



## Daf In Review – Weekly Chazarah

### Maseches Shabbos, Daf טו – Daf כו

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
v'l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf טו ---15-----

- **Q:** The Braisa said that **B"H and B"S** argued about all these 18 gezeiros. However, another Braisa says that were not in disagreement on these 18 gezeiros!? **A:** At first they disagreed, but after the vote they were in agreement.
- **R' Huna** said that **Hillel and Shammai** only argued in 3 instances. These 3 places are the following:
  - **Shammai** says that challah must be separated from bread made of one kav of flour. **Hillel** says challah is only separated if the bread is made from at least 2 kav of flour.
  - **Hillel** says that a "hin" (12 lugin) of mayim sheuvim make a mikvah passul. **Shammai** says 9 kav of mayim sheuvim passel a mikvah.
  - **Shammai** says, when a woman sees blood we assume that the blood left her uterus when she saw it and there is therefore no retroactive tumah. **Hillel** says, when a woman sees blood there is retroactive tumah (with regard to some halachos) which goes back until her last clean bedika.
  - Although they also argue with regard to doing "smicha" on a private korbon on Yom Tov, **R' Huna** doesn't mention that, because that same machlokes was argued by many for generations before them.
  - Although they also argue whether the juice that flows from grapes which were placed into baskets on their way to the press can make something muchshar l'kabel tumah, he does not mention that case because **Hillel** was silent in response to **Shammai's** arguments. Therefore, he does not consider it a place where they argue.
- A Braisa quoted earlier in the Gemara said, **Yose ben Yoezer Ish Tzreida** and **Yose ben Yochanan Ish Yerushalayim** were goizer tumah on land from chutz la'aretz (because they don't mark their graves) and on glass keilim.
  - **Q:** We have learned that the **Rabanan** who lived 80 years before the Churban Habayis (which is well after the 2 **Yose's** in the Braisa) were the ones who were goizer tumah on chutz la'aretz and on glass keilim!? **A:** The **Yose's** were goizer that the actual land makes terumah tamei to the point of requiring it to be burned, but they were not goizer any tumah for the airspace of chutz la'aretz. The **Rabanan** of 80 years before the Churban came along and were goizer that the airspace of chutz la'aretz makes terumah tamei, but such terumah must be left to rot, not burned.
    - **Q:** From **Ilfa's** statement it can be inferred that the initial gezeirah on chutz la'aretz was to leave terumah that was touched by it to rot, and not to burn it, which is not what we just said in the previous answer?! **A:** The **Yose's** were goizer that chutz la'aretz has tumah which requires terumah that came in contact with it to be left to rot, and they made no gezeirah on the airspace of chutz la'aretz. The **Rabanan** of 80 years before the Churban came along and were goizer that the terumah touched by chutz la'aretz must be burned and that terumah in the airspace of chutz la'aretz must be left to rot.
      - **Q:** **Ulla** said that the tumah of chutz la'aretz was a gezeira instituted in Usha, which was much later than 80 years before the Churban? **A:** The **Yose's** were goizer that terumah touched by **erezt ha'amim** must be left to rot, but made no gezeirah on the airspace of chutz la'aretz. The **Rabanan** of 80 years before the Churban added the gezeirah that terumah which was in the airspace of chutz la'aretz must also be left to rot. In Usha, they were goizer that terumah touched by chutz la'aretz must be burned.
- The Braisa also said that **Yose ben Yoezer Ish Tzreida** and **Yose ben Yochanan Ish Yerushalayim** were goizer tumah on glass keilim.
  - **Reish Lakish** explained that although D'Oraisa there is no tumah on a glass keili, since glass is created from sand, and is therefore somewhat similar to earthenware, they were goizer tumah on glass as well.

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- **Q:** If we treat it like earthenware, it should not become tahor by being placed in a mikvah, and yet we learned in a Mishna that glass does become tahor through tevila in a mikvah?! **A:** The Mishna is discussing a case where the glass keili got a hole, and therefore, because it lost its usefulness as a keili, it loses its tumah. The hole was then plugged up with metal. The Mishna follows the view of **R' Meir**, who says that the status of the keili follows the part that makes it useful, (in this case, the metal plug) and the glass keili therefore has the status of a metal keili. This is why the Mishna says that tevila in a mikva helps for this glass keili.
- **Q:** If glass is treated as earthenware, it should not be able to become tamei through being touched on the outside (just like an earthenware keili)?! **A:** Since a broken glass keili can be made useful again (unlike earthenware, glass can be melted down and formed into a new keili), it is treated like a metal keili which can also be reconstructed in that way. Just like a metal keili can become tamei through being touched on the outside, the same is therefore true for a keili made of glass.

