



# The Community

Boruch Hashem

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## Rabbi's Article

### Proactive Positivity and Negation of Deprivation

We will need some introductions in order to understand this teaching of the Rebbe:

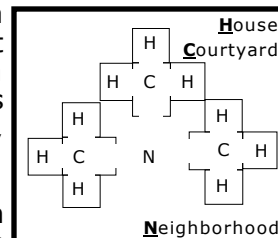
Concerning Shabbat and Festivals there is something called an *Eiruv* --lit. *Mixtures*; either of 'meals,' of 'private domains,' or 'present place of residence'--. Here, we will need to introduce two types of an *Eiruv*:

(i) *Eiruv Tavshilin* (-[Link](#)): Unlike on Shabbat, on the Festivals in which work is forbidden, nevertheless, work for, "Food Needs," --such as cooking, carrying, etc.-- is permissible. However, our sages limited this Biblical permission to being able to cook only for that very day of the Festival. Not allowing for a Festival to become a mundane 'workday' of cooking for other days. The exception is when the Festival falls out on Thursday and Friday --in the diaspora, (which has two days to a Festival), and Friday in Israel, (which has just one day to a Festival)-- when the sages don't want to have us eating three-day old food on Shabbat, cooked on Wednesday, the day *before* the Festival started. On such a calendar setup, one may cook on Friday, so that he have fresh food for Shabbat. However, in order to be able to cook on the Festival day of Friday, one must have made an *Eiruv Tavshilin* on Wednesday, *before* sunset, before the Festival started. This *eiruv* consists of putting aside a challah (or matzah) and a cooked food (such as meat, fish, or an unpeeled hard-boiled egg), over which a blessing and a special paragraph is read.

There is an argument (-Beitzah 15b) as to what the sages were protecting by forcing us to make an *Eiruv Tavshilin* before the Festival starts:

- Rava (-[Link](#)) says, "So that one will select a choice portion for Shabbat and a choice portion for the Festival." Meaning, that it is to protect the honor of Shabbat, that we not eat all the, 'choice portions,' on the Festival, leaving nothing *special* for Shabbat.
- Rav Ashi (-[Link](#)) says, "So that (people) will say, 'One may not bake on a Festival for Shabbat (unless he began to bake the day before); all the more so, (one may not bake) on a Festival for a weekday.'" Meaning, that it is to protect the honor of the Festival, lest it become a 'workday' of cooking.

(ii) *Eiruv Chatzeiros* (-[Link](#)): On Shabbat one may not carry or transfer objects between a *Private Domain* and a *Public Domain* (-[Link](#)). In the times of King Solomon, most residences were set up as courtyards with a few houses opening up into it, and then a few of these courtyards opening into a 'neighborhood' (see diagram), of which all of this together were still an entire *Private Domain*, in which it was permissible to carry. Hence, a child can grow-up never encountering the law that it is forbidden to carry on Shabbat. Therefore, King Solomon established that in order to be able to carry within a courtyard (and so too, from the courtyards into a 'neighborhood') an *Eiruv* had to be made, in which a challah and a cooked food would be set aside, in which all would have a part, creating 'one shared meal', hence, turning all the multiple *little Private Domains* into one *large Private Domain*.



The detail that we are going to focus on is when --according to the *Code of Jewish Law* of the Alter Rebbe, Rabbi Schneur Zalman of Liadi (-[Link](#))-- are we allowed to, and when are we supposed to, eat the *Eiruv*.

(i) *Eiruv Tavshilin*: We are allowed to eat once the cooking on Wednesday for Shabbat is done, but we should best --use it as one of the *Double Breads* for the Friday Night and Shabbat Morning meals, but-- eat it at the third and final meal of Shabbat (afternoon).

(ii) *Eiruv Chatzeiros*: We are allowed to eat Friday Night after Nightfall, but we should best --use it as one of the *Double Breads* of the Friday Night and Shabbat Morning meals, and-- eat it at the second meal, the Shabbat Morning Meal.

