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PARSHA INSIGHTS

by Rabbi Yaakov Asher Sinclair

Upgrading Shabbat

“But the seventh day shall be holy for you, a day of complete rest for G-d.” (35:2)

No one ever complained about the hotel that lets you check in to your room at eight in the morning and lets you stay there until nine at night on the day you leave.

No one ever complained about the tailwind that reduced the four-and-a-half hour flight from London to Tel Aviv by half-an-hour.

Or what about the audience with the Queen of England that starts ten minutes before schedule and goes on half-an-hour longer than you were told? No one ever said, *“Excuse me your Majesty, I’m sorry, but I’ve got to run out and do a little shopping. See you!”*

When something is special and important, we want it to go on forever. And when it’s a burden, it can never be too brief.

There are two places where the Torah lists the Ten Commandments: in the Torah portion of Yitro and in the Torah portion of Vaetchanan. In Parshat Yitro the Torah says, *“Remember the Shabbat day to make it holy...”* whereas in Parshat Va’etchanan it says, *“Guard the Shabbat day to keep it holy...”* The Midrash (Yalkut Shimoni, Yitro 295) explains, *“Remember it beforehand, and guard it afterwards...”* – meaning that Shabbat is so special and important that we should begin it early and finish it late.

We find the same idea in this week’s Torah portion.

“But the seventh day shall be holy for you, a day of complete rest for G-d.”

In this verse, the word “holy,” *kodesh*, precedes the word *Shabbat*; however in Parshat Beshalach (16:23), in a virtually identical expression, the word *Shabbat* precedes *kodesh*. In other words, in our *parsha* the Torah says the *kodesh* should come before the Shabbat – the holiness of Shabbat should begin early, whereas in Parshat Beshalach the *kodesh* comes after the Shabbat, meaning that we should extend our Shabbat well into Saturday night.

It all depends on how you look at Shabbat. Is your Shabbat a 25-hour airline flight in Economy, or is it an uninterrupted audience with the Shabbat Queen?

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TALMUD TIPS

by Rabbi Moshe Newman

Vayakhel-Pekudei – Shabbat 9-15

Judgment in Focus

And the Sage said, “From the time the judges covered their heads (with *taleiseim*).”

We are taught in a *mishna* that when we near the time of *mincha* – even during the week – it is forbidden to do certain activities before praying, lest the activity continue and the person forget to pray. However, continues the *mishna*, this is true only if the activity wasn’t yet begun, but if the activity was started, it may continue. The halacha regarding this topic is codified in Shulchan Aruch Orach Chaim 232.

One such activity is “entering into *din*” – opening a session in a court. The *gemara* discusses the exact definition of the beginning of the session, and two opinions are recorded: “When the litigants begin” and “When the judges cover their heads.” One definition was said by Rav Yirmiya and the other by Rabbi Yonah. Although these sound like different definitions, the *gemara* clarifies that these two opinions do not really disagree. If the court was not in session earlier, then the judges would need to don their *teleisim* before starting, but if the court is continuing after a morning hearing, the new case begins with the claims of the litigants.

A “Talmud Tip” may be learned here from the fact that the *dayanim* would cover their heads with *teleisim* when sitting in judgment. Their kippas and hats were not sufficient, it would seem. I once heard an explanation for this practice from Rav Moshe Carlebach, who said it with a big smile, yet with total seriousness. A *tallis* over the *dayan*’s head served as a type of “blinder.” Not in the sense of “blind justice,” but to help each *dayan* stay totally focused on the case from beginning to end, without any peripheral distraction.

▪ *Shabbat 10a*

A Full-Tilt Shabbat

Rabbi Yishmael said, “How great are the words of the Sages, who said that it is forbidden to read by the light of a lamp!”

We learn in our *beraita* that despite a Rabbinical decree to forbid reading a *sefer* on Shabbat by the light of a lamp, Rabbi Yishmael thought he was allowed to do so since he was certain he would not tilt the lamp to improve the flame and would therefore not desecrate Shabbat. According to one opinion in the *beraita* he almost tilted the lamp, and according to another he actually did so *b’shogeg*. Based on this experience he proclaimed, “How great are the words of the Sages, who said that it is forbidden to read by the light of a lamp!”

Commentaries note that although the reason for the prohibition to read by a lamp – lest one tilt it – is explained in the *beraita*, the Tana of the *mishna* omits its mention. Why? They answer this question with an important Torah principle.

