

Sheilta 1

שאלתא א

Rest and Delight on Shabbos

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REST AND CELEBRATION

A sheilta: The house of Israel is obligated to rest on Shabbos. A *sheilta* is a discourse built around a halachic question; the word itself means “question.” **For when the Holy One created His world, He created it in six days, rested on the Shabbos day, and blessed it and sanctified it.** The *She’iltos* paraphrases the account of the seventh day in *Bereishis* 2:2–3. **It is like a person who builds a house. When he has set it in order and finished his work, he holds a celebration for one day, as people say, “a house celebration.”** Shabbos is the celebration of the completed Creation, like a housewarming after the building is finished.^{1,2,12} **as it says, “God finished on the seventh day” (*Bereishis* 2:2).** According to the Netziv, the verse is cited in its plain sense. The building of the world reached completion on the seventh day, and that day became its celebration. **And the Merciful One told us: Rest on the Shabbos day, just as I rested on it.** “The Merciful One” (*Rachmana*) refers to Hashem. These words paraphrase His command: the Jewish people’s rest follows the pattern of His rest. **as it says, “Remember the Shabbos day to sanctify it” (*Shemos* 20:8).** The connection with Hashem’s rest appears later in the same passage: “He rested on the seventh day. Therefore, Hashem blessed the Shabbos day and sanctified it” (*Shemos* 20:11).

SOURCES: *Tanchuma*, parshas *Bereishis* 2; *Pesikta Rabbasi* 6, 46;

שאלתא דמחייבין דבית ישראל למינח ביומא דשבתא דכד ברייה קודשא בריך הוא לעלמיה ברייה בשיטא יומי ונח ביומא דשבתא וברכיה וקדשיה כאיניש דבני ביתא וכד מצבית ליה וגמר ליה לעיבדתייה עביד הילולא חד יומא כדאמרי אינשי הילול בתי דכתיב ויכל אלהים ביום השביעי ואמר לן רחמנא נוחו ביומא דשבתא כי היכי דנחי ביה אנא דכתיב זכור את יום השבת לקדשו

¹Shabbos as the world’s housewarming is an older midrashic theme. *Pesikta Rabbasi* 6 lists seven dedications, beginning with Creation, and links “were completed” (*Bereishis* 2:1) with the completion of the Mishkan’s work (*Shemos* 39:32). *Pesikta Rabbasi* 46 also cites questions asked before “Rabbeinu HaKadosh” about the completion of Creation. Mirsky sees this tradition as a fitting opening for the Babylonian academies’ collection of Shabbos discourses.

²Shabbos delight may also counter an ancient practice of self-denial. Rabbeinu Bachya, commenting on parshas *Shoftim*, describes astrologers who associated the seventh day with Saturn and prescribed little food and no meat. The Torah, he explains, commands enjoyment instead. Mirsky connects this contrast with the *She’iltos*’ emphatic prohibition of fasting. He also cites the geonic work of Pirkoi ben Baboi, which opposes fasting on Shabbos and Yom Tov even during the Ten Days of Repentance.

- ⌘ Shabbos's blessing and sanctity have different grounds. The blessing, expressed in the day's delight, reflects three things: the world's beauty and order, the completion of Creation, and cessation from work. A beautiful building gives pleasure even to someone who does not own it; an owner celebrates completing his house even if it is plain; rest itself is also cause for blessing. Sanctity, expressed in the prohibition of labor, rests specifically on cessation. Thus "He sanctified it" is explained by "because on it He rested" (*Bereishis* 2:3). The passage beginning "Remember" commands both delight and cessation and gives all three grounds (*Shemos* 20:8–11). In parshas *Ki Sisa*, the command to cease building the Mishkan emphasizes cessation alone (*Shemos* 31:17).
- ⌘ "Observe" (*shamor*) also teaches preparation: everything needed for Shabbos should be ready on Friday, so that refraining from labor does not diminish the day's food and drink. On this reading, "as Hashem your God commanded you" (*Devarim* 5:12) recalls the instruction concerning the manna at Alush: "Bake what you will bake" (*Shemos* 16:23). Remembering slavery in Egypt encourages a person to undertake these preparations personally rather than regard them as beneath his dignity. Preparing personally has greater merit than delegating the task (see *She'iltos* 169). This plain-sense reading supplements the exposition in *Berachos* 20b, which treats *shamor* as the prohibition of labor and establishes women's obligation in *Kiddush*. Women, too, must prepare beforehand to avoid forbidden labor on Shabbos.
- ⌘ The housewarming expression has two forms: *hillul batei* in the *She'iltos* and *kelil batei* in the *Tanchuma*. Both denote celebration, just as related expressions describe a son's wedding feast. The citation "God finished on the seventh day" (*Bereishis* 2:2) supplies the connection: the world's completion makes Shabbos its day of celebration.

HONORING SHABBOS

It is forbidden to afflict oneself on it. Rather, a Jew must delight in it with food and drink. "Afflicting oneself" means fasting. The Aramaic plays on two similar words: *le'ina'uyei*, to afflict oneself, and *le'ina'ugei*, to delight.³ **and honor it with fine clothing and a fine outer cloak, as it says, "You shall call Shabbos a delight ... and honor it" (*Yeshayahu* 58:13).** "Delight" refers here to food and drink; "honor" includes dressing suitably for Shabbos. As the Netziv reads it, both the clothing worn beneath the cloak and the cloak itself should differ from those worn on weekdays. **Your Shabbos clothing should not be like your weekday clothing.** This is the exposition of "and you honor it."

