

## OVERVIEW of the Daf

### 1) Good omens (cont.)

The Gemara continues its discussion of good omens.

The Gemara presents one last teaching related to the anointment of kings.

### 2) Incense

A Beraisa presents the parameters of the prohibition of compounding incense.

The last ruling of the Beraisa is unsuccessfully challenged.

A Beraisa describes how the incense is made.

It is noted that the last ruling of the Beraisa supports R' Yosi the son of R' Chanina's ruling that the incense must be made in the courtyard of the Beis HaMikdash.

R' Yosi the son of R' Chanina's ruling is unsuccessfully challenged.

A Beraisa elaborates on what was done with the leftover incense.

Another Beraisa further elaborates on this topic.

A source for the Beraisa's last statement is presented.

It is noted that a statement in the Beraisa is a support for a ruling of R' Yochanan.

R' Yochanan states that there were eleven spices in the ketores.

R' Huna suggests a source for R' Yochanan's statement.

This source is unsuccessfully challenged.

A related Beraisa of D'vei R' Yishmael is cited.

The last part of the Beraisa is further explained.

The discussion concludes with a statement related to the importance of the inclusion of galbanum in the incense.

### 3) Anointing oil

A Beraisa presents cases in which one who anoints with the anointing oil is exempt from kares.

The Beraisa's ruling related to anointing a non-Jew is unsuccessfully challenged.

A related Beraisa is cited.

An inconsistency in R' Yehudah's position in the Beraisa is noted.

The inconsistency is resolved.

The point of dispute between R' Meir and R' Yehudah is explained.

R' Yosef explains the point that is disputed in the first part of the Beraisa.

R' Ika the son of R' Ami begins to explain how R' Meir and R' Yehudah follow consistent positions about this matter. ■

## Distinctive INSIGHT

### Looking for one's shadow before setting out to travel

האי מאן דבעי ניפוק באורחא ובעי דנידע אי הדר לביתיה ניעול ניקום בביתא דבתא, אם חזי בבואה לבבואה דבבואה נידע דאתי לביתיה

Rav Ami presents several notes of advice. Among them is a way for a person to know whether he will return safely from a journey. The person should enter into a room which is somewhat dark, and if he is able to see the shadow of his shadow he should feel assured that he will return to his home in peace. Sefer Be'er Sheva (Horayos 12a) explains that when a shadow is cast, as it turns there is an area of strong shade, and another area of a weaker, less pronounced shadow. Aruch LaNer says that the secondary shadow is cast by the "tzelem Elokim" of a person. It accompanies a person throughout his life, but it disappears a short time before the person's demise. Therefore, if the person who is about to depart on a journey still sees this secondary shadow, he can be assured that he will soon return home safely.

The Gemara immediately reports that one should not rely upon this sign, because one could very well be able to return safely from his trip even if one does not see his secondary shadow. He should not even look for it, because if one looks for this shadow and does not see it, he might become dismayed and frightened, and this weakened mindset in and of itself might lead a person to calamity. In fact, Maharsha says that this is why the Gemara did not state its sign in negative terms and say, "If he does not see his shadow he will not return," because not seeing the shadow is not conclusive regarding the person's safety.

Maharsha also explains that God assigns angels to guard a person wherever he goes, as the verse states (Tehillim 91:11), "He commands His messengers with you, to protect you in all your ways." These are one's shadow. When approaching the Land of Canaan, Kalev assured the Jews (Bamidbar 14:9) that the nations of the land would succumb, "for their shadow has departed from them. God is with us, we need not fear them." He was informing the Jews that every nation has a spiritual force which guards it, and the guardian of the Canaanites had been defeated. The Jews, however, who do not have this mazal, are secure in that God is directly standing above us to protect us.

Maharal explains that seeing one's shadow is only an indication of a safe return if it is seen in someone else's house. Another's house is considered as if one has set out on his path, and this is when an indication of one's safe travel can be detected. In one's own house one is not yet "on the path of travel," and the presence or lack of a shadow would not mean anything.