The reasons for the mitzvahs and prohibitions in the Torah were not revealed in the Torah so that a person shouldn’t think that if the reason for a particular mitzvah or prohibition doesn’t apply to him, that mitzvah or prohibition also doesn’t apply to him. In a similar way, the decrees of our Sages were enacted to apply to each person, regardless of any reason that might be associated with the decree. Rabbi Yishmael proclaimed that the words of our Sages in the *mishna* – which did not state a reason for the decree – were “great” in conveying the message that the decree was independent of any particular reason. (Maharitz Chiyus in the name of the Gaon from Vilna) Rav Chaim Pinchas Scheinberg mentioned to me this teaching of the Gaon in a different context (*mayim achronim*), and added, in the name of the Gaon, that for each reason that our Sages may have revealed as being a basis for a decree, there are actually seventy reasons.

▪ *Shabbat 11a, 12b*

ASK!

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The Bedtime Shema

R. Berzack wrote:

Dear Rabbi,

I'd like to know the details of the bedtime Shema regarding a woman's obligation. I've heard that you are not allowed to talk after you have said it. Is this true? And what about reading a book afterwards?

Dear R. Berzack,

Women should recite *Shema* and the *Hamapil* blessing immediately before retiring at night. Married women customarily say the blessing with their hair covered.

One shouldn't interrupt between the *Hamapil* blessing and sleeping. Therefore, one should not eat, drink, or talk after saying *Hamapil*. Some even have the custom to omit *Hampil* altogether, or they say it but omit G-d's

Name and the phrase "King of the universe," out of concern that they will converse afterwards.

If one says the bedtime *Shema* and then has difficulty sleeping, he should keep repeating the first paragraph of the *Shema* or other verses of supplication until sleep overtakes him. Thinking Torah thoughts is also permitted – so reading a *sefer*, a book of Torah thoughts, is okay.

It is known that Rav Yehuda Segal, the late Rosh Yeshiva in Manchester, used to actually fall asleep while reciting the bedtime *Shema*, and he would wake from time to time and carry on exactly from the place he left off!

Sources: Shulchan Aruch 239:1 Mishna Berurah, *ibid.* 4,7 Halichos Bas Yisrael 2:40, Rabbi Y. Y. Fuchs

PARSHA OVERVIEW

Vayakhel

Moshe Rabbeinu exhorts *Bnei Yisrael* to keep Shabbat, and requests donations for the materials for making the Mishkan. He collects gold, silver, precious stones, skins and yarn, as well as incense and olive oil for the *menorah* and for anointing. The princes of each tribe bring the precious stones for the *Kohen Gadol's* breastplate and *ephod*. G-d appoints Betzalel and Oholiav as the master craftsmen. *Bnei Yisrael* contribute so much that Moshe begins to refuse donations. Special curtains with two different covers were designed for the Mishkan's roof and door. Gold-covered boards in silver bases were connected, forming the Mishkan's walls. Betzalel made the Holy Ark (which contained the Tablets) from wood covered with gold. On the Ark's cover there were two figures facing each other. The *menorah* and the table with the showbreads were also of gold. Two altars were made: a small incense altar of wood overlaid with gold, and a larger altar for sacrifices made of wood covered with copper.

Pekudei

The Book of Shemot concludes with this *parsha*. After finishing all the different parts, vessels and garments used in the Mishkan, Moshe gives a complete accounting and enumeration of all the contributions and of the various clothing and vessels which had been fashioned. *Bnei Yisrael* bring everything to Moshe. He inspects the handiwork and notes that everything was made according to G-d's specifications. Moshe blesses the people. G-d speaks to Moshe and tells him that the Mishkan should be set up on the first day of the first month, i.e., Nissan. He also tells Moshe the order of assembly for the Mishkan and its vessels. Moshe does everything in the prescribed manner. When the Mishkan is finally complete with every vessel in its place, a cloud descends upon it, indicating that G-d's glory was resting there. Whenever the cloud moved away from the Mishkan, *Bnei Yisrael* would follow it. At night the cloud was replaced by a pillar of fire.

