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Shabbos Daf 20

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. One may not roast food on Friday unless it will become roasted before Shabbos.

One may not roast food before Shabbos unless it will be roasted sufficiently before shabbos. Even Bais Hillel agrees that since one may come to stoke the embers, one may not allow the cooking process to continue into Shabbos, unless the food is roasted to the degree that Ben Derusai, a notorious bandit, ate his food. Rashi maintains that this level of roasting is one-third cooked, and the Rambam posits that it is one-half cooked.

2. One may not place bread in the oven or a cake on the coals on Friday unless it will crust before Shabbos.

The bread or cake must form a crust on the surface that is attached to the oven. This is in addition to the surface facing the fire that must form a crust before Shabbos.

3. One may place the Korban Pesach in the oven immediately prior to Shabbos and allow it to roast on Shabbos.

We allow the Korban Pesach to be placed in the oven immediately prior to Shabbos because the people who are involved in the roasting of the Korban are conscientious, and they will remind each other that it is forbidden to stir the coals.

4. One may light the fire in the Bais Hamikdash immediately prior to Shabbos, and one may light a fire outside the Bais HaMikdash if most of the fire catches on before Shabbos.

The Kohanim would walk barefoot on the floor of the Bais Hamikdash, so they had a fire burning where they were able to

warm their feet. The Mishnah teaches that as long as the fire was lit before Shabbos, we are not concerned if the fire does not completely catch on until after the onset of Shabbos. The reason for this is because we have a teaching that states that one may light the fire in the Fire Chamber of the Bais HaMikdash even on Shabbos. An alternative explanation offered in the Gemara is that although lighting the fire in the Fire Chamber is Biblically forbidden, they were allowed to light the fire immediately prior to Shabbos. The reason for this is because the Kohanim were conscientious and we are not concerned that they might stoke the embers. Outside the Bais Hamikdash, however, we are concerned that one would stoke the embers to keep the fire going, so we require that most of the fire catches on before Shabbos.

5. The fire must consume most of the woods thickness and most of its circumference before Shabbos.

When one lights a fire before Shabbos, the fire must catch on to most of every piece of wood in the pyre before Shabbos. Alternatively, the fire must catch enough that those lighting the fire do not have to say, "Bring more wood to place under the firewood." Concerning one piece of thick wood, the fire must penetrate most of its thickness, as some say the fire must catch on to most of its circumference. The final ruling is that the fire must penetrate most of the thickness and most of the circumference of the wood before Shabbos.

6. Loose reeds do not require that that the majority of them catch fire before Shabbos, but when the reeds are tied together, the majority of reeds need to catch on fire before Shabbos.

Loose reeds will catch fire on their own, so it is not required that the fire catch on to most of them before Shabbos. When tied together, however, the fire cannot concentrate, and it is



required that the fire catch on to most of the reeds before Shabbos. There is a dissenting opinion in the Gemara that loose reeds may scatter, and therefore require that the fire catch on to most of them before Shabbos. Bundled reeds, however, will not scatter, and it is not required that most of the reeds catch fire before Shabbos.

7. One may not use cedar bast, uncarded flax, floss silk, willow bast, desert fiber, or sea-moss as wicks for lighting Shabbos lights.

These materials are not suitable for lighting Shabbos candles, as they do not hold the flame well. The Chachamim were concerned that if these wicks were permitted for use, the flame may flicker and one would unintentionally tip the lamp to enhance the light, and the person would transgress the act of lighting a fire on Shabbos.

8. One may not use pitch, wax, kik oil, oil that requires burning, fat from the sheep's tail, or tallow as fuel for the Shabbos lights.

These materials are not suitable for lighting Shabbos candles, because the wick does not draw the fuel well from them.

9. There are two distinct silks, regular silk and *peranda* silk.

Ravin and Abaye were sitting in front of Rabban Nechemia, the brother of the Reish Gelusa (Exilarch). Rabban Nechemia was wearing a silk garment. Ravin told Abaye that Rabban Nechemia was wearing a garment made out of *kalach*, which was listed in the Mishnah as a material that one cannot use as a wick for Shabbos lights. Abaye responded that this silk was called *peranda* silk. The Gemara quotes a Baraisa that refutes Ravin's opinion, as we see that *kalach* is different from regular silk. An alternative explanation is that regular silk and *peranda* silk are distinct silks.

10. One may not use *Zefes*, which is pitch, and *shaava*, which is wax, for the Shabbos lights.

We have to disqualify wax as an oil, because one would think that wax is disqualified for use as a candle. The Mishnah

therefore teaches us that wax is only unsuitable for as a fuel, but is permitted for use as a candle.

INSIGHTS TO THE DAF

One Cannot Learn from General Rules

Tosfos wonders why the Tanna has to list *lechesh*, cedar blast, if the Mishnah later states that one cannot light Shabbos lights with any part of a tree except for flax.

Tosfos answers that we have a rule in the Gemara that one cannot learn a ruling from general rules, because although not listed, the rules may have exceptions. Even if the exceptions are listed, there still may be other exceptions. Similarly, in our Mishnah, it is possible that cedar blast and willow blast are unlike flax, so the Tanna of the Mishnah had to explicitly state that they are not suitable.

The Rashba offers an alternative explanation, where he writes that that cedar and willow bast are not products of a tree. Bast is located *in* the tree, whereas flax is a product of the tree, a result of pounding the stems.