ואסור לאיענויי ביה אלא מתבעי
ליה לבר ישראל לאיענוגי ביה
במיכלא ובמשתיא ויקוריה
בלבושא ובכיסויה מעליא דכתיב
וקראת לשבת עוגג וכבדתו שלא
יהא מלבושך של שבת כמלבושך
של חול דרי יוחנן קרי למניה
דהוה לביש בשבתא מכבדותי
אמר רב הונא מי שיש לו להחליף
יחליף ושאין לו להחליף ישלשל
בבגדיו תניא א"ר יוחנן צריך
האדם שיהא לו שתי עטיפות
אחת של חול ואחת של שבת

³Does Shabbos require joy as well as delight? Manuscript ⌘ reads "with the joy of drinking," suggesting bodily enjoyment. This challenges the distinction in *Ha'amek She'elab* on *She'iltos* 15, which assigns Shabbos joy to the soul while distinguishing it from festival joy. Mirsky notes that the *Sifrei* on *Bamidbar* 10:10 identifies "your day of rejoicing" with Shabbos, and *Halachos Gedolos* counts Shabbos joy as a separate mitzvah. A different reading, adopted by the Vilna Gaon and found in *Sifrei Zuta*, assigns "day" to Shabbos and "your rejoicing" to the three pilgrimage festivals.

The Netziv takes it to refer to the inner garment.^{1,745}

For Rabbi Yochanan called the clothes he wore on Shabbos “those that honor me.” Fine clothing lends dignity to its wearer and thereby honors Shabbos. **Rav Huna said: One who has clothes to change into should change. One who does not have clothes to change into should let his garments hang down.** A person without a second set of clothes still makes a visible change. He lets his garments hang lower than on a workday, so that even the same clothes look different on Shabbos. **It was taught: Rabbi Yochanan said: A person must have two wraps, one for weekdays and one for Shabbos.** A wrap is an outer cloak. This teaching requires a separate cloak for Shabbos, in addition to the change of clothing described above.⁶

SOURCES: *Shabbos* 113a–b; *Sanhedrin* 94a; *Yerushalmi Pe’ah* 8:7; *Rus Rabbah* 5; *Pesikta Rabbasi* 23; *Mechilta deRabbi Shimon bar Yochai* 20:8

HA’AMEK SHE’ELAH

- 7 The She’iltos names two garments and derives each from its own verse. *Levush* is the inner garment fitted to the body, which removes shame (*‘levusha — lo busha,’ Shabbos 77a*). *Kisuya* is the outer cloak, the Gemara’s *gelima* and Scripture’s *simlah*, worn for dignity or modesty. ‘Your Shabbos clothing should not be like your weekday clothing’ governs the first. The two wraps learned from ‘put your garments upon you’ (*Rus* 3:3) govern the second. That is why the She’iltos quotes the *Yerushalmi* and not the Bavli. The *Yerushalmi* asks, ‘Was she naked?’ It assumes a *simlah* serves modesty in public, yet no extra modesty was needed at night on that short walk. So it must be a garment of dignity, and a separate one is required for Shabbos.
- 7 Even clothing worn beneath an outer cloak can confer honor if it is fine enough. This explains why the *She’iltos* specifies Rabbi Yochanan’s Shabbos clothes. It also clarifies his reading of “beneath his honor” (*Yeshayahu* 10:16): the Assyrian soldiers’ fine clothing remained while their bodies were burned (*Shabbos* 113b). Soldiers would not fight wrapped in outer cloaks, yet Rabbi Yochanan still calls their clothing “honor.” Rabbi Elazar, by contrast, reserves this designation for an outer garment worn chiefly for dig-

⁴The words “that he wore on Shabbos” explain why Rabbi Yochanan’s description supports a change of clothing for the day. *She’ilas Shalom* understands the phrase to distinguish his fine Shabbos clothes from ordinary weekday clothes; the Bavli simply says “his clothes” (*Shabbos* 113a). Mirsky notes that manuscript 2 preserves both formulations, while manuscript 7 separately applies Rabbi Yochanan’s description of clothing to “beneath his honor” (*Yeshayahu* 10:16). These readings distinguish clothing that honors Shabbos from clothing that confers dignity more generally.

⁵The Vilna text introduces the two-wraps teaching with ‘It was taught,’ yet Rabbi Yochanan is an Amora, never quoted in a baraisa. *She’ilas Shalom* found this puzzling, and *Ha’amek She’elah* emends to Rabbi Chanan, following *Pesikta Rabbasi* 23. Mirsky’s manuscripts point elsewhere. Two omit the passage, as does the *Tanchuma*. Others lack ‘it was taught’ or read ‘Rabbi Chanina.’ That is the name in the *Yerushalmi* (*Pe’ah* 8:7) and *Rus Rabbah* 5, and Friedmann emended the *Pesikta*’s ‘Chanan’ to ‘Chanina.’ The Bavli, too, records that Rabbi Chanina wrapped himself for Shabbos (*Shabbos* 119a).