Q & A - VAYAKHEL

Questions

1. On which day did Moshe assemble the Jewish People?
2. Why is the prohibition against doing work on Shabbat written prior to the instruction for building the Mishkan?
3. Why does the Torah specify the particular prohibition of lighting a fire on Shabbat right after it had already noted the general prohibition of doing work on Shabbat?
4. What function did the "yitdot hamishkan" serve?
5. What function did the "bigdei hasrad" serve?
6. What was unusual about the way the women spun the goat's hair?
7. Why were the Nesi'im last to contribute to the building of the Mishkan? How does the Torah show dissatisfaction with their actions?
8. Who does the Torah identify as the primary builders of the Mishkan? From which tribes were they?
9. What time of day did the people bring their daily contributions for the construction of the Mishkan?
10. For what was the woven goat's hair used?
11. What image was woven into the *parochet*?
12. Why does the Torah attribute the building of the *aron* to Betzalel?
13. Where were the sculptured *cheruvim* located?
14. How many lamps did the *menorah* have?
15. Of what materials was the *mizbe'ach haketoret* composed?
16. Of what material was the *mizbe'ach ha'olah* composed?
17. The *kiyor* was made from copper mirrors. What function did these mirrors serve in Egypt?
18. How did the *kiyor* promote peace?
19. The *kiyor* was made from the mirrors of the women who were crowding at the entrance to the *Ohel Mo'ed*. Why were the women crowding there?
20. Of what material were the "yitdot hamishkan" constructed?

All references are to the verses and Rashi's commentary, unless otherwise stated.

Answers

1. 35:1 - The day after *Yom Kippur*.
2. 35:2 - To emphasize that the building of the Mishkan doesn't supersede the laws of Shabbat.
3. 35:3 - There are two opinions: One opinion is to teach that igniting a fire on Shabbat is punishable by lashes as opposed to other "*melachot*" which are punishable by death. The other opinion is to teach that violation of numerous "*melachot*" at one time requires a separate atonement for each violation.
4. 35:18 - The edges of the curtains were fastened to them. These were inserted in the ground so the curtains would not move in the wind.
5. 35:19 - They covered the *aron*, the *shulchan*, the *menorah*, and the *mizbachot* when they were packed for transport.
6. 35:26 - It was spun directly from off the backs of the goats.
7. 35:27 - The *Nesi'im* reasoned that they would first let the people contribute materials needed for the Mishkan and then they would contribute what was lacking. The Torah shows its dissatisfaction by deleting a letter from their title.
8. 35:30, 35:34 - Betzalel ben Uri from the tribe of Yehuda; Oholiav ben Achisamach from the tribe of Dan.
9. 36:3 - Morning.
10. 36:14 - It was made into curtains to be draped over the Mishkan.
11. 36:35 - *Cherubim*. (See Rashi 26:31)
12. 37:1 - Because he dedicated himself to its building more than anyone else.
13. 37:7 - On the two extremities of the *kaporet* (cover of the *aron*).
14. 37:23 - Seven.
15. 37:25, 26 - Wood overlaid with gold.
16. 38:1-2 - Wood overlaid with copper.
17. 38:8 - These mirrors aided in the proliferation of the Jewish People. The Jewish women in Egypt would look in the mirrors so as to awaken the affections of their husbands who were exhausted by their slave labor.
18. 38:8 - Its waters helped a woman accused of adultery to prove her innocence.
19. 38:8 - To donate to the Mishkan.
20. 38:20 - Copper.

Q & A - PEKUDEI

Questions

1. Why is the word Mishkan stated twice in verse 38:21?
2. Why is the Mishkan called the "Mishkan of Testimony"?
3. Who was appointed to carry the vessels of the Mishkan in the *midbar*?
4. Who was the officer in charge of the *levi'im*?
5. What is the meaning of the name Betzalel?
6. How many people contributed a half-shekel to the Mishkan? Who contributed?
7. Which material used in the *bigdei kehuna* was not used in the coverings of the sacred vessels?
8. How were the gold threads made?
9. What was inscribed on the stones on the shoulders of the *ephod*?
10. What was on the hem of the *me'il*?
11. What did the *Kohen Gadol* wear between the *mitznefet* and the *tzitzit*?
12. What role did Moshe play in the construction of the Mishkan?
13. Which date was the first time that the Mishkan was erected and not dismantled?
14. What was the "tent" which Moshe spread over the Mishkan (40:19)?
15. What "testimony" did Moshe place in the *aron*?
16. What function did the *parochet* serve?
17. Where was the *shulchan* placed in the Mishkan?
18. Where was the *menorah* placed in the Mishkan?
19. Who offered the communal sacrifices during the eight days of the dedication of the Mishkan?
20. On which day did both Moshe and Aharon serve as *kohanim*?

