



OVERVIEW of the Daf

1) Saving three meals worth of food (cont.)

After numerous attempts, the Gemara successfully demonstrates that the Mishnah is inconsistent with R' Chidka's view that one is obligated to have four meals on Shabbos.

The Mishnah that rules that one who has enough food for fourteen meals may not collect from the charity box is inconsistent with both Rabanan and R' Chidka who would say fifteen or sixteen meals respectively.

The Gemara initially attempts to explain how the Shabbos meals fit in to the calculation of fourteen. The Gemara's final resolution is that the Mishnah follows the view of R' Akiva who states that it is better to treat Shabbos like a weekday rather than being dependent upon others for help.

The previously quoted Mishnah rules that a poor person who is in town for a week must be given three meals on Shabbos. This seemingly reflects the view of Rabanan and not R' Chidka.

R' Chidka explains how the Mishnah is not inconsistent with his position.

A Baraisa spells out when it is permitted and prohibited to wash plates and cups on Shabbos.

The rewards for partaking of the three meals of Shabbos are presented.

Different descriptions of the reward for one who derives pleasure from his eating on Shabbos are described.

Examples are given for how one can derive pleasure from his eating on Shabbos.

2) Shabbos observance

The benefits for proper observance of Shabbos are enumerated.

3) R' Yosi's yearning for the reward of others

R' Yosi yearns for the reward of people who observe particular practices. Those practices are:

- 1) Eating three meals on Shabbos,
- 2) Completing Hallel daily,
- 3) Davening during the redness of the sun,
- 4) Dying from intestinal disease,
- 5) Dying on the way to do a mitzvah,
- 6) Beginning Shabbos early and ending Shabbos late,
- 7) Seating the students in the Beis Midrash rather than instructing them to stand,
- 8) Collecting charity,
- 9) Being suspected of wrongdoing when one is innocent.

The Gemara records additional statements of R' Yosi in which he describes particular practices he was careful to follow.

The Gemara records statements of different Amoraim in which they describe particular practices they were careful to follow.

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מרת רחל מרים בת ר' ישראל ע"ה

Gemara GEM

When Two Meals are Adequate

רבי עקיבא היא דאמר עשה שבתך חול ואל תצטרך לבריות

Rabeinu Yaakov, the author of the Tur (O.C. 242) writes of a discussion which he had with his father, the Rosh. The Tur told his father of his personal financial condition of poverty, where he had very limited funds of his own, and how he was in need of accepting money from others in order to subsist. He asked his father whether he was obligated to eat the third meal on Shabbos, or if he was exempt due to his financial straits. The Rosh did not issue a clear ruling to resolve his son's question.

The Tur writes that he later found a comment of Rashi to Avos (5:20) which addresses this issue. In our Gemara, Rabbi Akiva tells us that if someone cannot afford three meals for Shabbos, he should scale back and only eat two meals on Shabbos, which would result in his Shabbos being like the weekdays. However, when this statement is brought again in the Gemara in Pesachim (112a), it is followed by the statement of Rabbi Yehuda ben Teima from the Mishnah in Avos, who says, "One should be bold as a leopard, swift as an eagle, fleet as a gazelle and brave as a lion to do the will of your Father in Heaven." Rashi explains that the juxtaposition of these two statements comes to teach us that although Rabbi Akiva does have his dispensation of having only two meals on Shabbos, this is only speaking about a person who has no ability to do better. However, it is most appropriate for a person to be bold and swift in making extra-ordinary efforts to find the resources to have the third meal no matter what his financial status may be.

Bach explains how he understands the question which the Tur asked his father. Rabbi Akiva allows a person to eat only two meals on Shabbos, and not to take communal tzedaka funds. To whom was this directive given? Is this a guideline for a person who earns a living, about whom we say "do not become dependent upon tzedaka"? But once a person is already taking tzedaka, he should be provided with enough for three meals. Or were the words of Rabbi Akiva also said about a person who already takes tzedaka, where we instruct him to minimize his consumption?

Bi'ur Halacha cites another opinion to explain the words of Rabbi Akiva. We are speaking about a person who has enough for three meals, but no more. If this person eats everything he has, he is headed for a crisis. In order to avoid this emergency, he should eat only two of the meals out of the three that he has. ■

REVIEW and Remember

1. According to R' Akiva, what should a person do to avoid becoming dependent on others?

2. Is it permitted to wash dishes after Mincha time?

3. What are the different rewards for those who "delight in Shabbos"?

4. Why did Abaye feel he was deserving of reward?

HALACHAH Highlight

Preparations

קערה שאכל בהן ערבית מדיחן לאכול בהן שחרית מן המנחה ואילך שוב אינו מדיח ופרש"י "דאיך הדחה זו אלא לחול"

Hachono (Preparing for post-Shabbos Needs)

The Sages forbade any extra effort or preparation (even minor) during Shabbos or Yom Tov on behalf of a following weekday. This holds true even if the effort involves no *Melocho* or Rabbinic ordinance whatsoever. This Rabbinic ordinance, called "Hachono" (lit. preparation), was meant to preserve the serenity and restful character of Shabbos and Yom Tov.

a) The basic concept of Hachono; "Minor Tircha"

Hachono is actually a sub-category of the general principal of Tircha; Hachono is forbidden because, by definition, any effort that one expends on Shabbos for the sake of post-Shabbos needs, constitutes a mild form of Tircha, and is therefore forbidden under the general concept of Tircha. (Although minor forms of Tircha are permitted for *Shabbos needs*, they are forbidden when done for *post-Shabbos* needs.)

