

Laws of Shabbat Chapter 30 (Auto Translated)

English

Auto Translated

Shiur Overview

Summary of the Shiur on Rambam Hilchos Shabbos – Chapter 30

Halacha 1: Four Things Were Said About Shabbos

The Rambam's Words: "Four things were said about Shabbos – two from the Torah and two from the words of the Sages, and they are explained by the prophets. From the Torah – zachor and shamor. From the words of the Sages – kavod and oneg. As it says, 'And you shall call Shabbos a delight and the holy day of Hashem honored.'"

Explanation:

The Rambam sets up a structure for all of Hilchos Shabbos: four foundations – two d'oraisa (zachor = kiddush; shamor = guarding Shabbos/melachos) and two d'rabbanan but explicit in the prophets (kavod and oneg), from the verse in Yeshayahu 58.

Insights and Explanations:

1) Why does the structure appear at the end and not at the beginning? The Rambam has made such general introductions at the beginning in other halachos (like Hilchos Ishus, Hilchos Sefer Torah), but here in Hilchos Shabbos he didn't do so – he started immediately with the mitzvah of resting, melachos, techumin, meals, etc. Only here, in this last chapter, does he bring the general structure. The innovation: The Rambam does this **intentionally**, to bring out that kavod and oneg should not appear as merely an added rabbinic matter. By presenting it as one of the **four fundamental things** of Shabbos – half of the entire structure – kavod and oneg are elevated to an important level, not just "another rabbinic matter."

2) The parallel between zachor/shamor and kavod/oneg: Kavod and oneg are **built upon** zachor and shamor – i.e., they are the rabbinic extensions of the Torah foundations:

- **Kavod** corresponds to **zachor**: Everything the Rambam lists under kavod – dressing freshly, receiving Shabbos, waiting for Shabbos, bringing in Shabbos – relates to the **entrance** of Shabbos, just like zachor (kiddush, "remember it at its entrance and exit").

- **Oneg** corresponds to **shamor**: Shamor means that Shabbos should **look different** (as the Rambam explained regarding muktzeh – so it should be Shabbos-like). Oneg is the **positive** content of what one does on Shabbos – meals, learning, gathering.

On this it is **asked**: Oneg is a **positive** thing (eating, pleasure), while shamor is a **negative** thing (not doing melacha). How does this fit together? The answer: There are indeed **prohibitions** that stem from oneg – one may not fast, not request mercy, not wage wars – all things that are **the opposite of oneg** (distress). But both – the prohibitions

and the positive commandments – are **all** the commandment of Shabbos: that Shabbos should be a joyful day, not just cessation from work.

3) The language "kibud" (not "kavod") and "oneg": The Rambam writes "**kibud**" – which means an **action** of honoring (the person does something), while "kavod" would mean a state of honor in itself. The language "kibud" fits with the idea that it is a **deed** that the person must do in honor of Shabbos.

4) "Explained by the prophets" – what does this mean practically? The Rambam makes clear that kavod and oneg are **rabbinic** (divrei sofrim), even though they appear in the prophets. This is **against** many Rishonim who hold that Shabbos meals (which are derived from verses with four expressions of eating) are **d'oraisa**. The Rambam's position is clear: prophets cannot add any halacha – they can only make enactments like the Sages. Even Moshe Rabbeinu's enactments (like kriyas haTorah) are rabbinic, because they are not from the Written Torah.

It is asked: If it's merely rabbinic, why does the Rambam mention that it is "**explained by the prophets**"? The answer: This gives **importance** – that a prophet said it makes it more significant, although halachically it remains rabbinic. (According to the Rambam's position that divrei kabbalah have no halachic advantage over regular rabbinic law.)

5) The source for the structure "four things": No explicit source in the Gemara or Midrash has been found for the language "four things were said about Shabbos." None of the commentators have found a source. The Rambam **himself** created this structure, based on the Mishnah's format of "**two that are four**" (yetzios haShabbos shetayim shehem arba) – the Rambam applies the same model to all of Shabbos: two d'oraisa, two d'rabbanan = four.

6) "Four things" are not four mitzvos: The Rambam doesn't mean there are **four mitzvos** of Shabbos – the mitzvos divide differently (resting, techumin, kiddush, etc.). These are four **ideas/foundations** that contain all the matters of Shabbos.

Halacha 3: Kavod Shabbos – Washing, Clothing, Preparations

The Rambam's Words: "And this is what the Sages said: that it is a mitzvah for a person to wash his face, hands, and feet in hot water on erev Shabbos for the honor of Shabbos... and wraps himself and sits with dignity waiting to receive the face of Shabbos as one who goes out to greet the king... The early Sages would gather their students on erev Shabbos and wrap themselves and say, 'Come, let us go out to greet Shabbos the King.'"

Explanation:

One must wash on erev Shabbos, dress nicely, and wait for Shabbos with dignity — like one who goes to meet a king.

Insights:

1) The Rambam's method — from aggadata to halacha: The Rambam takes pieces from the Gemara that are more aggadic in style (stories of Rabbi Yehuda bar Ilai, Rabbi Chanina), and he places them under the halachic category of "kavod Shabbos." He makes from stories a halachic list of details. In the Gemara itself it doesn't explicitly state that all these things are a mitzvah — the Rambam brought it out.

2) Combining two stories: The Rambam combined two separate stories from the Gemara (Shabbos 25b, Shabbos 119a): (a) Rabbi Yehuda bar Ilai — they brought him hot water, he washed, wrapped himself in fringed sheets, and was "like an angel of Hashem of hosts"; (b) Rabbi Chanina — "wrapped himself and stood at dusk" and said "Come, let us go out to greet Shabbos the Queen." The Rambam built from both together one halacha: one should dress and wait with dignity.

3) "Kovod rosh" — translates "like an angel": The Rambam's language "kovod rosh" is his translation/explanation of the Gemara's "like an angel of Hashem of hosts." This doesn't mean joy, but a certain seriousness. "Mechayel" is anticipation (looking forward), and "kovod rosh" is an additional element — a seriousness, like when praying "standing before the King."

4) Rabbi Yehuda bar Ilai vs. Rabbi Chanina — two styles: Rabbi Yehuda bar Ilai did it privately — "they brought him," they brought it to him. Rabbi Chanina went out with his students publicly — "they would gather their students." The Rambam brings the first as halacha, and the second as "the early Sages" — a practice/custom.

5) "Shabbos the King" — not "Queen": The Rambam's text reads "Shabbos the King" (masculine), not "Shabbos Malkesa/the Queen" (feminine) as in the Gemara. The Mekubalim hold strongly that Shabbos is a "Queen," but the Rambam's version is "the King." Perhaps because in Aramaic "Malkesa" can also mean king (as in Arabic), or the Rambam has a consciously different version.

6) Tzitzis — fringed sheets: In the Gemara it means nice garments with tzitzis, according to the position that sheets require tzitzis (which is a dispute). It is mentioned that in Toldos Aharon they wear a tallis before nightfall, because in the Rambam it is implied so.

[Digression: Kabbalas Shabbos] The halacha about "wrapping himself" is the source for kabbalas Shabbos. The Brisker Rav would every erev Shabbos before Maariv go out of the porch, say "Bo'i Kallah," sit down, and return — just like Rabbi Chanina's "Come, let us go out to greet Shabbos the Queen." The Rashba would put on a tallis (wrap himself).

Halacha 3 (continued): Clean Clothing

The Rambam's Words: "That he should wear clean clothing, and his weekday clothing should not be like his Shabbos clothing. And if he has nothing to change into, he should lower his garment so that his clothing will not be like weekday clothing."

Explanation:

One must wear clean clothes, and Shabbos clothing should be different from weekday clothing. Whoever doesn't have other

clothes should at least lower his garment longer.

Insights:

1) Two separate objectives: The Rambam holds two things: (a) "clean clothing" — cleanliness, (b) "and his weekday clothing should not be like his Shabbos clothing" — difference. These are two separate laws. "Clean clothing" doesn't have to mean different clothing — it can be enough that it's clean. But "and his weekday clothing should not be like his Shabbos clothing" means it should look different.

2) "Lower his garment" — longer garments as honor: The reasoning: a worker needs short clothing so he can move around. Someone who sits at rest wears longer garments. On Shabbos, when one is at rest, one can lower the garments — they won't get dirty.

3) Customs in practice: In Satmar some wear a beaver hat on Shabbos instead of a shtreimel (nicer); in Lithuania they don't wear really different clothing, just somewhat nicer. These are all customs, one cannot do differently than the whole community does. The principle: one must do something that is more than during the week — "lowering his garments" — it should be something special. Someone who wears a frock all week needs to have a bekeshe in addition on Shabbos. Someone who doesn't wear an outer garment is satisfied with a bekeshe.

Ezra's Enactment — Washing on Thursday

The Rambam's Words: "And Ezra enacted that they should wash laundry on Thursday in honor of Shabbos."

Explanation:

Ezra the Scribe enacted that one should wash laundry on Thursday, so one would have clean laundry for Shabbos.

Insights:

1) Why not Friday? Because Friday is already erev Shabbos, there's no time.

2) Ezra's role in the order of life: Ezra made the order of life for Jews in Eretz Yisrael — all kinds of physical enactments. He established that every Thursday is the day for laundry washing.

Halacha 4: Prohibition of Fixed Meals on Erev Shabbos

The Rambam's Words: "It is forbidden to fix a meal and feast on erev Shabbos... for the honor of Shabbos... that a person should not eat from Mincha time onward so that he will enter Shabbos when he is eager to eat."

Explanation:

One may not fix a meal/feast on erev Shabbos. From Mincha time onward one should refrain from fixing a meal, so one will enter Shabbos hungry.

Insights:

1) Two separate laws: The Rambam has two formulations: (a) "It is forbidden to fix a meal and feast on erev Shabbos" — this refers to a feast, a large party, the whole day; (b) "that he should not eat from Mincha time onward" — this refers to fixing a meal (not a feast), from Mincha time onward. The language is different — in the first it says "feast," in the second only "fixing a meal."

2) "To fix a meal" — what does it mean? "To fix a meal" means that the person makes his regular weekly meal (when the family gathers) on Friday. This he should not do — he should make it on Shabbos. But when it happened by chance (by way of occurrence), like at a seudas mitzvah, that is different.

3) Regular eating and drinking — permitted: Regular eating and drinking (even fruits and vegetables) is permitted until nightfall. After nightfall one may not eat before kiddush.

4) Kavod Shabbos or oneg Shabbos? The conclusion: It is a law of kavod Shabbos — it is not honorable that one comes to Shabbos already full. But it also relates to oneg — if one is already satiated, one cannot have oneg from the Shabbos meal. The Rambam's language "so that he will enter Shabbos when he is eager to eat" points to both: kavod (how one comes to Shabbos) and oneg (one should be able to have pleasure).

Halacha 4 (continued): Setting One's Table on Erev Shabbos

The Rambam's Words: "A person should set his table on erev Shabbos even if he only needs a kezayis. And similarly he should set his table on motzaei Shabbos even if he only needs a kezayis, to honor it at its entrance and exit."

Explanation:

One must prepare the table for Shabbos even if one only needs to eat a kezayis — the table should look like a large meal. The same on motzaei Shabbos.

Insights:

1) What does "motzaei Shabbos" mean? One would think "motzaei Shabbos" means after Shabbos (melaveh malkah). But the simple meaning is that "motzaei Shabbos" means "when Shabbos goes out" — i.e., **seudah shlishis**, when Shabbos is leaving. This is **not** proof for a fourth meal (melaveh malkah). There is no mitzvah of a fourth meal stated in the Rambam.

2) Proof that motzaei Shabbos = seudah shlishis: The Rambam speaks later about the order of Birkas HaMazon with Havdalah — which shows that the third meal extends into motzaei Shabbos. This fits with the simple meaning that "motzaei Shabbos" here means seudah shlishis. In summer when seudah shlishis is late (nine o'clock), it's hard to understand why one would eat another melaveh malkah.

3) The innovation of "setting one's table": Not only at the first meal of Shabbos should there be excitement — the same honor should also be at seudah shlishis. This is also kavod Shabbos.

Halacha 4 (continued): And One Must Prepare His House While It Is Still Day

The Rambam's Words: "And one must prepare his house while it is still day in honor of Shabbos, and there should be a lamp burning and a table set and a bed made, for all these are for the honor of Shabbos."

Explanation:

One must prepare the house for Shabbos — the table should be set, the lights lit, the bed made — all before Shabbos (while it is still day), not when one comes home from shul.

Insights:

1) "While it is still day" — before shul: The table should already be set before one goes to shul, not only when one returns.

2) Relationship to lighting candles: The Rambam already spoke earlier about the mitzvah of lighting candles. Here he adds that "a lamp burning" is part of the broader mitzvah of kavod Shabbos. The mitzvah of lighting candles is essentially a mitzvah of kavod Shabbos — as the Rema says "lighting candles on Shabbos is an obligation."

Halacha 5: An Important Person Should Himself Prepare for Shabbos

The Rambam's Words: "Even an important person whose way is not to shop or occupy himself with household work, is obligated to do things for the needs of Shabbos with his own body, for this is its honor."

Explanation:

Even an important person who doesn't do such things all week must himself do preparations in honor of Shabbos — this itself is the honor of Shabbos.