### ----- Daf 10---16-----

- **Q:** If a glass keili can become tamei through contact on its outside because it is treated like a metal keili (as the previous Gemara said), then it should have tumah like metal keilim in other ways as well?! The halacha is that metal keilim which were tamei and were then broken down and then reconstructed, these “new” keilim retain the tumah status that they had when they were originally keilim. This halacha should apply to a glass keili as well, yet a Mishna says that this halacha does NOT apply to glass keilim!? **A:** This din is only D’Rabanan, and since the din of tumah for glass keilim is altogether only D’Rabanan, the **Rabanan** did not institute this din of tumah on reconstructed glass keilim.
- **Q:** If glass keilim are treated like metal keilim, then just like metal keilim become tamei even if there is no receptacle (i.e. it is a flat piece of metal), glass keilim without a receptacle should be mekabel tumah as well?! **A:** The **Rabanan** wanted to treat glass differently than metal in some respects to make it clear that glass is only tamei D’Rabanan. They wanted to make that clear so that people should not burn terumah that touched a tamei glass, but should rather let that terumah rot.
- **R' Ashi** says that glass is really treated like earthenware keilim (which answers the 2 previous questions), and the reason it becomes tamei though contact on its outside (which is unlike earthenware) is because it is clear and therefore its outside looks like, and is as visible as, its inside.
- The Braisa said, **Shimon ben Shatach** was goizer tumah on metal keilim.
  - **Q:** Metal keilim are mekabel tumah D’Oraisa!? **A:** He was goizer than if they were tamei, then broken (thereby losing the tumah) and then reconstructed, the original tumah status returns to them.
    - The reason for this gezeirah is, if people would take all their tamei keilim and be metaher them in this way, no one would ever need the parah adumah for their keilim anymore and the halachos would be forgotten.
    - **Q:** This reason only applies to things tamei by tumas meis! It doesn’t explain why the **Rabanan** were goizer tumah on reconstructed keilim that were tamei with tumah other than tumas meis!? **A: Abaye** says, if we allowed keilim to lose their tumah in this way, people would make holes to render the keili useless and tahor, but possibly not make the holes large enough to render them truly useless, thereby not making them truly tahor. **Rava** says, keilim that are toiveled in a mikvah need to wait until nightfall to become completely tahor. If we allow keilim to be tahor through slight reconstruction, people will see the keilim being used the same day they became tahor. People will mistakenly come to believe that keilim toiveled in a mikvah do not need nightfall to become tahor.
      - The difference between these 2 answers would be where the metal was completely flattened and then reconstructed. According to **Abaye**, the gezeirah still exists, but according to **Rava**, there would be no reason for the gezeirah.

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### Some More of the 18 Gezeiros Instituted in the Attic of Chananya ben Chizkiya ben Garon

- **Mayim Sheuvim** – if one places a keili under a pipe which carries rainwater and catches the rainwater in the keili, the water becomes sheuvim. If one forgot a keili under the pipe and it caught rainwater, **B”H** said it is not sheuvim (because the water was not intentionally collected) and **B”S** said it is sheuvim. In the attic of **Chananya** they were goizer like **B”S**. **R’ Yose**, however, says that this machlokes still stands and this was NOT one of the 18 gezeiros of that day.
  - **R’ Mesharshiya** said, **B”S** and **B”H** both agree: if the keili was left under the pipe when the clouds were threatening to rain, and he forgot about his placing it there, and it ultimately rained, that is definitely mayim sheuvim; if he placed the keili there under a clear sky, forgot that he placed it there, and it rained, that is NOT mayim sheuvim. They only argue in a case where he placed it there under a cloudy sky and forgot it there. The skies then cleared without rain. It then became cloudy again and rained. In that case, **B”S** say, his original intention makes it mayim sheuvim. **B”H** say his original intention became batul with the clearing of the skies.
  - **Q:** According to **R’ Yose** who says this was not one of the 18 gezeiros, he is missing one to reach the total of 18!? **A:** **R’ Nachman bar Yitzchak** said, he will replace this gezeirah with the gezeirah that baby girl Cutim have the din of being a niddah (he says that this gezeira was made on that day in the attic of **Chananya**).