Iyun Yaakov notes that we should generally not seek omens or signs to portend our fate. Yet, we are told (Moed Katan 28a) that "children, life and sustenance depend upon mazal, not merit." Travel is a function of both sustenance and life, so one may refer to an omen of mazal for guidance. ■

Today's Daf Digest is dedicated by Mr. and Mrs. Aaron Topper  
in honor of the Bar Mitzvah of their son

Avrumi

# HALACHA Highlight

## Eating foods that are a good omen on Rosh Hashanah

השתא דאמרת סימנא מילתא היא

Now that you have taught that good omens are real

Abaye observes that once we have established that omens are a real matter it follows that a person should eat at the beginning of the year foods that are an omen for a good year. Shulchan Aruch<sup>1</sup> also enumerates foods that one should be accustomed to eat on Rosh HaShanah as a good omen for the coming year. The thought is that the action of eating the different foods associated with different blessings will awaken channels of spiritual energy that words, i.e. the associated **יהי רצון**, can not awaken through speech.

Teshuvos Divrei Yatziv<sup>2</sup> observed that there were tzadikim who were not careful to eat the *simanim* as presented by Abaye and recorded in Shulchan Aruch and offered the following explanation. In the time of Chazal people regularly ate these foods so they can represent a good omen. In contrast, in our times people don't eat these foods and when they do it involves a lot of preparation so we do not eat them. He then suggests that perhaps this was Rema's intent when he mentioned the practice of eating apples in honey. Rema did not mean to add apples in honey to the list of other *simanim*; rather his intent was that nowadays rather than eat the *simanim* enumerated in Shulchan Aruch people eat just apples in honey since these are readily available foods and are sweet

# REVIEW and Remember

1. What benefits are not subject to the prohibition of me'ilah ?  
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2. What was done with the leftover ketores ?  
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3. How many spices were part of the ketores ?  
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4. What lesson is derived from the presence of the galbanum amongst the spices of the ketores ?  
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naturally.

Teshuvos Afraksta D'anya<sup>3</sup> also maintains that there is no obligation to eat the *simanim* mentioned by Abaye and he bases his explanation on a comment of Derisha. Derisha explains that Abaye's primary intent was to teach that if someone wants to eat those foods as a good omen he is permitted to do so without concern that he is violating the prohibition against sorcery. Therefore, he does not use language that indicates that it is obligatory; rather he writes that a person should accustom himself to eat these foods. In other words, since it is permitted and could be beneficial one should accustom himself to eat these foods but it was never his intent to elevate the practice into an obligation. ■

<sup>1</sup> שו"ע או"ח סי' תקפ"ג סעי' א'.

<sup>2</sup> שו"ת דברי יציב או"ח סי' רנ"ב.

<sup>3</sup> שו"ת אפרקסתא דעניא ח"א סי' קל"ד. ■

# STORIES off the Daf

## Priorities in davening

"פיטום הקטורת..."

Today's daf discusses the ketores.

A certain person came to shul late. It was the only minyan in town and he didn't wish to daven without a quorum, but making it would mean that he wouldn't have enough time to say all of the tefillah. As he skipped korbanos, he wondered if this was actually what he should be doing. Perhaps there was some protocol for saying parts of

korbanos he was unaware of? He assumed that pesukei d'zimra overrode all korbanos, since some say that one cannot make up what he skips in pesukei d'zimra. Regarding korbanos, it is clear that one can make this up after davening. Although the Mishnah Berurah does not discuss korbanos and implies that one should skip it all, he didn't feel comfortable with this and decided to consult with a posek.

When this question reached Rav Yosef Shalom Eliyashiv, shlit"א, he ruled that certain parts of korbanos do indeed override most of pesukei d'zimra. "It is true that any part of pesukei d'zimra overrides most of korbanos, but

parshas hatamid and ketores are an exception. These two parts of korbanos take precedence over all of pesukei d'zimra except for **ברוך שאמר, אשרי, הללו את ה' מן השמים, הללו קל בקדשו ושתבח**.

He continued, "It is true that one can say korbanos after davening according to all authorities, and pesukei d'zimra is disputed in the poskim. Yet these parshios take precedence since their proper place is before davening like the tamid and ketores in the Mikdash which were the very first sacrifices."<sup>1</sup> ■

<sup>1</sup> אבני ישפה, תפילה, פי"ט, סי' י"ב, והערה 13 ■