The question is: Why does the *Alter Rebbe* want us to eat the *Eiruv Tavshilin* by the third meal (Shabbat Afternoon), while the *Eiruv Chatzeiros* it is suffice to eat it at the second meal (Shabbat Morning)? Especially, when other codifiers of Jewish Law have us eating also the *Eiruv Chatzeiros* at the third meal?! Additionally, seemingly, the reason for postponing the eating of either Eiruv is because of, "Being that one mitzvah was done with this bread (*Eiruv Mitzvah*) it is therefore proper to do many mitzvot (*Double Breads*; blessings, and eating a Shabbat Meal) with it. However, the source in the Talmud (-Brochois 39b) for this reasoning and behavior is stated by the laws of the *Eiruv Chatzeiros*! Hence, keeping it for the extra mitzvah of the third meal, should definitely be practiced by the *Eiruv Chatzeiros*! --Continued on Page 3

## This Week...

FRIDAY, FEBRUARY 3, 2023 ★ יב' שבט תשפ"ג

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

SATURDAY, FEBRUARY 4, 2023 ★ יג' שבט תשפ"ג

TORAH READING: [B'shalach](#) (Exodus 13:17-17:16) · HAFTORAH: [Judges](#) (4:4-5:31)

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

[Shabbat Shirah](#): At your Shabbat table speak to your family about the miracle of the crossing of the Red Sea. Some have a custom to put out food *before* Shabbat for the birds to eat.

MONDAY, FEBRUARY 6, 2023 ★ טו' שבט תשפ"ג

[TU B'SHEVAT](#): The New Year for trees. Eat fruits, especially of the seven types that Israel is praised for.

In order to understand this, let us first understand two concepts concerning the *Eiruv Tavshilin*:

- (i) the difference between the reasons is that Rava (*honoring* Shabbat) is focusing on the "Do Good," the *proactivity positivity* of, (a) having a 'choice portion' for Shabbat, and hence, (b) the *Eiruv* is about *doing* (placing) the *Eiruv* to remind us of the *affirmative obligation* to prepare for Shabbat. While Rav Ashi (*not desecrating* the Festival) is focusing on the "Turn Away from Evil," the *negation of a deprecation* of the Festival, (a) to not end up cooking on a Festival for a regular weekday, and hence (b) the *Eiruv* is about *not doing* (cooking) on the Festival (without first making an *Eiruv*).
- (ii) Even though *Eiruv* is one of the *Seven Rabbinical Mitzvot* (-[Link](#)) nevertheless, the Talmud tells us two opinions of how the sages 'leaned upon' a verse of the Torah: (i) "Shmuel said, 'As the verse states (-Exodus 20:8): 'Remember the Shabbat day, to keep it holy'; (from which Shmuel infers:) Remember it from another day (meaning from a Friday Festival) that comes to make it forgotten (for you will have eaten all the 'choice portions' on the Festival)." (ii) "And a sage cites, from here, the following verse (-Exodus 16:23), '(Tomorrow is a day of rest, a holy Shabbat to the L-rd.) Bake that which you will bake and cook that which you will cook, (and all that remains put aside to be kept for you until the morning).' From here Rabbi Eliezer said: One may *not* bake (on the Festival for Shabbat) but only on that which (was already *before* Shabbat) baked (the challah of the *Eiruv*), and one may cook only on that which was (was already *before* Shabbat) cooked (the cooked food of the *Eiruv*). From this (verse) the Sages established (a Scriptural 'leaning-post') to the *Eiruv Tavshilin* from the Torah."

Now, Rashi (-[Link](#)) sees Reason (i) "Remember the Shabbat day, to keep it holy'; Remember it from another day that comes to make it forgotten," to be speaking *only* of Rava's reason (*honoring* Shabbat), focusing on the "Do Good," the *proactivity positivity* of having a 'choice portion' for Shabbat. While Reason (ii) "One may *not* bake but *only* on..." is speaking of Rav Ashi's reason (*not desecrating* the Festival) focusing on the "Turn Away from Evil," the *negation of a deprecation* of the Festival.

