



## Clearing a Space for Guests on Shabbat

The *Mishnah* (18:1) teaches that one may clear (even) four or five large baskets of produce to make space for guests or provide room for learning *Torah*. The *Mishnah* continues that one cannot clear out the entire store room. The *Bartenura* explains that if the entire floorspace is exposed, one might then fill in holes in the ground, which would constitute a *melacha* (*choresh*). What is the issue with clearing some space in a storeroom and how does doing so for the sake of one's guests alleviate the problem?

The *Bartenura* explains that ordinarily, such strenuous activity is not permitted on *Shabbat*. Nevertheless, for the sake of a *mitzvah* the *Chachamim* permitted the practice. Since the practice is rabbinically prohibited (*shevut*) the *Chachamim* relaxed the restriction in the context of a *mitzvah*. It is nice to have guests over for *Shabbat*. However, given that one is overriding a rabbinic prohibition using a *mitzvah* as a justification, it is critical that we define which guests are part of the *mitzvah* of *hachnasat orchim*.

The *Beit Yosef* (333, s.v. *katuv*) cites the *Terumat HaDeshen* who explains that the *Mishnah* is referring to guests that are lodging in one's residence. He cites the *Gemara* that reflects on the order of the two permissible contexts, commenting that *hachnasat orchim* is greater than going to the *Beit Midrash* (since it is mentioned first). There the *Gemara* is referring to guests that are coming from the field and have no place to stay. The *Terumat HaDeshen* however writes that there is no proof that the ruling of the *Mishnah* also applies to guest that one has over for a meal and leaves the questions open.

The *Beit Yosef* continues by explaining the doubt of the *Terumat HaDeshen*. He explains that simply having a friend for a meal would be defined as a *seudat reshut* (regular meal) and it would not be a *mitzvah*. The case that is a doubt for the *Terumat HaDeshen* is where the guest is staying at someone else's house and is invited over for a meal. The *Rama* (333:1), rules that it would be considered a *mitzvah* in this case. Nevertheless, he agrees that simply having a friend over for a meal is not considered *orchim* and such a meal would be defined as a *seudat reshut*.

The *Mishnah Berurah* (333:8) however cites the *Taz* who explains that if one invites other friends for the honour of the (*halachic*) guest then they would also be considered an *oreach* for this law and one would be able clear out space for these additional guests as well. The *Aruch HaShulchan* also adds that if one invites a friend who is a *talmid chacham* then it would also be considered a *seudat mitzvah*.

The *Aruch HaShulchan* however cites the *Magen Avraham* who explains that concerning the cases it is considered a *mitzvah* that allows the clearing of space, while it is true that the host performs a *mitzvah*, it does not make the meal and *seudat mitzvah*. In other words, it is still considered a *seudat reshut* for the guests. Why is this distinction important? *Pri Megadim* (AA 333:5) explains that while the host would be able to clear the space for the *oreach* and others invited for his honour, since for them the meal is a *seudat reshut* they would not be able to assist in clearing the space.

*Yisrael Bankier*

**Revision Questions**

שבת ט"ז: ג' – י"ח: ג'

- If a non-Jew comes to put out the fire, must the owner stop him? (י"ז: ג')
- What can one do if the flame from their candles is close to the ceiling? (י"ז: ג')
- What can one do if there is a scorpion in their house? (י"ז: ג')
- If a non-Jew turns on a light on *Shabbat*, when is an *Yisrael* allowed to benefit from that light? (י"ח: ג')
- What *melacha* did a non-Jew perform, after which *Rabban Gamliel* and the *Zkeinim* benefited from? (י"ח: ג')
- What topic is discussed in the seventeenth *perek*?
- What is the difference between doors and doors of utensils? (י"ח: ג')
  
- One is allowed to use a hammer to crack open nuts on *Shabbat*: (י"ח: ג')
  - What category of *heter* in the laws of *muktza* is this an example of?
  - Describe five other examples listed in the *Mishnah*.
- When is a reed used for olives susceptible to *tum'ah* and why? (י"ח: ג')
- According to *R' Yosi* all utensils that are used for a forbidden activity may be used for a permissible activity aside from which two utensils? (י"ח: ג')
- Explain the debate regarding when broken utensil can be used on *Shabbat*. (י"ח: ג')
- If a stone is placed in a pumpkin shell (the purpose of which is to use the pumpkin shell draw water from a well) when can the shell be used on *Shabbat*? (י"ח: ג')
- Explain the debate regarding "plugging" up a window on *Shabbat*. (י"ח: ג')
- Which utensil covers are considered *muktza*? (Include both opinions) (י"ח: ג')
- What limitations are placed on clearing out food from a store room if the space is required for guests? (י"ח: ג')
- Is one allowed to move *demai* produce on *Shabbat*? Why? (י"ח: ג')
- Is one allowed to move *tevel* produce on *Shabbat*? Why? (י"ח: ג')
- Explain the debate regarding when one can move *lof* on *Shabbat*? (י"ח: ג')
- When is one allowed to move bundles of wood on *Shabbat*? (י"ח: ג')
- In what manner can one return a chicken that has escaped from its pen? (י"ח: ג')
- What restriction does *R' Yehuda* place on a parent walking with their young child? (י"ח: ג')
- In what manner is one allowed to assist an animal that is giving birth? (י"ח: ג')
- Do the same restrictions apply when a women is giving birth? (י"ח: ג')

**Melbourne, Australia**

**Sunday -Thursday**

10 minutes before *Mincha*  
Mizrachi Shul  
 Melbourne, Australia

**Friday & Shabbat**

10 minutes before *Mincha*  
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**Next Week's Mishnayot...**

| Sunday               | Monday               | Tuesday              | Wednesday            | Thursday             | Friday               | שבת קודש             |
|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|
| 16 April<br>כ"ג ניסן | 17 April<br>כ"ד ניסן | 18 April<br>כ"ה ניסן | 19 April<br>כ"ו ניסן | 20 April<br>כ"ז ניסן | 21 April<br>כ"ח ניסן | 22 April<br>כ"ט ניסן |
| Shabbat 19:1-2       | Shabbat 19:3-4       | Shabbat 19:5-6       | Shabbat 20:1-2       | Shabbat 20:3-4       | Shabbat 20:5-21:1    | Shabbat 21:2-3       |