Example: One may not wash dishes on Shabbos afternoon (e.g. after Sholosh Seudos) that he will no longer need during Shabbos.

As explained earlier, effort or arrangement made on Shabbos for the sake of post-Shabbos needs detracts from the honor and restful character of Shabbos. Therefore, any effort or even mild "bother" that is expended on Shabbos or Yom Tov for the sake of a weekday can come under this prohibition, even if the effort is a very lightweight activity and is completely unrelated to any *Melocho*. In fact, even a verbal expression that effects a Halachic condition (for a post-Shabbos need) may also be considered Hachono because even this is considered a sort of "bother" for post-Shabbos needs:

Example: Releasing a Halachic vow (Hatoras Nedarim) on Shabbos is Hachono. The words used by the Rav to release the Neder (vow) is effective by a verbal expression that causes a Halachic change (and is prohibited when done for the benefit of the following weekday).

b) The principles of Hachono

As explained, almost any type of preparation (particularly where it entails physical effort or strain) can be Hachono. Nevertheless, not every act of preparation is necessarily prohibited.

As a general rule, only an effort whose non-Shabbos purpose is self-evident and obtrusive is restricted under Hachono. If the nature of a

Hachono activity is such that it does not express even a modicum of exertion (Tircha), it is not a contradiction to the serenity and honor of Shabbos and is therefore not prohibited. This concept is illustrated by many examples, the principles of which are briefly outlined here:

1: Commonplace activities

Simple, non-strenuous activities that are done *routinely and effortlessly by people as a matter of course* are in fact not Hachono, even when intended for post-Shabbos needs.

One may return food to the refrigerator. Returning food to the refrigerator is basically an effortless act done by people as a matter of course, without any conscious thought that they are preparing the food for a later time.

Hachono is forbidden only when the Hachono-activity by its very nature bespeaks preparation. Commonplace activities in which the concept of preparing for anything is remote from people's minds are not Hachono. In such situations, there is no perception of Tircha.

2: Preventive measures (to avoid loss)

Preparations (involving modest efforts) made solely for the purpose of preventing a loss from occurring are not considered Hachono, even if anything spared through the effort will only be used and felt after Shabbos. Apparently, non-*Melocho* preparation (of minor exertion) to avoid privation is not a detractor of the honor of Shabbos.

For example, annulment of a Neder by a woman's husband on Shabbos is Hachono if the restrictions of the vow will not affect that Shabbos. However, the time-frame allotted for the husband's annulment is limited to the very day on which he first became aware of the vow. Because waiting until after Shabbos will exceed the deadline (thereby binding the vow), the husband may annul the vow even on Shabbos to preclude this detrimental situation.

3: Activities not causing any change in an item

According to some Poskim, only an activity of preparation that causes a corrective physical change in an item itself can be Hachona.

However, an activity that causes no visible change in the state of an item is not Hachono according to some views. The one example of this that is mentioned by Poskim is the transporting of an item.

Moving a table from one room to another for an after-Shabbos need is not Hachono according to this view. The changed location of the table does not constitute any change in the table itself and is therefore not Hachono.

This lenient view is only relied upon in difficult circumstances. ■

1 The 39 Melachos, by Rabbi Dovid Ribiat, pages 795-796. Used with permission of the author.

Distinctive INSIGHT

Three Categories of Oneg Shabbos

אמר רבי יהודה אמר רב כל המענג את השבת נותנין לו משאלות לבו... אפילו דבר מועט ולכבוד שבת עשאו הרי זה עונג

At the conclusion of his Hilchos Shabbos (30:15), Rambam writes that this verse is speaking about a person who increases his Shabbos pleasure to the best of his abilities. The verse promises that he will be showered with blessings in this world even beyond the reward which remains in store for him in the World-to-Come. The Maharsha explains that the reason our Gemara says that he will be granted "the wishes of his heart" is that it is prohibited for a person to ask for his personal needs as he davens on Shab-

bos. These requests remain unspoken and in his heart and mind. Yet, Hashem will confer upon him these wishes which are in his heart.

Earlier, Rambam (ibid. 30:7) defines עונג with an example of preparing a dish of food that is especially rich (שמן ביותר), and in arranging for a drink that is spicy and fragrant. This ruling of Rambam originates with our Gemara, with the first statement of Rav, where he recommends that a person have turnips (an important delicacy), large fish and tops of garlic. Rambam then continues and teaches that if a person cannot afford such treats, he can fulfill his עונג with even a simple addition to his table, as long as he does so with the intent that it be for the purpose of honoring the Shabbos.

Shulchan Aruch (Y.D. 250:4) rules that if a poor person is visiting a city, he should be furnished with enough food for his three Shab-

bos meals, plus some small fish. This extra addition of the fish is precisely in order for this impoverished traveler to fulfill עונג שבת.

Mishnah Berura summarizes the three categories of עונג שבת which we find in the Gemara. 1. Someone who can afford it should honor and delight in the Shabbos with large fish, meat, wine, and the like. 2. Someone who cannot afford more than two meals is exempt from eating a third meal altogether, as well as from extra indulgences for the Shabbos. This is in order that he not come to rely upon the communal funds for his observance. 3. One who has enough funds for three meals plus a bit more should buy himself a treat in order to fulfill the mitzvah of עונג שבת. Also, if someone has no means at all of his own, and he is already taking from the tzedaka monies, he should be provided with three meals plus enough for an extra dish for עונג. ■