Insights:

1) "For this is its honor" — honor of Shabbos, not honor of the mitzvah: The Rambam means that the fact that an important person does it himself is the honor of Shabbos itself — just as when a king comes, the honor is that important people prepare for him. This is not just the general law of "a mitzvah performed by oneself is greater than through an agent."

2) Distinction between "mitzvah bo yoser mib'shlucho" and kavod Shabbos: "Mitzvah bo yoser mib'shlucho" is a general law for all mitzvos — one should do a mitzvah oneself. But the Rambam adds here an extra dimension: for Shabbos, the doing-it-oneself is part of the honor of Shabbos. That is, it's not just that one cannot send an agent — it's that the fact that the important Jew does it himself, that is what makes the honor.

3) "Whoever increases in this matter is praiseworthy": The more an important person does himself, the more praiseworthy.

Halacha 5 (continued): The Early Sages

The Rambam's Words: "The early Sages, some would split wood to cook, and some would cook or salt meat, or braid wicks, or light candles, and some would go out and buy things needed for Shabbos from food and drink, even though this was not their way."

Explanation:

Different Sages did different preparations themselves — broke wood, cooked, salted meat, braided wicks, lit candles, or shopped.

Insights:

1) The Rambam's approach — no names: The Rambam almost never mentions names of Sages from the Gemara (he doesn't say Rava, Rav Safra, etc.) — he writes simply "the early Sages." This is his general way.

2) "Some... some..." — no set custom: The Rambam shows that each Sage found his own thing — there was no one fixed custom. No one looked at the other.

3) "Even though this was not their way" — what does it refer to? Perhaps it refers to all things, but perhaps mainly to the last — "going out and buying" — because shopping is not a great effort, but for an important person it is unusual. The innovation is that he was seen in the "grocery" only for Shabbos. But one can also say it refers to all — even breaking wood was not his type.

Halacha 6 (?): Oneg Shabbos — Rich Food and Spiced Drink

The Rambam's Words: "What is oneg? This is what the Sages said: that one needs to prepare very rich food and spiced drink for Shabbos."

Explanation:

Oneg Shabbos means good fatty foods (more than usual) and good drinks.

Insights:

1) "This is what the Sages said" — the Rambam's division: The Gemara uses the language "whoever delights in Shabbos" for all meal-related matters. The Rambam divides it: the previous (setting the table, preparing the house, clothing) is kavod, and this (foods, drinks) is oneg. "This is what the Sages said" means: what the Sages speak about regarding good foods — this is the oneg part.

2) "Spiced drink" — not necessarily flavored: "Spiced" here means like "rich" regarding food — good, rich drinks, not necessarily a flavored drink. The proof is from what the Rambam writes "that restores the soul and opens" — something that makes one happy and refreshed.

Halacha 7: The Measure of Oneg Shabbos According to Wealth

The Rambam's Words: "Everything according to a person's wealth... And whoever increases Shabbos expenses and prepares many good foods is praiseworthy."

Explanation:

The measure of oneg Shabbos — how much one must spend on Shabbos foods — is according to a person's wealth, according to how much each can afford. And whoever spends more is praiseworthy.

Insights:

1) "According to a person's wealth": The **optimal measure** of oneg Shabbos is according to how much the person can afford. A wealthy person who eats well every day is expected to do more for Shabbos. But **the Rambam rules clearly that there is never an obligation to buy more than what one can afford.** This is not post facto — this is the optimal law.

2) "Expenses" and "preparing foods": "Expenses" means monetary expenditures, and "preparing many foods" also means the effort and work of preparation. Both are praiseworthy.

Halacha 7 (continued): A Poor Person Who Has Nothing
The Rambam's Words: "And if he cannot afford it, even if he makes vegetable soup... to delight in Shabbos, this is oneg Shabbos. And he is not obligated

to impoverish himself and borrow from others to increase Shabbos food."

Explanation:

If someone has no money, even if he only makes a simple vegetable soup in honor of Shabbos, he fulfills oneg Shabbos. He doesn't need to borrow money from others to increase Shabbos foods.

Insights:

1) "Make your Shabbos like a weekday and don't depend on people" — broader than charity: The Rambam rules the principle of "make your Shabbos like a weekday and don't depend on people" (Shabbos 118), but **he understands "depend on people" more broadly than just asking for charity — it also includes borrowing (loans).** "Borrowing from others" means borrowing money, not just asking for gifts.

2) An important innovation — no obligation to do more than one can: The Rambam says **never** that someone must do more than he can afford. The Tur had a difficult problem (and brings from his father the Rosh) because he held that there is in certain ways an obligation to exert oneself. But **according to the Rambam the law is simple: according to his wealth, and if there isn't — there isn't. No obligation to borrow or struggle.** It's not just "not obligated" — it's actually not proper.

3) "Vegetable soup" — only when it's special: The "soup" fulfills **only when he does it "to delight in Shabbos"** — i.e., something he wouldn't do during the week. If he eats such soup every night, he hasn't done something special. He must at least change something — for example, he usually eats only bread, and now he makes soup.

Halacha 7 (continued): A Wealthy Person Who Always Eats Well

The Rambam's Words: "One must change Shabbos food from weekday food. And if it's impossible to change, he should at any rate change the time of his eating — if he was accustomed to eat early he should delay, and if he was accustomed to delay he should eat early."

Explanation:

Someone who always eats well must at least change his Shabbos eating from weekday eating. If he cannot change the food itself, he should at least change the time when he eats.

Insights:

1) The opposite problem from the poor person: The wealthy person who already always eats well — how does he make Shabbos different?

2) Noticeable that it's Shabbos: The main point is that it should feel different, "Shabbos-like." This is parallel to the law regarding clothing, where the Rambam said that if one wears the same clothes it should at least look different.

3) Changing the time: Changing the **time** of eating (earlier or later than usual) is also a way of oneg Shabbos — it makes it feel different, not just a routine.

Halacha 8: Three Meals

The Rambam's Words: "A person is obligated to eat three meals on Shabbos — one in the evening, one in

the morning, and one at Mincha time. And one must be careful with these three meals not to reduce them at all. And even a poor person who is supported by charity eats three meals."

Explanation:

One is obligated to eat three Shabbos meals — Friday night, Shabbos morning, and Shabbos afternoon. Even a poor person who lives from charity must eat three meals.

Insights:

1) Question and answer — "make your Shabbos like a weekday" vs. a poor person supported by charity: Earlier the Rambam said "make your Shabbos like a weekday and don't depend on people" — one doesn't need to borrow. How does this fit with the law that even a poor person supported by charity must have three meals? The answer: **The obligation falls on the charity administrators / those who provide charity** — they need to know that the poor person needs three meals, and they should provide for him.

2) Interesting distinction — middle class vs. completely poor: Someone who has enough money for two meals but not for three — **he doesn't need to borrow**, because then "make your Shabbos like a weekday" applies. But someone who is already initially supported by charity — **they buy him three**. This is compared to **Pesach**, where one does ask from charity because then there is a specific mitzvah that must be provided (four cups, etc.).

3) The way of the world — two meals: During the week the way of the world is only two meals — this is also seen with charity administrators who give only two meals. Shabbos is the matter of the extra soul that makes three meals.

Halacha 8 (continued): Sick or Fasting

The Rambam's Words: "And if he was sick from overeating, or if he was constantly fasting — he is exempt from three meals."

Explanation:

A sick person for whom eating harms him, or someone who fasts constantly, is exempt from three meals.

Insights:

1) The foundation of Shabbos meals according to the Rambam: All laws of Shabbos meals are **not a decree of Scripture** like eating matzah (where one must eat a kezayis even if it's difficult). Shabbos meals are **a matter of oneg** — this is the way of the world of having pleasure. If eating makes him sick, it is **the opposite of oneg** and he is exempt.

2) There is no obligation whatsoever to exert oneself to eat Shabbos meals. Shabbos meals come only when it's delightful and tasty. If it's difficult — he's already eaten too much, he can't anymore — he is exempt.

3) Practical application — overeating in winter: People who come to shul in winter for seudah shlishis right after they've finished their cholent, and they're still satiated — **they fulfill nothing** by forcing themselves to eat. It's not a matter of oneg Shabbos when one eats against one's will. Overeating is a Torah prohibition, and one fulfills nothing with it. The advice: one should eat a smaller morning meal, eat earlier, take a walk — to be able to eat seudah shlishis. But in winter with Chassidic minyanim (Shacharis ends at one, Mincha is already at four o'clock) it's practically very difficult.

4) How does the sick person do oneg Shabbos? The Rambam doesn't say. He can have oneg through other things (like Shabbos clothing), but **regarding meals specifically it's not applicable** — he cannot change his fast to a "Shabbos fast."

Halacha 8 (continued): Fixing Meals on Wine

The Rambam's Words: "And one must fix all three of his meals on wine."

Explanation:

All three meals should be fixed on wine. At the first two meals there is already kiddush (at night kiddush, in the morning kiddush rabbah). At seudah shlishis one must also have wine, even though there is no law of kiddush.

Insights:

1) Kiddush rabbah on liquor: The custom to make kiddush rabbah in the morning on liquor (schnapps) is built on the opinions of the Rishonim that all kiddush can essentially be on chamar medinah. According to this there is truly no difference between night and morning regarding wine.

2) Two loaves: The Rema says "and one needs two loaves" — all meals should be on two loaves. The reason is apparently a matter of oneg — an abundance, one should know there is abundance. It is also a reminder of the manna.

3) Eating meat and drinking wine: The Rambam already spoke earlier of "very rich food" and "preserved wine" — but there it was more in hints. Here he says it explicitly: meat and wine is oneg Shabbos. "If he cannot afford it" — if one doesn't have, one is exempt.

4) Three meals on Yom Tov: It is discussed whether one must also eat three meals on Yom Tov. The Beis Yosef understood that the Rambam means that on Yom Tov one must also eat three meals. This remains unclear.

The Order of the Righteous — The Rambam's Daily Order for Shabbos

The Rambam's Words: "It is forbidden to fix a meal on wine on Shabbos and Yom Tov at the time of the study hall... Rather, this is the custom of the righteous..."

Explanation:

One may not make a meal with wine instead of going to learn in the study hall. This doesn't mean instead of praying, but instead of learning — "at the time of the study hall."

The Daily Order:

1. **Shacharis and Musaf in the synagogue**
2. **And he comes to his house and makes the second meal** — the morning meal at home
3. **And he goes to the study hall, reads and reviews until Mincha** — "reads" = Written Torah, "and reviews" = Oral Torah / hears the sermon
4. **And he prays Mincha**
5. **And afterwards he fixes the third meal on wine, and eats and drinks until motzaei Shabbos**

Insights:

1) "On wine" at seudah shlishis: The Rambam says again "on wine" specifically at seudah shlishis, to remember that here too one needs wine, even though there is no kiddush.

2) "And eats and drinks until motzaei Shabbos": The meal should continue until motzaei Shabbos, one leaves Shabbos through a meal. This is a matter of kavod Shabbos.

3) No fourth meal (melaveh malkah): The Rambam doesn't say that one should eat a fourth meal afterwards.

4) Seudah shlishis in the study hall: The Rambam also doesn't say "and he comes to his house" at seudah shlishis — implying he remains for the meal in the study hall.

5) "The custom of the righteous": An interesting language — the Rambam presents this order specifically as "the custom of the righteous."

It Is Forbidden for a Person to Walk on Erev Shabbos More Than Three Parsa'os

The Rambam's Words: "It is forbidden for a person to walk on erev Shabbos more than three pars'a'os from the beginning of the day, so that he will arrive at his house while it is still very much day in order to prepare a meal for Shabbos."

Explanation:

A person should not travel on erev Shabbos more than three pars'a'os from the beginning of the day, so he can arrive home while it is still very much day, so he will have time to prepare a meal for Shabbos.

Insights:

1) The reason — "that his household members know": The entire reason is because he comes home suddenly and they haven't prepared for him. According to this, the halacha is perhaps less relevant in modern times when one can notify by telephone. The Shulchan Aruch HaRav says that in modern times everyone prepares generously, one doesn't need to worry.

2) The townspeople can excommunicate: Whoever stays at other people's homes should not arrive very late, because aside from the fact that he doesn't have a good meal, it also turns out that he embarrasses the hosts — "that they didn't prepare for them something fitting for guests." The Rambam calculated that someone who eats from a meal that is insufficient for its owners embarrasses them thereby.

It Is Forbidden to Fast and Cry Out and Supplicate and Request Mercy on Shabbos

The Rambam's Words: "It is forbidden to fast and cry out and supplicate and request mercy on Shabbos."

Explanation:

One may not fast on Shabbos, and one may not cry out, say supplications, and request mercy.

Insights:

1) "Fasting" here doesn't mean someone who has pleasure from fasting (which the Rambam mentioned earlier as exempt from meals), but fasting over troubles — a day of prayer regarding troubles.

2) "To fast, to cry out, to supplicate, and to request mercy" is all one action — one makes a day of prayer.

Shabbos is not the time to worry about troubles. This comes from Tractate Taanis — a community fasts and sounds the alarm over them (fast and blow shofar), but "they don't fast on Shabbos or on Yom Tov."

