

A poor person who is traveling from place to place – עני העובר ממקום למקום: One is obligated to provide a poor person who is traveling with a loaf of bread that costs at least a *pundeyon*, when the cost of grain is four *se'a* of wheat per *sela*. If the poor person stays overnight locally, one must provide him with bedding and a cushion. If the poor person is known in the community, he is provided with support commensurate with his standard of living prior to becoming impoverished (Rambam *Sefer Zera'im*, *Hilkhot Mattenot Aniyyim* 7:8; *Shulhan Arukh*, *Yoreh De'a* 250:4).

Rinsing dishes on Shabbat – יהדת כלים בשבת: It is only permitted to wash dishes on Shabbat for use on Shabbat. Therefore, the dishes used for the third and final meal of Shabbat may not be washed on Shabbat. Vessels used for drinking may be washed all day long because there are no fixed times for drinking (*Shulhan Arukh*, *Orach Hayyim* 323:6).

BACKGROUND

A loaf worth a *pundeyon* – ככר בפונדיון: According to the conclusion in the Gemara, the volume of this loaf of bread is between two-thirds and one ℓ of bread, which is sufficient for two meals.



Pundeyon from the time of the Talmud

LANGUAGE

***Pundeyon* – פונדיון:** From the Latin *dupondium*, which means the sum of two pence. The *pundeyon* is a coin worth two *issar*. There are twelve *pundeyon* in a *dinar* or *zuz*, and forty-eight *pundeyon* in a *sela*.

והא דתנן: אין פוחתין לעני העובר ממקום למקום מככר בפונדיון מארבע סאין בסלע. לן – נותנין לו פרנסת לינה, ואם שבת – נותנין לו מזון שלש סעודות. לימא רבנן היא ולא רבי חידקא! לעולם רבי חידקא, כגון דאיכא סעודה בהדיה, דאמרין ליה: הא דאיכא בהדיה – אכליה. וכי אזיל בריקון אזיל? דמלווין ליה סעודה בהדיה. מאי "פרנסת לינה"? אמר רב פפא: פוריא ובי סדיא.

תני רבנן: קערות שאכל בהן ערבית מדיחן לאכול בהן שחרית, שחרית – מדיחן לאכול בהן בצעהרים, בצעהרים – מדיחן לאכול בהן במנחה. מן המנחה ואילך שוב אינו מדיחן, אבל בוסות וקיתונות וצלוחיות – מדיחן והולך כל היום כולו, לפי שאין קבע לשתייה.

אמר רבי שמעון בן פזי אמר רבי יהושע בן לוי משום בר קפרא: כל המקיים שלש סעודות בשבת ניצול משלש פורעניות: מחבלו של משיח, ומדינה של גיהנם, וממלחמת גוג ומגוג. מחבלו של משיח – קתיב הקא 'יום' וקתיב התם "הנה אנכי שולח לכם את אליה הנביא לפני בוא יום גוי". מדינה של גיהנם – קתיב הקא 'יום' וקתיב התם "יום עברה היום ההוא". ממלחמת גוג ומגוג – קתיב הקא 'יום' וקתיב התם "ביום בא גוג".

אמר רבי יוחנן משום רבי יוסי: כל המעניג את השבת נותנין לו נחלה בלי מצרים, שנאמר: "אז תתענג על ה' והרפכתיו על במתי ארץ והאכלתיו".

And that which we learned in another mishna: One gives no less charity to a poor person who is traveling from place to place^H than a loaf worth a *pundeyon*,^{NBL} one forty-eighth of a *sela*, when the standard price of grain is four *se'a* for a *sela*. If he sleeps there, one gives him money for sleeping; and if he spends Shabbat in that city, one gives him food for three meals. Let us say that is in accordance with the opinion of the Rabbis and not the opinion of Rabbi Hīdka. The Gemara rejects this: Actually, it is in accordance with the opinion of Rabbi Hīdka. When it says that if the poor traveler spends Shabbat there one gives him food for three meals, it is referring to a case where there is one meal that he brought with him, for we say to him: This meal that you have with you, eat it. The Gemara is surprised at this: And when he goes, does he go empty-handed, with no food. The Gemara answers: We provide him a meal to accompany him when he leaves. The Gemara asks: What is the meaning of money for sleeping? Rav Pappa said: It means that one provides his sleeping needs, i.e., a bed and cushions.

The Sages taught in a *baraita*: With regard to bowls from which one ate in the evening on Shabbat, he may rinse them in order to eat from them in the morning. Bowls from which one ate in the morning, he may rinse them to eat from them in the afternoon. Bowls from which one ate in the afternoon, he may rinse them to eat from them in the afternoon. However, from the afternoon onward, one may no longer rinse them because there is no further need for these bowls on Shabbat, and it is prohibited to make preparations on Shabbat for a weekday. However, with regard to cups, and ladles, and flasks, which are vessels used for drinking, one rinses them^H all day long because there is no fixed time for drinking, and one does not know when he will drink again.

Rabbi Shimon ben Pazi said that Rabbi Yehoshua ben Levi said in the name of bar Kappara: Anyone who fulfills the obligation to eat three meals on Shabbat is rescued from three punishments: From the pangs of the Messiah, i.e., the suffering that precedes the advent of Messiah, and from the judgment of Gehenna, and from the war of Gog and Magog. The Gemara derives that one is rescued from the pangs of Messiah by means of a verbal analogy. It is written here, with regard to Shabbat, day: "Eat it today" (Exodus 16:25). And it is written there, with regard to Messiah, day: "Behold, I am sending you Elijah the prophet before the coming of the great and awesome day of God" (Malachi 3:23). The Gemara derives that one is rescued from the judgment of Gehenna by means of a verbal analogy. It is written here, with regard to Shabbat, day, as cited above. And it is written there, day: "That day will be a day of wrath, a day of trouble and distress, a day of destruction and desolation, a day of darkness and blackness, a day of cloud and thick fog" (Zephaniah 1:15), which is interpreted as referring to the punishment of Gehenna. The Gemara derives that one is rescued from the war of Gog and Magog by means of a verbal analogy. It is written here, with regard to Shabbat, day. And it is written there, with regard to the War of Gog and Magog, day: "And it shall be on that day, on the day that Gog arrives on the land of Israel" (Ezekiel 38:18).

Rabbi Yohanan said in the name of Rabbi Yosei: With regard to anyone who delights in the Shabbat, God gives him a boundless portion,^N i.e., a very large reward, as it is stated: "If you keep your feet from violating Shabbat, from pursuing your affairs on My holy day, and you call Shabbat a delight, the Lord's holy day honored, and you honor it by not going your own way, or attending to your own matters or speaking idle words. Then you shall delight in the Lord and I will cause you to ride on the heights of the world, and to feast

NOTES

A loaf worth a *pundeyon* – ככר בפונדיון: It is explained in tractate *Eiruvin* that this refers to a loaf that was purchased from the storekeeper for a *pundeyon*. The profits of the baker and storeowner are factored into the price of the bread. Consequently, this loaf is actually only a quarter of a *kav*.

A boundless portion – נחלה בלי מצרים: The reward of a boundless portion is one that is measure for measure. Since one delights in

Shabbat without limiting his expenditures, one is rewarded with a portion that is limitless (*Beit Yosef*). The Gemara proceeds to cite the verse from Isaiah, which speaks of one who delights in Shabbat as being rewarded with the portion of Jacob. Some commentaries explain that the portion of Abraham was shared with the descendants of Ishmael and Lot, and part of Isaac's portion was given to Esau. However, the portion of Jacob was complete, not shared with others, and therefore boundless (Maharsha; *Imrei Emet*).

