

Zera Shimshon

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Chapter XVI: Beshalach (Ex. 13:17–17:16)

Essay 18. Preparing for the Sabbath

יום טוב פָּרַק ב' תַּנְיָא אָמְרוּ עָלָיו עַל שְׂמַאי הִזְקֵן כָּל יָמָיו הָיָה אוֹכֵל לְכַבוֹד שַׁבָּת, מִצָּא בְהֵמָה נָאָה אָמַר זוֹ לַשַּׁבָּת, מִצָּא אַחֲרֵת נָאָה הַיְמָנָה אוֹכֵל הָרְאִשׁוֹנָה, אָבָל הִלֵּל הִזְקֵן מִדָּה אַחֲרֵת הָיְתָה בּוֹ שֶׁכָּל מַעֲשָׂיו הָיוּ לְשֵׁם שָׁמַיִם, שְׁנָאָמַר "בְּרוּךְ ה' יוֹם יוֹם" עכ"ל.

Tractate **Yom Tov**, an alternate name for Beitzah, **chapter 2:**

It is taught [in a *Baraita*]: They said about Shammai the Elder, all his days he would eat in honor of the Sabbath. [If] he found a choice animal, he [would] say: This is for the Sabbath. [If] he [then] found another one choicer than it, he [would] set aside the second [for the Sabbath] and eat the first.

However, Hillel the Elder had a different trait, that all his actions were for the sake of Heaven, as it is said: “Blessed be the Lord, day-by-day.”¹

- Beitzah 16a

Tosafot interpret the citation to the verse to mean that Hillel trusted that G-d would provide him with his daily needs, and that he would find what he needed for the Sabbath on Friday. This contrasts with Shammai, who would spend the entire week preparing for the Sabbath.

צָרִיךְ עֵינַי וְכִי סִלְקָא דְעֵתָךְ דְּשַׂמַּאי לֹא הָיוּ מַעֲשָׂיו לְשֵׁם שָׁמַיִם, וְהֵלֵךְ אֶדְרָבָא מַעֲשָׂיו מוֹכִיחִים עָלָיו שֶׁזָּהִיר בְּכַבוֹד שַׁבָּת. אָמְנָם בְּרִישׁ בִּיצָה תָּנִן בִּיצָה שְׁנוּלָדָה בְּיוֹם טוֹב בֵּית שְׂמַאי אוֹמְרִים תֹּאכֵל וּבֵית הִלֵּל אוֹמְרִים לֹא תֹאכֵל, וְאוֹקֵי רַבָּא פְּלוּגְתִּיהוּ בְּיוֹם טוֹב לְאַחַר שַׁבָּת, וּמִשּׁוֹם הִכְנָה, דְּכָל בִּיצָה דְּמִתְנַלְדָּא הָאִידְנָא, מֵאַתְמוֹל גָּמַר, דְּכַתִּיב "וְהָיָה בְּיוֹם הַשְּׁשִׁי וְהַכִּינּוּ אֶת אֲשֶׁר-יָבִיאוּ" וְפִרְשׁ רַש"י, וּמִשּׁוֹם הִכְנָה אֶסְרֵי לָהּ בֵּית הִלֵּל, דְּכָל בִּיצָה דְּמִתְנַלְדָּא הָאִידְנָא מֵאַתְמוֹל גָּמְרָה לָהּ, וְאַף עַל גַּב דְּבִידֵי שְׁמַיִם הוּא אֶסוּר וְכוּ' עכ"ל.

This *Baraita* requires examination, for does it enter your mind that the actions of Shammai were not for the sake of Heaven? Surely, to the contrary, his actions demonstrate that he was careful about the honor of the Sabbath.

However, at the beginning of tractate Beitzah (2a), it is taught in a Baraita that regarding an egg laid on Yom Tov, Beit Shammai says it may be eaten on Yom Tov, while Beit Hillel says it may not be eaten. Rava places their dispute as regarding an egg that was laid on a Yom Tov

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¹ Ps. 68:20.

after Shabbat, because of a concern for “preparation,” as food cannot be prepared on a Sabbath for Yom Tov. Any egg laid now is as if it was completed by the hen yesterday, so if it was laid on a Yom Tov following a Sabbath, that means it was “prepared” on the Sabbath. As it is written, “But on the sixth day, when they prepare [the manna] they have brought in,”² which refers to preparing for the Sabbath on a regular Friday.