⁶What of the poor, who own a single cloak? Three manuscripts add a passage missing from print, also found in the *Yerushalmi* (*Pe’ah* 8:7), *Rus Rabbah* 5 and *Pesikta Rabbasi* 23. Rabbi Simlai taught publicly that one needs a separate garment for Shabbos. The scholars protested, ‘Woe to us! Our wrapping on weekdays is our wrapping on Shabbos.’ He answered that even so, they could make some change. The requirement was fitted to their means, not waived.

nity. He can therefore apply “honor it” to the outer cloak without accepting Rabbi Yochanan’s broader description.

- 1 Shabbos clothes may also be worn on a weekday when special dignity is needed. Rabbi Yochanan calls them clothes that honor him, suggesting that their use was not confined to Shabbos. Food reserved for Shabbos differs: eating it during the week deprives Shabbos of it, whereas wearing a garment leaves it available. This explains the restriction on eating or selling produce set aside for Shabbos in *Yerushalmi Ma'asros*, chapter 4. Likewise, Shammai ate an animal reserved for Shabbos only after finding a finer replacement (*Beitzab* 16a).

WALKING AND SPEECH

“Refraining from your own ways” (*Yeshayahu* 58:13) — your walking on Shabbos should not be like your walking on weekdays. “Your ways” is read here as a person’s manner of walking. On Shabbos, one should avoid the hurried strides of a working day.^{n,17} **Rav Huna said: A person may not hire workers on Shabbos.** Hiring workers is weekday business, even when the work will be done after Shabbos. **And a person may not say to another, “Would you be available to join me this evening?”** He is hinting at work after Shabbos. The printed text forbids even this indirect approach to hiring; the different readings and the Gemara’s ruling are discussed in the footnote. ***From pursuing your affairs* (*Yeshayahu* 58:13) — your affairs are forbidden; the affairs of Heaven are permitted.** “Your affairs” means personal business. Matters that serve a mitzvah are permitted, as the following examples explain. ***And speaking words* (*Yeshayahu* 58:13) — speech is forbidden; thought is permitted.** This phrase restricts speech rather than unspoken thought. As the Netziv reads the *She’iltos*, one application is the prohibition of instructing a non-Jew to perform labor on Shabbos.

SOURCES: *Shabbos* 113a–b, 150a; *Kesubos* 5a; *Mechilta*, parshas *Yisro*, on *Shemos* 20:9; *Yerushalmi Shabbos* 15:3; *Vayikra Rabbah* 34.

HA’AMEK SHE’ELAH

- † “Rav Huna” need not be an error: it may name an earlier Gaon rather than the familiar Amora. *Halachos Gedolos* cites a “Mar Rav Huna Aluf.” A comparable case is the statement attributed to Rav Mordechai in *Yoma* 53b, identified as a geonic addition in *Responsa of the Rashba* 436. The line here could likewise be an addition to the *She’iltos*, or Rav Achai could be quoting an earlier Gaon. This remains a possibility,

¹⁷One manuscript resolves the apparent conflict with *Shabbos* 150a. The printed *She’iltos* forbids asking, “Would you be available to join me this evening?” although Rabbi Yehoshua ben Korchah permits this indirect approach. Manuscript 7 instead forbids the instruction “Be ready to join me this evening or tomorrow” but permits the indirect question. Mirsky suggests that this text underlies the Rambam’s distinction in *Hilchos Shabbos* 24:4. For the printed reading, however, he prefers the explanation of a manuscript commentary attributed to R. Shmuel: a public discourse may teach a stricter practice to prevent laxity, even where the ordinary ruling is more lenient (compare *Chullin* 15a).

מעשות דרכיך שלא יהא הילוכך של שבת כהילוכך של חול אמר רב הונא לא ישכור אדם פועלין בשבת ולא יאמר אדם לחבירו הנראה שתעמוד עמי לערב ממצוא חפצך אסורין חפצי שמים מותרין ודבר דבר חפצי אסור הרהור מותר

not an established identification.

- Quoting the stricter opinion reveals the basis of the prohibition, even though the Gemara rules like Rabbi Yehoshua ben Korchah. The first opinion can prohibit an indirect approach to hiring because it derives business restrictions from “pursuing your affairs”; the permission for thought, derived from “speaking words,” need not qualify that separate prohibition. The *She’iltos* thus supports Tosafos’ derivation of business restrictions rather than Rashi’s. Elsewhere it applies “speaking words” to instructing a non-Jew to perform labor (see *She’iltos* 10). On this reading, permitted “thought” includes an indirect hint, such as saying that a sealed letter cannot be read (*Magen Avraham* 307:20). Alternatively, the phrase also prohibits excessive idle talk. The Gra similarly understands the Rambam to derive two restrictions from its doubled wording, though the Rambam’s two applications are excessive talk and business speech.

