is but of the one "**Object**" Shabbat.

The reason why the *Mechilta* sees the *Add On* of the Festivals as an obligation of the **Person**, while the *Add On* of Shabbat as the "**Object**" Shabbat, of itself, is because, the sanctification of the Festivals need (-Leviticus 23:2 & 4), "Which you shall proclaim ('of the **Person**') as called sacred," which the sanctity of Shabbat (-Exodus 31:14), "**Is** sacred," (-Beitzah 17a), "Shabbat is already sanctified (from the six days of Creation) ("**Object**' Shabbat, of itself")."

And with this (that the teaching of, "Remember' it beforehand and 'Heed' it afterwards," is in essence about the *Add On* being of the one "**Object**" Shabbat, of itself) we will understand the connection between the two teachings of the *Mechilta* on, "Remember/Heed the Shabbat". All the dichotic verses that, "were both stated in one pronouncement," listed in the first teaching of the *Mechilta* are likewise about being of, "the one '**Object**'". Meaning that, "were both stated in one pronouncement," that in the very *Prohibition Precept* ('Its profaners shall be put to death', 'The nakedness of your brother's wife', and, 'You shall not wear sha'atnez, wool and linen together') itself, is a condition, --and hence, one with the *Prohibition Precept*-- the *Positive Precept* ('And on the Sabbath day, (sacrifice) two yearling lambs' were both stated in one pronouncement', 'Her yavam (levir, i.e., her brother-in-law) shall come upon her' , and, 'Fringes (involving sha'atnez) shall you make for yourself).

In other words, when doing the *Positive Precept*, one is not 'pushing away' or 'overruling' the *Prohibition Precept*, but rather, in these cases listed in the *Mechilta*, doing the *Positive Precept* is an observance of the *Prohibition Precept*, for in these cases, they, "were both stated in one pronouncement," made of the, "one '**Object**'". For example, when we, "On the Sabbath day, (sacrifice) two yearling lambs," we are actually fulfilling the, "Its profaners shall be put to death," meaning that we are not profaning Shabbat!

In deeper words, what we are being taught here is that the *Positive Precept* and the *Prohibition Precept*, are one. And this is why the *Mechilta* then goes on to speak of the second teaching, telling us that the sanctity of *Shabbat* and of the *Add On* are one sanctity of Shabbat. And he explains that this is just as the *wolf* whose eating is that of 'tears (at),' and hence, it 'tears (at),' that which is *before* it and *after* it, so too, the sanctity of Shabbat 'tears (at),' in eating the mundanity of a day, therefore, it 'tears (at),' at *before* it and *after* it, as well.

Rabbi Menachem Mendel of Lubavitch, the *Tzemach Tzedek* (-[Link](#)), connects the *Mechilta's*, "As a wolf tears both what is before him and what is behind him," with Jacob's blessing (-Genesis 49:47), "Benjamin is a wolf, he will prey; in the morning he will devour plunder, and in the evening he will divide the spoil," which refers to the Holy Temple's altar (which lay in the Benjamin's portion of the Land of Israel) eating the sacrifices with, "tears both what is before him and what is behind him." For even though the altar's eating of the sacrifices begins with the *Daily Morning Tamid Sacrifice*, and ends with the *Daily Evening Tamid Sacrifice*, nevertheless, we find that the altar, "tears what is before him," with the pre-morning *Removal of the Ashes*, and, "tears what is after him," with the post-evening, "Limbs and Fats burn on the altar all night."

We now understand that what the *Tzemach Tzedek* is telling us is that the, "pre-morning *Removal of the Ashes*," and the, "post-evening, 'Limbs and Fats burn on the altar all night,'" are in fact but of, "one '**Object**'", with the sanctity and honor of the altar itself.