



1 The Gemara began by referring to the first Halacha mentioned in our משנה on מ"ט ע"ב, דף י"ט ע"ב - אין צולין בשר בצל וביצה אלא כדי שיצולו מבעוד יום - One may not roast meat, onions, or eggs on Friday, unless they will be roasted by the time שבת begins. The Gemara inquires; וכמה - at what point is it considered to be "roasted?" רבי אלעזר אמר רב answers - when it is roasted to the degree that בן דרוסאי would roast his food.

1 אין צולין בשר בצל וביצה אלא כדי שיצולו מבעוד יום

וכמה רבי אלעזר אמר רב כדי שיצולו מבעוד יום כמאכל בן דרוסאי

2 As רש"י explains; - לסטים היה ומבשל בישולו שלישי - He was a criminal who was always on the run, and would eat his food when it was only a third cooked. According to the רמב"ם's opinion, he ate his food half-cooked. If it will get to that point before שבת, it can be left in the oven to finish roasting on Shabbos. The Gemara adds, that this concept, that at the point of מאכל בן דרוסאי it is considered cooked, is also relevant to the Halachos of בישלי נכרים - food cooked by a non-Jew. If it was first cooked by a Jew up to the point of מאכל בן דרוסאי, it does not become forbidden if a non-Jew completes the cooking.

2 רמב"ם רש"י

HALF-COOKED לסטים היה ומבשל בישולו שלישי

מאכל בן דרוסאי Is also relevant to בישלי נכרים

3 The next Halacha in the Mishna was that, one may not put bread in the oven late Friday afternoon, - אלא כדי שיקרמו פניה מבעוד יום - unless it will form a crust over its surface before שבת. The bottom must get a crust before שבת. To understand the מהלוקת we must be aware that the Mishnah is referring to bread baked by sticking the dough to the side of the oven. Now, the Gemara clarifies the terms - as explained by Rashi and Tosfos - as follows: When the תנא קמא uses the word פניה - it is referring to the outer surface of the dough which is facing the inside of the oven. Therefore, by receiving direct heat from the fire it crusts earlier. When רבי אליעזר uses the word תחתון - it is referring to; פניה המדובקין בתנור - the surface of the dough which is stuck to the side of the oven, which crust a bit later.

3 One may not put bread in the oven late Friday afternoon

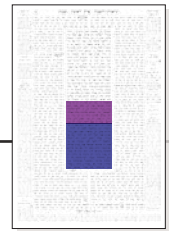
רבי אליעזר תנא קמא

כדי שיקרום התחתון שלה אלא כדי שיקרמו פניה מבעוד יום

פניה המדובקין בתנור Outer surface of the dough







7 The Gemara then discusses the next Halacha in the משנה which said that one may not start a bonfire unless there's enough time for the fire to catch on ברובו – in most of it, before שבת. The Gemara cites a מחלוקת about what "ברובו - most of the fire" means. רב says רוב כל אחד ואחד – most of each and every piece of wood must catch fire, and שמואל says: כדי שלא יאמרו הבא עצים ונניח תחתיהן – the fire must catch on to the extent that they don't need to ask for more wood to make it burn. In other words, it must be burning well enough that it can continue burning without additional help.

Now, what about עץ יחידי - a fire consisting of just one large piece of wood? What is considered ברובו in this case? The Gemara cites two opinions. One is רוב עביו – the majority of the wood's thickness must be burning before שבת starts, and the other is רוב הקיפו – the majority of the circumference must be burning. Since the Gemara does not resolve the question, רב פפא says רוב עביו ובעיני רוב הקיפו – Therefore we must act stringently, and both the majority of the thickness and the majority of the circumference must be burning before שבת starts.

8 The perek ends with a few more rulings about making a fire before שבת. The first is אמור רב הונא קנים אין צריכין רוב - אגדן צריכין רוב - In a fire made of reeds you don't need to have most of the reeds catch fire before שבת, because reeds are very flammable. However, if they are tied in a bundle, you do need to make sure most caught fire, because they don't burn as well when they're stuck together. As Rashi explains, לפי שאין שלהבת יכול ליכנס ביניהם - The flames cannot get in between the reeds easily to ignite all of them. The same is true if you use pits of dates to fuel a fire - גרעינין אין צריכין רוב - you do not need most of them to catch fire before שבת, However, נתנן בחותלות רוב - if they were packed in baskets you do need most of them to catch fire before שבת. Here too, the fire cannot get in as well, because they are packed tightly.