Rav Chisda and Rav Hamnuna both said: One may calculate accounts for a mitzvah on Shabbos. These are the first examples of “the affairs of Heaven.” Accounts that serve a mitzvah, such as communal charity accounts, are not “your affairs.” **And Rabbi Elazar said: One may allocate charity for the poor on Shabbos.** One may decide how much is to be given to the poor. This too is an affair of Heaven. **And Rabbi Yaakov bar Idi said in the name of Rabbi Yochanan: One may attend to the saving of life on Shabbos.** In this context the permission concerns discussing and arranging what is needed to save a life (*pikuach nefesh*). Such talk is not forbidden as “speaking words.” The actual desecration of Shabbos to save a life is taken up shortly. **And Rabbi Shmuel bar Nachmani said in the name of Rabbi Yochanan: One may go to synagogues and study halls on Shabbos to attend to public affairs.** Communal needs are included among the affairs of Heaven. They may be discussed even in synagogues and study halls.[□] **And Rabbi Shmuel bar Nachmani said in the name of Rabbi Yochanan: One may go to theaters and circuses on Shabbos to attend to public affairs.** These were the public arenas of the gentile city, where public matters were often dealt with. Although one would ordinarily keep away from such places, one may go there on Shabbos to look after the community’s interests. **And a teacher of the school of Menasheh taught: On Shabbos one may arrange a girl’s betrothal and arrange for a boy to be taught Scripture or a trade.** Each of these is a mitzvah: marrying off one’s daughter, teaching one’s son Torah, and teaching him a livelihood. Arranging them is therefore an affair of Heaven.

SOURCES: *Shabbos* 150a; *Kesubos* 5a

רב חסדא ורב המנונא דאמרי
תרייהו חשבונות של מצוה מותר
לחשבן בשבת ואמר רבי אלעזר
פוסקין צדקה לעניים בשבת
ואמר רבי יעקב בר אידי אמר ר'
יוחנן מפקחין פיקוח נפש בשבת
ואמר רבי שמואל בר נחמני אמר
רבי יוחנן הולכין לבתי כנסיות
ולבתי מדרשות לפקח על עסקי
רבים בשבת ואמר רבי שמואל
בר נחמני אמר רבי יוחנן הולכין
לתיאטראות ולקרקסאות לפקח
על עסקי רבים בשבת ותנא
דבי מנשה משדכין על התינוקות
ליארס ועל תינוק ללמדו ספר
וללמדו אומנות בשבת

HA'AMEK SHE'ELAH

□ The *She’iltos* reads ‘to synagogues and study halls,’ as in *Kesubos* 5 and the Rif. The Gemara in *Shabbos*

has only 'synagogues,' which could mean a communal meeting house. The fuller reading teaches that communal business may be handled in holy places. It supplies the unstated source for the Rambam's permission to do mitzvah accounts in a synagogue (*Hilchos Tefillah* 11:7). The Gra derived that ruling from mitzvah meals held there. He answers that eating there is attested only at the intercalation of the year, when entering was itself a mitzvah and the eating followed. The She'iltos's reading permits a mitzvah meal there from the outset, as the *Magen Avraham* (151:5) rules, citing the *Semak*.

SAVING A LIFE

And it was taught: Rabbi Shimon ben Elazar says: For a living one-day-old infant, one desecrates Shabbos. The permission now extends beyond discussion and arrangements: even forbidden labor must be performed when needed to save a newborn's life.^{8,78} **as it says, *The children of Israel shall keep the Shabbos* (Shemos 31:16). The Torah said: Desecrate one Shabbos for him, so that he will keep many Shabbosos.** The verse speaks of keeping Shabbos. Desecrating one Shabbos to save the infant is itself a way of keeping Shabbos, because he will live to keep many more. **But even David, king of Israel, once he is dead — one does not desecrate Shabbos for him.** Once a person has died, his dignity does not permit the forbidden labor that saving a life would require. **For once a person dies, he is exempt from the mitzvos.** The reason given for the infant, that he will keep future Shabbosos, no longer applies to the dead. **And this is what Rabbi Yochanan said: What is meant by that which is written, *Free among the dead* (Tehillim 88:6)? Once a person dies, he becomes free of the mitzvos.** The "freedom" of the dead is freedom from the obligation of the mitzvos.

SOURCES: *Shabbos* 151b; *Yoma* 85a–b; *Mechilta*, parshas *Ki Sisa*

1.

HA'AMEK SHE'ELAH

⁷ In the Gemara and the Rif, Rabbi Shimon ben Elazar cites no verse. 'The Torah said, desecrate one Shabbos for him' would then be only a rationale. The permission would rest on the verses of *Yoma* 85a–b, and the rationale would explain why a living infant differs from a corpse, whose dignity does not override Shabbos. Our text adds 'as it says, *The children of Israel shall keep the Shabbos*,' making the verse his source. That is Rabbi Shimon ben Menasya's derivation in *Yoma*. By quoting it, the She'iltos accepts it as halacha. He tentatively suggests that a scribe confused the two Rabbi Shimons.

⁸ Why does this derivation matter, when we follow Rava, who praised Shmuel's and live by them (*Vayikra* 18:5)? Because of a fetus. It is not yet *adam*, a person, as the laws of *tzara'as* show (*Nega'im* 7:1; *Niddah*

⁸The inference in *Ha'amek She'elah* rests on the printed verse, *The children of Israel shall keep the Shabbos* (*Shemos* 31:16), which is Rabbi Shimon ben Menasya's verse in *Yoma* 85b. Mirsky reports that the manuscripts, like *Halachos Pesukos* and the *Behag*, cite instead *You shall keep the Shabbos, for it is holy to you* (31:14). In the *Mechilta* the two verses carry different rationales. From 31:14 Rabbi Shimon ben Menasya learns, 'Shabbos is given over to you, not you to Shabbos.' From 31:16 Rabbi Nasan learns, 'Desecrate one Shabbos for him so that he may keep many.'