All references are to the verses and Rashi's commentary, unless otherwise stated.

Answers

1. 38:21 - To allude to the *Beit Hamikdash* that would twice be taken as a "*mashkon*" (pledge) for the sins of the Jewish People until the nation repents.
2. 38:21 - It was testimony for the Jewish People that G-d forgave them for the golden calf and allowed His *Shechina* to dwell among them.
3. 38:21 - The *levi'im*.
4. 38:21 - Itamar ben Aharon.
5. 38:22 - "In the shadow of G-d."
6. 38:26 - 603,550. Every man age twenty and over (except the *levi'im*).
7. 39:1 - Linen. (See *Rashi 31.10*)
8. 39:3 - The gold was beaten into thin plates from which threads were cut. (See *Rashi 28:6*)
9. 39:6, 39:7 - The names of the tribes.
10. 39:24, 25 - Woven pomegranates and golden bells.
11. 39:31 - *Tefillin*.
12. 39:33 - He stood it up.
13. 40:17 - *Rosh Chodesh Nissan* of the second year in the desert. For seven days before this, during the consecration of Aharon and his sons, Moshe erected and dismantled the Mishkan. (*Rashi 39:29*)
14. 40:19 - The curtain of goatskin.
15. 40:20 - The *Luchot Habrit*.
16. 40:21 - It served as a partition for the *aron*.
17. 40:22 - On the northern side of the *Ohel Mo'ed*, outside the *parochet*.
18. 40:24 - On the southern side of the *Ohel Mo'ed* opposite the *shulchan*.
19. 40:29 - Moshe.
20. 40:31 - On the eighth day of the consecration of the Mishkan.

WHAT'S IN A WORD?

Synonyms in the Hebrew Language
by Rabbi Reuven Chaim Klein

Laborious Work and Angelic Creativity

The Torah forbids a Jew from performing any *melacha* on Shabbat (Ex. 20:10; 32:14-15; 35:2; Lev. 23:3; Deut. 5:14). Similarly, the Torah reports that when G-d finished creating the world after six days, He rested on the seventh day from all forms of *melacha* (Gen. 2:2-3). The word *melacha* is typically translated as “work” or “labor,” but in the laws of Shabbat it takes on a more exact meaning that bans 39 specific categories of work, but does not forbid other laborious activities. In this essay we seek to clarify the exact meaning of the word *melacha* by comparing it to its apparent synonym *avodah*, and mapping the relationship between these two Hebrew words.

Nachmanides (to Ex. 20:9, 35:3, and Lev. 23:4) understands that *avodah* is a subset of *melacha*. He notes that when forbidding work on Shabbat, the Torah uses the word *melacha*, but when it comes to the holidays, the Torah does not forbid *any melacha* – only a specific type of *melacha* called *melechet avodah*. That is the exact phraseology used by the Torah when it forbids working on Passover (Ex. 12:16; Lev. 23:7-8; Num. 28:18; 28:25), Shavuot (Lev. 23:21, Num. 28:26), Rosh Hashanah (Lev. 23:25, Num. 29:1), Succot (Lev. 23:35, Num. 29:12) and Shemini Atzeret (Lev. 23:36, Num. 29:35). In all those cases, the Torah forbids only *melechet avodah* but not *melacha* in general. Concerning Yom Kippur, the Torah clarifies four times that *any melacha* is forbidden (Lev. 23:28-31, Num. 29:7), just like Shabbat, and not just *melechet avodah*.

Accordingly, Nachmanides explains that there are two types of *melacha*: one is *melechet hanaah*, labors for human enjoyment, which means preparing food; while the other type of *melacha* is *melechet avodah*, which is all other “work” that does not provide for physical enjoyment. Based on this, Nachmanides understands that the above-mentioned phraseology serves to teach the halacha that on the holidays only forms of labor not required in preparing food (*melechet avodah*) are forbidden, but forms of labor necessary for preparing food (*melechet hanaah*) are not forbidden.

