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Shabbos Daf 119

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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

Rabbi Chanina robed himself and stood at sunset of Shabbos eve [and] exclaimed, ‘Come and let us go forth to welcome the queen Shabbos.’ Rabbi Yannai donned his robes, on Shabbos eve and exclaimed, ‘Come, O bride, Come, O bride!’

Rabbah son of Rav Huna visited the home of Rabbah son of Rav Nachman, [and] was offered three se’ahs of oiled cakes. ‘Did you know that I was coming?’ asked he. ‘Are you then more important to us than it [the Shabbos]?’ replied he.¹

R. Abba bought meat for thirteen istira peshita from thirteen butchers and handed it over to them [his servants] as soon as the door was turned and urged them, ‘Make haste, Quick Make haste, Quick!’²

Rabbi Avahu used to sit on an ivory stool and fan the fire.³ Rav Anan used to wear an overall; for the School of Rabbi Yishmael taught: The clothes in which one cooks a dish for his master, let him not pour out a cup [of wine] for his master in them. Rav Safra would singe the head [of an animal]. Rava salted shivuta (i.e., a kind of fish). Rav Huna lit the lamp. Rav Pappa plaited the wicks. Rav Chisda cut up the beetroots. Rabbah and Rav Yosef chopped wood. Rabbi Zeira kindled the fire. Rav Nachman bar Yitzchak carried in and out, saying, ‘If Rabbi Ammi and Rabbi Assi visited me, would I not carry for them?’ Others state: Rabbi Ammi and Rabbi Assi carried in and out, saying, ‘If Rabbi

Yochanan visited us, would we not carry before him?’ (119a)

Yosef-who-honors-the-Shabbos had in his neighborhood a certain gentile who owned much property. The astrologers told him, ‘Yosef-who-honors-the-Shabbos will consume all your property. — [So] he went, sold all his property, and bought a precious stone with the proceeds, which he set in his turban. As he was crossing a bridge the wind blew it off and cast it into the water, [and] a fish swallowed it. [Subsequently] it [the fish] was hauled up and brought [to market] on the Shabbos eve towards sunset. ‘Who will buy now?’ cried they. ‘Go and take them to Yosef-who-honors-the-Shabbos,’ they were told, ‘as he is accustomed to buy.’ So they took it to him. He bought it, opened it, found the jewel therein, and sold it for thirteen attics full of gold dinars. A certain old man met him [and] said, ‘He who lends to the Shabbos, the Shabbos repays him.’

Rebbe asked Rabbi Yishmael son of Rabbi Yosi: The wealthy in Eretz Yisroel, whereby do they merit [wealth]? — Because they give tithes, he replied, as it is written, ‘Asser te’asser [which means], give tithes [‘asser] so that you may become wealthy [tis’asser]. Those in Babylon, wherewith do they merit [it]? — Because they honor the Torah, replied he. And those in other countries, whereby do they merit it? — Because they honor the Shabbos, answered he. For Rabbi Chiya bar Abba related: I was once a guest of a man in Ludkaya, and a golden table was

¹ We prepared in honor of the Shabbos.

² All in honor of the Shabbos.

³ To cook for Shabbos.



brought before him, which had to be carried by sixteen men; sixteen silver chains were fixed in it, and plates, goblets, pitchers and flasks were set on it, and upon it were all kinds of food, dainties and spices. When they set it down, they recited, The earth is Hashem's, and its fullness; and when they removed it [after the meal] they recited, The heavens are the heavens of Hashem, but the earth has He given to the children of men. Said I to him, 'My son! Whereby have you merited this?' 'I was a butcher,' replied he, 'and of every fine animal I used to say, 'This shall be for the Shabbos'. Said I to him, 'Fortunate are you that you have [so] merited, and praised be the Omnipresent who has permitted you to enjoy [all] this.'

The emperor said to Rabbi Yehoshua ben Chanania, 'Why has the Shabbos dish such a fragrant aroma?' 'We have a certain seasoning,' replied he, 'called the Shabbos, which we put into it, and that gives it a fragrant aroma.' 'Give us some of it,' asked he. 'To he who keeps the Shabbos,' retorted he, 'it is effective; but to he who does not keep the Shabbos it is of no use.' (119a)

The Exilarch asked Rav Hamnuna: What is meant by the verse, [and you shall call ...] the holy one of Hashem "honored"? — This refers to Yom Kippur, replied he, in which there is neither eating nor drinking, [hence] the Torah instructed, Honor it with clean [festive] garments.