43a), so *and live by them* does not cover it. *Veshamru* does. This is the basis of the *Behag's* ruling, cited by the Rosh and Ran, that a pregnant woman is fed on Yom Kippur for her fetus. The Ramban in *Toras HaAdam* gives this rationale, and it is the She'iltos's view too (see 167:16). Since Rava objects that these derivations cover only certain danger, the *Behag* requires that we know the fetus would otherwise be lost.

FASTING AFTER A DREAM

The prohibition of afflicting oneself on Shabbos applies to a voluntary fast. A fast undertaken to relieve the distress of a bad dream is treated differently, as the next statement explains.⁹ **But if he saw something distressing and needs to fast in order to annul a bad dream, it is permitted.** “Saw something distressing” means in a dream. A fast undertaken to annul the effect of a bad dream is called a dream fast (*ta'anis chalom*). **For Rabbah bar Mechasya said in the name of Rav Chama bar Gurya: A fast is as good against a dream as fire against flax tow.** Tow consists of loose flax fibers that burn readily. The comparison expresses the power of fasting to counter a bad dream. **Rav Yosef said: And on that very day. And Rav Chisda said: And even on Shabbos.** The fast is to be observed on the day following the dream, even if that day is Shabbos. Fasting then relieves the dreamer's distress.

SOURCES: *Shabbos* 11a; *Ta'anis* 12b

THE QUESTIONS

However, this requires clarification: May someone fasting on Friday complete the fast? Completing the fast means continuing until nightfall and thus entering Shabbos hungry. The question concerns an ordinary fast; a dream fast is already permitted even on Shabbos itself.¹⁰ **Do we say: since he enters Shabbos while afflicted, it is forbidden? Or perhaps, since he only seeks to complete his Friday fast and is not fasting on Shabbos itself, it is permitted?** On this side of the ques-

ברם צריך את למילף האי מאן
דיתיב בתעניתא במעלי יומא
דשבתא מהוא לאשלומיה מי
אמרינן כיון דקא עייל לשבת
כשהוא מעונה אסור או דילמא
כיון דלאשלומי מעלי שבתא הוא
דקא בעי ובשבת גופיה לא קא
מיעני שפיר דמי אי נמי אילו דקא
אזיל לדבר הלכה או לפיקא או

⁹Why does a dream fast belong in the same sheilta as the ban on fasting? Mirsky finds one principle behind the whole opening: ‘Shabbos was given only for delight’ (*Pesikta Rabbasi* 23). Refraining from weekday talk lets one feel ‘as if all your work is done’ (*Mechilta*). Saving life overrides Shabbos because ‘Shabbos is given over to you’ (*Mechilta*). For the same reason, a fast that relieves a troubled person's distress is permitted: for him, fasting is delight. An aggadah about Rabbi Akiva, cited in the *Shibbolei HaLeket* and the *Beis Yosef*, makes this point.

¹⁰The Gemara (*Eruvin* 40b–41a) asks this about a fast kept by ‘the students of the academy.’ The Meiri explains that they fasted on Fridays to review the week's learning together. He observes that the She'iltos drops ‘the students’ and asks about anyone fasting on Friday. He takes this as proof that all fasts are included, and applies it to Ta'anis Esther when Purim falls on Sunday: should it move to Friday or to Thursday? Yet the Meiri limits the question to fasts with some element of mitzvah or commemoration. That is narrower than Tosafos' ‘even a voluntary fast.’

tion, his fast belongs to Friday. He does not undertake any fast on Shabbos. He only delays his meal until the Friday fast is complete.⁷⁷ **Alternatively: May someone going on Shabbos to hear a halachic teaching, to a *pirka*, to the study hall, or to prayer take large strides?** A *pirka* is a public Torah lecture. Large, hurried strides ordinarily conflict with the requirement that walking on Shabbos differ from weekday walking. The question is whether eagerness for Torah or prayer permits them.¹¹ **Do we say that the honor of Shabbos takes precedence and he should not take large strides? Or does eagerness for a halachic teaching take precedence, making it permitted?** Hurrying shows how dear Torah study is to him.⁷⁷

SOURCES: *Eruvin* 40b–41a; *Berachos* 6b; *Shabbos* 113b; *Tanchuma*

לבי מדרשא או לתפלה בשבת
מהו לפסוע פסיעה גסה מי אמרין
כבוד שבת עדיף ולא ליפסע או
דילמא חבובי דבר הלכה עדיף
ושפיר דמי