HALAKHA

Delighting in Shabbat – עונג שבת – It is appropriate that one delight in and honor Shabbat. One should cook special food in deference to Shabbat, even if other people do not consider that dish to be important (Rambam *Sefer Zemanim, Hilkhot Shabbat* 30:7; *Shulhan Arukh, Orah Hayyim* 242).

NOTES

עבודה זרה – עבודת זרה – Idolatry as in the generation of Enosh – **כדור אנוש**: The generation of Enosh was the first generation that believed that praying to intermediaries between man and God was effective (Rambam *Sefer HaMadda, Hilkhot Avoda Zara*).

נחלת יעקב אביך וגו'. לא באברהם שכתוב בו: 'קום התהלך בארץ לארצה וגו'', ולא ביצחק שכתוב בו: 'כי לך ולירעך אתן את כל הארצות האלה', אלא כי יעקב שכתוב בו: 'ויפרצת ימה וקדמה וצפונה ונגבה'.

on the inheritance of Jacob your father, as the mouth of God has spoken" (Isaiah 58:13–14). The reward for delighting in Shabbat is specifically the portion of Jacob. **Not that of Abraham, about whom it is written, "Rise, walk through the land through its length and its width because I have given it to you" (Genesis 13:17), i.e., only this land alone in its borders. And not that of Isaac, about whom it is written, "Dwell in this land and I will be with you and I will bless you because I will give all of these lands to you and your offspring" (Genesis 26:3), meaning these lands and no others. Rather, that of Jacob, about whom it is written, "And your offspring will be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south, and all of the families of the land will be blessed through you and your offspring" (Genesis 28:14). There are no boundaries for Jacob's portion.**

רב נחמן בר יצחק אמר: ניצול משעבוד גלויות, בתיב הכא: 'והרכבתיך על במתי ארץ', ובתיב התם: 'ואתה על במותימו תדרוך'. אמר רב יהודה אמר רב: כל המענג את השבת נותנין לו משאלות לבו, שנאמר: 'והתענג על ה' ויתן לך משאלות לבך'. עונג זה אינו יודע מהו, כשהוא אומר: 'וקראת לשבת עונג', הוי אומר: זה עונג שבת. במה מענגו? רב יהודה בריה דרב שמואל בר שילת משמיה דרב אמר: בתבשיל של תרדין, ודגים גדולים, וראשי שומין. רב חייא בר אשי אמר רב: אפילו דבר מועט, ולכבוד שבת עשאו – הרי זה עונג. מאי היא? אמר רב פפא: כסא דהרסנא.

Rav Nahman bar Yitzhak said: One who delights in Shabbat¹ is rescued from the oppression of exile. He derives it by means of a verbal analogy. It is written here, with regard to Shabbat: "And I will cause you to ride on the heights [*bamotei*] of the world" (Isaiah 58:14), and it is written there: "You are fortunate Israel, who is like you? A nation redeemed by God, the shield that aids you and the sword of your triumph. Your enemies will try to defeat you and you will trample their high places [*bamoteimo*]" (Deuteronomy 33:29). Rav Yehuda said that Rav said: With regard to anyone who delights in the Shabbat, God grants him his heart's desires, as it is stated: "And you shall delight in God and He will grant you your heart's desires" (Psalms 37:4). This delight in God, which is mentioned in the verse, I do not know what it is. When it says: "And you shall call the Shabbat delight," one must say: It is the delight of Shabbat. The Gemara asks: With what does one delight in the day of Shabbat? Rav Yehuda, son of Rav Shmuel bar Sheilat, said in the name of Rav: With a dish of beets, and large fish, and heads of garlic. Rav Hiyya bar Ashi said that Rav said: Even with regard to a small item and one prepared it in deference to Shabbat, it is a delight. The Gemara asks: What is the small item mentioned? Rav Pappa said: Small fried fish.

אמר רבי חייא בר אבא אמר רבי יוחנן: כל המשמר שבת כהלכתו, אפילו עובד עבודה זרה [כדור] אנוש – מוחלין לו, שנאמר: "אשרי אנוש יעשה זאת וגו' מחללו", אל תקרי מחללו, אלא מחול לו.

Rabbi Hiyya bar Abba said that Rabbi Yohanan said: With regard to anyone who observes Shabbat in accordance with its *halakhot*, even if he worships idolatry as in the generation of Enosh,ⁿ God forgives him his sins, as it is stated: "Fortunate is the man [*enosh*] who does this and the person who holds strong to it, one who guards the Shabbat from desecrating it [*mehallelo*], and guards his hand from doing any evil" (Isaiah 56:2). Do not read it as: From desecrating it [*mehallelo*], but rather: He is forgiven [*maḥullo*]. With regard to the generation of Enosh it is written: "And to Seth, to him also there was born a son; and he called his name Enosh. Then they began [*huḥal*] to call upon the Name of God" (Genesis 4:26), meaning to desecrate [*lehallel*] His name.

אמר רב יהודה אמר רב: אלמלי שמרו ישראל שבת ראשונה לא שלטה בהן אומה ולשון, שנאמר: "ויהי ביום השביעי יצאו מן העם ללקוט", ובתיב בתריה: "ויבא עמלק". אמר רבי יוחנן משום רבי שמעון בן יוחי: אלמלי משמרין ישראל שתי שבתות כהלכתן – מיד נגאלים, שנאמר: "כה אמר ה' לפריסים אשר ישמרו את שבתותי", ובתיב בתריה: "והביאותים אל הר קדשי וגו'".

Rav Yehuda said that Rav said: Had the Jewish people properly observed the first Shabbat that was commanded them, no nation or tongue would have ever ruled them, as it is stated: "And it happened on the seventh day, some people went out from the nation to collect and they did not find" (Exodus 16:27). And it is written after they went out to collect manna: "And Amalek came and fought with Israel in Refidim" (Exodus 17:8). Rabbi Yohanan said in the name of Rabbi Shimon ben Yoḥai: If only the Jewish people would keep two *Shabbatot* in accordance with their *halakhot*, they would be immediately redeemed, as it is stated: "So said God to the eunuchs who will keep My Shabbatot" (Isaiah 56:4), and it is written after that: "And I will bring them to My holy mountain and will let them rejoice in My house of prayer" (Isaiah 56:7).

אמר רבי יוסי: יהא חלקי מאוכלי שלש סעודות בשבת. אמר רבי יוסי: יהא חלקי מגומרי הלל בכל יום. איני? והאמר מר: הקורא הלל בכל יום – הרי זה מתחרף ומגדף! כי קאמרין – בפסוקי דזמרא.

אמר רבי יוסי: יהא חלקי ממתפללים עם דמדומי חמה. אמר רבי חייא בר אבא אמר רבי יוחנן: מצוה להתפלל עם דמדומי חמה. אמר רבי זירא: מאי קרא – “ויראוך עם שמש ולפני ירח דור דורים”.

ואמר רבי יוסי: יהא חלקי ממת בחולי מעיים. דאמר מר: רובן של צדיקים מתים בחולי מעיים. ואמר רבי יוסי: יהא חלקי ממת בדרך מצוה. ואמר רבי יוסי: יהא חלקי ממכניסי שבת בטבריא וממוציאי שבת בצפורי. ואמר רבי יוסי: יהא חלקי ממושיבי בית המדרש, ולא ממועמדי בית המדרש.

ואמר רבי יוסי: יהא חלקי מגבאי צדקה, ולא ממחלקי צדקה. ואמר רבי יוסי: יהא חלקי ממי שחושדין אותו ואין בו. אמר רב פפא: לדידי חשדן ולא הוה בי.

