



Likkutei Sichos

Volume 16 | Beshalach | Sichah 4

Food Prep

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1.

USING THE ERUV LOAF

The laws¹ of *eruv tavshilin*² enable a person to eat the {food set aside for the} *eruv* immediately upon completion of all the preparations for Shabbos (while still Yom Tov). In *Sefer Maharil*,³ however, it points out that the author was accustomed “to leave the loaf of the *eruv (tavshilin)* to use as {the second loaf of} *lechem mishneh*⁴ {for *hamotzi*} on Shabbos eve and Shabbos morning. Then, at the third meal, he would break bread upon the loaf.” Maharshal likewise says:⁵

(Since the *eruv* must remain extant, it is inappropriate to eat it before Shabbos night. However:) It was the custom of Maharam {of Rotenberg} to leave the loaf under the *lechem mishneh* on Shabbos eve and morning {meals}. Then, at the third meal, he would break bread upon that loaf. The reason for this is that since one mitzvah has already been performed with that loaf, it is proper to perform another mitzvah with it.

The Alter Rebbe also records this custom in his *Shulchan Aruch*.⁶ He says:

At the outset, it is necessary that both the bread, and the cooked food, be set aside in a secure place until after he prepares his Shabbos needs.... Nevertheless, the optimal manner of performing the mitzvah is to wait until one of the three Shabbos meals to eat the bread used for the *eruv tavshilin*, when he can break bread over it.... It is appropriate that anything used to fulfill one mitzvah should fulfill another. Some people follow the custom of not breaking bread over this loaf until the third Shabbos meal. This way many mitzvos are fulfilled with it: This loaf is used as {the second loaf of} *lechem mishneh* for the first and second Shabbos meals, and this loaf is the bread broken for the third meal.

¹ *Beitzah* 17b; *Mishneh Torah*, “*Hilchos Yom Tov*,” ch. 6, par. 5; *Tur* and *Shulchan Aruch*, “*Orach Chaim*,” ch. 527, par. 16; Alter Rebbe’s *Shulchan Aruch*, ch. 527, par. 25.

² {When one day of Yom Tov falls on a Friday, it is rabbinically forbidden to cook or bake on the Yom Tov to prepare for Shabbos. *Eruv Tavshilin* is a ritual that permits preparing food on Yom Tov for Shabbos; it involves setting aside two foods, reciting a blessing, and making a declaration, found in the *Siddur*.}

³ *Sefer Maharil*, end of *Hilchos Eruv Tavshilin*, quoted by *Be’er Heitiv*, “*Orach Chaim*,” ch. 527, sub-section 2.

⁴ {The two loaves, usually of challah, used on Shabbos and Yom Tov to begin each repast.}

⁵ *Yam Shel Shlomo* on *Beitzah*, ch. 2, sec. 18; quoted by *Bach*, ch. 527, *ibid*; *Taz*, *ibid.*, sub-section 14; *Magen Avraham*, *ibid.*, sub-section 15.

⁶ Alter Rebbe’s *Shulchan Aruch*, ch. 527, par. 25.

2.

THE ALTER REBBE'S CHOICE

The source of this opinion — that since a *mitzvah* (*eruv tavshilin*) was performed with an item, it is proper also to use this item to perform another *mitzvah* (*lechem mishneh* and the Shabbos meal) — is found in the Gemara⁷ regarding an *eruv chatzeros*:⁸

When Rav Ami and Rav Asi used the bread of the *eruv* (used to make an *eruv chatzeros* on the previous day) in the Shabbos meal, when the opportunity presented itself, they would recite the blessing: “Who brings forth bread from the earth” over it. They said in explanation: “Since one *mitzvah* was performed with it, we will perform another *mitzvah* with it.”

Also regarding *eruv chatzeros*, it is recorded in *Sefer Maharil*:⁹ “{Maharil said:} ‘Shabbos eve and morning I leave the bread to be used as the second loaf...’ and he said that even on Shabbos eve a person may eat it... but he valued the opportunity to **increase** the *mitzvos* performed with it.” “During the third meal on Shabbos... he would break bread upon a loaf... the one that he used to make the *eruv chatzeros*.”¹⁰ Similarly, Maharshal said, “and they conducted themselves similarly regarding the *eruv chatzeros*.” (Meaning, we eat the *eruv* {foods} only at the third meal after using it as *lechem mishneh* during the first two meals, just like we do with respect to the *eruv tavshilin*.)

