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## פרשת בשלה

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פרק טז פסוק ה

וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהִכִּינוּ אֶת אֲשֶׁר-יִבְיָאוּ וְהָיָה מִשָּׁנָה עַל אֲשֶׁר-יִלְקְטוּ יוֹם יוֹם:

חז"ל

וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהִכִּינוּ: חֹל מְכִין לְשַׁבָּת, וְחֹל מְכִין לַיּוֹם טוֹב, וְאֵין יוֹם טוֹב מְכִין לְשַׁבָּת, וְאֵין שַׁבָּת מְכִינָה לַיּוֹם טוֹב.

מושג

חֹל מְכִין לְשַׁבָּת... וְאֵין יוֹם טוֹב מְכִין לְשַׁבָּת

### Translation:

And it will be on the sixth day they shall prepare: A weekday may prepare for שבת and a weekday may prepare for יום טוב, however יום טוב may not prepare for שבת, nor may שבת prepare for יום טוב.

### Explanation:

ענג השבת, to fully enjoy שבת, is a fundamental cornerstone of the Jewish week. In order to ensure that the שבת is given its due attention, the Torah commands us to begin preparing before שבת. The מצוה of לקדשו יום השבת is thus not only fulfilled on שבת itself. Even during the entire week before שבת we are commanded to think of the holiness of the upcoming שבת or יום טוב and prepare for them accordingly. This preparation is in itself a type of sanctification of שבת ויום טוב.

### Looking in the Pasuk:

At first reading the פסוק seems to be teaching us that since one may not prepare food on שבת, all food must be prepared beforehand. However, this requirement is taught in a different פסוק, leading us to question why the Torah would repeat the lesson here. Our Musag teaches that in fact the Torah here is telling us that the only food that one may eat on שבת is food that was prepared from before שבת on a weekday. Even if the food was prepared in a permitted fashion, if it was prepared on שבת it may not be eaten.

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## NOTES

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The Musag is taken from the גמרא in (ב:) מסכת ביצה and teaches us that our meals for both שבת and יום טוב must be prepared beforehand. We might understand that the intent of this command is to inform the people that it is forbidden to prepare food on שבת or on יום טוב, hence all food must be prepared beforehand on a weekday. The Musag also seems to be teaching that even though it is permitted to cook on יום טוב, one may not cook on שבת<sup>1</sup> for יום טוב.

However, there are a few problems with this understanding. First, why would the Torah communicate this prohibition as a positive commandment? Would it not be simpler for the Torah to teach that it is forbidden to cook or bake on שבת, and leave it to the people to figure out when to prepare their food? Why would the Torah tell me when to prepare the food and leave me to infer from there when I may not prepare? Second, our Musag taught that one prepares for שבת on a weekday, but may not prepare for שבת on יום טוב, and may not prepare for יום טוב on שבת. If the Musag is indeed teaching that one may not cook on יום טוב for שבת, why would the Musag need to continue and tell me that one may not cook on שבת for יום טוב? Is it not obvious that if I may not cook on a day with a lesser holiness for a day with a greater holiness, then certainly I would know that I cannot cook on a day with a greater holiness for a day with a lesser holiness? Why would I think that one might be permitted to cook on שבת for יום טוב? And, of course, the most obvious of problems would be the fact that it is forbidden to cook on שבת even for שבת itself!

Rashi on the above גמרא brings up another issue. He points out that the requirement to cook or bake before שבת is dealt with in פסוק כג, which teaches:

שבתון שבת-קדש לה' מקר את אשר-תאפו אפו ואת אשר-תבשלו בשלו.

Rashi therefore wonders why this command is repeated.

Rashi explains that the commands found in our פסוק and in פסוק כג are not similar. In פסוק כג the Torah is indeed teaching that it is forbidden to cook or bake on שבת and therefore one must complete all cooking before שבת. However, the term והכינו used in our פסוק is not to be understood as to cook or bake, but rather it is to be understood as to set aside or designate. Our פסוק is teaching that food for שבת must be designated for שבת on a weekday<sup>2</sup>.

With this new understanding, our first question above is answered. The Torah here expresses itself as a positive commandment, for it is not telling me not to cook on שבת, rather it is commanding me to prepare and designate food for שבת before שבת. Our second question is now answered as well. For our Musag teaches three lessons: First, that one must designate food for שבת on a weekday. Second, that if יום טוב falls on a weekday, that day may not be used to designate food for שבת. However, I still do not know if יום טוב food requires designation. And, even if יום טוב does require that its food be designated, I might think that since יום טוב possesses a lesser degree of holiness, it does not require significant preparation, and its designation might even be done on a שבת (in a fashion that does not desecrate the שבת) that precedes the יום טוב. Therefore, our Musag continues

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<sup>1</sup> We allow cooking on יום טוב for שבת only if one has made an עירוב תבשילין.