Rashi explains that due to the concern for preparation, Beit Hillel forbade it, because any egg laid now is as if it was completed yesterday. “Even though it was [prepared] by Divine decree, we require that all the meals of the Sabbath and the meals of Yom Tov should be prepared and ready from the day before, on the weekday.”³

וְהִשְׁתָּא אֲתֵי שְׁפִיר, בֵּית שְׁמַאי סְבִירָא לְהוּ דְצָרִיף הַכֶּנֶה מִחוּל לְשַׁבָּת, וְהַכֶּנֶה בִּידֵי שְׁמַיִם מִקְרִיא הַכֶּנֶה, וְלִכְּוֹן שְׁמַאי הַזְּקֵן לֹא הָיָה רוּצֵה לְהַמְתִּין לְעָרֵב שַׁבָּת לְהַכִּין לְשַׁבָּת, שְׁמַאי לֹא יִזְדַּמֵּן לוֹ דְבָר טוֹב וְיִפֶּה, וְאַף אִם יִזְדַּמֵּן לוֹ, פֶּן יִהְיֶה בְּדָרָךְ גַּם, כִּי מִן הַשְּׁמַיִם יִזְמִינוּ לוֹ וְלֹא מִקְרִיא הַכֶּנֶה, וּמִשּׁוּם הַכִּי הָיָה מְכִין מִסַּד בְּשַׁבָּא. אַבְל הַלֵּל הַזְּקֵן סְבִירָא לִיהַ כְּשִׁיטַת גְּנֵי הַיְשִׁיבָה שְׁלוֹ דְהַכֶּנֶה בִּידֵי שְׁמַיִם מִקְרִיא הַכֶּנֶה, וְהָיָה בּוֹטֵחַ בֶּה' שְׁיִזְמִין לוֹ בְּעָרֵב שַׁבָּת דְבָר רָאוּי וְהַגּוֹן לְשַׁבָּת, וְכָל מַעֲשָׂיו לְשֵׁם שְׁמַיִם הִי, כְּלוּמַר הָיָה מְכִין לְשַׁבָּת בְּעֶזְרַת הָאֵל וְהַכֶּנֶה בִּידֵי שְׁמַיִם.

Now all is well: Beit Shammai holds that preparation must be from weekday to the Sabbath, and preparation that is by the Hand of Heaven is not considered proper preparation. Therefore, Shammai the Elder would not want to delay until Friday to prepare for the Sabbath, lest a good and fancy item not be available. Even if it were to be available, it might be through a miracle, as it would be arranged by Heaven and would not be considered proper preparation. Because of this, he would prepare from the first day of the week, i.e., from Sunday.

But Hillel the elder was of the opinion according to the view of the students of his yeshiva, Beit Hillel, that preparation arranged by Heaven is considered proper preparation. He trusted in G-d that he would provide him on Friday with something fitting and proper for the Sabbath. All of his actions were for the sake of Heaven, meaning he would prepare for the Sabbath with the help of G-d and preparation by the Hand of Heaven.

וְהַפְּסוּק "וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהַכִּינוּ" לְכַאוּרָה הוּא מְדוּוּיָק כְּשְׁמַאי, שֶׁהָיָה לוֹ לֹמַר "וְהָיָה בַּיּוֹם שְׁשִׁי וְהַכִּינוּ", ה"א יְמִירָה לְמָה לִי, אֶלָּא לְרִמּוּז לְגוֹ שְׁאַף בְּכָל הַתְּמַשָּׁה יָמִים רַאשׁוֹנִים שֶׁל הַשְּׁבוּעָה צָרִיף הָאָדָם לְהַכִּין וְלְהַזְמִין לְכָבוֹד שַׁבָּת. וְלִפִּי שְׁעָר הַחַיִּיב הוּא בַּיּוֹם שְׁשִׁי, לְכֵן הַתְּמַשָּׁה יָמִים הָרַאשׁוֹנִים בָּאוּ בְּרִמּוּז, אֲמָנָם הַשְּׁשִׁי בָּא בְּפִירוּשׁ, כִּי עָקֵר הַכֶּנֶה וְהַהַזְמָנָה תְּלוּיָהּ בּוֹ בַּיּוֹם. וְעוֹד מְנַהֵג הָעוֹלָם שְׁנִקְרָאוּ כָּל יְמֵי הַשְּׁבוּעָה בְּשֵׁם שַׁבָּת, רַאשׁוֹן בְּשַׁבָּת, שְׁנִי בְּשַׁבָּת וְכוּ', לְרִמּוּז שֶׁכָּל יוֹם יוֹם צָרִיכִים אֲנוּ לְזַכּוֹר מִיּוֹם שַׁבָּת קִדְשׁ לְהַכִּין לוֹ אֵיזָה דְבָר, כְּמוֹ שֶׁהָיָה נוֹהֵג שְׁמַאי הַזְּקֵן שֶׁמְעוֹלָם לֹא הָיָה זִכְרוֹן שַׁבָּת זוֹ מִתּוֹךְ פִּי. לְקַח בְּהִמָּה אֹמֵר זוֹ לְשַׁבָּת, לְקַח כְּלֵי קִדְשׁ אֹמֵר זֶה לְשַׁבָּת.