HA'AMEK SHE'ELAH

- 77 The question about completing a Friday fast must include a voluntary fast. A dream fast cannot be the issue, since the preceding passage permits it even on Shabbos itself. This explains Tosafos' observation that the *She'iltos* asks about any fast, including a voluntary one (*Eruvin* 41a, s.v. *Sha'ani*).
- 78 The main reading is 'to a matter of mitzvah,' as at the end of the sheilta and in the *Tanchuma*. Why, then, does the alternative weigh 'love of a matter of halacha'? Because in overriding, a mitzvah ranks above study: every mitzvah sets aside Torah study. The *She'iltos* names the weaker case. If even halacha might override here, a mitzvah surely does. Prayer is listed in the question for a reason. On reasoning alone, prayer, lighter than Torah study, could not outweigh the honor of Shabbos. But the answer derives from *They shall walk after Hashem* (*Hoshea* 11:10) that one should run to every word of Hashem, prayer included. That is no slight to Shabbos, since one is walking after Hashem. So the *Shulchan Aruch* rules (*Orach Chaim* 90).
- 79 The long discourse between question and answer follows an ancient pattern of public teaching (*Shabbos* 30a, with Rashi). The *She'iltos* often opens this portion with praise of the Holy One, even when what follows is not directly related to the question. Zechariah provides a model: when asked about fasting, he first delivered an extended response and only later announced that the fasts would become occasions of joy (*Zechariah* 8:19).

SHABBOS MEALS AND THEIR REWARD

Blessed is the name of the Holy One, who gave us the Torah and the mitzvos through Moshe our teacher, to teach His people, the house of Israel. With this blessing the *She'iltos* begins the homiletic section of the discourse. This section gathers teachings about Shabbos before the question is answered. **Our Rabbis taught: Dishes used for the Friday night meal may be rinsed**

ברוך שמה דקב"ה דיהב לנא
אוריתא ומצוותא על ידי משה
רבנא לאלפא עמיה בית ישראל
תנו רבנן קערות שאכל בהן בשבת
ערבית מדיחן ואוכל בהן בשחרית
שחרית מדיחן ואוכל בהן בצהרים
בצהרים מדיחן ואוכל בהן במנחה

¹¹Mirsky reads 'alternatively' (*i nami*) like the Gemara's 'another version.' It offers a substitute question that could replace the first, with the opening discourse adjusted to fit. The *Tanchuma* supports this. There the question about strides comes first, and the fasting question is the alternative. On this reading, the sheilta preserves options for the preacher. Mirsky further suggests that 'a matter of halacha' was the Yelamdenu-style sermon given in any synagogue, and a *pirka* the *She'iltos*-style sermon of the academy. He also relates the questions to a convention that one does not ask more than three (*Tosefta Sanhedrin* 8).

for use in the morning. Washing dishes on Shabbos is permitted only when they are needed for another Shabbos meal. Washing them for after Shabbos would be preparing on Shabbos for a weekday. **Those used in the morning may be rinsed for use at midday, and those used at midday may be rinsed for use in the afternoon.** Rinsing is permitted while another meal on Shabbos remains in view. **After that, he may no longer rinse them.** After the last meal of Shabbos, the clean dishes would only serve the weekday. **But cups, jugs and flasks he may go on rinsing all day, because there is no fixed time for drinking.** Unlike meals, drinking has no set schedule. The vessels may therefore still be needed later that Shabbos.

SOURCES: *Shabbos* 118a; *Tanchuma*, parshas *Noach* 3.

Rabbi Yehoshua ben Levi said in the name of Bar Kappara: Whoever fulfills the obligation of three meals on Shabbos is saved from three calamities: from the birth pangs of Mashiach, from the judgment of Gehinnom, and from the war of Gog and Magog. The “birth pangs of Mashiach” are the sufferings that will come before his arrival. Gog and Magog will wage war against the Jewish people at the end of days. **From the birth pangs of Mashiach — from where do we know this?** Here it is written “day,” and there it is written, *before the coming of the great and awesome day of Hashem (Malachi 3:23)*. “Here” refers to the manna verse: “Eat it today, for today is Shabbos to Hashem; today you will not find it in the field” (*Shemos* 16:25). Its three occurrences of “today” provide the basis for three Shabbos meals (*Shabbos* 117b). The shared word “day” then links their observance with protection from the calamities described in the following verses. **From the judgment of Gehinnom — from where do we know this?** Here it is written “day,” and there it is written, *That day is a day of wrath (Tzefaniah 1:15)*. The “day of wrath” is taken to refer to the judgment of Gehinnom. **From the war of Gog and Magog — from where do we know this?** Here it is written “day,” and there it is written, *on the day that Gog comes (Yechezkel 38:18)*.

SOURCES: *Shabbos* 117b–118a

Rav Yehudah said in the name of Rav: Whoever de-

מיכן ואילך שוב אינו מדיח אבל
כוסות וקיתונות וצלוחיות מדיח
והולך כל היום לפי שאין קבע
לשתייה

אמר רבי יהושע בן לוי משום בר
קפרא כל המקיים שלש סעודות
בשבת נצול משלשה פורעניות
מחבלו של משיח ומדינה של
גיהנם וממלחמת גוג ומגוג מחבלו
של משיח מניין כתיב הכא יום
וכתיב התם לפני בוא יום ה'
הגדול והנורא מדינה של גיהנם
מניין כתיב הכא יום וכתיב התם
יום עברה היום ההוא ממלחמת
גוג ומגוג מניין כתיב הכא יום
וכתיב התם ביום בוא גוג

