



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*
Mizrachi Shul
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

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Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
16 April כ"ג ניסן	17 April כ"ד ניסן	18 April כ"ה ניסן	19 April כ"ו ניסן	20 April כ"ז ניסן	21 April כ"ח ניסן	22 April 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