However, regarding **this** law {*eruv chatzeros*}, the Alter Rebbe¹¹ only quotes the ruling (of the Rema):¹² “One should break bread on Shabbos morning using the bread set aside for the *eruv*.... Since one *mitzvah* was performed with this bread, it should be used to perform another *mitzvah*.” In this context, the *Alter Rebbe* does not quote the aforementioned custom to only break bread upon

⁷ *Berachos* 39b; *Shabbos* 117b (using slightly different wording).

⁸ {*Eruv chatzeros* was devised to allow people to carry on Shabbos in a common courtyard. A meal would be placed in one home on behalf of all the residents, establishing a shared domain common to all the courtyard's residents.}

⁹ *Sefer Maharil*, “*Hilchos Eruvei Chatzeros*.”

¹⁰ *Sefer Maharil*, “*Hilchos Shabbos*.”

¹¹ Alter Rebbe's *Shulchan Aruch*, “*Orach Chaim*,” ch. 393, par. 3.

¹² *Shulchan Aruch*, “*Orach Chaim*,” ch. 394, par. 2.

this loaf during the third meal (in order “to **increase** the number of mitzvos performed with it”).

We need to clarify: Both Maharil and Maharshal mention this custom in the laws of *eruv tavshilin* and *eruv chatzeros*. Why does the Alter Rebbe mention this custom **only** in the laws *eruv tavshilin*? (Moreover, the reason that “since one mitzvah was performed with it, we will perform another mitzvah with it,” originates in the laws regarding *eruv chatzeros*, as discussed.)

3.

WHY THE THIRD?

This question can be resolved by first addressing a difficulty in the actual custom of breaking bread over the *eruv (tavshilin)* during “the third Shabbos meal in order to fulfill **many** mitzvos with it...”:

The first two Shabbos meals are more important than the third: According to several authorities, a person does not need *lechem mishneh* for the third meal. Furthermore, some authorities maintain that for the third meal, the person does not need to eat bread at all. (A dish made from one of the five grains¹³ suffices.) In fact, some authorities maintain that a person can discharge his obligation to eat a third meal by eating fruits, etc.¹⁴

Thus, it is difficult to understand: Why would we leave the bread of the *eruv (tavshilin)* for the third meal when eating (specifically bread) is not as important, or {according to some authorities} is not even necessary? Seemingly, it would make more sense to break bread over the *eruv* {loaf} during the Shabbos morning meal. Then, not only would the person perform the mitzvah of *lechem mishneh* (twice) using this bread, but moreover, **eating** the *eruv* {loaf}

¹³ {Wheat, barley, oats, rye, and spelt.}

¹⁴ See *Tur* and *Shulchan Aruch*, “*Orach Chaim*,” end of ch. 291, and commentaries; Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*,” ch. 291, par. 7.

itself would be a mitzvah and obligation of the Shabbos meal (a meal for which **all authorities** agree that a person is obligated to eat bread)?¹⁵

We can't answer that the benefit of waiting until the third meal is that this way we use the loaf for a **third** mitzvah — the blessing of *hamotzi* during the third meal. The reason this answer makes little sense is that (many authorities maintain) there is no obligation to eat bread at the third meal, Therefore, the blessing *hamotzi* said the third meal is recited only as a {regular} blessing that always precedes the partaking of **enjoyment** {of eating, drinking, etc.}. This {blessing of *hamotzi* for enjoying the bread} would also apply were we to break bread over this loaf during the Shabbos morning meal (**besides** reciting the *hamotzi* then because of the fulfillment of the mitzvah of *lechem mishneh*).

4.

