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Shalosh Seudos

The first *Mishnah* of the twenty-second *perek* of *Messechet Shabbat* states:

A barrel that breaks (on *Shabbat*) - we may save food for three *seudot* (meals) from it.

This law is similar to that stated in sixteenth *perek*, that the amount of food that one may save from a fire is that which is needed for the three *seudot* of *Shabbat*.

There are two reasons for this law. The *Taz* explains that the reason that only three meals may be saved is a *gzeirat Chachamim*. The *Chachamim* were worried that if a person was permitted to save all the contents of the barrel from the fire, he would be so worried over his potential financial loss, that he might come to repair the barrel (a forbidden *Melacha* on *Shabbat*), rather than transfer all the barrel's contents to a secure location. Therefore, they decreed that only three meals may be saved.

The *Gemara* (*Shabbat* 117b) explains that the second reason for this law is that if **all** the contents of the barrel were allowed to be saved, a person may come to carry the saved contents through a *reshut ha'rabim*. However, the small amount that can be used for the three meals to be eaten on that *Shabbat* may be saved.

These two reasons share an important commonality. In both explanations the concern of potentially performing a *melacha* on *Shabbat* was overlooked in order for a person to be able to fulfill the *chiyuv* and *mitzvah* of eating three meals on the *Shabbat*. This *mitzvah* is not like most other *mitzvot* in that most other *mitzvot* generally require a *bracha* before a person fulfills his obligation, however, there is no *bracha* required for fulfilling one's obligation of eating three meals on the *Shabbat*. Why?

A novel answer to this question is provided by the *Orech HaShulchan* (*Yoreh Deah* 410). The *Orech*

HaShulchan states that *brachot* were instituted for *mitzvot* only when they are actions or procedures that are not (or do not seem to be) logical, rather, the only reason we do them is because they are commandments of *Hashem*. On the other hand, any *mitzvah* that is logical, or that a person with a "sechel" would naturally do, was not instituted with a *bracha*. For example, the requirement to shake a *lulav* on *Sukkot* is not 'logical' and we perform this solely because it is a commandment from *Hashem*, therefore, it was instituted with a *bracha*. Alternatively, a 'logical' commandment, which one would naturally do, such as honouring one's parents, was not instituted with a *bracha*.

This same logic can be applied to the *mitzvah* of eating three meals on *Shabbat*. It must be said that this *mitzvah* belongs to the category of 'logical' *mitzvot* (since it is very natural for a person to eat a number of meals during the *Shabbat*). It is for this reason that a *bracha* was not instituted for this *mitzvah*.

Another reason why there is no specific *bracha* required for this *mitzvah* stems from the *chiyuv* of the *mitzvah*. The *chiyuv* is not specifically to eat three meals, but rather to experience a sense of *oneg* (enjoyment) on *Shabbat*. It is for this reason that the *Halacha* states that if a person is so full that he will not have enjoyment by eating all three meals on the *Shabbat*, then he is *patur* from eating, as the main *chiyuv* of this *mitzvah* is to have *oneg* during the *Shabbat*.

According to this explanation, it can be seen that the actual *mitzvah* is not on the eating itself, but rather the *consequences* of the eating, which is the *oneg* that one should feel on *Shabbat*. However, one does not necessarily achieve *oneg* from the act of eating **all** three meals, and therefore there is no *bracha* instituted specifically for eating these meals.

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Revision Questions

שבת כ"א – כ"ד – א'

- How does one retrieve wine from a barrel that has a stone resting on its lid? (כ"א: ב')
- What can one do if there is something dirty on their pillow? (כ"א: ב')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding removing bones and shells from the *Shabbat* table. (כ"א: ג')
- Is one allowed to use a sponge on *Shabbat* to clean a spill? (כ"א: ג')
- Can sponges become *tameh*? (כ"א: ג')
- Earlier we learnt about the restriction placed on one saving food from a house on fire – which law learnt in the beginning of the twenty-second *perek* is similar to that law? (כ"ב: א')
- One is not allowed to squeeze fruit for their juice on *Shabbat* – explain the debate regarding whether one can drink the juice that oozed out of fruit on its own. (כ"ב: א')
- Describe the law regarding washing or soaking cooked foods in hot water on *Shabbat*. (כ"ב: ב')
- When is one allowed to break a container in order to eat from its content – what proviso is placed on this *heter*? (כ"ב: ב')
- Is one allowed to place cold water in the sun for it to heat up on *Shabbat*? (כ"ב: ד')
- If someone's clothes got soaked on *Shabbat* is there any restriction placed on: (כ"ב: ד')
 - Him walking wearing the clothes?
 - Placing them out to dry?
- Which of the two groups are allowed to bring their towel(s) home with them: (כ"ב: ה')
 - A single person who dried himself with multiple towels.
 - A group of people who dried themselves sharing one towel.
- What restriction is placed on one rubbing oil on themselves on *Shabbat* and why? (כ"ב: ו')
- On what condition is one allowed to borrow something from his friend on *Shabbat*? (כ"ג: א')
- Can one count his guest from the list he wrote down prior to *Shabbat*? What is the concern? (כ"ג: ב')
- Can one employ workers on *Shabbat* for work during the week? (כ"ג: ג')
- Can one walk to the end of the *tchum Shabbat* so that as soon as *Shabbat* goes out he can go and guard his fruit outside the *tchum*? (כ"ג: ג')
- Can one walk to the end of the *tchum Shabbat* so that as soon as *Shabbat* goes out he can go to retrieve items for a wedding outside the *tchum*? (כ"ג: ד')
- When a coffin built by a non-Jew on *Shabbat* be used for a Jew? (כ"ג: ד')
- Are there any restrictions placed on one caring for a dead body on *Shabbat*? (כ"ג: ה')
- Doing what to someone who is dying is tantamount to murder? (כ"ג: ה')
- What can one do if they are walking toward a city carrying their wallet and *Shabbat* comes in? (כ"ד: א')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
6th November ד' חשוון	7th November ה' חשוון	8th November ו' חשוון	9th November ז' חשוון	10th November ח' חשוון	11th November ט' חשוון	12th November י' חשוון
Shabbat 24:2-3	Shabbat 24:4-5	Eiruvim 1:1-2	Eiruvim 1: 3-4	Eiruvim 1: 5-6	Eiruvim 1: 7-8	Eiruvim 1: 9-10