אמר רבי יוסי: חמש בעילות בעלתי, ונטעתי חמשה ארזים בישראל. ומאן אינון – רבי ישמעאל ברבי יוסי, ורבי אלעזר ברבי יוסי, ורבי חלפתא ברבי יוסי, ורבי אבטילס ברבי יוסי, ורבי מנחם ברבי יוסי. והאיבא ורדימס! היינו ורדימס היינו מנחם. ואמאי קרי ליה ורדימס – שפניו דומין לוורד. למימרא דרבי יוסי מצות עונה לא קיים? אלא אימא: חמש בעילות בעלתי ושנתי.

Rabbi Yosei said: May my portion be among those who eat three meals on Shabbat. Apropos this statement of Rabbi Yosei, the Gemara cites additional declarations. **Rabbi Yosei said: May my portion be among those who complete hallel every day.** The Gemara is surprised at this: **Is that so? Didn't the Master say: One who reads hallel every dayⁿ is tantamount to one who curses and blasphemes God.** He displays contempt for *hallel* by not reserving it for days on which miracles occurred. The Gemara answers: **When we say this statement of Rabbi Yosei, we are referring to the verses of praise [pesukei dezimra],^h recited during the morning service, not to *hallel* (Psalms 113–118) recited on special days.**

And furthermore, **Rabbi Yosei said: May my portion be among those who pray the morning and afternoon prayers with the reddening of the sun, i.e., the morning prayer at sunrise and the afternoon prayer adjacent to nightfall.** Rabbi Hiyya bar Abba said that Rabbi Yohanan said: **It is a mitzva to pray with the reddening of the sun.^h** Rabbi Zeira said: What verse alludes to this? **“They will fear You with the sun and before the moon, generation upon generation”** (Psalms 72:5). Fear of God, prayer, should be with the sun and before the moon.

And Rabbi Yosei said: **May my portion be among those who die from intestinal disease, as the Master said: Most righteous people die of intestinal disease.** It is a very harsh disease through which the sins of righteous people are cleansed before their death and also, as a result, they die with a clean body. **And Rabbi Yosei said: May my portion be among those who die on the path to perform a mitzva.** And Rabbi Yosei said: **May my portion be among those who accept Shabbat in Tiberias,^{nh}** which is in a valley where day turns to evening earlier, **and among those who see Shabbat out in Tzippori,** which is located on a mountain top where the sun is visible for longer, and Shabbat ends later. **And Rabbi Yosei said: May my portion be among those who seat others in the study hall, i.e., who cause others to come sit and study, and not among those who cause others to stand in the study hall, i.e., who announce that it is time to leave the study hall and go to eat.**

And Rabbi Yosei said: **May my portion be among the collectors of charity and not the distributors of charity.** One who collects charity collects fixed amounts, whereas distributors may inadvertently fail to give the poor person enough to cover his needs. **And Rabbi Yosei said: May my portion be with one whom others suspect of sin and there is no basis for suspecting him.** Rav Pappa said: **They suspected me, and there was no basis for suspecting me.**

Furthermore, **Rabbi Yosei said: I engaged in relations five times, and I planted five cedars in Eretz Yisrael.** And who are these cedars? The sons of Rabbi Yosei, who were great Sages of Israel: Rabbi Yishmael, son of Rabbi Yosei, and Rabbi Elazar, son of Rabbi Yosei, and Rabbi Halafta, son of Rabbi Yosei, and Rabbi Avtilas,^l son of Rabbi Yosei, and Rabbi Menaḥem, son of Rabbi Yosei. The Gemara asks: **Isn't there Vardimas,^l who was also Rabbi Yosei's son?** The Gemara answers: **Vardimas is the same as Menaḥem.** And why did they call him Vardimas? Because his face was as beautiful as a rose [vered]. The Gemara asks: **Is that to say based on this statement that Rabbi Yosei did not fulfill the mitzva of his wife's conjugal rights, but only had relations with her five times? Rather, say it this way: I engaged in relations five times and I did so again,** and the Sages said that one who seeks to father male offspring should engage in relations and do so again.

NOTES

הקורא הלל בכל יום – One who reads *hallel* every day – Some commentaries explain that one who recites *hallel* daily demonstrates a lack of appreciation for the miracles that God performed throughout our history. He also fails to pray for future redemption (*Me'iri*).

ממכניסי שבת – Among those who accept Shabbat in Tiberias – **בטבריא**: One explanation of this statement is that the custom of the people of Tiberias was to perfume their clothing and homes at the start of Shabbat, while in Tzippori they did so when Shabbat ended. Therefore, Rabbi Yosei praised people who adopted both of these customs (*Tosefot Rabbi Yehuda HaHasid; Aguda*).

HALAKHA

May my portion be among those who complete hallel...to verses of praise – **יהא חלקי מגומרי הלל...בפסוקי דזמרא**: One should make certain to recite the verse of praise each morning, as Rabbi Yosei said: May my portion be among those who complete *hallel* every day (Rambam *Sefer Ahava, Hilkhot Tefilla* 7:12).

מצוה – מציצה – **יהא חלקי ממתפללים עם דמדומי חמה**: According to Rabbi Yosei and Rabbi Yohanan, one should rise early in the morning to recite the morning prayer at sunrise. The afternoon prayer should be recited as the sun is setting (Rambam *Sefer Ahava, Hilkhot Tefilla* 3:1; *Shulḥan Arukh, Oraḥ Ḥayyim* 89:1, 233:1).

May my portion be among those who accept Shabbat in Tiberias – **יהא חלקי ממכניסי שבת בטבריא**: Some authorities state that one is obligated to extend the sanctity of Shabbat into the week by beginning Shabbat early and ending it late. The *Magen Avraham* rules that this is a mitzva by Torah law. That is one explanation of Rabbi Yosei's statement. However, the primary source for the obligation to extend Shabbat is the interpretation of the verses cited in tractate *Yoma* (*Shulḥan Arukh, Oraḥ Ḥayyim* 261:2).

LANGUAGE

Avtilas – **אבטילס**: From the Greek εὐτολμος, *eutolmos*, meaning strong-hearted.

Vardimas – **ורדימס**: From the Greek εὐρύδημος, *eurydēmos*. In this context, it relates to the Hebrew *vered*, or the Greek ῥόδον, *rhodon*, meaning rose.

I did not call my wife, my wife – לֹא קָרִיתִי לְאִשְׁתִּי 'אִשְׁתִּי': Some commentaries explain that Rabbi Yosei called his wife, my home, so she would realize that she was the essence of the home and would appreciate that responsibility for the home was incumbent upon her. Similarly, he called his ox, my field, so that his workers would appreciate the importance of caring properly for the ox (Maharsha).

Go up to the platform – עֲלֶה לְדוֹכֵן: Many commentaries sought to clarify why people thought Rabbi Yosei was a priest and why he followed their instructions. There are two concerns with regard to this practice. First, by participating in the priestly blessing Rabbi Yosei was transgressing a positive commandment, as the mitzva to bless the people was restricted to priests. Second, doing so could create the mistaken impression that his descendants were priests, which would cause future pitfalls for the multitudes.

I never said something and then retreated from it [hazarti la'ahorai] – לֹא אָמַרְתִּי דָבָר וְחָזַרְתִּי לְאַחֲרָי: Rashi explained the term *hazarti la'ahorai* in its literal sense, i.e., turned around. Rabbi Yosei never made a statement and then turned around to determine whether or not the person about whom he was speaking was standing behind him. Either because he believed that one who speaks the truth need not be concerned that he will be overheard, or because he was careful never to say anything offensive. Other commentaries explain that he meant that he never made a statement that he later retracted, as he was careful to say what he means the first time (*Me'iri*).