אמר רב יהודה אמר רב כל

lights in Shabbos is granted his heart's desires, as it says, "Delight in Hashem, and He will grant you your heart's desires" (*Tehillim* 37:4). I do not know what this delight is. The verse in *Tehillim* speaks of "delight" without saying what it is. When it says, *And you shall call Shabbos a delight* (*Yeshayahu* 58:13), you must say that this is the delight of Shabbos. The shared word "delight" links the two verses: delighting in Shabbos is understood as delighting in Hashem. With what does one make it a delight? Rav Yehudah the son of Rav Shmuel bar Shilas said in the name of Rav: With a dish of beets, large fish, and heads of garlic. These were choice foods, fitting for a festive Shabbos table. And Rav Chiya bar Ashi said: Even something small counts as a delight if he prepared it in honor of Shabbos. Even a modest addition to the meal can express Shabbos delight when prepared especially for the day.¹⁰ And Rav Pappa said: A dish of *harsena*. *Harsena* is a simple dish of small fish. The *Aruch* describes the fish as cooked with vinegar and flour.

SOURCES: *Shabbos* 118b; *Pesachim* 112a

HA'AMEK SHE'ELAH

¹⁰ "And Rav Pappa said" makes his statement sound like a separate opinion, whereas the Bavli asks what the "small thing" is and gives his answer as an example (*Shabbos* 118b). Two explanations can account for the *She'iltos*' wording. First, Rav Pappa may require a food recognizably associated with Shabbos. On this reading, *harsena* was omitted from weekday meals in mourning for the destroyed Temple (compare *Bava Basra* 60b), so serving it marked Shabbos distinctly. Rav Chiya bar Ashi would accept any small addition prepared for the day. Alternatively, Rav Pappa requires a cooked dish in addition to the bread already needed for Shabbos, like the Rambam's requirement of a simple cooked vegetable (*Hilchos Shabbos* 30:7). Frying also counts as cooking for this purpose, so Rashi's description of *harsena* as fried fish fits this explanation.

SHABBOS AND FORGIVENESS

Rav Chiya bar Abba said in the name of Rabbi Yochanan: Whoever observes Shabbos according to its laws¹¹ is forgiven, even if he worships idols like Enosh, Enosh was Adam's grandson, in whose days idol worship began. The teaching emphasizes the power of proper Shabbos observance to bring forgiveness. as it says, "Fortunate is the man who does this, and the person who holds fast to it, who keeps Shabbos from desecration" (*Yeshayahu* 56:2). The verse's word for "man," *enosh*, is read as a hint to Enosh the idolater. Do not read *mechalelo*, "from desecrating it," but *machul lo*, "he is forgiven." The exposition reshapes *mechalelo* into the similar-sounding phrase *machul lo*,

המתענג בשבת נותנין לו משאלות לבו שנאמר והתענג על הי ויתן לך משאלות לבך עונג זה איני יודע מה הוא כשהוא אומר וקראת לשבת עונג הוי אומר זה עונג שבת במה מענגה אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב בתבשיל של תרדין ודגים גדולים וראשי שומים ורב חייא בר אשי אמר אפילו דבר מועט ולכבוד שבת עשא הוי עונג ורב פפא אמר כסא דהרסנא

אמר רב חייא בר אבא אמר רבי יוחנן כל המשמר את השבת כהלכתה אפילו עובד עבודת כוכבים כאנוש מוחלין לו שנאמר אשרי אנוש יעשה זאת וכן אדם יחזיק בה שומר שבת מחללו אל תיקרי מחללו אלא מחול לו

“he is forgiven.” It reads the verse as a promise of forgiveness to one who keeps Shabbos.^{טז,יז}

SOURCES: *Shabbos* 118b

HA'AMEK SHE'ELAH

- טז The correct reading, found in the Gemara and the Rif, is ‘even one who worships idols like Enosh,’ not the proposed emendation ‘like the generation of Enosh.’ The difference is whether Enosh himself worshipped idols. The Rambam (*Hilchos Avodah Zarah* 1:1) writes that Enosh was himself among those who erred, which fits the received reading.
- יז The *She’iltos* derives the manna’s special quality by comparing “bread for two days” with “double bread” (*lechem mishneh*), heard as “changed bread” (*lechem meshuneh*). The *Mechilta* reaches the same conclusion differently: “two omers for each person” already states the quantity, leaving *lechem mishneh* to teach a change in fragrance and appearance. Rabbi Yehoshua understands *mishneh* itself as “double,” citing “bread for two days.” Nevertheless, his teaching that Shabbos acts like a fragrant spice supports the underlying idea of a special quality. The *She’iltos*’ comparison between the two expressions accommodates that reading.
- יח Why did Moshe not announce that Friday’s manna was changed? *Bread for two days* teaches that on Friday the manna fell as one combined portion for both days. Part of it had to be saved for Shabbos, and that saving is the honor of Shabbos. The change came only to one who honored Shabbos properly by saving. Since it did not apply to everyone, Moshe did not speak of it. He spoke then only because of the people of little faith who went out to gather and found nothing.