3) Exception — a city surrounded by gentiles or a river: A city that is in danger from gentiles or a river — then one may sound the alarm on Shabbos. The distinction: troubles that can be postponed (one can make a fast on Sunday), one doesn't do on Shabbos. But an emergency that needs to be dealt with now — for example, an enemy is standing here — one may pray. The reasoning: if the Almighty needs to help today, Shabbos, one must ask Him now. With a regular trouble it's a "period" of a problem, not that the day itself is in danger.

They Don't Besiege Cities of Gentiles Less Than Three Days Before Shabbos

The Rambam's Words: "They don't besiege cities of gentiles less than three days before Shabbos, so that the minds of the warriors will settle upon them and they won't be confused and troubled on Shabbos."

Explanation:

One doesn't begin a war (surrounding a city of gentiles) less than three days before Shabbos. The first days of a war are very tense and dramatic. One wants that by Shabbos the soldiers should already calm down, so they can have one Shabbos.

Insights:

The measure of three days — three days is enough time that one should get used to it, three days is always like a "chazakah." It perhaps also relates to the fact that the most difficult time of mourning is until three days.

They Don't Set Sail on the Great Sea Less Than Three Days Before Shabbos

The Rambam's Words: "They don't set sail on the great sea less than three days before Shabbos, so that his mind will settle upon it before Shabbos. But for a matter of a mitzvah one may sail even on erev Shabbos."

Explanation:

One may not set sail on a ship on the great sea less than three days before Shabbos. The first days on a ship are difficult (seasickness and the like). One needs three days' time to calm down before Shabbos. For a matter of a mitzvah it is permitted even on erev Shabbos.

Insights:

1) Erev Shabbos on a ship — "speaking of the matter": When one travels on erev Shabbos on a ship, one must ask the ship's captain that he shouldn't sail on Shabbos — but even if he doesn't comply, the main thing is that one said it. The reason: "speaking of the matter" — one shouldn't speak about sailing on Shabbos. The gentile sails for his business.

2) Short journey — from Tyre to Sidon: A short journey like from Tyre to Sidon (very close, almost half an hour to walk) is permitted. The cities extend into the sea, so a ship is the easiest way even if it's really close.

3) Local custom: "A place where they were accustomed not to sail on erev Shabbos at all" — there were places where they

were stringent not to travel even short journeys. This is a matter of local custom.

Marital Relations on Shabbos

The Rambam's Words: "Marital relations are from oneg Shabbos. Therefore the conjugal obligation of healthy Torah scholars is from Friday night to Friday night."

Explanation:

Marital relations are part of oneg Shabbos. Therefore the mitzvah of onah for Torah scholars (which is once a week) is fixed on Friday night.

Insights:

1) Structure of the halacha: One can ask why doesn't he bring this earlier with the halachos of oneg Shabbos? The Rambam didn't want to mix it with the halachos of meals, and added it later.

2) Two points: (1) The onah of Torah scholars is once a week, (2) since relations are from oneg Shabbos, it is fixed on Shabbos. Other people (workers, etc.) who have an onah schedule of twice a week, Shabbos is also a mitzvah, but they don't have to specifically only on Shabbos.

3) Relations with a virgin on Shabbos: One may optimally have relations with a virgin on Shabbos, even if there will be virginal blood. **There is no issue of wounding** — because the blood is already **collected blood** (already lying there gathered), it's not like one is extracting blood. **There is no issue of distress** — because in practice she loves him, so the distress is still within the category of oneg. Perhaps the Gemara therefore brought this matter by oneg Shabbos — to show that even with a bit of distress it is still oneg.

The Excellence of Guarding Shabbos — Conclusion of the Halachos

The Rambam's Words: "Shabbos and idolatry, each of them is equivalent to all the other mitzvos. And Shabbos is the sign between the Holy One, blessed be He, and us forever. Therefore, whoever transgresses the other mitzvos is among the wicked of Israel, but one who desecrates Shabbos publicly is like one who worships idolatry, and both of them are like a gentile in all matters."

Explanation:

Shabbos and idolatry are both equivalent to all the other mitzvos. A public desecrator of Shabbos is like an idolater, like a gentile in all matters.

Insights:

1) "Like a gentile in all matters" — halacha or aggadah? This is not simply a halachic principle. One must look down precisely regarding what a public desecrator of

Shabbos is indeed like a gentile and regarding what not. For example, "we lower and don't raise" — but not all laws of an idolater. The Rambam comes here more for the aggadah, not for the halacha.

2) Why Shabbos? The Rambam's reason is: (1) it's a serious matter, (2) it's a **sign** between the Holy One, blessed be He, and the Jews. He says **not** the reason that other commentators bring — that Shabbos is the creation of the world (and therefore similar to idolatry). He also doesn't say that Shabbos is "also idolatry" — but that both are equivalent.

3) Publicly — the key: The word "publicly" is the main point, and it refers to the word "sign." When one desecrates Shabbos publicly, one has destroyed the sign — the symbol of the covenant between the Holy One, blessed be He, and the Jewish people.

The Reward for Guarding Shabbos

The Rambam's Words: "Whoever guards Shabbos according to its law and honors it and delights in it — it is explicitly stated in the tradition that his reward in this world is in addition to the reward stored up for the World to Come, as it says, 'Then you will delight in Hashem, and I will cause you to ride on the high places of the earth, and I will feed you the heritage of Jacob your father, for the mouth of Hashem has spoken.'"

Explanation:

Someone who guards Shabbos according to its law (negative commandments), honors it (kavod), and delights in it (oneg) — receives reward both in this world and in the World to Come, as it says in the prophets.

Insights:

1) "According to its law and honors it and delights in it" — three things: (1) According to its law = all the negative commandments, (2) honors it = kavod Shabbos, (3) and delights in it = oneg Shabbos. This reflects the entire structure of Chapter 30.

2) "Praiseworthy is the person who does this": The prophet doesn't say what the reward will be, only that it is "well" with him — a praise in itself.

3) "And I will feed you the heritage of Jacob your father": This means Eretz Yisrael, which is an inheritance without limit (without boundaries). **"For the mouth of Hashem has spoken"** — because the Almighty keeps His word, words of truth and righteousness.

4) "According to his ability": He mentions that oneg Shabbos is according to his ability/according to his wealth, so one shouldn't think that someone who has no money cannot fulfill oneg Shabbos.

Thus far Hilchos Shabbos — Blessed is the Merciful One who has helped.

Full Transcript

Chapter 30 of Rambam Hilchos Shabbat: Honor and Delight of Shabbat

Introduction: Sponsors and Supporters

Good. We are going to learn the last chapter of Rambam Hilchos Shabbat, the thirtieth chapter. Very good. A delicious chapter. But before we learn the chapter, we want to thank the sponsors and supporters and sustainers of our shiur, those

who share it with other people and help spread Torah, and of course the main sponsor, our dear friend the generous patron Rabbi Yoel Leib Wertzberger, may the merit of Torah constantly accompany him. And may the Holy One Blessed Be He pay his reward, as it says in the Mi Sheberach, and also all those who bring wine for kiddush and havdalah and bread for tzedakah, etc.

Halacha 1: Four Things Were Said About Shabbat

The Words of the Rambam

The Rambam says as follows: **"Four things were said about Shabbat"**. This is a very interesting beginning to this chapter. Four things are stated about Shabbat, **"two in the Torah and two from the words of the Sages"**. Two things are stated in the Torah, "were said," are stated in the Torah, yes, and two things are stated in the words of the Sages, **"and they are explained by the prophets"**. That means, it is rabbinic, but the prophets already spoke about it. It has the status of a rabbinic law, it is not more obligatory than a rabbinic law, but it is not stated by the later Sages, Ravina and Rav Ashi, it is stated by the prophets. It also has the status of divrei kabbalah, words of the Sages.

What are the two in the Torah? The two mitzvot in the Torah about Shabbat are zachor and shamor. Zachor we learned in the last chapter, it means, as the Rambam said what the Sages interpreted, "remember it over wine," the mitzvah of kiddush from the Torah. The Rambam didn't exactly say this is "remember it over wine." "To remember it at its entrance and exit over wine" he said later is certainly rabbinic. And shamor is apparently the mitzvah of guarding Shabbat, all the other chapters that the Rambam spoke about, hilchot hotza'ah etc., all the other 39 melachot that the Rambam actually called the verse and brings on it "tishbot."

But here it appears that he wants to say here zachor, shamor, kavod, oneg. These are four words that one can easily remember. You know, it's an interesting introduction. Zachor, shamor, which is guarding Shabbat. And then there are the two that I want to mainly speak about here, the two that are explained in the prophets, that the prophets explained, the prophet Isaiah, which are the mitzvah of kavod and the mitzvah of oneg, honor and delight of Shabbat.

A Precision in Language: Kibud and Oneg

Speaker 1: It says, "kibud and oneg," not "kavod and oneg." A whole chapter also. Kibud is about honoring. Kavod is in itself, kibud is when a person gives it honor.

Speaker 2: Aha, I don't know that. I say that kavod is the honor of Shabbat, but to honor is an action. Kavod is... afterwards he has kavod. Afterwards the one who honors, he has kavod. When a person does something it is kibud. When someone has kavod by himself without someone doing something, perhaps it can be called kavod, but it cannot be called kibud.

Speaker 1: Okay.

The Verses in Isaiah

And oneg, to enjoy oneself. **It says, "And you shall call Shabbat a delight"**, you should call Shabbat oneg, that means you should make oneg on Shabbat. And later in the same verses it says, **"And the holy day of Hashem honored"**, the day of Shabbat which is holy to Hashem, honored, one should honor it.

Why Does This Structure Appear Here at the End?

So, it's very interesting that the Rambam decided here, that is, the Rambam has in many places this kind of idea of making a structure. Yes, you have ten principles of hilchot sefer Torah, I know, we learned it. Shabbat he never did this. He began directly with the mitzvot of resting on Shabbat, and he did learn, yes, and then the mitzvah of not punishing on Shabbat, the mitzvah of techum, more mitzvot of Shabbat meals. And here finally, at the end, he remembered to give such an overall structure for all of hilchot Shabbat.

Actually, this introduction could have come at the beginning of hilchot Shabbat. There are four things, or perhaps as you say, another thing about techum, or another thing about not punishing, but let's say it's included in guarding Shabbat in the most general way. And then there are more things about kavod and oneg, which are additional things. Actually this could have been the beginning.

Innovation: The Importance of Kavod and Oneg

I think that perhaps he wants to bring out, that perhaps this is the purpose, he wants to bring out that one should not think that kavod and oneg is perhaps just an added-on thing, do kavod and oneg Shabbat. Now that he makes it into the structure, you see that this is one of the four things. Granted it's rabbinic, it's not as stringent as the Torah laws, but as if there are four things about Shabbat, and half of them, yes, are kavod and oneg. So it makes kavod and oneg Shabbat more important than if we had just added it as, ah, another rabbinic matter to do kavod and oneg Shabbat.

The Parallel Between Zachor/Shamor and Kavod/Oneg

I think perhaps like this, first of all why did he bring zachor and shamor? Because they are a very good set. Yes, you have the same verse in the Ten Commandments in Yitro and in Va'etchanan it says different language, zachor and shamor, and about this it says zachor and shamor were said in one utterance.

But the Sages said kavod and oneg. I mean that the Rambam says here that the structure is also the same. Because if we will see, everything that the Rambam lists by kavod is very similar to kiddush, "remember it at its entrance and exit." He lists all matters of erev Shabbat, how one must bring in Shabbat. So everything that has to do with zachor is in the same category as zachor, that one must honor Shabbat when it comes in. Everything that he will list we will see, he must dress fresh, and he should wait for Shabbat, receive Shabbat, and further.

And oneg, the Rambam said that shamor is that Shabbat should look different. As he said at the beginning of muktzeh, there is a thing of how it should look Shabbat-like. And this is also, under "tishbot," that one should not do other things, but what one should do. And about this we even add muktzeh, so that, all these repairs of the world's labors should still not be equal. And all these things that are stated, and oneg is more how one feels the day of Shabbat. One eats meals, one spends time, one learns.

So kavod and oneg is laid upon zachor and shamor. Kavod is all the extra rabbinic laws on zachor, and oneg is all the rabbinic laws on shamor.

Discussion: Is Oneg Really Parallel to Shamor?

Speaker 2: A Torah idea. I'm not for this reasoning. With this the first half makes sense to the second half. He sees that kibud, one can apply it nicely to Shabbat, the whole Shabbat, but it's true, that it appears that kibud has a lot to do with the

entrance and exit, but that oneg should be connected with melacha - I mean that oneg is like everything until now, was the negative. The negative of how on Shabbat, that one should not do everything in order to look like Shabbat. What does one do on Shabbat? How does it look? Ah, it looks like one spends oneg.

Speaker 1: I understand, because for that it doesn't fit me. Because oneg is a positive thing, that one should enjoy, not like not doing melacha. Shevut, oneg are very different, and more different than zachor and kavod, understand? I would have said that all, if what we were asked to make a connection, I would have said that all kavod and oneg are more connected with remembrance. As one sees in the order of the Rambam, that first he spoke about all melachot, and then in the last three or four chapters he speaks about the positive things of Shabbat, what one does, as you say, what appears on Shabbat. And oneg is also here, for example that which one may not ask for mercy, or fast, or wars. All things are...

