



פרשת שמות

טבת תש"פ

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This Yud Shvat marks 70 years of the Rebbe's Nesius (leadership) and Anash worldwide have united in a global Mivtza Hiskashrus - 70 Years Strong!

All of the Rebbe's people! All of the Rebbe's Torah!

Melbourne is joining over 100 Anash communities in dividing up and learning all of the Rebbe's printed teachings.

Melbourne Anash will be learning the Sichos, Farbrengens and Maamarim from the years 5746 and 5748 and volume 18 of the Rebbe's Igros.

We need you to get involved!

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Two learning evenings: We will come together as a community to learn the Rebbe's Torah at 2 special Chavrusa learning evenings. Save the dates!

Monday Rosh Chodesh Shvat (Jan 27) and Sunday 7 Shevat (Feb 2), 8:00pm in the Goldhirsch Hall. Refreshments served.

70-STRONG NSHEI CHABAD

As part of the Mivtza Hachana, a special ladies learning program is being arranged.

Stay tuned for details of the shiurim in the Rebbe's Sichos.



Rabbi Wolf presenting at Yarchei Kallah

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Understanding Golus Mitzrayim

After receiving his mission at the Burning Bush, Moshe returns to Mitzrayim to announce the impending redemption of the Jewish people. He tells Pharaoh that he has been sent to take Bnei Yisroel out of Mitzrayim.

But instead of being redeemed, the intensity of the Golus gets even stronger. Pharaoh decrees that the Jewish people will no longer be given straw to make bricks and must still maintain their regular quota.

When the Jewish foremen were beaten as a result, they turned to Moshe in anger, saying that he is the cause of their new suffering.

Moshe turns to Hashem and cries out *"Why have you done evil to this people?... From the time that I came to Pharaoh to speak in Your Name, it has become worse ... and You have not saved Your people."*

The Midrash details Moshe's challenge to Hashem; "When I took Sefer Bereishis and read from it, I saw the sin of the generation of the Flood and how they were punished. This was Midas Hadin, an expression of justice. I saw the deeds of the generation of the Tower of Bavel and the sins of Sodom and how they were punished. This too was Midas Hadin. But what have the Jewish people done to deserve their suffering in slavery in Egypt?"

Moshe was challenging the very Golus itself, that it was unfounded and unwarranted. The Jewish people did nothing to deserve it.

Reb Hillel Paritcher explains that this was Moshe's first question. His second question was that even if there was some form of sin that warranted the punishment of slavery in Egypt and that the Midas Hadin was active, the pattern of the Golus did not make sense.

When a person is angered and has to issue a punishment, the anger is more intense at the beginning. But as time passes, the anger becomes less and less.

If Golus Mitzrayim was indeed a punishment, it should have begun with greater intensity and slowly weakened over time. Yet the opposite has occurred.

The Jewish people came down to Mitzrayim under the protection of Yosef. They settled in the choicest land. Only after the Shevatim passed away did the suffering begin. And its intensity grew, culminating in the order that they no longer be given straw.

Hashem responded to both of Moshe's questions at the end of Parshas Shemos with the opening words of Parshas Vaeira. *"And Elokim spoke to Moshe and He said to him 'I am Havayah (Y-H-V-H)'"*.

The name Elokim represents Midas Hadin, the attribute of justice. The name Havayah is the name of Rachamim - love and compassion.

"Elokim spoke to Moshe" - Hashem said to Moshe that you understood this exile to be an expression of judgement and punishment, leading to your questions as to why the Jewish people were in Golus and why the Golus intensified.

"He said to him to I am Havayah" - This Golus is not an expression of Elokim, of judgement and retribution. Rather it is an expression of Havayah, of love.

Golus Mitzrayim is likened to the smelter's crucible. It was not a punishment for any wrong doing. Rather, it was the preparation and purification of the Jewish people to refine them, so that they would be able to receive the great gift that Hashem wanted to share with them - the Giving of the Torah.

In this system, the purification needs to increase its intensity as times goes on, like the night which is darkest just before the dawn. Hashem tells Moshe *"Now you will see"*. Now that the Golus has reached its pinnacle, the Geulah is ready to come and the deep hidden love is ready to be revealed.