SHABBOS COMES IN PAIRS

See, Hashem has given you the Shabbos. Therefore, He gives you bread for two days on the sixth day (Shemos 16:29). Moshe said this about the manna in the wilderness. No manna fell on Shabbos, and a portion for two days fell on Friday. **Here it says “for two days,” while there it says “double bread” (*lechem mishneh*; Shemos 16:22), for it differed in taste and appearance.** “Bread for two days” already expresses the doubled quantity. The different wording, *lechem mishneh*, is therefore read as suggesting *lechem meshuneh*, “changed bread”: the manna had a special taste and appearance. **Similarly, you find that all dishes cooked for Shabbos have a different taste. This is “changed bread.”** The wording literally says “cooked on Shabbos,” but refers here to dishes prepared for the day. Their special flavor continues the theme of the manna’s distinctive quality. **And likewise, “bread for two days” means double. And so you find that every matter of Shabbos is doubled. Its warnings are doubled,** “Bread for two days” also carries its plain sense: a double portion. The *She’iltos* takes this doubling as a sign that everything connected with Shabbos comes in pairs. **as it says, *Remember the Shabbos day to sanctify it (Shemos 20:8)*, and it is written, *Observe the Shabbos day to sanctify it (Devarim 5:12)*.** The two versions of the Ten Commandments give the

ראו כי ה' נתן לכם את השבת על כן הוא נותן לכם ביום הששי לחם יומים כתיב הכא יומים וכתוב התם לחם משנה שהיה משונה בטעם ובמראה וכן את מוצא כל תבשילין שמתבשלין בשבת טעמן טעם אחר הוי לחם משנה וכן לחם יומים כפלים וכן את מוצא כל עוסקה של שבת כפול אזהרותיה כפולות שנאמר זכור את יום השבת לקדשו וכתוב שמור את יום השבת לקדשו עונשה כפולה שנאמר מחלליה מות יומת מזמורותיה כפולות שנאמר מזמור שיר ליום השבת שכרה כפולה שנאמר לחם יומים

mitzvah of Shabbos twice, once as “remember” and once as “observe.” **Its punishment is doubled, as it says, *Those who desecrate it shall surely be put to death (Shemos 31:14)***. The emphatic expression *mos yumas*, “shall surely be put to death,” uses two forms of the same Hebrew root. The exposition treats this verbal doubling as another feature of Shabbos. **Its psalms are doubled, as it says, *A psalm, a song for the Shabbos day (Tehillim 92:1)***. The heading uses two words for song, *mizmor* (“psalm”) and *shir* (“song”).¹² **Its reward is doubled, as it says, “bread for two days” (*Shemos 16:29*)**. The double portion of manna is presented as Shabbos’s double reward.¹²

SOURCES: *Mechilta*, parshas *Beshalach*, section *Vayassa* 2; *Mechilta de Rabbi Shimon bar Yochai* on *Shemos* 16:29; *Tanchuma* (Buber), parshas *Beshalach* 24; *Midrash Tehillim* 92.

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- ⚡ The double blessing includes more than Friday’s increased supply: manna saved for Shabbos also remained fresh. Shabbos required more food than Friday, so some of Friday’s own portion had to be saved along with the portion designated for Shabbos. In the wilderness, even the extra Shabbos delicacies were made from manna; thus the different views about ordinary meal sizes in *Eruvin* 82b do not change this conclusion. The wording “He gives you ... bread for two days” (*Shemos* 16:29) can suggest an ongoing gift: the manna continued to sustain them because it did not spoil. This also hints at eating less on Friday so as to enter Shabbos with an appetite (compare *Shulchan Aruch, Orach Chaim* 249:2–3).
- ⚡ Shabbos makes future reward imaginable: one enjoys what was prepared beforehand, without further labor. The description of the World to Come as “eating and drinking” is therefore a parable for nourishment from the radiance of the Divine Presence. Torah study and mitzvos in this world supply the preparation. The comparison also explains “you will eat and be satisfied” (*Yael* 2:26): each person will receive spiritual enjoyment according to his capacity, without the unsatisfied longing experienced here. Since Shabbos represents this delight in Hashem’s glory, desecrating it affronts His honor; this explains the comparison with the punishment of a blasphemer.

A TASTE OF THE WORLD TO COME

Shabbos was given only as a model of the World to Come. The Netziv links this to the teaching that Shabbos is a taste of the World to Come (*Berachos* 57b; *Rosh Hashanah* 31a). Through it the Jewish people come to know their final reward. **Just as Shabbos was given only for eating and drinking and praising the Holy One,** The blessings before and after eating turn the enjoyment of Shabbos into praise of the Holy One. **so too, in the World to Come a person has nothing but to eat and**

השבת לא ניתנה אלא דוגמא לעולם הבא מה שבת לא ניתנה אלא לאכילה ושתייה ולקלם להקב"ה אף לעולם הבא אין לו לאדם אלא לאכול ולשתות ולקלם להקב"ה שכן יואל הנביא אומר ואכלתם אכול ושבו והללתם את שם ה' אלהיכם ואף הקב"ה הזהיר להן לישראל

¹²Does the World to Come include bodily enjoyment? The following passage describes eating and drinking there, while *Berachos* 17a says that it contains neither. Mirsky directs the reader to the Rambam’s account in *Hilchos Teshuvah* 8:2 and the discussions of the Raavad and *Migdal Oz*. *Ha’amek She’elah* reads the language here as a parable: just as Shabbos brings enjoyment of what was prepared beforehand, the World to Come brings enjoyment of the spiritual reward earned in this world.