Speaker 2: It's correct, kavod is... It's calculated that you say answers my question, I said that oneg is a positive thing and not like shamor, you say that there are prohibitions that are from oneg. But I say it's a matter of pain, which is the opposite of oneg.

Speaker 1: But I say both, the prohibitions and the positive commandments are all the commandments of Shabbat, that Shabbat should be joyful, not just cessation of melachot or muktzeh, but all other things, the foods, the eating, filling the day.

The Source for This Structure of "Four Things"

For me it's a bit puzzling, I searched, and I was sure that the language "four things were said about Shabbat" must be stated somewhere, some midrash, some gemara. Until now none of the commentators here on the side have found any source. The Rambam wanted to close it up, because zachor and shamor is a language that everyone knows, zachor and shamor, it's very nice. But the Rambam never brought it, only zachor he brought, shamor he never brought. I understand, I would have agreed to say that shamor means melachot, but how did he take the...

I'll tell you the secret. What he does here, he makes here "the carrying out of Shabbat, two that are four," he says, all of Shabbat is two that are four.

Speaker 2: But there is, they learned, every time that the Rambam makes a list, many times one finds in earlier poskim who already had the list, but here in brief I haven't found. Perhaps there was something... he may make it himself, I'm not saying.

Speaker 1: But isn't it interesting that the Mishnah has exactly such a "two that are four," a structure?

Speaker 2: Ah, it's of course.

Speaker 1: I have an explanation.

Speaker 2: I have an explanation of things? The first Mishnah is "the carrying out of Shabbat, two that are four." Out of the heavens above.

Speaker 1: I also want to understand, I understand that the gemara made here a structure of all hilchot Shabbat, fits into these four things. And the innovation of this structure is, he doesn't say, it's not the same five mitzvot of Shabbat. It says

zachor and shamor, there are other clear ideas, remembering Shabbat and guarding Shabbat.

Right, when we think now, I think that the Rambam could have apparently made this as the beginning of hilchot Shabbat, made a nice long introduction, like for example hilchot ishut, ten, two from the Torah, seven rabbinic. He could have also done this, that there are ten things with Shabbat, and begun to list according to the order, but he doesn't do it. And here at the end he gives some kind of half-way throw in. This I will also try to answer with my Torah. This comes to show that oneg and kavod Shabbat is very important, it's one of the four basic things. But it's not truly so. He also says, it doesn't match with the mitzvot, there aren't four mitzvot of Shabbat, there are four ideas, but the mitzvot divide differently.

"Explained by the Prophets" — This Means Rabbinic

Okay. The Rambam says here clearly with this letter that oneg is rabbinic, because there are opinions, because in the gemara one learns it from the verses, ah, "calling the day holy Shabbat," one learns it from a verse, it says there four times a language of eating, meals this means, the three Shabbat meals. And there are many Rishonim who say it's from the Torah. The Rambam says clearly that it's from the words of the Sages, and how should one know that it's rabbinic? That the prophets bring it out.

Speaker 2: Perhaps when he tells us that it's explained by the prophets, does he mean that we should take it more seriously? It doesn't necessarily mean lighter perhaps. It has to do with something that is stated in divrei kabbalah, does it give it some importance? For example I don't know, there is such, perhaps one can be stringent and take one distinction in halacha.

Speaker 1: Certainly not according to the Rambam, because we have learned many times, the Rambam holds that prophets cannot add any halacha, they can make enactments, it's like the Sages. But the Rambam does bring more than once "prophets and Sages." It's certainly, a prophet is a higher level that a prophet says something. Perhaps this has to do with a reason, why did the prophets already have to say these things?

Even when Moshe Rabbeinu says it and it's not, for example, "Moshe enacted for Israel three hundred days of Torah reading," is also rabbinic. Even when Moshe Rabbeinu himself made it, or Ezra the Scribe is stated further, it's rabbinic. Because it's not from the Torah, it's not about who said it.

Halacha 2: Honor of Shabbat

Okay. So kavod and oneg the Rambam goes with two words. This is like zachor and shamor, understand? And let's not now, we just learned this now, we're now finished, so only, "nothing remains but to explain kavod and oneg." So what is this?

The Rambam says, "**This is what the Sages said**", the kavod... The Rambam does tremendous work here, he brings pieces from the gemara, here things in the gemara, things that are more like aggadic stories of Rabbi Yehuda bar Ilai did thus, the Rambam puts it under kavod. "What is kavod?" This is the story in the gemara is kavod. You see? "**This is what the Sages said**".

Halacha 3 (Continued) — Details of Honoring Shabbat: Washing and Clothing

Speaker 1: They can make enactments like the Sages. But the Rambam does bring more than once "prophets and Sages." But a prophet is a higher level, that a prophet says something. Perhaps there is a reason why the prophets already had to say

these things. I say, even when Moshe Rabbeinu tells us not from there, for example, "Moshe enacted for Israel three hundred days," is also rabbinic. Even when Moshe Rabbeinu himself made it, or Ezra the Scribe is stated further, it's rabbinic. It's not about who said it.

Further. Okay, "What is kavod?" What is the... Okay, very good. I'll answer you with two words. There comes "zachor and shamor" which you understand, and we have already learned until now. Now we only lack "nothing remains but to explain kavod and oneg." What is this?

The Rambam says, "**And this is what the Sages said**", the kavod... The Rambam does tremendous work here. He brings pieces from the gemara. He says, there in the gemara there are things that are more aggadic stories of Rabbi Yehuda bar Ilai did thus. The Rambam puts it under kavod. "What is kavod?" This is the story in the gemara is the kavod. He has a long list of things that are kavod. But... it's from the words of the Sages. What does "words of the Sages" mean? It's in the gemara. But this is kavod, this is all kavod of what Isaiah the prophet speaks.

Speaker 2: Yes. I would say that the details that he says, it's not stated in the gemara that it's a mitzvah all these things. The Rambam brought it out.

Washing in Hot Water on Erev Shabbat

Speaker 1: "**And this is what the Sages said, that it is a mitzvah for a person to wash his face, hands and feet in hot water on erev Shabbat because of the honor of Shabbat**". That a person should wash his face, hands and feet in hot water, with warm water, erev Shabbat, because of the honor of Shabbat that is coming in. I mean the language says "because of the honor of Shabbat." For this we learned, that you see that this is because of the honor of Shabbat. Ah, kibud, kavod, yes. Okay. Mitzvah. In the gemara it says that it's a mitzvah. The language mitzvah is stated in Shabbat by Madelikin.

Wrapped in Tzitzit and Sitting with Gravity

Speaker 2: Okay. True, but tzitzit... tzitzit doesn't mean just a mitzvah of tzitzit that one is obligated at night. It means just nice fringes, fringed garments. But what does "he sees fringed garments" mean? But he means the word tzitzit. I know that here in Toldot Aharon there are places where one wears a tallit for the evening, because in the Rambam it's implied so. Most Jews put on a tzitzit, a tallit katan, but one doesn't specially arrange.

Speaker 1: Okay, but he was specially arranged. In the gemara it means one puts on a nice garment, and perhaps the garment was four corners with tzitzit. In the gemara it says that Rabbi Yehuda bar Ilai went with fringed sheets, that it says with tzitzit. The Rambam brings here the language of the gemara.

And what does he do? "**And sits with gravity waiting**", he waits, he looks out, "**to receive the face of Shabbat like one who goes out to greet the king**". So not joy, but rather some gravity. On the contrary, some certain seriousness. One must know exactly what gravity means, but he looks out with anticipation.

Gravity in anticipation are two things. "Waiting" says anticipation, gravity is something more than anticipation, is some seriousness. Let's understand clearly though, this is all... The Rambam writes here about the language of the gemara.

What the gemara says that washing face, hands and feet in hot water is a mitzvah. Which mitzvah? The Rav answers, "Thus were the students of Rabbi Yehuda bar Ilai accustomed, on erev Shabbat they would bring him hot water and he would wash his face, hands and feet, and wrap himself and sit in the fringed sheets, resembling an angel of Hashem of hosts."

The Rambam's Translation: "Resembling an Angel" = Gravity

So the Rambam interpreted that "resembling an angel of Hashem of hosts" is gravity. Gravity and waiting.

Speaker 2: No, waiting is apparently from another language, "to await the greatness."

Speaker 1: Yes, that's from another time. Who was it who said... Yes, the gemara speaks of tzitzit, that this is according to the opinion that sheets require tzitzit, it's a dispute, it's not simple.

Lecture Translation - Chunk 2 of 5

In short, it's actually interesting regarding what the Rambam brings in the matter of tzitzis, I don't know. Rabbi Chanina stands, "mitateif v'omeid im chasheicha erev Shabbos" (wrapping himself and standing at dusk on Friday evening), he stood at the door. What does it mean he wrapped himself? When Shabbos came, "va'amar bo'u v'netzei likras Shabbos HaMalkah" (and said, come let us go out to greet the Shabbos Queen). So the Rambam combined the two stories and made from this that one should dress and wait. Look, the next piece follows Rabbi Chanina clearly. Ah, the... chachamim harishonim (early sages)... very good. There he tells a story. That is, first he says it's a mitzvah, and then he tells a story. Chachamim harishonim, this is the story that Rabbi Chanina said. "**Hayu miskabtzim talmideihem b'erev Shabbos**" (their students would gather on Friday evening), he gathered together with the students, "**u'mitateifim, v'omrim, bo'u v'netzei likras Shabbos HaMelech**" (and wrap themselves, and say, come let us go out to greet the Shabbos King). Very good.

Discussion: Rabbi Yehuda bar Ilai vs. Rabbi Chanina — Two Styles

It appears that Rabbi Chanina did it with the people. Rabbi Yehuda bar Ilai, they brought to him, mevi'in lo. Rabbi Yehuda bar Ilai was a rabbi, and Rabbi Chanina was a rosh yeshiva. Rabbi Chanina went out with the people to be mekabel Shabbos (receive Shabbos). He sat, "Melech Hashem Tzevakos," the people stand and watch. So it stands many times how the rabbi does it, and the Rambam makes it, chachamim harishonim he brings a portion by the first ones. Interesting.

Speaker 2: I hear. And the Rambam whose version is "Shabbos HaMelech" (the Shabbos King). That is, among the mekubalim (kabbalists) they are very interested that Shabbos is a queen. But in the Gemara it says "Shabbos Malkesa," it could be that way in Arabic, therefore he says "Melech" (king). It's not clear. The Rambam said "Shabbos HaMelech."

Speaker 1: Right. In general, for example, like yotzei likras hamelech (going out to greet the king). Yes, just as in davening (prayer) there is "omeid lifnei hamelech" (standing before the king). It's always when one wants to say, that is, this is the kavod rosh (dignity). In davening there is also kavod rosh which is omeid lifnei hamelech. So this is the kavod (honor). Very good. So this is the addition of kavod.

Clean Garments and Shabbos Clothing

And another thing, another thing which is from kavod HaShabbos, more details of the matter of kavod HaShabbos is **"sheyilbash kesus nekiyah"** (that he should wear clean clothing), he should put on clean clothing, **"v'lo yihyeh malbush chol k'malbush Shabbos"** (and his weekday clothing should not be like his Shabbos clothing). He should not go dressed on Shabbos as during the week. He should look different, he should look nicer. He holds here two things: it should be clean and it should be different. These are two different sorts of objectives.

Speaker 2: I think that the "v'lo yihyeh malbush chol" is the introduction to the next halacha, therefore, **"u'ma'arichin lo l'hachalif"** (and they lengthen it for him to change), so he should at least look different. And when he goes up he should extend it, it should look longer. He says that long garments means kavod. **"Kedei shelo yihyeh malbusho k'malbush hachol"** (so that his clothing should not be like weekday clothing). Right, because a worker, he needs to have short clothing so he can move around. Someone who is a yosheiv batel (idle person), or he sits b'menucha (at rest), goes with longer garments. So Shabbos, when one goes b'menucha, one can let down the garments, it won't get dirty from the earth and sand, whatever.

Speaker 1: Right, but what I meant to say is, that "sheyilbash kesus nekiyah" doesn't have to be an extra garment, because he will put on fresh.

Speaker 2: No, but it can be two different things. It needs to be both a new shirt, even if one puts on something Shabbosdig (Shabbos-like) garment, one makes a bracha on it. One can learn both ways.

Speaker 1: Yes, it's both. I mean that it's both. But not necessarily. It could be that kesus nekiyah is enough. He only says that the tallis should look different. Therefore, if he doesn't have another one, he should change his tallis. This is all a din (law) in "v'lo yihyeh malbush Shabbos k'malbush chol."

Speaker 2: True, it's cleanliness, not necessarily a different one. There are places where one goes on Shabbos, it looks just a little bit different. There are those who go on Shabbos also with a shtreimel. Certain ones in Satmar there are those who go on Shabbos and during the week with a shtreimel, and on Shabbos a beaver hat. It's nicer. So, there are those who hold that kesus nekiyah is enough, it doesn't have to be a different garment exactly. Or in Lithuania one doesn't go with exactly a different garment, but a little nicer. The same thing, one goes with a tie, a clean one, everything should be different. Whatever, one finds, one must. One can hear. These are all customs, one can't do differently than the whole world does. But it exists.

