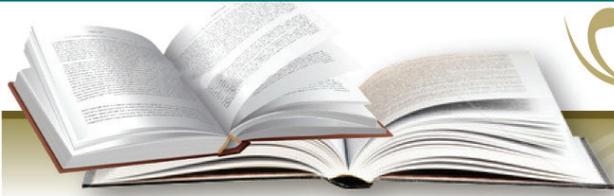


# TORAH & HORAAH



Beshalach 5778

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## Dear Reader,

The manna that the Children of Israel ate in the wilderness is described by the verse in Tehillim (78:25) as *lechem abirim*, meaning (according to the Targum and most commentaries) “bread of angels.” The manna was unlike all ordinary foods; it was essentially spiritual, keeping alive the body-soul connection by feeding the soul rather than the body.

As the verses of our *parashah* teach, the manna stopped falling upon entry into the Land of Israel: “The Children of Israel ate the manna for forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan” (Shemos 16:35).

The Land of Israel, as we know, is the most spiritual of lands—the place designated for fulfilling the

This week’s article discusses the obligation to eat three meals on Shabbos. What is the nature of this obligation? Does one need to eat a third meal even when satiated? When do the meals need to be eaten? And which foods qualify for the meals? These questions, among others, are discussed in this week’s article.

This week’s Q & A addresses the question of davening while sweaty.

## Three Meals on Shabbos

Parashas Beshalach includes the chapter dealing with the manna—the miraculous food, labelled *mon* by the Pasuk, which the Jewish People ate upon their leaving Egypt—and the manner of its descent from the skies.

On regular days, a portion of *mon* descended in the morning, as appropriate for that day’s consumption. However, on Friday a double portion fell, sufficing for both Friday and Shabbos. Baffled by this surprise amount, the people turned to Moshe, who explained that the *mon* would not fall on Shabbos, hence the double portion. Unlike on weekdays, leftover *mon* would therefore not rot overnight.

When the day of Shabbos came, and the leftover *mon* did not rot, Moshe spoke again to the people: “Moshe said: Eat it today, for today is Shabbos to Hashem; today you will not find it in the field” (Shemos 16:25).

The Gemara (*Shabbos* 117b) writes that this Pasuk reflects the obligation to eat three meals on Shabbos. The term for “today,” *hayom*, is mentioned three times in the verse. Each one of them alludes to another of the three Shabbos meals:

We dedicate the present article to a halachic analysis of the ➤➤

Torah. Why, if so, did the manna stop falling precisely as we came to the gates of the Holy Land?

The *Sefas Emes* (Shavuos 5634) addresses this question, explaining that the nation of Israel stopped eating the manna upon entry into the Land not because the Land was unworthy of the spiritual elevation, but because the spiritual level of the Land is *higher* than that of the manna.

The manna, as noted, is bread of angels, creatures who cannot combine the spiritual with the physical. The nature of the Land, however, is the combination of the physical with the spiritual, the bread of the earth, together with the bread of the heavens. This combination transcends the level of angels; it is reserved for Man.

The virtue of the Holy Land is the virtue of the Torah, whose performance is specific to the Land (see *Ramban*, Vayikra 18). *Mitzvos* take a spiritual essence – the Torah – and apply it to the physical world. They are suited specifically to the Land, where bread of

obligation to eat three meals on Shabbos. What is the nature of this obligation? Does one need to eat a third meal even when satiated? When do the meals need to be eaten? And which foods qualify for the meals? These questions, among others, are discussed below.

### Source of the Obligation

The Mishna states (Shabbos 117b) that in case a fire breaks out on Shabbos, it is permitted to save “food for three meals.” In the context of this teaching, which indicates the number of meals we eat on Shabbos, the Gemara cites a *baraisa*:

“Our Rabbis taught: How many meals must a person eat on Shabbos? Three. Rabbi Chidka says: Four. Rabbi Yochanan said: Both derive [their respective rulings] from the same verse: And Moshe said, Eat that today; for today is Shabbos to Hashem: today you will not find it in the field.” Rabbi Chidka maintains: These three “todays” are [considered] apart from the evening. The Rabbis maintain: they include the evening.”

According to Rabbi Chidka, the word “today” refers to the literal day, on which three meals must be eaten. Added to this is the night meal, giving a total of four meals on Shabbos. According to the Rabbis, however, understand that “today” refers to the entire day of Shabbos, beginning in the evening and continuing into the day, so that three meals are eaten altogether.

### Torah or Rabbinic Obligation

The derivation of the three Shabbos meals from the Pasuk seems to indicate that the obligation to eat the meals is Torah law.