TWO REASONS FOR THE ERUV

The explanation: The *Gemara*¹⁶ mentions two reasons¹⁷ the Sages enacted the law of *eruv tavshilin*: (a) Rava says: “So that one will select a choice portion for Shabbos and a choice portion for Yom Tov.” Rashi explains: “By making an *eruv*, a person recalls Shabbos, and does not consume all his food for Yom Tov....” On this basis, *eruv tavshilin* was enacted “in order to augment the honor of Shabbos.”¹⁸ (b) “Rav Ashi says: So that people will say: ‘One may not bake on Yom Tov for Shabbos; all the much more so may one not bake on Yom Tov for a weekday.’” Thus, *eruv tavshilin* was enacted “in order to augment the honor of Yom Tov.”

Rosh¹⁹ clarifies one of the practical *halachic* differences between these two reasons: According to Rava's reason — “so that one will select a choice portion for Shabbos” — a person must make the *eruv* the day before Yom Tov begins, on

¹⁵ See *Tur* and *Shulchan Aruch*, “*Orach Chaim*,” the end of ch. 274; Alter Rebbe's *Shulchan Aruch*, ch. 274, par. 5.

¹⁶ *Beitzah* 15b.

¹⁷ Alter Rebbe's *Shulchan Aruch*, “*Orach Chaim*” (ch. 527, par. 2). The wording of *Shulchan Aruch* indicates that there is no dispute regarding this matter, rather two reasons given.

¹⁸ Alter Rebbe's *Shulchan Aruch*, “*Orach Chaim*,” *ibid*.

¹⁹ In his commentary on *Beitzah* 15b.

the day that he prepares the foods to honor Yom Tov. The *eruv* serves to remind him about the Shabbos necessities. (Were he to make the *eruv* on an earlier day, the *eruv* would not effectively serve its purpose of reminding him about the Shabbos necessities on the day preceding Yom Tov.) In contrast, according to Rav Ashi's reason — “so that people will say: ‘One may not bake... on Yom Tov for a weekday’” — the *eruv* needs only be extant on the day preceding Yom Tov, yet the *eruv* could be made even before that day.

In his *Shulchan Aruch*, the Alter Rebbe quotes both reasons. (Albeit, he quotes them in the opposite order — **first**, in order to augment the honor of Yom Tov, etc., and **second**, in order to augment the honor of Shabbos, etc.) He also discusses the aforementioned practical halachic difference between them. He concludes:

With respect to actual practice, initially, one should only establish an *eruv* on the day that actually precedes the coming Yom Tov, as explained according to the second reason. However, after the fact, if one already made an *eruv* several days before Yom Tov, and on the day that actually precedes Yom Tov, he forgot to... make an *eruv*, he is permitted to rely on his *eruv* [that he had made earlier].

Meaning, at the outset a person needs to make his *eruv* (also) taking into account the reason “so that one will select a choice portion for Shabbos....”

5.

THE DIFFERENCE BETWEEN THE TWO

An additional difference between these two reasons emerges, aside from whether *eruv* was enacted for Shabbos or Yom Tov, regarding the function of the enactment:

According to Rav Ashi, the function of the enactment is preventative, in two respects: (a) To prevent a person from doing something wrong (a prohibition) — so that a person will not **transgress** the prohibition of cooking on Yom Tov for a weekday. And therefore, (b) the enactment comes to (negate

and) **forbid** cooking on Yom Tov for Shabbos “unless the person began cooking, at least one dish, on the day preceding Yom Tov.”²⁰

In contrast, according to Rava, the function of the enactment is positive. We see this expressed concerning same two above issues: (a) The enactment ensures that a person will prepare adequately for Shabbos (“so that one will select a choice portion for Shabbos”), and consequently, (b) the main point of the enactment is to **set aside** an *eruv*, which will remind the person about the obligation to prepare the Shabbos necessities. (Moreover, the prohibition of cooking on Yom Tov for Shabbos without an *eruv* only strengthens the enactment requiring the person to prepare adequately for Shabbos.)

6.

THE VERSES MATCH UP

On this basis, we can clarify another idea: The Gemara²¹ offers two scriptural supports for the rabbinic enactment of *eruv tavshilin*: (a) “Shmuel said, ‘It says in Scripture: *Remember the Shabbos day, to keep it holy*²² — remember it {i.e., safeguard it} from another day that comes to make it forgotten.’” (b) “And a *Tanna* brings support for it {*eruv tavshilin*} from here: *Bake that which you will bake and cook that which you will cook.*”²³ (This verse appears in our *parshah*.) “From here Rabbi Eliezer said: ‘One may not bake {on Yom Tov for Shabbos} other than by relying on that which was already baked {for Shabbos the day before}....’ From here, the Sages brought support for *eruv tavshilin* from the Torah.”