Footnotes from reverse

- Whether Techumin is Min Hatorah or Midarabanan is a Machlokes Rishonim. However even according to the view that Techumin is Min Hatorah, this only applies to a distance of 12 Mil (approx. 12km). The 2000 Amah Techum is Rabbinic according to all views.
- Shmos 16:29
- Bamidbar 35:5
- 408:1. This applies when they were in the city when Shabbos came in throughout the entire Bein Hashemashos. Magen Avraham 408:2
- Hilchos Shabbos 27:6-7

6. 95:6

7. 408:1 based on Tur

8. Mishna Berura 408:11.

9. 408:11

10. Olas Shabbos 408 quoted in Magen Avraham 408:1. Elya Rabbah 408:5 based on Raavan. See Biur Halacha רחוק רחוק who challenges this opinion that it would be a big Chiddush to say that someone in a large city should not be able to make an Eiruv Techumin at all.

11. ibid

12. According to the Mishna Berura OC 408:10, this applies even according to the stringent

opinions above. See however Biur Halacha for the stringent rulings of the Olas Shabbos and others who maintain that if the person lives more than 2000 Amos from the edge of the city, they are precluded from making an Eiruv Techumin entirely.

13. OC 408:10

14. 95:13. See also Elya Rabbah 408:8 who brings a Tosefta to support this view.

15. Biur Halacha רחוק רחוק presents a lengthy explanation for the distinction between going from the house to the Eiruv which is permitted and returning from the Eiruv to the house which is forbidden.

The weekly Halacha analysis

Techum Shabbos in Marysville

Rabbi Yonason Johnson

Qu. This year's Yarchei Kallah retreat was held at Camp Marysville situated over a kilometre from the residential area of the city. If someone was staying in Marysville, can they walk to the campsite to daven with the Minyan on Shabbos?

On Shabbos, one is not permitted to travel outside of what is referred to as the Techum Shabbos. In the interest of simplicity, the Techum is measured as 2000 Amos (approximately 1km) from the edge of the city, generally defined by the last house.

This restriction is Rabbinic¹ in origin but is alluded to in the Parsha of the Man "A man may not go out from his place on the Shabbos day"². The 2000 Amah measure around the city is sourced from the cities of the Leviim³.

Nonetheless, this limit can be increased to allowing one to travel further travel by making an Eiruv Techumin.

The Eiruv Techumin is made by placing bread or a food enough for use at 2 meals (per person included) at some point within 2000 Amos of the Techum. The Eiruv must be placed in such a manner that it could be accessible on Shabbos and will not be lost or become inedible.

The Eiruv Techumin may only be employed for a Dvar Mitzvah, such as davening with a minyan.

How does it work?

Through placing the Eiruv Techumin, the person is considered to have been residing at the site of the Eiruv when Shabbos comes in. Therefore, on Shabbos they may travel 2000 Amos (approx 1km) in any direction from the location of the Eiruv. This effectively allows one to now travel up to 4000 Amos (approximately 2km) from their city of residence - 2000 Amos to the Eiruv and a further 2000 Amos from the Eiruv.

Since the Eiruv becomes the new 'place of residence' for Shabbos, the converse impact is that the person making the Eiruv loses their ability to travel in any other direction if it is outside of the 2000 Amos from the Eiruv;

According to the Tur, Ram"o and the Alter Rebbe⁴ one may travel anywhere within their city, even if it is outside of the 2000 Amos from the Eiruv. They just cannot travel outside of the city from its other sides.

However, the Mechaber rules like the Rambam⁵ that even within the city one would only be able to travel to a distance which is within 2000 Amos of the site of the Eiruv. Therefore, if the Eiruv was 2000 Amos from the house, they would not be able to travel from their house even 1 step in any other direction. This is also the Psak of the Kitzur Shulchan Aruch⁶.

When the Eiruv is used to 'connect' 2 cities, the following rules apply; If the 2000 Amos from the Eiruv ends in the middle of another property or city, one will only be able to move up to the point where the 2000 Amos ends (Diagram A). They may not walk beyond this point even though it is still within the city.

If the entire city is traversed within the 2000 Amos, then the entire city is treated as 4 Amos and the remainder of the 2000 Amos can be travelled from the other side of the city (Diagram B).

