

OVERVIEW of the Daf

1) Two statements by Amoraim concerning their love for young scholars

2) Honoring Shabbos

R' Chanina's method of welcoming Shabbos is recorded.

The Gemara presents the way different Amoraim would prepare food for Shabbos.

The story of Yosef Who Honored Shabbos is retold.

R' Yishmael the son of R' Yosi informed Rebbe which mitzvos are rewarded with wealth.

R' Yehoshua ben Chananya informed Caesar that Shabbos is a special spice for those who observe Shabbos that makes the food taste better.

R' Hamnuna taught the Reish Galusa that Yom Kippur is honored with clean clothing. The same verse quoted by R' Hamnuna teaches that one honors Shabbos by changing the time the meal is normally eaten.

Two examples are cited that emphasize the importance of eating on Shabbos.

The reward for saying ויכול is described.

A Baraisa teaches the importance of preparing one's home for the arrival of Shabbos. This includes setting the table on Erev Shabbos.

The Gemara digresses to emphasize the importance of eating a meal after Shabbos.

The merit for answering יהא שמיא רבא מבורך and אמן in general are presented.

3) The behavior that led to the destruction of the Beis HaMikdash

Rav is quoted as saying that fires occur in places where people desecrate Shabbos. Abaye asserts the Shabbos desecration was the cause of the destruction of the Beis HaMikdash.

Numerous other causes for the destruction of the Beis HaMikdash are enumerated.

4) Torah study by school children

The Gemara digresses to emphasize the importance of the Torah study of school children.

5) The behavior that led to the destruction of the Beis HaMikdash (cont.)

Rava and R'Ketina seemingly disagree whether people of truth ceased to exist at the time of the destruction of the Beis HaMikdash. ■

Distinctive INSIGHT

The Exhilaration of Torah Study

אמר אביי...דכי חזינא צורבא מרבנן דשלים מסכתיה עבידנא יומא טובא לרבנן

Abaye had a wonderful custom of preparing a lavish banquet for his entire yeshiva whenever any student would complete a masechta. When the Rebbe from Belz spoke at the siyum of the Shas, he mentioned this custom, and he pointed out some peculiarities about it. Why, asked the Rebbe, did Abaye only make the party for the Torah scholars, and not for everyone? Furthermore, what is the nature of celebrating the completion of a single masechta? There is so much more to learn, whereby finishing one volume seems to be a meager amount compared to the vast ocean of learning one must do. "It's measure is longer than the Earth and wider than the sea." (Iyov 11:9) Dovid HaMelech also said (Tehillim 119:96): "To every goal I have seen an end, but Your commandment is exceedingly long." This means that everything in the world is finite and has limits, but the holy Torah has no end. What, then, is the special occasion when a masechta is finished?

What we celebrate, in essence, is the future. Once a person has learned and tasted the sweetness of the Torah, he develops a great longing and yearning to learn yet another masechta. When someone merits finishing all of Shas, he climbs yet another enormous level and acquires a desire to learn Shas again, but this time with a bit more depth and greater understanding. The siyum also instills a person with yiras shomayim, as his attraction to Torah becomes an integral part of his close service of

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REVIEW and Remember

- Who coined the phrase בואי כלה בואי כלה?
- How do people outside of Eretz Yisroel and Bavel merit wealth?
- What is the credit one receives for reciting ויכול on Friday night?
- How does one merit to have an evil decree made in judgement torn up?

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HALACHAH Highlight

Tasting Shabbos Dishes on Erev Shabbos

רבי חנינא מיעטף וקאי אפניא דמעלי שבתא...

Rabbi Chanina would wrap himself and sit in the afternoon of Erev Shabbos...

There are numerous customs surrounding the preparations for Shabbos that we undertake every Friday. Among them, states Magen Avraham,¹ in the name of the writings of Arizal, is the custom to taste the dishes that are being cooked in honor of the approaching Shabbos. Mishnah Berurah² states that the tasting is in order to make sure that the dishes have a good taste, and therefore each and every dish must be tasted. In the name of Shulchan Shlomo, Mishnah Berurah links this custom to the phrase in the Shemoneh Esrei for Musaf on Shabbos: **טועמיה**—Those who taste it merit life. Shemiras Shabbos KeHilchasah³ suggests another reason for the custom: So that one may not come to desecrate the Shabbos by adding spices to a hot dish that turned out to be too bland. The custom is so significant that even Erev Shabbos Chazon, during the Nine Days, when the custom is not to eat meat, and on the fast day of Asarah b'Teves (which can occur on Erev Shabbos), one should taste the dishes - but without making a berachah and without swallowing the food one tastes.⁴

Although the reasons for the custom would indicate that it is the woman of the house, or whoever is doing the cooking, that should do the tasting, the custom is for the man of the house to taste at least one of the dishes.⁵ Moreover, at the time one tastes the dish one should say the words **טועמיה חיים זכו**.⁶ Shaar HaKavanos⁷ explains that this custom is based on the idea that

(Insight...continued from page 1)

Hashem.