²⁰ Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*,” ch. 527, par. 2.

²¹ {*Beitzah* 15b}

²² *Shemos* 20:8.

²³ *Shemos* 16:23.

“Remember it from another day that comes to make it forgotten.” Rashi explains:

When Yom Tov falls on the day preceding Shabbos, it is highly probable that Shabbos will be forgotten because of **Yom Tov**, because a person will prepare a lot of food for the Yom Tov meal, and thus he will not leave aside food for Shabbos as befits the honor of Shabbos. The Torah, therefore, warns him to remember Shabbos. When he performs *eruv tavshilin*, he will, in turn, remember Shabbos....

Rashi’s remarks clarify that the scriptural support from the verse, “Remember the Shabbos day, to keep it holy” — “remember it from another day that comes to make it forgotten” — (only) holds true according to Rava.

Ostensibly, this is difficult: The Gemara quotes both reasons (offered by Rava and Rav Ashi, respectively) in continuation of the scriptural support from the verse, “Remember the Shabbos day, to keep it holy.” (The Gemara only introduces the second verse after mentioning the reasoning of both Rava and Rav Ashi.) Why, then, does Rashi maintain that the scriptural support from the verse, “Remember the Shabbos day, to keep it holy” is only consistent with Rava’s reasoning?

But based on the above explanation, this makes sense: The second scriptural support expresses the enactment negatively — “**One may not bake** on Yom Tov for Shabbos **other than** by relying on what was already baked for Shabbos on the previous day....”: Meaning, our Sages **forbade** cooking on Yom Tov unless a person already had food that was baked “on Thursday.”²⁴ In contrast, the inference from the verse, “Remember the Shabbos day, to keep it holy” expresses the enactment positively — a person must **remember it**.

Therefore, Rashi maintains that the scriptural support from the verse, “Remember the Shabbos day, to keep it holy,” only is valid according to Rava’s reason that the enactment of the *eruv tavshilin* is a proactive measure — “so that one will select a choice portion for Shabbos, etc.”

²⁴ Rashi on *Beitzah* 15b, s.v., “*ela al ha’afui*.”

WHO REQUIRES PRESERVATION?

On this basis — that according to Rava, the enactment of *eruv tavshilin* is a proactive measure to “**remember it** from another day that comes to make it forgotten” — we can suggest that it would make sense (according to this reason) to keep the *eruv* extant also on the day of Shabbos itself.

True, as soon as a person finishes preparing all his Shabbos needs, he already has taken care of the concern that “it is highly possible that Shabbos will be forgotten... and thus he will not leave aside food for Shabbos, as befits the honor of Shabbos,” and, “does not consume all his food for Yom Tov...” (For this reason, he may now eat the *eruv* {food}.) Nonetheless, since the *eruv* serves primarily (as a proactive measure) to “remember it,” it makes sense that the remembrance of the *eruv* should be present on Shabbos itself, as evident from the simply understood intent behind the verse, “Remember the Shabbos day, to keep it holy” — we must remember Shabbos on the Shabbos day.

Put differently, since **this** is a Shabbos that we had a concern could be possibly **forgotten**, extra emphasis needs to be placed on {the principle to} “**remember** the Shabbos day, to keep it holy.” (This remembrance is ensured by also keeping the *eruv tavshilin* also on **Shabbos**.)

We can posit that this is also the reason behind what is written in *Sefer Maharil* (regarding *eruv tavshilin*): “It is best to keep it extant from Yom Tov for Shabbos” (— to keep the *eruv* for Shabbos). His ambiguous wording intimates that this practice is ideal **not** (only) because of the reason {given above}: “Since one mitzvah was performed with it...” This is further evident from the *Sefer Minhagim* (by Rabbi Yitzchok Aizik Tirno):²⁵ “He should keep the *eruv* until Shabbos begins.” This is because, according to Rava’s reason, preserving the *eruv* for Shabbos augments the remembrance of Shabbos, which is the purpose of the *eruv tavshilin*.