Halacha 3 (Continued) — Ezra's Ordinance: Laundering on Thursday

Further, **"v'Ezra tikein"** (and Ezra ordained), there is an ordinance from Ezra HaSofer (Ezra the Scribe), he ordained **"sheyihu m'chabsin b'chamishi"** (that they should launder on Thursday), that the people should wash their laundry on Thursday, l'chavod Shabbos (in honor of Shabbos), so that one should have clean laundry for Shabbos. Why not Friday? Because Friday itself is no time, it's already erev Shabbos. Ezra, it's interesting, this is still part of the takanos (ordinances) of Ezra that stands there. In truth, he made the

seder hachaim (order of life) of the Jews in Eretz Yisrael. They say, Ezra made, yes, all kinds of things, physical things. Ezra made the order that every Thursday the laundry mat is open, whatever it was in those times the aspect of that.

Halacha 4 — Prohibition of a Fixed Meal on Friday

Speaker 1: Yes, very good. The Rambam says further, now these are the things that one must indeed do. Now he comes to learn a prohibition, right? **"Asur likvo'a seudah u'mishteh b'erev Shabbos"** (It is forbidden to fix a meal and feast on Friday). One may not be kove'a (fix) a seudah and mishteh on erev Shabbos, that one should sit down and make a meal on erev Shabbos, l'chavod HaShabbos. The Rambam doesn't say from when, apparently here one would say the whole day. Right? This means a mishteh, that is, a person has a special party or, one sees in the Gemara, a person has once a week his meal when people come together, he should not make it on erev Shabbos, he should make it on Shabbos. It's a disgrace for Shabbos that you make it on erev Shabbos. A mishteh. A mishteh means like a big party, not just that one eats. But eating and drinking simply is not a complaint. I may indeed eat and drink until it becomes night. After it becomes night the Rambam said that one may not eat before kiddush, but until it becomes night one may eat.

Speaker 2: Even fruits and vegetables?

Speaker 1: Even fruits and vegetables. The Rambam says, even though one may eat, one may only not make a big meal, but there is a greater kavod HaShabbos, and kibud HaShabbos (honoring Shabbos). A detail in the mitzvah of kibud HaShabbos is **"shelo yimneh adam min hamincha ul'ma'alah"** (that a person should not count from mincha and onwards), that from mincha and onwards, from the second half of erev Shabbos, one should refrain from likvo'a seudah (fixing a meal).

Why? From likvo'a seudah, **"kedei sheyikanes l'Shabbos k'shehu ta'eiv le'echol"** (so that he should enter Shabbos when he is desirous to eat)...

Discussion: "Kevius Seudah" vs. "Mishteh"

Speaker 2: That's not the same language as mishteh.

Speaker 1: Yes, that's not the same language. He says here kevius seudah, not mishteh.

Speaker 2: Yes, but not a mishteh.

Speaker 1: The same language kevius seudah. And not a mishteh. Why? **"Kedei sheyikanes l'Shabbos k'shehu ta'eiv le'echol"** (so that he should enter Shabbos when he is desirous to eat). That one should not eat a big meal. He doesn't mean here a party. Apparently it's the same thing, because he doesn't use the same language. Kevi'ah, by both he says the word kevi'ah, but the kevius seudah here apparently means like for example in hilchos brachos (laws of blessings) means a measure of kevius seudah, eating a lot, because normally he has... You already said that there is a mitzvah of oneg Shabbos (Shabbos delight), that one will make a meal.

Discussion: Kavod Shabbos or Oneg Shabbos?

So the kavod Shabbos is... this is a kavod Shabbos, this is not a part of oneg. If you're not hungry, you can't have any oneg Shabbos. But it's not kavod that you're already full on erev Shabbos, and Shabbos comes and you're not hungry for the meal.

Speaker 2: That you can't reckon that this is a din in the oneg? Ah, the oneg you're saying? It's oneg that you should be satisfied, and if you're already satisfied beforehand... It's kavod that you need to now be satisfied.

Speaker 1: Okay, baby, go go, bye bye. Go go play. Nu nu nu, you can cry now.

Discussion: "Likvo'a Seudah" — What Does It Mean?

Speaker 2: Yes, I think that stands earlier, kevius seudah. This is what you asked me earlier, that the Arba'ah (four) learned in the previous chapter, he said the halachos of one who is in the middle of a meal. I think that by chance one may. Likvo'a seudah means that he makes that his time of the meal is Friday. But when it just happened, like the poskim (halachic authorities) speak what is the halacha by a seudas mitzvah (obligatory festive meal) that comes out then, it doesn't stand in the Rambam this halacha. L'chavodo seudah means that one asks the person, when is your weekly meal? The family comes together, it's Friday. Don't do that. It happened and he made a meal, but it's not in oneh (regular time).

Halacha 5 — Setting One's Table on Friday

Speaker 1: Okay, another halacha of kavod, yes. The Rambam says, "**Mesadeir adam shulchano b'erev Shabbos**" (A person sets his table on Friday). What does it mean that he needs to arrange?

Setting the Table on Friday and on Motzaei Shabbos

L'chavod haseudah means that he makes that his time of the meal is Friday. If it just happened, it was then... the poskim speak what is a seudas mitzvah that comes out then, a bris... It doesn't stand in the Rambam this halacha. L'chavod haseudah means that one asks the person, when is your weekly meal when the family comes together? It's Friday. He doesn't do that. He made himself a meal, but it's not in oneh. No one hears.

Okay, another halacha of kavod, of kavod, right? The Rambam says, "**Mesadeir adam shulchano b'erev Shabbos, v'af al pi she'eino tzarich ela l'chazayis**" (A person sets his table on Friday, even though he only needs a kazayis [olive-sized portion]). One prepares a table, just as when one makes a big meal, a big party, one needs to start preparing from a few hours beforehand, showing that it's a whole affair. Even a person who only needs to eat a kazayis, he will still make a situation around the kazayis, he will prepare a table. Yes? Yes, yes. **V'chein mesadeir shulchano b'motzaei Shabbos** (And likewise he sets his table on motzaei Shabbos). Motzaei Shabbos by the... Okay, one would think what he means. One accompanies the Shabbos? Motzaei Shabbos means seudah shlishis (third meal). When the Shabbos goes out, b'tzeis HaShabbos, not motzaei Shabbos when it's already. When the Shabbos goes out, "**v'af al pi she'eino tzarich ela l'chazayis, kedei l'chavdo bichniaso u'vitziaso**" (even though he only needs a kazayis, in order to honor it at its entrance and exit). Interesting. This also looks like simply "mesadeir shulchano," one prepares a table.

Discussion: Does "Motzaei Shabbos" Mean Melaveh Malkah or Seudah Shlishis?

Right. We spoke about this last time that there are commentators who understand that here there is a mitzvah that we call melaveh malkah (escorting the queen). There comes a fourth meal, that after the Shabbos has gone, one makes another meal kedei l'chabed es HaShabbos b'yitziaso

(in order to honor the Shabbos at its departure). But it's not clear from the Rambam, and also not from the Gemara, that there is such a mitzvah. It could be that motzaei Shabbos simply means what we call seudah shlishis. That is, both Friday night and Shabbos night, the table should be set. Both, even if one is not hungry or one only needs to eat a kazayis, the table should be set. It doesn't stand in the Rambam here a mitzvah of a fourth meal.

Right. It's correct, because we learned earlier that the whole concern is how with birchas hamazon (grace after meals) with havdalah (separation ceremony), because that was the order. This is how the Rambam understood that this is the order, and one eats the meal, the third meal. The Rambam will say later the order, we'll see. But one doesn't see in the Rambam that there is a fourth meal of melaveh malkah. And I look at it that, I mean, in the winter it's easier, and in the summer like now, that seudah shlishis is nine o'clock, afterwards one eats another melaveh malkah it turns out, I don't know for what. It could be, the point here is that this is also the kavod HaShabbos that one prepares a whole table, even if it's already... And the chiddush (novel point) is that not only by the first meal of Shabbos is there excitement, the same excitement should also be by the third meal, which is also a seudas Shabbos. It's a kavod.

Halacha 5 (Continued) — And One Must Prepare His House While It Is Still Day

V'tzarich l'sakein beiso mib'od yom l'chavod Shabbos (And one must prepare his house while it is still day in honor of Shabbos). He needs to fix the house. It's preparing, not fixing. Preparing. That is, it stands in the halacha that one should not set the table when he comes home from shul, one should already set it before one goes to shul, as if mib'od yom (while it is still day).

V'yihyeh neir dolek v'shulchan aruch u'mitah mutzaas (And there should be a lamp burning, and a table set, and a bed made). There should be a lamp lit, and a prepared table, and the bed where one sits by the meal should be nicely made, and perhaps also the bed where one goes to sleep. **Shekol eilu l'chavod Shabbos heim** (For all these are in honor of Shabbos).

Relationship to Candle Lighting

Now, the point of kavod, that the house should be, in short, this is the mitzvah of cleaning the house and preparing the house on erev Shabbos. Now one can see another thing on erev Shabbos. He already said about the neir dolek (burning lamp), he already spoke about the part of the mitzvah of hadlakas neiros (candle lighting), the language that one may use, he spoke about the mitzvah. But here he says that it can even, perhaps the point is that besides if he has a larger house and he lit the other part, there where one eats the meal should be the three things.

I don't know if it's a contradiction, but now one already understands the din. He adds the details to the reality, which is already all ready. And in truth, there is a mitzvah of hadlakas neiros, the mitzvah is kavod Shabbos. Which mitzvah? The Rema says hadlakas neir b'Shabbos chovah (lighting a candle on Shabbos is an obligation). Which mitzvah? It's the same mitzvah of kavod Shabbos. He just didn't bring it then, but I think that here truly stands the mitzvah.

Halacha 6 — An Important Person Must Do With His Own Body for Shabbos Needs

Now one can see halacha 5. Another sort of kavod. That is, earlier we learned kavod in a manner of preparing. Now the kavod is the gavra (person), who is the one who prepares. This is that being involved in this is the kavod. That is, who should do all these things that we spoke about kavod? The person should do it. Not just any person must do it because he has no one else. Even a person who is an adam chashuv (important person), v'zo hi darko likach devarim na'im (and this is his way to take nice things), he is not the one who goes shopping for Shabbos, he is not the one who is involved in household work. A whole week, it stands that he is always yes, but **chayav la'asos devarim eilu l'tzorech HaShabbos b'gufo** (he is obligated to do these things for Shabbos needs with his own body), he should indeed do, exert himself and do things l'chavod Shabbos, **shezeh hu kevodo** (for this is its honor), this is the honor of the Shabbos.

Discussion: Kavod Shabbos or Kavod HaMitzvah?

And this is the honor of the mitzvah? No, kevodo shel Shabbos (the honor of the Shabbos). The Rambam speaks kavod Shabbos. No, I mean that you said that this is the kavod. He says even if an adam chashuv... like Dovid HaMelech (King David). The kavod HaTorah is a parable should be. It could be it's true, but what he means here to say is, as you said, that when a king comes, the part of the kavod is that the... that the fine Jews, not only that it should be prepared, but that a fine Jew should prepare it. This is the kavod, and this is the kavod. You said this earlier. You say nicely, that this is the derech ha'adam (way of man).

In other words, one who is not an adam chashuv and he doesn't fulfill this, even if he does it himself, it's simply a mitzvah, "mitzvah bo yoser mib'shlucho" (a mitzvah is greater when done by oneself than through an agent) stands in the Gemara. But the Rambam adds another thing, that it's a kavod that an adam gadol (great person) is the one who prepares, he humbles himself in order to honor the Shabbos. This is true.

And from this he brings stories. I remember from the "mitzvah b'gedolim" (mitzvah by great people) there, which is shoves mei'aveirah (ceasing from transgression), must also be through an adam gadol. Yes, in other words.

Chachamim Harishonim — Each One Did His Own Preparation

"Chachamim harishonim" (the early sages), he says thus, "**chachamim harishonim**" he will say here, in the Gemara it is known, Rava salted the fish, the shevuta, and so on. It stands there in the Gemara various actions that the Amoraim did themselves l'chavod Shabbos. The Rambam says thus, "**chachamim harishonim**" — the Rambam has an order, he says almost no names of any sages. Except once he mentions names of sages. He doesn't mention Ezra? You mean the sages in the Gemara he doesn't say. Ezra is still from... Yes, he doesn't mention even Rav? Yes, once or twice he mentioned Rav for some reasons. But besides that, always it's "chachamim harishonim."

"The Early Sages"

"The early sages (**chachamim harishonim**)," it's like this, **some of them (mehem)** among them, he wants to show something that each one did what he did well or whatever. There wasn't any set custom (minhag) in this. One

didn't look at the other, "reviewing the words of Abaye, reviewing the words of Rava." **Some would split wood to cook** — he broke the wood, prepared the fire. **And some would cook** — he cooked, **or salt meat** — salted meat, **or braid wicks** — one twisted the wicks, prepared wicks for the Shabbos candles, **or light candles** — he himself lit the Shabbos lights. **And some would go out and buy things** — went shopping — **that are needed for Shabbos, food and drink, even though this was not his way** — even if he was an important person (adam chashuv) and he wouldn't do this during the week. They did the preparations in honor of Shabbos (l'chavod Shabbos). Perhaps on all these things, or perhaps mainly on the last one, because it's not a great effort (tircha). The point is that usually you don't see him in the grocery, but in honor of Shabbos you saw him in the grocery. But on all of them, it also wasn't the type to chop wood. One must say that it can mean all of them.