HALAKHA

In all my days I never looked at my circumcision – מִיָּמִי: Rabbi Yehuda HaNasi, a member of one of the early generations of pious Sages and among the greatest of the Sages, took pride in the fact that he never looked at his circumcision, as per the statement of Rabbi Yosei (*Shulḥan Arukh, Even HaEzer* 23:7).

In all of my days the walls of my house never saw the seams of my robe – מִיָּמִי לֹא רָאוּ קוֹרוֹת בֵּיתִי אִמְרֵי חִלּוּקִי: A person should dress while covered in bed, so that he is not even briefly naked (*Shulḥan Arukh, Oraḥ Ḥayyim* 2:1).

I never walked four cubits with my head uncovered – דָּלָא סָגִינָא אַרְבַּע אַמּוֹת בְּגִילּוֹי הָרֹאשׁ: A man should not walk even four cubits his head uncovered. The *Magen Avraham* writes that it is meritorious to refrain from walking even less than four cubits with an uncovered head. This applies to walking indoors as well as to sitting or standing for the time it would take to walk four cubits (*Mishna Berura*). This worthwhile custom is learned from the greatest Sages. Even though there were authorities who argued that it is only a custom of piety and of extra scrupulousness (Maharshah; Vilna Gaon), the men of Israel have accepted the custom of covering their heads for a variety of reasons (*Shulḥan Arukh, Oraḥ Ḥayyim* 2:6).

אָמַר רַבִּי יוֹסֵי: מִיָּמִי לֹא קָרִיתִי לְאִשְׁתִּי 'אִשְׁתִּי' וְלִשְׁוֹרִי 'שְׁוֹרִי', אֶלָּא: לְאִשְׁתִּי 'בֵּיתִי', וְלִשְׁוֹרִי 'שָׂדִי'.

אָמַר רַבִּי יוֹסֵי: מִיָּמִי לֹא נִסְתַּבַּלְתִּי בְּמִילָה שְׁלִי. אֵינִי? וְהָאֲמַרְוּ לִיָּה לְרַבִּי: מֵאֵי טַעְמָא קָרָא לְךָ 'רַבִּינוּ הַקָּדוֹשׁ'? אָמַר לָהּ: מִיָּמִי לֹא נִסְתַּבַּלְתִּי בְּמִילָה שְׁלִי. בְּרַבִּי מִילְתָּא אַחֲרֵיתִי הָיָה בֵּיתִי – שְׁלֹא הִכְנִס יָדוֹ תַּחַת אֲבָנִטוֹ. וְאָמַר רַבִּי יוֹסֵי: מִיָּמִי לֹא רָאוּ קוֹרוֹת בֵּיתִי אִמְרֵי חִלּוּקִי.

וְאָמַר רַבִּי יוֹסֵי: מִיָּמִי לֹא עֲבַרְתִּי עַל דְּבָרֵי חֲבֵרַי. יוֹדַע אֲנִי בַּעֲצָמֵי שְׁאֵינִי בָהֶן, אִם אוֹמְרִים לִי חֲבֵרַי 'עֲלֶה לְדוֹכֵן' – אֲנִי עוֹלָה. וְאָמַר רַבִּי יוֹסֵי: מִיָּמִי לֹא אָמַרְתִּי דָבָר וְחָזַרְתִּי לְאַחֲרָי.

אָמַר רַב נַחֲמָן: תִּיתִי לִי דְקִיּוּמִית שְׁלֹשׁ סְעוּדוֹת בַּשַּׁבָּת. אָמַר רַב יְהוּדָה: תִּיתִי לִי דְקִיּוּמִית עֵינוֹן תַּפְלָה. אָמַר רַב הוֹנָא בְּרִיה דְּרַב יְהוֹשֻׁעַ: תִּיתִי לִי דָלָא סָגִינָא אַרְבַּע אַמּוֹת בְּגִילּוֹי הָרֹאשׁ. אָמַר רַב יִשְׁשֶׁת: תִּיתִי לִי דְקִיּוּמִית מְצוֹת תַּפְלִין. וְאָמַר רַב נַחֲמָן: תִּיתִי לִי דְקִיּוּמִית מְצוֹת צִיצִית.

אָמַר לִיָּה רַב יוֹסֵף לְרַב יוֹסֵף בְּרִיה דְּרַבָּה: אֲבוּךָ בְּמֵאֵי זְהִיר טָפִי? אָמַר לִיָּה: בְּצִיצִית. יוֹמָא חַד הָיָה קָא סְלִיק בְּדִרְגָּא, אִיפְסִיק לִיָּה חוּטָא – וְלֹא נָחִית וְאֶתָּא כְּמָה דָּלָא רַמְיָה. וְאָמַר אֲבִי: תִּיתִי לִי, דְּכִי חֲזִינָא צוּרְבָא מִרְבָּנָן דְּשָׁלִים מִסְכְּתָהּ.

Furthermore, Rabbi Yosei said that he always spoke euphemistically: In all my days, I did not call my wife, my wife,^N nor my ox, my ox. Rather, I called my wife, my home, because she is the essence of the home, and my ox, my field, because it is the primary force in the fields.

Rabbi Yosei said: In all my days, due to modesty, I never looked at my circumcision.^H The Gemara asks: Is that so? Didn't they say to Rabbi Yehuda HaNasi: Why did they call you our holy Rabbi? He said to them: It is because in all my days I never looked at my circumcision. If so, why wasn't Rabbi Yosei also called our holy Rabbi? The Gemara replies: In the case of Rabbi Yehuda HaNasi, another matter of modesty was present in him, as he did not insert his hand below his belt due to his great modesty. And Rabbi Yosei said: In all my days, the walls of my house never saw the seams of my robe^H due to modesty, as he would only undress under his bed sheets.

And Rabbi Yosei said: In all my days I never violated the words of my friends. I know about myself that I am not a priest, and nevertheless, if my friends say to me: Go up to the platform^N with the priests, I go up. And Rabbi Yosei said: In all my days I never said something and then retreated from it.^N Rabbi Yosei never said something positive or negative about a specific person and then denied it.

Rav Nahman said: May I receive my reward^B because I fulfilled the obligation to eat three meals on Shabbat magnificently. Rav Yehuda said: May I receive my reward because I fulfilled the obligation of consideration during prayer. Rav Huna, son of Rav Yehoshua, said: May I receive my reward because I never walked four cubits with my head uncovered.^H Rav Sheshet said: May I receive my reward because I fulfilled the mitzva of phylacteries magnificently. And Rav Nahman said: May I receive my reward because I fulfilled the mitzva of ritual fringes magnificently.

Rav Yosef said to Rav Yosef, son of Rabba: In what area was your father, Rabba, especially vigilant? He said to him: It was in the mitzva of ritual fringes. The Gemara relates: One day he was climbing the stairs when a string from his ritual fringes was severed, and he would not descend until he placed a new string on the garment. And Abaye said: May I receive my reward because when I see a young Torah scholar who has completed a tractate that he studied

BACKGROUND

May I receive my reward – תִּיתִי לִי: The *ge'onim* had a tradition that Rav was meticulous in observing ten measures of piety, but his students could not maintain all of them. Therefore, each student sought to uphold at least several of the practices. When doing so, each one prefaced it by saying: May I receive my reward. The ten degrees of piety are as follows: (1) Rav did not walk four cubits standing erect; (2) he always walked with his head covered; (3) he ate three meals on Shabbat; (4) he did not look

to the sides as he walked; (5) he prayed with great concentration; (6) he walked around the congregation rather than into the congregation, so that the people would not have to stand up for him and would not be disturbed; (7) he never ate a meal that was not required; (8) he appeased those who provoked him; (9) he had a beautiful voice and served as the translator of the Torah reading in the synagogue; (10) he was meticulous in the performance of the mitzvot of ritual fringes and phylacteries.