When Abaye made his banquet, he did so for the Torah students. Others might misconstrue and think that the celebration is for having finished the massechta. The students, however, have tasted the sweet Torah, and they can understand that the simcha is for the future, as we have explained. The exhilaration in Torah leads to a feeling of commitment to grow even further in one's Torah achievement. ■

one tastes dishes one prepares for a king to ensure that they taste as good as possible, and that anyone who fulfills the custom "merits supernal life." ■

1. סי' ר"נ סוף ס"ק א', הובאו דבריו במשנה ברורה סימן סוף ס"ק ב': מצוה לטעום מכל תבשיל בע"ש כדי לתקן יפה כהוגן ועיין בספר שלחן שלמה דהטעימה בשבת מכל מין בודאי היא מצוה ורמז לזה טועמיה חיים זכו: ועיי' בשער הציון ס"ק ח': א"ר ובשו"ש משמע דעצם הטעימה היא מצוה:
2. עיין בהערה 1.
3. פרק מ"ב הערה רל"ה.
4. שש"כ שם סעיף ס"א, ולענין אם בירך כבר בטעות ואופנים שבהם רשאי לבלוע אף בערב שבת חזון עיי"ש הערה רל"ו.
5. ספר יוסף אומץ סי' תקע"ו, ליקוטי מהרי"ח ונימוקי או"ח, הובאו בספר מנהג ישראל תורה סי' ר"נ סעיף ד'.
6. מנהג ישראל תורה שם בשם משמרת שלום.
7. שער הכוונות - דרושי סדר שבת דרוש א ענין כוונת הטבילה: גם ראוי לאדם לטעום כל התבשילין שמבשל בע"ש לכבוד השבת כי הוא דוגמת האדם המכין סעודה למלך וטועם התבשילין אם הם טובים ואם חסרין איזה תבלין כדי שיתקנם או כדי שיבשל תבשילים אחרים. וכ"ז הוראה שמקבל האורח בספר פ"י וז"ס טועמיה חיים זכו שתקנו בתפ"י מוסף דשבת המתח"י תכנת שבת רצית קרבנותי כ"י כי כל הטועם התבשילין של שבת מע"ש זוכה לחיים עליונים. ועיי' בספר פרי צדיק פרשת קדושים אות ב', ובספר שפת אמת ספר בראשית - פרשת ויגש - שנת תרמ"ח, ודוק. ■

Gemara GEM

They Are Both Right

ומכל בהמה שהיתה נאה אמרתי זו תהא לשבת

The Mishnah Berura (250:2) writes that whenever a person buys something which he plans to use for Shabbos, he should declare about each piece: "This item will be for the honor of Shabbos." This is in accordance with the general theme we find that speech has a tremendous impact in the realm of holiness.

The Gemara (Beitza 16a) tells us that Shamai the Elder thought about the Shabbos every time he ate something, all week long. If he found a fine animal, he would declare about it, "This fine animal will be

for Shabbos." When he later found another animal which was even better, he would eat the first one, and declare about the better one, "This one will be for Shabbos." In this manner, he always ate in consideration of making the Shabbos that week the best that it could be. However, Hillel the Elder followed a different mode of conduct. He trusted that by the time Shabbos would arrive he would find the best foods available. He used to say, "Bless Hashem each and every day."

On the verse in the Torah which states, "Remember the Shabbos day to keep it holy", Rashi comments: "If you will come upon an attractive object, prepare it for Shabbos." Ramban asks against Rashi, how can Rashi explain the proper conduct to follow to honor the Shabbos according

to the opinion of Shamai, when Hillel argues and has a different approach?

The Taz and Darkei Moshe cite the commentary of the Or Zarua who says that, in fact, Hillel and Shamai do not disagree with each other at all. Rather, we find here two valid approaches to honoring the Shabbos. The proof to this is the story of the butcher brought in the Gemara, who followed the approach of Shamai, yet he merited wealth. Maharshal detects a certain nuance, where the attitude of Hillel is introduced in the words of the Gemara with the statement "Hillel the Elder followed a different mode of conduct". This suggests that there are many different attitudes, all of which are valid. Certainly, someone who follows the guidelines of Shamai has fulfilled the need to honor the Shabbos. ■