And you shall honor it: Rav said: By fixing [it] earlier; Shmuel maintained: By postponing [it]. The sons of Rav Pappa bar Abba asked Rav Pappa: We, for instance, who have meat and wine every day, how shall we mark a change? If you are accustomed to [dine] early, postpone it, if you are accustomed to [dine] late, have it earlier, answered he.

Rav Sheishes used to place his scholars in a place exposed to the sun in summer, and in a shady place in winter, so that they should arise quickly. Rabbi Zeira used to seek out pairs of scholars and say to them, 'I beg of you, do not desecrate it.' (119a – 119b)

Rava-others state, Rabbi Yehoshua ben Levi said: Even if an individual prays on the eve of the Shabbos, he must recite, And [the heaven and the earth] were finished [etc.]; for Rav Hamnuna said: He who prays on the eve of the Shabbos and recites 'and [the heaven and the earth] were finished,' the Torah treats of him as though he had become a partner with the Holy One, blessed be He, in the Creation, for it is said, Va-yechullu [and they were finished]; read not va-yechullu but va-yekallu [and they finished].

Rabbi Elozar said: How do we know that speech is like action? Because it is said, By the word of Hashem were the heavens made.

Rav Chisda said in Mar Ukva's name: He who prays on the eve of the Shabbos and recites and [the heaven and the earth] were finished, the two ministering angels who accompany man place their hands on his head and say to him, and your iniquity is taken away, and your sin purged.

It was taught, Rabbi Yosi son of Rabbi Yehudah said: Two ministering angels accompany man on the eve of the Shabbos from the synagogue to his home, one a good [angel] and one an evil [one]. And when he arrives home and finds the lamp burning, the table laid and the couch [bed] covered with a spread, the good angel exclaims, 'May it be even thus on another Shabbos [too],' and the evil angel unwillingly responds 'amen'. But if not, the evil angel exclaims, 'May it be even thus on another Shabbos [too],' and the good angel unwillingly responds, 'amen'.

Rabbi Elozar said: One should always set his table on the eve of the Shabbos, even if he needs only the size of an olive. While Rabbi Chanina said: One should always set his table on the termination of the Shabbos, even if he merely requires as much as an olive. Hot water after the termination of the Shabbos is soothing; fresh. [Warm] bread after the termination of the Shabbos is soothing.



A three-year old calf used to be prepared for Rabbi Avahu on the termination of the Shabbos, of which he ate a kidney. When his son Avimi grew up he said to him, Why should you waste so much? Let us leave over a kidney from Shabbos eve. So he left it over, and a lion came and devoured it. (119b)

Rabbi Yehoshua ben Levi said: He who responds, 'Amen, May His great Name be blessed,' with all his might, his decreed sentence is torn up, as it is said, When retribution was annulled in Israel, for that the people offered themselves willingly, Bless be Hashem: why when retribution was annulled? Because they blessed Hashem.

Rabbi Chiya bar Abba said in Rabbi Yochanan's name: Even if he has a taint of idolatry, he is forgiven: it is written here, 'when retribution was annulled [bifroa' pera'os]'; while elsewhere it is written, And Moshe saw that the people were broken loose [parua']; for Aaron had let them loose.

Rish Lakish said: He who responds 'Amen' with all his might, has the gates of Paradise opened for him, as it is written, Open O the gates, that the righteous nation which keeps truth [shomer emunim] may enter in: read not 'shomer emunim' but 'she'omrim amen' [that say, amen]. What does 'amen' mean? — Said Rabbi Chanina: God, faithful King. (119b)

Rav Yehudah son of Rav Shmuel said in Rav's name: An [outbreak of] fire occurs only in a place where there is desecration of the Shabbos, for it is said, But if you will not listen to me to sanctify the Shabbos day and not to bear a burden ... then will I kindle a fire in its gates, and it shall devour the palaces of Yerushalayim, and it shall not be quenched. What does 'and it shall not be quenched' mean? — Said Rav Nachman bar Yitzchak: At the time when no people are available to quench it.

