



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
Tzvi Gershon ben Yoel (Harvey Felsen) o”h

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Our Rabbis taught: If one forgets a loaf in an oven, and the day becomes holy upon him,¹ food for three meals may be saved, and he may say to others, ‘Come and save for yourselves.’ And when he removes [the bread], he must not remove it with a mardeh² but with a knife.³ But that is not so, for the School of Rabbi Yishmael taught: You shall not do any work: the blowing of the shofar and the removal of bread [from the oven] are excluded as being an art, not work?- As much as is possible to vary [it]⁴ we do so. (117b)

Rav Chisda said: One should always make early [preparations]⁵ against the termination of the Shabbos, for it is said: And it shall come to pass on the sixth day, that they shall prepare that which they bring in — [i.e.,] immediately. (117b)

Rabbi Abba said: On the Shabbos it is one's obligation to break bread⁶ over two loaves, for it is written: twice as much bread. Rav Ashi said: I saw that Rav Kahana held two [loaves] but broke bread over one, observing, ‘they gathered’ is written.⁷ Rabbi Zeira broke enough bread for the whole meal.⁸ Said Ravina to Rav Ashi: But that looks like greed? — Since he does not do this every day, he replied, but only now [the Shabbos], it does not look like greed, he replied.⁹ Rabbi Ammi and Rabbi Assi, when they came across the bread of an

eruv, would commence (their meal] with it,¹⁰ observing, ‘Since one mitzvah has been performed with it, let another mitzvah be performed with it.’ (117b)

How so? If a fire breaks out, etc. Our Rabbis taught: How many meals must one eat on the Shabbos? Three. Rabbi Chidka said: Four. Rabbi Yochanan observed: Both expound the same verse: And Mosh said, Eat that to-day; for to-day is a Shabbos to Hashem: to-day you shall not find it in the field.³³ R. Rabbi Chidka holds: These three ‘to-days’ are [reckoned] apart from the evening;¹¹ whereas the Rabbis hold: They include [that of] the evening.

We learnt: If a fire breaks out Shabbos night, food for three meals may be saved: surely that is where one has not [yet] eaten?¹² -No: it is where he has [already eaten]. [If] In the morning, food for two meals may be saved: surely that is where one has not yet eaten? — No: [where] he has eaten. At [the time of] minhah, food for one meal: surely that is where one has not eaten?- No: [where] he has eaten. But since the final section states: Rabbi Yosi said: at all times we may save food for three meals, it follows that the first Tanna holds [that] three [are required]. Hence it is clear that our Mishnah does not agree with Rabbi Chidka. (117b – 118a)

double the usual portion, but recites the benediction over one loaf.

⁸ I.e., he cut off so much bread, reciting the blessing over it.

⁹ But is manifestly in honor of the Shabbos.

¹⁰ I.e., they said the blessing over it.

¹¹ Each ‘to-day’ denotes one meal, and a fourth is the meal on Friday night.

¹² Thus proving that our Mishnah disagrees with Rabbi Chidka.

¹ I.e., the Shabbos commenced.

² A bakers shovel; the oven tool generally used for removing bread.

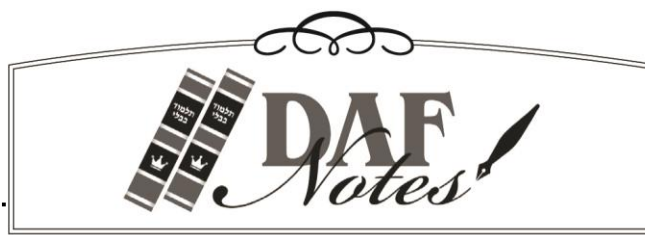
³ To emphasize that it is the Shabbos.

⁴ Viz., the usual procedure, so that the Shabbos may not be treated like a weekday.

⁵ On Friday.

⁶ I.e., to recite the benediction.

⁷ One merely requires two loaves before him, thus ‘gathering’



Now, as to what we learnt: He who has food for two meals must not accept [relief] from the tamchuy (communal platter): food for fourteen meals, must not accept from the kuppah (charity box)¹³ — who [is the authority for this], [for] it is neither the Rabbis nor Rabbi Chidka? If the Rabbis, there are fifteen meals; if Rabbi Chidka, there are sixteen? — In truth, it is the Rabbis, for we say to him [the recipient], ‘What you require to eat at the conclusion of the Shabbos, eat it on the Shabbos.’¹⁴ Shall we say then that it agrees [only] with the Rabbis and not with Rabbi Chidka? — You may even say [that it agrees with] Rabbi Chidka: we say to him, ‘What you require to eat on the eve of the Shabbos [before nightfall], eat it on the Shabbos.’¹⁵ And the whole day of Shabbos eve [Friday] we make him spend in fasting?¹⁶ Rather the author of this is Rabbi Akiva, who said: Treat your Shabbos like a weekday rather than be dependent on men.¹⁷ Now, as to what we learnt: ‘A poor man travelling from place to place must be given not less than a loaf [valued] at a pundion when four se’ahs cost one sela’;¹⁸ if he stays overnight, he must be given the requirements for spending the night; while if he spends the Shabbos there, he must be given food for three meals’ — shall we say that this is [according to] the Rabbis [only], not Rabbi Chidka? — In truth, it may [agree with] Rabbi Chidka, [the circumstances being] e.g., where he [already] has one meal with him, so we say to him, ‘Eat that which you have with you.’ And when he departs, shall he depart empty-handed!¹⁹ — We provide him with a meal to accompany him. ‘What is meant by ‘the requirements of spending the night?’ — Said Rav Pappa: A bed and a bolster. (118a)

