

## שבת נותנין לו מזון שלש סעודות –

**He stayed for שבת; we give him food for three meals**

### OVERVIEW

The גמרא cites a משנה that if the (traveling) עני spends שבת in a city, we give him food for three meals. תוספות discusses when and why it is given to him.

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פירוש<sup>1</sup> בשבת בצהריים<sup>2</sup> -

**The explanation of 'שבת', is that we give him the סעודות ג' מזון on שבת afternoon -**

**אותן שתי סעודות שנתן לו אתמול בערב שבת אכל ליל שבת<sup>3</sup> ושבת שחרית –**

**[Because] the two meals that were given to the עני yesterday on שבת, ערב שבת, he already ate them on Shabbos eve and שבת morning -**

**ושלש סעודות שנותנים לו בשבת יאכל אחת בשבת בסעודה שלישית ואחת למוצאי שבת –**

**And the three meals that we give him on שבת, he should eat one on שבת for the third meal, and the second on מוצאי שבת -**

**ושלישית ישאר לו למחר בדרך<sup>4</sup> שלא ילך ריקם ואין להאריך –**

**And the third meal will remain by him for the trip tomorrow (Sunday) so that he should not leave us empty-handed. And there is no need to elaborate further.**

תוספות asks:

**וקשה לרבינו שמשון בן אברהם הא דתנן במסכת פאה (פרק ח' משנה ז') –**

**And the מסכת פאה רשב"א has a difficulty regarding this which the משנה teaches in - פאה**

**ומייתי לה בפרק כל כתבי (שבת דף קיח,א ושם) –**

**And this משנה is cited in כתבי פרק, which reads as follows -**

**מי שיש לו מזון שתי סעודות בביתו<sup>5</sup> לא יטול מן התמחוי –**

**Whoever has food for two meals in his house, should not take from the תמחוי.**

This concludes the citation from the גמרא in שבת. תוספות continues with the question -

**ואמאי הא אחד יאכל מיד ואחד בלילה ואם כן כי אזיל ריקם אזיל –**

**But why should he not take from the תמחוי if he has only two meals, since one**

<sup>1</sup> The word שבת can be read either השין פתוחה והב' דגושה וקמוצה (which is a verb, rested) or השין קמוצה והב' רפויה ופתוחה (which is the noun Sabbath). From רשב"א in שבת it appears that he reads it as a verb for his comment on שבת is: אצלם. However תוספות here disagrees and maintains that שבת is a noun and it means that we give him סעודות ג' מזון on שבת. That is (perhaps) why תוספות writes פירוש to exclude פירוש"י.

<sup>2</sup> The הגהות הב"ה amends this to read, בצהריים בי אותן, בצהריים.

<sup>3</sup> On Friday morning he ate the meal to go, which he received in the previous city. See previous אין תוס'.

<sup>4</sup> See 'Thinking it over' #1.

<sup>5</sup> In the משנה in פאה and in מסכת שבת the word בביתו is omitted. See 'Thinking it over' # 2.

meal he will eat immediately in the morning and the other by night, and therefore when he leaves, he is going empty-handed; there is no food left in the house. We just mentioned that a person is always given a meal in order that he should not be left empty-handed.

answers: תוספות

וצריך לפרש דמזון שתי סעודות דקאמר היינו בלא אותה שיש לו לאכול מיד<sup>6</sup> –

And it is necessary to say that when the משנה stated whoever has two meals, etc. it meant two additional meals besides the meal which he will eat immediately.

asks: תוספות

ואם תאמר שבת אמאי נותנין לו שלש סעודות –

And if you will say; why do we give the ע"י three meals on שבת –

והא הך מתניתין רבי עקיבא היא –

For since this משנה is according to ר"ע תוספות shows that this משנה is according to ר"ע –

דקתני רישא כל מי שיש לו מזון י"ד סעודות לא יטול מן הקופה<sup>7</sup> –

For it states in the רישא of this משנה, whoever has food for fourteen meals should not take money from the קופה –

ופריך בפרק כל כתבי הקדש (שם) מני אי רבנן חמיסר הויין<sup>8</sup> אי רבי חדקא שיתסר הויין –

And the גמרא in פרק כל כתבי הקדש asks, according to whom is this משנה, if it is according to the רבי there are fifteen meals a week, and if it is according to רבי חדקא there are sixteen meals a week; why does the משנה state if you have fourteen meals that is sufficient.

ומשני הא מני רבי עקיבא היא דאמר עשה שבתך חול<sup>9</sup> –

And the גמרא there answered, this משנה is according to ר"ע, who says make your שבת into a weekday and do not take charity from others. Therefore if you have fourteen meals that is sufficient even though you will only have two meals on שבת.

answers: תוספות

<sup>6</sup> Therefore the meal which has for now will be eaten now in the morning, so there is no need to take from the תמחוי for he still has two remaining meals; one for the evening meal and one for tomorrow (and tomorrow he may take מן (התמחוי).

<sup>7</sup> See previous עמוד that the קופה was money collected for the עניי העיר and was distributed once a week. If one has מזון יד סעודות, he then has sufficient food for the week; therefore he is not permitted to take from the קופה.

<sup>8</sup> The רבנן maintain that on שבת one eats three meals, therefore there is a total of fifteen meals for the week (twelve for the six days [two meals a day], and three for שבת. ר' חדקא maintains that one eats four meals on שבת, so there are sixteen meals a week.

<sup>9</sup> According to ר"ע he should only receive two meals for שבת (since עשה שבתך חול); why does the משנה afford him three.

**ונראה לרבינו שמשון בן אברהם דבשביל סעודת שבת אין לו להתחיל וליטול –**

**And it is the view of the רשב"א that** (if he has fourteen meals) **he should not begin and take** from the קופה, **because of the** extra שבת meal that is required, but rather he should make his שבת חול (since he has enough food for two meals every day [including שבת]) -

**אבל בשכבר צריך ליטול נוטל גם כדי לסעודת שבת:**

**However where he already needs to take** (from the תמחוי) because he does not have even two meals, so once he is taking, **he may also take enough for three שבת meals.** If one can refrain from taking צדקה by eating only two meals on שבת, then we say עשה שבת חול and don't take any צדקה at all. However if one must take צדקה for שבת (for he does not have enough even for two meals), then he may take even for a third שבת meal.

### **SUMMARY**

The three שבת meals are given for the (extra) third שבת meal, the מוצאי שבת meal and one as a meal to go. One may not take from the תמחוי if he has two meals, besides the current meal. If one has sufficient food [if he will only eat two meals on שבת], he should not take from צדקה; if however he does not have enough for even two meals for שבת, he may take three meals for שבת.

### **THINKING IT OVER**

1. תוספות states that on שבת afternoon we give him three meals, one of them is for מוצאי שבת and the other for Sunday.<sup>10</sup> Seemingly this is preparing from שבת to the weekdays; how is this permitted?!<sup>11</sup>

2. תוספות writes regarding the taking of התמחוי that if we only give him two סעודות, then he will not have anything when he leaves. However תוספות writes that he has מזון ב' סעודות בביתו,<sup>12</sup> so he is not leaving and he does not need the extra סעודה?!<sup>13</sup>

<sup>10</sup> See footnote # 4.

<sup>11</sup> נה"מ.

<sup>12</sup> See footnote # 5.

<sup>13</sup> נה"מ.