עבידנא יומא טבא לרבנן. אמר רבא:
תייתי לי דכי אתא צורבא מרבנן לקמאי
לדינא, לא מווינא רישי אבי סדיא כמא
דלא מהפיקנא בוכותיה. אמר מר בר רב
אשי: פסילנא ליה לצורבא מרבנן לדינא.
מאי טעמא – דחביב עלי בגופאי, ואין
אדם רואה חובה לעצמו.

רבי חנינא מיעטר וקאי אפניא דמעלי
שבטא. אמר: בוא ונצא לקראת שבת
המלכה. רבי ינאי לביש מאניה מעלי
שבט, ואמר: בואי כלה בואי כלה. רבה
בר רב הונא איקלע לבי רבה בר רב נחמן,
קריבו ליה תלת סאי טחיי. אמר להו:
מי הוה ידעיתון דאתינא? אמרו ליה: מי
עדיפת לן מינה.

רבי אבא זבן בתליסר אסתירי פשיטי
בישרא מתליסר טבחיי, ומשלים להו
אצינורא דדשא, ואמר להו: אשור
היא, אשור היא! רבי אבהו הוה יתיב
אתכתקא דשינא ומושין נורא. רב ענן
לביש גונדא; דתנא דבי רבי ישמעאל:
בגדים שבישל בהן קדירה לרבו – אל
ימוזג בהן כוס לרבו.

רב ספרא מחריך רישא – רבא מלח
שיבוטא. רב הונא מדליק שרגי, רב פפא
גדיל פתילתא. רב חסדא פרים סילקא.
רבה זרב יוסף מצלחי ציבי. רבי זירא
מצתת צתות. רב נחמן בר יצחק מכתף
ועייל מכתף ונפקי. אמר: אילו מקלעין
לי רבי אמי ורבי אסי מי לא מכתפינא
קמיהו? ואיכא דאמר: רבי אמי ורבי
אסי מכתפי ועיילי מכתפי ונפקי, אמרי:
אילו איקלע לן רבי יוחנן, מי לא מכתפינן
קמיהו?

I make a feast for the Sages.^h Rava said: May I receive my reward because when a young Torah scholar comes before me for judgment, I do not put my head on the pillow^h until I seek as many of his merits as possible, based on conditions and his claims. Mar bar Rav Ashi said: I am disqualified to sit in judgment of a young Torah scholar. What is the reason that I am disqualified? It is because the Torah scholar is as beloved to me as my own self, and a person does not find fault in himself.

The Gemara now returns to the issue of delight in and deference to Shabbat. Rabbi Hanina would wrap himself in his garment and stand at nightfall on Shabbat eve, and say: Come and we will go out to greet Shabbat the queen. Rabbi Yannai put on his garment on Shabbat eve and said: Enter, O bride. Enter, O bride.^h The Gemara relates: Rabba bar Rav Huna happened to come to the house of Rabba bar Rav Nahman. They brought before him three se'a of oiled biscuits. He said to them: Did you know I was coming and prepared all of this in my honor? They said to him: Are you more important to us than Shabbat? The biscuits were prepared in deference to Shabbat.

Rabbi Abba bought thirteen plain staters [*astirei peshitei*]⁸ worth half a zuz of meat from thirteen butchers in deference to Shabbat, so that he would have various types of fine meat. And he would place the meats at the door hinge at the entrance to his house to hurry to bring another type of meat. And he said to the cooks, in order to rush them: Hurry and prepare it, hurry and prepare it. The Gemara also relates: Rabbi Abbahu would sit on an ivory chair [*takhteka*]¹⁰ and fan the fire cooking the food for Shabbat, in order to play a role in preparations for Shabbat. Rav Anan would don a simple black garmentⁿ for the Shabbat preparations, as the school of Rabbi Yishmael taught: While wearing the garments in which he cooked a pot of food for his master, one should not dilute a cup of wine for his Master. One should wear a garment appropriate for the task at hand.

Rav Safra would roast the head of an animal to prepare it for Shabbat. Rava salted a *shibuta* fish in deference to Shabbat. Rav Pappa spun the wicks for the Shabbat lamp. Rav Hisda cut the beets in preparation for Shabbat. Rabba and Rav Yosef cut wood. Rabbi Zeira prepared thin sticks for kindling. Rav Nahman bar Yitzhak would load objects on his shoulder and enter, load objects on his shoulder and exit. He said: If Rabbi Ami and Rabbi Asi happened to visit me, would I not load objects on my shoulder before them? So too, it is fitting to do so in deference to Shabbat. And some say that Rabbi Ami and Rabbi Asi would load objects on their shoulders and enter, load objects on their shoulders and exit. They said: If Rabbi Yohanan happened to come to visit us, would we not load objects on our shoulders before him?

HALAKHA

סעודה לסיים מסכת – A feast upon completing a tractate – It is a mitzva to rejoice with a feast when one completes a tractate of Talmud. It is a mitzva feast based on Abaye's statement (*Shulhan Arukh, Yoreh De'a* 246:26 and in the comment of the Rema).

לא מווינא רישי אבי סדיא – I do not put my head on the pillow – Following Rava's example, it is proper for a judge to seek the merits of a Torah scholar in judgment (*Shulhan Arukh, Hoshen Mishpat* 15:1).

Accepting Shabbat – קבלת שבת – It is appropriate to put on special clothes to welcome Shabbat joyously. In addition, it is our custom to accept Shabbat by reciting: Come and we will go out to greet Shabbat the queen, as well as: Enter, O bride. Enter, O bride, in the framework of the *Lekha Dodi* poem (Rambam *Sefer Zemanim, Hilkhos Shabbat* 30:2; *Shulhan Arukh, Orach Hayyim* 262:3).

LANGUAGE

Chair [*takhteka*] – **תכתקא**: Related to the middle Persian taxtag, meaning a board or plank, which seems to connote a chair.

BACKGROUND

Plain staters [*astirei peshitei*] – **אסתירי פשיטי**: A stater is the name of a weight and of a common coin from the Greek *στατήρ*, *statēr*. The Talmud uses the term to refer to various coins of different value with this name and it is roughly parallel to the talmudic *sela*. Primarily, there was a stater equal to four dinars, a Tyrean *sela*, or the small stater equal to half a *dinar*, a state *sela*. The smaller stater is referred to as the plain [*pashit*] stater.



Corinthian stater

NOTES

An ivory chair – תכתקא דשינא: This anecdote teaches that even a wealthy person, like Rabbi Abbahu, should participate in the Shabbat preparations. Indeed, Rabbi Abbahu showed deference to the mitzva by sitting on an expensive ivory chair.

Would don a simple black garment – לביש גונדא: Apparently, Rav Anan disagrees with Rabbi Abbahu and maintains that one should wear simple, not special, clothing for the preparations of Shabbat, as per the statement of Rabbi Yishmael (Rabbi Elazar Moshe Horovitz).

יוסף מוקיר שבי, הוה ההוא גוי בשבבותיה, דהוה נפישו נכסיה טובא. אמרי ליה בלדאי: בולוהו נכסי – יוסף מוקר שבי אכיל להו. אזל זבנינהו לכולהו נכסי, ובן בהו מרגנתא, אותבה בסייניה. בהדי דקא עבר מברא – אפרחיה זיקא, שדייה במיא. בלעיה כוורא. אסקוה איתיה אפניא דמעלי שבתא. אמרי: מאן זבין כי השתא? אמרי להו: זילו אמטויהו לגבי יוסף מוקר שבי, דרגיל דובין. אמטויהו ניהליה, זבניה. קרעיה, אשכח ביה מרגנתא, זבניה בתליסר עיליתא דדינרי דדהבא. פגע ביה ההוא סבא, אמר: מאן דיזויף שבתא – פריעיה שבתא.