However, the Rambam (Shabbos 30:9) includes the matter of eating three Shabbos meals in his discussion of *oneg Shabbos*, the concept of physical enjoyment on Shabbos. At the beginning of the same chapter the Rambam makes clear that the idea of *oneg Shabbos* is a Rabbinic (*midivrei sofrim*), rather than a full Torah obligation. This therefore implies that the obligation of eating three Shabbos meals fulfills a rabbinic, rather than Torah law.

Based on the Gemara, there are some authorities who dispute the Rambam, and rule that the obligation of three meals on Shabbos is Torah law. Prominent among these are the *Levush* (*Orach Chaim* 291), the *Taz* (*Orach Chaim* 678:1) and the *Aruch Hashulchan* (*Orach Chaim* 274; the *Aruch Hashulchan* mentions a number of supports for this position). The *Peri Megadim* (*Mishbetzos Zahav* 291:1) mentions this opinion, but argues that the obligation is rabbinic, and that the scriptural derivation is only an *asmachta*—an

allusion to the duty but not a direct obligation.

In reconciling the Rambam's opinion, the *Aruch Hashulchan* cites the statement of the Tur (*Orach Chaim 274*), who writes that Hashem ensured that each person was supplied with three portions of *man* for Shabbos, thereby indicating that one needs to consume three meals on Shabbos. Based on this, the *Aruch HaShulchan* suggests that the obligation to eat three meals was established by Moshe, who based the enactment on the pattern of the *man*. While it remains an enactment of the Sages (and perhaps from Moshe), the three meals are therefore reflected in the Torah, giving the decree a special status.

### When to Eat Shabbos Meals

The *Halachos Gedolos* mentions an ancient custom of splitting the Shabbos morning meal into two, thereby eating two of the three Shabbos meals in one meal. However, other *rishonim* dispute this custom, and rule that splitting the morning meal is ineffective for consuming two meals. This opinion is noted by the Rambam (Shabbos 30:9), who writes that “one is obligated to eat three meals on Shabbos—one at night, one in the morning, and one in the afternoon.”

*Tosafos* (Shabbos 118a) note the *Halachos Gedolos*, and also dispute the custom, explaining that the Mishnah (which mentions saving one meal if the fire breaks out at the time of *Mincha*) implies that the time for eating the third Shabbos meal is from the time of *Mincha* onwards. In addition to this, *Tosafos* write that splitting the meal in two will cause an unnecessary blessing, which is another reason to defer the custom (see also *Or Zaru'a*, Shabbos 52).

This is clearly the majority and halachic ruling, as ruled by the *Shulchan Aruch* (291:2), and one must therefore be careful to eat the third Shabbos meal in the afternoon (from a half-hour after *Chatzos*).

The *Shulchan Aruch* continues (291, 3) to write that “if the morning meal dragged on until the time for *Mincha* arrived, one should interrupt the meal, recite *Birkas Hamazon*, wash his hands, recite *Hamotzi*, and eat.” The *Mishnah Berurah* adds one should go for a short walk between the two meals, so that the two halves are not be regarded as a single meal.

### What to Eat

Concerning what can be eaten for Shabbos meals, *Tosafos* (*Sukkah*

the heavens and bread of the earth combine.

Yet, in order to achieve this combination, the Children of Israel first needed to consume the manna—which they did for forty years. Before interacting with the physical world, the people had to undergo the experience of the purely spiritual. Even for receiving the Torah, which implies the physical-spiritual amalgam, the consumption of the manna was essential (see *Mechilta, Beshalach*).

The manna teaches us that even today, as we consume the bread of the earth, we remain aware that the spiritual essence of the bread, and not only its physical nature, which sustains us. The initial experience of the manna was essential in strengthening the spiritual awareness of the nation, readying the people for the trials of the Land.

May we, too, succeed in integrating the eternal lesson of the manna, to know “that man does not live on bread alone, but man lives by every word that comes from the mouth of Hashem” (Devarim 8:3).

27a) write that by contrast with *Sukkos* meals, Shabbos meals must consist of bread, since they are derived from the manna, which was in place of bread (and is called “bread from the heavens”). The *Mordechai* (Shabbos 397) writes similarly, citing from Rabbi Eliezer of Metz, that “even the third meal must include bread, because we need food that requires *Birkas Hamazon*.”

However, the *Mordechai* notes the opinion of the *Ra’avya* who permits the consumption of *minei targima* (see below) for the third meal. Although the three Shabbos meals are derived from the manna, this opinion will hold that the derivation relates to the number of meals, and not to their content.