<sup>2</sup> This understanding of the Pasuk, which is the basis of our Musag, is the opinion of רבה in the גמרא. He is using our Musag to explain why the משנה forbade eating an egg that was laid on יום טוב. He explains that the משנה is referring to an egg that was laid on a יום טוב that fell on Sunday. He is of the opinion that such an egg was 'finished' in its mother on the previous day, which in our case was on שבת. Since food for יום טוב must be designated on a weekday, and may not be designated on שבת, this egg becomes forbidden to eat. This Musag is thus the basis for the prohibition of מוקצה, which prohibits using objects that were not prepared for שבת. The problem that the commentaries on the גמרא discuss is that the prohibition of מוקצה is Rabbinic and not Biblical. The various answers to this question are beyond the scope of this essay.

and teaches its third lesson, that **יום טוב** as well requires designation from a non-holy weekday, and thus one may not prepare for **יום טוב** on **שבת**.

What still requires explanation is why this should be so. Why is it so important to designate food beforehand to the extent that any non-designated food is forbidden to eat?

The answer is that this is all done **לכבוד שבת ויום טוב**. This can be understood in two ways: The first is that one who truly wishes to honor the **שבת** with the finest foods possible will not wait until **שבת** starts to look and see what's in the refrigerator. Rather, they will be focused the entire week on ensuring that their meals for **שבת** are properly prepared. One need look no further than the extent of preparation for a wedding or any important event. Obviously every detail of the meal is carefully prepared beforehand, to ensure that the celebration is enjoyed by all. Our Musag is thus teaching that **שבת** should be treated in a similar fashion.

However, there is a second, deeper, lesson. The need to be cognizant all week long of my obligation to prepare for **שבת**, not only ensures that **שבת** will be properly enjoyed, but enhances my entire week as well. This one day on which I focus on the spiritual aspects of my life becomes a very real presence even during my busy work week. The **מצוה** of **שבת** thus ensures that the **שבת** becomes the center of our lives, a day which we prepare for and look forward to all week long.<sup>3</sup>

The idea that one must be focused during the week on preparations for **שבת** is mentioned explicitly in the **מכילתא**:

אלעזר בן חנניה בן חזקיה בן חנניה בן גרון אומר זכור את יום השבת לקדשו תהא זוכרו מאחד בשבת שאם יתמנה לך מנה יפה תהא מתקנו לשם שבת.

Rashi in (כ:ח) פרשת יתרו, mentions this **מכילתא** in his commentary on the **מצוה** of **שבת**:

"זכור" לשון פעול הוא, כמו "אכול ושתו", "הלוי ובעלה", וכן פתרונו, תנו לב לזכור תמיד את יום השבת, שאם נזדמן לך חפץ יפה תהא מזמינו לשבת.

While all the above seems to be quite clear and unequivocal, there is a serious objection raised by the Ramban. The Ramban argues that the idea presented above is actually the subject of debate between **שמאי** and **הלל**. The debate is found in the (ביצה טז). **גמרא**, which teaches:

תניא, אמרו עליו על שמאי הזקן, כל ימיו היה אוכל לכבוד שבת. מצא בהמה נאה אומר זו לשבת. מצא אחרת נאה הימנה מניח את השניה ואוכל את הראשונה. אבל הלל הזקן מדה אחרת היתה לו, שכל מעשיו לשם שמאים. שנאמר (תהלים סח) ברוך ה' יום יום.

It seems, argues the Ramban, that the idea of preparing for **שבת** during the week is the opinion of **שמאי**, while **הלל** is of the opinion that one focuses on each and every day, without a focus on **שבת** during the week. Therefore, concludes the Ramban, Rashi's commentary is in line with **שמאי**, while Rashi should have followed the opinion of **הלל**.

On the other hand, other commentators are quick to point out that the **מכילתא** mentioned above seems to clearly support the opinion of **שמאי**. We are thus left to ponder why the **מכילתא** would follow **שמאי** instead of **הלל** and why Rashi chose to follow the **מכילתא** and thus ignore the opinion of **הלל**.<sup>4</sup>

<sup>3</sup> We might go so far as to propose that the obligation to prepare for **שבת** is not actually rooted in the laws of **שבת** as much as it is rooted in the laws of **יום השבת** (see next paragraph). It reminds me of the story where a rabbi explains to a layman the difference between the two of them eating an apple. The rabbi tells the layman that while the layman makes a **ברכה** in order to eat the apple, he, the rabbi, eats the apple in order to make the **ברכה**. So too, we might say that one prepares all week long for **שבת** in order to fulfill the **מצוה** of **שבת**, or conversely, that we were given the **מצוה** of **שבת**, in order to ensure that we prepare all week for **שבת**.

<sup>4</sup> I strongly urge the reader to see the essay on the subject of **לחם משנה** that discusses the debate between **שמאי** and **הלל**. The discussion there significantly impacts that which we have written here.

The **ש"ת** on the **בית הדין** (סימן רמב) adds yet another source which supports the opinion of **שמאי**. He quotes the **גמרא** (שבט קיט.) which tells of a certain butcher who had achieved incredible wealth. When asked how he merited such blessing, he replied that whenever he received a particularly special cut of meat he would designate it for **שבט**. The **ב"ה** goes so far as to claim that **הלל** conceded that **שמאי**'s approach was superior to his<sup>5</sup>. He therefore concludes that in this debate we indeed follow the opinion of **שמאי** over that of **הלל**.

**Questions for Further Thought:**

- a. In what other ways do we include reminders of **שבט** in our weekday **תפילות**?
- b. How does the above help you better understand the prohibition of **מוקצה**?

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<sup>5</sup> He does not, however, prove how he knew this.