Abaye said: Yerushalayim was destroyed only because the Shabbos was desecrated in it, as it is said, and they have hid their eyes from My Shabbos, therefore I am profaned

among them.

Rabbi Avahu said: Yerushalayim was destroyed only because the reading of the shema morning and evening was neglected [in it], for it is said, Woe unto them that rise up early in the morning, that they may follow strong drink [etc.]; and it is written, And the harp and the lyre, the drum and the flute, and wine, are in their feasts: but they regard not the work of Hashem; and it is written, Therefore my people are gone into captivity, for lack of knowledge.

Rav Hamnuna said: Yerushalayim was destroyed only because they neglected [the education of] school children; for it is said, pour it out [sc. God's wrath] because of the children in the street: why pour it out? Because the child is in the street.

Ulla said: Yerushalayim was destroyed only because they [its inhabitants] were not ashamed of each other, for it is written, Were they ashamed when they committed abomination? no, they were not at all ashamed [... therefore they shall fall].

Rabbi Yitzchak said: Yerushalayim was destroyed only because the small and the great were made equal, for it is said, And it shall be, like people like the Kohen; which is followed by, The earth shall be utterly emptied.

Rav Amram son of Rabbi Shimon bar Abba said in Rabbi Shimon bar Abba's name in Rabbi Chanina's name: Yerushalayim was destroyed only because they did not rebuke each other: for it is said, Her princes are become like harts that find no pasture: Just as the hart, the head of one is at the side of the tail of that one, so Israel of that generation hid their faces in the earth, and did not rebuke each other.

Rav Yehudah said: Yerushalayim was destroyed only because scholars were despised therein: for it is said, but they mocked the messengers of Hashem, and despised his words, and scoffed at his prophets, until the wrath of

Hashem arose against his people, till there was no remedy. What does 'till there was no remedy' intimate? Said Rav Yehudah in Rav's name: He who despises a scholar, has no remedy for his wounds. (199b)

Rav Yehudah said in Rav's name: What is meant by: Do not touch My anointed ones, and do not harm My prophets? 'Do not touch My anointed ones' refers to school children; 'and do not harm My prophets', to disciples of the Sages.

Rish Lakish said in the name of Rabbi Yehudah Nesiah: The world endures only for the sake of the breath of school children. Said Rav Pappa to Abaye, What about mine and yours? Breath in which there is sin is not like breath in which there is no sin, replied he.

Rish Lakish also said in the name of Rabbi Yehudah Nesiah: School children may not be made to neglect [their studies] even for the building of the Temple.

Rish Lakish also said in the name of Rabbi Yehudah Nesiah: I have this tradition from my fathers — others state, from your fathers: Every town in which there are no school children shall be destroyed. Ravina said: It shall be laid desolate.

Rava said: Yerushalayim was destroyed only because men of faith had disappeared from it: for it is said, Search in the streets of Yerushalayim, and see now, and know, and seek in its broad places, if you can find a man, if there be any that does justly, that seeks faithfulness; and I will pardon her. But that is not so? For Rav Kattina said: Even at the time of Yerushalayim's downfall men of faith did not disappear from it, for it is said, When a man shall take hold of his brother in the house of his father, saying, You have clothing, be a ruler for us: [this means,] matters [of Torah] which men cover themselves as [with] a garment are in your hand. And let this stumbling be under your hand: things of which people are not sure unless they [first] stumble over them are in your hands; [therefore] you be our judge. In that day [yissa] shall he lift up [his voice]

saying, I will not be a healer: 'yissa' denotes nothing but swearing, and thus it is said, You shall not take [tissa] the name of Hashem [your God in vain]. I will not be a ruler [choveish]: I will not be of those who shut themselves up [choveshei] in the Beis Hamidrash. And in my house in neither bread nor clothing: I possess no Mikra, Mishnah, or Gemara — How does that follow: perhaps it is different there, for had he said to them, 'I have studied them' [the reasons of the Law], they would have retorted, 'Then tell [them] to us'? — Then let him say that he had learnt and forgotten: why [state], 'I will not be a ruler' at all? — There is no difficulty: here it is in connection with learning; there in connection with worldly affairs. (119b – 120a)