With this we can answer as to why --according to the *Alter Rebbe*-- the *Eiruv Tavshilin* is to be eaten only at the *third* meal, while the *Eiruv Chatzeiros* can be eaten at the *second* meal: According to Rava, not eating the *Eiruv Tavshilin* *before* Shabbat, --even though it is permissible to eat it on once the cooking for Shabbat is completed (on Friday *daytime*)-- is because the soul of *Eiruv Tavshilin* is, "Remember the Shabbat day." Hence, if the *Eiruv Tavshilin* is here to have me, "Remember Shabbat," from Wednesday to Friday, how much more so, we should keep the *Eiruv Tavshilin* to strengthen our, "Remember Shabbat," *on* Shabbat itself, and especially on a Shabbat which, "another day comes to make it forgotten"!! Therefore, even though the *third* meal of Shabbat is the *only* meal of Shabbat in which it is *not* a mitzvah to specifically eat bread, nevertheless, having the *Eiruv Tavshilin* even at the *third* meal, is *not* about doing another mitzvah with it, but primarily, about, "Remember Shabbat." Hence, the *Alter Rebbe* --does not place keeping the bread for third meal as a side *custom* (as the other codifiers do), but rather,-- states that it is, "the most elite way to do this mitzvah (*Eiruv Tavshilin*)," meaning that --it is not a side issue of, "doing many mitzvot with the mitzvah-bread," but that-- having the *Eiruv Tavshilin* for the entire Shabbat *is of the very soul of this mitzvah*, to "Remember Shabbat!"

Different is the *Eiruv Chatzeiros*, which is *only* about, "doing many mitzvot with the mitzvah-bread." Hence, being that eating bread at the third meal is *not* a mitzvah, the *Alter Rebbe* has you eat the *Eiruv Chatzeiros* at the *second* meal, which is the *last* Shabbat meal in which it is a mitzvah to eat bread.



#### The Lesson:

The two reasons of the *Eiruv Tavshilin*, (i) "Do Good," the *proactivity positivity* service, and (ii) "Turn Away from Evil," the *negation of a deprecation* service, represent themselves in the mystical difference between the service of the Festivals and the service of Shabbat.

Shabbat (-Exodus 31:14), "Is *sacred*," and therefore (-Beitzah 17a), "Shabbat is already sanctified (from the six days of Creation)." While Festivals are (-Leviticus 23:2 & 4), "Which *you shall proclaim* as (only) *called sacred*." Mystically meaning, that Festival days, --on their own, before, "you shall proclaim,"-- are related to the mundane weekdays, and are calling upon us to *call forth* our mundaneness (eating) into sacredness. However, if we do not sanctify ourselves, curb ourselves, and *call forth into sacredness*, our eating, then even the food of our Festival sacrifices are called (-Malachi 2:3), "the dung of your festive sacrifices." Concerning Shabbat, however (-Zohar II, 88b), "The dung of your festive sacrifices,' it states, and not the dung of your Shabbat sacrifices."

Hence, the service of the Festivals is to *refine* and *correct* the *deprecation* of the mundane. Therefore, the *Eiruv Tavshilin* remedy to, "magnify the honor of the Festival," expresses itself in the *negation* of, "One may *not* bake but *only* on..." While the *Eiruv Tavshilin* remedy of, "magnify the honor of Shabbat," expresses itself in the *proactivity positivity* service of, "Remember Shabbat."

And with this we will also understand a peculiar emphasis of the *Alter Rebbe*, in which quoting the two reasons of the Talmud for the *Eiruv Tavshilin*, he *reverses them*, stating first Rav Ashi's *negation of a deprecation* approach, and only then after, Rava's *Proactive Positivity* approach: Because, first and foremost, each and every Jew can, and therefore must, *subdue* and control his actual *Thoughts, Speech* and *Actions*, from *evil deprecation*. Only thereafter, can one attempt to *transform* his mundane *Thoughts, Speech* and *Actions*, into *proactivity positivity*. And yet, the Talmud lists Rava's *proactivity positivity* first, teaching us that from the very onset of our service, we must set our eyes on, "Shoot for the stars!"