### ----- Daf 17 -----

### Some More of the 18 Gezeiros Instituted in the Attic of Chananya ben Chizkiya ben Garon

- The halacha is that anything that is placed over a meis becomes tamei because it acts as an ohel over a meis. This “ohel” can be of any size. The halacha further says, that anything under the same roof (or object acting as a roof or ohel) as a meis becomes tamei from the meis. However, for this halacha, the item acting as the roof must be a minimum of one tefach wide. In the attic of **Chananya** they were goizer that a round object with a circumference of a tefach, which doesn’t have the width of a tefach, will also act as an ohel over a meis to be metameh another object under it.
  - **R’ Tarfon** says this gezeirah never happened and was mistakenly reported. To make up for this gezeirah for the number of 18 gezeiros, **R’ Nachman bar Yitzchak** said that **R’ Tarfon** will say that the gezeirah of treating a baby girl Kuti as a nidah was enacted as one of the 18 gezeiros.
- They were goizer that grapes harvested for winemaking become much’shar lekabel tumah from the juice that drips from them during transport. This is so even though the owner of the grapes is not happy about losing the juice at that point because it lessens the amount he will have for winemaking.
  - This gezeirah was originally enacted in the days of **Shammai and Hillel** but it was not accepted by the masses. Later on, **B”S** and **B”H** enacted it again in the attic of **Chananya** and it was then accepted by the masses.
  - **Zeiri** says the reason for this gezeirah is for a case where someone transports his grapes in a waterproof basket. In that case, he is happy that the juice squeezes out (because it will stay in the basket and can be used in the winemaking process) and the grapes are therefore truly much’shar lekabel tumah. **Rava** says the reason is for a case when one has clusters that stick together. When the owner pulls them apart, juice will inevitably be squeezed out. Since he intentionally pulls them apart, such resulting juice will truly make the grapes much’shar lekabel tumah. **R’ Nachman in the name of Rabbah bar Avuah** says, when an owner goes to the vine to see if the grapes are ripe, he squeezes them. This causes juice to drip onto the grapes. If he harvests the grapes when the juice is still on them, those grapes are truly much’shar lekabel tumah. We are therefore goizer in a typical case of harvesting as well.
- **Tavi Rishba in the name of Shmuel** said they were also goizer on that day as follows. D’Oraisa, the halacha is, if one would take terumah produce and plant it, the resulting new growth would not have a din of terumah. In the attic of **Chananya** they were goizer that the resulting new growth DOES have a din of terumah.
  - The reason for this gezeirah was to prevent a Kohen from storing tamei terumah until the plating season to replant it and produce new, permitted produce. The **Chachomim** did not want tamei terumah to be stored by a Kohen for fear that he may come to eat it. The gezeirah said that produce grown from

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replanted tamei terumah will have a din of tamei terumah as well, so there is nothing to be gained by holding onto it and replanting it.

- **R' Chiya bar Ami in the name of Ulla** said, they were also goizer on that day that one who is carrying a wallet when the sun sets on Friday night should not walk less than 4 amos at a time and thereby not be oiver carrying in R"HR. Rather, he should give his wallet to a goy to carry home for him.
- **Baali in the name of Avimi** said, they were also goizer on that day to prohibit eating/drinking of a goy's bread, oil and wine, and the marrying of their daughters
- According to **R' Yose** (who argued regarding one of the gezeiros listed earlier), he would say that on that day they were also goizer that children of goyim have a din of a zav. This was done to prevent Jewish children from associating with them.
  - **Q:** With this last one, according to **R' Meir** there are 19 gezeiros that we have mentioned!? **A: R' Meir** considers food that became tamei though liquids and keilim that became tamei through liquids, which are both considered to be a sheni l'tumah, to be one gezeirah.