"Whoever does more of this is praiseworthy (**meshubach**)."
A person thinks he is praiseworthy when he conducts himself very nicely like a fine Jew, on the contrary, he is more praiseworthy. Yes, like "this is his honor (zeh kevodo)" according to the simple meaning, but this is praiseworthy, or... yes. True, in any case, this is... where is this language from? Does the Gemara say "whoever does more of this is praiseworthy"? From the Haggadah I know "whoever elaborates more in telling of the Exodus from Egypt is praiseworthy." Where is this language from? Perhaps the Rambam inserted it because he brings, the Gemara brings all these expressions, each one can do so, to show that each one sought something... it doesn't say.

Discussion: Where is "Whoever Does More of This" From?

Ah, perhaps this is the interpretation of the Gemara of "a man sanctifies." The Gemara says "it is a mitzvah for him more than through his agent (mitzvah bo yoser mibishlucho)." Which mitzvah? This is the praiseworthy, that the more one does oneself is praiseworthy. But as I understand it, the Rambam here adds another innovation from "mitzvah bo yoser mibishlucho," he puts it into honor (kavod). That is, not only that you can't give it to your servant to do because it's a mitzvah to do the mitzvah oneself, but it's also that this itself is the honor of Shabbos, that the important Jew does it. The "mitzvah bo yoser mibishlucho" is a law in general, not on Shabbos, for all mitzvos. But here there is an additional matter that this is the honor of the...

End of Honor of Shabbos — Relationship to Kiddush

There is there the whole inquiry (chakirah) of the Rosh, which mitzvah is it to make kiddush. According to the Rambam it's not a blessing (bracha), because honor of Shabbos is this. Right? So until here are the laws of honor of Shabbos essentially. Let's see, perhaps there is something later that has to do with honor of Shabbos, but this is the main matter of honor of Shabbos, right?

Digression: Kabbalas Shabbos and Misatef

By the way, the law that we learned about the misatef, this is essentially the source of kabbalas Shabbos that we do. We have a certain order that the kabbalists made much later. The Brisker Rav would conduct himself every erev Shabbos before maariv, he would go out from the porch, say "Bo'i kallah," sit, and come back. Yes, he even says "Bo'u v'netzei likras Shabbos hamalka," it's the language of Rabbi Chanina. And also the

Rashba fulfills misatef, he put on a tallis, which is a matter of misatef. Or you know, he goes a bit, he doesn't even go with a bekeshe, so he's in doubt there.

Discussion: What is the Honor of Shabbos in Clothing?

Okay, one who goes 24 hours with a frock, he needs to have it together with a bekeshe. One who doesn't go specifically with an outer garment, he fulfills it in doubt with the bekeshe.

And one who all week is dignified (bichvod rosh), on Shabbos he must really look like the Brisker Rav.

Okay, what is oneg (pleasure)?

It looks here like one must actually do something that is more Shabbos-like than during the week, as he said that the great person (adam gadol) does something he doesn't usually do. Ah, otherwise. So from this we learn that one should not go shopping all week.

On the "laying out his garments (meshalshel begadav)," it shouldn't look like the weekdays. It should be something special. For this there are actually bekeshes with special fur and the like. Okay, this is oneg Shabbos, but fine. One puts a white tablecloth. The white tablecloth is also honor of Shabbos, not oneg Shabbos.

And also eating before Shabbos. One is that one should be hungry, the other is also simply, if you have a nice meal on Friday, what distinguishes the nice meal of Shabbos? Perhaps because of this it's a matter of honor.

Law 7 — What is Oneg Shabbos?

Okay. Oneg Shabbos, says the Rambam, what is oneg? What is this oneg that the sages said? Perhaps it means like this, "that which the sages said (zeh she'amru chachamim)," that is, the sages don't say clearly what is honor and what is oneg, but now that you know that there are these two things, what the sages say that one must do these things, that is oneg, and the previous is honor.

The Gemara itself, "whoever delights in the Shabbos (kol hame'aneg es haShabbos)," in the same places where one speaks about all these meals one uses the language me'aneg. Yes, yes. They meant the matter in this.

The Rambam divided it into two. He says, "**that which the sages said (zeh she'amru chachamim)**," what we see the sages say in the Gemara, **that one needs to prepare a very rich dish (tavshil shamen beyoser)**, to prepare a good fatty dish. Beyoser means more than usually accustomed. **"And a spiced drink (mashkeh mevusam)**," and a good tasty drink for Shabbos.

Discussion: What Does "Spiced Drink" Mean?

So, he just told us that mevusam must be specifically a fragrant wine, and one fulfills with this. For the kiddush. But...

Okay, but "spiced drink" means like the same thing as "rich dish," good foods, good drinks. So... ah, mevusam doesn't necessarily mean spiced.

Explanation of "Spiced Drink"

Speaker 1: A good drink. He just told us that "mevusam" is not specifically white wine, the smell of vinegar one makes a blessing for the kiddush. But okay, "spiced drink" means like the same thing as "rich dish," a good food and a good drink.

Ah, "mevusam" doesn't necessarily mean spiced, it means good. Like one says "mevusam," and it says "restores the soul and revives (meshiv nefesh ufo'ach)," read the language

"mevusam." "Mevusam" means something that will make happy, I don't know what "restores the soul and revives" means. Okay.

"All According to One's Wealth"

Speaker 1: "**All according to one's wealth (hakol lefi mamono shel adam)**". It should be rich, what does "beyoser" mean? "According to one's wealth." One who usually eats only chicken, on Shabbos he should have something better. But "according to one's wealth" means to say that the obligation, how much, how expensive meat must one buy, according to how much a person can afford. This the Rambam rules. This is not beyond what you can afford, right? **"And whoever increases"**.

Speaker 2: No, I thought that the "beyoser" that he says means to say that it should be more than during the week, and the measure is according to how much... according to your limit. That is, the wealthy one is required more, because during the week he eats great meat.

Speaker 1: Yes, but the Rambam doesn't bring that. He will later say such things, but here he doesn't yet speak of this. Here he still only speaks of the fact that the measure, how fancy a thing must you have, according to how much you can afford.

I mean that this is not just like after the fact (bedi'eved), one who already has money doesn't need to. This is from the outset (lechatchila). The measure of oneg is "each person should buy according to what he can."

Speaker 2: No, and one who doesn't have must also do a bit more than during the week, he must exert himself.

Speaker 1: That's another thing, we've already seen that. Now we're not speaking of that law, that's what I'm saying. Now we're speaking of the essential measure, the matter of after the fact, that if he has absolutely nothing, then he must find some solution. Now we're speaking that the measure of oneg is, what is a nice meal? The measure is how much you can afford.

"And Whoever Increases Shabbos Expenses"

Speaker 1: "**And whoever increases Shabbos expenses and prepares many good foods,**" either expenses means expenses of money, or the work of preparing many things, must stand on one's feet and grate potatoes.

Speaker 2: Yes, but I say, he's speaking of Shabbos expenses, which means money.

Speaker 1: "Preparing many good things" means that this is also oneg Shabbos. It's according to one's wealth, but the more is also praiseworthy. That is, he exerts himself a bit, or he buys more than what he would have bought when it's not Shabbos and the like.

A Poor Person Who Doesn't Have

Speaker 1: He says, "**if he cannot afford it (im ein yado masseges)**," he can't at the level of "rich dish and spiced drink," he doesn't have money. **"Even if he made vegetable soup (shalek)**," shalek means soup, he made some soup from vegetables with water, **"in order to delight the Shabbos (kedei le'aneg es haShabbos)**," he did this for the sake of honor of Shabbos, **"this is oneg Shabbos,"** he fulfilled oneg Shabbos. **"And he is not obligated to distress himself,"** and the obligation doesn't go so far that he should have to distress himself and put himself into debt,

"and to borrow from others" - borrow money, **"in order to increase Shabbos food."** He doesn't need to borrow, he may not borrow, in order to be able to eat Shabbos foods.

Discussion: What Does "In Order to Delight the Shabbos" Mean?

Speaker 2: He doesn't say that he must do more than always. He says that even if he makes a simple thing, but it's in honor of Shabbos, he fulfilled oneg Shabbos, he doesn't need to struggle.

Speaker 1: I'm just stuck on the explanation, but he did it for the sake of honor of Shabbos, something he wouldn't have done. If he eats a soup every night, he didn't do something special.

Speaker 2: No, I say, even "he made," he did something more than usual. He eats bread, and now he exerted himself and made a soup, he did it for the sake of honor of Shabbos, this is oneg Shabbos. I don't know exactly where it says here, but that's how it seems to me.

"Make Your Shabbos Like a Weekday and Don't Need People"

Speaker 1: The early sages said, but it seems that the Rambam goes the opposite. The early sages said that one should actually not borrow money to be able to make Shabbos, as it says **"make your Shabbos like a weekday (aseh Shabbatcha chol)."** "Make your Shabbos like a weekday," the Gemara says so, "like a weekday" means that one shouldn't have great meals or three meals, but two meals, as we remember last week. **"And don't need people (ve'al titztarech labriyos),"** that one shouldn't need to come to beg or borrow. It seems that the Rambam holds that "and don't need people" doesn't necessarily mean begging, it also means borrowing is called "needing people."

Discussion: What Does "Borrow from Others" Mean?

Speaker 2: He doesn't say anything about... by the way, it doesn't say here anything about borrowing. Someone said "borrow from others (lilvotos me'acherim)."

Speaker 1: "Borrow from others" means to borrow money. One doesn't need to beg for anything. It's not "I accompanied (livisi)" as it says. It's not like someone begs for a loan, he begs for money, whatever it is.

Discussion: The Ruling in Practice About "Make Your Shabbos Like a Weekday"

Speaker 2: So, in practice, what is the ruling about this "make your Shabbos like a weekday"? The well-known Tur, but what...

Speaker 1: Yes, he struggled, but the law in practice, one doesn't need to buy as much as one doesn't have.

Speaker 2: So, the Tur says that his father the Rosh didn't want to say...

Speaker 1: No, he doesn't have for now. He didn't know what he should buy more for Shabbos, he didn't have any money.

Law 8 — Three Meals

Speaker 1: Now we learn... now it's the opposite. That is, until now we learned what is with one who has too little, he fulfills with nothing, basically. "Make your Shabbos like a weekday" because "don't need people." But...

Discussion: The Tur's Question on the Rambam

Speaker 2: Why does the Rambam say? I mean to say, the Rosh, the Tur's problem begins with the Rambam. The Rambam never says that one must do anything. Do you understand what I'm saying? The Rambam says clearly that it's according to one's wealth, and if one doesn't have, one doesn't have. He doesn't make anything different.

Speaker 1: I'm not talking about how, but "make your Shabbos like a weekday" means that during the week one eats two meals, Shabbos... perhaps this is Pesach, I remember such a thing, that the charity fund usually provides two meals, and this is the basic that is given for each month. Shabbos requires a third meal. So "make your Shabbos like a weekday" because "don't need people."

But for example by Pesach one does ask, because then there is a mitzvah that one must provide. So, he doesn't have, one must ask. Then it's a mitzvah for the... then the charity fund should provide. Shabbos we see that there is no obligation that the charity fund should provide a third meal. There are things that the charity fund must provide, and there are things that not. The person doesn't need to... there are things that yes. For example, candles, he must ask, right? The Rambam already said this earlier.

The Rambam will clearly say here later by three meals, he even has a matter that the commentators say, the secret of three meals (sod shalosh seudos). So, there we will stand in a few thousand series.

What we're learning now is which food to eat. According to how the Rambam rules, there is never any obligation to buy more than how much one can earn. I mean that the Tur had a problem because he held that there is indeed such a matter in certain ways, unlike according to the Rambam. The Rambam didn't rule any of those things. He became confused which category he is in, but the Rambam holds that one doesn't need anything.

Speaker 2: One doesn't need to, but one says he should be stringent that one shouldn't.

Speaker 1: It's different not. First he says that one doesn't need to, and then he says that it's actually better not. Not even optional, that it's not.

A Wealthy Person Who Always Eats Well

Speaker 1: Now there is an opposite problem. What is if one always eats well, like us? What is the oneg and wealth? How can he make it different for Shabbos?

"And whoever delights in the Shabbos" - these are the Jews who are always Shabbos, **"makes all his days a holiday (oseh kol yamav chag)."**

Speaker 2: No, Shabbos.

Speaker 1: **"Must change Shabbos food from weekday food (tzarich leshanot ma'achal Shabbos mima'achal hachol)."** He should at least change the Shabbos food from the weekday food. As we had regarding the clothing, that if he goes with the same clothing it should look different.

Speaker 2: No, there he brought it further from a poor person.

Speaker 1: Here he goes to an opposite problem, he always eats well. He should have some special food that he eats only on Shabbos and not during the week.

"And if it's impossible to change, he should at least change the time of his eating, if he was accustomed to

eat early he should delay, and if he was accustomed to delay he should eat early." It doesn't matter, it should be different. These are all laws in oneg. This is no difference in the oneg section, but it's only recognizable that it's Shabbos. It's a law in the Shabbos meal.