The Gemara relates with regard to Yosef who cherishes Shabbat: There was a gentile in his neighborhood whose property was extremely plentiful. The astrologers said to the gentile with regard to all his property: Yosef who cherishes Shabbat will consume it. The gentile went and sold all of his property, and with the money he received he bought a pearl, and he placed it in his hat. When he was crossing a river in a ferry, the wind blew his hat and cast it into the water, and a fish swallowed it. The fish was caught and removed from the water and it was brought to shore adjacent to nightfall on Shabbat eve. The fishermen said: Who buys fish at a time like this? The townspeople said to the fishermen: Go bring it to Yosef who cherishes Shabbat, as he regularly purchases delicacies in deference to Shabbat. They brought it to him and he purchased it. He ripped the fish open and found a pearl inside it. He sold it for thirteen vessels filled with golden dinars (*Tosafot*). This elderly man who encountered him and said: One who lends to Shabbat, Shabbat repays him.

בעא מיניה רבי מרבי ישמעאל ברבי יוסי: עשרים שבארץ ישראל במה הן זוכין? אמר ליה: בשביל שמעשרין, שנאמר: "עשר תעשר" – עשר בשביל שתעשר. שבבבל במה הן זוכין? אמר ליה: בשביל שמכבדין את התורה.

Rabbi Yehuda HaNasi raised a dilemma before Rabbi Yishmael, son of Rabbi Yosei: With regard to the wealthy of Eretz Yisrael, by what virtue do they merit their wealth? He said to him: Because they tithe, as it is stated: "A tithe you shall tithe [*asser te'asser*] from all the crops of your seed that come out of the field each year" (Deuteronomy 14:22). The Sages interpreted this homiletically: Take a tithe [*asser*] so that you will become wealthy [*titasher*]. He asked: With regard to the wealthy of Babylonia, who are not obligated to tithe, by what virtue do they merit their wealth? He said to him: Because they honor the Torah and the Sages in Babylonia.

ושבשאר ארצות במה הן זוכין? אמר ליה: בשביל שמכבדין את השבת. דאמר רבי חייה בר אבא: פעם אחת נתארחתי אצל בעל הבית בלודקיא, והביאו לפניו שלחן של זהב משוי ששה עשר בני אדם, ושש עשרה שלשלאות של כסף קבועות בו, וקערות וכוסות וקיתניות וצלוחיות קבועות בו, ועליו כל מיני מאכל וכל מיני מגדים ובשמים, ובשמינים אותן אומרים: "לה הארץ ומלואה וגו'", ובשמסלקין אותו אומרים: "השמים שמים לה והארץ נתן לבני אדם". אמרתי לו: בני, במה זכית לכך? אמר לי: קצב הייתי, ומכל בהמה שהיתה נאה אמרתי: זו תהא לשבת. אמרתי לו [אשריך שזכית], וברוך המקום שזיכך לך.

With regard to the wealthy of other countries, where there are no Sages, by what virtue do they merit their wealth? He said to him: Because they honor Shabbat, as Rabbi Hiyya bar Abba said: One time I was hosted at the home of a homeowner in Laodicea and they brought before him a table of gold that was so heavy it required sixteen people to carry it, and there were sixteen chains of silver attached to it, and there were bowls and cups and pitchers and flasks attached to it, and there were all sorts of food, and delicacies, and fragrant spices on it. And when they placed it there they would say: "The earth and all that fills it is God's, the world and all that inhabit it" (Psalms 24:1). And when they removed it they would say: "The heavens are God's heavens, but the earth He gave to mankind" (Psalms 115:16). I said to him: My son, what did you do to merit this? He said to me: I was a slaughterer, and when I would come across parts from every animal that I slaughtered that was fine, I would say: This will be for Shabbat. I said to him: Happy are you that you merited this, and blessed is God, Who has afforded you this merit.

אמר לו קיסר לרבי יהושע בן חנניא: מפני מה תבשיל של שבת ריחו נודף? אמר לו: תבלין אחד יש לנו, ושבת שמו, שאנו מטילין לתוכו – וריחו נודף. אמר לו: תן לנו הימנו! אמר לו: כל המשמר את השבת – מועיל לו, ושאינו משמר את השבת – אינו מועיל לו.

The Roman emperor said to Rabbi Yehoshua ben Hanania: Why does the fragrance of a cooked Shabbat dish diffuse? He said to him: We have a certain spice called dill [*shevet*]^{BN} which we place in the cooked dishes and its fragrance diffuses. The emperor said to him: Give us some of it. He said to him: For anyone who observes Shabbat, the spice is effective, and for one who does not observe Shabbat, it is not effective.

BACKGROUND

Dill [*shevet*] – שֶׁבֶט: The aromatic *shevet*, *Anethum graveolens*, is an annual or biannual plant from the Apiaceae family. The plant reaches a height of 50–80 cm, with small flowers arranged like umbrellas. The plant has a particular fragrance. The leaves that support the lobes are string-like and are used in cooking or to spice cooked food. The seeds of the dill and the oil that is extracted from them are also eaten. During talmudic times, dill was an important spice, cultivated in vegetable gardens. In modern times, it is rarely cultivated; however, it grows wild.



Dill plant

NOTES

Shabbat...*shevet* – שֶׁבֶט...שָׁבֵט: Rabbi Yehoshua is referring to the sanctity of Shabbat, and not to the dill plant, *shevet*, which

was used as a spice. Therefore, he had to explain that only one who observes Shabbat benefits from *shevet*, the spice (Maharsha).

Honoring Yom Kippur – כבוד יום הכיפורים – Even though there are no festive meals on Yom Kippur, it is a Festival and a sacred day and must be honored by wearing fine clothes (*Shulhan Arukh, Orah Hayyim* 610:4).

זמן אכילת סעודת – The time for eating the Shabbat meal – The Shabbat meals should be distinguished from weekday meals in every respect. Indeed, if one eats a large meal during the week as one does on Shabbat, the time of the Shabbat meal should be changed (Rema, based on the *Tur*). One should adopt the custom of eating the meal earlier or later based on whatever will make the meal more pleasurable (Rambam *Sefer Zemanim, Hilkhos Shabbat* 30:8; *Shulhan Arukh, Orah Hayyim* 288:7).

NOTES

In the summer Rav Sheshet would seat the Sages – רב – ששת בקיטא מוטיב להו לרבנן: Rashi's emphasis on the fact that Rav Sheshet was blind is not necessary to understand this statement. Rather, Rav Sheshet sat his students there so that they would not tarry there after the lesson, but would leave without prodding and proceed to delight in Shabbat (Maharsha).

HALAKHA

One must recite the passage: And the heavens and the earth were finished [*vaykhullu*] – ויכולו – צריך לומר ויכולו – An individual also recites: Then the heavens and the earth were finished [*vaykhullu*], during the evening prayer of Shabbat (*Shulhan Arukh, Orah Hayyim* 268:1).

A lamp burning and a table set – נר דלוק ושלחן ערוך – It is most appropriate to set the table, make the beds, and prepare other household matters before Shabbat begins, so the house will be ready for Shabbat when people return from the synagogue (Rambam *Sefer Zemanim, Hilkhos Shabbat* 30:5; *Shulhan Arukh, Orah Hayyim* 262:1).