The verse, “But on the sixth [הַשְּׁשִׁי] [ha’shishi] day, when they prepare [the manna] they have brought in,” apparently is precisely as the approach Shammai, for it could have said, “But

² Ex. 16:5.
³ Rashi on Beitzah 2b.

on [the] sixth [שִׁשִּׁי] [shishi] day,” where the word “the” is understood even though it’s not explicitly recited. **Why do we need the extra letter *heh* to explicitly recite the word “the”?** Rather, the letter *heh* has the Gematria value of five, and **it’s to hint to us that even on the first five days of the week, i.e., Sunday through Thursday, it is necessary for a man to prepare and arrange for the honor of the Sabbath. Since the main obligation is on Friday, therefore the first five days of the week are hinted at by the presence of the letter *heh*, while the sixth day is mentioned explicitly, because the primary preparation and arrangement depend on that day.**

Also, it is the custom of the world that all the days of the week are referred to with reference to the Sabbath, such as Sunday being the first day of the Sabbath, Monday being the second day of the Sabbath, etc. That hints that each and every day, we need to remember the holy Sabbath day, to prepare something for it, as was the custom of Shammai the Elder, who always had the memory of the Sabbath in his mouth. He would take an animal and say, “This is for the Sabbath.” He would take a new utensil and say, “This is for the Sabbath.”

אָבֵל פִּשְׁוֹדִקְדֹק שְׁפִיר מוֹכַח מִפְּאֵן אֶף סְבֵרַת הַלֵּל הַזֶּקֶן, שֶׁהָרִי בְּמֶן לֹא הָיוּ יְכוּלִים לְהַכִּין אֶלָּא בְּעֶרְבַּ שְׁבֻת, שְׂאֵם הָיוּ מִשְׁוִירִים מִמֶּנּוּ בְּשֵׂאֵר הַיָּמִים הָיָה נִבְאֵשׁ. וְעוֹד שֶׁהֵמֶן שֶׁהָיוּ מְכִינִים בְּעֶרְבַּ שְׁבֻת הָיָה בָּא לָהֶם מִן הַשָּׁמַיִם בְּדֶרֶךְ גָּס, וְכֵל יוֹם וַיּוֹם הָיוּ מְצַפִּים וּמְקוּיִם שְׁוִירָד, כְּדֹאֲמָרֵינוּ בְּפֶרֶק ח' דְּיוֹמָא דְּמִשׁוּם הָכִי הָיָה יוֹרֵד לָהֶם כָּל יוֹם לְיוֹמוֹ בְּלִבָּד כְּדִי שְׁתַּמִּיד יִשְׂאוּ עֵינֵיהֶם לְשָׁמַיִם. וְאֵם כֵּן מִפְּאֵן מוֹכַח בְּבִירוֹר כְּסְבֵרַת הַלֵּל הַזֶּקֶן שֶׁיֵּשׁ לָנוּ לְבָטוּחַ בְּהַקְב"ה, וְדִי לָנוּ בְּהַתְּקֵנָה שֶׁל אֶפְיָה וּבִישׁוּל, וְעִיקָר הַתְּקֵנָה הִיא בְּעֶרְבַּ שְׁבֻת דְּוִקָּא.

But when we investigate well, we can prove from here even the opinion of Hillel the Elder, for in regard to the manna, they could only prepare it on Friday afternoon, because if they left it over from the other days, it would spoil.

Also, the manna that they prepared on Friday came to them through a miracle from Heaven. Every day, they would wait and hope for it to fall, as it is said in the 8th chapter of tractate Yoma (76a) that because of this, it fell for them each day for that day alone, so that they would always raise their eyes to Heaven.

If so, it is proven clearly here, according to the view of Hillel the Elder, that we must trust in the Holy One, Blessed be He, and the preparation of baking and cooking is sufficient. The main preparation must be done on Friday afternoon.

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