In fact, Nachmanides observes that the very first time the Torah mentions the prohibition of *melechet avodah* on a holiday, it follows up on that prohibition by explicitly

noting that food preparation is permitted (Ex. 12:16), and then assumes that the reader can extrapolate from this that the same is true of all holidays. By contrast, on Shabbat and Yom Kippur *all forms* of *melacha* are forbidden.

In a nutshell, Nachmanides understands that *avodah* refers to any labor that does not directly lead to physical pleasure, while *melacha* even includes labors that lead directly to physical pleasure (specifically, food preparation). That said, Abarbanel (to Ex. 20:9) disagrees with Nachmanides, arguing that *avodah* and *melacha* are true synonyms and do not convey separate ideas.

Rabbi Yitzchak Shmuel Reggio (1784-1855) explains in his commentary to the Pentateuch (Ex. 12:16; 20:9) that the term *melacha* refers specifically to an act that brings about an improvement in a specific object, while *avodah* refers to any act of labor, whether or not it brings about any changes that affect a specific item.

Rabbi Aharon Leib Steinman (1914-2017) illustrates this difference between *melacha* and *avodah* by using the classical *cheftza-gavra* (object-person) construct found in Yeshivas. He explains that the term *melacha* focuses on the object of work, and denotes performing acts of labor intended to yield certain products or results. The term *avodah*, on the other hand, focuses on the worker himself and his efforts, denoting work or labor as actions performed by a specific person.

Rabbi Yaakov Tzvi Mecklenburg (1785-1865) quotes an elaborate discussion about these words from the writings of R. Naftali Hertz (Wessely) Weisel (1725-1805) – a figure often maligned as a *maskil*, but whose rabbinic bona fides are also attested to. He writes in *Yayn Levanon* that the word *melacha* primarily refers to any sort of creative or innovative activity – whether by thought, verbalization or action – and need not require any physical act. The term *avodah*, in contrast, refers specifically to tangible actions.

Rabbi Samson Raphael Hirsch (to Gen. 2:2, Ex. 12:16, 35:2) takes all the above-mentioned ideas and synthesizes them quite nicely. He argues that the term *avodah* focuses simply on the labor or toiling without consideration of

the result, but that the word *melacha* focuses on the result of one's work. As such, *melacha* refers to that which *avodah* can accomplish. Rabbi Hirsch writes that *melacha* is conceptually related to *malach* ("angel" or "messenger"). Just as the *malach* is the agent used to bring about the realization and execution of a certain idea, so does *melacha* take a thought or idea and carry through to turn it into a reality. In a nutshell, *melacha* denotes intelligent and creative labor, while *avodah* is brute work.

Rabbi Moshe Alshich (1508-1593) explains that *avodah* refers to labor that one performs on behalf of his master (it is related to the word *eved* – "slave" or "servant"), while *melacha* refers to any form of labor in which one might engage.

Along these lines, Rabbi Tzvi Yehuda Kook (1891-1982) explains that *melacha* denotes a more abstract form of work which allows one to realize the contents of his own free thoughts. Because it is closer to the realm of the sublime than forced labor is, *melacha* is connected to the word *malach* ("angel"), which dwells in the lofty Heavens. *Melacha* is performed under the influence of one's own faculties and decisions. In *melacha*, it is man's own thoughts that drive him to do what he does.

The term *avodah* oppositely denotes a more concrete and focused form of work. Instead of being the product of one's freedom, it is the product of one's constrictions. As such, *avodah* is limiting. Instead of a person controlling his work, his work controls him. This can be a positive thing when *avodah* as the service of G-d controls a person. But on the flip side, it can also have negative results. About this, King Solomon wrote that even a king can become a slave to his field (Ecc. 5:8). With this in mind, Rabbi Kook warns that sometimes a person can become so involved and devoted to his work that his job or his tools are really controlling him, instead of him controlling them.

Malbim (1809-1879) and Rabbi Shlomo Aharon Wertheimer (1866-1935) explain that the term *avodah* denotes a form of hard labor or work by which one must exert much effort (and to which one is subjugated/responsible – *mishubad*). Easier services that do not require so much effort or energy are branded as

sheirut ("service"), and a related word *misharet* refers to a "domestic helper" who carries out light household duties. [Rabbi Shlomo Pappenheim (1740-1814) writes that since *avodah* refers to work that one is *obligated* to perform, it can include even lowly, disgraceful, or dishonorable forms of work that he would not otherwise do, even if they technically do not require much effort.]

