



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

Shabbos Daf Chuf

MISHNA

- One may not roast meat, onions or eggs on Friday unless they will be done roasting before Shabbos.
- One may not put bread into the oven or cookies on the coals on Friday unless the "face" will crust before Shabbos. **R' Eliezer** says the "bottom" must crust before Shabbos.
- One may lower the Korbon Pesach into the oven to roast on Friday right before Shabbos and one may light the fire of the Beis Hamokad right before Shabbos (even without it catching on a lot). Outside the Beis Hamikdash, one may light a fire before Shabbos only if most of it will catch on before Shabbos begins. **R' Yehuda** says, if one is lighting charcoal, it may be done before Shabbos even the fire will only catch on slightly to the charcoal before Shabbos.

GEMARA

- **Q:** How much must the food be roasted before Shabbos begins? **A: R' Elazar in the name of Rav** said, it must be roasted like the food of Ben Drusai (thieves who would cook their food 1/3 of the way).
 - Since this level of cooking is called "cooked", if a Yid cooked food to this level and the remainder of the cooking was done by a goy, **R' Assi in the name of R' Yochanan** said it would not be a problem of bishul akum. Also, **Chananya** said in a Braisa, if food is cooked to this level before Shabbos, one may leave this food in the oven without covering or removing the coals.

EIN NOSNIN ES HAPAS...

- **Q:** Which part of the bread is the "face" and which part is the "bottom"? **A:** From a Braisa we see that **R' Eliezer** requires the part on the oven wall to get crusted (which takes longer than the part facing the fire). Therefore, the "bottom" must be the side that faces the oven wall.

MISHALSHILIN ES HAPESACH

- The reason we allow this is because the people in the chaburah of a korbon pesach are "zrizin" and will prevent other members of the group from stoking the coals.

U'MA'ACHIZIN ES HA'UR...

- **R' Huna** says, we may do this based on the pasuk "Lo Siva'aru Eish B'chol **Moshvoseichem**". One can't light a fire in his dwelling, but in the Beis Hamikdash it is mutar.
 - **Q: R' Chisda** asked, based on the pasuk we should be allowed to light the fire in the Beis Hamikdash on Shabbos as well?! **A:** The reason we may light the fire right before Shabbos is because the Kohanim are "zrizin" and will not come to stoke the wood to increase the fire on Shabbos.

U'VAGVULIN KIDEI SHE'TE'ECHOZ...

- **Rav** says the fire must catch onto the majority of each piece of wood. **Shmuel** says it must catch onto enough wood so that it will stay lit on its own without additional lighting.
 - **R' Chiya** brought a proof to **Shmuel** from a Braisa that says that the Menorah is called "lit" when the fire can last on its own. The same concept as **Shmuel** said.
- If the fire is fueled by one large log, **Rav** says the fire must consume most of its thickness before Shabbos begins. **Some say** it must consume most of the circumference of the log.
 - **R' Pappa** says that we must therefore make sure the fire has consumed most of the circumference AND most of the thickness before Shabbos begins.
- **R' Huna** says, if the fire is fueled by loose reeds, the fire need not spread to "roiv" before Shabbos. If the reeds are in a bundle, the fire must spread to "roiv" before Shabbos. Similarly, if the fire is fueled by dried date pits, if they are loose, we don't need roiv, if they are in a basket, they need roiv.

- **R' Chisda** says, it makes more sense to require roiv when the reeds and pits are loose, because they move around and the fire cannot effectively catch from one to the next. It makes less sense to require roiv when they are bundled together because their containment makes the fire more sustainable.
 - **R' Kahana** paskened like **R' Huna** regarding reeds and like **R' Chisda** regarding pits.
- **R' Yosef** taught a Braisa that said, fire fueled by one of the following 4 substances does not require that the majority be on fire before Shabbos: “zefes” (pitch), sulfur, cheese (Rif – wax), grease. A Braisa adds straw and stubble.
- **R' Yochanan** said, Bavel Wood does not need roiv to be on fire before Shabbos. **R' Yosef** explains, this is the wood of a cedar tree, which due to the wooly substance found beneath the bark of a cedar tree, burns especially well.

HADRAN ALACH PEREK YETZIYOS HASHABBOS

PEREK BAMEH MADLIKIN -- PEREK SHENI

MISHNA

- One may not use the following materials for wicks: lechesh, chossen, chalach, psilas ha'idan, psilas hamidbar, or roka from on top of the water (all to be explained in the Gemara).
- One may not use the following materials to fuel the flame: zefes, (melted) wax, kik oil, oil that needs to be burned, fat from a sheep's tail, or cheilev fats.
 - **Nachum Hamadi** says we may use cooked (melted) cheilev fats. The **Chachomim** say not uncooked or cooked may not be used.

GEMARA

- “LECHESH” is wooly substance under the bark of a cedar tree.
- “CHOSSEN” – **R' Yosef** said it is short pieces of flax; **Abaye** says it is flax before it has been combed.
- “CHALACH” – **Shmuel** said it is “kulcha”, and **R' Yitzchak bar Ze'ira** said it is inferior silk made from the cocoon of a worm.
- “PSILAS HA'IDAN” is the wooly substance under the bark of a willow tree.
- “PSILAS HAMIDBAR” is a long grass.
- “ROKA” ON TOP OF THE WATER – **R' Pappa** said this is the green stuff that grows on the bottom of boats that sit idle in the water.
- A Braisa adds that wool and hair may not be used as wicks. Our Mishna doesn't mention them because wool shrinks and curls but doesn't catch on fire, and hair burns. Therefore there is no reason to prohibit these since they can't be used for wicks on a practical level anyway.
- “ZEFES” is pitch. “SHAAVAH” is wax.
 - A Braisa explains that up until this point we discuss the issur of wicks, now we begin the issur of oils.
 - **Q:** This seems obvious!? **A:** One can think that we are prohibiting wax in a candle form as well. We therefore make it clear that wax is only prohibited when used as an oil.
- A Braisa says, although we prohibited all these materials to be used as wicks for lighting “Ner Shabbos”, they may be used to create a large fire used for warming or for light (although these wicks don't light well and may lead to someone moving them to help them stay lit (which may lead to chillul Shabbos), when they are used in a large fire, they will stay lit and this concern doesn't exist).