Discussion: Time of Eating as a Law in Oneg

Speaker 2: Yes, yes, okay, first the Rambam didn't bring any eating order from the honor.

Speaker 1: But also, I mean that it makes it feel different. One eats, for example, erev Shabbos one eats earlier, or Shabbos one eats later, whatever, it doesn't matter. The main thing is that it's different, it's Shabbos-like. It makes it Shabbos-like, not just that one says a prayer.

Law 9 — Obligation of Three Meals

Speaker 1: Now the Rambam says the main mitzvah of the Shabbos meal, it's also a law in oneg: "**A person is obligated to eat three meals on Shabbos (chayav adam le'echol shalosh seudos b'Shabbos).**" This is the language "obligated." Obligated by rabbinic law (midin divrei sofrim). "**One in the evening, and one in the morning, and one at mincha.**" One at the entrance of Shabbos, and one in the morning, and one at mincha before the departure of Shabbos, as he said earlier at its departure.

"And one must be careful with these three meals not to diminish them at all," he should never make less than the three meals. Says the Rambam, **even a poor person who is supported by charity (afilu ani hamitparneis min hatzedaka),** the meal of three meals, he should also eat three meals.

Earlier the Rambam said that if one must still come to people, he shouldn't. But one who lives from charity, he is a poor person who is supported by charity, he also has the mitzvah of three meals. Well, on whom does this arrangement fall? It falls on the trustees (gaba'im), those who provide him the charity, they should know that the poor person eats three meals, and he doesn't have a second. You provide him, the mitzvah is on you.

Discussion: One Who Has Only for Two Meals

Speaker 2: Ah, so you're saying that if one holds exactly in between, he has enough money for two but not for the third, then he doesn't need to, because then it's "make your Shabbos like a weekday." But if he is already from the outset supported by charity, one buys him perhaps three. Interesting.

One Sick from Too Much Eating or Fasting

English Translation

Speaker 1: And if, but he says the Rambam, "**and if he was sick from overeating**", listen. The Rambam, all these laws of the Shabbos meals are not a gezeiras hakasuv (biblical decree) that one must eat a kezayis (olive-sized portion), it's not like eating matzah where one must eat matzah. It's a matter of how one is meng (satisfied/content), this is the derech ha'olam (way of the world) of being satisfied and having pleasure. But if the person is the type of person who, on the contrary, eating makes him sick, or he is fasting, or he now has a fast specifically to be fasting for other reasons, then what? He is exempt from the three meals.

Speaker 2: May one fast on Shabbos?

Speaker 1: May. The Rambam already says one may not.

Discussion: How Does the Sick Person Fulfill Oneg?

Speaker 2: And how does he fulfill oneg, the sick person?

Speaker 1: The Rambam doesn't say. That is his oneg, that he sits at the set table, or he knows what he should do, something different than the week. Perhaps he's not so in kavod (honor). I mean, that is his oneg, it doesn't help, because he needs to be different, he needs to fast differently than he fasts the whole week.

Speaker 2: Yes, just as he has different clothing.

Speaker 1: He goes dressed in Shabbos clothes, but with the meal it's not relevant, I mean it's not relevant.

Foundation: The Shabbos Meal Is Not a Gezeiras Hakasuv

Speaker 1: The point that the Rambam says is that there is no obligation whatsoever to exert oneself to eat the Shabbos meal. The Shabbos meal comes when one is satisfied, and when it's tasty. If it's a bit difficult for someone, he's already eaten too much, he can't eat so much, and the like, he is exempt. There is no...

Discussion: One Need Not Force the Children

Speaker 2: So, one need not force the children.

Speaker 1: Perhaps on its own, on its own from last night not. On its own from the plain meaning.

Speaker 2: No, there are very many people who come to shul in the winter at, for example, shalosh seudos (the third meal), he has just finished his cholent, and he washes.

Speaker 1: It's not any matter at all, he's not fulfilling anything. He's not being yotzei (fulfilling) for the night meal, that's not it. It's not possible just like that, one doesn't need to. But if someone wants, he thinks that it's a matter of shalosh seudos, and one doesn't need to.

Speaker 1: Another halacha that the Rama writes,

Continuation of Discussion: Shalosh Seudos in Winter — Achilah Gasa and Choleh Merov Achilah

Speaker 1: So one need not force the children and the like, it's his... One need not force oneself either. Simple.

No, there are very many people who come to shul in the winter at shalosh seudos, he has finished his meal, and he washes. It's not any matter at all, he's not fulfilling anything. He's not being yotzei for achilah gasa (gluttonous eating) is a biblical prohibition. One doesn't need to. But if someone wants, he knows that it says that it's a matter of shalosh seudos, he doesn't know that one doesn't need to.

Another halacha that you say, the choleh merov achilah (sick from overeating), he doesn't say it that way, he says perhaps a bit stronger language. Yes, but he wants to say here exempt from all three meals. Again, it's correct that it's not any matter to torture oneself.

I'll tell you, the Jew who comes to shalosh seudos and he says that he wants to better arrange his day, that there is a mitzvah of shalosh seudos, he eats a bit less in the morning, he eats a bit earlier, he takes a walk. If it's in the winter and he davens chassidische minyanim, one finishes Shacharis at one o'clock and at four o'clock one already davens Mincha, it's not possible. He says that one should eat a smaller meal in order to be able to eat shalosh seudos. In two hours or so he'll sit down, because then he'll be hungry, and then it will already be six. You see that it's very short, but the three meals is a further matter there.

You see, during the week the derech ha'olam is that one eats only two meals. So you see with the charity collectors, they give only two. Yom Tov, yes, there is something of a matter to eat three meals. Very good, for us it's more correct, that the matter is neshama yeseira (additional soul). It doesn't say that only in the summer is there this mitzvah. It says yes, it's clear that it says there. In the halacha it says that only in the summer is there a mitzvah of shalosh seudos, because in the winter everyone is choleh merov achilah, and I don't know why one should need to torture oneself.

Speaker 2: We don't agree.

"And One Must Establish All Three of His Meals on Wine"

Speaker 1: "And one must establish all three of his meals on wine." All three meals should be established on wine. Must one make kiddush at shalosh seudos?

Speaker 2: He says that one must make kiddush.

Speaker 1: One must establish it on wine. At the two meals there is already kiddush. It's not a law of kiddush, one says borei pri hagafen, one has just added there in the order of zemiros, like Shabbos morning. But three times should one say? Kiddush rabba means before one eats. One drinks a cup of wine, but seudas shlishis is not for that.

If someone goes to a shul where they don't give wine at seudah shlishis, for example, the Rama says that one must. **"And one needs two loaves"**, all the blessings should be on two loaves. The Rama doesn't say the reason, but apparently it's a matter of oneg, that there should be abundance, one should know that there is abundance.

It's a hint from the manna, "v'chayim tovim," so too Yom Tov where there is bread, one must make it on wine, and it's implied that on Yom Tov days one makes three meals. So he says. I don't know what is really implied. How does it say? "V'chayim tovim" refers to the two loaves. Perhaps it refers to the entire meal, to the whole thing? It's not so. If you're sure, you're sure. One must look further in Yom Tov, in Yom Tov it already says three meals. Okay, I don't know. It could be that they hold so, but I don't know. I mean, if one is hungry one should eat, if not, not. What's the problem?

The Beis Yosef understood something that the Rama meant to say that one must eat three meals on Yom Tov as well.

Speaker 2: Who, the Gra?

Speaker 1: The Beis Yosef understood that the Rama means here to say that one should eat three meals on Yom Tov. Not clear.

Halacha 10: Eating Meat and Drinking Wine on Shabbos Is Oneg for Him

Speaker 1: Okay, now another detail from the laws of Shabbos, from oneg Shabbos. The Rama says, **"eating meat and drinking wine on Shabbos is oneg for him."** But he already said this essentially with "a very fatty food and preserved wine."

Speaker 2: Yes, but it wasn't so clear, he spoke there more about hints.

Speaker 1: A fragrant drink which meant wine, and a very fatty food which meant bread. Did he now say "not to establish on wine" then.

"Eating meat and drinking wine on Shabbos is oneg for him, and if he doesn't have the means, some say

he is exempt." Again the same thing, if one doesn't have, one is exempt.

Speaker 2: Who? Meat?

Speaker 1: Ah. Again the same thing, he already said it anyway. I want to add the text of the Rama where he goes through the prohibitions, the boundaries that he lays down. He says thus, **"and it is forbidden to establish a meal on wine on Shabbos and Yom Tov during the time of the beis hamidrash."** It doesn't mean that one can drink all Shabbos and get drunk instead of davening. Not instead of davening, instead of learning. He says "during the time of the beis hamidrash." If there's a Shabbos afternoon shiur, then one may not eat.

The Order of the Righteous – The Rambam's Order of the Day for Shabbos

"Rather, this is the custom of the righteous." The Rambam already said earlier in chapter 29 something more about those who learn on Shabbos in the beis hamidrash, learning Kesuvim, learning other things, learning other tractates, one must learn in the beis hamidrash. Rather, this is the custom of the righteous. One must go to the beis hamidrash to the shiur, yes yes, not learn at home. Rather, this is the custom of the righteous, it's an interesting expression. Because all chassidishe Jews do Shabbos in the beis hamidrash. The custom of the righteous, they want to know what the righteous do.

Because simple Jews on Shabbos, yes, it often happens that he makes the meal at his place in the beis hamidrash. Says the Rambam, I'll tell you the order of the righteous, how I saw by the earlier righteous how they conduct themselves on Shabbos. **"A person prays on Shabbos Shacharis and Musaf in the synagogue, and comes to his home and makes the second meal,"** he should eat the second meal, the morning meal, **"and goes to the beis hamidrash,"** he should return to the beis hamidrash after the meal, before the nap, after the nap, I don't know. He shouldn't nap, or the Rambam didn't nap? **"He reads and reviews until Mincha."** **"And goes to the beis hamidrash, reads,"** he should learn, **"and reviews,"** he should learn out the shiur, yes. Torah she'bichsav, Torah she'ba'al peh. He reads, he learns a bit reading in the Torah, and reviews, he hears the drasha, **"until Mincha. And prays Mincha,"** and afterwards he should go home, or he doesn't say go home. **"And afterwards,"** he doesn't say and comes to his home, he stays for the meal. **"And afterwards establishes the third meal on wine."** Interesting, he says again wine, he says establishes the third meal on wine. **"And eats and drinks,"** he already has a further problem, because he's full.

Speaker 2: No, he means to say, because the second meal he already said earlier that one must make kiddush with wine.

Speaker 1: The third on wine he says it again, to remember that one must make it on wine. **"And eats and drinks until motza'ei Shabbos."** The "and eats and drinks until motza'ei Shabbos," he shows again the idea, that the meal should go until motza'ei Shabbos, that is the honor. One leaves from within the meal. I mean that this is motza'ei Shabbos.

Speaker 2: Not so. The Rambam doesn't say that one should afterwards eat a fourth meal. Right?

Speaker 1: That's what I mean. But I mean that... It says from all sides, also about this there is the Birkas Hamazon and

afterwards the Havdalah that was spoken of earlier. He shouldn't return to the beis hamidrash for Maariv. Perhaps he goes? Perhaps he doesn't go? That's already another topic. Do you understand what I'm saying? To return for Maariv.

Discussion: Kiddush Rabba and Wine at All Three Meals

Speaker 1: Okay. Until here we have learned roughly the general principles of the laws of oneg and kavod Shabbos. Now we're going to learn a few more laws that have to do with oneg Shabbos, right?

Speaker 2: Yes.

Speaker 1: That is, truly you can say prohibitions because of oneg Shabbos and the like. Right?

Speaker 2: Yes.

Speaker 1: What's another section? Let's learn.

Speaker 2: Yes.

Speaker 1: When the Rambam said the kiddush rabba on Shabbos earlier, did he say wine?

Speaker 2: Certainly. Only on Havdalah did he say.

Speaker 1: That is the entire kiddush rabba.

Speaker 2: Yes, yes. It clearly says on all three meals wine. There's kiddush, and twice it's kiddush, and once... Perhaps that's why he says "afterwards drinks wine." What kiddush is there?

Speaker 1: Those who conduct themselves to make kiddush rabba in the morning on brandy, that is simply built on the opinions of the Rishonim that all kiddush can essentially have chamar medinah (local beverage). There's truly no difference between night and morning. There isn't that at night one must have wine. There is a matter of a second kiddush that one sometimes makes.

Speaker 2: Yes, he already did. He must drink wine as the main publicizing of the miracle. All three meals, true. All three meals one must drink wine. Yes.

Halacha 11: It Is Forbidden for a Person to Walk on Erev Shabbos More Than Three Parsa'os from the Beginning of the Day

Speaker 1: Okay. Now the Rambam is going to enumerate other matters that have to do with oneg Shabbos. But what one shouldn't do because it disturbs the oneg Shabbos. It disturbs the rest. The first thing is thus: **"It is forbidden for a person to walk on erev Shabbos more than three parsa'os from the beginning of the day."** A person should not go out erev Shabbos from the beginning of the day, that is Friday one should not go more than three parsa'os to come home **"while it is still very much day. In order"**... You may not go... Ah, in order... Why shouldn't he come home? Because we want that he should come home in time.