### MISHNA

- **B"S** say one may not soak ink or animal feed right before Shabbos, unless there is enough time for the purpose of the soaking to be accomplished before Shabbos begins. **B"H** allow it.
- **B"S** say one may not place flax into an oven or wool into a pot for dyeing on Friday unless the flax will be heated and the wool will have absorbed the color before Shabbos begins. **B"H** allow it.
- **B"S** say one may not set traps for animals, birds or fish on Friday unless there is enough time for the animals to be trapped before Shabbos begins. **B"H** allow it.
- **B"S** say one may not sell an item to a goy, help him load his donkey or himself on Friday unless there is enough time for the goy to reach a nearby place before Shabbos begins. **B"H** allow it.
- **B"S** say one may not give hides to a non-Jewish tanner or clothing to a non-Jewish launderer on Friday unless there is enough time for the jobs to be done before Shabbos begins. **B"H** allow it.
  - **R' Shimon ben Gamliel** said that his father would give white clothing (which are more difficult to clean) to the non-Jewish launderer 3 days before Shabbos to make sure there was sufficient time for it to be cleaned before Shabbos began.
- **B"S and B"H** agree that one may place the pillars of the olive press and the round boards of the wine press onto the crushed olives and grapes right before Shabbos begins, even though this will cause the oil and the juice to be squeezed out on Shabbos itself.

----- Daf 17 ---18-----

### GEMARA

- In the Mishna, **B"S and B"H** argue whether one can place ink into water, without kneading the mixture, before Shabbos to let it soak and thereby bind together throughout Shabbos. According to the Mishna, all agree that this would be assur to do on Shabbos, which is why **B"S** are goizer and disallow one to do this before Shabbos as well.
  - **Q:** Who is the Tanna who holds that placing the ink to soak, without kneading the mixture, is the complete melacha and therefore assur on Shabbos D'Oraisa? **A: R' Yosef** says it is shitas **Rebbi**, because in a Braisa, **Rebbi** says that if one person places flour into a bowl and another puts in water, the one who places the second ingredient is chayuv (we see that soaking without kneading is the full melacha). **R' Yose the son of R' Yehuda** says that one will only be chayuv if he physically kneads the mixture.
  - **Q: Abaye** asked, maybe **R' Yose the son of R' Yehuda** would agree that ink, which is not something which is normally kneaded, does not require kneading to be chayuv? **A:** We see that **R' Yose** requires kneading to be chayuv for a mixture of water and "eifer" (ashes), which, like ink, is not something which is normally kneaded, and still **R' Yose** requires kneading.
    - **Abaye** said, it could be that "eifer" means dirt, which is something that requires kneading to be used for building, but ink would be different.

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- A Braisa says, one may begin a flow of water to irrigate a field and allow the flow to continue on Shabbos, one may place burning incense under clothing and leave it there all Shabbos, one may leave burning sulfur under silver keilim all Shabbos, one may place solution in an eye or dress a wound which will cause the healing all Shabbos. However, one may not place wheat into a water mill and allow it to be ground on Shabbos.
  - **Rabbah** explains, this may not be done because it makes noise. **R' Yosef** explains this may not be done because one may not allow his keilim to do work on Shabbos.
  - This Braisa must follow **B"H**, because it allows all those activities. This means, that according to **R' Yosef**, **B"H** agree to the concept of “shivas keilim” (because the water mill is assur).
    - **Q:** Why do they let all the other activities in the Braisa and our Mishna? **A:** In the other activities the keilim are all just sitting there and not actively doing melacha. Even the traps that **B"H** permit in the Mishna are referring to fish hooks and “one-way”, narrow fish baskets (see Rashi) which do not actively do a melacha.
  - **R' Oshaya in the name of R' Assi** says, only **B"S** hold of the issur of shivas keilim, and **B"S** say it is assur whether or not an active melacha is being done. They only allow even passive melacha to be done in keilim which were made hefker before Shabbos.
- A Braisa says, one cannot put certain beans (which need lengthy cooking) or water to cook over Shabbos (so that they are hot and ready after Shabbos). This may even follow **B"H** who does not hold of the issur of shivas keilim. The reason why this is assur is because we are afraid that he may stoke the coals on Shabbos to help the cooking.
  - We don't have this fear by the cases of incense and the sulfur, because stoking the coals causes smoke, which would ruin the clothing and the silver.
  - We don't have this fear with the flax in the oven or the wool in the pot because opening the oven to stoke the coals would allow a draft which would ruin the flax, and **Shmuel** says that the case of the wool is that the wool was in a sealed pot that had been removed from the fire.
- Now that we know that the only reason **B"H** disallow leaving a pot in the oven on Shabbos is the fear that he may stoke the coals, a pot that has raw meat (it will not be ready until the morning in either case, so he will certainly not stoke the coals) and a pot with fully cooked meat (no reason to stoke the coals) may be left in the oven. Only partially cooked meat in a pot presents an issue. To remove the issue, one should simply throw in a raw piece of meat.
- Now that we said that when a draft is harmful for the item in the oven, one would not open the oven, it is certainly mutar to put tender meat which is harmed by a draft into an oven with a seal (which acts as a second deterrent against stoking the coals). If there is only one deterrent (tender meat or a seal around the oven), **R' Ashi** says it is mutar and **R' Yirmiya Midifti** says it is assur.
  - Another version says that **R' Ashi** allows any oven and any meat as long as the coals are covered (e.g. an oven but not a BBQ grill).