Our Rabbis taught: The plates in which one eats in the evening [Friday night] may be washed for eating in them in the morning; [those which are used] in the morning may be washed to eat in them at midday; [those used] at midday are washed to eat in them at minchah; but from minchah and onwards they may no longer be washed;²⁰ but goblets, [drink-

]ladles and flasks, one may go on washing [them] all day, because there is no fixed time for drinking. (118a)

Rabbi Shimon ben Pazzi said in the name of Rabbi Yehoshua ben Levi in Bar Kappara's name: He who observes [the practice of] three meals on the Shabbos is saved from three evils: the travails of the Messiah, the retribution of Gehinnom, and the wars of Gog and Magog. ‘The travails of the Messiah’: ‘day’ is written here; while there it is written, Behold, I will send you Elijah the prophet before the great and terrible day of Hashem comes. The retribution of Gehinnom’: ‘day’ is written here; while there it is written, That day is a day of wrath. ‘The wars of Gog and Magog’: ‘day’ is written here; while there it is written, in that day when Gog shall come. (118a)

Rabbi Yochanan said in Rabbi Yosi's name: He who delights in the Shabbos is given an unbounded heritage, for it is written, Then shall you delight yourself in Hashem, and I will make you to ride upon the high places of the earth; and I will feed you with the heritage of Yaakov your father, etc. Not like Avraham, of whom it is written, Arise, walk through the land in the length of it, etc.; nor like Yitzchak of whom it is written, for unto you, and unto your seed, I will give all these lands, etc.; but like Yaakov, of whom it is written, and you shall spread abroad to the west, and to the east, and to the north, and to the south.

Rav Nachman bar Yitzchak said, He is saved from the servitude of the Diaspora: here it is written, and I will make you to ride upon the high places of the earth; while there it is written, and you shall tread upon their high places. (118a – 118b)

Rav Yehudah said in Rav's name: He who delights in the Shabbos is granted his heart's desires, for it is said, Delight

¹³ With two meals one has enough for the day; with fourteen he has enough for the week, hence he must not accept relief from either respectively.

¹⁴ Just before its termination.

¹⁵ After nightfall.

¹⁶ It is virtually a fast if he must postpone his second meal to the night.

¹⁷ Hence if he has fourteen meals he can eat two on the Shabbos rather than receive charity.

¹⁸ A pundion = one-twelfth of a denar = one forty-eighth of a sela'. A loaf of that size is sufficient for the average two meals.

¹⁹ Surely not!

²⁰ Since they are not required for the Shabbos any more.



yourself also in Hashem; And he shall give you the desires of your heart. Now, I do not know what this 'delight' refers to; but when it is said, and you shall call the Shabbos a delight, you must say that it refers to the delight of the Shabbos. How does one show his delight? — Rav Yehudah son of Rav Shmuel bar Shilas said in Rav's name: With a dish of beets, large fish, and heads of garlic. Rabbi Chiya bar Ashi said in Rav's name: Even a trifle, if it is prepared in honor of the Shabbos, is delight. What is it [the trifle]?-Said Rav Pappa: A pie of fish-hash. (118b)

Rabbi Chiya bar Abba said in Rabbi Yochanan's name: He who observes the Shabbos according to its laws, even if he practices idolatry like the generation of Enosh, is forgiven, for it is said, Blessed is Enosh that does this ... [that keeps the Shabbos mechallelo from profaning it]: read not mechallelo but machul lo [he is forgiven]. (118b)

Rav Yehudah said in Rav's name: Had Israel kept the first Shabbos, no nation or tongue would have enjoyed dominion over them, for it is said, And it came to pass on the seventh day, that there went out some of the people for to gather; which is followed by, Then came Amalek.

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: If Israel were to keep two Shabbosos according to its laws, they would be redeemed immediately, for it is said, Thus said Hashem; regarding the eunuchs that keep my Shabbosos, which is followed by, even them will I bring to my holy mountain, etc.

Rabbi Yosi said: May my portion be of those who eat three meals on the Shabbos.