The Shulchan Aruch (274:4) rules that the first and second Shabbos meals must consist of bread. This is because these are the essential meals. However, concerning the third meal the Shulchan Aruch (5) mentions several opinions. According to one opinion one must eat bread, but others permit grains, foods eaten with bread, and some even permit fruit.

The Shulchan Aruch himself rules that one must eat bread unless satiated, in which case one can eat something else. Since there are opinions that it is not full obligation to eat bread, one who forgets the Shabbos addition in *Birkas Hamazon* does not return to the beginning (Orach Chaim 188:8).

### Women for Se’udah Shlishis

Are women obligated in eating the three Shabbos meals?

*Rabbeinu Tam* (cited by *Ramban*, Shabbos 117b) writes that women are obligated in eating three meals on Shabbos because “they too were involved in the miracle.” The *Ramban*, however, writes that this explanation is superfluous, since a woman is in any case obligated in all matters

of Shabbos. This general rule is derived from the analogy between the positive “*zachor*” and the negative “*shamor*.”

It is possible that according to *Rabbeinu Tam* the reason for the enactment of the three meals is not *oneg Shabbos*, but rather as a commemoration of the manna, so that women are only obligated because they, too, were included in the miracle of the manna.

The standard commemoration of the manna comes in the form of *lechem mishneh*, the two loaves of bread that we make *Hamotzi* over in Shabbos meals. The Shulchan Aruch (291:4) rules that this should be done even for the third meal.

### Wine at Se’udah Shlishis

Concerning drinking wine at the third meal, the Shulchan Aruch rules that unlike the first meals, there is no need to open the third meal with a cup of wine. This is by contrast with the *Rambam* (Shabbos 30:10), who writes that wine should be drunk during the third meal.

The *Tur* (no. 291) understands that according to the *Rambam* Kiddush must be made again (and cites the *Rosh* who disagrees), while the *Beis Yosef* mentions that even according to the *Rambam*, it is possible that wine is required not as a sanctification, but to establish an “important meal” over wine.

While as noted, the Shulchan Aruch rules that there is no need to drink wine at the third meal, the *Mishna Berurah* (291:21) writes that one should make an effort to drink wine at the third Shabbos meal, fulfilling the position of the *Rambam*.

### Making an Effort

The *Otzar Hage’onim* (no. 329) notes that a person for whom eating a third meal will be

distressing is exempt from eating the Shabbos meal. The reasoning for this is that the rationale for eating Shabbos meals is *oneg Shabbos*, and when eating the meal will not bring a person any *oneg*, it stands to reason that he is exempt from doing so.

However, other authorities differ. For instance, the *Shibbolei Haleket* (no. 93) writes that even if eating will be (somewhat) detrimental to a person's health, he should still eat a small amount. This opinion is ruled by the Shulchan Aruch (291:1), who stresses the importance of

the third meal, and writes that even "even if one is satiated he can fulfill it with food in the amount of an egg." He adds that "if he cannot eat at all, he is not obligated to cause himself distress" (this will be considered gluttonous).

Even if the purpose of the meals is for *oneg Shabbos*, we can explain that once Chazal enacted the obligation of eating three meals, fulfilling the obligation is no longer contingent on the actual *oneg* one derives from eating. Rather, it is a duty we need to invest in even when it is difficult to eat the third meal.

## Halachic Responsa

to Questions that have been asked on our website [dinonline.org](http://dinonline.org)



### Question:

Is it permitted to daven while drenched in sweat, when it really smells? Is it permitted to daven near such a person?



### Answer:

It is forbidden to daven while sweaty, or next to somebody who is sweaty, if the smell is so strong that it causes acute discomfort.

It is permitted, however, to daven while sweaty, if the smell is not so foul as to disturb. It is nonetheless more respectful to shower before davening.



### Sources:

The Gemara (Berachos 25) writes that it is forbidden to daven where there is a bad smell (one must distance himself four amos from where the smell ends, as the Shulchan Aruch 79:1 rules).

Although the formal sugya refers to human waste, the same halachah applies to ashpah ("garbage") that has a foul odor (79:8), and poskim (see Tur and Peri Megadim) write that this has the same status as human waste.

Therefore, poskim write (see Chayei Adam 3:22; Mishnah Berurah 29) that it is forbidden to daven next to foul smelling "garbage" on a Torah level, just as for human waste.

The same idea will apply to sweat, where the smell is so strong as to cause acute discomfort.

Therefore, one must be careful not to daven next to somebody whose body odor is foul and strong enough as to cause such discomfort.