²⁵ Rabbi Yitzchok Aizik Tirno’s *Sefer Minhagim*, “*Din Eruv Tavshilin*.”

8.

ERUV TAVSHILIN VS. ERUV CHATZEROS

On this basis, we can also appreciate the Alter Rebbe’s nuanced wording in his *Shulchan Aruch*. When discussing *eruv chatzeros*, he says:²⁶

The *eruv* need only be extant during *bein hashmashos*....²⁷ **One should** break bread on Shabbos morning using the bread set aside for the *eruv*.... **Since** one mitzvah was performed with this bread, it should be used to perform another mitzvah.

The subsequent wording indicates that the scrupulous practice — “one should break bread Shabbos morning” — has nothing to do with the content and idea of the *eruv chatzeros*. This is merely an **tangential** element in that a mitzvah was performed with this object (“**since** one mitzvah was performed with this bread”).

This is in contrast to the laws of *eruv tavshilin*, where the Alter Rebbe says:²⁸

At the outset, a person must set aside both the bread and the cooked food in a secure place until after he prepares his Shabbos needs. Then, **according to the letter of the law**, he may partake of them. **Nevertheless, the optimal manner of performing the mitzvah** is to wait until one of the three Shabbos meals to eat the bread used for the *eruv tavshilin*, when he can break bread over it.... It is appropriate that any item used to fulfill one mitzvah should fulfill another mitzvah....

From the nuanced wording and syntax we understand that the practice of “waiting to eat the bread used for the *eruv tavshilin* until one of the three Shabbos meals, etc.,” is (not tangential, as discussed, but also) an “ideal” way of performing this “mitzvah” of ***eruv tavshilin***.

Based on the above explanation, it is understood that by **actually** using the *eruv tavshilin* for his Shabbos needs and for his Shabbos meal, the person fulfills the obligation to “remember it” in the ideal manner. Therefore, the Alter Rebbe says, “Nevertheless, the optimal manner of performing the mitzvah is to

²⁶ {Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*,” ch. 393, par. 3.}

²⁷ [Twilight — from sunset to nightfall — at the beginning of Shabbos.]

²⁸ {Alter Rebbe’s *Shulchan Aruch*, ch. 527, par. 25.}

wait...,” because the Alter Rebbe rules that at the outset, a person must act in a manner that (also) takes the second reason into account (“to augment the honor of Shabbos”) as discussed above in Section 4.

9.

WHY WAIT UNTIL THE THIRD MEAL?

Based on the above explanation, we can also appreciate why the Alter Rebbe mentions the practice of breaking bread over the *eruv* {loaf} during the third Shabbos meal only concerning *eruv tavshilin* and not concerning *eruv chatzeros*:

As explained above, according to the reason that the purpose of *eruv tavshilin* is “in order to augment the honor of Shabbos,” using the *eruv* for one’s Shabbos needs is also part of the principle to “remember it.” Thus, the greater the frequency, and the longer the duration, that the person uses the *eruv* during his Shabbos meals (during the first two meals, as the second loaf; and during the third meal, to break bread upon), the more he emphasizes and augments his remembrance of Shabbos. Every time the person eats Shabbos foods that were prepared on Yom Tov (by virtue of the *eruv*), he enhances his remembrance of Shabbos by including the *eruv tavshilin* in his meal.

In other words, when the person uses the *eruv* at each the meal, including the last one, the third meal, he integrates the “remembrance” engendered by the *eruv tavshilin* with **all** his Shabbos needs, up until the very last of his needs, including the **last** meal.

When does this idea hold true? Regarding an *eruv tavshilin*. Because of its defining parameters (“remember it”), there are grounds for the person to retain the *eruv* until the third meal.

In contrast, the *eruv chatzeros* enactment does not have the same rationale and parameters. There is no reason (therefore, according to the Alter

Rebbe) to keep the *eruv* for the third meal. On the contrary, it would be better to break bread upon it during the Shabbos **morning** meal, because then the person also fulfills the mitzvah of eating a Shabbos meal with this bread — for the Shabbos morning meal requires bread according to all authorities, as discussed in Section 3.