NOTES

A partner with the Holy One, Blessed be He, in the act of Creation – שותף להקדוש ברוך הוא במעשה בראשית – Since the purpose of Creation is for all to acknowledge the greatness of God and to serve Him, by proclaiming one's faith in the Creator one sustains the world (*Or HaHayyim*).

אמר ליה ריש גלותא לרב המנונא: מאי דכתיב "ולקדוש ה' מכובד"? אמר ליה: זה יום הכיפורים, שאין בו לא אכילה ולא שתיה. אמרה תורה: כבדהו בכסות נקייה. יכבדתו רב אמר: להקדים, ושמואל אמר: לאחר. אמרו ליה בני רב פפא בר אבא לרב פפא: כגון אנן דשכיח לן בישרא וחמרא כל יומא, במאי נישנייה? אמר להו: אי רגיליתו לאקדומי – אחרונה, אי רגיליתו לאחרונה – אקדומה. רב ששת, בקיטא מוטיב להו לרבנן היכא דמטיא שימשא, בסיתרא מוטיב להו לרבנן היכא דמטיא טולא, כי היכי דליקומו הייא. רבי יורא

The Exilarch said to Rav Hamnuna: What is the meaning of that which is written, "The holy one of God is honored" (Isaiah 58:13)? Rav Hamnuna said to him: That is Yom Kippur, when there is no eating or drinking, and so the Torah said: Honor it with a clean garment.^h And with regard to that which is stated about Shabbat, "And you shall honor it," Rav said: To honor Shabbat, make the Shabbat feast earlier than on other days, in order to show that one delights in eating it. And Shmuel said: To honor Shabbat, make the Shabbat feast later, so that one's appetite will be greater. The sons of Rav Pappa bar Abba said to Rav Pappa: People like us, for whom meat and wine is found on our table every day, in what manner can we change it on Shabbat? He said to them: If you are accustomed to eating your meal early, make it later on Shabbat; if you are accustomed to making it late, make it earlier on Shabbat.^h This difference will underscore the uniqueness of Shabbat. The Gemara relates: In the summer, Rav Sheshet would seat the Sagesⁿ who attended his lecture in a place where the sun would reach; in the winter, he would seat the Sages in a place where the shade would reach. He did this so that they would stand quickly after the lecture ended and not engage in discussion, which would detract from the time devoted to delighting in Shabbat. Rabbi Zeira

Perek XVI

Daf 119 Amud b

מהדר אוזי וזי דרבנן, אמר ליה: במטותא מנייכו, לא תחללוניה.

would seek pairs of Sages engaged in conversation on Shabbat and said to them: Please do not desecrate Shabbat by failing to delight in Shabbat.

אמר רבא ואיתימא רבי יהושע בן לוי: אמרילי יחיד המתפלל בערב שבת צריך לומר "ויכולו". דאמר רב המנונא: כל המתפלל בערב שבת ואמר "ויכולו" – מעלה עליו הכתוב כאילו נעשה שותף להקדוש ברוך הוא במעשה בראשית, שנאמר "ויכולו", אל תקרי "ויכולו" אלא ויכול. אמר רבי אלעזר: מניין שהדיבור במעשה – שנאמר: "בדבר ה' שמים נעשו".

Rava said, and some say it was Rabbi Yehoshua ben Levi who said: Even an individual who prays on Shabbat evening must recite the passage: "And the heavens and the earth were finished [*vaykhullu*]" (Genesis 2:1–3),^h as Rav Hamnuna said: Anyone who prays on Shabbat evening and recites the passage of *vaykhullu*, the verse ascribed him credit as if he became a partner with the Holy One, Blessed be He, in the act of Creation.ⁿ As it is stated: "And the heavens and the earth were finished [*vaykhullu*]." Do not read it as: Were finished [*vaykhullu*]; rather, as: They finished [*vaykhallu*]. It is considered as though the Holy One, Blessed be He, and the individual who says this become partners and completed the work together. Rabbi Elazar said: From where is it derived that speech is like action? As it is stated: "By the word of God the heavens were made, and all of their hosts by the breath of His mouth" (Psalms 33:6).

אמר רב חסדא אמר מר עוקבא: כל המתפלל בערב שבת ואמר "ויכולו" שני מלאכי השרת מלוין לו לאדם ממתין ידיו על ראשו ואומרים לו: "וסר עונך וחסאתך תכפר". תניא, רבי יוסי בר יהודה אומר: שני מלאכי השרת מלוין לו לאדם בערב שבת מבית הכנסת לביתו, אחד טוב ואחד רע. וכשבא לביתו ומצא נר דלוק ושלחן ערוך ומטתו מוצעת, מלאך טוב אומר: יהי רצון שתהא לשבת אחת כן. ומלאך רע עונה: אמן בעל כרחו. ואם לאו, מלאך רע אומר: יהי רצון שתהא לשבת אחת כן, ומלאך טוב עונה: אמן בעל כרחו.

Rav Hisda said that Mar Ukva said: One who prays on Shabbat evening and recites *vaykhullu*, the two ministering angels who accompany the person at all times place their hands on his head and say to him: "And your iniquity has passed, and your sin has been atoned" (Isaiah 6:7). It was taught in a *baraita*: Rabbi Yosei bar Yehuda says: Two ministering angels accompany a person on Shabbat evening from the synagogue to his home, one good angel and one evil angel. And when he reaches his home and finds a lamp burning and a table set^h and his bed made, the good angel says: May it be Your will that it shall be like this for another Shabbat. And the evil angel answers against his will: Amen. And if the person's home is not prepared for Shabbat in that manner, the evil angel says: May it be Your will that it shall be so for another Shabbat, and the good angel answers against his will: Amen.

Remedy [*melugma*] – מְלוּגְמָא: From the Greek μάλαγμα, *malagma*, meaning a bandage placed on a wound.

NOTES

God, faithful King [*el melekh ne'eman*] – אֱלֹהֵי מֶלֶךְ נְאֻמָּן: Rashi explains that the Gemara interprets the Hebrew word *amen* as an acronym for *el melekh ne'eman*, to underscore the importance of answering amen and to explain both why specifically amen is the word employed for this purpose and how it includes the acceptance of the yoke of the kingdom of Heaven.

אָמַר רַבִּי אֶלְעָזָר: לְעוֹלָם יִסְדֵּר אָדָם שְׁלֹחֲנוּ בַּעֲרֵב שַׁבָּת, אֵף עַל פִּי שְׂאִינוּ צָרִיךְ אֵלָּא לְכוּזִית. וְאָמַר רַבִּי חֲנִינָא: לְעוֹלָם יִסְדֵּר אָדָם שְׁלֹחֲנוּ בְּמוֹצָאֵי שַׁבָּת, אֵף עַל פִּי שְׂאִינוּ צָרִיךְ אֵלָּא לְכוּזִית. חֲמִין בְּמוֹצָאֵי שַׁבָּת – מְלוּגְמָא, פֶּת חֲמָה בְּמוֹצָאֵי שַׁבָּת – מְלוּגְמָא. רַבִּי אֲבָהוּ הוּא עֲבָדִין לֵיהּ בְּאַפּוֹקֵי שַׁבָּתָא עֵינְלָא תִּלְתָּא, הוּא אֲכִיל מִינֵיהּ כּוֹלִייתָא. כִּי גָדַל אֲבִימִי בְּרִיָּה, אָמַר לֵיהּ: לָמָּה לָךְ לְאַסּוּדֵי כּוֹלִי הָאֵי? נִשְׁבּוֹק כּוֹלִייתָא מִמַּעַלִי שַׁבָּתָא. שְׁבָקוּהוּ, וְאַתָּא אֵרִיא אֲכִלֶּיהָ.

אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: כָּל הָעוֹנָה "אָמֵן" יִהְיֶה שְׁמִיָּהּ רַבָּא מְבָרַךְ "בְּכָל כָּחוֹ – קוֹרְעִין לוֹ גִּזְרֵי דִּינּוּ, שְׁנֹאֲמַר: "בְּפִרְוֵעַ פְּרָעוֹת בִּישְׂרָאֵל בְּהִתְנַדֵּב עִם בְּרֻכּוֹ ה'". מֵאֵי טַעְמָא "בְּפִרְוֵעַ פְּרָעוֹת" – מִשּׁוּם ד' בְּרֻכּוֹ ה'. רַבִּי חֲיִיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: אֲפִילוּ יֵשׁ בּוֹ שְׁמֵץ שֶׁל עֲבוּדָה זָרָה – מוֹחֲלִין לוֹ, כְּתִיב הֵכָא "בְּפִרְוֵעַ פְּרָעוֹת" וּכְתִיב הֵתָם "כִּי פָרוּעַ הוּא". אָמַר רִישׁ לִקְיִשׁ: כָּל הָעוֹנָה אָמֵן בְּכָל כָּחוֹ – פּוֹתְחִין לוֹ שְׁעָרֵי גֶן עֵדֶן, שְׁנֹאֲמַר: "פִּתְחוּ שְׁעָרִים וַיָּבֹא גוֹי צַדִּיק שׁוֹמֵר אֲמוּנִים". אֵל תִּיקְרִי 'שׁוֹמֵר אֲמוּנִים' אֵלָּא 'שְׂאוּמְרִים אָמֵן'. מֵאֵי אָמֵן? אָמַר רַבִּי חֲנִינָא: אֵל מֶלֶךְ נְאֻמָּן.

אָמַר רַב יְהוּדָה בְּרִיָּה דְרַב שְׁמוּאֵל מִשְׁמִיָּה דְרַב: אֵין הִדְלִיקָה מְצוּיָה אֵלָּא בְּמִקּוֹם שֵׁישׁ חִילּוֹל שַׁבָּת, שְׁנֹאֲמַר: "וְאִם לֹא תִשְׁמְעוּ אֵלַי לִקְדֹשׁ אֶת יוֹם הַשַּׁבָּת וּלְבַלְתִּי שְׂאֵת מִשָּׂא גוֹ' וְהִצַּתִּי אֵשׁ בְּשִׁעְרֶיהָ וְאֲכָלָה אֲרָמְנוֹת יְרוּשָׁלַיִם וְלֹא תִכָּבֵּה". מֵאֵי "וְלֹא תִכָּבֵּה"? אָמַר רַב נַחֲמָן בַּר יִצְחָק: בְּשַׁעֲרָה שְׂאִין בְּנֵי אָדָם מְצוּיִין לְכַבּוֹתָהּ. אָמַר אֲבִי: לֹא חֲרַבָּה יְרוּשָׁלַיִם אֵלָּא בְּשִׁבְלִי שְׁחָלְלוּ בָּהּ אֶת הַשַּׁבָּת, שְׁנֹאֲמַר: "וּמִשְׁבָּתוֹתַי הָעֲלִימוּ עֵינֵיהֶם וְאַחֵל בְּתוֹכָם".

Rabbi Elazar said: A person should always set his table^H on Shabbat eve with all the preparations for an important feast, even if he only needs the table set for an olive-bulk of food. And Rabbi Hanina said: A person should always set his table at the conclusion of Shabbat,^H Saturday night, for a feast in deference to the Shabbat that passed, even if he only needs the table set for an olive-bulk of food. And with regard to the meal at the conclusion of Shabbat, they said: Hot water after Shabbat is a remedy [*melugma*],^L warm bread at the conclusion of Shabbat is a remedy. The Gemara relates: They would prepare for Rabbi Abbahu at the conclusion of Shabbat a third-born calf, and he would eat one kidney from it. When his son Avimi grew up, he said to his father: Why do you waste so much? Let us leave a kidney over from Shabbat eve, and you will not need to slaughter an entire calf for that purpose. Indeed, they left the calf and did not slaughter it, and a lion came and ate it. This teaches that one should not be miserly when it comes to honoring Shabbat.

Apropos the reward for honoring Shabbat, the Gemara cites statements about the reward for answering amen. Rabbi Yehoshua ben Levi said that anyone who answers: Amen, may His great name be blessed, wholeheartedly, with all his might, they rip his sentence, as it is stated: "When punishments are annulled in Israel, when the people offer themselves, bless the Lord" (Judges 5:2). What is the reason for when punishments are annulled? Because the Jewish people blessed God. When one recites: Amen, may His great name be blessed, and blesses God, his punishment is annulled. Rabbi Hiyya bar Abba said that Rabbi Yohanan said: Even if one has within him a trace of idolatry, when he answers amen he is forgiven. It is written here, in the verse above: "When punishments [*pera'ot*] are annulled." And it is written there, with regard to the sin of the Golden Calf: "And Moses saw that the nation was wild [*paru'a*], for Aaron had let them loose for anyone who might rise against them" (Exodus 32:25). Even one with the wildness of idolatry is forgiven. Reish Lakish said: One who answers amen^H with all his strength, they open the gates of the Garden of Eden before him, as it is stated: "Open the gates, and a righteous nation shall come who keeps the faith" (Isaiah 26:2). Do not read: Who keeps [*shomer*] the faith [*emunim*], but rather: Who say [*she'omerim*] amen. What is the allusion of the word *amen*? Rabbi Hanina said: It is an acronym of the words: God, faithful King [*El Melekh ne'eman*].^N

Rav Yehuda, son of Rav Shmuel, said in the name of Rav: Fire is only found in a place where there is desecration of Shabbat, as it is stated: "And if you do not heed Me to sanctify the day of Shabbat, and to refrain from carrying burdens and come to the gates of Jerusalem on the day of Shabbat, and I will light a fire in its gates and it will consume the palaces of Jerusalem and it will not be extinguished" (Jeremiah 17:27). The Gemara asks: What is the meaning of: And it will not be extinguished? Rav Nahman bar Yitzhak said: Fire will break out at a time when people are not found to extinguish it. Abaye said: Jerusalem was destroyed only because people desecrated the Shabbat in it, as it is stated: "And from My Shabbatot they averted their eyes, and I was profaned among them" (Ezekiel 22:26). Several punishments were decreed to befall Jerusalem as punishment for this transgression.

HALAKHA

לְעוֹלָם יִסְדֵּר אָדָם – א person should always set his table – שְׁלֹחֲנוּ: One should always set the table for the meal on Shabbat evening to honor the Shabbat, even if one will only eat an olive-bulk of food (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 30:5).

לְעוֹלָם יִסְדֵּר אָדָם שְׁלֹחֲנוּ בְּמוֹצָאֵי שַׁבָּת – A person should always set his table at the conclusion of Shabbat – שְׁלֹחֲנוּ בְּמוֹצָאֵי שַׁבָּת: One should set the table after Shabbat to honor the departure of Shabbat in a

manner similar to the beginning of Shabbat, even if one will only eat an olive-bulk of food. This is the meal known as the meal accompanying the queen [*melaveh malka*] (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 30:5; *Shulhan Arukh*, *Orah Hayyim* 300).

כָּל הָעוֹנָה אָמֵן – During the recitation of the *kaddish*, one should concentrate and answer amen aloud (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 9:1; *Shulhan Arukh*, *Orah Hayyim* 56:1).