With these background principles we now come to our Shaalah (refer to Diagram C):

In the case at hand, the city of Marysville is more than 2000 Amos from the campsite where the Yarchei Kallah minyan takes place, placing it outside of the Techum.

Placing an Eiruv Techumin at a point somewhere between the town and the campsite should allow a Jew residing in Marysville to be able to walk to and from the campsite on Shabbos for davening.

This certainly works if the Jew would be staying in the part of the city which is within the 2000 Amos from the Eiruv (see the group of houses). Via the Eiruv, they would be allowed to travel freely from their home to the campsite and vice versa.

But what if the Jew was staying on the other side of town in a house that was more than 2000 Amos from the place of the Eiruv (see the red circle)?

Since the person is considered to have their residence for Shabbos at the location of the Eiruv and can only travel within 2000 Amos circumference around the Eiruv, how can they travel from home to the Eiruv or vice versa on Shabbos?

This question is relevant according to view of the Mechaber discussed above. The Ram"o⁷ quoted above, who permits moving throughout the city, would certainly allow a person to return from their Eiruv on Shabbos even if the home is further than the 2000 Amos (as long as the 2000 Amos ends within the city)⁸.

Shaar Hatziyun⁹ says that the opinion of the Ram"o is weak and most Acharonim argue with his leniency. One need not protest those who rely on the Ram"o, but it is preferable, even for Ashkenazim to follow the stricter opinion of the Mechaber.

There are those who rule that indeed in such a case one would not be able to utilise an Eiruv Techumin at all since they cannot access the Eiruv as it is more than 2000 Amos away from the house¹⁰.

The Magen Avraham¹¹ in explaining the opinion of the Mechaber, permits walking from the house to the Eiruv on Shabbos even though it is more than 2000 Amos away. This is the ruling of the Mishna Berura¹².

However, concerning returning to their residence on Shabbos there is a Machlokes. Many Poskim, including the Mishna Berura¹³ and Kitzur Shulchan Aruch¹⁴ rule that they may not travel back from the site of the Eiruv more than 2000 Amos, even if it ends within the city.

According to this view, returning to the city from the site of the Eiruv has the same status and rules governing travelling from the Eiruv to any other city (Diagram A). This means that they could come to the campsite but would be unable to return to their home on Shabbos¹⁵.

Shulchan Aruch Harav

Unlike the Mishna Berura and other Acharonim, the Alter Rebbe rules like the Ram"o. Therefore, whilst the Alter Rebbe does not specifically discuss the case above, we can assume that he would permit one to return to their home as well, even though it is more than 2000 Amos from Eiruv.

The halachos of Techum Shabbos and how it is measured is very complex and a competent halachic authority should be consulted. Remember, 2000 Amos is not a great distance. So when spending Shabbos outside of the city or in country destination, it is advisable to stay within the confines of the property or city. If going for a walk, make sure to only venture beyond the boundary to a distance which is certainly within your 2000 Amah limit.

Footnotes on reverse

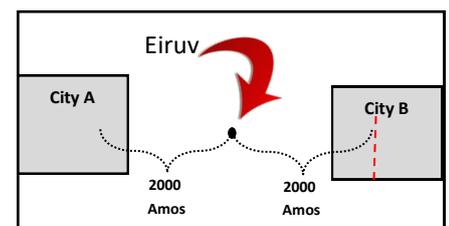


Diagram A

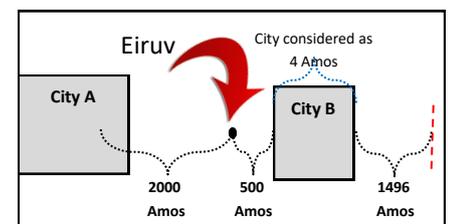


Diagram B

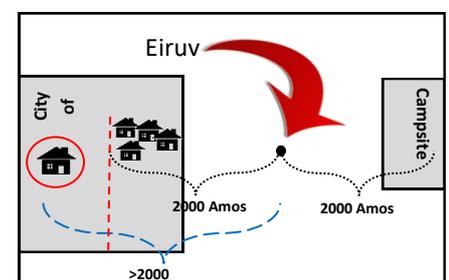


Diagram C