10.

THE DIRECTIVE

The lesson from all the above in our *avodas Hashem*:²⁹

The *Zohar*³⁰ discusses the difference between Shabbos and Yom Tov: Shabbos is “holy,”³¹ whereas Yom Tov is referred to as “מְקַרְאֵי קֹדֶשׁ — convocations {literally, ‘callings’} of holiness.”³² This is because a Yom Tov merely “calls” and “invites” the “Holy.” (We invite holiness to come to a “place” [a time] of **mundaneness**). In contrast, Shabbos is the aspect of “Holy” itself.

Meaning, the timespan of Yom Tov, in and of itself, is associated with the commonplace. The *avodah* of (“the appointed times of Hashem, which **you** shall call **them**,³³ אֲוֹתָם,” — “**you**, אֲתָם”³⁴ — the Jewish people, specifically) involves “inviting” the level of “holy” into ordinary activities — a person should eat in a holy manner — “A righteous person eats to satisfy his soul.”³⁵ Therefore, Shabbos, which is inherently holy³⁶ is completely **holy** — “it has no dross whatsoever.”³⁷ This is in contrast to Yom Tov. If the *avodah* of the Jewish people is deficient (even if a single individual does not perform his *avodah*, then although the command, “you shall call” [performed by the court] was carried out

²⁹ {*Avodas Hashem*, or simply *avodah*, denotes Divine service.}

³⁰ *Zohar*, vol. 3, 94a.

³¹ *Shemos* 31:14.

³² *Vayikra* 23:2,4.

³³ {*Vayikra* 23:2,4.}

³⁴ *Rosh HaShanah* 24a.

³⁵ *Mishlei* 13:25.

³⁶ *Beitzah* 17a.

³⁷ *Torah Or*, 203a, ff.

perfectly), still, the verse, “the dung of your festive offerings”³⁸ applies. (“The verse speaks of the ‘dung of your festive offerings,’ **but not** of the dung of your Shabbos offerings”³⁹ – this is because the *avodah* of Shabbos is performed on a day which, **in and of itself**, has no “dung” {waste}, and thus, “A righteous person eats to satisfy his soul.”)

This is similar to the difference between rectifying negativity, like “sharp or sour foods {which are normally unpleasant to eat} that have been well spiced and prepared...,”³⁷ and something with no negativity at all, such as “tasty, sweet foods.”⁴⁰

This explains the difference (on a deeper level) between the two reasons given for *eruv tavshilin*. According to the reason that an *eruv tavshilin* serves to augment the honor of Yom Tov, the nature of the enactment is a negative {preventative} one. Whereas, according to the reason that it serves to augment the honor of Shabbos, the nature of the enactment is a positive {proactive} one (as discussed above at length in Section 5):

Since the *avodah* of the **Yom Tov** involves refining and repairing mundane matters (and timespans), the enactment “to augment the honor of Yom Tov” resembles this approach. Meaning, it prevents a negative (mundane) occurrence. In contrast, according to the reason that *eruv tavshilin* is meant “to augment the honor of Shabbos,” the nature of the enactment is to increase light, to accomplish something positive. This is because Shabbos is **inherently** holy, beyond the pale of ordinary, weekday matters. Thus, nothing needs to be negated. (This is not the case, however, if G-d forbid, a person infects Shabbos with negativity by desecrating it through actions that constitute a **chilul** Shabbos. [*Chilul* is also cognate to the word *chol*, mundane].)⁴¹

³⁸ *Malachi* 2:3.

³⁹ *Zohar*, vol. 2, 88b.

⁴⁰ *Tanya*, “*Likkutei Amarim*,” ch. 27.

⁴¹ *Ibn Ezra* on *Vayikra* 19:8.

11.

THE ORDER

On this basis, we can also explain (according to the deeper ideas in Torah) why the Alter Rebbe quotes the two reasons in a different order than in the Gemara. The Alter Rebbe first mentions the reason “to augment the honor of Yom Tov,” and then “to augment the honor of Shabbos.”