Rabbi Yosi [also] said: May my portion be of those who recite the entire Hallel every day. But that is not so, for a Master said: He who reads Hallel every day blasphemes and reproaches [the Divine Name]?²¹ — We refer to the 'Verses

²¹ Because its recital was instituted for special occasions only, and by reading it every day he treats it as a mere song.

²² The time in the morning and the evening when the sun appears to stand still or be silent, viz., dawn and sunset.

of Song'.

Rabbi Yosi said: May my portion be of those who pray with the red glow of the sun.²² Rabbi Chiya bar Abba said in Rabbi Yochanan's name: It is virtuous to pray with the red glow of the sun. Rabbi Zeira observed: What verse [intimates this]? They shall revere you with [i.e., at the time of the sun [rise], and before the moon [shines], throughout all generations.

Rabbi Yosi also said: May my lot be of those who die with bowel trouble, for a Master said, The majority of the righteous die of trouble in the bowels.

Rabbi Yosi also said: May my portion be of those who die on the way to the performance of a mitzvah.

Rabbi Yosi also said: May my lot be of those who welcome the Shabbos in Tiberias and who let it depart in Sepphoris.²³ (118b)

Rabbi Yosi also said: May my lot be of those who seat [pupils] in the Beis Hamidrash, and not of those who order [them] to rise [depart] from the Beis Hamidrash.

Rabbi Yosi also said: May my lot be of those who collect charity, but not of those who distribute charity.²⁴

Rabbi Yosi also said: May my lot be of those who are suspected while innocent. Rav Pappa said: I was suspected [of something] of which I was free.

Rabbi Yosi said: I cohabited five times and planted five cedars in Israel. Who are they? Rabbi Yishmael son of Rabbi Yosi, Rabbi Elozar son of Rabbi Yosi, Rabbi Chalافتa son of Rabbi Yosi, Rabbi Avtilos son of Rabbi Yosi, and Rabbi Menachem son of Rabbi Yosi. But there was Vardimos?- Vardimos and Menachem are identical, and why was he called Vardimos? Because his face was like a rose [verad]. Shall we say that

²³ In Tiberias, which was situated in a valley, the Shabbos commenced rather earlier, while in Sepphoris, which was on a mountain, it terminated rather later than elsewhere.

²⁴ It is very difficult to perform the latter with absolute impartiality, as personal predilections are apt to intervene.

Rabbi Yosi did not fulfil his marital obligations?²⁵ — Rather say, I cohabited five times and repeated.

Rabbi Yosi said: I have never called my wife 'my wife' or my ox my ox', but my wife [I called] 'my home,' and my ox 'my field'.

Rabbi Yosi said: I have never looked at my circumcised member. But that is not so, for Rebbe was asked, Why were you called 'Our holy Teacher?' Said he to them, I have never looked at my circumcised member?²⁶ — In Rebbe's case there was another thing to his credit, viz., he did not insert his hand beneath his belt.

Rabbi Yosi also said: The beams of my house have never seen the seams of my shirt.²⁷

Rabbi Yosi also said: I have never disregarded the words of my neighbors. I know of myself that I am not a Kohen, [yet] if my neighbors were to tell me to ascend the dais, I would ascend [it].²⁸

Rabbi Yosi also said: I have never in my life said anything from which I retracted. (118b)

Rav Nachman said: May I be rewarded for observing three meals on the Shabbos.

Rav Yehudah said: May I be rewarded for observing devotion in prayers.

Rav Huna son of Rabbi Yehoshua said: May I be rewarded for never walking four cubits bareheaded.

Rav Sheishes said: May I be rewarded for fulfilling the mitzvah of tefillin.

Rav Nachman also said: May I be rewarded for fulfilling the

mitzvah of tzitzis.

Rav Yosef asked Rav Yosef son of Rabbah: Of what is your father most observant? Of tzitzis, he replied. One day he was ascending a ladder when a thread [of his tzitzis] broke, and he would not descend until [another] was inserted.

Abaye said: May I be rewarded for that when I saw that a disciple had completed his tractate, I made it a festive day for the scholars.

Rava said: May I be rewarded for that when a disciple came before me in a lawsuit, I did not lay my head upon my pillow before I had sought [points in] his favor.

Mar son of Rav Ashi said: I am unfit to judge in a scholar's lawsuit. What is the reason? He is as dear to me as myself, and a man cannot see [anything] to his own disadvantage. (118b – 119a)

²⁵ Except on five occasions.

²⁶ Which shows that this modesty was peculiar to him.

²⁷ I.e., he did not turn his shirt inside out when he undressed but pulled it over his head whilst sitting up in bed, so that he remained covered as much as possible out of modesty.

²⁸ Though he certainly would not recite the blessing with the other Kohanim, which is forbidden, but merely stand there (Maharsha).