

Yitro

Eating, Drinking, and the Ten Pronouncements

By Rabbi Gidon Rothstein

ב"ה

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As part of the Warm the Winter program and our attention to Shabbat, we will be focusing the written Dvar Torah on various topics that arise in the observance of Shabbat.

In last week's *parashah*, chapter 16, the *man* began raining down daily, leading to two Shabbat *halachot*. Seeing them in full will tie them to the presentation of Shabbat in this week's *Aseret haDibberot*, better (if less elegantly) translated as the Ten Pronouncements.

Double Portion

Both the obligation of having two loaves of bread, and eating three meals over the course of Shabbat are derived from the double portion of *man* that fell (and did not rot overnight) on Erev Shabbat. We commemorate that by using two loaves at each Shabbat meal.

Shulchan Aruch Orach Chayyim 274;2 records Rashi and Rambam's view that we should cut ourselves a big enough piece to last for the whole meal (I think this is a matter of not being stingy with the bread; cutting a starter piece for each person and then making the bread available for more seems to work as well); *Beit Yosef* has the alternate view of Rashba, that the Gemara meant to cut both loaves, to show they were both being used.

A Third Meal

The other Shabbat *halachah* that commemorates the *man* is the third meal. If it were strictly modeled after the *man*, we might think that someone who missed the Friday night meal (such as because they weren't feeling well), had no way to make it up. Rema 291; 1 rules that the person can fulfill the obligation with three meals on Shabbat day.

That is because we derive these meals from Moshe Rabbenu's using the word היום three times in telling the Jews (16;25) what to do with the *man* that didn't spoil (eat it today, for today is Shabbat to Hashem, today you won't find it in the field).

That makes the third meal as much a Shabbat meal as the others, requiring *lechem mishneh*, two loaves of bread. That's in fact how *Shulchan Aruch* rules in 291;4. While Rema (and *Shulchan Aruch* in paragraph 5) knows of more lenient views, he agrees that two is preferable. So much so that he rules that each Shabbat meal should have two loaves, even if we eat *more* than three meals on Shabbat.

The Eating of Shabbat and the Memory of Creation

In reviewing these issues, this year it struck me that *halachah* is telling us that all of our eating on Shabbat should remind us of the *man* and its lessons. One of those lessons is also articulated in the Ten Pronouncements that we read this Shabbat. The commandment to remember Shabbat (which creates the obligation of *kiddush*) speaks of Hashem creating the world in six days and resting on the seventh.

According to Ramban, Shabbat itself reminds us that we believe in a God Who Created the world from nothing, still watches over and guides events in this world, and communicates with special human beings known as prophets. A belief in creation includes a belief in miracles, since the Creator can break His own rules, as it were.

For Ramban, then, our required eatings and drinkings remind us of basic faith principles, especially that Hashem can give us our food in ways that violate the rules of Nature.

And, a crucial last point, every obligation mentioned here includes men and women equally, so that women just as much as men need to fulfill their obligation in *kiddush*, need to use two loaves at their Shabbat meals, and need to make sure they have three such meals.

Eat, drink, and enjoy; but keep Hashem in mind as we do it, to make these the full *mitzvah* observances they were meant to be!



Turn Over

THIS PAST WEEK AT...

7:45 AM SHACHARIT SHIUR

This past week at the 7:45am Shacharis, we began learning about the various Halachot pertaining to Torah reading on Mondays and Thursdays.

As an introduction to the topic we quoted the Rambam (Hilchos Tefila Chapter 12) who writes that Moshe Rabbeinu instituted a public *Kriat Hatorah* on Shabbat, Mondays and Thursdays in order that no one go three days without learning Torah. Ezra Hasofer instituted *Kriat Hatorah* at Mincha on Shabbat, and that only three people be called up to the Torah for these readings.

It is based on this that Shulchan Aruch (Orach Chaim 135:1) writes, "On Mondays, Thursdays and on Shabbat by Mincha we call up three people to the Torah, and cannot add onto or subtract from those three."

We then asked about the nature of this obligation to read from the Torah. Is the reading an obligation on the *tzibur* or on each individual person? If the obligation is on each individual person, it would seem that if one leaves his minyan on a Monday or Thursday before *krait haTorah*, he would have an obligation to find another minyan in order to hear the Torah reading. However, if the obligation is on each *tzibur*, then one would not be required to find another minyan, as he is not personally obligated to hear the Torah reading.

We mentioned that Rabbi Soloveitchik used to travel back and forth between Boston and New York. When he would arrive at Yeshiva University after missing the Torah reading on Monday mornings, he would gather a minyan on Monday afternoon in order to read from the Torah, as he felt it was his personal obligation.

Rabbi Shlomo Zalman Aurbach, however, felt that Torah reading is an obligation on each *tzibur* and not on the individual. Therefore, if one missed Torah reading, one would not be required to find another minyan.

—Rabbi Mordy Prus