The beginning of a person’s *avodah* (the **first** reason) requires him to “turn from evil”⁴² (including — during Yom Tov — to refrain from the **mundane**): “to augment the honor of Yom Tov.” Only afterwards can a person begin to perform the loftier type of *avodah* (the **second** reason): “**to augment** the honor of Shabbos” — “and do good,”⁴³ as discussed above.

This also explains why, at the outset, a person should conduct himself in a manner that also takes the second reason into consideration, although doing so is not critical. However, taking the first reason {to augment the honor of shabbos} into account is critical (as discussed above in Section 4):

Every person, in every place, in every time is required to **turn** away from evil — every person **must** perform **this** *avodah*. In contrast, not every person can perform the *avodah* of negating the very **existence** of evil (not just when it comes to his actual thoughts, speech, and deeds) from within himself. Therefore, accomplishing this objective is not absolutely critical. This resembles the distinction between a *tzaddik*⁴⁴ and a *beinoni*⁴⁵ (every person can be a *beinoni*);⁴⁶ and this **resembles** the distinction between *iskafya*⁴⁷ and *is’hapcha*.⁴⁸

⁴² {*Tehillim* 34:15.}

⁴³ {A continuation of *Tehillim* 34:15.}

⁴⁴ {Perfectly righteous person.}

⁴⁵ {Lit., “the average person.” According to *Tanya*, a *beinoni* is a person who has never sinned in thought, speech, or action, but still retains potential self-centeredness.}

⁴⁶ *Tanya*, “*Likkutei Amarim*,” ch. 14.

⁴⁷ {*Iskafya*, lit., “bending” — the *avodah* of a person subduing his negative impulses and overcoming his urges.}

⁴⁸ {*Is’hapcha*, lit., “transformation” — the *avodah* a person transforming his negative impulses and urges into good.}

Nevertheless, at the outset, a person ought to conduct himself in a way that also takes the second reason into account. As explained in several places, for a person to perform the *avodah* of *iskafya* properly and genuinely, he needs also to perform the *avodah* of *is'hapcha* (at least occasionally).

This idea is similar to the concept discussed in *Kuntres Eitz HaChaim*⁴⁹ regarding *yichuda ilaah*⁵⁰ and *yichuda tatah*.⁵¹ [The *avodah* that is based on *yichuda ilaah* is *is'hapcha*, and the *avodah* that is based on *yichuda tatah* is *iskafya*.] In order that the *avodah* of *yichuda tatah* should be performed properly and genuinely, he must also perform the *avodah* of *yichuda ilaah*. This applies even to those who cannot always perform the *avodah* of *yichuda ilaah* with complete fidelity.

12.

MERGING THE TWO

Then, the Alter Rebbe adds one more detail. Not only should a person's conduct at the outset also take into account the second reason, but he should (on the basis of the statement, "some have a custom," which after all is quoted in *Shulchan Aruch*) consume the *eruv tavshilin* {food} during the third meal. This practice contains two opposite elements:

A person prepares the *eruv tavshilin* on the **day preceding** Yom Tov, i.e., right at the beginning of his *avodah*, even **before** beginning the *avodah* of Yom Tov. On the other hand, every Jewish person has the ability, immediately **at the beginning** (and during the preparatory stages) of his *avodah* to prepare himself (not only for the level of Shabbos, in a general sense, but also) for the spiritual level associated the third meal, which, as known,⁵² is the most sublime time of Shabbos.

⁴⁹ Ch. 7, ff.

⁵⁰ {A loftier perspective on the Oneness of Hashem, wherein all existence is merely an extension of Him.}

⁵¹ {An inferior perspective on the Oneness of Hashem, wherein created beings are perceived as such.}

⁵² *Hemshech* 5666, p. 544.

Although the person has just begun his *avodah*, when he thinks a thought or does an action tied to Shabbos — a thought or action connected even with the third meal of Shabbos — this will benefit his *avodah*, on whatever level he is holding, by rendering it proper and genuine. In turn, this will then thrust him to yet a loftier sort of divine service.

-Based on talks delivered on *Shabbos parshas Bereishis* (the second *farbrengen* — continuation of the *Simchas Torah farbrengen*), 5718 (1957)