### BEIS SHAMMAI OMRIM EIN MOCHRIN

- A Braisa says, **B"S** prohibit selling, lending or gifting any items to a goy on Erev Shabbos unless the goy can reach his house before Shabbos begins. **B"H** say it is permitted if the goy can reach the house near the wall of his city. **R' Akiva** says, that **B"H** permit the selling, lending or gifting of any items to a goy as long as the goy leaves the Yid's house before Shabbos begins.
- A Braisa says, **B"S** say one may sell his chametz to a goy only if he knows the goy will eat it before Pesach. **B"H** say, as long as the Yid can eat the chametz he can sell it (**B"H** is not concerned if the chametz remains intact on Pesach). **R' Yehuda** says, “kutach” (a chametz dip) must be sold at least 30 days before Pesach, because it takes that long for the goy to finish eating it.

### ----- Daf 19 -----

- A Braisa says, one may give food to a dog and allow the dog to take the food out of his chatzer (although it may look like the person is having the dog do melacha for him). A person may also give food to a goy in his chatzer and allow the goy to take the food out of his chatzer.

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- This second case is necessary because one would think that the case of the dog is different because he is obligated to feed the dog, but there is no need to give food to a goy and it therefore is not permitted. The Braisa is teaching that it is permitted.
- A Braisa says, one may rent items to a goy on Wednesday or Thursday, but not on Friday. Similarly, one may not send a letter with a goy on Friday.
- A Braisa says, one may send a letter with a goy on Friday only if a set price has been made for the delivery (so the scheduling of the delivery is up to the goy). If no set price has been made, the halacha varies: If the recipient is likely to be found at his address, **B”S** say, the letter may only be sent if there is enough time for the letter to reach the recipient before Shabbos. **B”H** say, the letter may be sent as long as the letter can reach the house near the walls of the city of the recipient before Shabbos.
- A Braisa says, one may not set sail within 3 days of Shabbos unless it is for a d’var mitzvah. **Rebbi** says, one should make up with the captain to dock for Shabbos, but if the ship doesn’t dock it is not a problem. **R’ Shimon ben Gamliel** says, one need not make any such request. The trip from Tzur to Tzidan (a one-day boat trip) may be made on Friday.
- A Braisa says, we may not begin a siege on a city within 3 days of Shabbos. However, if it began, we do not stop the siege.

### AMAR R’ SHIMON BEN GAMLIEL NOHAGIN HAYU...

- A Braisa says, **R’ Tzadok** said, the minhag of R’ Gamliel was to give white clothing to clean at least 3 days before Shabbos, but colored clothing he gave to clean even on Friday. We see that white clothing are more difficult to clean.
  - **Abaye** gave colored clothing to clean and was told it was the same price as white clothing. He said, the **Rabanan** have taught us that it is more difficult to clean white clothing, so you are charging me too much. **Abaye** also said, one should measure his clothing when they are returned from washing to see if they were damaged by being stretched out or shrunk.