The Gemara also mentions certain materials that are extremely flammable, from which one may start a fire right before שבת, because there is no concern that he will need to stir them to keep the fire going. Some of these are קש and אזא - straw and moss.

הדרן עלך יציאות השבת - We have ב"ה completed the first Perek - יציאות השבת

7 One may **not start** a bonfire **ערב שבת**

Unless... there's enough time for the fire to catch on **ברובו**

**רוב** **רוב כל אחד ואחד**  
**שמואל** **רב**  
 כדי שלא יאמרו **הבא עצים ונניח תחתיהן**

**עץ יחידי**  
 רוב עביו **2** **2** רוב הקיפו  
 רב פפא says **הלכך בעינין רוב עביו ובעינין רוב הקיפו**

8 אמור רב הונא... **קנים** **אגדן**

**אין צריכין רוב** **צריכין רוב**  
 Because they don't burn as well **Because reeds are very flammable**

**רש"י**  
**לפי שאין שלהבת יכול ליכנס ביניהם**

**נתנן בחותלות** **גרעינין**  
**צריכין רוב** **אין צריכין רוב**

הדרן עלך יציאות השבת





10 We now continue with the second perek במה מדליקין which lists wicks and oils one should not use for שבת candles. As the Gemara later explains, these materials do not burn well.

The משנה begins

במה מדליקין ובמה אין מדליקין – Which materials may be used for שבת candles, and which may not be used?

10 פרק במה מדליקין

במה מדליקין  
ובמה אין מדליקין

11 The משנה goes on to list materials which should not be used to make wicks for the שבת candles.

אין מדליקין לא בלכש – One should not kindle with לכש, which the גמרא identifies as the wooly material that's found between the bark and the wood of a cedar tree.

ולא בחוסן – Nor with חוסן, which the גמרא describes as partially processed flax.

ולא בכלך – Nor with כלך, which is silk that's made out of the cocoons, and are of poor quality.

11 אין מדליקין

לא בלכש  
WOOL from a Cedar Tree

ולא בחוסן  
Processed FLAX

ולא בכלך  
SILK made from cocoons of poor quality

12 ולא בפתילת האידן – Which is the wooly material between the bark and wood of a willow tree.

ולא בפתילת המדבר – The גמרא identifies this as nettle grass, which grows in the desert, and can be made into wicks.

ולא בירוקה שעל פני המים – Literally, the green that's on top of the water. The Gemara explains, that we cannot interpret this to mean - algae - for it crumbles and cannot be fashioned into wicks. Rather, it is moss that's found on the bottom of boats in the water.

12 ולא בפתילת האידן  
WOOL from a willow tree

ולא בפתילת המדבר  
NETTLE GRASS  
which grows in the desert

ולא בירוקה שעל פני המים  
MOSS that's found on the bottom of boats



13 The **משנה** then lists the materials not to be used as fuel for the שבת candles.  
 ולא בזפת ולא בשעווה – One may not use melted tar or wax in place of oil.  
 ולא בשמן קיק ולא בשמן שריפה ולא באליה – Nor oil, or oil that needs to be burned, or fat from a sheep's tail. The **גמרא** will define these later.

13 *Materials not to be used as FUEL for שבת candles*

ולא בזפת ולא בשעווה  
 Melted **TAR** or **WAX**

ולא בשמן קיק  
 ולא בשמן שריפה  
 ולא באליה

14 The last item in the **משנה** is **בחלב** – One shall not use tallow.  
 Upon which, **נחום המדי** argues and says **חלב** מבושל – One may kindle with cooked **חלב**.  
 והכמים אומרים אחד מבושל ואחד שאינו מבושל אין מדליקין בו – However, the **חכמים** disagree and say one may not light with **חלב** whether it's cooked or not.

14 **ולא בחלב**  
**TALLOW**

נחום המדי **מדליקין בחלב מבושל**  
 והכמים אומרים **אחד מבושל ואחד שאינו מבושל אין מדליקין בו**