



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Chuf Hey

- **Q:** How do we know it is permitted to have hana'ah from tamei terumah as it is being burned?
A1: R' Nachman in the name of Rabbah bar Avuha says, the pasuk says "Va'ani hinei *nasati lecha* es mishmeres *terumoiso*". The pasuk says there are 2 terumahs (terumah tehorah and terumah temaya) and they are both given to the Kohen to benefit from ("lechah"). Even the terumah temaya is to be benefitted from as it is being burned. **A2: R' Avahu in the name of R' Yochanan** says, the pasuk says about ma'aser "V'lo vi'arti *mimenu* (from *it*) b'tamei" (I did not consume it when it was tamei) – the word "mimenu" teaches that one may not consume tamei ma'aser, but one may benefit from terumah temaya that must be burned.
 - **Q:** Maybe the pasuk means to say that one may benefit from kodashim as they are being burned? **A:** We have a kal v'chomer – if ma'aser, which is less kadosh than kodashim, may not be benefitted from when tamei, surely kodashim which are tamei may not have benefit derived from it.
 - **Q:** Maybe we should say the same kal v'chomer to prohibit benefit from terumah temaya? **A:** The word "mimenu" comes to allow benefit of something, so we say it is terumah. It makes more sense to prohibit the benefit of kodashim because kodashim have the 6 chumros of piggul, nossar, korban, me'ilah, kares, and it is assur to an onein. Although terumah has the 4 stringencies of misah bidei shamayim, chomesh, there is no pidyon, and it is assur to non-Kohanim, there are more chumros for Kodashim. Also, kares makes it more stringent and therefore benefitting from its burning will be assur.
 - **A3: R' Nachman bar Yitzchak** says, the pasuk says one may not separate tamei items as terumah for tahor grains – "Titen lo" – "lo, v'lo l'oro" – it must be given the Kohen to eat and not just to benefit from its burning. We see from here, that a Kohen may benefit from the burning of tamei terumah.

R' YISHMAEL OMER...

- **Rava** explains the reason that lighting with itran is assur out of respect for the Shabbos. He says, itran smells very bad. If one lights with it, we are afraid that he may end up leaving the room and eating in the dark. One is supposed to eat in a lighted room to honor Shabbos.
 - Like **Rav** says, lighting candles for Shabbos is a "chova" (so that one eats in the light). Washing one's body for Shabbos is a "reshus". **Rava** says washing for Shabbos is a "mitzvah". Like we see that **R' Yehuda bar Ilai** would wash up and put on nice clothing for Shabbos.
- Yirmiya said "Vatiznach mi'shalom nafshi" – **R' Avahu** said this refers to Ner Shabbos. "Nashisi tova" – **R' Yirmiya** says this refers to having a bathhouse. **R' Yochanan** says this refers to washing up with warm water. **R' Yitzchak Nafcha** says, this refers to a nice bed and linens. **R' Abba** says, this refers to a made bed and a bejeweled wife, meaning a wife fit for a talmid chachom.
- A Braisa asks: Who is truly wealthy?
 - **R' Meir** – one who is satisfied with what he has, whether little or abundant.
 - **R' Tarfon** – one who has 100 vineyards and 100 fields and 100 servants to work them (Maharsha – this is a "guzma" to say that one will never be happy and will always want more).
 - **R' Akiva** – one who has a wife beautiful in her deeds.
 - **R' Yose** – one who has a bathroom in close proximity to his table.

- A Braisa says, **R' Shimon ben Elazar** says, one may not light Ner Shabbos with "tzari". **Rabbah** explains, this is because: 1) it is very flammable, it evaporates and can cause the house to blow up, 2) it smells nice and there is therefore a gezeira that one may remove some and thereby be oiver "mechabeh".
 - A mother in law who hated her daughter in law told her to put on tzari oil to make her smell nice. She then told her to light a candle. The lighting of the candle caused the daughter in law to catch on fire because of the highly flammable tzari, and she was totally burned.