### V’SHAVIN EILU V’EILU SHE’TOANIN...

- Even **B”S** allow this, because placing the weights on these crushed grapes and olives on Shabbos would not be a chiyuv chatas. Therefore, they are not goizer when this is done on Erev Shabbos.
  - **Q:** Who is the Tanna who holds that since the grapes/olives are crushed, squeezing them would not be a chiyuv chatas? **A1: R’ Yose the son of R’ Chanina** says it is **R’ Yishmael**, who says that if one placed beams on chopped grapes on Friday he may allow the beams to remain there on Shabbos. **A2: R’ Elazar** (the Amora) says it is **R’ Elazar** (the Tanna) who says, if one broke up a honeycomb on Friday, he may eat the honey that flows out from it on Shabbos (because even if he squeezed out the honey it would not be assur D’Oraisa).
    - **R’ Yose the son of R’ Chanina** says the case of the honeycomb is different because the honey retains its status the entire time at a food, and that’s why it is mutar. However, when food becomes liquid (i.e., grapes to grape juice, or olives to oil), **R’ Elazar** may say that it would be assur (this is why **R’ Yose** said the Tanna must be **R’ Yishmael**). **R’ Elazar**, however, has a Braisa where **R’ Elazar** specifically says that the din would be the same for grapes and olives. **R’ Yose** was not aware of this Braisa.
    - **R’ Elazar** doesn’t say the Tanna is **R’ Yishmael** because he says that our Mishna is talking about where the grapes/olives were chopped but not yet crushed. We find that **R’ Yishmael** would not allow the placing of the beams onto grapes that were only chopped, but not crushed, on Shabbos (so he can’t be the Tanna of our Mishna).
- The Gemara brings a machlokes where **Rav** holds like **R’ Yehuda** who holds of muktzeh, and therefore items which one did not have in mind to use on Shabbos may not be used on Shabbos (if he decides on Shabbos that he wants to use them), and **Shmuel** holds like **R’ Shimon** who does not hold of muktzeh (he holds of muktzeh, but to a much lesser degree) and would allow the use of such items. The Gemara brings a number of examples of this machlokes, one of which concerns the use of oil of the olive press which is normally left for the laborers and therefore can’t be used on Shabbos, which is the connection to our last Gemara.

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- A certain talmid paskened like **R' Shimon** in Charta D'argeiz (a place) and **R' Hamnuna** placed him in cheirem for following **R' Shimon** in a place that was under **Rav's** authority.

### ----- Daf 20 -----

#### 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

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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).

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#### V'LO B'SHEMEN KIK...

- **Shmuel** said, the seamen explained that this is oil that comes from the “kik” bird. **R' Yitzchok the son of R' Yehuda** said it is cottonseed oil. **Reish Lakish** says it is oil from the “kikayon” plant, which **Rabbah bar bar Chana** explains to be a plant that provides shade and good fragrance, and oil is made from its seeds.



