



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Shabbos Daf Kuf Yud Tes

- **R' Chanina** would put on nice clothing on Erev Shabbos, would stand up and say, "Come, let's go meet the Shabbos Queen".
- **R' Yannai** would put on nice clothing on Erev Shabbos and say, "Bo'i Kallah, Bo'i Kallah" (Come Bride, Come Bride).
- **Rabbah bar R' Huna** went to **Rabbah bar R' Nachman's** house and they offered him a fancy cookie to eat. He asked the host, how did you know that I was coming (that you knew to prepare so nicely)? He answered, are you more important than Shabbos (it was Shabbos and he had prepared for Shabbos)?!
- **R' Abba** would buy 13 pieces of meat from 13 butchers (to make sure he had the best meat for Shabbos), and place each piece by the door of his house so that the people in his house could quickly begin preparing it for Shabbos while he went to look for more and better meat (Rashi brings another p'shat that the butchers would deliver the meat to him and leave it by his door because he would rush them out to go find more and better meat).
- **R' Avahu** would sit on an ivory chair and fan the fire that would be used for Shabbos.
- **R' Anan** would wear black on Friday to demonstrate that it was a time to get dirty from the preparations of Shabbos, not to stay clean.
- **R' Safra** would singe the head of the animal in preparation for Shabbos. **Rava** would salt the "shibuta" fish. **R' Huna** would light candles. **R' Pappa** would prepare the wicks. **R' Chisda** would cut the beets. **Rabbah** and **R' Yosef** would cut wood for Shabbos. **R' Zeira** would light the fire with small pieces of wood. **R' Nachman bar Yitzchak** would schlep things around to prepare the house for Shabbos. He said, if **R' Ami** and **R' Assi** were coming to visit me, I would do this, so why shouldn't I do it for Shabbos? Others say that **R' Ami** and **R' Assi** would schlep things around to prepare the house for Shabbos. They said, if **R' Yochanan** would come and visit us we would do this, so why shouldn't we do this for Shabbos?
- **Yosef Mokir Shabbos** had a very wealthy goy in his neighborhood. The astrologers told him that all his money would be lost to Yosef Mokir Shabbos. In an attempt to keep his money close by, this goy took all his money and bought a very expensive diamond, which he had sewn into his hat. When walking over a bridge, a wind came and blew off his hat into the water. The diamond was swallowed by a fish. Eventually, this fish was caught on a Friday afternoon and the fishermen wondered who would buy such a fish so late on a Friday. They were told that Yosef Mokir Shabbos would buy it since he bought anything that would honor Shabbos. They went and sold the fish to him. He opened the fish, found the diamond and sold it for a huge sum of money. An elder said, it is appropriate that Shabbos should pay back someone who borrowed money to spend on Shabbos.
- **Q: Rabbi** asked **R' Yishmael the son of R' Yose**, in what merit are there wealthy people in Eretz Yisrael? He said, it is because they give ma'aser. He then asked, in what merit are there wealthy people in Bavel? He said, it is because they honor the Torah. He then asked, in what merit are there wealthy people in other lands? He answered, it is because they honor the Shabbos.
  - Like **R' Chiya bar Abba** said, he was once somewhere for Shabbos and the host set a lavish table and served a lavish meal. He asked the host how he merited such wealth. The host responded that he was a butcher and would always take the nice pieces and put them away for Shabbos. **R' Chiya** told him, you are fortunate for meriting this and blessed is Hashem Who gave this to you.
- The Caesar asked **R' Yehoshua ben Chananya**, why does the Shabbos food smell so good? **R' Yehoshua** answered, it is because of a special spice that is called Shabbos. He asked him to please give him this spice. He answered, this spice only works for people who keep the Shabbos.