Nonetheless, Malbim notes, when it comes to the service of G-d, even the easiest forms of ritual worship (like singing, which requires barely any physical exertion) are called *avodah*, because the importance of the service makes it as intense as harder forms of labor.

Following this basic approach, Rabbi Yoel Teitelbaum of Satmar (1887-1979) notes that the word *melacha* is related to the word *malach* ("angel") because just as an angel exerts no physical effort in performing his duties, so does *melacha* refer to a labor that is not as physically straining as *avodah*.

When the Torah refers to the Levitical duties of the family of Kehat, it refers to those duties as *melacha* (Num. 4:3). Yet, when referring to the duties of the families of Gershon (Num. 4:23) and Merari (Num. 4:30), the Torah switches to the word *avodah*. The Tosafists and *Peirush HaRokeach* account for this word-switch by explaining that Kehat's responsibilities were less difficult and required less effort than the other families' responsibilities, since they only had to carry the components of the Mishkan and did not need to do anything else. Because of this, the Torah uses the word *melacha*, which implies a lighter form of labor, when speaking about Kehat. Rabbi Shmuel David Ungar of Nitra (1885-1945) notes that this is especially true in light of the fact that the Holy Ark actually carried those who seemed to carry it (*Sotah* 35a).

On the other hand, the other families of Levites were expected to assemble and disassemble the Mishkan, which is a more difficult task. Therefore, the Torah uses the term *avodah*, which implies a more difficult form of labor, when speaking about their duties.

LETTER AND SPIRIT

Insights based on the writings of Rav S.R. Hirsch by Rabbi Yosef Hershman

Carrying the Nation

On Shabbat, we cease all *melacha*. It is not laborious work that is prohibited; it is *productive* work. Creative, productive activity exercises our mastery over the natural world, and by ceasing these activities on Shabbat we affirm that the world does not belong to us, but to He Who created man and the world.

The thirty nine prohibited categories of activity are all productive work: plowing, threshing, grinding, dyeing, weaving, writing, to name a few. Only the last of the thirty nine – carrying from one domain to another – appears to lack this quality of productive, creative activity. Yet, this prohibition assumes great significance in the teachings of the prophets. In the last days of the Jewish state, Yirmiyahu was commanded to proclaim that the state would endure and even flourish only if the nation would observe the Shabbat and keep it holy. Apart from the general admonition, Yirmiyahu singled out carrying:

For the sake of your own souls, take care not to carry anything on the Sabbath day... if you will earnestly obey Me, not carrying anything through the gates of this city on the Sabbath day, and keeping the Sabbath day holy, not doing any work on it, then through the gate of this city will come kings and princes... But if you will not obey Me to keep the Sabbath day holy, and not to carry things through the gates of Yerushalayim on the Sabbath day, then I will kindle a fire in its gates, and it will consume the palaces of Yerushalayim and not be extinguished.” (Yirmiyahu 17)

Why is the prohibition on carrying treated as separate, running parallel to the general keeping of Shabbat?

The common idea underlying the other *melachot* is man’s position as master of all things of the physical world. Carrying, however, belongs to the social sphere. It is symbolic of a robust societal life, where the individual contributes to the society and the society contributes to the individual. Hence, the scope of the prohibition includes carrying from the individual domain to the public domain and vice versa.

If the prohibition of the other *melachot* subordinate man to G-d as regards his position in the physical world, the prohibition of carrying expresses man’s subordination to G-d in the social sphere. The former affirms G-d as the master of nature, and the latter affirms G-d as the master of history. His sovereignty over the world includes His direction of both. These two facets of our homage on Shabbat are memorialized in the two reasons mentioned in the Torah for Shabbat: the *creation of the world* and the *exodus from Egypt*. The former attests to G-d’s sovereignty over nature and the latter to His sovereignty over the lives of nations.

Now it is clear why the words of Yirmiyahu hang the survival of the Jewish state on keeping Shabbat specifically through obeying the laws of carrying, and why their desecration heralds the fall of the state. Carrying tears away the banner of G-d from the state and from the social life within it – but honoring the Sabbath by refraining from carrying impresses the seal of G-d on national life.

- Sources: Commentary, Shemot 35:2

For questions, comments, or to propose ideas for a future article, please contact the author at rcklein@ohr.edu
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