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- **Rabbah** said, the reason the various wicks are assur to use is because their flames flicker. The reason the various oils are assur is because they don't draw well into the wick.
  - **Q: Abaye** asked, can a person use one of the prohibited oils if he mixes it with a drop of permissible oil?  
**A: Rabbah** said this may not be done, as a gezeira that one may come to light the prohibited oil without mixing it with the permissible oil.
    - **Q:** A Braisa says that **R' Gamliel** would use prohibited wicks when they were wrapped in permissible wicks. We see a mixture is allowed?! **A:** He did that to prevent the wicks from sinking.
    - **Q: R' Bruna in the name of Rav** said that one may mix some permissible oil with melted fats or melted fish innards and light on that?! **A:** These substances in their liquid state really do draw well to the wick. We don't allow them as a gezeirah for when they are not melted. Therefore, for these items, we allow them if some permissible oil is mixed in.
- **Rami bar Chama** taught a Braisa that says, the oils and wicks that may not be used on Shabbos may also not be used for the Menorah in the Beis Hamikdash, because the flame of the Menorah must be steady and nice ("L'halos ner tamid") and these wicks and oils do not provide that.
  - **Q:** A Mishna says that wicks for the Beis Hamikdash would be made from the woolen belts of the Kohanim, although wool is something that may not be used for ner Shabbos?! **A:** That Mishna is referring to wicks made for simchas beis ha'shoeva, not for the Menorah.
  - **Q:** A Braisa says the clothing of the Kohanim were used for wicks for the Menorah?! **A:** That is talking about the linen clothing, not the woolen clothing.
- **R' Huna** says, the oils and wicks which are assur for Shabbos are also assur to use on Chanuka, weekday and Shabbos.
  - **Rava** explains that it is assur on the weekdays because ner Chanuka must stay lit. If one uses these prohibited materials, the lights will likely go out and may lead to him not relighting it and therefore not being mekayem the mitzvah of ner Chanukah. They can't be used on Shabbos Chanukah because one is allowed to use the ner Chanukah for personal use, and since these materials don't light well, one may come to tilt the light on Shabbos to better use the lights. **R' Chisda** explained that these materials may be used during the week, but not on Shabbos Chanukah (there is no chiyuv to keep them lit, however since one may use the light for personal use, these materials may lead to people tilting the lamps for better use). **R' Zeira in the name of Rav** said that these materials may be used on Shabbos Chanuka and weekdays, and **R' Yirmiya** explained that this is because there is no chiyuv to keep them lit and one may not use the light for personal use.
    - **Q:** We find that there IS a chiyuv to keep the Chanukah lights lit, because a Braisa says that the mitzvah of ner chanuka is from shkiah until people are no longer in the streets!? **A:** That is teaching that if one did not light at shkiah, he can light as long as people are still in the streets. Or, it is teaching that one should put in enough oil to last that amount of time.
      - **Rabbah bar bar Chana in the name of R' Yochanan** explains that "Until the people have left the marketplace" means until even the last people, who hang around until after everyone else has gone home on the possibility that maybe someone will return to buy firewood, have left the marketplace.
- A Braisa says, the mitzvah of chanuka is for each household to light one light per night. The "mehadrin" have one light for each person living in the house. The "mehadrin min hamehadrin": according to **B" S** light 8 lights the first night and light successively one less on each additional night, according to **B" H** they light one light the first night and add one for each successive night.
  - **Ulla** said that **R' Yose bar Avin** and **R' Yose bar Zevida** argue as to the reason for the machlokes. One says the machlokes is that **B" S** say light for the number of days left to Chanuka and **B" H** say light for the number of days that have passed. The other says that the machlokes is that **B" S** say light as the korbonos of Succos (which get less every day) and **B" H** say "ma'alim bakodesh v'ein moridin" so we add every night.

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- A Braisa says, the mitzvah is to leave the menorah at the outside of the door of the house. One who lives on an upper floor should place it at a window to the street. In times of danger, one leaves it inside on the table.
  - **Rava** says, one needs an additional light for use so that he does not use the light of the Menorah for personal use. If he has a large fire nearby, he need not have another light. An “adam chashuv” who would not use the light of a large fire, needs another light even if a large fire is nearby.
- A Braisa explains that Chanuka is to commemorate the nes that occurred when the Yivanim entered the Beis Hamikdash and were metameh all the oil except for one hidden flask that remained with the seal of the Kohen Gadol. There was enough oil for one day, but it remained lit for 8 days. The following year they instituted the Yom Tov of Chanuka as days of Hallel V’Hoda’ah.
- A Mishna says that if an overloaded camel’s packages catch fire from inside a store as it passes by (because the load was too large to pass through the streets), and then set a house ablaze, the camel owner is chayuv. If the storekeeper had kept a fire outside and that is what caused the camel to catch fire, the storekeeper is chayuv. **R’ Yehuda** said, if the fire left outside was Ner Chanuka, the storekeeper is patur.
  - **Ravina in the name of Rabbah** said, from here we see that Ner Chanukah must be within 10 tefachim of the ground, because if not, the storekeeper should have raised the ner chanuka higher to avoid passersby and animals. The fact that he is patur shows that it must stay below 10 tefachim.
    - The Gemara says this is not a valid proof. It may be that it can be higher and we say he is patur so as not to make it hard for him to do the mitzvah, which may prevent him from doing it altogether.
  - **R’ Kahana** said, **R’ Nosson bar Menyumei in the name of R’ Tanchum** darshened, ner chanuka that is placed above 20 amos is passul, just like a succah with a roof that is higher than 20 amos and a mavuy whose “korah” is higher than 20 amos.
  - **R’ Kahana** also said, **R’ Nosson bar Menyumei in the name of R’ Tanchum** darshened regarding the pit where the Shevatim threw Yosef, the pasuk says “V’habor reik ein bo mayim”, there was no water there, but there were snakes and scorpions.