- The **Reish Galusa** asked **R' Hamnuna**, what does the second pasuk which discusses keeping Shabbos holy refer to? He said, it refers to Yom Kippur. Although one can't honor it with eating and drinking, he can honor it by wearing nice clothing.
  - The pasuk again says "V'chibadito". **Rav** says this means one should eat the Shabbos meal early. **Shmuel** says this means one should eat the Shabbos meal late.
  - The children of **R' Pappa bar Abba** asked **R' Pappa**, we, who have meat and wine all the time, how do we honor Shabbos? He said, if you usually eat early, eat late. If you usually eat late, eat early.
  - **R' Sheishes** would give shiur on Shabbos and have the **Rabanan** sit in the sun during the summer and in the shade during the fall so that they would be uncomfortable and cut the learning short and thereby get up and go to eat the Shabbos meal.
  - **R' Zeira** would go over to the pairs of the **Rabanan** who were talking and tell them, don't be "mechalel" Shabbos. Stop talking and go eat your Shabbos seudah.
- **Rava** saif, even if one davens without a minyan on Friday night, he must say "Vayichulu", because **R' Hamnuna** says, whoever davens and says "Vayichulu" on Friday night is considered to be a "partner" with Hashem in Creation.
  - **R' Elazar** says, the pasuk says "Bidvar Hashem shamayim na'asu" (with the word of Hashem the heavens were created), which teaches us that speaking is considered like an action.
  - **R' Chisda in the name of Mar Ukva** said, if one davens and says "Vayichulu" on Friday night, the 2 Malachim that accompany a person home from shul place their hands on the person's head and say, "Your sins will be forgiven".
- A Braisa says, **R' Yose bar Yehuda** says, on Friday night 2 Malachim accompany a person from shul to his house – one good Malach and one bad one. If they walk into his house and find the candles lit, the table set and the beds made, the good Malach says, "It should be Hashem's will that next Shabbos should be like this as well", and the bad Malach is forced to say "Amen". If the house is not set like that, the bad Malach says "It should be Hashem's will that next Shabbos should be like this as well", and the good Malach is forced to say "Amen".
  - **R' Elazar** says, a person should always set his table for Shabbos, even if he will only be eating one kezayis of food.
  - **R' Chanina** says, a person should always set his table on Motzei Shabbos (for Melave Malkah) even if he will only be eating one kezayis.
  - Drinking and washing with hot water on Motzei Shabbos is a refuah, as is eating freshly baked bread.
  - **R' Avahu** would shecht a third born (highest quality) calf every week for melave malkah and would only eat the kidney from it. His son **Avimi** said, why are you wasting such an animal? Leave over a kidney from the animal that you shecht for Shabbos and eat it on Motzei Shabbos!? He listened to his son and did so. A lion came and ate the calf that would have been sheched had he not listened to his son.
- **R' Yehoshua ben Levi** says, whoever answers "Amen Yehei Sh'mei Rabbah" with all his might (with his whole kavanah), merits that any evil decree that was set against him gets torn up.
  - **R' Chiya bar Abba in the name of R' Yochanan** says, even if he worshipped avoda zarah on some minute level, he is forgiven.
- **Reish Lakish** says, whoever answers "Amen" with all his might, has the gates of Gan Eden opened for him.
  - **R' Chanina** explains, the word "Amen" is an abbreviation for "Kel Melech Ne'eman".
- **R' Yehuda the son of R' Shmuel in the name of Rav** says, fires are not usual except in a place where there is "chilul Shabbos". The pasuk says there will be fires that "lo sivkeh" – can't be put out. **R' Nachman bar Yitzchak** explains, they won't be able to be put out because they will happen on Shabbos as a punishment for "chilul Shabbos".
- **Abaye** says, from a pasuk we are taught that Yerushalayim was destroyed only because of "chilul Shabbos".
  - **R' Avahu** says, from a pasuk we are taught that Yerushalayim was destroyed only because people didn't say "Shema" in the morning and at night.
  - **R' Hamnuna** says, from a pasuk we are taught that Yerushalayim was destroyed only because the young children were stopped from their Torah learning.

- **Ulla** says, from a pasuk we are taught that Yerushalayim was destroyed only because people had no shame in front of each other.
- **R' Yitzchak** says, from a pasuk we are taught that Yerushalayim was destroyed only because people considered the great and the small as equals.
- **R' Chanina** says, from a pasuk we are taught that Yerushalayim was destroyed only because people did not rebuke one another.
- **R' Yehuda** says, from a pasuk we are taught that Yerushalayim was destroyed only because tamidei chachomim were degraded in it.
  - The pasuk says “Ahd ein marpei” (“until there is no refuah”). This teaches us that people who degrade talmidei chachomim have no “refuah” – they are not forgiven for their sin.
  - **R' Yehuda in the name of Rav** explains the pasuk that says, “Do not touch My anointed ones” as referring to the young children who learn Torah, and “My nevi'im do not harm” as referring to talmidei chachomim.
- **Reish Lakish in the name of R' Yehuda Nesi'ah** says:
  - The world exists only because of the breath of young children as they learn Torah.
    - **R' Pappa** asked **Abaye**, what about our Torah learning, is it worthless? He answered, it can't be compared to the Torah learning of children who are pure, without sin.
  - We do not stop children from learning, even for the building of the Beis Hamikdash.
  - Any city that does not have children learning in it is destroyed. **Ravina** said such a city is totally wiped out (with nothing remaining).
- **Rava** says, from a pasuk we are taught that Yerushalayim was destroyed only because there were no more truthful people in it.
  - **Q: R' Katina** said, from a pasuk we are taught that even at the time of the downfall of Yerushalayim, there was never an absence of truthful people?! **A:** People were truthful with regard to their lack of Torah knowledge, but they were not truthful when it came to their business dealings.