Why? One may go out from home for a walk. We mean already three parsa'os on a journey away from home. Why? Because we want that he should come home when it's still day, and he should have time **"to prepare the meal for Shabbos. Unless his household members know that today he will come in order to prepare for him."** That means he comes home. The entire reason is because he's going to come home suddenly, and he won't have a meal, and they haven't prepared for him, because they didn't know that he's on the way home. He should be in the time that apparently according to this, the halacha is perhaps less relevant in today's times

when one notifies on the phone and one knows when he's coming.

Speaker 2: True, true.

Speaker 1: That he should be able to come standing, he should have time to prepare a meal for Shabbos. He brings that the Shulchan Aruch HaRav says thus. He says that in today's times everyone prepares comfortably, one need not worry.

Interesting. But the people of the city can excommunicate that whoever stays by other people should not come very late. Because then, besides that he won't have a good Shabbos meal, it also comes out that he will be embarrassed, he embarrasses them, **"that they did not prepare for them something fitting for guests,"** they didn't prepare something fitting for guests. And the Rambam calculated that one who eats from a meal that is insufficient for its owners, he embarrasses them with this. He embarrasses them with the insufficient meal. More than everyone has, yes, but... He didn't prepare.

Halacha 12: It Is Forbidden to Fast and to Cry Out and to Supplicate and to Ask for Mercy on Shabbos

Speaker 1: What else may one not do because it's a flaw in oneg Shabbos?

"It is forbidden to fast and to cry out and to supplicate and to ask for mercy on Shabbos." One may not fast. The Rambam did say earlier that one who fasts... But here it means fasting for troubles, not someone who resists from fasting has some pleasure in it. He is in fasting on Shabbos, and Shabbos too, yes. Shabbos including Shabbos.

"And to cry out and to supplicate." "To cry out" perhaps means to the world, like calling out things that one must pray for. When he writes this he means to the Almighty. "To cry out" with prayer, or "to cry out" means to alarm about something? One must alarm. I know, if someone is going to say that important votes are coming, I don't know what... No, no, no. "To cry out" means... This is all one thing. **"To fast, to cry out, to supplicate, and to ask for mercy"** is all one action. One makes a day of prayer. Shabbos is not the time to worry about troubles and pray about troubles. What are the troubles that the halacha says one must seriously be involved with the troubles, and for these troubles that it says in Tractate Taanis, that **"a community fasts and sounds the alarm for them,"** that for this one must fast and blow shofar, **"but one does not fast neither on Shabbos nor on Yom Tov,"** one doesn't do it on Shabbos and Yom Tov, one does it on weekdays. He now says, there is when one does do it. **"A city that is surrounded by gentiles or a river,"** a city where Jews live that is in danger because there are gentiles,

Sounding the Alarm on Shabbos for Troubles

Isn't it blowing shofar? Sounding the alarm. Sounding the alarm is blowing shofar. Teruah, yes. Or shouting, whatever it is, alarming the people, to help themselves, to help oneself, that one may indeed do.

And then one may also ask for mercy. And when it's an emergency, then one may pray and ask for mercy.

One must understand here the matter, yes? What's the connection? An emergency that one must do now, one may pray. If it's something that one can postpone, one should do it Sunday. If it's Shabbos, one needs the Almighty to help on Shabbos, one must tell Him now, otherwise, He won't know that not.

All these things that a community fasts and sounds the alarm for them during the week, one shouts, it's important, but it's not an emergency for today. There is a matter, because one will make the fast on Sunday will also be good, Monday, whatever, Sunday one also doesn't do. But at least, if it's really a danger of every second, here stands the gentile, that is, there is a period where there's a problem, it's not the day is in trouble.

One Does Not Besiege Cities of Gentiles Less Than Three Days Before Shabbos

And now another halacha, let's finish here. Now one more thing, that one doesn't do erev Shabbos, because one will become troubled on Shabbos and not have oneg Shabbos. Yes?

One trouble, when one must make a war, one must surround a city of gentiles, "**one does not besiege cities of gentiles less than three days before Shabbos,**" one doesn't begin a war less than three days before Shabbos. Why? "**In order that the minds of the men of war should settle upon them.**" Because we want that the first few days of a war is very intense, is dramatic, tense. We want that the people should have calm, the men of war should be able to be calm, "**and they should not be confused and troubled on Shabbos.**" Because there is such an enactment that one should begin the war earlier.

He says, for the same reason, that on Shabbos one should not be confused and troubled, and one sees here, it's interesting that the measure is specifically three days. It perhaps has to do with the fact that mourning is until three days, from three days one must begin to worry about Shabbos. I mean the plain meaning is not, because on the contrary, three days is enough that one should have calmed down. One is already three days on the way, one has already gotten used to it. So clearly, three days is always like a chazakah (established pattern).

One Does Not Set Sail on the Great Sea Less Than Three Days Before Shabbos

One May Not Set Sail on the Great Sea Less Than Three Days Before Shabbos

One may not set sail on the great sea on a ship less than three days before Shabbos. For the same reason, one may not set out on a long journey, on a ship, less than three days before Shabbos, because the first few days when one travels on a ship are difficult, **so that his mind will settle before Shabbos,** so that he should calm down before Shabbos. This is according to the Torah, leaving one's normal state of mind.

The Rambam says, we already learned earlier in the laws of Shabbos, that **for a matter of mitzvah one may set sail even on erev Shabbos.** For a matter of mitzvah one may, just like all those things that are permitted for a matter of mitzvah, certain shevusos are permitted, so there is also a permission here that one can go on the sea even on erev Shabbos.

And as we have already learned, the poskim say on the first day of the week before Shabbos, that if one goes on a ship on erev Shabbos, one must ask the ship's captain that he should not travel on Shabbos, but even if he won't, even if the ship's captain doesn't listen to him, the main thing is that he should say it.

But there's another permission, if it's a short journey, yes, **from Tzor to Tzidon,** the point is that essentially the non-

Jew does it as a contractor, yes, the ship driver is paid for the arrival. It's not a real prohibition that one may not.

Discussion: Why Must One Say It L'chatchilah?

Why must one say it l'chatchilah, I don't remember. Have you already learned this law?

Because it's **midaber davar.** You shouldn't say that one is going to travel, one is going to travel on Shabbos. One is not traveling on Shabbos, that person is in his business to travel on Shabbos.

Okay, he means it. A short journey like from Tzor to Tzidon, naturally on erev Shabbos, when it's less. As he said earlier about three parsas, but a short journey.

They are Tzor and Tzidon, yes? That's what it's called. Two cities that are very close. I think it's like half an hour to walk even, it's incredibly close. They are really close. But there are such places that jut out into the sea, where the easiest way to travel is by ship, but it's actually really close.

In a place where they were accustomed not to set sail on erev Shabbos at all, there were places where they were more stringent, they didn't even travel short journeys. Even sailing, it's a custom, it's a matter of custom, the custom of the place.

Marital Relations on Shabbos

Okay, another mitzvah that one might think is not done because of oneg Shabbos, but in practice one does do it for oneg Shabbos.

The Rambam says, tashmish hamitah, not only that, I'll say the law, tashmish hamitah is oneg Shabbos. I just want to explain the structure, because this is, one could say it's not done because of oneg Shabbos, and here he says one does it precisely yes, but it's in order to refute those who say it's a prohibition, as he says. I just want to explain the structure.

You should have said this earlier, because it's a law that he adds at the end. He didn't want to write about making the meals, and he didn't want... he wanted to add this matter later. I mean simply, he's explaining the meals.

The Rambam says, **tashmish hamitah is part of oneg Shabbos,** tashmish hamitah is a part of oneg Shabbos, **therefore,** what may you do for oneg Shabbos? It's part of oneg Shabbos. Just like one of the pleasures, aside from the meals, is tashmish, it's also a part of oneg Shabbos. What is oneg Shabbos? **Therefore the onah of healthy Torah scholars,** the onah, the mitzvah of onah, in the laws of marriage there is when the mitzvah of onah applies, how often. Torah scholars who are healthy and they have no limitations, should be intimate with their wives **from Shabbos night to Shabbos night.** On Shabbos should be the tashmish hamitah, this is the mitzvah of onah.

Right, this is two things. We learned that the onah of Torah scholars is once a week, but since it's part of oneg Shabbos, therefore a Torah scholar establishes it on Shabbos. It could be that for a non-Jew it's also a mitzvah on Shabbos, but not that he must do it twice a week, or laborers or other laws, whatever the order of onah is.

You might have thought that something is forbidden, but it will say the first time of relations, then there will be blood of virginity, and you will say that there will be a bit of pain, but one may be intimate l'chatchilah on Shabbos, because **we say there is no issue of wounding,** one need not fear that the

blood of virginity will be a problem of wounding. And the reason why not? Because the Gemara says that it's not called wounding, because it's not like one is extracting blood, because the blood is already lying there gathered, collected blood, and **we say there is no issue of pain**, one also need not be concerned about the fact that it causes her pain. Why not? Because in practice she loves him, that's the answer presumably.

Pain is something that is a pleasure, I can say that it's a pleasure, yes? It hurts her a little bit, but it's still included in one of Shabbos, perhaps the Gemara came to speak about one of Shabbos in general, because they're discussing this, it's not a pain to say one shouldn't do it on Shabbos, because it's really a pain. That's how I see that he brings it, but that's what's implied in the Gemara.

The Excellence of Shabbos Observance

Okay, until here the laws of Shabbos, now we're going to learn a beautiful teaching from the holy Rambam about the great excellence of the mitzvah of keeping Shabbos.

The Rambam says, **Shabbos and idolatry**, the two mitzvos of Shabbos and idolatry, **each one of them is equivalent to all the other mitzvos**, the two mitzvos, each one of them has the importance of being equivalent to all the other mitzvos. That means, there are 613 mitzvos, 611 of them are one thing, and then Shabbos is worth as much as the other 611, and then idolatry is worth as much as all the other 611, right?

And Shabbos is the sign between the Holy One Blessed Be He and us forever, Shabbos is forever a sign between the Holy One Blessed Be He and us Jews, and us people, Shabbos is a sign.

Therefore, since you have the two excellences of Shabbos, **therefore anyone who transgresses all the other mitzvos**, someone who transgresses all the other mitzvos, **except for Shabbos and idolatry**, he transgresses each one of all those 611 mitzvos, **he is included among the wicked of Israel**, he is included among the wicked of Israel, **but one who desecrates Shabbos publicly** is worse, and as we discussed it's similar to idolatry, it's a kind of heresy, both are equivalent, **he is like an idolater, and both of them** just like an idolater, **are like a non-Jew in all matters**.

He says, one who desecrates Shabbos is like a non-Jew in all his matters. It's not clear in the law. For example, he says that we lower and don't raise and the like, but a public desecrator of Shabbos is not regarding this like an idolater. It's not a piece of law. He says here, it's a contradiction, he says actually looking at it from a legal perspective, one must look precisely regarding what this means, when, regarding what a public desecrator of Shabbos is indeed like a non-Jew and regarding what not.

Understandably, there's no actual rule here, it's more, he comes here more for the aggadah, not for the law. And also, he

doesn't say why Shabbos. It's implied from the Rambam that why is he like a non-Jew in all matters? Because it's a serious matter and it's a sign. He doesn't say for example because Shabbos is the creation of the world, he doesn't say the answer that appears in other commentators, because Shabbos is also idolatry. No, he says that both are equivalent. I think the word "publicly" is the main point about the word "sign." Publicly he destroyed the sign.

The Reward for Keeping Shabbos

Therefore, says the Rambam, **the prophets praise and say**, the prophets praise the Jews who keep Shabbos, and they say thus, **"Happy is the man who does this and the son of man who holds fast to it, who keeps Shabbos from desecrating it"** etc. Happy is the man, fortunate is the person. He doesn't say what will be with him, it's fortunate for him, it's a great praise for one who keeps Shabbos. But what does he actually receive?

And anyone who keeps the Shabbos according to its law and honors it, someone who keeps Shabbos according to its law and honors it - Shabbos according to its law means all the negative commandments, and honors it and delights in it, he does the two things called honor and delight - **it is explicit in the tradition that his reward in this world**, it already says in the words of tradition that his reward is greater, **his reward in this world is greater than the reward stored up for the World to Come**. It already says in tradition that he will have reward both in this world and in the World to Come, besides the reward that he will have in the World to Come he will have in this world, **as it says**, as it's written in the verse, the end of the verse from where it said the things about honor and delight, **"and you shall honor it by not doing your ways"** and so on, what is the reward? **"Then you shall delight in Hashem"**, perhaps "then you shall delight in Hashem" is there for the World to Come, **"and I will feed you the heritage of Jacob your father"**, which they tread outside of this world. Blessed is He who gave the heritage of Jacob without limit, He gave the inheritance that belongs to the Jews, the Land of Israel, **as the mouth of Hashem has spoken**, because the Almighty follows through. Thus the Almighty, words of truth and righteousness, the words of Hashem.

Very good. Until here the laws of Shabbos, blessed is the Merciful One who has helped. Yes? According to his ability, one must go into it. According to his ability, as we learned according to wealth, that means, you shouldn't think that someone doesn't have any money.

Conclusion of the Topic and Transition to the Laws of Shabbos

Speaker 1: Right?

Speaker 2: Yes.

Speaker 1: Okay, we're moving on to the laws of Shabbos.